Digital Tools, Spaces and Places as Mediators of Youth Work Practice.

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Abstract

Digital Tools, Spaces and Places as Mediators of Youth Work Practice.

In the context of English youth and community work, this research project investigates digital tools, spaces and places as mediators of youth work practice, and proposes a model formulated through the identification of expansive drivers to guide both professional conduct and curriculum-based practice.

The lives of English young people today are shaped by technologies which make interaction in a variety of digital spaces and places possible, yet there are divided views within the youth work community of practice about the place of digital tools, spaces and places as mediators of informal learning in a discipline traditionally focused on association, relationships and critical dialogue. Supported by the conceptual framework of Cultural Historical Activity Theory (CHAT), Developmental Work Research (DWR) techniques have been used to gather data from four English youth and community work practitioners through a workshop-based approach framed by CHAT pre-suppositions and the first three stages of Engestrom's expansive learning cycle. The data analysis uses the four areas where contradictions can manifest within CHAT activity systems to examine how the use of digital tools, spaces and places aligns with youth work values and principles, and to examine how they can mediate informal learning opportunities with young people.

The contribution to knowledge comprises the identification of four 'spaces' which are named as safety, production, information and communication, and which form the basis of a model to scaffold the professional use of digital tools, spaces and places as mediators of youth work practice. Expansive drivers, defined as the forces for learning, development and change, are identified within each of the spaces within the model and examined using continuum-based representations portraying professional practice and curriculum-based priorities. Metaphors of digital space and place emerging from within the DWR process are also appraised as a means to situate the work.

The model is underpinned firstly by the premise that a youth worker's choice of digital tool, space or place needs to be based on the needs and input of young people. Secondly, that using digital tools, spaces and places as mediators of youth work practice is most effective as an extension to existing face-to-face youth work where relationships between young people and youth workers have already been formed.

Key words: youth work; digital tools, spaces and places; contradictions; expansive learning; expansive drivers; mediators.

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Acronyms and Definitions

Andragogy	The study of the methods, processes and activities used to teach adults.
CHAT	Cultural Historical Activity Theory.
Contradictions	An element of CHAT, marking a starting point for problem solving and development.
Detached youth work	Youth work that takes place in the settings where young people are e.g. parks, shopping parades, streets, cafes. Detached youth workers are sometimes known as street-based youth workers.
DCMS	Department for Digital, Culture, Media & Sport.
DfE	Department for Education.
DfES	Department for Education and Skills.
DWR	Developmental Work Research.
Digital place	Place is described by purposeful engagement where human influence, creates, modifies and adapts the environs, ascribing and creating cultural and emotional value.
Digital space	A setting whether physical or digital. The arena or setting for digital engagement.
Digital technology/ies	Digital technologies are used for finding, analysing, creating, communicating, producing and using information in a digital context. This includes the use of the internet, digital media tools, digital tools such as cameras and voice recorders, and software applications (CETA, n.d.).
Digital tools	Virtual tools such as websites, blogs, social media etc. Physical tools such as digital cameras, tablets, smartphones etc.
Digital youth work	Youth work taking place using digital technologies, spaces and places as supported by the youth work curriculum.
Expansive learning	Model of learning proposed by Yuri Engestrom.
Heutagogy	the study of the methods, processes and activities used to promote self-determined learning.
IAG	Information, advice and guidance covers a range of issues which might impact on a young person's life, and ranges from careers advice to lifestyle issues.
Informal learning	'Learning that takes place outside a dedicated learning environment and which arises from the activities and interests of individuals and groups, but which may not be recognised as learning'

	(Smith, 1999, 2008).
Intervention	A proactive, positive or orchestrated action by youth workers to engage young people in activities and services as underpinned by the practice of informal education. Such interventions seek to promote learning and/or to provide support when young people are seeking advice and information and/or experiencing challenges and difficulties.
LA	Local Authority.
Lurk/lurking	Having an observing or reading presence online without engaging others in the community, contributing, or making your presence known.
Meme	An idea that is helped to spread by word of mouth, email, blogs, videos etc.
NCA CEOP	National Crime Agency Child Exploitation & Online Protection centre.
Needs	Youth workers facilitate young people in the identification of their personal, social and emotional developmental needs, in order to develop the life skills needed to create a positive future for themselves and their communities.
NYA	National Youth Agency.
Pedagogy	The study of the methods, processes and activities of formal teaching.
PfY	Positive for Youth policy.
PLN	A Personal Learning Network consists of relationships between peers where the aim is the enhancement of mutual and lifelong learning.
Podcast	A digital audio or video file that can be downloaded from a website to a media player or computer.
REYS	Resourcing Excellent Youth Services agenda.
Serco	Serco Group plc operates in six sectors of public service provision: Health, Transport, Justice, Immigration, Defence, and Citizens Services.
TYW	Transforming Youth Work agenda.
Unconditional Positive Regard	Unconditional positive regard (UPR) is unconditional acceptance, love, or affection. The term is credited to the humanist psychologist Carl Rogers. It differs from unconditional love in that there need not be actual feelings of warmth and affection behind the attitude. Rather, unconditional positive regard requires that a person be warm and accepting even when another person has done something questionable' (GoodTherapy.org, 2015).

VCSE sector	Voluntary, Community and Social Enterprise sector.
vInspired	vInspired is the UK's leading volunteering charity for 14/25-year old's.
Vlogging	A blog that is videoed.
Voluntary participation	Young people engage with youth workers on a voluntary basis and because they want to. They always have a choice to disengage or exit from the intervention.
Youth work/youth worker	Defined in the secular sense, youth work engages young people through an educational agenda based on unconditional regard. Youth work starts with what young people bring and continues their terms. This definition excludes more 'evangelical' forms of faith-based youth work where the underpinning agenda is that of 'conversion' but does not exclude faith-based youth work. Throughout this thesis, the term 'youth work' and 'youth worker' will be used, and this includes those who identify as youth and community workers or community and youth workers or organisations.

Acknowledgements.

Someone once told me that having the title of 'doctor' would give me a good chance of being upgraded on planes! My partner and son probably won't thank me for the hours spent writing and reading, especially during the last two summers, but I'm sure they will if an upgrade is ever offered!

Whilst I want to thank all those around me (family, friends and colleagues) for keeping me going (and keeping up the appearance of interest!), I wish primarily to dedicate this piece of work to my mum, Lesley, who died whilst I was working on my research in 2015. She would have been so proud, always asking about how I was getting on and reading my work, even though she always said that she didn't really understand it! My son has just started his own journey at university, and he is already diligent and hardworking, so I hope that I've provided the role model that shows that it's not only about qualifications - it's about lifelong learning, passion and tenacity also.

Thank you to all those colleagues who contributed to my data in both Stage 1 and 2 of the professional doctorate. Sadly, not all of them are still working with young people due to cuts in services: this is a loss to the youth work profession and to young people, who are thus denied the opportunity to grow and develop through informal education and association. Thank you to Mel for proof-reading: as usual your eye for detail has been invaluable! Lastly, thank you to Avril and Keith who have both badgered me and left me alone, for their patience, discretion and ability to squeeze out what I am thinking even when I don't know myself! Avril, you in particular have been with me all the way persuading me that I had something worthwhile to say!

This quotation featured at the start of my Master's dissertation in 1992, and is still just as applicable to my work today:

> Life is made of dreams. If it were not there would be nothing to live for. Everyone has ambitions to gain someone's love, own something special, reach the top of a career or even just have enough to eat. And when one wish is fulfilled, another replaces it. So it is with mountaineering, and just as in all desires the conception of the idea, the hopes, the plans, the small steps of success, especially after failure, are just as thrilling as when the dream actually comes true. Reaching the summit is not everything. Whatever results, something is gained from simply trying to make in happen (Tullis, 1986, p219).

Jane Melvin
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Declaration.

I declare that the research contained in this thesis, unless formally indicated within the text, is the original work of the author. The thesis has not been previously submitted to this or any other university for a degree and does not incorporate any material already submitted for a degree.

Signed:

Dated:

Chapter 1 Introduction

1.1 Introduction

In this chapter I will introduce myself and give some background to my motivation for researching how digital tools, spaces and places can be used as mediators of English youth work practice. I will also provide a rationale for this doctoral research project by describing what has led to this focus, as underpinned by the professional ethics and principles of youth work practice, as well as giving an overview of the structure of the thesis.

1.2 Who am I?

I am currently a Principal Lecturer at the University of Brighton (UoB), responsible for the Programme Leadership of the Undergraduate Workbased Learning Programme in the School of Education, which includes a BA (Hons) Youth Work. Originally trained as a teacher of Outdoor Education, I have been in the fields of both outdoor education and youth work for over 35 years, and during this time have worked within centre-based and residential contexts in direct face-to-face contact with young people, as well as in training and development, senior management, and higher education. My experience covers a wide range of competitive and recreational adventure activities, generic open access youth work, international youth work, and targeted youth support.

1.2.1 Underpinning Knowledge and Values.

In my family tree there are doctors, fishermen, dentists, coastguards, maidservants, musicians, mill owners, and even an even a Nobel Prize winning physicist! There is only one school teacher, that being my father who was a teacher by default because performing as a professional musician was too stressful. However, what my father knew how to do instinctively, was engage young people through his medium of choice which was music. My original medium of choice, and for which I can also find no family history, was the outdoors and adventurous activities, and it was in this environment that I learnt to be an instructor, teacher, youth worker and informal educator, and to explore mediated, experiential learning as an essential part of a person-centred, non-judgmental relationship with young people. Hahn's philosophy

of outdoor education is still a fundamental part of my professional identity, and whilst I no longer work in the outdoors with young people, his thoughts on the role of education as ensuring '…an enterprising curiosity, an undefeatable spirit, tenacity in pursuit, readiness for sensible self-denial, and above all, compassion...' (Hahn in Schoel and Stratton, 1990, p129), still underpin my role as an educator today. Experience is a theme that will occur throughout this thesis, Hahn believing that '…it is the sin of the soul to force young people into opinions - indoctrination is of the devil - but it is culpable neglect not to impel young people into experiences...' (in Gookin, 2003, p45), with experience defined as that which young people bring or that is mutually created by young people and youth workers together.

Working with a greater awareness of the influences on my approach to being an educator than ever before, I can add Dewey and Vygotsky, with particular reference to reflecting on experience, and the 'zone of proximal development' which refers to the facilitation of learning which occurs through the support of a competent 'other' (Daniels, 2008, Trudge, 1990, Vygotsky et al., 1997). Such theoretical positions are relevant to youth work where the work encourages young people to reflect on experience, take responsibility, and make informed decisions about their lives. A variety of tools including relationship-building, discussion, activities, and skills acquisition are used to explore and identify learning and life experiences, which can take place in a wide variety of locations or contexts. People might say about me that 'you can take the girl out of youth work, but you can't take the youth work out of the girl', and this represents the core skills, values, tools and principles that I draw on whether in a management situation or working with students and/or young people.

Dewey (1938) disagreed with traditional transmission views of education, proposing that the learning environment or setting is as important as other elements of the education process. He believed that educators have a responsibility to be aware of how the environment might impact on learners, and also to use and adapt and exploit the environment so that the best learning outcomes are obtained. This philosophy underpins a much more collaborative or co-created methodology than in more formal education contexts, with empowerment, reflection, community, and authentic

learning a valued and overt part of the process. Here, the educator is also a part of the community of learners and facilitates experiences through which learning takes place (ibid). This is central to my practice, in that my current teaching is a process of developing and challenging experiences through workplace learning, where the learners are interacting with real employment issues. In this type of learning environment, Smith states that '…problem solving and learning from experience become central processes…' (1999, 2009) and talks of educators developing an '…intimate connection…' (ibid) which is based on the needs of the individual or group. Embedded in the concept of experiential learning is that the educator can learn alongside the learner, facilitating a journey of discovery, through guidance and review, and this has been illustrated through my choice of methodology for my research, which is that of Cultural Historical Activity Theory (CHAT) and Developmental Work Research (DWR) techniques.

1.2.2 Growing Up Digital.

Having first encountered the digital world in 1982 through the booking system of the caravan park that I worked in as a student, on applying for a senior youth worker role in 1988, I wasn't unhappy to be told at interview that instead of being given secretarial hours, I would be given a brand-new Atari computer. It enabled me to do my administrative tasks, but more importantly it became a resource that young people were very interested in, and I exploited any educational potential that it offered. I then gained funding to buy 2 further machines for my neighbourhood youth club which whilst initially used for games, allowed young people to produce publicity and promotional materials for the youth centre, as well as supporting young people's emerging digital literacy and job search skills. At the time, this was considered outside the norm in terms of youth work practice, with many colleagues expressing concern about a focus on the screen rather than dialogue. However, I firmly believed that the combination of the two provided an effective platform for informal learning, and used the curriculum drivers of participation, political education, creative and expressive arts, employability and health promotion, to show impact of this.

The Atari and a Brother word processor enabled and supported my master's studies

between 1989-92 at a time when most assignments were still hand-written, and I believe they enabled me to start to write in a way that I had never experienced before. I bought my first Apple Mac computer in 1993 to support my work as a freelance English teacher, animatrice and mountaineering/ski/mountain bike guide in France, and this is where I first came to use digital technology extensively to support my teaching and work with young people. I was able to produce worksheets and other resources, as well as storing lesson plans and journals, albeit 'dot-matrix fashion' and in black and white.

I am not quite sure when exactly digital technologies became completely embedded in both my personal and work life, but I remember clearly when my first dial-up modem connected for the first time and the first email that I received from the only person that I knew with an email account. Prior to digital photography being readily available, the ability to scan in drawings and photos on a spiritual development weekend that I ran with youth workers and young people over the summer solstice of 1998, created an immediacy of result and a shared legacy that could be distributed amongst the group as parting gifts. Here were powerful tools to aid reflection on learning and experience for those who wanted to use them.

Above all, I loved bringing in new tools to my youth work. Primarily self-taught, amongst the tools I adopted eagerly were PowerPoint presentations, CD-ROMs, and early Youtube resources into my work at the University of Brighton (UoB) and other training settings, whilst my colleagues still hung on to their overhead projector acetates. I was also able to create memorable evaluative presentations and reports within my senior management role, demonstrating methods for sharing updates on outcomes and impact in ways that had not been done before.

A real highpoint in my interest in digital contexts and their potential to enhance informal educational experiences came in 2008, when I led an exchange trip to Shandong Province in China, with twelve young people and two colleagues. As a part of the preparatory training for the trip, each of the young people filmed short videos of themselves, talking about what they thought China and Chinese young people were going to be like. These were posted on a blog, which was to form the

core of the reflective documenting process of the project, as well as a strategy to identify learning and development in the young people. As the project progressed, the blog became a platform for us to reflect on our experiences in China, post photos and videos, read comments from friends, colleagues and families back home. Here the blog was a space to share, and a place where real ownership was created: as the number of hits grew (2000 in eight days), so did the importance of this digital place to the young people who invested both time and reflection so that their experiences could be shared more widely. The culmination was an interactive 'document' of the whole trip where the learning that the young people had gained could be seen through their eyes. The following year, the Chinese young people came to the UK and we re-opened the blog and used it in the same way to record the experience of their stay with us, and this method went on to become a standard format within the organisation for residential work, repeated with great success for projects in India and Ghana. Enabling young people to reflect on their involvement in international exchange work (using blogging, vlogging, podcasts and social media), was not only a way of debriefing and processing experience but was also used in evaluation processes and reporting to both funding bodies and the county council.

I have since led and developed a number of digital initiatives that have enabled engagement with politicians, higher education (HE) students, and youth work lecturers, and which have taken place alongside the research for the professional doctorate, complementing the exploration into the use of digital tools in different youth work settings. The opportunity to process and disseminate my research along the way to a variety of different audiences through youth work networks, conferences, and commissioned chapters, has been invaluable to my thinking. Unlike many of my colleagues, I am not afraid to press buttons and experiment, and I am also equipped with a tenaciousness that means that I give up on problems unwillingly. Digital technologies are potentially a powerful way to communicate with young people but examining all the different platforms and applications as tools for youth work is an impossibility. Thus, based on warnings about a tendency to view digital technologies as nothing but positive, or '…techno-romantic…' (Coyne, 1999,

2001), during the first stage of my doctoral journey, I have turned my attention to looking more generically at how digital tools, spaces and places can be used as mediators of youth work practice with young people.

1.3 Scope of the Study.

This thesis represents an examination of how digital tools, spaces and places can be used to mediate youth work interventions in England today, and is set within 'professionalised', as opposed to 'movement-based' (Cooper, 2012), youth work practice (Figure 1.1).
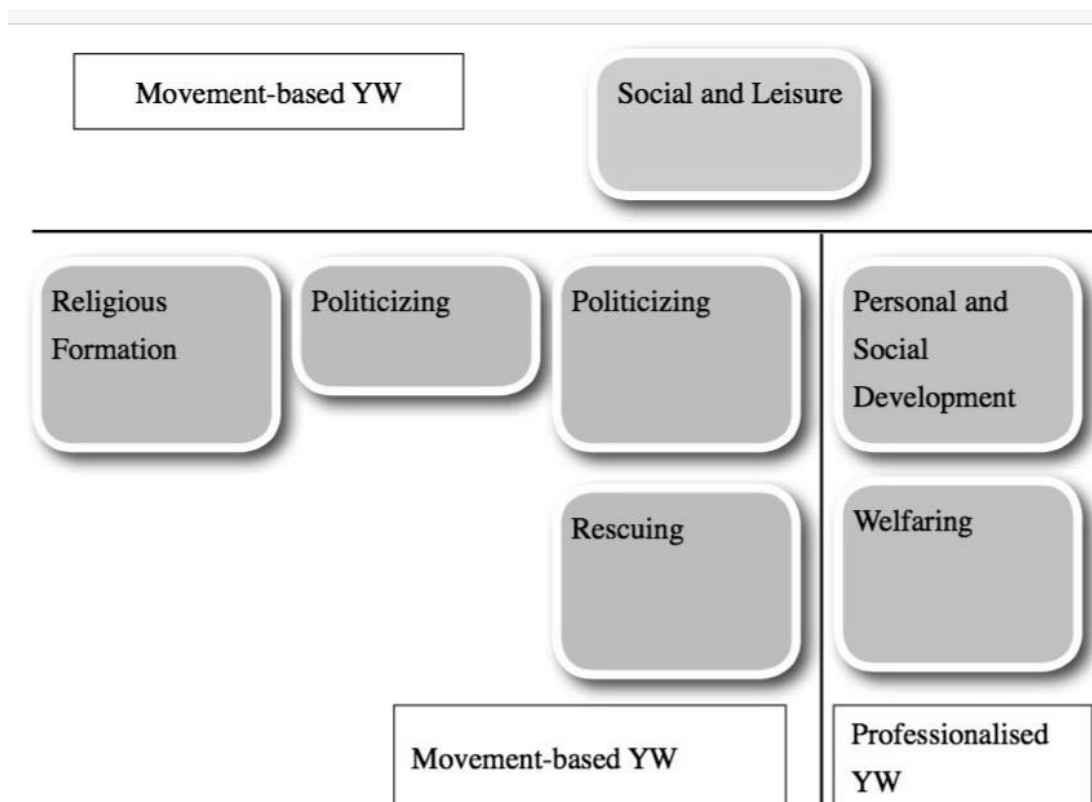
Figure 1.1 Traditions of Youth Work
(adapted from Smith, 1988, 2001, in Cooper, 2012, p109)

The professionalised sector is defined as enabling '…young people [to] learn about themselves, others and society, through informal educational activities which combine enjoyment, challenge and learning...' (National Youth Agency, n.d.). Young

people are described as those experiencing the transition between adolescence and adulthood, although in today's context of '…early help…' (Local Government Association, 2013), it is not unusual to find those aged between 11-25 engaged with youth workers, particularly in the areas of special needs, targeted youth support, young people who are 'looked after', or those involved in youth councils, youth cabinets and forums. Using principles taken from Covey's Seven Habits (1989), youth work can also be defined as enabling young people to move from dependence to interdependence to independence, since practice principles focus on young people's personal, social and emotional development, as well as promoting their rights and advocating on their behalf. Context and setting is important, and underpinning the work is the principle of providing '…safe spaces to explore their identity, experience decision-making, increase their confidence, develop inter-personal skills and think through the consequences of their actions...'(National Youth Agency, 2007, p1). Mediated, informal and experiential learning are underpinning concepts, and youth work is well known for using activities, residential work, sports, creative arts and other recreational opportunities to engage and work with young people. This is accomplished through constant dialogue with young people, a willingness to work in a young person-centred way and '…hybrid know-how…' (European Union, 2015).

Youth workers identify with an approach that is young person-centred, and which describes a methodology that facilitates young people to identify their personal, social and emotional developmental needs in order to develop the life skills needed to create positive outcomes. Ingram and Harris (2001) add detail to this by describing youth workers working with young people's emotional, social, physical, cognitive, spiritual, academic, and political needs, which are underpinned by values aiming at empowerment, equality and participation. More recently, The Young Foundation in their outcomes framework has described the 'social and emotional capabilities' (McNeil et al., 2012, p14) that young people can gain through their contact with youth workers and young people's workforce practitioners. They suggest that in order to develop such capabilities, an assessment of young people's developmental needs to take place and might include a focus on '… communication … confidence and

agency … creativity … managing feelings … planning and problem-solving … relationships and leadership… resilience and determination …' (McNeil et al., 2012, p23).

Within the context of digital learning needs, the Children's Commissioner for England's 'Growing Up Digital' report identifies the need for young people to develop '…digital resilience…', as well as being both digitally informed and digitally empowered in order to become digital citizens rather than 'just users, creative but not addicted, open yet not vulnerable…' (Growing Up Digital Taskforce, 2017, p3). The report also advocates for a Digital Convention based on the UN Convention on the Rights of the Child to be implemented that would protect children's rights in the context of a digital age. From a specific digital rights-based focus, young people categorised as disadvantaged have fewer digital skills and less access to digital resources than their more advantaged peers, which in today's context is detrimental to their life chances, with particular reference to accessing further and higher education and employment opportunities. Research by the Good Things Foundation has determined that for young people:

- Around 40% had low skill levels in relation to 'netiquette', that is decisions about their own behaviour, dealing with the negative behaviour of others online or in managing their mobile phones in a safe way;

- 67% of young people have someone available to help them out if they need support with ICT [Information and Communication Technologies] related issues;

- Only 17% of NEETs (Not in Education, Employment or Training) had asked for help with using ICTs in the last three months;

- Of NEETs, 46% had truth checking, 49% had keyword search and 19% had orientation skills and as compared to the employed [young people] who had 56% truth checking, 59% keyword search and 24%

orientation skills (Coe, 2018).

These statistics indicate that young people, but especially young people with less opportunities and/or with multiple issues in their lives, have specific needs associated with living, learning and participating in a digital world, and if a rights-based stance is applied, there is a role for youth workers and youth work organisations to not only enable free access to digital devices and the internet, but also to support young people to develop an appropriate skill set.

1.4 Why Youth Work Mediated by Digital Tools, Spaces and Places?

The current landscape of English youth work is unrecognisable compared to that of 10 years ago, and is one where youth work organisations and youth services have been decimated (Wenham, 2015), due to the impact of governmental austerity measures '…which fell disproportionately … on youth work everywhere' (Wylie, 2015, p45). Positive for Youth (H.M. Government, 2011) still represents the only English policy for youth work, and in the 2017 general election manifestos, whilst the Labour party pledged to end the cuts to services for young people, only the Green party stated an aim to invest in youth services (NYA, 2017). In addition, only the Labour and Conservative Party recognised, to some extent, young people's digital learning needs ((ibid), although little indication was given relating to how these needs were to be met. In the past three years alone, numerous reports focusing on important aspects of young people's learning and development needs in a digital world, have been published. As a youth work professional and educator, such reports prompt questions within me as to whether formal education establishments on their own have the capacity to truly achieve the outcomes listed. Examples of such reports are listed below:

- Life in Likes (Children's Commissioner for England, 2018);
- Digital Friendships Report (UK Safer Internet Centre, 2018);
- Growing Up Digital (Growing Up Digital Taskforce, 2017);
- Digital Reach: Digital Skills for the Hardest-to-Reach Young People (The Tech Partnership, 2015);
- Resilience for A Digital World (Young Minds and Ecorys, 2016);

- Connected Generation (Get Connected, 2015);
- Enabling Children and Young People to Access the Digital World Creatively, Knowledgably and Fearlessly (iRights, 2015);
- Basic Digital Skills Framework: addressing the 5 areas of digital capability. (The Tech Partnership, 2015).

The current government's Digital Strategy document talks of:
- ensuring that we continue to tackle the root causes of digital exclusion and that everyone can increase their digital capability to make the most of the digital world;
- developing the full range of digital skills that individuals and companies across the country need in an increasingly digital economy, and supporting people to up-skill and re-skill throughout their working lives;
- strong collaboration between the public, private and third sector to tackle the digital skills gap in a coordinated and coherent way, so the sum is greater than the parts and everyone everywhere has better access to the training they want (Department for Digital Culture Media and Sport, 2017);

Young people are not specifically identified within these aspirations, but it is difficult to see how they will be achieved if the responsibility is only on schools and colleges to deliver. Youth workers as informal educators have the relationship with young people to work on the informal digital learning needs that they identify, and yet the landscape of disappearing services, underfunded organisations, and targeted youth support, means that whilst youth workers should be able to fulfil such roles, many of those that remain may not be adequately trained or given the appropriate resources to do so.

This thesis has been the result of 7 years of study which started in 2010. At the outset, the stone in my shoe was both a curiosity and frustration as to why UK youth workers and youth work educators were not systematically using digital tools as part

of their work with young people, nor considering how their practice might be influenced by the third industrial revolution or digital age (Rifkin, 2011, Roubini, 2016, de Vasconcelos, 2015).

Within Stage One of the professional doctorate, between 2010 and 2012, I conducted two small-scale research projects, the first involving interviews with 2 local youth workers, and the second involving an online survey with 33 self-selected respondents, and follow-up interviews with 8 youth workers from both the voluntary and statutory sectors in England. These were ethnographic in nature and explored
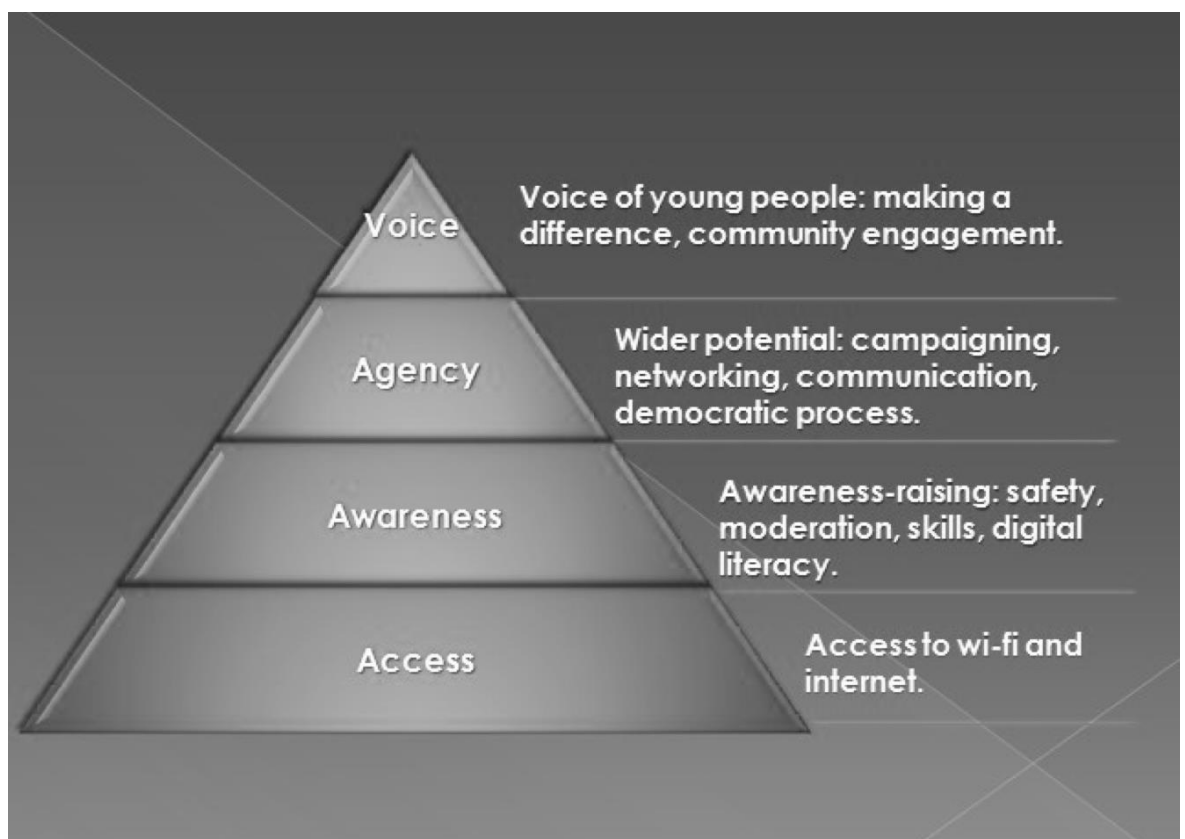
Figure 1.2: Model showing how digital tools can contribute to young people's digital learning needs
(Melvin, 2012a)

how digital tools were being used in their work with young people. The top five tools being used at that time by those that responded to the survey were Facebook, Youtube, PowerPoint, custom-built websites and video creation. In addition, identified under an 'other responses' category were many individual answers about

websites and tools such as www.xtranormal.com, www.goanimate.com, and www.animoto.com, as well as Photoshop, email, school portals, podcasts, and Windows or Blackberry messaging. Those interviewed also added other digital tools such as iPads, cameras, netbooks, laptops, and mobile phones to this list, as well as 'apps' and online portfolio-building systems.

The youth workers involved in these research projects talked of young people's digital needs as well as the outcomes achieved through digital means, and from this a model describing how digital tools can contribute to youth work practice was developed. This model in Figure 1.2 describes the data that illustrated how the use of these digital tools contributed to meeting young people's digital learning needs, with enabling young people's access to wi-fi and the internet being cited as the most common intervention. Awareness in relation to digital literacy skills and safety concerns came next, followed by the facilitation of skills connected to agency in the form of campaigning and the contribution to democratic process (the research took place at a time when many youth centres and services were at threat of closure). The use of digital tools aimed at promoting young people's voice were also identified, but this type of work occurred much less frequently than work aimed at access and awareness at the lower levels of the triangle.

This research from Stage One contributed to chapters in two youth work publications and paper presentations at a variety of conferences, including the British Education Research Association (BERA) Conference (2012 and 2013), the Reseau International de L'Animation (RIA) Conference (2013), the Professional Practice Education and Learning (ProPEL) International Conference (2014), and the 2nd Commonwealth Conference on Youth Work (2016), the opportunity to present my work contributing to my thought processes throughout my experience of studying for a professional doctorate.

It was through the initial focus on digital tools that drew me to CHAT as a methodology with its subject-tool-object-outcome link to mediated learning, which was something that as a youth worker, I recognised. This is not a methodology

commonly associated with youth work research where there is an emphasis on '…participatory and critical…' methodologies (Batsleer, 2010, p178) which enable the axiological focus of values-based practice, to be retained. However, I believe that third generation CHAT incorporating Engestrom's theory of expansive learning (1987), also enables this axiological position to be upheld within the context of examining how mediated learning takes place as situated within the cultural - historicity of a youth work activity system..

1.5 Aims.

The aims of the thesis are:

- To use Cultural Historical Activity Theory (CHAT), Developmental Work Research (DWR) techniques, and Engestrom's expansive learning cycle (Engestrom and Young, 2001), to examine how digital tools, spaces and places can be used as mediators of youth work practice;

- To examine youth workers' experiences relating to the use of digital tools, spaces and places and the associated pedagogical choices that need to be made to ensure ethical, educational, and safe practice;

- To propose a model to guide both professional practice and curriculum planning;

- To examine the benefits and challenges of using digital tools, spaces and places as mediators of youth work practice.

1.5.1 Objectives.

The objectives of the research are to:

- Examine examples of current youth work practice using digital tools, spaces and places;

- Understand how practitioners define digital spaces and places, and to examine the differences and similarities between these, and physical spaces and places for youth work;

- Identify parallels in youth work practice as related to meeting the holistic needs of young people, with a view to identifying the change processes needed to influence future practice;

- Work within the conceptual frameworks of Cultural Historical Activity Theory (CHAT), expansive learning theory and Developmental Work Research (DWR).

1.5.2 Research Question.

This thesis is to explores the following question:

How can digital tools, spaces and places be used as mediators of youth work practice?

A number of sub-questions can be identified within this:

- What digital tools, spaces and places are considered relevant, ethical, educational and safe by youth workers?
- What are the drawbacks of digital tools, spaces and places?
- How can the principles of association, voluntary participation and critical dialogue be mediated through the use of digital tools, spaces and places?
- What is the definition of a digital space or place where youth work can take place?
- How is youth work practice currently being delivered in digital spaces and places?
- What can be learnt and applied from youth work practice in physical spaces and places?
- How can existing rules and boundaries of youth work be applied to digital spaces and places?
- How might the core professional principles be upheld and negotiated in digital spaces and places designed by companies with a commercial interest, and which are not designed with educational outcomes in mind?
- How do digital relationships differ from face-to-face relationships between young people and youth workers?
- How is the practice of informal education compatible with digital tools, spaces and places?
- How can the holistic needs of young people be met in a digital age?

1.6 Outline of thesis.

This thesis continues in Chapter 2 with a review of the relevant literature and research in order to set the context for the study. Starting with an account of English youth work practice, this section explains the relevance of understanding definitions of space and place, and their relevance within the practice of informal and non-formal education. This is followed by an examination of what it might mean to conduct youth work in digital spaces and places. Moving to ideas of pedagogy, heutagogy, andragogy and hybridity, the second half highlights implications for youth workers in the context of youth work curricula and professional and ethical boundaries as specifically related to digital spaces and places, finishing with a look at models that could influence digital youth work curricula.

Chapter 3 focuses on methodology and leads to a justification for my choice of CHAT as the dominant methodology. The methods used to collect the data are described within this chapter, as are the ethical considerations. Chapter 4 analyses the data based on CHAT presuppositions and the four areas where contradictions can be found within activity systems. The contribution to knowledge in Chapter 5 is supported by the identification of 'germ cell ideas' (Section 3.3) named as safety, production, information and communication, and these ideas are developed and incorporated into a model to guide both professional practice and curriculum content. Context is explored through the participants' use of metaphor, and the subsequent analysis leads to the identification of expansive drivers within these themes which can influence and inform future youth work practice using digital tools, spaces and places. Chapter 6 represents reflections on the impact of studying for a professional doctorate in education, how the research aims, objectives and research question have been met, on the process of becoming a researcher, and the contribution to knowledge.

Chapter 2 : Literature Review

2.1 Chapter Aims.

This literature review starts by explaining the current role and policy position of youth work in England, and explores why contextual issues such as environment, setting, space and place are fundamental not only to youth work practice, but also to the pedagogy of informal education. Definitions of digital space and place in relation to the 21st century influences on young people will link to an in-depth examination of pedagogy and curriculum as relevant to today's English youth work and digital learning contexts, before finishing by investigating issues of ethical relevance.

2.2 The Youth Work Sector in England.

Slightly different models or different foci as reflected by devolved government policy and/or traditions of practice, are found throughout the four jurisdictions of the UK, and 'there is a history and current practice of mutual engagement, influence and contestation within and between the countries…' (The Quality Assurance Agency for Higher Education, 2009, p5). This section therefore, will examine the policy and practice landscape of English youth work.

Youth work in England is defined by the National Youth Agency as:

> …an educational process that engages with young people in a curriculum built from their lived experience and their personal beliefs and aspirations. This process extends and deepens a young person's understanding of themselves, their community and the world in which they live and supports them to proactively bring about positive changes. The youth worker builds positive relationships with young people based on mutual respect (2014a).

Described as a '…deliberative educational approach within its own pedagogy and professional base…' (The Education Committee, 2011, p9), this definition that can be expanded by describing a method which engages young people predominantly in their leisure time through an experiential and relational style that is person-centred in approach and underpinned by a commitment to inclusion, empowerment, participation and anti-oppressive practice (Bright, 2015, Ingram and Harris, 2013, Sapin, 2009, Wood and Hine, 2009). Coburn uses the term '…border pedagogy…'

(2010, p1444), to describe the educational principles that underpin a youth work approach that operates between '…formal and informal education, between social work and social psychology…' (ibid), a tension that Tett calls an '…uneasy hybrid…' (2006, p2). Within this, Mahoney discusses the focus as '…the daily life of individuals and groups… because this is where we begin to understand the young people we are working with…' (2001, p18), in order to support and facilitate the social, emotional, cultural, moral, spiritual and physical developmental needs of young people, involving them in decision-making processes and preparing them for adulthood (Department for Education and Skills, 2002).

Youth workers are found in a variety of organisations as seen in Figure 2.1 which shows an adapted version of Wylie's appraisal of the sector (2006), demonstrating how a youth work approach compares to other practitioners who work with young people. Adapting the model to reflect the sector in England in 2017 involves including the National Citizen Service (NCS), which now has a statutory basis in English law (Wilson, 2017).
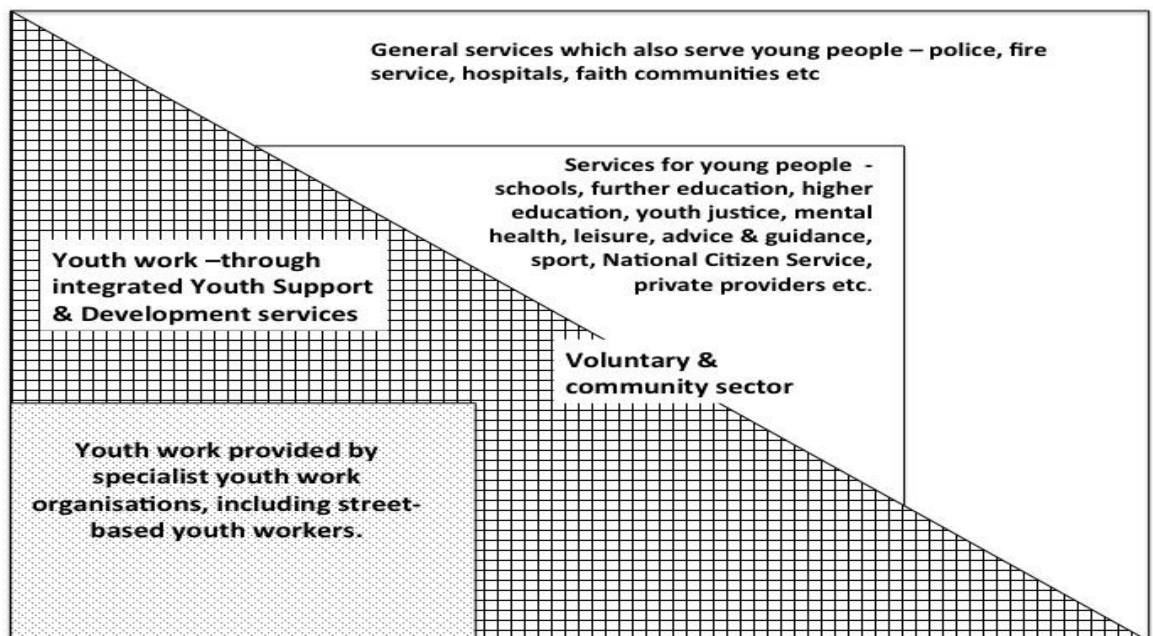
Figure 2.1 Youth work in its various settings
(adapted from Wylie, 2006)

Recent cuts to funding in local authority (LA) youth services in England have provoked widespread discussion how the youth work sector should respond to agendas, both static and changing, for young people in today's world (Bradford and Cullen, 2014, Davies, 2015, de St Croix, 2011, de St. Croix, 2016, Wylie, 2015). The contraction of universal services for young people, the development of Targeted Youth Support (TYS) services and Early Intervention Prevention (EIP) programmes and NCS (Davies, 2015, Wylie, 2015), are amongst the initiatives being debated in relation to the preservation of the '…cornerstones…' (In Defence of Youth Work, 2014) of youth work.

In a context of diminishing services for young people in England, and a reduction of grant aid to the VCSE sector (Ricketts, 2016), in 2018, no prominent English youth policy exists to support informal work with young people, except that of NCS which reflects a social action/citizenship agenda (de St Croix, 2017). Positive for Youth (H.M. Government, 2011) outlines a partnership approach to services for young people which is interpreted by Davies as a way '…to play down, if not actually write out, the state's direct role in providing or even funding…' (2013, p9) youth work, and Buckland adds that it is as an agenda for '…social control without accountability...' (2013). Mason (2015) describes the current political and economic landscape as responsible for causing youth services to focus excessively on prescribed outcomes, that are based on a deficit model of young people rather than a more needs-based or critical form of youth work practice (Davies, 2015). Of this, Cooper comments that young people's lack of access to youth workers is '…stifling the capacity of young people to overcome the structural constraints limiting their life chances' (2012, p53).

De St Croix (2011) observes a lack of governmental interest in services aimed at generic informal learning experiences for young people aged between 13-19 and have been moved into the field of youth social work, supporting the agendas of social care, early help and targeted youth support (Schrader-McMillan and Barlow, 2017). Hillier's (2015) research shows that the commissioning of services from the VCSE and private sectors is now common, and that this has contributed to a reduction in traditional youth work services because organisations bidding for the same

contracts. There is also evidence of new service models emerging with youth workers taking on the challenge of mutuals, small social enterprises and community interest companies, in order to tender contracts aimed at leisure opportunities and behaviour management (National Youth Agency, 2014b).

This thesis has been written in '…times of austerity, when two successive governments have made significant cuts to local services and welfare budgets, and homelessness and youth unemployment have soared…' (de St. Croix, 2016, p21). Youth services have responded in the past to changing government and societal agendas to ensure survival, often '…caught in stressful attempts to keep up and keep on…despairingly and tirelessly working to push up, push back, and hold on...' (Fusco, 2013, p8), but Unison (2016) notes that the current cuts have resulted in a greater loss of buildings, qualified staff and services than ever before. Bradford and Cullen contend that '…youth work's liminality and plasticity, whilst being an asset in the past, has apparently weakened its position...' (2014, p94) and they talk of an '…ambiguous professional identity…' (ibid, p102) that makes youth work as a specific educational discipline problematic for policy-makers to define, and difficult for them to understand how young people benefit specifically from this approach (The Education Committee, 2011).

Ingram and Harris define youth workers as generalists, able to assess '…learning needs and design a learning pathway through which individuals and groups can have their needs met' (2013, p72). In addition, Batsleer (2008) describes the use of informal education methods to work with young people in the context of their personal and emotional developmental needs, drawing on the ability to be '…intelligently aware of the capacities, needs, and past experiences…' (Dewey, 1938, 1997, p71) of young people as well as being specifically aware of the developmental needs connected to adolescence (Spence and Devanney, 2013, p75).

The lack of political direction and a fragmented context in England has a bearing on how youth work as a profession responds to the needs of young people engaging with digital tools, spaces and places, in that in many areas it may no longer be

possible to work universally with young people because of dismantling of universal services, NCS, and the pressure of targeted youth support agendas (Davies, 2013, de St. Croix, 2016, Wylie, 2015). Gibson notes that where LA services still exist, they are also bound by corporate policy regarding the use of digital tools and these often focus on employee behaviour and communication with the public, rather than as a means for engaging with young people for educational purposes (2010).

This section has defined the nature of youth work in England and the current political setting and discourse. It has also identified the challenges of being able to meet young people's digital learning needs, as well as introducing new or changed thinking into a profession that is facing the challenges of funding cuts and changed government priorities

2.3 Pedagogy, Hybridity and Curriculum.

This section will explore the educational principles underpinning English youth work practice, as a means of describing a hybrid pedagogy or hybrid pedagogue which can work with young people using person-centred approaches in the context of youth work curricula. Informal, non-formal and experiential approaches to learning will be defined in the context of what makes a youth work approach distinct from other educational approaches.

Bright (2015) posits that understanding the history, traditions and culture of a profession aids critical reflection about the direction of policy and practice in the future. Recognising the cultural historicity of youth work practice gives '…a better understanding of what we do and why we do it…' (Gilchrist et al., 2001, p2), which are key factors in being able to articulate professional identity. Pedagogy, defined as the '…study of the methods and activities of teaching…' (Cambridge Dictionary, n.d.) is a term that is used by youth work educators because of its roots in education and learning. Curran and Golding (2013) suggest that because youth workers do not fit neatly into definitions of pedagogy, it is perhaps more useful to consider them as hybrid pedagogues who draw on the skills associated with a number of educational approaches, reinforcing the idea of them as border pedagogues who straddle the

boundaries between formal, non-formal and informal pedagogies. This includes ideas of andragogy (defined as the study of the methods, processes and activities used to teach adults), and heutagogy (defined as the study of the processes involved in facilitating self-directed learning).

2.3.1. Defining a Hybrid Pedagogy.

Canning (2010) defines hybrid pedagogy as a sequence from pedagogy to andragogy to heutagogy, that enables learners to progress in maturity and self-sufficiency, but youth work is a much less linear process in that it circulates through and within these concepts as dependent on the social, emotional, cultural, moral, spiritual and physical developmental needs of the young people (Smith, 2012). For the purpose of this thesis, hybrid pedagogy will be defined as a pedagogy that includes elements of andragogy, heutagogy, and border pedagogy working both independently and simultaneously.

Youth work in England sits on a continuum between formal education (schools and colleges), and social care settings for young people, enabling the profession to draw on principles and practice from either side, as well as retaining distinctive philosophies and principles such as voluntary participation (Coburn and Gormally, 2015). Personal, social, emotional and life skills form the main curriculum, delivered in spaces and places for young people to gather which are '...characterised by safety, a sense of belonging, the art of conversation, challenge, recreation, friendship and convivial relationships...' (Coulee and Williamson, 2011, p224). The main aim of meeting the needs of young people does not focus specifically on academic achievement or safeguarding and welfare, although effective youth work contributes to both (Coburn, 2010).

Ord (2004) states that the idea of a pedagogy for youth work is still a contested term in some parts of the sector, seen as pushing the practice away from a relational focus to one more aligned to formal education in its pursuit of education-based outcomes. Pedagogy implies teaching, instruction or transmission of information (Smith, 1996, 2000), whilst andragogy in its connection to youth work practice focuses on the journey from dependence to independence, reflection upon learning

and action, learning by experience, and the awareness of how skills are transferable (Darkenwald and Merriam, 1982, Knowles, 1973). Heutagogy reflects '…a method of teaching by allowing students to discover for themselves…' (Hase and Kenyon, 2001).. Rogers' principles for experiential learning (1951) are part of the foundations of heutagogy as an approach to learning, and describes learning taking place in settings that are non-threatening and enjoyable, and where learning can be reflected on and assimilated in a relaxed manner, since learning through experience can be challenging (Hase and Kenyon, 2001). Blaschke (2012), promotes heutagogy as an extension of, or adjunct to, andragogy and this is relevant to discussion about hybrid and digital pedagogies methodologies in their own right.

Davies (2015) points to indicators identifying youth work practice through the way that a practitioner engages with young people:

- whether young people choose to come (voluntary participation);
- whether practice begins, ends and/or goes beyond young people's needs rather than an institution's;
- whether practice is respectful and responsive to young people's peer networks, communities and cultural identities;
- whether practice is focused on personal, social and emotional wellbeing as well as learning;
- whether practice enables young people to maximise their potential through experiential learning;
- whether practice facilitates reflection, creativity and criticality.

As a hybrid pedagogy that describes youth work practice, Davies' description above '…has at its core timeliness, mindfulness, and improvisation…[It] concerns itself with the instantaneous, momentary, vital exchange that takes place in order for learning to happen' (Morris, 2013). The two-way nature of the youth worker-young person relationship is recognisable:

> …when we see it, and it looks like a teacher or learner puzzled, hands-
> at-the-ready, mouth-agape, pausing just as they're about to speak or take

action. It looks like careful planning without attachment to or fetishizing of outcomes. It looks like failure. And wonder... (Stommel, 2013).

Stommel's definition describes the planned versus unplanned or impromptu nature of a hybrid pedagogy: Merton and Wylie describe this as informed by experiential learning that often takes place in groups and is concerned with '…tackling real life problems and finding real life solutions…lessons learned and applied elsewhere. (2002, p10).

Youth workers as hybrid pedagogues are well-practised in combining approaches in order to meet the needs of young people, yet Dib believes that an informal education approach '…merely supplements both formal and non-formal education…' (1987, p6). As a counter to this, Merton states:

> …the distinctive characteristics of youth work include the voluntary engagement of young people; young people's active involvement in different features of local youth provision; the use of informal education as the primary method of youth work… (2004, p 5).

This gives informal learning more than a *mere* place as underpinned by a pedagogy that promotes '… a flexible approach to provision which is responsive to their preferences…' (ibid), which is used to connect with everyday opportunities and experiences and used to build relationships and promote learning in young people.

Formal and informal education are often portrayed as opposites, but viewing them at opposing ends of a continuum of learning is an oversimplification (Curran and Golding, 2013) because in reality, youth work practice takes a much more hybrid approach. Coburn and Gormally (2015) suggest that youth work itself should be promoted as a recognised pedagogical approach as within such contexts, practitioners are creating a hybrid pedagogy and skills drawn from formal, non-formal, and informal (as well as andragogical and heutagogical) disciplines. Colley et al. (2002) in their report on aspects of non-formal learning found that definitions and understanding of both non-formal and informal education varied greatly based on the professional identity of the practitioner, and therefore a recognition of a more

hybrid pedagogy may be helpful to youth workers who might move between a number of different roles and settings within the course of their career (Curran and Golding, 2013).

Experiential learning as a part of a hybrid pedagogy, is characterised by the central place of the young person's experience throughout the process (Andresen et al., 1999), and is made distinctive by '...directly engaging the [young person] in the phenomena…' (Hedin, 2010, p109) of their learning. Context, space and place are also important, often taking prime place in the educator's planning and decision-making, as are the following factors:

- experience is the foundation of, and the stimulus for, learning;
- learners actively construct their own experience;
- learning is a holistic process;
- learning is socially and culturally constructed;
- learning is influenced by the socio-emotional context in which it occurs (Boud et al., 1993, cited in Martin et al., 2004, p12).

Experiential learning often takes place within the context of problem-solving, and Engestrom's work looks at how problem-solving within organisations allows for an expansion of learning through of what he calls '…germ cell…' (2009a) ideas, and the subsequent construction, reconstruction and re-organisation of these ideas when problems and obstructions are met (Engestrom, 1987, 1997, 2001). He calls this '…expansive learning…' defined as a '...new type of learning which emerges as practitioners struggle through developmental transformations in their activity systems, moving across collective zones of proximal development…' (Engestrom, 1987, 1997, p7). He also posits that expansive learning often occurs in what he calls '…boundary crossing space…' (Engestrom and Young, 2001, p135) or a '…third space…' (ibid) where people, possibly border or hybrid pedagogues, come together to create '…new meanings that go beyond the evident limits of both' (ibid, p136).

Kolb's experiential learning cycle (1984, 2014) is based on the work of Dewey, Lewin and Piaget, and is used as basis for practice by many youth work organisations (Ord, 2016), its importance is acknowledged by theorists of youth work in relation to its contribution to youth work curricula (Jeffs et al., 2005, Merton and Wylie, 2002, Smith, 2008). Ord argues that the common interpretation of 'do, reflect, analyse, plan

or take action' (2016, p177) is a much simplified version of Kolb's original, and that Dewey would describe the model as 'an impoverished conception' (Ord, 2016, p182) of experience and experiential learning. Moon (2006) is critical of the separation of reflection and action in the model, and Schon (1983) comments that reflection is not only a process applied to an experience after it has happened, but is an integral part of the experience both in the moment and afterwards .

Representing learning as a cyclical process is also a central feature of Engestrom's work on expansive learning (1987, 2001), which informs the conceptual framework supporting this thesis. Engestrom's expansive learning cycle Figure 3.2 is defined as the process by which ideas become activities and evolve into new ways of working, which might be initiated by individuals but progress to a collective context (Ellis et al., 2010a). In the first stage of the cycle, individuals reflect on work practices or activities to identify contradictions which then leads to a search for solutions (second stage). The third stage comprises the conceptualization of new models of working, and the fourth stage is to embed these. The last stage is to consolidate the new ways of working into a new form of practice (ibid). Activity, reflection, evaluation and consolidation are all central processes within the cycle (Engestrom et al., 1999) giving it a compatibility with Kolb's cycle. The process of expansive learning is described as the identification and resolution of contradictions; it is a heuristic model which enables reflection on abstract notions that are based on experience to become new concrete, actions (Weibell, 2011).

2.3.2. Digital Hybrid Pedagogy and Youth Work.

In promoting digital youth work, the European Commission defines it as a way to '…proactively using or addressing digital media and technology in youth work…' (Expert Group on Digitalisation and Youth 2016, 2018, p7). They do not distinguish digital youth work as a separate youth work method, stating that it can take place in any setting and can be '…either a tool, an activity or a content in youth work' (ibid), as aligned to traditional goals and values.

The following definition of digital hybrid pedagogy has been chosen because of its alignment to a hybrid youth work pedagogy, principles and practice; digital tools

playing a mediating role to engage young people in opportunities that will enhance their learning and development:

> Digital Pedagogy is precisely not about using digital technologies for teaching and, rather, about approaching those tools from a critical pedagogical perspective. So, it is as much about using digital tools thoughtfully as it is about deciding when not to use digital tools, and about paying attention to the impact of digital tools on learning. (Digital Pedagogy Lab, n.d.)

The '…always on…' (Baron, 2010, p90) or '…app generation…' (Gardner and Davis, 2013, p5) is defined as one which assumes continuous connection with online networks and information at the touch of a button. In this context, Stommel proposes that it is either not easy, possible or appropriate to separate out a young person's digital ego from the rest of their identity, and therefore necessitates '…new and innovative ways to engage students in the practice of learning…' (2012). He proposes the term digital hybrid pedagogue as a way of describing educators who respond to young people's 21st century learning needs with a fusion or amalgam of methods, opportunities and experiences rather than just one approach (ibid), in the recognition that '…all [digital] learning is necessarily hybrid...' (ibid). This requires approaches that can engage with young people's '..digital selves..[as well as their]..physical selves..' (ibid): thus, the digital hybrid pedagogue in a youth work context uses a combination of non-formal, informal, and experiential approaches, and has an attitude to digital tools, spaces and places, that is about creativity and fitness for purpose, instead of targets or strict curricula.

The term 'blended learning' has been adopted by more formal contexts to describe a combination of classroom, tutorial and online learning tools (Driscoll, 2002, Oliver and Trigwell, 2005, Stommel, 2012), or which focuses on '…skill-driven learning, which combines self-paced learning with instructor or facilitator support to develop specific knowledge and skills…' (Valiathan, 2002, in Oliver and Trigwell, 2005, p18). Driscoll (2002) defines blended learning in a looser way, proposing a combination of different pedagogical approaches which are brought together to achieve educational learning outcomes, accomplished with or without mediating technologies, linking with Stommel's ideas of hybridity.

Morris' ideas of digital hybrid pedagogy advocate for practice to begin '…with inquiry...It reminds us that the new landscape of learning is mysterious and worth exploring...' (2013), mirroring notions of youth work practice where learning outcomes can be unexpected and not necessarily predicted (Ord, 2016). McCarthy and Witmer promote '…community and collaboration....in open and networked environments…' (2016a). This is aimed at empowering learners to find new ways to use digital tools, spaces and places to enhance their learning, and to create new ways to communicate, engage and share in wider cultural and political contexts, as well as '…an education that empowers them in that sphere, teaches them that language, and offers new opportunities of human connectivity (Rorabaugh, 2012).

Figure 2.2 shows Garrison, Anderson and Archer's model showing elements of an educational experience which describes what they call a '…community of inquiry…'

Community of Inquiry

Supporting Discourse

SOCIAL PRESENCE

COGNITIVE PRESENCE

EDUCATIONAL EXPERIENCE

Setting Climate

Selecting Content

TEACHING PRESENCE (Structure/Process)

Communication Medium
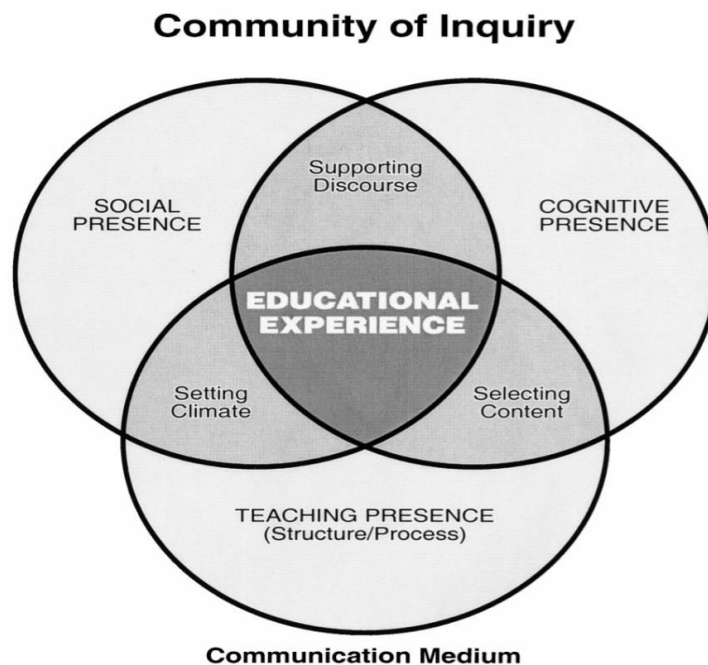
Figure 2.2 Community of Inquiry Model
(Garrison et al., 2000, p88)

(2000, pp88-89) for communication and learning that is mediated by digital tools, spaces and places. Morris (2013) suggests that the adoption of a digital hybrid pedagogy does not automatically require the physical use of a range of digital tools,

but it does require some baseline knowledge and confidence to engage, which is compatible with the discourse, social and cognitive presence areas of Garrison et al.'s model. In addition, Stommel posits that the prime role of the digital pedagogue is to enable young people to reflect critically on the tools and platforms that they are using, and to '…reimagine the ways that communication and collaboration happen across cultural and political boundaries…' (Stommel, 2014).

Bradford states that:

> …young people are becoming increasingly accomplished in the occupation and use of these different spaces: they make friends online, sustain those friendships in a variety of ways *and* build friendships in school, on the street and in the youth club… (2012, p146).

In this context, Davies (2011) advocates for youth workers to have the skills to work in a variety of spaces and places, whether digital or not , and asks practitioners to think about '…awareness… use… [and] outreach…' (ibid, pp18-19) as a way of checking that the digital space or place is an appropriate one to be working in. Additionally, Davies et al. suggest that a digital hybrid pedagogy for youth work could include assessing how the intervention contributes to digital literacy and citizenship, and weighing up whether the development of '…age appropriate online spaces offering young people opportunities to experiment with and explore digital media in different ways…' (2011, p9), is actually more appropriate than using commercially driven platforms. They also pose questions relating to the issue of professional practice and the protection of youth workers working in digital contexts, which includes having appropriate supervision processes in place (ibid).

Loveless and Williamson suggest drivers to guide the development of digital learning identities which focus on '…agency… tools… context… and improvisation…' (2013, pp 2402-2408), which can be used to inform a digital hybrid pedagogy, and which are compatible with the focus on the whole young person as:

> For youth in a digital era, it all converges, by and large. It is not online life and offline life – it's just life. It is where social life is playing out, and often times the identity-shaping process happens in a way that is identical to the kind of traditional role-playing young people have been carrying out in the process of shaping their identities (Palfrey and Gasser, 2011, p42).

In this context, Wenger et al. discuss the need for educators to find a balance between 'conservative stability…and runaway adoption' ((Wenger et al., 2009, p3698) proposing an approach that they call technology stewardship which they describe as both a 'perspective and a practice' (ibid , p819), so that youth workers become both sensitive and responsive to the digital learning needs of young people.

This section has explored ideas of pedagogy, andragogy and heutagogy in order to examine youth work practice in the context of border or hybrid pedagogies. The notion of a digital hybrid pedagogy has been explored with particular reference to youth work mediated by digital tools, spaces and places, and the need to be cognisant and responsive to young people's digital learning needs.

2.4 The Role of Space and Place in Youth Work.

This section will explore the relevance of context, spaces and places and their relationship to youth work practice, drawing on examples from human geography as well as youth work theory and person-centred practice.

Eyles describes a geography of the day-to-day lives of individuals as comprising time, space and place, in that their localities, activities and experiences have a connection with past, present and future, but also exist '...in the reality of space…' (1989, p115). Space can be defined as '…locales in which people find themselves, live, have experiences…' (Peet, 1998, p48), but Price et al. observe that the definition of place is more related to people's lived experience and how meaning, memories and feelings become associated with places, and how they '...incarnate the experience and aspirations of people...' (2013, p163). This links to Heidegger's ideas of '…building dwelling thinking…' (in Tuan, 1971, p181) which explore how an attachment to, and an investment in, spaces grows to become a sense of place, for example, that of 'home'. Whilst space describes a setting whether physical or digital, place therefore, is '…an aspect of space…' (Bradford, 2012, p137), identified within this thesis by purposeful engagement where humans influence, create, modify and adapt the environs, ascribing and creating cultural and emotional value (Bradford,

2012, Heidegger, 1975, Smith, 2001b). Thus space provides the arena or setting, whilst place provides the meaning and attachment (Eyles, 1989).

Bradford identifies the significance for young people of '...home and belonging…as a private and familiar space of particular belonging, and located in a dwelling of some kind…' (2012, p155), but notions of home, particularly during adolescent years are not always associated with positive feelings of belonging or acceptance, and young people might seek these in other ways, such as through gang membership (Antrobus, 2009, Khan et al., 2013) or through using social media platforms (Allen et al., 2014, Boyd, 2007). Adolescence is often portrayed as a stressful period of development, as influenced by puberty. This view is influenced by Hall's original work on adolescence, who saw it as a time when young people in their quest for independence, might turn towards their peer groups rather than 'home' affiliations (1904).

Adolescence has many different facets, including the fact that '…contemporary society increasingly demands an active building of self-identity…' (Thomson, 2007, in Kehily, 2007, p80). Coleman describes how young people, as part of their identity development, will describe belongingness as '…"fitting in" and "feeling accepted"…' (2011, p179), and this is associated with connections to space and place through friendship and connection; a way of validating who they are becoming, and receiving emotional reassurance (Mendelson and Aboud, 1999).

Belongingness is associated with a sense of place, and for young people, a physical sense of place is often created through engagement with groups of peers in very local spaces, such as home, school, youth provision, shopping centres and parks (Hopkins, 2011, Smith, 2001b), but also increasingly through a sense of digital place and identity in online spaces (Baron, 2010, Boyd, 2007), for example Facebook, Youtube or gaming environments.

In youth culture, an affinity with group places is important to identity formation (Bradford, 2012, Eyles, 1989, Smith, 2001b), with Batsleer proposing that youth work strategies need to '…start where young people are…' (2013, p105) in relation to the

physical spaces that they gather in, as well as the sense of place that causes them to gather there. She suggests that the focus of the work is to '…seek to move beyond where they are…' (ibid) in both a physical and pedagogical sense, which matches with Loveless and Williamson's thoughts on digital learning identities when they ask 'Who do young people today think they are? What futures do they imagine before them?' (2013, p238). Here, the spaces and places of the digital age present challenges for informal educators used to working through more physical connections to belonging and identity, and Kraftl (2013) talks of young people experiencing hybrid lives as a consequence of the physical and digital spaces and places that they inhabit. In seeking to move young people beyond what is often only a surface level understanding of the digital world (Davies and Cranston, 2008), youth workers need hybrid skills to enable an exploration of the connections, the meeting places, '…the contact points and interconnectedness of learning, teaching, and technology…' in young people's lives (Hybrid Pedagogy, undated).

Dewey suggested that informal educators '…never educate directly but indirectly by means of the environment…[They] design environments…' (1916, 1934, pp22-23). Of this, Garrison describes situational educators as those who have the ability to challenge young people's allegiance to less productive spaces by developing a sense of place elsewhere, or negotiating the spaces within which to engage (in Hickman, 1998) . This concurs with Dewey's suggestion of educators using space proactively to facilitate learning, growth and a sense of place:

> A primary responsibility of educators is that they not only be aware of the general principle of the shaping of actual experience by environing condition, but that they also recognize in the concrete what surroundings are conducive to having experiences that lead to growth. Above all, they should know how to utilize the surroundings, physical and social, that exist so as to extract from them all that they have to contribute to building up experiences that are worthwhile (1938, p40).

Building on Dewey's thoughts, Smith adds that youth work practice is:

> …characterised by the central place accorded to critical dialogue, the stress laid upon engagement with learners' culture and the social systems through which they live their lives, the variety of settings that are utilised… (1988).

Turkle (2015) suggests that critical dialogue can only be carried out face-to-face, particularly in the context of young people's surface level use (Davies et al., 2011) of digital technologies for communication. However, de St Croix (2016), notes that secular, impartial spaces and places (youth clubs, youth wings and building-based projects) are rapidly diminishing in England so the wider issue of locating spaces and places where young people can be engaged through opportunities for critical dialogue is an area for concern, and maybe where digital spaces and places can be deployed.

Smith cites a number of concerns related to both space and place for youth workers, which are those of '…access...purpose and possibility…appropriateness and safety…[and] the problem of our own attitudes…' (2001b), where he identifies the necessity of assessing whether chosen or given spaces match the outcomes to be achieved. The National Youth Agency states that youth work provides '…young people safe spaces to explore their identity, experience decision-making, increase their confidence, develop inter-personal skills and think through the consequences of their actions…' (2007, p1). However, the notion of 'safe space' is subjective, especially when spaces for youth work are outside the youth workers' control such as parks, shopping centres, and the internet, and where it might not always be possible or appropriate to engage with young people for a number of reasons.

2.4.1 Digital Spaces and Places.

In the UK, digital, networked and mobile technologies play an increasingly prominent role in the lives of young people, and for those born since 1990, the idea of a world without the internet or digital devices is difficult to conceptualise (Livingstone et al., 2014, Livingstone, 2015, Young Minds and Ecorys, 2016). The Nominet Trust proposes that:

> Some commentators have suggested that we are facing an 'unprecedented crisis' in which 'the human brain ... is under threat from the modern world', that 'our love of the latest technology could be turning into a 21st- century addiction', that Facebook is 'infantilizing' us and Google is degrading our intelligence (2011, p5).

However, Mills (2014) suggests that whilst navigating digital spaces and places

requires the development of new skills which will be reflected in brain neurology in some way, there is little current evidence that eithers shows, or does not show, changes in brain development. Briggs (2016) states that the impact of young people's adoption of digital spaces and places is more connected to attention, memory, thought, empathy, meta-awareness and attitude, and this is comparable to Rheingold's (2012) thoughts on the skill-set needed to navigate an online world . Williamson promotes the positive impact, for example, '…increasing socialisation, expression, content generation, "connection" amongst dispersed young people, ability to influence a range of forces…' (2011a, p6), but there is also the impact of what might be perceived as less positive outcomes.

Today's English digital context reflects a culture that demands the skills of accessing information and services online, collaboration, networking, sharing and visibility, and where the use of digital technologies is an integral and accepted part of everyday life (Baron, 2010, Boyd, 2014). Social networking sites provide many young people with the means to satisfy many of these aspects, particularly that of staying connected to their friends and interest groups, thus supporting a key part of adolescent development (Bradford, 2012, Coleman, 2011).

When looking at digital spaces and places for youth work to take place, a number of contexts can be considered:

- Physical spaces where digital technologies are used with and alongside young people, and where mobile devices in particular, have caused the adaption and remodeling of physical spaces, for example, the expectation of access to free Wi-Fi (Davies et al., 2012);

- Physical spaces providing a context where conversation and discussion about digital technologies can take place without the need to access particular platforms or applications (ibid);

- Digital spaces and places where young people meet, congregate, hang out, communicate, create and collaborate using digital tools, such as websites,

applications, and messaging, for example, social media platforms (Davies and Cranston, 2008);

- Spaces and places that incorporate a mixture of the above (Cohlmeyer, 2014).

Mesch advocates an approach to the characterisation of digital space that views '…the internet as a social space in its own right…' (2009, p54), so that how young people use online platforms for the '…creation of unique social spaces…' (ibid, p55) can be studied from the position of now being embedded in youth culture. This definition reflects ideas of place, with young people able to share '…an identical interest, virtual space and rules, shared activities, and a common sense of belonging…' (ibid, p54). Crowe and Bradford (2006) when discussing their research into aspects of young people's use of online gaming spaces, discuss the '...significance of belonging…' (Bradford, 2012, p155) that can be acquired through being a part of a gaming community.

It cannot be assumed that all young people congregate and/or participate in digital spaces and places, but most young people are impacted by them in some way, as many schools now rely on virtual learning environments or social media sites for to communicate with pupils and parents as standard practice (Hertfordshire Web for Learning, n.d.), or issue hardware such as tablet computers to pupils (Coughlan, 2014). Seeking information online (googling), social media, messaging, gaming, video or photo sharing are now well-established features of youth culture (Dunkels, 2010), with many young people today involved in the same journey from dependence to independence as their peers before them, but with contexts for identity formation, communication, making and maintaining friends, creativity, play, individualism, and political engagement potentially altered as a result of engaging with digital technologies (Melvin, 2015).

2.4.2 Youth Work Using Digital Tools, Spaces and Places.

Debates focusing on whether youth workers should even be seeking to engage with young people in their digital spaces can be informed by drawing parallels with other

disciplines within youth work practice. Detached youth work has a focus on young people's space and place as follows:

> ... [it] is distinct from all other forms of youth work as this concept of territory focuses primarily on the geographical: detached youth workers work where young people have chosen to be, whether this be streets, cafes, shopping centres etc. …workers make contact with young people wherever they are (The Federation for Detached Youth Work, 2016).

Whelan offers a definition of detached youth work where he talks of it as a form of '...critical youth work practice…' (2015, p186), where youth workers:

> …seek to explore alternative, innovative or experiential approaches to understanding and challenging the barriers to participation experienced by young people in marginal social positions… (ibid).

If the principles of exploring 'alternative, innovative or experiential approaches' are applied to youth work in digital spaces, a number of commonalities that can be identified. Firstly, that the practice of detached youth work emerged from the moral panics about the behaviour of young people in the 1950s and 1960s (Cohen, 1972), and pressures on youth work organisations that do not engage with young people through digital tools, spaces and places, are fueled by similar moral panics relating to the safety of the internet (Boyd, 2014, Facer, 2012). The giving over of power and control is central to the practice of detached youth work; the very act of being on young people's territory rather than territory seen as controlled by adults, meaning that the traditional notions of power and control commonly held by educators are shifted (Tiffany, 2007), and this is comparable to a youth worker's presence in digital spaces and places.

There is a difference between using digital spaces as a tool (i.e. to source information, publicise an activity or to collaborate on a joint project) and the concept of youth workers gaining access to the digital spaces and places used by young people to pursue what might be called virtual youth work practice. Nagy states that:

> …actual virtual youth work begins beyond the proliferation of information, i.e. at the interactive level, where the sharing of information is not a one-way process going from a data provider to a consumer, but rather a two-way one with the user becoming a partner influencing, producing and owning the given content… (2010, p27).

In March 2014, The Mix (previously www.youthnet.com) shared a series of blogs on

the subject of self-harming, which were shared by young people and youth workers to explore the experience of self-harm, demonstrating how young people can influence, produce and own the content within a digital space or place, in the form of blog posts (Motherwell, 2014). Stewart promotes blogging as:

> …a choral act. Posts are commented on; ties are formed. Stories and backstories become known... a space wherein… the open, networked nature of digital writing … broke with the gatekeeping traditions of print publication that deem and determine which voices get inhabited, heard, distributed in the world… (2016a).

Whelan (2015) suggests that one facet of youth work is that it can explore alternative, innovative or experiential approaches, including those where youth workers facilitating young people to blog or vlog has led to critical and constructive dialogue, albeit in written or video form (Gough, 2014).

The creation of policy to support digital engagement and the use of social media is needed prior to any work taking place to ensure consistency of practice (Davies, 2009a, Davies and Cranston, 2008, Melvin, 2013, Muirhead, 2015). Williamson suggests that adding digital spaces into a youth work approach based on engaging young people in physical spaces and places, means that clearly delineated factors (such as the hours that a project is open) can become blurred, since the internet operates 24/7 (2011b). Youth workers who are clearly recognised within their face-to-face youth work, now enter a context where digital identities can easily be falsified, cloned and misrepresented, and where personal information may be easily accessed and abused (Melvin, 2015).

Within digital environments, other factors, such as the type of advertisements that appear on social media sites (Sunderland Voluntary Sector Youth Forum, 2011), need to be considered. Rideout (2014) states that these influences are already a part of the young person's digital experience, but their compatibility with the aims of youth organisations or of youth work in general, have been questioned (Duffett, 2015, Melvin, 2015) . For Rallings (2015), this poses an ethical question as to whether a youth worker is 'inviting' a young person to be exposed to them, thus colluding with advertisers who view young people solely as another market to be

tapped and exploited.

The Pew Research Centre has highlighted that young people do not show the same level of concern about their online privacy as adults, yet they also take more measures than many adults to protect it (Rainie, 2016). Research conducted by www.youthnet.com (now The Mix) showed that for young people the '...emphasis upon living in a virtual community and the importance of digital communications...' (Hulme, 2012, p24), often outweighed any considerations about unethical or unsafe practice conducted by companies such as Facebook. The need to connect appears to be taking precedence over anxieties about safety or morality (Hulme, 2012, The Prince's Trust, 2013).

Helsper argues that for youth workers already working in digital spaces, being able to communicate with young people within digital spaces outweighs the negative aspects, and should be a part of narrowing the digital divide and educating young people to become discerning and informed members of online communities (2016). Wesch comments that this allows for conversations about sharing information, privacy settings and how their information might be used, to be initiated '...because we are afraid that social media might be using them – that they are using social media blindly, without recognition of the new challenges and opportunities...' (2009). However, Cohlmeyer (2014) flags concerns about whether youth workers anxious to be where young people are gathering online, are entering into these spaces blindly without having considered these ethical questions or putting in place the necessary boundaries. There is a discourse here relating to the notion of a 'safe' space or place in digital contexts, that needs to be addressed; is it enough to promote youth work in such digital spaces and places as a 'managed risk' or by engaging young people in this way, are youth workers starting to cross ethical and moral boundaries that are not compatible with practice?

This section has examined the importance of the role of space and place in youth work practice and whether there is a role for youth workers to use digital tools, spaces and places as mediators of youth work practice that meets the holistic needs of young people.

2.5 Supporting Practice

When using the term curriculum in a youth work context, the intention is to describe the '...means by which the educational values, purposes, methods, processes, as well as possible outcomes are made explicit…' (Ord, 2007, p9), rather than a curriculum associated with a syllabus (Smith, 1996, 2000).

The '…explicit use of the concept of curriculum in youth work does not have a long history...' (Ord, 2007, p2), and it is really through the ministerial conferences of the early 1990s that a more formalised core curriculum for youth work was proposed (Davies, 1999a, National Youth Agency, 1991, 1992, National Youth Bureau, 1990). A formal national curriculum for youth work was never imposed by the government; the legacy being a variety of localised and locally agreed curricula which were focused in a number of ways, for example, centred on the needs of society or centred on the needs of the young person. Within this can be found models focusing on '…character-building…personal development…critical social education…radical social change...' (Ord, 2007, pp114-118) or any combination of these.

One of the objectives of this thesis is to construct a model that can support youth work curricula as informed by a digital hybrid pedagogy. Youth work curriculum models can be categorised in three ways: linear, holistic and cyclical (Briers, 2010); such models usually encompass broad aims '…expressed in a set of more specific outcomes…the more clearly we can specify the ends, the better we will be able to choose the means for achieving them…' (Merton and Wylie, 2002, p2), that are generic enough to be taken into any youth work setting. Cyclical youth work curriculum models based on Kolb's learning cycle (Kolb, 1984, 2014) (or linear models based on Huskin's (1996, 2010) curriculum development model are the most prominent typologies to be found within youth work curricula, but more holistic capability-based, rights-based or values-based approaches are also to be found (Ord, 2016).

Many English local authority (LA) curriculum documents (where they still exist) are based on guidance from the NYA in terms of how they determine key curriculum areas as follows:

These activities and the relationships that underpin them promoting young people's personal and social development in various ways. Young people:

- increase confidence and self-esteem while socialising with peers in a safe environment;
- develop new skills and interests through taking part in activities;
- develop planning, organisation and teamwork skills through active participation and decision-making;
- increase their knowledge and understanding of issues affecting their lives;
- learn how to make use of services and information to make informed choices about their lives; and
- gain access to non-formal learning opportunities which help them fulfil their potential (2007, p8).

2.5.1 Young People's Digital Learning Needs

The UK Council for Child Internet Safety's (UKCCIS) framework 'Education for a Connected World' '…is a tool for anyone who works with children and young people…school leaders, teachers and other members of the children's workforce…' (n.d., p9), highlights the following areas as digital needs where children and young people need further support:

1. Self-image and Identity;
2. Online relationships;
3. Online reputation;
4. Online bullying;
5. Managing online information;
6. Health, wellbeing and lifestyle;
7. Privacy and security;
8. Copyright and ownership (ibid).

Bartlett and Miller identify three areas of need that they call 'digital fluency which are those of 'net-savviness' or knowing how the internet works, 'critical evaluative techniques' for checking the accuracy and worth of online information, and 'diversity', which is about the extent to which internet usage is'… broad, varied, and diverse (2011, p19). Rheingold's five areas of need in relation to 'digital know-how' encompass '…infotention…crap detection…participation power… social digital know-how… and collaboration' (2012, pp9-11).

In her blog post about why and new digital curriculum for schools is needed, Leaton-

Gray states that schools need to go:

> …beyond the current limited diet of online safety and computer coding, instead embracing topics such as:
>
> - privacy, information and education rights;
> - management of time and space;
> - provision, maintenance and protection of digital   infrastructure;
> - the role of technology within relationships;
> - digital criminology;
> - digital citizenship;
> - digital consumption;
> - respect, consent and empathy with others;
> - legislative protections;
> - the role of media as information source and influencer;
> - technology, wellbeing and mental health (2017).

In the context of being responsive and reflexive to the changing agendas and digital learning needs of young people in the UK such as Leaton-Gray's list, discussion about youth work's response to digital tools, spaces and places is pertinent since as well as the absence of policy and the absence of a recognition of the role that youth workers could play, there is also an absence of discourse within the profession itself as to how digital technologies are fundamentally changing how young people socialise, communicate, study, and access information (Melvin, 2016, Oblinger, 2012). Ito suggests that young people's engagement in the digital world should encourage educators to think about new ways to view the role of education in order to exploit potential learning opportunities, with particular focus on young people's '...participation in public life in general..' (2009, p3). Youth work's core focus on relationship, critical dialogue and association (Davies, 1999b, Smith, 2001a, Smith, 2001c) is compatible with Oblinger's and Ito's recognition of how the digital world is impacting on young people, but English youth workers are perhaps more caught up in survival discourses rather than the development of new or changing practice (Cooper, 2012).

2.5.2 Youth Work Curriculum Models.

As an example of a commonly used linear model, Huskins' work was derived originally from Hart's (1992) Ladder of Participation (Ord, 2007), and has been used

extensively in local authority curricula (Feighery, 2013, Gloucestershire County Council Youth Service, 2004) , the Youth Achievement Awards (Bradford, 2012, Huskins, 2010) and in outdoor learning (Dyer, 2013), but linear models such as this have been criticised for portraying the idea that youth work activities progress from one 'step' to the next until the top is reached (Hudson, 2012, Tisdall and Liebel, 2008).

Cyclical typologies such as those based on Kolb's experiential learning cycle (1975), describe youth work process, aims and outcomes as a 'work in progress' rather than something that can be 'completed'. A major criticism of Kolb's work and the way that this has been interpreted in youth work curricula, is that thought and action are often portrayed as separate processes, something that Dewey would have regarded as '…radically false' (1916, p122). Wheeler (2012) comments that Kolb's model focuses on individuals rather than groups, precluding its use in more collaborative or group settings   , although youth work's use of the model alongside an emphasis on association and group work would refute this (Bamber et al., 2014) However, as a tool to describe how youth workers enable young people to learn by reflecting on their experiences, especially in a profession where part-time and volunteer staff outnumber full-timers, it describes a simple active learning process based on the logical sequence of plan... do... review (Leicestershire County Council, 2012, Merton Council, 2010, Wiltshire County Council, 2007).

Holistic models do not follow set stages or processes, rather they represent domains to scaffold thinking, reflection and learning such as rights-based or valued-based work. The Young Foundation's depiction of 'clusters of capabilities' (McNeil et al., 2012), describes youth work organisations as having a '…critical role to play both by directly developing the clusters of capabilities in young people and by designing and increasing access to opportunities that enable the development of the capabilities...' (ibid , pp19-20).

2.5.3 Curricula to Guide Youth Work in Digital Contexts.

Youth work curricula are often describe the use of a wide variety of experiences, tools and settings, yet whilst working in digital spaces and places is not precluded, it

is difficult to find specific mention of the '…use of digital technologies to support communication, dialogue and collaboration, and to provide peer support…' (Curran and Golding, 2012, p5) in current documentation. Davies suggests that this might be due to '…risk-averse UK public services….' (Davies et al., 2011, p2), banning employees from using social media, strict policy that prevents youth workers using digital technologies as learning tools (Melvin, 2012b), as well as a lack of up-to-date equipment and free, accessible Wi-Fi networks for public buildings. Whilst VCSE sector organisations might have more freedom to explore and create their own policy (National Audit Office, n.d.), being risk averse may also impact on them, and a reduction in sources of grant aid to the charitable sector means that keeping up with hardware requirements and the pace of change can be difficult.

The Tech Partnership have formulated a holistic basic skills framework which features the skills that they feel are needed to '…participate fully in the digital world…' (The Tech Partnership, 2015). It has identified five strands of digital capability as per Figure 2.3:

- Managing Information;
- Communicating;
- Transacting;
- Problem-solving;
- Creating (ibid).

A Princes Trust report in 2015 found that it should not be assumed that digital capabilities amongst young people are commonplace:

> Disadvantaged young people are likely to have lower quality access and lower levels of digital skills which impede their ability to take up education and employment opportunities…. NEETs and those with a history of economic disadvantage lack traditional offline literacy skills, like problem solving and live in less digitally rich environments which are all related to having lower levels of digital skills. These inequalities express themselves mostly in the softer, social communication-related skills (Helsper, 2016, p8).

The report draws on the Tech Partnership's basic skills framework (2015) as a means of increasing digital literacy amongst young people, particularly those who are disadvantaged, and for achieving learning and development outcomes aimed at,

Get Digital basic skills framework

GET DIGITAL
from the Tech Partnership

Basic Digital Skills Definition For Individuals and Organisations					
Skills	**Managing Information**	**Communicating**	**Transacting**	**Problem-Solving**	**Creating**
Description	Find, manage and store digital information and content	Communicate, interact, collaborate, share and connect with others	Purchase and sell goods and services; organise your finances; register for and use digital government services	Increase independence and confidence by solving problems and finding solutions using digital tools	Create basic digital content in order to engage with digital communities and organisations
Safety	Identify and assess accurate sources of information; use security tools when browsing the web; regularly update and run virus checking software; manage parental controls	Understand how to manage your identities, protect yourself from scams; use the right security settings (including parental controls); protect your customer data	Use secure websites for financial transactions; protect your personal data; respect the privacy of others/third parties	Use accurate sources of support; avoid malicious websites, scams and popup windows	Be aware of copyright law; protect your personal data; respect the privacy of others
Actions for Individuals	• Use a search engine to find the information you need • Search for deals on comparison websites • Bookmark useful websites and services • Store data on a device or in the cloud	• Keep in touch using email, instant messaging, video calls and social media • Post on forums to connect with communities • Communicate with organisations about their products and services	• Understand and use marketplaces to buy and sell • Order your shopping • Book your travel • Manage your bank account • Set up and manage a Universal Credit account	• Teach yourself simple tasks using tutorials • Use feedback from other internet users to solve common problems • Access support services	• Create a social media post • Create a text document such as a CV • Create and share a photo album • Create and share feedback about products and services
Actions for Organisations	• Store digital information on suppliers and customers • Search for new suppliers to find the best deals • Understand who uses your website • Discover potential growth opportunities for your business	• Maintain customer and client relationships • Use social media to promote your business and connect with new customers • Improve your customer service by providing accessible product information and answers to frequently asked questions	• Maximise your selling potential through a website • Save time by applying for government business permits and licences • Receive payments or donations • Protect yourself from fraud or scams	• Save on business travel and be more efficient by using video conferencing • Use business support websites and basic how to guides • Quickly understand which products and services work based on online feedback • Interpret simple analytics to improve website performance • Get solutions to problems from safe, accurate sources	• Create an informational or e-commerce website • Create content (pictures, logos, text) to promote your organisation and reach customers • Use social media and create communities to engage with customers • Create resources to improved employee skill levels

Figure 2.3 Get Digital basic skills framework

(The Tech Partnership, 2015)

'…economic, employment and learning outcomes… cultural outcomes… social outcomes…personal well-being…' (Helsper, 2016, p84)

McCarthy and Witmer (2016b) working within a digital humanities context have proposed a values-based model (Figure 2.4) which they call the CCPO model, and
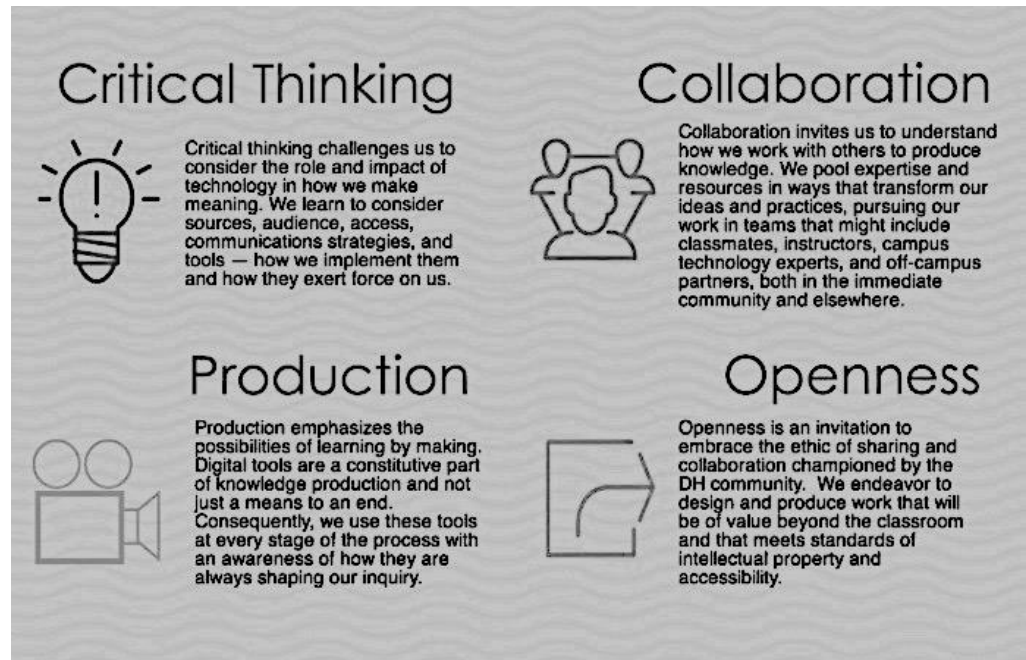
Figure 2.4 CCPO Model

(McCarthy and Witmer, 2016b)

which they propose as a broader starting point than traditional curricula, in that its intention is to provide '…grounds for conversation and debate...' (Spiro, 2012) in the humanities sector.

The CCPO framework is another holistic model showing how practice relates to planning and process, and highlights four areas that can scaffold educators' thinking about engagement in digital spaces and places.   McClurken promotes experimentation and experiential learning as playing a key role in the formation of digital literacies alongside the ability to '…think critically and strategically…' (2008) about which digital tools, spaces or places will best serve the aims of a particular project. Alongside critical thinking, collaboration, openness and production are all familiar terms within youth work practice, resulting in a framework that would work

well alongside current curricula.

5Rights, an organisation stating as its mission that of '…enabling children and young people to access the digital world creatively, knowledgeably and fearlessly…' (2016a) approaches a digital curriculum from a rights-based stance, suggesting that the following could serve as a starting point for practice:

- **The right to remove:** every child and young person under the age of 18 should have the right to easily edit or delete any and all content they themselves have created;
- **The right to know:** children and young people have the right to know who is holding and profiting from their information, what their information is being used for and whether it is being copied, sold or traded;
- **The right to safety and support:** children and young people should be confident that they will be protected from illegal practices and supported if confronted by troubling or upsetting scenarios online;
- **The right to make informed and conscious choices (agency):** children and young people should be free to reach into creative and participatory places online, using digital technologies as tools, but at the same time have the capacity to disengage at will;
- **The right to digital literacy:** to access the knowledge that the internet can deliver, children and young people need to be taught the skills to use and critique digital technologies effectively, and given the tools to negotiate emerging social norms (5Rights, 2016b).

This is the approach that the Office for the Children's Commissioner is taking in England through their report 'Growing Up Digital', which talks about children and young people gaining '…digital resilience...[being] digitally informed… [and having] digital power…' (Growing Up Digital Taskforce, 2017). However, the report focuses only on the role of teachers and schools, stopping short of exploring the potential that non-formal and informal educators, including VCSE sector organisations, have to promote these competencies and behaviours.

Young Minds research into digital resilience found that young people unfailingly rated their digital networks in importance over other networks, in that they do not just represent communication with their friends and wider networks, they also represent opportunities to collaborate and share (Young Minds and Ecorys, 2016). Of concern is the recent phenomena of '…heightened anxiety arising from the need to be constantly reachable…' (ibid, p7), and in creating a response to this and other issues

thrown up by engagement in digital spaces and places, it may not be sufficient to solely rely on traditional curricula or guidance for youth work practice.

This section has examined a number of curriculum models and frameworks aimed specifically at youth work practice or at enhancing digital skills and literacies. Models scaffolding digital resilience, digital agency and an awareness of digital rights are becoming more prominent in the recognition of the skill-set that young people need to navigate the digital world, and it is perhaps within these looser examples of curricula that the skill set of the digital hybrid pedagogue or youth worker might be found.

2.6 Digital Tools, Spaces and Places: Boundaried and Ethical Practice.

This section will examine how boundaried and ethical youth work practice concerns need to be explicit when decisions about working with young people using digital tools, spaces and places are being made.

Boundaries and statements of ethical practice represent both explicit and implicit structures defining appropriate professional behaviour, and determines the nature of the relationship between young people and youth workers (Hart, 2015). Sercombe suggests that the very factors that make youth work successful are also the factors that can make the work risky, difficult to manage and uncertain, and the informal settings and the nature of the relationship formed with young people means that youth workers have to be very clear about the '…nature of their relationship, and especially the limits of that relationship…' (2010, p78). Banks states that '…ethical issues are endemic in youth work…' (2010, p3) due to its rights-based and welfare focus, and in common with social work and other caring professions '...has to work within societal ambivalence towards its service users… balancing the roles of carer, protector, advocate and liberator…' (ibid, p4).

Many professions, particularly those whose focus is working with people, will have statements of ethical practice centred around:
- The self-determination or freedom to choose of the individual service user;
- The welfare of the individual user;
- The public good;
- Social justice or equality of opportunity (Banks, 2004, p221)

Youth work practice and training examines the process of boundary-setting at all of these levels, as underpinned by Standard 1 of the National Occupational Standards for Youth Work (The Learning and Skills Improvement Service, 2012). Youth workers therefore, return to the issue of professional boundaries again and again as part of the risk assessment process, with the purpose of keeping both themselves and young people, safe.

A lack of clarity around boundaries can '…easily lead to conflicts of interest, real ethical dilemmas and a sense of betrayal from young people when expectations are disappointed…' (Sercombe, 2010, p78). Sapin states that best practice would suggest that boundaries and ground rules are firstly negotiated and agreed with young people (2009), but factors relating to the 'protection' of youth workers and youth work organisations also need to be considered. McCulloch and Tett's model (Figure 2.5) shows the different ethical positions for professional practice that need to be considered (2010).
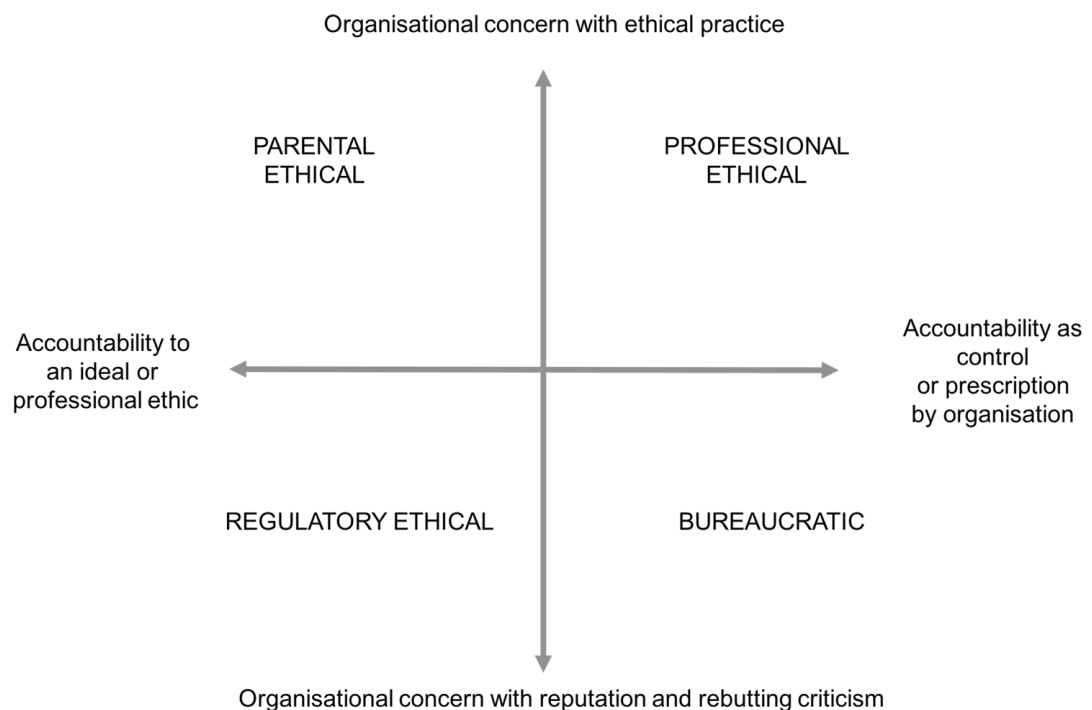
Figure 2.5: Organisational climates for professional practice model.

 (McCulloch and Tett, 2010)

Within the professional/ethical quadrant of the model, there are many factors that might be taken for granted in face-to-face youth work contexts. Hours of working, not bringing the organisation into disrepute, or not placing staff in situations where they might be compromised (for example, lone working), may need to be re-examined when looking at working within digital spaces and places (Sunderland Voluntary Sector Youth Forum 2011).

The challenge of negotiating professional boundaries in digital spaces operating 24/7 that are managed and provided by commercially driven companies, and which are not designed as tools for learning (Melvin, 2015), is one that has to be incorporated in policy. A variety of guidance is in place through the Department for Education (DfE), teaching unions and other organisations (ATL, 2013, Childnet, 2011, Department of Education, 2014, NASUWT, 2014), but is aimed predominantly at teachers who are legally in 'loco parentis' and which therefore places a different level of responsibility on them.

Guidance designed for formal education contexts is often difficult to deploy or becomes inappropriate when applied to informal contexts, but this is often the only guidance for youth workers to work to (Ord, 2016). Murton (2015) states that whilst such documents offer practical advice about privacy settings, protective behaviours, and online and professional conduct, the emphasis is on what is perceived to be the harmful sides of social media for example, cyberbullying, radicalisation and grooming, rather than professional and curriculum guidance aimed at supporting educators to use such digital tools whilst being aware of the more negative aspects. Educators are signposted to documents produced by other organisations such as Childnet and Kidscape, but this is not statutory guidance, and the language aimed at teachers, governors and educators is often inflammatory and intimidating, for example, talking about safeguarding threats, risks and dangers (ibid). In contrast, government initiatives such as the National Citizen Service (NCS) has teamed up with Twitter to help '…it woo millennial volunteers…' (Stewart, 2016b), but no specific guidance can be found to aid their staff in safe and ethical practice.

In Stage One of the professional doctorate, small-scale research into how youth

workers were using digital technologies showed that youth services located in English local authorities (LA's) that had been placed under the governance of education or social care departments, were often subject to blanket organisational policy aimed at managing the perceived risks of social media. This had resulted in policy that banned or 'locked-down' the use of digital tools, spaces and places (Melvin, 2012b). Where youth workers perceive the needs of the organisation to be over-riding the needs of young people, McCulloch and Tett suggest that this can lead to an '...oppositional stance to authority...' (2010, p46). These '…conflicting value systems…' (Banks, 2004, p222) can cause practitioners to challenge their organisation and/or management, whilst trying to promote the best interests of young people, but Mizen posits that this in itself can be a difficult and time-consuming process with '…professional judgement… subordinated to service provision visibly warped by risk assessments, target-driven outcomes… [and a] more instrumental approach…' (2010, p33), meaning that is often the reaction of organisations to prevent or ban access rather than enable access.

Another dimension to professional ethics within youth work contexts is the 'dual relationship problem' where someone might 'work' with a 'client' in a professional role, but where they might also have a relationship with the same person but in a different (and possibly incompatible) way (Sercombe, 2010, Hladey, 2009). Youth workers, especially those who live in the same community where they do their youth work, have had to manage these dual relationships since the inception of clubs and organisations for young people (Sercombe, 2007), but the spaces and places of social media in particular, have highlighted issues for professionals if separate online identities are not kept (Heppell and Heppell, 2010). On one hand, there is the potential for their personal information to be viewed, shared, cloned, and abused, and on the other, they might have the opportunity to read and access information about young people that they otherwise would not have known. For this reason, youth workers are encouraged to have professional online profiles instead of using their personal profiles, in the same way that many professionals have two mobile phones – one for work and one for personal use (Melvin, 2013).

With reference to the management of professional boundaries and relationships with

young people, Sercombe observes that guidance for youth workers is needed to enable them to be clear about '…roles … and domains… such as time, space… emotional connection, availability…' (2010, p78). In the same way that a youth worker would not expect to 'youth work' young people every time they saw them in the local supermarket, the terms of engagement need to be clear. Banks and Morgan (2010) observe that youth workers are used to straddling the borders between young people and authority figures, and that managing the issue of confidentiality within digital spaces and places can maintain the same guiding principles as for face-to-face work. Professional discussion involving the whole youth work team needs to focus on whether spaces are open or closed, who has access and how participants are invited, as is the underpinning thread of how such spaces are moderated, supervised and managed (Heppell and Chapman, 2011, Sunderland Voluntary Sector Youth Forum 2011).

This section has examined how boundaried and ethical youth work practice concerns need to be explicit when decisions about working with young people using digital tools, spaces and places are being made.

2.7 Summary.

In summary, this literature review has explained the current role and position of youth work in England, and has examined contextual issues such as environment, setting, space and place as fundamental concepts not only to youth work practice, but also to the pedagogy of informal education. Definitions of digital space and place in relation to the digital influences on young people have been linked to an examination of digital hybrid pedagogy, curricula and curriculum models as relevant to today's English youth work contexts. Ethics and professional conduct have been discussed in the context of the 'dual relationship' problem and particular challenges relating to young people's inhabitancy of the digital world have been highlighted.

Chapter 3 : Methodology

3.1 Introduction

In order to explore the question 'How can digital tools, spaces and places be used as mediators of youth work practice?', I wanted to use a methodology that had a compatibility with the practice of youth work. The concept of congruence (Sapin, 2009) – 'walking the walk, as well as talking the talk' – is an important factor in the forming of authentic relationships of trust with young people, and this reinforced my desire to seek a methodology and methods for this research that were congruent with my practice and professional identity.

Stage One of the professional doctorate was quite overwhelming due to the wide range of possible methodologies that never seemed quite right, and it was not until I returned to the roots of experiential and adventure education, that I started to 'see' what had always been there: influences that had never really been acknowledged on a philosophical level but that I am now able to identify and own. Crotty states that as '…researchers, we have to devise for ourselves a research process that serves our purpose best, one that helps us more than any other to answer our research question… (1998, p216), and this chapter will therefore provide both an insight into, and a justification for my choices.

Engestrom's expansive learning (Engestrom and Young, 2001) and its relationship with cultural-historical activity theory (CHAT), underpin the philosophical and methodological approach to this thesis and supports the belief in '…knowledge as something that is accessed and developed in joint work on a potentially shared object of activity…' (Ellis, 2010, p97), and that can be explained by exploring '…the relationship between local activity by human agents in specific settings and the historical, culture-making processes that allow ideas to travel.' (ibid). CHAT is also directed at activity and transformation rather than passivity and observation (Roth et al., 2012), making it both a compatible and congruent methodology to youth work practice which aims to transform young people's lives.

This chapter will explain the influences underpinning this thesis in more detail, working through paradigms, theoretical frameworks and axiology, before explaining

the process of gathering the data through Developmental Work Research (DWR), and the associated ethical considerations.

3.2 Paradigms

Based on Crotty's '…four elements…' of social research (1998, pp2-5), the approach to my research has been developed through an approach which '…locates meaning in an understanding of how ideas and attitudes are developed over time within a social, community context…' (Zimmerman and Dickerson, 1996, p80) and a theoretical perspective informed by Cultural Historical Activity Theory (CHAT).

Seal states that '…youth workers operate through words and ideas. It is the conversation (words) we have and the meaning (ideas) which we help people create in their lives that define us.' (2014, p1). It is thus through the need to reflect the nature of youth work practice and its emphasis on relationship, association and critical dialogue, that a social constructionist paradigm has been adopted. This stems from my belief that it is people's contact with the world that creates their own reality, knowledge and understanding, and that informal educators can further promote the construction and indeed, reconstruction of learning, by creating social experiences supported by relationship building, reflection and group learning.

Within Stage One of the professional doctorate, between 2010 and 2012, my approach to my research was ethnographic in nature. Here, I conducted two small-scale research projects exploring the perspectives of youth workers engaged in using digital tools, spaces and places in their work with young people, and which used a 'case study analysis of lived experience' (Clark et al., 2014, p53). The elements comprising a CHAT activity system were deployed additionally as a tool for analysis in the second project (an online survey with 33 self-selected respondents, and follow-up interviews with 8 youth workers), but on reflection, bringing in CHAT at this point distracted the analysis away from the strengths of an ethnographic methodology, which is that of understanding the worlds of the participants (Clark et al., 2014). As my grasp of CHAT grew, and I started to understand its possibilities in conjunction with a social constructionist epistemology, I thus rejected an ethnographic approach for my Stage 2 research and adopted the methodological approach described in this chapter.

Engestrom argues that CHAT as a conceptual framework '...has an original and potentially powerful approach to the social construction of knowledge...' (2000, p301), and draws on Eskola's work (1998) to explain how its epistemological position can be explained through four lenses. Firstly, from a traditional realist lens based on Marxism and Vygotsky's original work, and secondly as '...a form of constructivism since it emphasises sign-mediated interpretation of reality' (Engestrom, 2000, p302). A third, social constructionist paradigm focuses on the subject's ability to create reality through the interaction with all elements of an activity system, and a fourth possible paradigm investigates the actual nature of the activity in question, reflecting the CHAT pre-supposition of multi-voicedness and multiple perspectives (Section 3.3).

A definition of social constructionism specifically in its application to the study of learning technologies and the ideas of Papert (Ackerman, 2002) is as follows:

> Constructionism - the N word as opposed to the V word - shares constructivism's view of learning as "building knowledge structures" through progressive internalization of actions... It then adds the idea that this happens...in a context where the learner is consciously engaged in constructing a public entity, whether it's a sand castle on the beach or a theory of the universe (Harel and Papert, 1991, p1).

In terms of this research, whilst I am interested in the building of knowledge within youth work practice about the use of digital tools, spaces and places, I am also interested in the 'public entity', the '...collective generation [and transmission] of meaning... (Crotty, 1998, p58), and the social element that separates the two approaches (Young and Collin, 2004). In adopting a social constructionist approach, one assumption is that the participants in the research, including myself '...do not merely provide descriptions of events, but are themselves constitutive of wider policy discourses and conflicts...' (Jacobs and Manzi, 2000, p36). Agar suggests that within the collection and analysis of the data, the researcher's role is that of '...encountering it first hand and making some sense out of it...' (1986, p12).

I want to research this area of practice not only because I am interested in it, but because I also feel that I have the experience to have an opinion, which is not exactly an unbiased position! Bourdieu suggests that it is through this reflection on, and a

declaration of, vested interests and biases, that sets a context through which the thesis can be navigated:

> There is no object that does not imply a viewpoint, even if it is an object produced with the intention of abolishing one's viewpoint (that is, one's bias), the intention of overcoming the partial perspective that is associated with holding a position within the space being studied (1984, p6).

Adopting a social constructionist approach enabled existing structures and ways of thinking to be dismantled in a group setting, as based on the assumption that digital tools, spaces and places exist, and for new dimensions to be explored that added to the understanding and the meaning initially given to the prospect of youth work mediated by digital tools, spaces and places. It is this 'giving of meaning' that makes the data significant, and this is also inevitably influenced by the cultural historicity of the English youth work in previous times, current times, and when looking to the future.

Ontologically, researchers are often encouraged to place themselves at either end of a continuum representing '…objective reality at one end and multiple realities on the other…' (Andrews, 2012). This can be problematic for qualitative researchers, since taking a realist position, requires a researcher to determine their findings as '…true or false, depending on whether they match up…' (Pring, 2015, p76) to realities that exist independently of the research process. However, a relativist position holds that there are multiple realities to be discovered and that therefore, knowledge cannot easily be compared with other forms of knowledge or presented as more certain or more important. Hammersley however, holds that there is a position that can be adopted that is midway between these two perspectives. He calls this 'subtle realism' (1992, p52), which is described as sharing the relativist view of knowledge as a subjective human construction, but where the idea that there is an objective reality that exists in in a world that is independent of the researcher, is not rejected. This concurs with Pring's views of a 'false dualism' (2015, p65) between the two approaches, where he states that:

> …the social construction of the physical world depends on a real world, independent of that construction and constraining what construction is possible, so the social construction of the personal and social world

presupposes the independent existence of objects (persons) … (ibid, p69).

The data in this thesis is therefore based on youth work professionals' experience, opinion, values and beliefs about the mediating role of digital tools, spaces and places in their work. It acknowledges the existence of an independent reality, which is that of a world containing digital tools, spaces and places that is independent of perception of the participants in this research. It also acknowledges that the different participants have multiple perspectives, and that a different group of participants might have created a different representation of the phenomena being studied. What is presented through this approach is a social construction of understanding and learning connected to a specific moment in time, and ideas formulated through discussion and interaction between myself and the group of participants, the focus not on them as subjects but on the experience, perspectives and ideas that they bring.

This is a potential weakness of the research design with critics of constructionism stating that because the approach '…dispenses with any notion of 'objective' truth or fact…' (Jacobs and Manzi, 2000, p37), it is then difficult to decide where the 'truth' lies when seeking comparable research. Currently, there is little recent research within the field of English youth work about the mediating role of digital tools, spaces and places, and there is still much reticence about including digital technologies in practice. There is therefore little to compare the conclusions of this thesis to, unless parallels with formal education are made. The intention is to present a model to frame practice that at the very least, promotes discussion about young people's needs and the role of digital tools, spaces and places, instead of a model that claims to be the only way of working.

A second potential weakness is that '…constructionism privileges agency over and above structure...' (ibid , p38), since the prime focus is on the contribution of individuals in a joint process which might ignore or overlook issues of a structural or institutional nature, because all they can see is how their own work practice is affected. Within this research, this factor is navigated through the use of CHAT as a conceptual framework, since using the lens of participants' own activity systems

lends itself to highlighting structural and other issues.

A third charge also levelled at constructionist research is that the findings are often presented in an obscure and inaccessible form since they centre around the individuals involved, their practice and their experience. Findings of an applied nature therefore assume a particular readership or audience: the dissemination of this thesis is intended for the professional youth work community in the UK, and the language used therefore, will be familiar to those working and studying in this field.

3.3. Cultural Historical Activity Theory (CHAT).

The concepts underpinning CHAT were originally proposed by Vygotsky in the 1920s and 1930s and are comparable to Dewey's views on experience and mediated learning (Price et al., 2013). He believed that development and learning in individuals cannot be separated from the wider cultural and social context (Miettinen, 2006), where individuals use or are facilitated to use, 'mediated acts' to achieve specific learning objects (Miller, 2011, Silver, 2009). CHAT as a conceptual framework is much broader than this but at its core is a *tool* or mediated act which is used in pursuit of specific *objects* or *outcomes* (Figure 3.1). Engestrom et al. (1999) suggest that CHAT offers an appropriate conceptual framework for the analysis of organisational or work practices because:

> …it is deeply contextual and oriented to understanding historically specific local practices, their objects, mediating artifacts [sic] and social organisation. Second, activity theory is based on a dialectical theory of knowledge and thinking, focused on the creative potential of human cognition. Third, activity theory is a developmental theory that seeks to explain and influence the qualitative changes in human practices over time (Engestrom et al., 1999, p378).

CHAT is arranged around three key notions. Firstly, that people can work together, communicate through their actions and learn by doing. Secondly, that people are capable of using, adopting and creating tools in order to support communication and learning, and thirdly, that a group of people working together (*community*) enables meaning to be communicated and transferred into future situations (Vygotsky and Cole, 1978). Figure 3.1 illustrates how an activity is made up of a *subject*, an *object*, and a mediating act or *tool*, and those initiating the activity whether an individual or a group, are the *subject*. The *object* is owned by the *subject*, and is directed towards

wider *outcomes*, which can be predicted or spontaneous. These *outcomes* are what motivates the activity and gives it direction and meaning (Cassens and Kofod-Petersen, 2006).
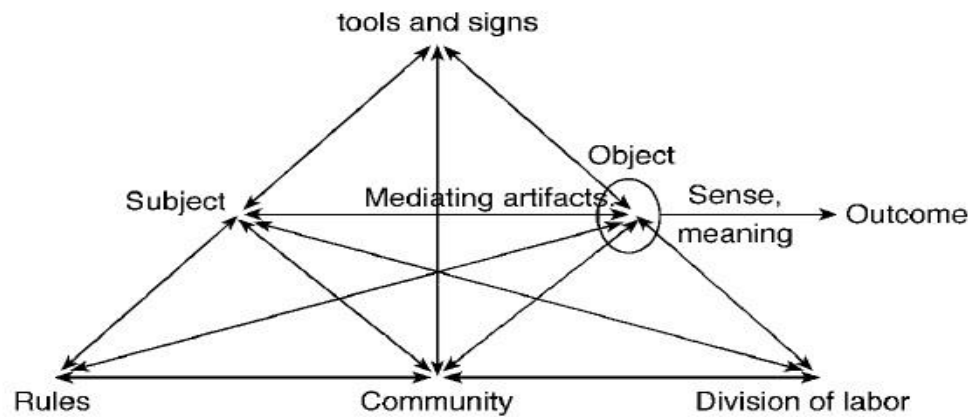
Figure 3.1: The structure of an activity system (third generation CHAT) (Engestrom, 1987)

For example, in developing the *object* of social media as a tool to encourage collaborative behaviour and communication amongst young people, the motivation to achieve this *object* is driven both by the *subject* and the c*ommunity* and is embedded within the core values or *rules* of the institution or organisation. However, the *community* is not only made up of youth workers and young people as there is also the wider picture comprising the organisation, managers, and other stakeholders, including those responsible for making policy. The *division of labour* represents who does what and when, and in the case of a youth work activity system, young people may play an active or passive role in relation to the *division of labour*. In terms of realising the *object,* how decision-making is carried out, and by which members of the *community*, means that the *object* and *outcome c*an be influenced or impacted in a way that means that the *subject* may not always have much influence or control.

Critics of third generation CHAT argue that at a cultural and societal level, the model does not help to address structural issues in that it '…leaves these wider relations [social structures] in place and fails to interrogate the manner in which they shape

the terrain on which an activity system or cluster is set' (Avis, 2009, p156). Peim concurs with this, stating that CHAT's focus '…means that questions about social systems – and about the relations between local practices and larger social systems – are not, and cannot be, addressed' (2009, p168). There is also an argument that disturbances and contradictions identified within activity systems can be seen as able to be '…domesticated…' (Avis, 2009, p159) in order to benefit all those involved, meaning that a researcher needs to be aware of capturing the full cultural and historical context when investigating and analysing activity systems.

In response to such criticisms, Engestrom states:

> Activity theory is a theory of object-driven activity. Objects are concerns, they are generators and foci of attention, motivation, effort and meaning. Through their activities people constantly change and create new objects. The new objects are often not intentional products of a single activity but unintended consequences of multiple activities (2008, p3).

By this, the idea of multiple activities includes those which belong in the wider structural and cultural context, but Engestrom is more focused on how CHAT '…grounds analysis in everyday life events, the ways people interact with each other using tools over time… (Russell, 2004, p311). Within the framework of the broader political and cultural context that English youth work is situated, in using CHAT to frame both data collection and analysis, the focus is not just on the use of the mediating tool*,* but on the role of the *tool* in realising not only the *object* but also additional *outcomes.* This is set within the cultural historicity which includes the wider structures of society, and this conceptual framework allows for the exploration of a broad range of factors, including any contradictions between theory and practical application on the basis that:

> '…the nature of any artefact can be understood only within the context of human activity—by identifying the ways people use this artefact, the needs it serves, and the history of its development' (Nardi, 1996, p23).

There are a number of underpinning pre-suppositions to a CHAT approach (Engestrom and Young, 2001); firstly, that the activity itself is comprised of goal-directed actions (Cassens and Kofod-Petersen, 2006), which are carried out deliberately and with awareness. For example, a youth work activity system mediated by a social media platform (e.g. Facebook) might contain a number of

actions aimed at the goal of communication and collaboration. The whole activity is thus object-oriented (ibid), with a shared motivation, rationale, traditions and pedagogy that identifies communication and collaboration as a desirable *object* for the work, and with the potential to create wider *outcomes*.

Secondly, that the focus of research (the activity system) is a collective process that is owned by the *subject*, and is mediated by *tools, rules*, *community* and *division of labour*, in the context of cultural historical influences and narratives. The presence of this pre-supposition is illustrated within this research by youth workers working collectively through a workshop approach as framed by CHAT, and examining how digital *tools*, spaces and places can be used as mediators of learning in the context of English youth work principles and practice.

Thirdly, there is the concept of multi-voicedness (Engestrom et al., 1999) where it is acknowledged that each individual activity system may represent many different views, perceptions, ideas and interests. The *division of labour* within any system creates different roles and hierarchies, incorporating the *community's* attitudes, values, beliefs and histories. In the context of youth work practice, it might appear that youth workers are all working towards the same *object* (e.g. improved outcomes for young people), yet their very multi-voicedness has created many diverse, historical layers that over time, have influenced the *tools, rules* and ways of working. This might influence practice, curriculum and pedagogy in very subtle or overt ways, and whilst when responding to individual young people this might be seen as a strength, it is also '…a source of trouble and a source of innovation, demanding actions of translation and negotiation…' (Engestrom et al., 1999, p3).

'An activity system is always a community of many points of view, traditions and interests, both individual and collective' (ibid), although the autonomy, agency, legitimacy and salience of individual stakeholders, may mean that not all will have the same voice or influence (Mitchell et al., 1997). Multi-voicedness is a highly visible feature of the youth work community of practice (Cooper, 2012), and is assumed by many youth workers to be a desirable feature due to the importance placed on critical discourse (Smith, 2001a), yet it is also this element that in recent years has fragmented and divided the field (Bradford and Cullen, 2014).

Multi-voicedness is also connected to the Marxist concepts of '…use-value…' and '…exchange-value…' (Engestrom, 2008, p10). This is illustrated by the current youth work outcomes and impact agenda which is requiring youth workers to come away from a person-centred approach, demanding instead a focus on citizenship and conformity to societal norms (e.g. NCS) as decided by government policy (Davies, 2015). Facilitating young people to gain skills that they can use to enhance their lives and to contribute to society such as digital literacies, represents 'use-value'. These skills convert to 'exchange-value' when they are traded, such as a young person using these skills to meet the needs of an employer in exchange for a salary (Vicent, 2016). There is conflict between youth work practitioners in England and the House of Commons Education Select Committee who disagree about the use-value and exchange-value of youth work outcomes (The Committee Office, 2014), and this is not helped by the differences of opinion within the youth work community of practice itself. Youth workers focus on the use-value of informal education for young people, whilst the committee focused on the exchange-value, exemplified by their demands to know what they were getting for their money. In terms of exchange-value, the resolution of society's problems or dysfunctions means votes for politicians, thus overruling a focus on the development of a future generation with opportunities open to all young people, rather than just a targeted few who are seen as problematic in some way.

The fourth pre-supposition is that any activity system at any point in time, is a product of its own cultural and historical development, and its future evolution can only be fully grasped when viewed in the context of its own history. CHAT thus dictates that the history of youth work's response to technology, innovation and changing national agendas/priorities are made overt within the research process, enabling the discussion about digital tools, space and places to be set in the context of what has gone before.

Fifthly, the study of the contradictions within the activity system are what creates the foundations for future development and allows for analysis and discussion to take place. Contradictions should not be viewed as '…problems or conflicts, but deeply embedded structural tensions between elements of the system…'(Engestrom et al.,

1999 , p3), and it is an examination of these contradictions that leads to expansive learning. For example, youth centres not being able to offer access to computers or free Wi-Fi presents a contradiction in terms of youth workers developing young people's digital learning needs as an educational outcome, effectively countering safeguarding concerns, or simply increasing access to the internet for young people with no internet access at home (Melvin, 2012).

Contradictions can be found in four areas:

1. **Within** an element of the activity system e.g. curriculum statements (*rules*) about meeting the digital needs of young people in contradiction with risk averse policy (*rules*) which prevents the use of digital technologies;
2. **Between** elements of an activity system e.g. funding enables the purchase of iPads (*tools)*, but lack of training and policy leads to inconsistent use (*division of labour* and *rules*);
3. **Between activity systems** e.g. a youth work activity system aimed at communicating with young people through social media (*object*), and the wider organisation's activity system aimed at communicating to the public (*object*) through corporate social media tools (e.g. only through corporate Twitter and Facebook feeds);
4. **Cultural historical disturbances** existing between what exists now and how it used to be, and how it is envisioned in the future e.g. face-to-face youth work versus digital youth work.

Activity systems are open and when new features are introduced, such as an altered *object* or *tool* (e.g. digital technology), they can aggravate the system (Engestrom and Young, 2001) causing contradictions. Boundary crossing is necessary to resolve the contradiction, since participants need to move out of the existing space and mind-set in order to find the resolution, meaning that '…contradictions generate disturbances and conflicts, but also innovative attempts to change the activity' (ibid, p137).

One cause of contradiction in an activity system no matter where it is sited, is that of denial and/or scripted responses, and these are connected to the cultural historical

context of the model. A scripted response is defined as '…a generalised representation of a sequence of activity that has occurred more than once…' (Nelson, 1983, p135), meaning that such responses may be made in reply to situations that challenge the status quo or established norms of working. Engestrom states that '…the task of activity theory is to recycle rubbish and to turn it into diamonds…' (2008, p5), 'rubbish' often comprising redundant elements of organisational culture, norms and practice which are part of the cultural historical make-up of the activity system, and which participants can deny, collude with and/or ignore.

Denial can lead to misconceptions which prevent actions from being evolved or developed, or which can influence the activity system to only work in certain ways. These are often underpinned with scripted responses such as "we've always done it like this", "the regulations say we must do it this way" or "if it ain't broke…" type responses which are often only shifted by the production of evidence alongside compelling reasons for change, such as the threat of redundancy. Engestrom et al. suggest that in keeping the status quo, the activity system *community* organises '…a world which is without contradictions because it is without depth … [it] hides away contradictions, it harmonizes and normalizes them…' (2002, p5). Knorr-Cetina (1999) comments on how epistemic *objects*, which can be defined as systems and practices that have evolved as part of the cultural historical make-up of the activity system, can exert a huge influence with reference to organisations being able to recognise and act on the need for change. Such *objects* are often shrouded in opaque notions of tradition or best practice, prevent challenge or question, and create a denial of the need for change within '…established, rule-governed pattern[s] of action … [creating] difficulties when used for making sense of the emergence of new practices or change in organizations and institutions…' (Miettinen and Virkkunen, 2005, p1). The role of CHAT as a 'diagnostic tool' is therefore to enable the *community* to recognise contradictions by challenging denial where it exists, in order to bring about a change within existing processes. This process causes '…aggravations…' (Engestrom and Sannino, 2010, p17) or disturbances in the system, thereby forcing the *community* to confront the issues.

Another outcome that can occur as a result of contradictions occurring within and between activity systems is what Engestrom calls a 'runaway object' (2008, p3). Runaway objects are often unregulated and extemporaneous and have similarities to the often-spontaneous nature of youth work which means that incidental or unplanned activities can often have the most impact. They can be described as follows:

- They grow rapidly beyond all anticipated boundaries;
- They are poorly controlled;
- They enable continuous, engaged, self-renewal;
- They show remarkable sustainability and expansion despite severe adversities and constraints;
- They require excessive expenditures of time and energy;
- There's a high risk of failure;
- There are minimal monetary rewards;
- They're not supported by institutional structures;
- They begin as small problems or ideas and then expand rapidly;
- There is constant feedback and commentary, and peer review (Sclater, 2007).

Such *objects* are those which are not anticipated, are not under the youth worker's control and have the potential for '…far-reaching, unexpected effects. [They] are often monsters: they seem to have a life of their own that threatens our security and safety in many ways…' (Engestrom, 2008, p3). They can also be incredibly powerful and empowering, an example from my research in Stage One of the professional doctorate, being that of young people developing Facebook groups and pages to campaign against their youth centre being closed down. This was as a direct result of the youth worker working proactively to enhance their digital literacy and awareness of how social networking platforms in general, can be used to promote the voice of young people (Melvin, 2011). As a runaway object, this outcome was a powerful learning experience for the young people but could have become a risk or a liability to the youth worker since if it had been determined that he was actively supporting this campaign through this piece of work, he risked disciplinary action.

Engestrom is interested in how the evolution of runaway objects applies to learning contexts, such as virtual learning environments (VLE) like Moodle or sites like Wikipedia (2009b), but a smaller scale example is that of how Facebook can be

evolved from being a social networking tool with a focus on communication, to a youth work tool which promotes learning and development. Is this something within the youth worker's control to influence, or something that simply evolves because of responding to what young people want? The nature of youth work practice allows youth workers to capitalise on unplanned and/or unanticipated outcomes, and it may be the case that the skill set needed to be opportunistic in relation to the risky nature of runaway objects, is more important than the subject knowledge of digital spaces and places.

The sixth presupposition looks at what '…expansive transformations…' (Engestrom et al., 1999, p3) can be made within the activity system in the resolution of contradictions. CHAT seeks in some way to amplify identified contradictions in order that those involved start to query what is taking place, and an expansive transformation is thus defined as the result of the system *object* and drivers being re-imagined in order to achieve a broader range of options than before.

One of the purposes of this sixth presupposition is to identify where innovative or new actions could be implemented in the future in order to achieve the *object*, in order to review, adapt and finally implement changed and improved practice. Figure 3.2 shows Engestrom's expansive learning cycle (Engestrom and Young, 2001), and its relationship not only to the role of contradictions in the process, but also how as a review cycle, it can be used to frame change and innovation.

Expansive learning theory differs from other learning theories because it focuses on the learning gained as new forms of group or organisational activity develop, rather than the acquisition of existing knowledge, skills and experience in individuals which
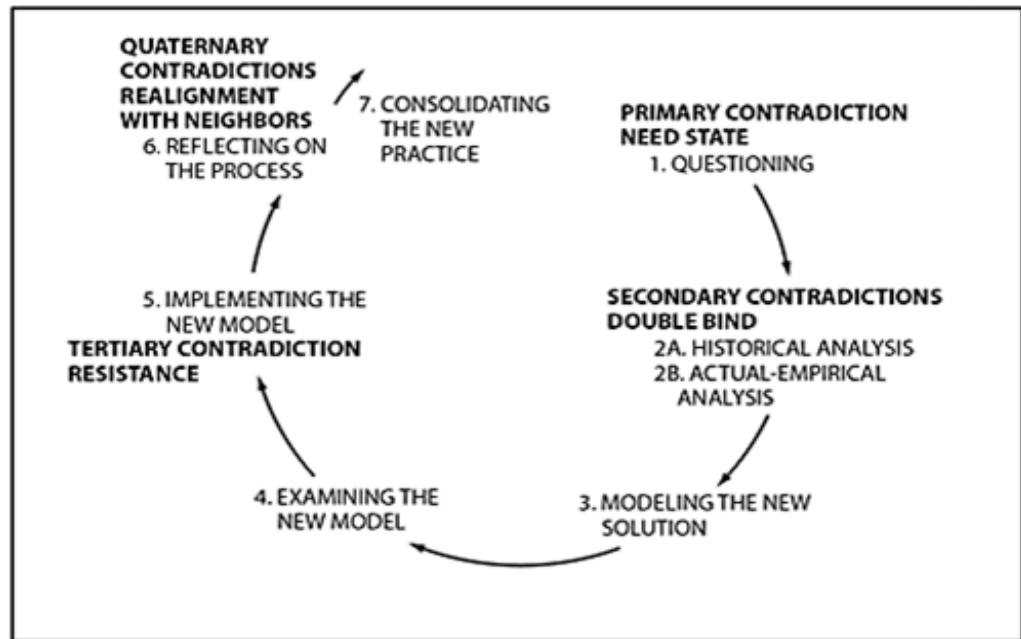
Figure 3.2: Expansive Learning Cycle
(Engestrom and Young, 2001)

can be measured and which are attributable to the presence of a teacher or expert (Weibell, 2011). Engestrom and Young posit that more traditional educational and/or psychological-based learning theory is unhelpful when trying to understand group or organisational learning, because this type of learning is experiential, fluid, deductive and responsive to need, and does not necessarily rely on the presence of a teacher (2001).

The theory of expansive learning is based on how organisations, and individuals within organisations, take learning from abstract ideas and principles and convert them to concrete actions and principles through boundary crossing (ibid). This is done by recognising the object of an activity system in the context of its cultural historical environment and examining how it evolves as it encounters barriers and contradictions. New ideas or theories are formed in the abstract or 'third space' (ibid, p135), or in what Engestrom calls a 'germ cell' (Engestrom, 2009a). Germ cells represented by initial simple ideas can be transformed into complex *objects*, new forms of practice, and '… new theoretical concepts - theoretically grasped practice...' (ibid).

Critics of CHAT pose questions about how the model in its intention to represent the total activity being studied '…reduces the complexity of the whole in a 'manageable way'…' (Langemeyer and Roth, 2009, p29), although Engestrom himself describes the model as purely a '…functioning tool for the analysis of individuals and teams…' (1987, p78). In the context of contradictions, Nardi suggests that activity theory is more valuable as a tool for diagnosing what is not working well, than it is as tool for predicting how things might work in the future (1996). However, the cultural historical basis of the process can only evaluate past and current evidence of practice in the light of the *object*, and whilst it can advocate for changes and disruptions in the system in the hope of different future *outcomes*, it is the *community* that ultimately has to act. With reference to expansive learning, *outcomes* do not necessarily have to be successful either since learning through experience is valued as a part of the process. Cole states that CHAT:

> …rejects cause and effect, stimulus response, explanatory science in favor of a science that emphasizes the emergent nature of mind in activity and that acknowledges a central role for interpretation in its explanatory framework… (1996, p104).

3.4 Method.

This section will explore how the data has been gathered as framed by the conceptual framework of cultural historical activity theory (CHAT), through the method closely aligned with this approach, Developmental Work Research (DWR).

3.4.1 Developmental Work Research.

The primary method for gathering data was based on a Developmental Work Research (DWR) approach (sometimes called the Change Laboratory), chosen because of its close association to CHAT, but also because the workshop-based group process of critical dialogue and reflection brought the congruence with youth work practice that I was seeking. As an early career researcher, this was only my fourth research project in recent years, so I wanted to be confident about being able to facilitate the process. Developmental group work in youth work practice is used as a key tool '…to support the development of shared understandings and practices…' (Davies and Cranston, 2008, p3), and I also believed that a group process would enable participants to explore each other's experiences and opinions

in a way that a focus group or interviews would not accomplish.

DWR can be characterised as intervention-based research (Daniels, 2008), where interventions brought about as a result of contradictions within an activity system lead to the '...transformative construction of new instruments and forms of activity at collective and individual levels...' (Engestrom et al., 1999, p376). It provides a workshop-based approach where practitioners can map activity systems, discuss the contradictions highlighted, and then explore possible solutions (Figure 3.3). The cultural historical element is highlighted through a process based on an exploration of past, present and future practice, in that the workshop facilitation guides the group to look to the past for parallel situations, in order to explore a response to the current and future situations.
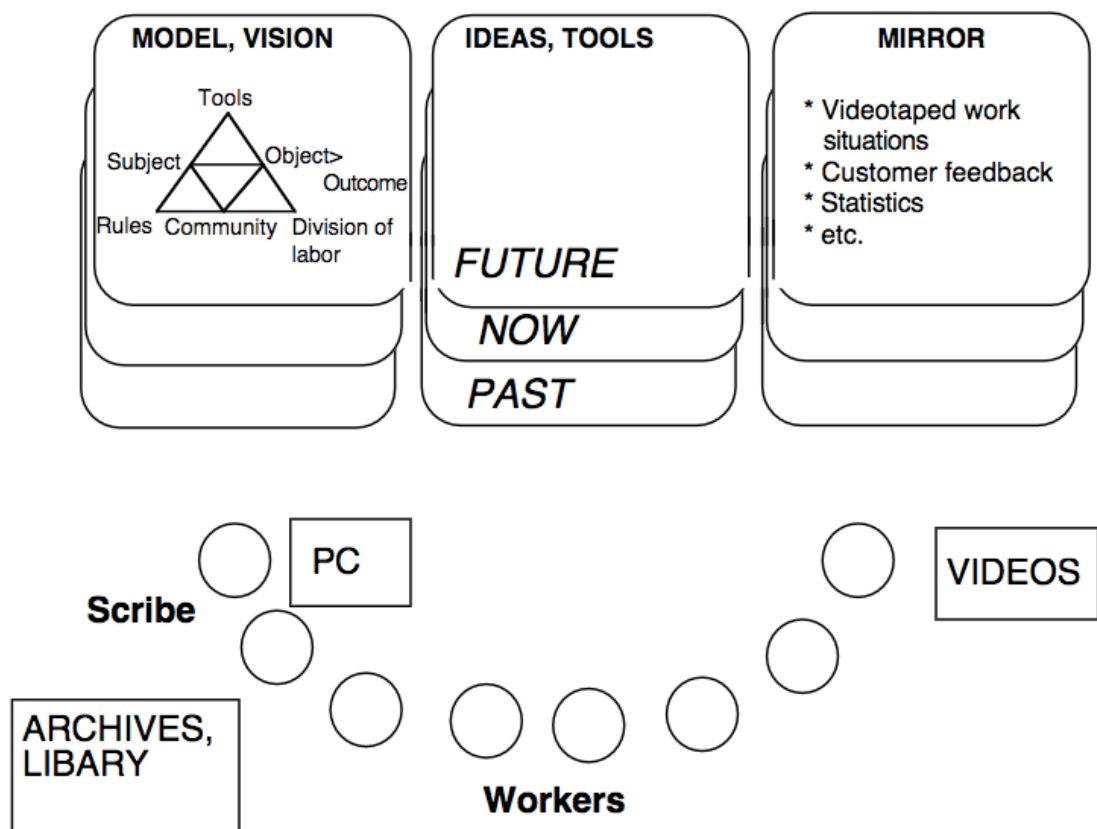
Figure 3.3: DWR workshop layout
(Engestrom et al., 1996)

This approach is underpinned by the Vygotskian method of double-stimulation (Ellis

et al., 2010b, Engestrom, 2016), which refers to a situation where a person or group faces a problem and then turns to external means for support in order to be able to solve it. The first stimulus is the problem, and the second stimulus is the external means. In the context of this research project, the youth workers as DWR participants worked on issues and contradictions as related to youth work mediated by digital tools, space and places, as a '...way for participants to learn and develop new tools for bringing everyday situations under their own analytical and practical control.' (Daniels, 2008, p132).

One of the main aims of DWR is that of supporting developmental change or expansion in organisations or communities of practice, by examining how existing work activities can be transformed in response to identified contradictions within the activity system. When mapped from the perspective of those involved, some activity systems do not outwardly appear to have contradictions because the people involved in the system are not aware of the indications pointing to a need to do things differently, or they deliberately ignore them. Within the DWR workshop process in Figure 3.4, evidence is collected by the researcher prior to the workshop, such as
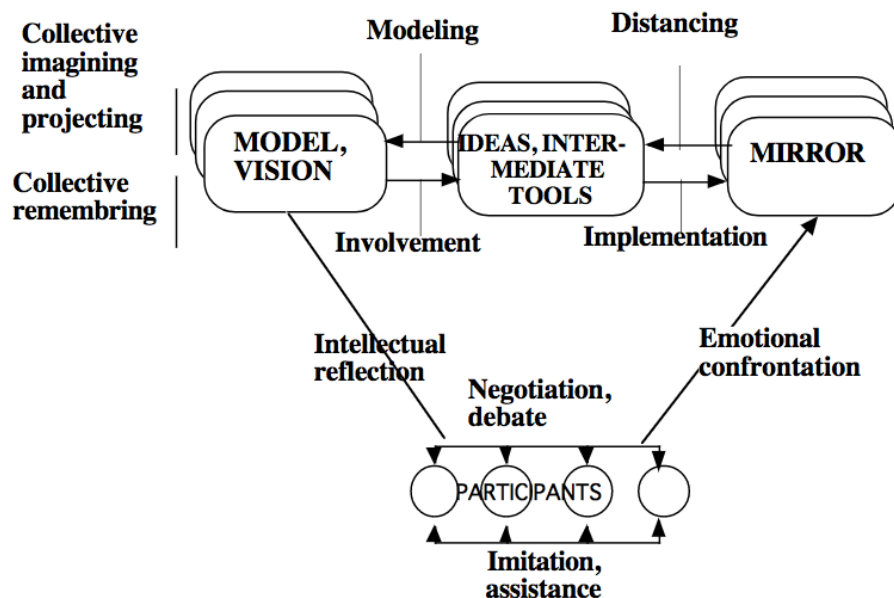
Figure 3.4 : DWR: collective remembering, imagining and projecting
(Engestrom et al., 1996)

video/audio materials, user feedback, anecdotes and statistics, and these are then shared with those present in order for the contradictions to be highlighted and to help initiate the process of resolution. Engestrom et al. talk of the researcher facilitating a process of '…collective remembering… collective imagining and projection…' (1996, p9) in order to resolve the contradictions. This is known as the mirror approach (Kaptelinin et al., 2006).

Within a DWR workshop, movement happens in three dimensions. Firstly, the participants discuss and challenge the identified contradictions, moving intellectually and emotionally between their own activity system representations and the materials forming the mirror. Secondly:

> …the participants move between three layers of time [past, present, future] …thirdly, the discourse moves between the participants and their various voices, typically including an entire work team or unit plus one or more researchers/interventionists (Engestrom et al., 1996, p8).

Much research using DWR techniques has been carried out within specific work teams or professional groups in response to situations where changes to practice are needed. In the context of this research, participants were drawn from the English youth work community of practice meaning that they had common ground and familiarity with each other on the basis of their understanding of youth work practice, and yet their work contexts, experience and career history was very different. My intention was to use the DWR process with this group of youth workers in a slightly different way, the purpose not directed towards solving a particular operational issue, but rather to problem-solve at a more theoretical level.

Two 7-hour workshops were conducted; an initial pilot to test the process, and a main workshop, from where the data has been drawn. The process followed the layout in Figure 3.3 using a PowerPoint presentation (Appendix 5) to guide the proceedings. Archive library and 'mirror' resources were accessible in hard copies as well as embedded in the presentation (video and website materials). The process was recorded through a video camera and an audio device, but these were simply mechanisms to allow transcripts of the workshops to be produced, dispensing with the need for a minute taker.

The sub-questions of the research process were used as a basis for facilitating the DWR process as follows:

- What digital tools, spaces and places are considered relevant, ethical, educational and safe by youth workers?
- What are the drawbacks of digital tools, spaces and places?
- How can the principles of association, voluntary participation and critical dialogue be mediated through the use of digital tools, spaces and places?
- What is the definition of a digital space or place where youth work can take place?
- How is youth work practice currently taking place in digital spaces and places?
- What can be learnt and applied from youth work practice in physical spaces and places?
- How can existing rules and boundaries of youth work be applied to digital spaces and places?
- How might the core professional principles be upheld and negotiated in digital spaces and places designed by companies with a commercial interest, and which are not designed with educational outcomes, in mind?
- How do digital relationships differ from face-to-face relationships between young people and youth workers?
- How is the practice of informal education compatible with digital tools, spaces and places?
- How can the holistic needs of young people be met in a digital age?

3.4.2 Participants.

Purposive, homogeneous sampling (Cohen et al., 2011, Denzin and Lincoln, 2005) used to determine the research participants, who were professionally qualified youth workers with experience of a variety of roles and youth work organisations, but whose main professional experience is within England. The participants were selected due to characteristics that were similar, such as experience of using, managing or delivering training relating to the use of digital tools, spaces and places in youth work contexts, rather than as a random sample designed to represent the

youth work community of practice. The key characteristics were that they were all qualified and current youth workers, youth work managers or trainers in contexts using 'traditional' methods of engaging young people, but who were also employing digital tools within their work or managing/training those who did (Figure 3.5).

Practitioner	Youth Worker	Manager	Trainer	LA	VCS	Independent	Approx. yrs. experience
Linda (Pilot)			✓	✓			25+
Len (Pilot)		✓	✓	✓	✓		25+
Steve	✓	✓			✓		15
Sarah	✓		✓	✓		✓	15
Julie	✓		✓	✓	✓	✓	25+
John		✓	✓	✓			25+

Figure 3.5: Research participants.

3.4.3 Process

A six-stage framework was used to conduct the study, involving a number of sequential elements:

Stage 1 (Sept 2013 -Jan 2014)

a) Initial external evidence-gathering to be used as the 'mirror' (Kaptelinin et al., 2006) or stimulus for the DWR:

i. Web-based research to find short video/audio clips footage from youth workers, related agencies and young people re digital learning

needs;

ii) Web and literature-based research to find anecdotal evidence and 'snapshots' of practice.

b) Pre-DWR task sent to pilot participants to inform creation of activity systems (Appendix 2); based on activity system elements, and mapped against discipline-specific parameters, to identify commonalities and contradictions.

Stage 2 (June 2014)

a) Pre-DWR task completed

b) Pilot DWR process (2 participants), leading to the revision of the pre-DWR task for Stage 3, and as a contribution to the external evidence-gathering for Stage 4. Main areas covered:

i. Cultural historical and current context;

ii. Exploring contradictions against evidence;

iii. Influences on the critical selection of digital tools, spaces and places.

Stage 3 (July 2014 – April 2015)

a) Transcription of pilot DWR workshop

b) Initial data coding framework devised

c) Revised pre-DWR task to inform creation of activity systems - based on activity system elements, and mapped against discipline-specific parameters to identify commonalities and contradictions

d) Continued external evidence-gathering to be used as the 'mirror' (Kaptelinin et al., 2006) for stimulus for the DWR in Part 3:

i. Web-based research to find short video/audio clips footage from youth workers, related agencies and young people re digital learning needs;

ii. Web and literature-based research to find anecdotal evidence and 'snapshots' of practice;

iii. Hard copy resources: policy, reports, guidance.

Stage 4 (May 2015)

a) Pre-DWR task completed (4 participants).

b) Main DWR workshop (4 participants).

    i. Cultural historical and current context.

    ii. Explore contradictions against evidence.

    iii. Explore influences on the critical selection of digital tools, spaces and places.

Stage 5 (June 2015 – Nov 2017)

a) Transcription of DWR workshop.

b) Coding of data and identification of expansive curriculum drivers.

    i. Identification of 'germ cell' ideas.

    ii. Identification of metaphors of space and place

c) Analysis of data.

d) Writing thesis.

Stage 6 (Nov 2017 - date)

a) Publication and circulation of final thesis.

The pre-DWR tasks completed by all participants including the pilot, can be seen in Appendix 3, and they illustrate activity systems created from the perspectives of the participants self-identifying as youth work practitioners, managers and trainers. The question asked of them was, "How can digital tools, spaces and places be used as mediators for youth work practice?

The pre-DWR task asked them to complete the CHAT model as facilitated by the guidance and the given example, according to "…your experience of youth work today". Due to the different nature of their jobs, some participants featured all their roles within their completed tasks, whilst others just focused on more specific areas of work. The preparatory work for both DWRs involved noting areas of interest from within the pre-DWR tasks that could form part of the discussion, for example, where there might be common ground between participants, or where disturbances, contradictions and transformation might be found. This was in relation to generalised understanding of English youth work and/or within the participant's own practice. These were then incorporated into the DWR PowerPoint presentation in order to facilitate the mirror process of the DWR workshop itself, where additional materials and evidence could be reflected back to participants in order to challenge

contradictions. The pre-DWR task also gave each individual the opportunity to explain their context and interpretation of the task at the start of the workshop, and therefore served as a general introduction and orientation tool.

Both the pilot and actual DWR workshops were held at the University of Brighton in a classroom environment that enabled access to mirror and archive library materials which were laid out on adjoining tables, as well as access to a computer and smartboard so that the PowerPoint presentation and digital resources could be viewed. The format was based on the diagram in Figure 3.3, the only departure from this plan being that there was no board scribe, and that the transcript process served as the minutes of the workshop. Participants had a copy of the programme, and this was adhered to rigidly, it being necessary to cover all components of the DWR as well as to provide adequate breaks.

The content of the pilot DWR workshop was transcribed, and a deductive coding process informed by CHAT and youth work curricula, alongside an inductive coding process which noted other areas of interest. This coding process then informed the evidence collection process for the second DWR mirror and archive library, incorporating elements identified within the participants' activity systems, but also framed by traditional curriculum content, digital media, and contexts for youth work.

The transcript of the second DWR process was coded deductively based on the theory of CHAT, contradictions, activity system elements, and youth work curricula, and moved from general concepts to more specific ones; for example, moving from generic references to *rules*, to their specific application in the context of youth work as mediated by digital tools, spaces and places, or moving from generic principles ideas relating to developing young people's communication skills to specific examples of how this might be enhanced or impeded by digital tools, spaces and places. Drawing on CHAT and in particular, the four levels of contradiction found within activity systems, enabled the identification of the interactions between elements and their mediating role in the enacting of the activity. It should also be noted that in both DWR workshops, participants played a role in the initial identification of the contradictions since this is a key part of the DWR workshop process, as informed by the representations that participants created as part of their

pre-DWR tasks, and that therefore, this was also an important part of the deductive
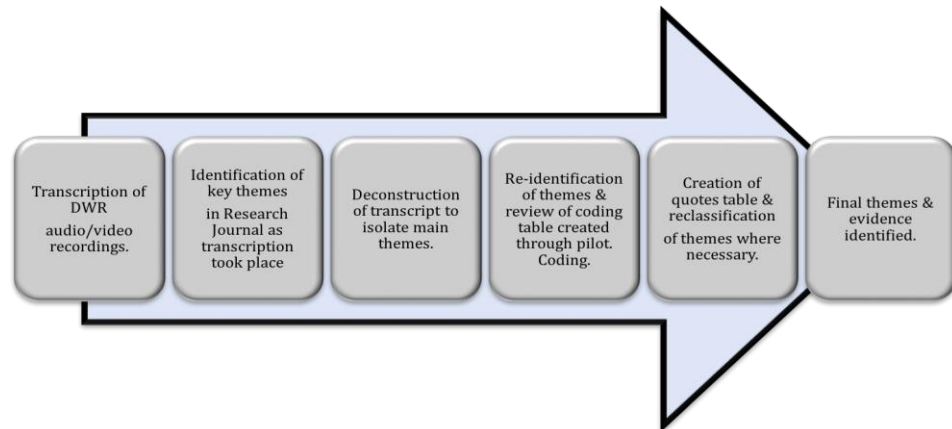
Figure 3.6: Data analysis process

process. It was the process of transcribing, reading, re-reading and finally deconstructing the transcript that enabled the development of the tables in Appendix 6 and 7.

The transcript was also coded inductively which allowed the germ cell ideas of expansive drivers (Chapter 5) and metaphors of space and place (Section 5.3.1) to surface. Thus, in taking an inductive approach, additional areas of interest were identified as the deductive coding process proceeded. These were annotated on the transcript and noted in my research journal in order to look for patterns, starting with a set of observations which pointed towards a more general set of propositions. An example is from an entry on my research journal as follows:

> Attached to metaphors of space and place are the experiences that occur: those within the youth worker's influence and control, as well as those outside. There are also spaces where the young person's agency is much more obvious and powerful than the youth worker's – how does this inform notions of imposing on young people's spaces and places, in that through social media for example, there is sometimes a sense that youth workers are venturing into territories that are no longer neutral or mutually negotiated in terms of access and learning? Do yw's feel excluded, disempowered or deskilled – is this enough to decide not to engage? Is there enough here to be significant to this research? (Research Journal, 12.6.15).

In this particular instance, the use of metaphors by participants that described

spaces and places when talking about youth work practice mediated by digital tools, spaces and places became very evident as something significant that was enabling participants to discuss both real and imaginary digital milieus for youth work (Section 5.3.1).

The significance of the expansive drivers also arose out of the inductive coding process, as it became apparent that the language of Engestrom's expansive learning cycle did not quite match the analysis that was being developed, due to the fact that the DWR participants were not in a position to enact the solutions that were being identified in the context of the contradictions. The identification of this term came about through the realisation from the data of the polarised nature of some of the discussions, and how these could be used to signal how interventions aimed at the digital learning needs of young people might need to be framed.

The term 'expansive driver' was derived from germ cell ideas that were transformed into drivers for an expansion of youth work practice in order to meet young people's digital needs, but also to satisfy curriculum objectives aimed at increasing digital literacy and resilience. The term expansive driver is defined as a force for learning, development, innovation and change when considering the use of digital tools, spaces places as mediators for youth work practice. This creates a link to Engestrom's expansive learning cycle (Engestrom, 2015) as informed by germ cell ideas emerging from the DWR process and subsequent analysis of the data. The greater relevance of these expansive drivers will be explored in Chapter 5.

3.4.4 Limitations

The first limitation of the process and methods adopted is that the data itself was drawn from a small group of people who were selected for having had experience with digital technologies in youth work, whether through being a practitioner, trainer and/or manager. The combined experience of the group was broad, making it possible to cover a number of relevant subject areas such as boundaries, ethics, safety, and communication, and these were also reflected in my research findings in Stage One of the professional doctorate, as well as in the pilot DWR process.

A second limitation can be seen in the evidence presented as the mirror in the DWR, since it was my role as the researcher facilitator to gather the necessary documents and resources. The pre-workshop task sketching the participants' typical digital youth work activity systems gave guidance and important information as to what to include as evidence, but I was also responsible for the provision of generic and otherwise well-known resources, such as the Youth Work National Occupational Standards, statements relating to practice from the National Youth Agency, as well as prominent reports and research documents looking at young people's digital learning needs.

A third limitation may have arisen in relation to the fact that I was both facilitator and researcher, in that I might have influenced the group to progress in certain directions or not. As it was, the past, present, future timeline alongside the identification and challenging of contradictions was what I needed to focus on; the group keeping discussion and dialogue flowing with little input from myself.

Fourthly, DWR as a process is more usually used to enable work-based groups to problem-solve in the pursuit of identified goals, such as cutting waiting list times in a clinic, or improving the quality of a customer's experience. My use of DWR techniques was somewhat different in that the participants did not, and had not, worked together, and whilst CHAT was used as a conceptual framework to identify the contradictions influencing youth workers' use of digital tools, the aim of the group was not to find solutions to issues present within their work context in the here and now. Since participants were not working together and therefore not able to work on implementing transformed ways of working outside the DWR workshop, there was no need to follow up on progress in the implementation part of the expansive learning cycle. This could be viewed as a limitation in that DWR was not being used alongside Engestrom's cycle in its truest sense; the process only reaching the third step in the process. However, what it did give was a process that was participative and interactive for the participants and that enabled rich data to be collected that can be mapped to the first part of the expansive learning cycle.

3.5 Ethics
The principles of doing 'no harm' (European Commission, 2013, p24), are linked to

the concept of voluntary informed consent and the right to withdraw from research processes, and these principles are central to all research codes of ethics. This research adheres to the British Educational Research Association's (BERA) Guidelines for Educational Research with particular reference to the guidelines on the Responsibilities to Participants (2011, pp5-8), the Responsibilities to the Community of Educational Researchers (2011, pp9-10), the Responsibilities to Educational Professionals, Policy Makers and the General Public (2011, p10), and the University of Brighton's Guidance on Good Practice in Research Ethics and Governance (2010). The research was also carried out in compliance with the Institute for Youth Work's Code of Ethics (2016a).

There are a number of ethical issues to be considered within this study and these relate to the evidence-collection stages, as well as the workshop stages of the project. Firstly:

> There are parallels at every point between the practice of informal education and the practice of research. The skills of asking questions in research and enquiry build on the skills of listening and engagement that youth workers use. The period of analysis with which any period of youth work engagement begins is mirrored by the question of 'in whose interests' a body of research is being undertaken (Batsleer, 2010, p179).

In answer to the question 'in whose interests?', there are a number of motivators for conducting research in this area. Firstly, the 2011 Government Education Select Committee inquiry into youth services in England determined that:

> …despite the weight of individual testimonies, we experienced great difficulty in finding objective evidence of the impact of services, whether in the guise of thematic research studies by academics and independent bodies, or of evaluations of individual services... (The Education Committee, 2011, p21).

The above quotation can be summarised as 'youth services are unable to evidence their outcomes', and this is a signal to researchers of youth work to increase the evidence-base that links pedagogy, the decision-making processes that youth workers engage in, and the outcomes/impact achieved with and for the young people. Whilst this report was written in 2011, austerity measures since that time have been responsible for the dismantling of youth services for young people across England. In a climate where concerns about young people's internet safety (UK

Council for Child Internet Safety, 2009, Sunderland Voluntary Sector Youth Forum 2011), radicalisation (Von Behr et al., 2013, Department of Education and Home Office, 2015), and critical digital literacies (Rheingold, 2012, Pangazio, 2016) are frequent topics in the mainstream media as well as within education across the board, ongoing research into the impact that youth work interventions might have in relation to digital tools, spaces and places is important.

The research has also been conducted with the interests of both young people and practitioners in mind, in that young people increasingly expect youth workers and youth work organisations to be able to respond using the digital tools that they themselves are using, for example, social media platforms or messaging tools. By contrast, practitioners and their organisations may find it difficult to keep pace, may be prevented from engaging with young people within these spaces, or are not confident, skilled, or given the appropriate resources, provoking questions about whether the ethical stance of having a holistic '**…**duty of care to young people...**'** (Institute for Youth Work, 2016b) can actually be met.

The DWR method requires the researcher to take a 'researcher-interventionist' role (Ellis, 2010, p106) in that the process is facilitated by them with the intention of provoking and maintaining a transformative process which is directed and owned by the participants. The concept of the insider-researcher (Corbin-Dwyer and Buckle, 2009) or practitioner-researcher (Batsleer, 2010) needs also to be considered, as the subject matter being researched is within my field of professional practice, youth work. Here, it was paramount to establish the boundaries of engagement and confidentiality at the start of each DWR workshop since the field of English youth work is relatively small, meaning that it was likely that both participants and myself might know individuals associated with some of the organisations, strategies and practices that might be discussed. Confidentiality was defined within this study as a need to anonymise examples and anecdotes discussed, for participants to be careful about the information that they chose to share, and for them to only discuss generic principles or learning with others once the workshop had finished.

Corbin-Dwyer and Buckle discuss how being an insider or practitioner-researcher enables a starting point of trust and authenticity that is difficult to achieve in other

research situations where the researcher is not an insider. They state that there is '…an assumption of understanding and an assumption of shared distinctiveness; it is as if they feel, "You are one of us and it is us versus them (those on the outside who don't understand)"…' (2009, p58). It was therefore important to identify and challenge assumptions that I might have had about participants and what they were bringing to the research process with reference to my previous relationship with them, as I was known to all of them. Any prior relationship might influence participants' behaviour and their response to me, and this is placed alongside my tacit knowledge of their contexts and professional roles, which means that I might have behaved towards individuals in a particular way. Coupled with the responsibility for facilitating the DWR evidence-gathering process as well as the workshop itself, these elements could lead me to unwittingly guide or respond in certain ways, which might then influence the data to be oriented in a specific direction. This potential for assumptions to be made or misconceptions to take place, is particularly relevant in the context of my own politics, loyalties, or moral/political/cultural standpoints which might lead to a subconscious or unwitting distortion, or misrepresentation of the data. I therefore adopted an approach within the workshop where I declared my reasons and beliefs for introducing affirming or contradictory evidence as a part of the mirror process, and I believe that the level of trust and openness caused by my 'insiderness' meant that participants felt able to challenge, agree or disagree with my choices or opinions.

Both the pilot and actual DWR participants were fully informed about the aims, purpose and methods of the research, and how the findings are to be disseminated. Participation in this research was voluntary, and a confidentiality agreement between the researcher, the individual and the group was drawn up to ensure that issues raised could be discussed as openly and constructively as possible (Appendix 1). Participants were made aware that the process was a part of ongoing doctoral research which will be published, and which may be used in future papers and publications, presentations and teaching contexts. Consent was obtained formally at the start of the process and participants were informed that they could withdraw from the project at any point.

The DWR workshop transcripts were circulated so that participants had the opportunity to comment, and all participants will be sent a final copy of the thesis once the process is complete. They will also be made aware of the possibilities concerning further publication of aspects of the findings, and the potential for on-going collaborative work, such as articles and training workshops as appropriate. I undertook to anonymise or not use any specific data that could be traced back to any particular individual, although it was stressed that complete anonymity could not be guaranteed when using such a small sample.

The two DWR workshops were videoed and audio-taped for the purposes of documenting the process and the creation of workshop transcripts. Participants gave their permission to be videoed on the understanding that it was the process that was being captured, not the individuals themselves. All data throughout has been kept securely in a locked cabinet and electronically filed on two password-protected external hard drives. Personal data has been held in compliance to the requirements of the Data Protection Act 1998, and is anonymised within this thesis, or kept confidential. The data will be retained for ten years after this thesis has been published in compliance with University of Brighton guidance which suggests that for '…research which will be published, or for which it is known that the data is likely to be reused, this would normally be ten years, but it could be necessary to retain it for longer…' (University of Brighton, 2011, p3)**.** Once the need to store the data is completed, it will be disposed of sensitively and securely, for example, physically shredded or deleted electronically.

3.5.1 The involvement of young people.

Originally, it was my intention to seek evidential material for the DWR workshops from young people locally as '…by virtue of their professional role, it is unlikely that youth workers would support research that did not embrace some form of dialogue with young people…' (Batsleer, 2010, p179). Thus, I submitted a proposal for Tier 2 Ethics Approval through the University of Brighton, but this process took a long time to complete (one year), and by the time the approval was received, I had gathered freely available evidence from young people through sources such as research reports, Youtube, The British Youth Council and other online forums where young

people had contributed their thoughts and opinions.

Reflecting back on the experience of gaining ethical approval for this part of the research, I am now not sure whether evidence directly obtained from young people through a separate data gathering process would have added anything extra to the DWR workshops. It was important that the voice of young people was there to challenge and add additional dimensions to the discussion, and it is possible that by using the methods that I did, I obtained a wider range of evidence than I would have had if I had continued with the original plans (questionnaires and focus groups).

Being able to involve young people would have conformed with Batsleer's thoughts about the learning potentially gained by young people as advisers to, or participants in, research in that:

> …the practitioner-researcher in informal education therefore needs to be clear whether they will remain content with a negative definition of 'no harm' in relation to young people's well-being, or whether they seek more positively to contribute to young people's flourishing… (2010, p185).

However, since the DWR techniques were not being used to resolve contradictions within an existing youth work team, rather, they were being used to look at the issue of youth work mediated by digital tools, spaces and places in a more generic way, it was not necessary to have contributory evidence from young people connected to any local context.

3.6 Summary.

This chapter has described the theoretical perspectives, methodology and methods that underpin the approach to this research. A social constructionist approach in the has led to the choice of cultural historical activity theory (CHAT) as a methodology compatible with youth work practice, and has enabled a congruent approach to data collection in the form of the developmental work research (DWR) techniques. The limitations surrounding these choices have also discussed alongside the actions taken to mitigate against or minimise any negative impact.

The practical structure of the research process was described in relation to conducting both a pilot and DWR workshop, and the details were given about how the data analysis was approached. The benefits and drawbacks of being a

practitioner researcher was also discussed alongside the ethical considerations taken with regard to the whole project. Finally, the involvement of young people in the project has been reflected upon and commented on.

Chapter 4 : Presentation of Data

4.1 Introduction

The purpose of this chapter is to present an analysis of data framed conceptually by specific elements of CHAT and its practical application as a tool for data collection through DWR techniques. The original Vygotskian representation focuses on the relationship between the subject-tools/signs-object in the top triangle of the CHAT activity system representation (Figure 3.1). This is supported by three factors: firstly, that people can work together, communicate whilst doing this, and can learn by participating in this process (experiential learning). Secondly, that people create and use many different tools and signs (both material and conceptual), to mediate learning and communication. Lastly, that this communal process is what supports the process of constructing and making sense of learning (Vygotsky and Cole, 1978), and it is the contribution of these 3 factors that underpins the data analysis as supported by the DWR process.

Engestrom extended Vygotsky's original representation in order to portray the broader social relationships within an activity system by adding the elements of rules, community, and division of labour. This enables a broader analysis of the interactions between all the elements of the system, with particular reference to where contradictions are surfacing (1987, 2015). In addition, this model enables contradictions in the activity system to be mapped (within and between elements, between activity systems, and within the cultural historicity) and these can then be examined in order to drive change, development, transformation and expansion.

With reference to the DWR workshop process focusing on youth work practice mediated by digital tools, spaces and places, generic representations based on the identification of contradictions from within the DWR process have been created for the purpose of the data analysis. Figure 4.1 depicts a representation of a generic youth and community work activity system as mediated by digital tools, spaces and places and shows how the different elements of the system combine together to achieve an *object* based on communication and information, advice and guidance (IAG) in common with many youth work interventions. As the data is examined

throughout this chapter using similar representations, the activity system, its make-up and *objects/outcomes* will change as the DWR process explores the use of digital tools, spaces and places in the context of different examples of youth work practice.
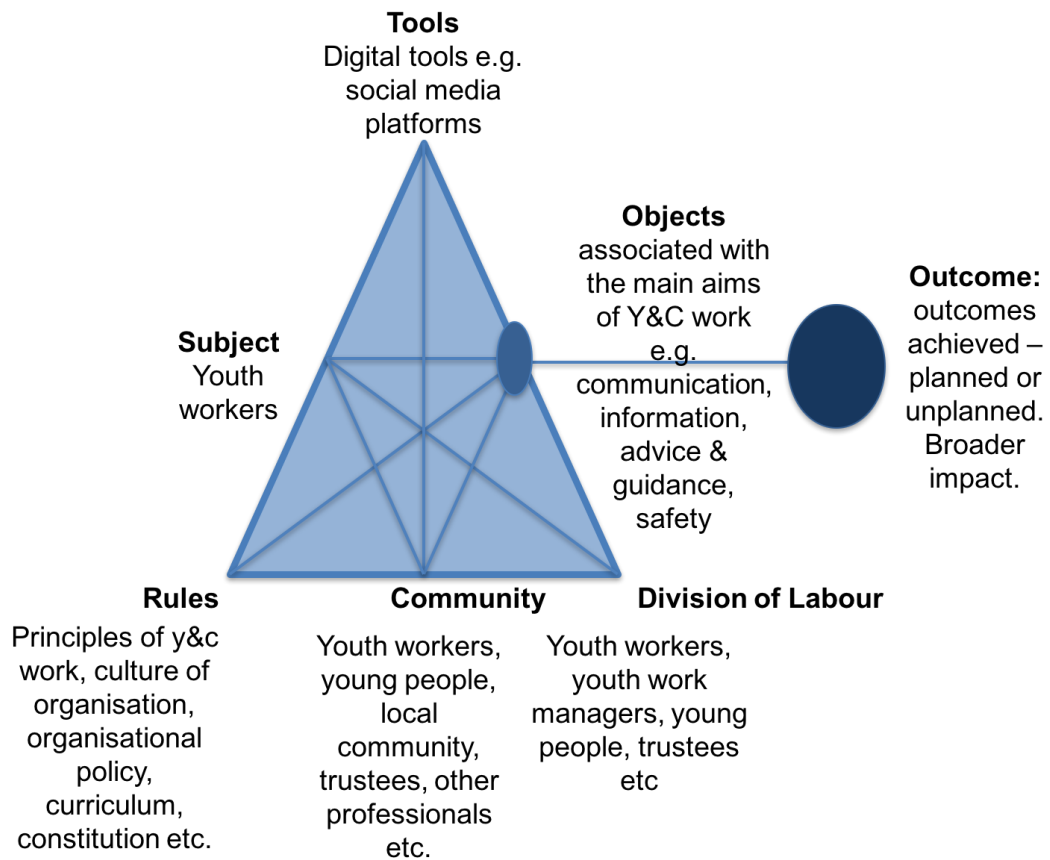
Figure 4.1 Generic mapping of a youth work activity system mediated by digital tools.

Contradictions identified within the DWR workshop and their influence on different elements of the activity system(s) including the *object/outcome* of the work, will be examined in relation to their role, the DWR 'mirror' and how they might lead to obstructing, stabilising, expanding or transforming practice, and these will be mapped in red. For example, in Figure 4.3, the red arrows indicate how the contradictions impact on the successful implementation of the rest of the activity system. Subsequent representations in this chapter will also identify contradictions in red, and they will be categorised as belonging to the four different areas where contradictions are found as described in Section 3.3, and these will also serve as

sub-titles within Section 4.2 of this chapter.

As the data is discussed, CHAT elements are also italicised in order to highlight them. The exploration of the contradictions and relationships between these elements on the basis that '…equilibrium is an exception and tensions, disturbances, and local innovations are the rule and the engine of change…' (Cole and Engestrom, 1993, p8), are CHAT principles that both inform and underpin the data analysis.

The final part of this chapter will discuss the emergence of the germ cell ideas of safety, production, information and communication, which in turn have led to the identification of expansive drivers to be examined and discussed in depth in Chapter 5.

4.2 Contradictions

This section will be structured according to the four areas within activity systems where contradictions can be identified (Engestrom et al., 1999), as described in Section 3.3, on the basis that within an activity system, contradictions underpin '…the principle of its self-movement…' (Il'enkov, 1977 , p330). Thus, their identification, appraisal and resolution enables new forms of activity or '…invisible breakthroughs…'(Engestrom, 1987, 1997, p45) to occur. It is also important to note that contradictions do not represent a failure in the system, nor do they always lead to a solution. Instead, they can be seen as '…illuminative hinges…' (Foot, 2001, p63) indicating where new understanding, practice and ways of working can be created.

An overview of the data gathered for this research project shows that contradictions surfacing in and around an activity system's *rules* have the capacity to impact on all aspects of the system, due to their positioning between the cultural historical context and the future enactment of the *object*. In addition, the *community* which includes young people as the recipients of youth work practice*, plays an important part as to whether the agency exists within it to overcome identified contradictions. This is the same for the *division of labour* in relation to whether working in a digital space or place is a choice, a professional judgement or simply a part of the youth worker's role. Multiple activity systems, particularly where youth services as a separate section within a broader organisation (e.g. a local authority) may operate in

paradoxical or conflicting ways, show contradictions impacting upon practice which influence what youth workers are aiming to achieve, with contradictions often surfacing due to tensions or aggravations between the cultural historicity, *rules, community* and *division of labour*.

By examining the participants' completed pre-DWR sheets prior to the workshop (Appendix 3), their depiction of their own generic CHAT activity system relating to the use of digital technologies gave initial indications of where contradictions might arise. Each participant also shared their pre-DWR task sheet as part of the '*where are we now*?' section of the DWR programme and were asked to talk through what they had included and the rationale for their choices. Whilst the pre-DWR task instructions used the language of 'social media' and 'digital technologies', Facebook as an example of a particular platform frequently dominated the discussion, and this will be reflected in the analysis. As this took place, additional contradictions were noted by myself and these themes were then re-introduced into the process as appropriate as part of the 'mirror' approach. This threw light on tensions existing between traditional notions of English youth and community work practice and its ability to respond to young people's digital learning needs.

The following sections explore data taken from John, Julie, Sarah and Steve's pre-DWR tasks which are located in Appendix 3, and their facilitated discussion throughout the DWR workshop, in order to identify the dominant themes to take forward into Chapter 5 of this thesis.

4.2.1 Contradictions Within Elements of the Activity System.

The first place where contradictions can emerge is within a single element of an activity system and is where different component parts within an element might contradict or 'disagree' with each other. Most evident within the data were contradictions within the *rules* and *community* elements of the participants' activity systems, and the discussion within the DWR workshop. The next two sections will explore contradictions occurring within the element of rules and within the element of community.

In the context of activity system *rules*, the pre-DWR task asked participants to think

about the 'influences on youth workers' critical selection of pedagogical tools in order to meet the needs of young people in a digital age', and what was taking place within their own youth work context according to the following questions (Appendix 3):

- What are the rules that youth workers have to work by?
- Policies?
- What we understand about the nature of youth work?
- Development plans?
- Unspoken/unwritten rules?
- Curriculum?

4.2.1.1 Contradictions Within the Element of Rules: Facebook.

As a part of the workshop process, each member of the DWR workshop was asked to talk through their pre-DWR task in order to give more context to their representation. Under *rules*, Julie had listed "*Safeguarding. DfE guidelines. Insurance. Indemnity. Contract of employment…*" (Julie, pre-DWR task). These showed a similarity to John's representation where he had listed "*Local authority guidelines and codes of practice. Contract of employment. Line management and supervision*" (John, pre-DWR task).

Steve and Sarah were also similar in their representations, and yet were visibly different from Julie and John in terms of the emphasis on the inclusion of digital technologies within their work. Sarah listed "*Social media guidelines. Privacy. Community custom and practice. Child protection*" (Sarah, pre-DWR task). Steve listed:

> *Organisational policies. Organisational culture. Social/digital media policy of our organisation. Discuss best practice both informally and through training. Social media: Used mostly as an extension to existing relationships with communication benefits* (Steve, pre-DWR task).

The group was then asked to identify where they thought contradictions were emerging, and it was in the discussion about social media policy being present or not present within the *rules* of an activity system, that Julie started to challenge whether the use of Facebook should be allowed under the element of *rules* in both Sarah and Steve's activity systems.

Julie's starting position was that Facebook is a space that is not an appropriate tool

for educators for both commercialised and safety reasons, and that therefore its compatibility with youth work practice is questionable. Using a scripted response (a standardised or generalised response to specific situations e.g. quoting what is permissible or not permissible according to policy) she stated:

> *...the DfE…they've all got their take on all that and have very clear guidelines. Social workers, teachers and youth workers should not be 'friends' with young people on Facebook - there's the boundaries and that's the guidance given…* (Julie, DWR Workshop).

John agreed with this position, adding *"… I've tried very much to say to people that you shouldn't be contacting people via Facebook…"* (John, DWR Workshop). Sarah's response to this was that "…*people have said 'oh you can only use the council Facebook page' or 'you can't' or whatever*..." (Sarah, DWR Workshop), illustrating how scripted responses to rules in particular, can be used to challenge the contradiction, with a view to keeping the status quo or reinforcing denial about a need to change. In defence of their position of Facebook as a positive tool for youth work practice, Sarah and Steve gave multiple examples throughout the DWR process of "…*youth workers doing very boundaried and very successful work on Facebook...*" (Sarah, DWR Workshop), illustrating how Facebook is used within their own practice and that of other organisations. Steve challenged what he saw as incongruent views with traditional notions of English youth work practice by saying:

> *It's really hard to understand that people would be sat around and scratching their heads thinking that it'll just go backwards if we wait long enough or maybe we should ban new technologies on our club so that we can go back to some good old face-to-face conversation (*Steve, DWR Workshop*).*

Julie and John's responses to policy is supported by the cultural historicity of their activity systems where policies and rules are well established, and highlight a contradiction driven by their focus on workplace health and safety policy aimed at the level of risk that using Facebook poses for both the organisation and employees.

By contrast, both Sarah and Steve have used the needs of young people as their starting point, and in responding to this contradiction about specifically meeting young people's digital needs, Steve talked of how writing a social media policy that enabled the use of social media has had a wider positive impact on his work. He

stated "…there's guidance in the policy …, but it's not a static document – it gives workers the power to try things and review things..." (Steve, DWR workshop). In Steve's case, this contradiction within the rules created the '…illuminative hinge…' (Foot, 2001, p63) that has led to new ways of working and has also influenced his organisation's thinking about the potential for social media as a tool for youth work practice, as well as increasing his staff team's confidence in, and ownership of, the document. This represents a transformation in the activity system, this resolution of the contradiction causing the system to be different or transformed in some way.

Figure 4.2 depicts a CHAT activity system where factors within the element of *rules* contradict each other, for example, policy prohibiting the use of social media for youth work purposes contradicting curriculum policy aimed at the *object* of meeting
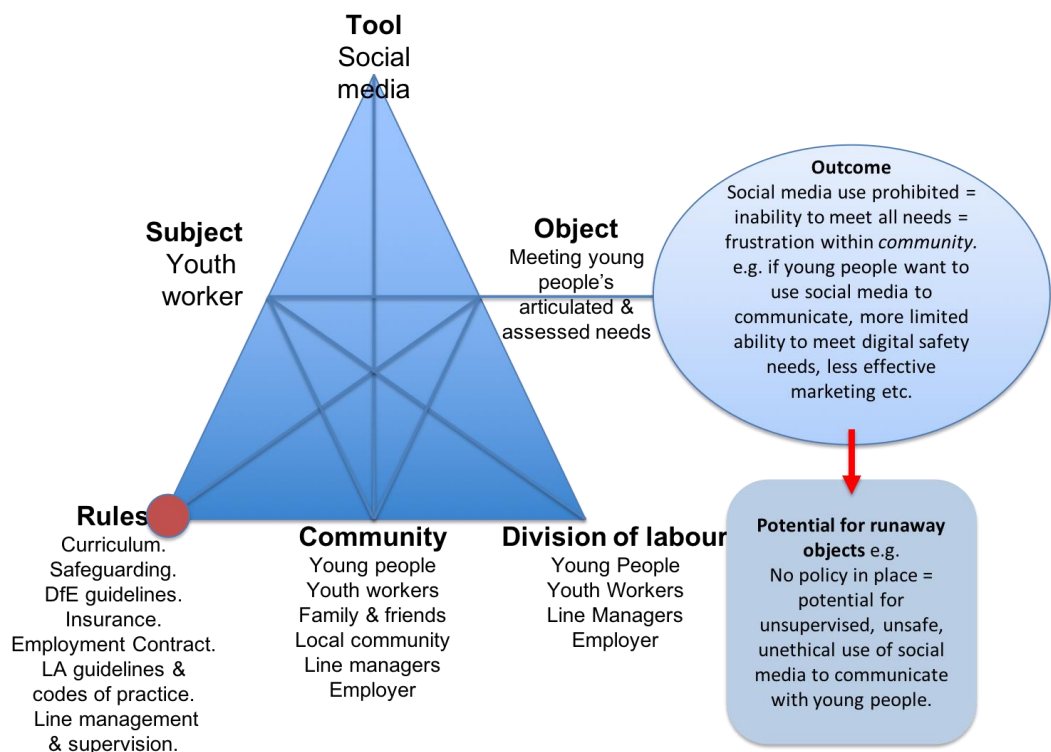
Figure 4.2: Contradiction within the element of rules: social media use prohibited and/or no social media policy contradicts youth work curricula

young people's articulated and assessed needs. Equally, a complete lack of social media policy might present a contradiction in relation to health and safety or safeguarding policy, since protective behaviours for the safe use of social media for both youth workers and young people, may not be stipulated or thought through. The yellow lines depicted as emerging from the activity system *rules* show additionally how contradictions emanating from within an element will invariably have an effect on other elements of the system.

Figure 4.2 also shows how such contradictions might also stimulate runaway objects to occur (activities outside the policy context with similarities to the spontaneous nature of youth work), as represented by unregulated encounters with young people in digital spaces, or as in John's experience, youth workers finding a way to work around the *rules* by using their own digital devices because their employer is so digitally risk averse. He described how enforcing such policy has placed him in opposition to his staff due to the youth workers' response of feeling 'not allowed' to fully meet young people's expectations and needs as per curriculum policy.

His role in making sure that staff do not contravene organisational policy impacts on whether youth workers feel disempowered (policy instructs them to work in a certain way without considering the young people's needs) or empowered (protected by policy that enables them to make what they see as the appropriate responses to young people's needs) to do their jobs. He said that in relation to managing youth work in a LA context that:

> *…I have a reduced view of the capacity of technology and social media, and I'm happy with that because we don't have the tools for this. I won't let people use their own phones or computers or take photos with phones, because we're not given the wherewithal to do it* (John, DWR Workshop).

Sarah supported this view by saying that managers have a duty to uphold policy requirements and that staff being allowed to find "*creative solutions to what they see as barriers…*" might mean that "*…they may also have violated [employment] policy because some local authorities in particular are very strict...*" (DWR Workshop, Sarah), therefore placing themselves at risk. It is these types of outcomes or runaway objects that both Julie and John are trying to prevent in their stance of

'youth workers shouldn't be on Facebook'. However, approaching the work with young people's needs as the central focus, allows Steve and his colleagues to work within a more flexible understanding of *rules* and policy, in that they are there to frame the work and protect both staff and young people, as well as allow a response to identified needs. He explained "*…where I'm positioned … is over towards the professional side as guided by policies and structures...*" and *that "…our policy discourages people from logging into their professional Facebook any time out of the office"* (Steve, DWR Workshop).

Steve suggested that this approach has benefitted the organisation, increased the agency of staff, and is in line with curriculum policy as well as what young people say they want from their youth workers. In addition, both Sarah and Steve suggested that by adopting digital technologies and/or working in social media spaces has enabled them to work within youth work principles that aspire to work with young people on their own terms, and to support them in their transition from child to adult in a world dominated by digital devices.

This section has examined how contradictions emerging within the *rules* element of an activity system have the potential to empower or disempower a youth worker to be responsive to young people's needs, particularly where the dominant arguments preventing the use of digital tools to engage young people are based on health and safety, data protection or risk assessment. In this situation, the contradictions may be in too much opposition to enable an acceptable resolution to be found, opening up the possibility for runaway objects to be created in the form of unregulated youth work practice. By contrast, where a contradiction emerges and is countered from the position of meeting young people's needs, policy can be created to ensure that health and safety, safeguarding and curriculum drivers are met, and which aims at meeting young people's digital needs.

4.2.1.2 The Element of Community: Making the Case for the Use of Digital Technologies.

Within the CHAT model, *community* is defined as '…the community of people who share an interest in and involvement with the same object…' (Foot, 2001, p61), therefore under the *community* element of the pre-DWR task, the participants were

asked to think about all the people involved within their youth work context as follows:

- How is the community made up?
- Young people?
- Youth workers?
- Parents?
- Elected members?
- Management committees?
- Local community?
- Partner organisations?
- Etc.? (Appendix 2: DWR Activity System Audit)

The *community* or stakeholders represent all those that are engaged in some way, and in a youth work context the number of people involved not only includes young people and youth workers, but also those comprising the wider organisation, parents, the local community, local councillors, police, external funding bodies and others. Julie, John and Sarah described their communities along similar lines, for example, '*Youth Workers. Employers. Young people. Youth organisations. Trainers*' (Sarah, pre DWR task), but Steve included what he saw as a Facebook and Twitter community as well:

> *Generally: YP [sic] and their parents plus community activists plus professional partners Facebook: Mostly YP [sic], then youth professionals and some parents. Twitter: Mostly youth-related organisations, then youth professionals, some YP [sic]* (Steve, pre-DWR task).

In relation to the stakeholders listed in the *community* element of the activity system demonstrated by Figure 4.3 , contradictions may exist that are created by differences in opinion or different beliefs about the nature of youth work. Where several stakeholders are involved, their individual salience, their agency to influence change or block innovation, and how they control or contribute to other elements of the activity system, will have a bearing on whether the *object* can be achieved.

In local authorities (LA) in particular, some members of the community may have no relationship to youth workers trying to achieve educational outcomes with young people, except that of upholding corporate policy and reputation. John talked about his LA organisation's approach to risk management as *"…locked down…"* (John, DWR workshop) when it comes to using digital tools, spaces and places for work

with young people. Here, he was referring to how stakeholders might resort to scripted responses based on safeguarding and data protection concerns, rather than evolving something new that is perceived by some as risky, inappropriate and/or unmanageable.

John said *'It becomes a bit entrenched at times – let's stick with what we've got rather than take a risk. There's not a lot of risk-taking …'* (John, DWR Workshop),
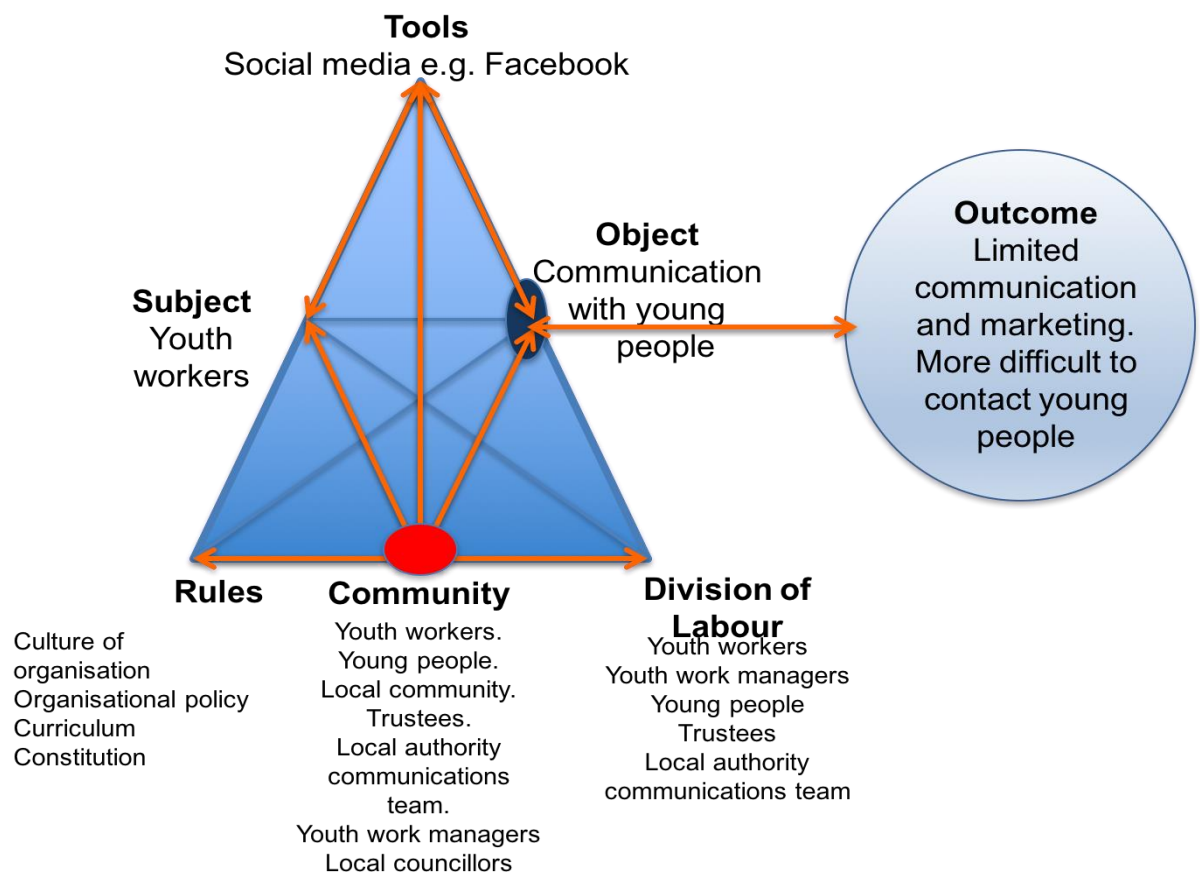
Figure 4.3: Contradictions within the community element and the impact on the object

and Julie agreed that this can be an issue for an LA activity system community by commenting:

> *…it's not just the councillors or powers that be that are blocking stuff…they're terrified of it I suppose, because they think that young people are going to be bullied or something else is going to happen…* (Julie, DWR Workshop).

Julie is referring here to the impact of litigation culture that has caused LAs in particular, to be risk averse when approaching new projects. She continued by saying:

There's also that because they don't know, they can't make an educated decision and then you've got the power of the communications team who don't understand [youth work] and they are the voice-piece of the council... (Julie, DWR Workshop).

She is implying here that some stakeholders may not be in the best place to make an informed decision, for example, local councillors, trustees or managers trained in a different discipline to youth work such as social care or teaching, and that therefore they defer to policy or guidance that might not have been written with youth and community work principles in mind. Young people are also members of the community and may not understand why a youth worker cannot engage with them through social media, for example, as '…for a lot of young people it's their everything…' (Steve, DWR Workshop), setting up a contradiction between the youth workers, the youth work organisation and the young people that they wish to work with.

In order for an often-diverse *community* connected to a youth work project activity system to understand the social educational rationale underpinning the decision to use digital technologies, Sarah believes that youth workers have to be more effective in making an argument for digital engagement on the grounds of young people's needs, within different parts of that *community*. She stated:

…it's about creating a business case but they [youth workers] don't know how to do it. They can't justify its usage and give evidence of success indicators. What's going to be a return on investment including the investment in young people? (Sarah, DWR Workshop).

Steve also talked about being persuasive and clear about the design of projects so that the *community* for his youth work project*s* can see that *'…there's a difference between digital tools being integral to a project and being a bolt-on...'* (Steve, DWR Workshop). He said that in his experience, generating support from his *community* is much easier when all involved can see what is possible or that the initiative is not going to work without the digital tool.

Successful *outcomes*, represented by results for young people that are wider than just the *object*, enables youth workers to build trust within the *community* since the *object* and benefit to young people is evident, with Steve observing *"...it's more sharing something like that and being part of that rather than going 'actually that could be a whole kettle of fish'…" (*Steve, DWR workshop). Sarah added that *"…our communities are diverse and multi-faceted and I think that's why there's sometimes a disconnection around service provision…" (*Sarah, DWR Workshop*),* meaning that the very strength of having a varied *community* supporting a youth work project can also be a limitation, since the default position is often to not invest or to block, due to dominant safety arguments.

Tools
Social media e.g. Facebook, Twitter, blogging etc

Object
Supporting Young Journalists group

Outcome
Project recognised nationally. Profile of young people & youth work project promoted positively

Subject
Youth workers

Rules
Culture of organisation. Organisational policy including social media policy. Curriculum. Constitution.

Community
Youth workers. Youth work managers. Young people. Local community. Trustees. Funders

Division of Labour
Youth workers. Young people. Funders.

Figure 4.4: The community supporting the Young Journalists group working together to use digital tools to achieve object & outcome

Steve described how a particular project that had been pivotal in gaining the trust of his stakeholders with reference to using digital tools with young people (Figure 4.4), commenting that:

The young journalists group wouldn't function without the ability to upload everything to the blog site and then disseminate it through Twitter…it was a lot easier to get the attention of national people who then wanted to come down and interview them – it created more noise and the funders really liked it (Steve, DWR Workshop).

Of this experience Steve said:

Managing the group discussion on Facebook meant that this part worked well…they can share their work and proofread each other, send off the final text, chat about it etc. without having to make several phone calls (Steve, DWR Workshop).

This quotation also demonstrates what young people can produce when the *community* gives them the agency to innovate (for example, through their use of blogs and Twitter), leading to their work being disseminated far wider than with more traditional methods, for example a local newspaper, as well as promoting the profile of the organisation.

This section has looked at how contradictions emerging within the *community* of an activity system can impact on the *object* to be achieved. Perceived or actual risk with regard to safeguarding or data protection plays a dominant role in some organisations, meaning that corporate policy aimed at protecting the organisation and staff can also prevent the use of digital technologies to engage with young people informally. This situation can bring stakeholders from the wider context into conflict with both youth workers and young people, who may not fully understand why digital tools cannot be used. As a counter to this, the example of the young journalists group has shown that where the *community* works together to reach the *object*, far-reaching outcomes can be achieved.

4.2.2 Contradictions Between Elements of the Activity System.

This section will look at how contradictions between different elements of the activity system are seen within CHAT as a potential source of tension, in that when different elements do not work together in pursuit of the same *object*, they may ultimately prevent the object from being achieved. They also might cause the *subject* to find ways around the contradiction, a situation that could promote innovation or could lead a practitioner to work outside the *rules*. To carry out this part of the analysis,

four themes have been drawn from the DWR data as follows:

- the delivery of information, advice and guidance services;
- Facebook, social media and meeting the needs of young people;
- professional boundaries and confidentiality;
- the object of increasing digital literacies.

4.2.2.1 Contradictions Between Rules, Subject, Tools: The Delivery of Information, Advice and Guidance Services.

Both Sarah and Julie listed information, advice and guidance (IAG) within their pre-DWR tasks, noting them as *objects* of their activity systems which could lead to wider *outcomes* for young people. With regard to youth workers delivering IAG to young people, Figure 4.5 shows how contradictions operating between different elements of the activity system, in this case the *subject, rules, tools* and *object* of the intervention, might impact on the achievement of the *object* and thus the *outcome*.

Tools
Social media
IAG websites &
platforms

Subject
Youth Workers

Object
Extension of
Information,
Advice & Guidance
services for young
people.
Neutral & safe space.
Developing young
people's skills of critical
consumption of online
information

Outcome
Young
people
accessing
secular, non-
biased IAG
services.
Young
people
coping with
new forms of
knowledge,
media and
information.

Rules
Curricula.
Organisational
policy &
structures.
Defined and set
contexts for
IAG work.
Insurance
liability

Community
Young People
Youth
Workers
Local
community.
Wider
organisation.

**Division of
labour**
Youth workers
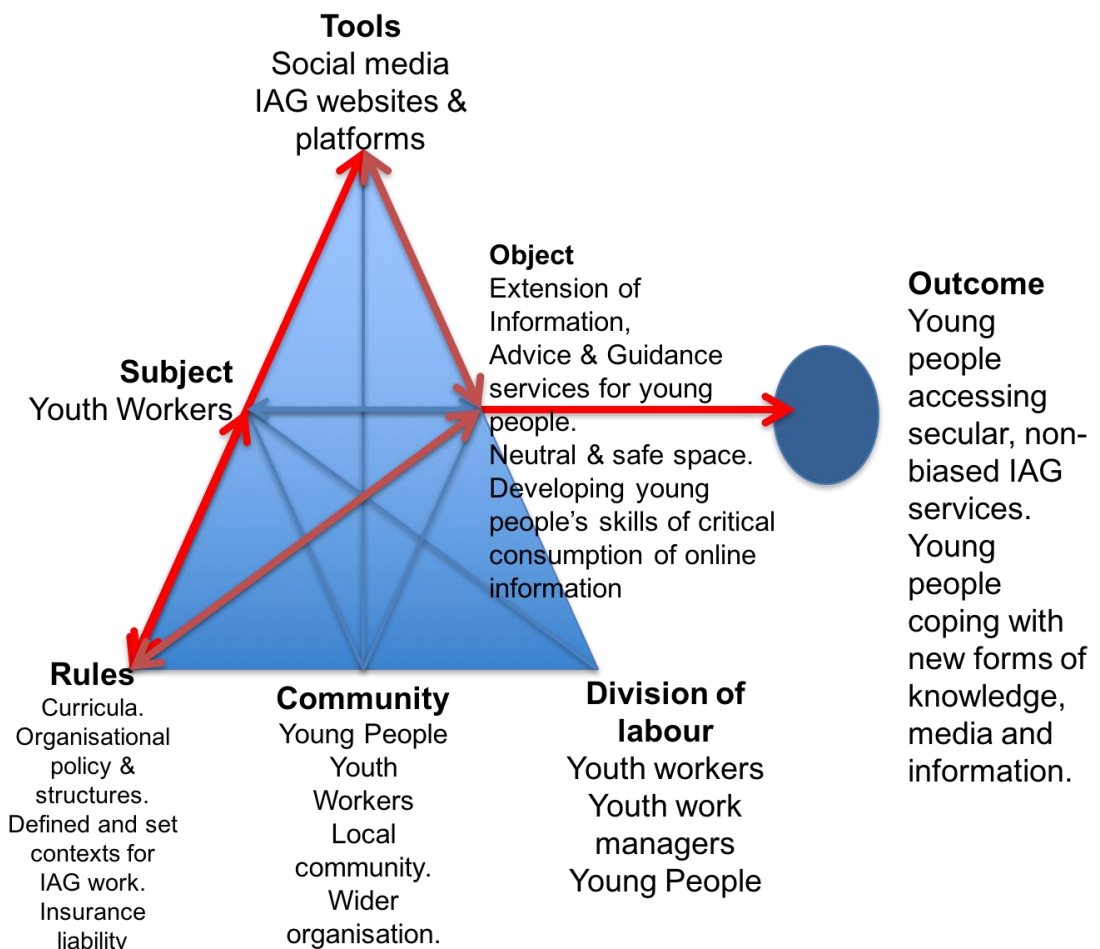Youth work
managers
Young People

Figure 4.5: Contradictions occurring between the rules, subject and tools impacting on the object and outcome of delivering IAG.

Figure 4.5 is a generic representation of how organisational policy (*rules*) relating to the use of digital technologies (*tools*) might contradict curriculum policy (*rules*) describing IAG as a prime focus for youth work. This in turn prevents youth workers (*subject*) from using digital means (*tools*) to extend their contact with young people. In today's digital age, delivering IAG only through face-to-face contact with young people might mean that opportunities to offer support are reduced (*object*) and may not conform to curriculum ideas of working with young people's expectations (*rules*). In offering IAG face-to-face and as an extension of existing support through safe online spaces, youth workers have the opportunity to enable young people to engage with reliable digital forms of IAG (*object)*, but also to increase digital literacy and the skills of critical consumption of the internet (*outcome).*

Despite recommendations from organisations such as Youth Access advocating a consistent offer to supporting young people which incorporates a joined-up approach to careers guidance, health issues, housing/legal support, social and emotional support and other IAG services, the DWR group found it difficult to identify one website or platform aimed at engaging young people with the *object* of providing a full, neutral IAG service**.** Sarah promoted the idea of a different approach which examines the methods used by the existing social media platforms to extend IAG services to young people instead of trying to create something from scratch, stating:

> *...we have to look at the principles that major brands use because young people are accustomed to this. We need as youth workers, to look at how the marketeers operate. Could there be principles that could be incorporated in an ethical manner to disseminate information about mental health, sexuality, housing etc. but also educate young people…?* (Sarah, DWR workshop).

There was group discussion about purpose-built websites that had aimed, or still aim to support young people's access to IAG services such as Connexions Direct, Talk to Frank, Youth Access and YouthNet. There was agreement that these were not systematically used by young people, and the group discussed how young people prefer to 'google' issues or to seek out someone they know (often their friends and/or peer group), either online or off. John said that young people in the main do not have the skills to *"…investigate or follow trails or look for obscure sources which are all there to be found if you investigate enough. Wikipedia or Google search – let's*

just use the first source found." (John, DWR Workshop), which raises the issue of how young people's critical consumption of digital information is developed and enhanced. John talked about this issue more generically by saying*:*

> *… so, the idea that information is incorrect or biased – that's not just an internet thing. The nice thing about the internet is that you can get a variety of things and everyone's got a different view… it's just that young people are falling foul of these things* (John, DWR Workshop)*.*

Julie observed that that some youth workers are *"…too scared…"* (Julie, DWR Workshop), to work through issues of criticality with young people, partly because they are under-confident in their own digital literacy skills, but also because they feel disempowered because of the perception that young people know more about digital environments than they do.

The reduction of IAG services was identified by the group as a contradiction between the *subject*, *tools*, *rules,* and *object/outcome* (Figure 4.5) in that government strategy (*rules*) is pointed in the direction of supporting and educating young people, but that English youth workers (*subject*) and youth work organisations (*community*) are disappearing, and even where they are still in existence, there might be local *rules* preventing youth workers from using all the *tools* at their disposal to explore issues of critical consumption with young people. Of this, John said:

> *In a way that should be standard. It's shameful in a way that we don't do that. But again, it's getting it sorted out –when we weren't part of the council we had Wi-Fi and 10 machines connected to the internet [in the information shop]"* (John, DWR Workshop).

There was no disagreement within the DWR participants as to how digital spaces could be developed to support both youth workers' and young people's needs, and there was agreement that the anonymity that online services might bring had a compatibility with current face-to-face practice, such as detached youth work or information shops, because of the confidentiality offered to young people. Julie said:

> *You don't have to be face-to-face now to have a conversation because you can do this online. If you talk to social workers, they say that their best conversations with young people are not face-to-face but side-by-side in cars, where the young person talks but there's no need for eye contact* (Julie, DWR Workshop).

Steve added:

> *…young people are happier to go to a place where they are anonymous and where they won't be identified by their community and parents potentially…It's about how to facilitate that…* (Steve, DWR Workshop).

These comments illustrate how contradictions arising from organisational *rules* not permitting the use of digital tools for IAG purposes, can have the impact of diminishing the object and outcome (what is achieved short-term and long-term) in the context of youth work principles. The contradiction extends to the *subject* (youth workers) who are prevented from offering an extension of IAG services through the use of digital *tools*, resulting in curriculum outcomes not being fully realised.

Sarah commented that within the *rules* for youth work, statements are to be found about working with young people in contexts where they 'gather', and that the digital spaces that young people 'congregate in' and their familiarity with those spaces, that might also need to be considered:

> *It's about researching the young people that you're working with and where they are congregating and why they have come to your space online? What's in it for them? What about voluntary engagement? If they're already gathering here and talking about their interests, relationships and issues, why would they want to come and visit a special website to talk about the same things?* (Sarah, DWR Workshop).

In agreement with this, Steve described how he is cognisant of the digital spaces that the young people he works with predominantly use, and therefore uses IAG skills within these spaces, for example on Facebook, rather than advertising IAG services as a part of what he offers. As discussed in section 4.2.1.1., he has been instrumental in the creation of social media policy (*rules)* in his organisation, thus the contradictions between the elements discussed so far in this section, do not exist. As an advocate for informal engagement with young people using digital technologies, he feels that it is his IAG skills, as an intrinsic part of youth work skills, that enable him to suggest options or to signpost services to young people when he is interacting with them online, and to follow them up face-to-face if necessary:

> *… you're on Facebook and you are friends with a group of young people who are posting inappropriate things. You have to manage that and it is the relationship that enables me to raise the issue. I might say 'that's a very big spliff you've got there!' or I might signpost them to support*

services – 'you might like to speak to these guys? (Steve, DWR Workshop).

Other *rules* such as insurance and professional indemnity, might prevent a youth work organisation (*subject*) from going more formally towards an IAG service online (*tools*). Julie stated:

> *...if you're giving online advice, you might need to check your professional indemnity. Connexions for example, had online services and that had huge insurance backing…* (Julie, DWR Workshop)*.*

Such differences in the *rules* relate to the rationale underpinning the *subject* of the activity system and how the *object* is thus framed and defined. There is a difference between an activity system where IAG is the sole *object* and one where IAG is an outcome of a system where the *object* is that of accessing information, ensuring confidentiality and facilitating critical consumption.

The group discussion identified that for the contradictions illustrated in Figure 4.5, the potential impact of young people not being able to access reliable IAG support, whether online or as facilitated by a youth worker, is on both the *object* and *outcome.* This means that IAG services offered may not be as comprehensive as they could be, and that the outcome for young people is potentially diminished.

There was also debate about the use of social media platforms as spaces for IAG work as these potentially contradict the *rules*, the *community* and *object* by undermining the neutral, unbiased stance of youth work, for example, through their use of cookies to target marketing opportunities to individuals. On this, John said:

> *I've got an issue with Facebook – not just Facebook – not what it does in terms of a digital community, but as a commercial platform. The fact that I have this suspicion that it's searching through everything I've ever searched through and it's linking me up to companies that have those things...* (John, DWR Workshop).

Similarly, a youth worker's use of a social media platform such as Facebook (*tools*), may contradict the confidentiality of young people's information (*rules, object*) if privacy settings and confidential use are not considered. The information posted on social media platforms is also 'owned' by the commercial company as well as being

vulnerable to being copied, changed and reposted, so promises of confidentiality made by the *subject* in face-to-face settings but transferred to digital settings, may contradict the *rules*, *object* and *outcome*. This can also be seen as a contradiction between two different activity systems which are those of traditional face-to-face youth work versus digital youth work.

This section has examined how contradictions occurring between the *rules, subject, and tools* of an activity system aiming to use digital *tools* and spaces to achieve the object of delivering IAG to young people, can limit their access to services that will support them to make informed decisions about their lives. Whilst the DWR group agreed that youth workers did not necessarily need digital technologies to work with young people to find reliable information online, they determined that there was a role to play in educating young people in the skills of critical digital consumption, as well as enhancing their digital literacies and awareness of their digital footprint, and that this was probably more effective if mediated by digital tools.

4.2.2.2 Contradictions Between the Rules, Community, Division of Labour, and Tools: Facebook, Social Media and Meeting the Needs of Young People.
When contradictions are identified within a DWR process, the aim is to use them to challenge existing practices in a solution-focused process that identifies the possibilities for changed, adapted or transformed practice. However, they can also be used to shut down processes deemed to be risky or incongruent, such as breaching confidentiality agreements. This section will explore how the identification of contradictions between the elements of *rules, community, division of labour, and tools* can work in a solution-focused way to explore how Facebook as a mediating *tool* for youth work could be used.

Throughout the DWR workshop process there was polarised discussion about the use of Facebook as a *tool* for youth work, with Julie, John and Steve listing it under the *tools* element of their pre-DWR task activity systems, whilst Sarah used the more generic notation of '*social media*'. This polarisation became evident as a result of contradictions surfacing as participants talked through their pre-DWR tasks.

John suggested that some youth workers might choose to use Facebook (*tool*) precisely because it is outside the normal managed boundaries, causing the DWR group to begin to explore how youth workers might be supported to determine the suitability of Facebook and digital *tools* in general, and to therefore mitigate the risks. Contradictions identified by the group between the *tools, rules, subject, community* and *division of labour* within a generic youth work activity system aimed at using Facebook, such as a youth worker's contractual hours not reflecting the 24/7 nature of the platform, indicate many unanswered questions or untried solutions.

Exactly how youth workers might work within digital spaces such as Facebook that are commonplace for so many young people, was discussed as a part of the dual relationship problem, where both advantages and risks related to youth workers using both personal and professional profiles on Facebook were considered. Julie said, "*As a professional youth worker, you're very clear about boundaries – 'I'm a professional youth worker, please note that these rules apply' … make sure you repeat them often*" (Julie, DWR Workshop). This statement applies to the *rules*, *community* and the *division of labour*, with contradictions likely to occur between these elements if youth workers are not clear with young people about the limits of a professional online relationship on Facebook. In identifying contradictions, Julie commented on the lack of investment in training and awareness-raising for youth workers around safe working practice online saying, "*…if we want to be digital youth workers, then we either need to buy in and accept that part of the budget buys in digital knowledge…*" (Julie, DWR Workshop). Sarah felt that another contradiction between the *community* and *division of labour* was that many organisations do not prioritise or consider digital engagement in the same way as other aspects of the work, stating "*...if it was about lone working, a policy would have to be written...*" (Sarah, DWR Workshop). Julie was anxious about youth workers misusing or being compromised by young people on Facebook in particular, but Steve suggested that it is not just the use of this platform that can lead to youth workers abusing their power or making risky interventions:

> *There's implied trust in any youth work setting I think, and if someone is going to seek out opportunities to be abusive, then I think they will do that anyway. There are challenges like the hours of work…our policy*

> *discourages people from logging into their professional Facebook any time out of the office* (Steve, DWR Workshop).

In Steve's opinion, the creation of social media policy as a way of managing the tensions around the use of Facebook, is one way of resolving the contradiction between the *rules,* the *community* and the *division of labour*, since it gives permission to use the platform whilst stipulating the boundaries, as well as the 'who and how' of working in this digital space.

Throughout the exchange within the group about Facebook and social media policy, it became evident that there was a difference between the *rules, community* and *object* of Julie and John's pre-DWR activity system, and those of Steve and Sarah's*.* This recognition caused challenges to be made by Steve and Sarah to Julie's position that "*…youth workers should not be friends with young people on Facebook…"* (Julie, DWR Workshop)*.* This caused Julie in particular to defend or to rethink her position to the extent that whilst seemingly starting with a fairly fixed viewpoint, she started to question her previous comments by saying *"…I'm liking what you're saying and my brain goes around and round which is why I keep going on about it…" (Julie, DWR Workshop).* It is in this thinking space as facilitated by the DWR process, that the contradiction of youth workers choosing not to work in digital spaces because of the perceived risks is challenged, and where participants may start to reconsider their positions in the pursuit of a solution.

By bringing in scripted responses in the form of the core values that underpin English youth and community work as a part of the 'mirror', a contradiction in practice starts to emerge when arguments against the use of Facebook (*tool)* are considered. The core values specify meeting both young people's needs whilst supporting them in the transition through adolescence to adulthood (*rules* and *object*), a period that involves developing life, social and emotional skills, and aspirations. This led to debate that explored what the impact on young people as members of the *community* would be if Facebook was not permitted, and how the *object* would also be affected*,* for example, in relation to enhancing young people's employability. Steve said:

The way that young people socialise is also reflected in that they are the generation that go into the workplace and use these digital technologies and our work needs to reflect that, so it is an enhancing experience for them to be so plugged in – they go to the workplace and that's evolving in a similar way (Steve, DWR Workshop).

Implied within this comment is that youth workers as digital hybrid pedagogues, can have a role in enhancing young people's digital literacy skills, since they are part of a young person's learning and development experience. The activity system mapping the contradictions between elements arising from the discussion can be seen in Figure 4.6.
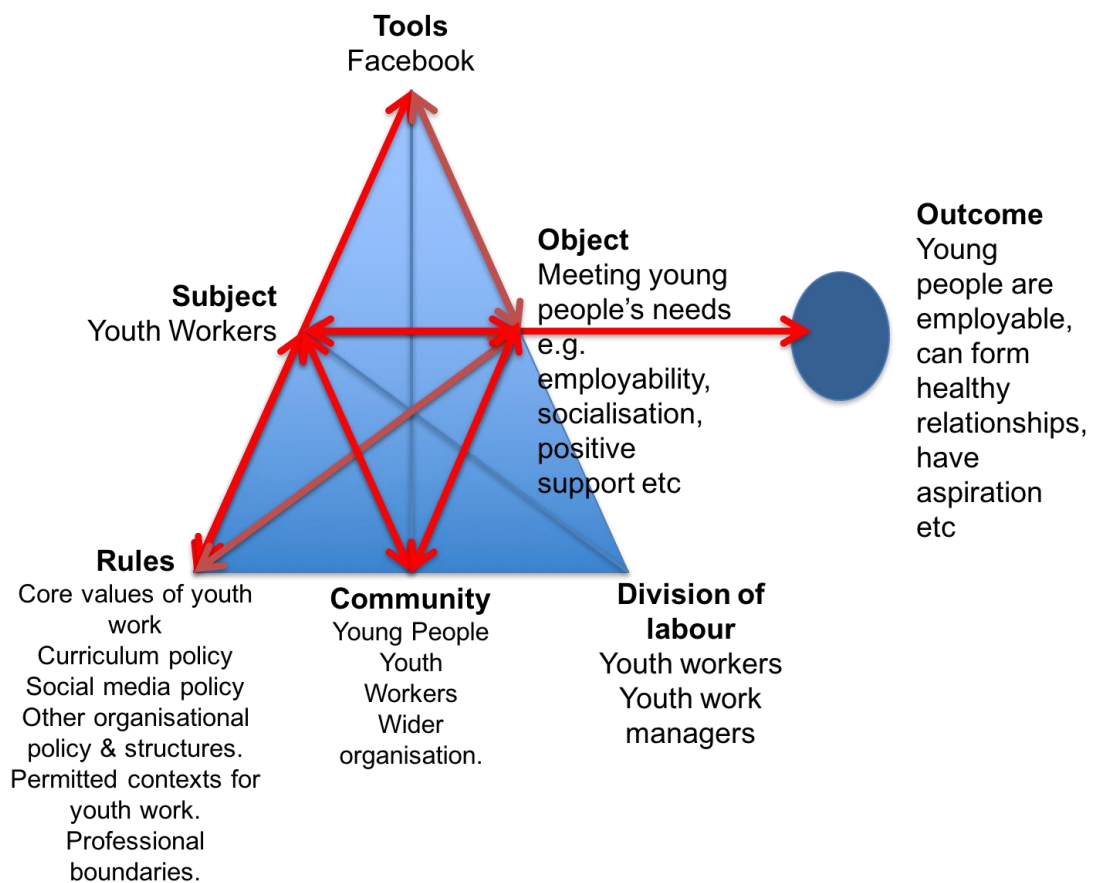

Figure 4.6: Contradictions between rules, subject, tools, and community impact on the object of meeting young people's needs

Sarah agreed and spoke of how increasing digital literacy skills in their broadest sense can support young people to increase their employability by saying:

…there's a risk of digital poverty and limited social mobility if young people aren't savvy about branding themselves online. If you're a young person who wants to be a hairdresser and you're going for an interview, but you've also got a Facebook page that shows your work, you've got a competitive edge (Sarah, DWR Workshop).

Both Steve and Sarah saw this type of informal intervention as something that youth work can offer young people in a way that perhaps schools cannot, and advocated strongly for this to be a recognised, supported and managed part of the work, particularly with young people at risk of being not in employment, education or training (NEET). Not being able to work with young people on issues of digital literacy presents a contradiction between the *rules* and *object* of meeting young people's needs, but also between those and the *community* since youth workers may feel frustrated about 'not being able to do their job'.

Due to Julie and John's reticence about Facebook as an appropriate *tool*, even though it is still the platform of choice for many young people, the group explored its potential in the context of young people's generic needs and usage of social media. Julie felt that there was a contradiction between the *rules, community, division of labour* and the *object* in relation to youth workers' contracted hours of work and the expectations that young people had about using Facebook, in that they might expect youth workers to instantly respond. She said:

I don't think individual youth workers should be on Facebook as it creates the impression we are there 24/7, which we are not. Most professional youth project Facebook pages end up being looked at once a week on club night, which is a problem if you have created this digital space that young people think is inhabited all of the time…creating expectations that cannot be fulfilled and how a worker might feel if a young person believing this has reached out, when the actuality is that their message may not be seen for days and consequently no action taken (Julie, DWR Workshop)*.*

Steve felt that this was a process that can be managed and that the benefits that Facebook offers outweighs the contradictions, not least because in his experience, Facebook is the social media platform that young people want to use to engage with youth workers from his organisation. He saw its communication properties as the main benefit to the *community* of the youth work project, provided that boundaries were in place within the *rules* and *division of labour*. In relation to Facebook he said:

> *An instant vehicle [Facebook] is great because it doesn't have to be hugely planned and it also relates to collective action. If there's an issue, a video can be made, and it can be put out there and something can be started to try and make a difference…so community members being young people talking about fun stuff, issue-based stuff, democracy, interviewing politicians and things like that…* (Steve, DWR Workshop).

In response to discussion about meeting needs through enabling young people to campaign against the closure of their youth centre through Facebook, Julie raised the issue of power dynamics and what she saw as the potential for social media to change and/or abuse the power dynamics by saying:

> *…then you've got the youth workers who might well have an agenda [e.g. using Facebook to campaign] and you could argue that this person manipulated those young people to say what they wanted for their own ends…* (Julie, DWR Workshop).

Scripted responses in support of using a *tool* such as Facebook to support young people to campaign, draw on core values focused on young people's right to participate, as well as informal curricula aimed at political education, voice and citizenship (*rules*). However, Steve in response to Julie's comment, takes his rationale once again back to young person-centred position, restating relationship as the starting point of the informal educator. He said that underpinning his choice of digital *tools* for youth work are:

> *…the relational aspects. Kling called it social informatics. It's not the technology, it's the being there in the space, present. The place for learning is only a place for learning because young people are interacting in the affinity space. I have a relationship with young people I work with as me, and I was finding that what I got out of Facebook was a lot greater if I could have a dialogue with someone I knew, rather than just a dialogue with a page where you don't know who you're talking to… It's because it's an extension of the real-life relationship, rather than me holding power as a youth worker* (Steve, DWR Workshop).

Steve is not suggesting that Facebook is the only tool, but he is very clear about its role as an enabler in developing his relationships with the young people that he already knows and meets face-to-face, and how this then leads to supporting their learning and development, whether through digital or physical means. Steve felt that meeting needs as related to young people's digital engagement and literacy is an obligation, not a choice for youth workers to make, since for example, young people

were bringing issues to him and his team about digital safety such as privacy settings or cyber-bullying on a regular basis:

> *I keep coming back to the fact that it's about youth work and working with the needs of young people, and this is what we do. We work with young people on their terms and with voluntary participation and the issues that they bring... if we take that stuff as the very bottom line, where do digital technologies and social media fit?....as a youth worker if we're not actually engaging with this, where's our responsibility?* (Steve, DWR workshop).

Sarah followed this by saying:

> *The thing that's new for me is the digital footprint. The question then is as a youth worker, what is my responsibility in terms of young people and education about that footprint that they're leaving behind them?* (Sarah, DWR Workshop).

The concept of a digital footprint was recognised by the group as another issue where there is a role for youth workers to be future-proofing young people by raising awareness of what happens to information being posted online. Julie highlighted a potential contradiction between the *rules* and the *object*, which link back to the process of youth work practice and what youth workers are aiming to achieve. She said:

> *On one hand, we're saying, 'what you send out into the ether, you can't get back and it's part of your [footprint] and there for ever' and on the other hand we're saying, 'get out your phone and put it out there'. Two messages – how do we reconcile the instant resource and the reflection?* (Julie, DWR workshop).

This is an issue of awareness-raising and skill development in youth workers so that they can exercise their duty of care in a way that maximises the potential that digital tools, spaces and places have to offer, as well as safeguarding young people's information and privacy.

This section has looked at how contradictions can arise between the elements of *rules, community, division of labour,* and *tools* of an activity system in the context of Facebook and other social media platforms as appropriate or inappropriate tools, spaces and places for youth work practice. In the resolution of these contradictions,

views and ideas expressed in the DWR workshop point to a need for training, guidance and clear policy to guide youth workers in their decisions about whether to use Facebook in particular, as a professional tool. This needs to take account of the need for professional boundaries and ethical practice, with the aim of raising professional awareness about the possibilities and limitations of using social media as a tool to mediate learning and development in young people.

4.2.2.3 Contradictions Between Rules, Subject, Community, and Tools: Professional Boundaries and Confidentiality.

Professional boundaries were again discussed predominantly in the context of Facebook, particularly relating to the ability of youth workers to set appropriate professional boundaries when using this space to engage young people, with Julie stating, "…*that's one of the things that's different, the goalposts have moved…"* (Julie, DWR Workshop). In the DWR workshop, the identification of this contradiction initially caused scripted responses from both John and Julie about Facebook being inappropriate, which became more entrenched and more immovable as Steve and Sarah tried to explain their positions.

In John's setting, the LA had banned the use of Facebook and other forms of social media for professional use, directing staff to use the corporate Facebook and Twitter feeds only. Youth workers wanted to use youth-friendly methods to keep in contact with young people and were frustrated by the blanket ban that took no account of the needs of young people or youth work curricula. He said, "*What I've found in my situation is that people had actually gone and set up a Facebook site but hadn't told anyone…"* (John, DWR Workshop). He described how an examination of the practice discovered that the privacy settings required young people to 'friend' sexual health youth workers using individual professional Facebook accounts, and enabled the realisation that:

> *… 'friending' contradicts the idea of confidentiality because then everyone would know who had 'friended' that worker, and therefore who had worked or was working with that worker…'* (John, DWR Workshop*).*

In choosing to work outside the *rules* of the LA *community,* the sexual health youth

workers had not realised that they had contravened the cultural historical driver and youth work *rules* of professional boundaries and confidentiality. John also felt that this decision was based on an underpinning rejection of feeling closely managed in a context that was becoming more and more managerialist. He said," *It's interesting to talk to people about why they want to use Facebook. For some youth workers, it's because it creates a space outside the management structure..."* (John, DWR workshop).

He also talked about how their strategy potentially created further issues in the form of runaway objects, as since they had set up individual professional accounts, it was difficult to know whether individuals had also set up group pages for specific projects or campaigns. Sarah pointed out the contradiction between the *rules, subject* and *community* that the contravention of *rules* had caused, thereby creating a vulnerability because *"…there's a risk to their professional practice and an exposure of their personal identity...."* (Sarah, DWR Workshop), as well as a risk of identifying young people publicly as users of the project.

The speed of the development of digital technologies is fast-paced and in many ways, youth work organisations find it hard to keep up with where young people might be 'meeting' and what *tools* they might be using to facilitate their networks. In this example and due to a complete ban on the use of social media for work purposes in his organisation, John talked about the sexual health youth workers acting in this way *"…. because it sounded like a good idea…[but] I thought 'that doesn't sound right'…* (John, DWR Workshop).

In this example, the identification of contradictions in the activity system is set up by the tension of 'not sounding right', with John then saying to the staff "…let's run some scenarios re what could possibly go wrong with that situation?" (John, DWR Workshop), in order to explore the different permutations. Figure 4.7 shows how mapping the contradictions in the activity system in question shows the greatest impact on the rules, the sexual health youth workers (subject) and the object of their work. A breach in confidentiality could impact on the profile of the project and the
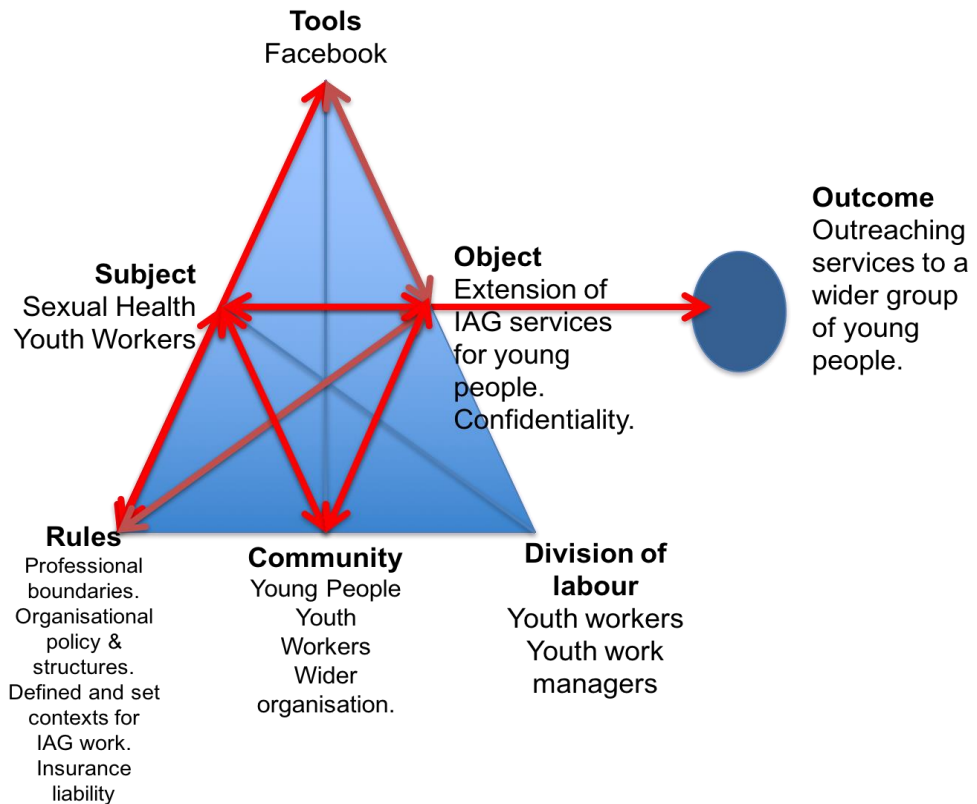
Figure 4.7: Contradictions mapping how the use of Facebook compromised confidentiality

reputation of the youth workers themselves, meaning that fewer young people engage, and that therefore targets are not met.

In resolution of the contradiction, one solution suggested was to have an organisational group page managed by a moderator, but the youth workers felt this was too impersonal and not consistent with the *object* of building relationships. Since agreement could not be reached, the final solution led to a reinforcement of the *rules* of the system in that it was decided that Facebook could not be used as a professional tool in this instance, with John saying *"…they did accuse us of stopping them from doing their work. That's an interesting scenario because my response was 'I'm helping you do your work'…"* (John, DWR Workshop). By giving this response he was supporting them to conform to the boundaries (*rules)* of professional youth work practice, as well as to scripted responses relating to the

confidentiality agreement (*rules*) between the youth workers (*subject*) and young people (*community*). Thus, it can be seen that contradictions within elements of activity systems do not necessarily lead to new ways of working or transformations in practice, and here, the system reverted to the original position when social media usage was closed down.

In the context of this example, John talks of *"… needing a managed terrain…"* (John, DWR Workshop), which creates an image of a work space that has clear boundaries that enables youth work practice to take place, similar perhaps to the idea of containing a hard play area within a high wire fence to allow a group of people to play basketball, but which stops balls going out and other distractions coming in. This 'need to manage' was also evident on John and Julie's pre-DWR task sheets, where concerns about the boundaries of digital spaces were noted within their activity system *outcomes.*

4.2.2.4 Contradictions Between the Elements of Rules, Subject, Tools, and Community: The Object of Increasing Digital Literacies in Both Youth Workers and Young People.

This section examines contradictions surfacing between the *rules, subject, community*, and *tools* of an activity system using Facebook to mediate communication between young people and sexual health youth workers and how this potentially compromised professional boundaries and confidentiality, highlighting the need for a managed process.

Digital literacies as an *object* and broader *outcome* of youth work are evident within both Steve and Sarah's pre-DWR task, and feature also in Julie's depiction, although she does not use the term digital literacy (Appendix 3). By contrast, John's representation focuses more on staff and organisational factors and the need to control or manage any digital context, and unlike the other three participants, does not mention the skills, knowledge and understanding needed by youth workers. Although the group felt that working with young people to enhance their digital literacy does not necessarily require a youth worker to be online and/or have access to the latest equipment, with John saying, *"As far as youth work goes, we don't have*

to use Facebook to educate young people about using Facebook…" (John, DWR Workshop), it does require the skills of a hybrid pedagogue. Sarah commented on the role of criticality, stating:

> *…as educators, it comes back to the tool. Why am I using this tool? What am I trying to achieve by using this tool? Being clear about everything rather than using it because it's the new thing or everyone else appears to be using it* (Sarah, DWR Workshop).

As a principle of informal education, the group agreed that the ability to choose the appropriate mediating tool whether digital or not, based on the *object* to be achieved instead of a desire to use the *tool* itself, was at the heart of effective youth and community work. They also talked about how best practice was shared and disseminated with Steve saying that *"…digital spaces for professionals have really been there for me in terms of problem-solving and so on..."* (Steve, DWR Workshop), and that he had used forums and social networks to develop his own practice as well as give advice to others.

One contradiction that they identified is that of where the stakeholders or *community* block or limit youth workers' use of digital spaces due to concerns about safety. This is despite organisations such as the National Society for the Prevention of Cruelty to Children (NSPCC) or the Child Exploitation and Online Protection centre (CEOP), promoting the need for young people to be educated more systematically about the risks posed by the internet. Here, the *community* has a duty to adhere to safeguarding obligations (*rules*) and yet, is risk averse or unwilling to model the safe and productive use of social media platforms, in particular. John said, *"I don't think many such [digital] tools are being used effectively in youth work settings – it's a training and education issue"* (John, DWR Workshop*)*.

This comment illustrates what the group felt was a lack of training, understanding and investment from the *community* and *division of labour* elements of the activity system, in the enhancement digital skills and awareness in order to use them as informal educational spaces and places. Julie said:

> *…if part of a youth worker's role is to have an online presence and to join the community and get in there, how are we training them, how are we*

supporting them and how much of their time are we expecting them to spend? (Julie, DWR Workshop).
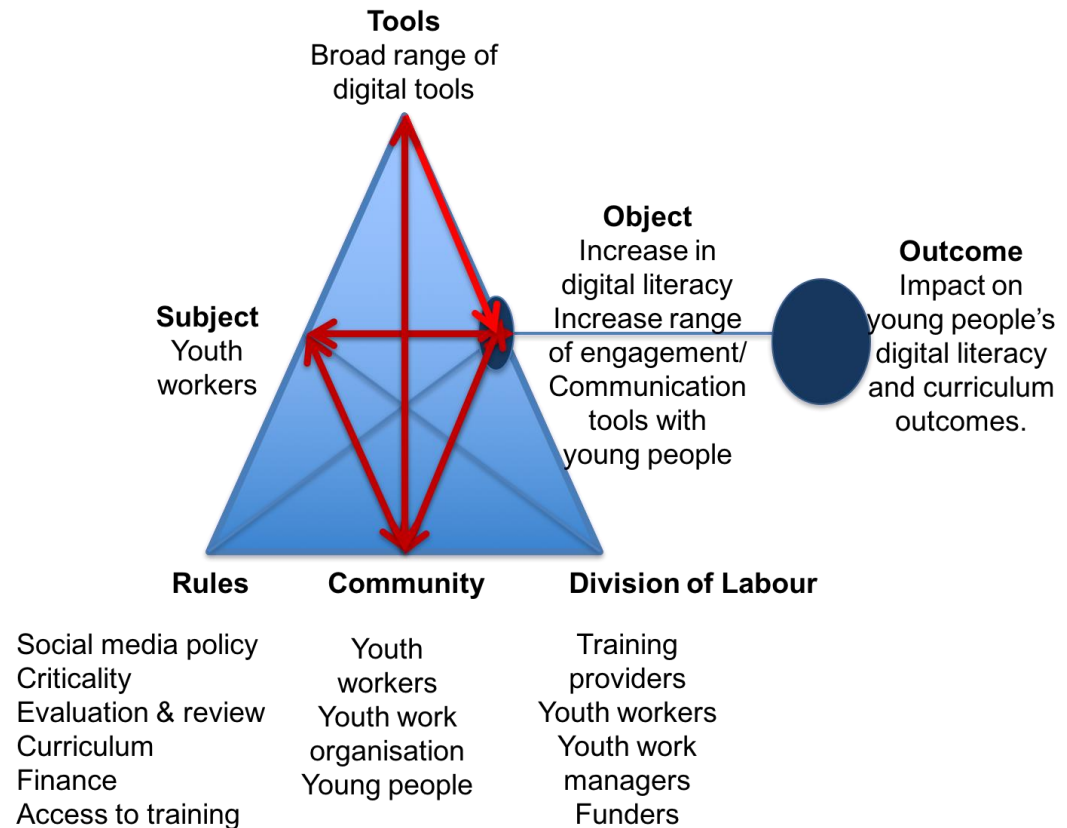
Figure 4.8: The impact of decisions made within the community on outcomes for young people when the use of digital tools, spaces and places is blocked through concerns about safety

The group felt that this lack of commitment to continuing professional development often came from within parts of the *community* and the *division of labour*, as reinforced by the *rules*, with much of the resistance coming from people's own motivation (or not) for using digital tools. Julie identified some of the barriers to engagement by commenting:

We all love a bit of social media, but we'd probably apply the same values and everything else that we do on the real world and so maybe that's why we're hesitant or thoughtful about adopting it. Some youth workers are too scared to go anywhere near it because they think that as soon as someone opens a computer, that the devil's going to come out and they're going to be responsible, or that they don't understand it and young people are going to ask difficult questions (Julie, DWR Workshop).

Sarah observed that:

> *…the internet is successful because of sex and pornography and there is a challenge between personal use and professional use. People do different things in their own time... There's a conscious conflict in people's minds* (Sarah, DWR Workshop).

Both comments relate to the *subject* element of the activity system and how personal and professional identities coupled with an individual sense of digital identity (or not), complicate or predispose people to make decisions in a certain way. As an example, there was a difference in Sarah and Steve's approach to the DWR discussion to that of Julie's, in that underpinning their activity systems is a premise that a digital context is simply an extension of a young person's physical milieu rather than as a risk to be mitigated against, and that therefore the usual youth work process applies. This means that for any new or changed activity, within the *rules* is a requirement for reconnoitering, risk assessing and carrying out an ethical assessment of what is going to take place and where, which also reflects elements of the digital hybrid pedagogue. Sarah stated that:

> *It's looking at how you would respectfully engage because you are entering a young person's reality. You have to understand what the young person needs, where they're coming from, and where you can intervene as underpinned by safeguarding. Online it's about taking time …teachers have been shocked about how different young people can be online but maybe they're just acting out different personas…and we all do this in different settings* (Sarah, DWR Workshop)*.*

In contrast Julie showed a reticence throughout the process which was initially flagged by contradictions surfacing between the *rules, community* and *division of labour* of her pre DWR task, due to what she saw as a lack of proven custom and practice (*rules* and cultural historicity) in this area. She said:

> *I agree that this is an education thing, but we need better information re setting things up and getting online. It's a bit like watching young people taking drugs and then saying, 'I told you it wouldn't be good for you but it's a really good learning opportunity*!'… (Julie, DWR Workshop).

Parallels from face-to-face youth work practice can be identified such as the process of working with young people in their own spaces and places through detached youth work methods. The contradiction exists here between the subject, tool and the

community, in that social media (*tool*) enables previously hidden parts of young people's (*community*) lives to be seen by youth workers (*subject*). In allowing 'friends' to access photos, videos, preferences and other details, youth workers may inadvertently or purposively see things taking place that they would not have known about without access to social media, and young people may not fully understand the implications of who can see their information. Steve illustrated this by saying:

> *As street workers, we might say 'If you're going to start smoking that, then we can't talk to you', so next time they are informed and in the same way online, every few months we will put up a disclaimer which is about 'I am a professional. Under child protection this is what I must do etc.' It also asks young people to consider the fact that if they're talking to me, they're potentially talking to hundreds of other people* (Steve, DWR Workshop).

This is also influenced by the *rules* of the youth work activity system which say that conversation and dialogue is a key part of forming relationships with young people. Steve views social media as an enabler of such interactions provided that both parties understand the ground-rules, but Julie's reticence about those conversations taking place through social media is broader than the question of who can see the conversation. In reply to Steve's comment she says:

> *If as a young person, I 'friend' you [on social media], then that means that's fine, but you could see all my mate's stuff too, and if my mate's security settings aren't set and I tag him in my photos, then you also have access to him and his stuff. All his photos, and in fact you can go through all his photos and his stuff and he won't be signed up to your account. How do you manage that because that must leave people vulnerable?* (Julie, DWR Workshop).

Whilst clarity between youth workers and young people relating to what is meant by the terms such as 'online presence', 'reporting', 'safeguarding obligations', 'professional' and 'confidentiality' is crucial, young people also need to understand how any comment or disclosure that provokes a safeguarding concern may require a youth worker to take action. A written Facebook post or message could be interpreted as more concrete evidence, which possibly changes the cultural historical relationship dynamic between the *subject* and the *community*. Steve said:

> *We're encouraged to keep all conversations, so for example, now the instant messenger on Facebook keeps a register of conversations which was an issue before. We'd like to have conversations kept safe because of safeguarding needs* (Steve, DWR Workshop).

This means that young people's awareness of the consequence of disclosure needs to be checked regularly so that they can choose what they commit to writing, particularly in the anti-terrorist, Prevent Strategy landscape where something innocuous could be interpreted as incriminating and therefore, reportable.

For Julie, the major contradictions were the ones that impacted on practice, safety and ethical conduct when it came to using social media, and she felt that there were probably many scenarios that need to be thought through, anticipated and risk assessed. She said:

> *There's a difference between having a responsibility and big brother… I would be mortified if someone read my diary and I think that Facebook is no different. Facebook is the updated version of passing a school rough book around. You could write your feelings to someone on Facebook and a youth worker could pop in and say, 'you shouldn't have written that'. For me, I'd never go to that youth worker again because that would be too personal* (Julie, DWR Workshop).

In response to Julie, Steve felt that since relationship is the key focus of the informal educator, the interaction taking place between the *subject,* and young person (*community*) is the thing that needed to be the most transparent. He felt that youth workers are:

> *…an extension of a young person's network…you know their relationships in the world. Young people will add family, friends, they might not add their teacher but they might add their youth worker [to social media]. If someone's asking you to be a 'friend' then that's their choice...* (Steve, DWR Workshop)

He felt that the contradiction only arises when youth workers are not open with young people or assume that they understand what a professional presence on platforms such as Facebook means, and in his organisation, both the *subject* and broader *community* posts regular disclaimers as well as using this to engage young people in deeper discussion about what it means. This also prevents other stakeholders in the *community* such as parents, questioning why their daughter/son might be 'friends' with a youth worker. He commented:

> *This is a professional profile … with a disclaimer and an explanation about what the project is about. It works well but it's about how it's applied. It's*

been a really good tool for educating them about how much to share and what they share (Steve, DWR Workshop).

Julie agreed that clarity was good but felt that a lack of awareness about working professionally in social media contexts potentially allows youth workers to get too close to young people. She said:

...you're not their mate, you're just not, you're in a professional role and hopefully you've got your friends and they've got theirs but they're choosing to engage with you on a similar level. Sometimes this is where it gets blurred… (Julie, DWR Workshop).

In Sarah's opinion, this response showed a contradiction between the *rules*, *community* and the *division of labour* and that this argument should not be allowed to block the object of increasing young people's digital literacy skills. She said:

…as with working offline, it's about clearly and ethically communicating with young people around things, so in my work my manager could look at and scrutinize my messaging inbox and it would be on my agenda for supervision. These are the messages, I engage with this young person at this time. It's also about protecting your professional back. …What are the patterns? What's going on? But you'd do that offline as well – so many fundamental principles apply… (Sarah, DWR Workshop).

Within Steve's organisation the power dynamic has been shifted so that all staff (*subject, community* and *division of labour*) feel empowered to contribute on an ongoing basis to policy and staff development by reporting concerns, issues and suggesting innovations, and this supports the idea of the digital hybrid pedagogue. This is also reflected in the organisation's attitude to both trusting and supporting their staff to deliver professionally, which includes assessing and meeting the digital needs of young people. He said:

It enables lots of innovations to happen, and the freedom for the workers and the trust in the workers supported by policy has come to fruition. It's a fertile ground for this to happen I think (Steve, DWR Workshop).

This section has examined contradictions between the *rules, subject, tools,* and *community* aimed at the *object* of increasing digital literacies in both youth workers and young people. The reasons for engaging young people through a digital space, alongside both practical and ethical considerations were discussed, and a need for supervision to include work with young people in digital contexts was identified.

Achieving the *object* of enhancing young people's digital literacies through informal means was identified as compatible with more traditional curriculum objectives related to meeting young people's perceived and expressed needs.

Section 4.2.2. has analysed four areas of practice in the context of contradictions between 2 or more elements of an activity system in the context of:

- the delivery of information, advice and guidance services;
- Facebook, social media and meeting the needs of young people;
- professional boundaries and confidentiality;
- the object of increasing digital literacies.

Arising through the DWR workshop, these areas provided the context for the identification of contradictions operating between different elements of youth work activity systems and examined how contradictions operating between elements of these systems, for example, between the *rules, subject, tools* can mean that the planned *object* or anticipated *outcome* is either difficult or impossible to realise, and thus causes a diminished experience for young people.

4.2.3 Contradictions Between Activity Systems.

Contradictions can also be identified between two or multiple activity systems where the *object* of the work is the same or similar. Sometimes these are compatible with each other in that the combination of the different systems joins to enhance the *object* and *outcome*, but at other times they can be incompatible or as is seen in the next section, the *object* of one system dominates or overrules that of another.

John's pre-DWR task shows an emphasis on management and management structures (Appendix 3) as he is a manager of LA youth services in a subordinate activity system within a much larger public sector organisation activity system. He therefore has had to implement the policy and practice of both the LA and the youth service, and yet is excluded from many of the decision-making processes which have implemented a scripted or uniform approach across all LA digital activities. This is despite youth workers expressing a wish to the LA to use social media in order to communicate with young people as an extension of youth work practice. He said:

...over the last 18 months or 2 years, the digital terrain has got more locked down than it has ever been and there's almost panic in terms of how you can use and access LA networks. So, [youth] workers used to be able to access their LA profile on home [and youth centre] computers and they can't do that now. Wi-Fi is not spoken about as far as the LA goes. Anything that takes information out of the closed system is not acceptable. Even emailing certain types of information isn't acceptable because they go through servers that aren't in the EU... (John, DWR Workshop).

The situation that John is describing illustrates how contradictions between activity systems can be caused, with the dominant system's *object* 'outmanoeuvering' the subordinate system's *object* due to its concerns about the safety of the organisation, employees and data protection. The dominant activity system in Figure 4.9 is working towards the *object* of protecting the organisation and digital engagement within its own operation and with the general public, whilst the subordinate activity system is working to a person-centred curriculum, where young people are saying that they want youth workers to communicate with them in digital spaces and places.
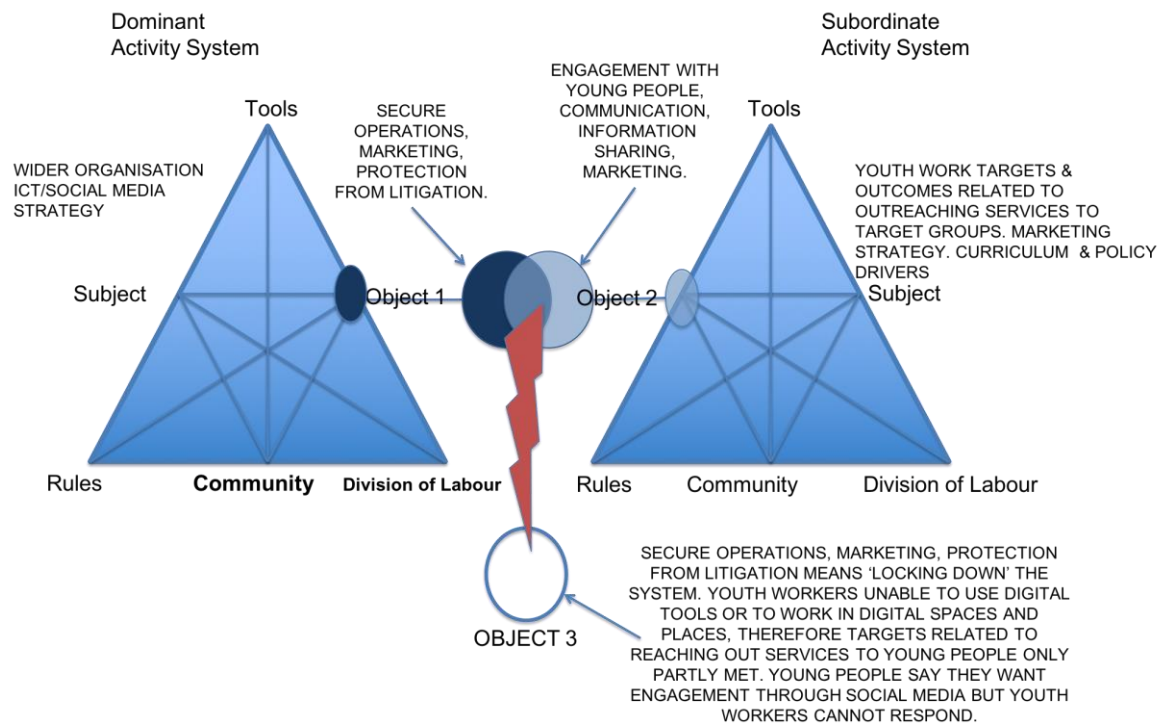

Figure 4.9: Contradiction between 'dominant' and 'subordinate' activity systems.

This causes a third object to be created, which is that of working with young people whilst conforming to the LA policy, but which means little or no digital engagement.

John's own position is within the *community* and *division of labour* elements of both activity systems and which could in fact, be represented by a third model detailing his own individual activity system, but the purpose of this section is to illustrate how a more dominant system might overshadow or overrule a more subordinate system. However, it is relevant that as the manager, he 'straddles' both systems and has the responsibility for managing the third object. As a response to what was seen by the group as a very risk-averse strategy that must also impact on other parts of the LA's operations, Julie stated:

> *...it's not just the councillors or powers that be that are blocking stuff. It's also the myths – they're terrified of it I suppose, because they think that young people are going to be bullied or something else is going to happen. There's also that because they don't know, they can't make an educated decision and then you've got the power of the communications team who don't understand [youth work] and they are they voice-piece of the council...* (Julie, DWR Workshop)*.*

The two *objects* come together around communication, marketing and information-sharing with the general public and young people. The dominant system, which does not allow social media as a youth work *tool* nor allows the use of LA hardware as a *tool* to work with young people, thus overrules the 'subordinate' system. The third *object* which is focused on predominantly keeping staff and systems safe, discounts the role of youth work in meeting the digital needs of young people in favour of security, despite youth work being a targeted LA strategy, meaning that the youth work *object* is diminished. The contradiction exists because the dominant system has negated some of the *rules* of the subordinate system, particularly those relating to curriculum outcomes and youth work practice, in favour of its own rules about the use of digital technologies which are underpinned by security concerns. John felt that the LA was no longer interested in what was gained by young people through contact with their youth workers, provided that the youth service can show how many young people have been worked with and where. He stated *"...that's now the educational outcome, isn't it? As long as it can be counted, how impactful it is doesn't matter"* (John, DWR Workshop).

There is an additional impact on the publicity and promotion of youth work organisations if they are not allowed to control what is publicised to young people

and the general public. Firstly, there is no compelling reason for young people to visit websites which are not designed with them in mind, making communication an issue, and organisations may also lose out on potential funders or offers of support if detailed information is not accessible online. Julie said that as a trainer, when she was approached by a youth work organisation to run training, *"…the first thing I do is go online and Google it and I think 'that's interesting…"* (Julie*, DWR* Worksho*p*), and that this often influences her decision about whether to follow up on the contract or not. Steve's organisation uses their web pages to communicate both with young people and the community and find it a useful link to funding streams as *"…people go on your website to see if you're hosting policies…"* (Steve, DWR workshop), as well as an inexpensive way of advertising for staff.

Using this example, the DWR discussion explored how such decision-making and scripted 'one size fits all' approaches impact on youth workers' ability to exercise professional judgement about the *tools* that they use, with John believing that they *"...are much more 'managed'… and therefore less autonomous than they have ever been, leading them to be less able to respond creatively and/or utilize a wide variety of intervention tools"* (John, DWR Workshop).

In contrast, Steve talked about how his VCSE organisation's approach to making sure that its mission and aims were aligned across its community settings and projects, had enabled the social media policy to be written in a way that covered the whole organisation, not just one facet of it. He said:

> *All we've done with the social media policy is to try to consider all bases, like keeping your personal profile locked down and very separate, and not bringing the organisation into disrepute and those sorts of things. There are flow charts re what to do if you get unwanted things on your page or profile. It works in my organisation because it's supportive not punitive* (Steve, DWR Workshop).

In this instance, whilst the activity systems could still be represented separately for youth work and the wider work of the VCSE organisation, the third *object* supported by a social media policy covering the whole organisation, would not discount the *object* of youth work interventions using digital *tools.*

This section has explored how when two or more activity systems come together,

the joint object can be changed, enhanced or diminished. Youth services often form a part of a wider organisation which creates the possibility for contradictions to arise that influence youth work objects to become distorted or even impossible to achieve without compromise within all the related systems.

4.2.4 Contradictions Within the Cultural Historicity of the Activity System.

This section will explore how contradictions arising as a result of the cultural historicity of youth work activity systems potentially have an impact on the *object* of promoting informal and experiential learning and development in young people. In CHAT, the cultural-historical element enables researchers to analyse how the process of human enculturation and socialisation within organisations both impacts on, and shapes the *object*. Culture develops over time throughout the history of the organisation or practice, meaning that no individual activity system can be viewed as separate from its historical past and the reasons why particular activities have taken place or evolved. Activity is defined by what people work on together: this is where 'back stories', ways of working, cultural norms and traditions are often responsible for causing contradictions within activity systems, especially when changes are being discussed and/or implemented.

English youth work has a strong sense of professional identity as underpinned by a set of stated core values (National Youth Agency, n.d.), and in the context of working within digital spaces and places, practitioners need to be assured that there is compatibility. The digital world presents a test or challenge to the way that youth work is delivered today, which is still predominantly in a physical space where face-to-face interaction takes place. This cultural historical context is important because it both frames potential innovations in youth and community work practice but also grounds it ethically when making decisions about new ways of working. The following sections will analyse how within the cultural historical aspects of youth work contexts and the management and resourcing of the work, contradictions can arise that can impede or support the use of digital *tools*, spaces and places as mediators of youth work practice.

The DWR mirror process challenged the group to examine how youth work practice had responded to similar needs, concerns, developments and technological change

in the past, such as the drive to work with 'unattached youth' (Goetchius and Tash, 1967) through what is now known as detached youth work. Of this, Steve said:

> *I have said this before about online youth work, as I'd imagine this is how the first people to attempt detached youth work would feel, because it's an unknown space and you don't have the power to control the space and the rules are different. What you can and can't do are not always clear, but the dangers are out there whether you're there or not, so being present means you can positively influence it* (Steve, DWR Workshop).

This again illustrates the difference in approach as driven by young people's needs rather than concerns about organisational safety or reputation, but the group noticed another contradiction starting to arise as to whether digital spaces and places were viewed by participants as an extension of the physical spaces that young people occupy, whether they are used as mediating *tools* with the *object* of fostering informal and experiential learning or development, or whether they serve both purposes.

Steve said, *"…if you think about where young people are and online space as geography – why not be there in that space? In that space, we are still detached youth workers..."* (Steve, DWR Workshop), whereas Julie could not see how the digital space could be navigated in the same way as a detached youth work team being present in the local park. She stated:

> *…with the detached thing…that's the time I'm there [in the park] and the young people know that…and I'll be with another youth worker. Whereas if … you're going online where they are, how do they know that you're only there for those 3 or 4 hours, or are you there all the time?* (Julie, DWR Workshop).

Steve explained that his project used disclaimers, profiles, banners or 'sticky notes' giving clear messages about the boundaries and hours of work in digital spaces as a way of managing Julie's concerns, but he also acknowledged a need for these to be more transparent and explicit than the traditional lists of ground-rules that might be pinned to a notice board. Unambiguous digital ground-rules would add to the *object* of contributing to young people's learning about privacy issues and information-sharing, as well as giving a clear message about the purpose of a youth worker's presence and confidentiality policy. Sarah also suggested that the *object* of using particular digital *tools* might simply be to enhance basic communication with

young people, rather than supporting interventions. She said:

> *Platforms like WhatsApp have enabled detached teams to broadcast where they'll be and when…It's just sensible and doesn't waste young people's time. It's relevant and not formal* (Sarah, DWR Workshop)*.*

Youth workers have always used a variety of mechanisms to let young people know about a youth project's programme, with text messaging, Bluetooth and email preceding applications such as WhatsApp as *tools* with the *object* of facilitating the communication of basic information. This is an example of how the cultural historicity of youth work practice has adapted in the context of contradictions in the past to digital technologies as they have evolved. The group recognised that applications such as WhatsApp, Snapchat or Facebook Messenger are examples of digital *tools* that were increasingly being used by youth workers with the *object* of communicating with young people. Julie thought that they were useful because they enabled immediate communication with no other obvious agenda and could contact groups of young people as well as individuals. Steve believed that the use of social media enhances his organisation's communication with young people, stating *"…there's something about using the technology and media that's been around for a long time for communication. It's social media and it's so powerful and so effective"* (Steve, DWR Workshop).

Steve agreed with Sarah's comment about relevance but felt that the most important aspect to successful youth work in digital spaces was an existing face-to-face relationship and status in the local neighbourhood with young people, and that this had enabled him to then be accepted into young people's online spaces and places. He said:

> *It's not because of the technology. It's because of the people in it. It is the interactions, the sharing of things, the ability of someone to pass something on to someone else and to someone else and so on. That is what I am trying to harness when I'm positing myself in the communities that young people are a part of* (Steve, DWR Workshop).

 Drawing parallels again with detached youth work, he also said that young people knowing what the organisation offers in the neighbourhood means that *"…the young person knows I'm in the digital space, that they can speak to me online and that*

therefore has social and emotional benefits" (Steve, DWR Workshop).

Steve gave an example of a successful digital youth work project that had started with a face-to-face relationship in a physical context:

> *The project has its own physical space where everyone comes together, but this is not as profound as the online group chat and we couldn't have anticipated that and it's less resource intensive for us. Group work taking an evolutionary step though using digital space* (Steve, DWR Workshop).

In the cultural historicity of youth work, the *object* of critical dialogue is carried out face-to-face, with developmental group work playing an important role in informal and experiential learning. John felt that within the principles of encouraging critical dialogue, youth workers should be having conversations with young people both online and offline about how to make informed, balanced decisions about the information that they access. He said:

> *So, the idea that information is incorrect or biased – that's not just an internet thing. The nice thing about the internet is that you can get a variety of things and everyone's got a different view…* (John, DWR Workshop).

The DWR group agreed that digital *tools* do represent a changing youth work environment, as well as extending or changing the range of *objects* with Sarah saying, *"…some of this is about traditional methods and maybe it's time for things to change?"* (Sarah, DWR Workshop). They conjectured that young people today contribute their thoughts and opinions through digital means in ways that they will not do face-to-face. Julie also thought that digital spaces offer the choice where young people *"… don't have to contribute but … can join in the conversation…"* (Julie, DWR Workshop) if they want to, whilst benefitting from seeing the questions that others ask, and the answers given. She felt that this also represented a difference when compared to more traditional developmental group work contexts, where being physically present means that it is more difficult to observe from the side-lines. She said, *"...we have collectively created a generation who genuinely believe that everything they're doing is of interest to other people…"* (Julie, DWR Workshop), and that whilst young people seem confident about what they share in digital spaces, it should not be assumed that this confidence extends to their face-

to-face relationships and experiences.

Not considering digital spaces for youth work, or not being allowed to consider digital spaces for youth work, can cause contradictions associated within the cultural historicity, as well as within elements of the activity system. Steve suggested that being able to have a presence within digital spaces and places where young people are gathering could be the difference between a young person receiving help and support or not receiving help and support, in that *"…being present means you can positively influence it…"* (Steve, DWR Workshop). Young people's needs as a cultural historical driver, underpin the achievement of the *object*, with both Steve and Sarah questioning throughout the DWR process whether youth workers are really adhering to the core values of youth work, if they are not working with young people in all the spaces in which they gather, and in a manner that future-proofs them in relation to their levels of digital literacy.

The term 'voluntary participation' as a core value and part of the cultural historicity of both informal education and youth and community work practice, refers to young people engaging in their own time, in the spaces where they choose to congregate, and on the basis that they can also choose to leave or to disengage whenever they want. Considering digital spaces as geography or as just another space where young people are gathering, potentially presents a change to the idea of voluntary participation, since the degree to which young people participate might be difficult to assess in a digital space or place. Sarah felt that there was no reason why the same *rules* cannot still be upheld in digital spaces, but that youth workers might need to change how they approach keeping young people engaged by saying, *"Young people can still walk but the workers have to work [differently] to make the engagement work…"* (Sarah, DWR Workshop).

Steve described digital spaces as extensions to the spaces and places where he has formed his existing relationships with young people. Throughout the DWR process, ideas about hybrid pedagogy and youth workers forming relationships face-to-face yet deploying a variety of digital tools dependent on need, was easier for the DWR group to envisage than a completely 'virtual' youth worker. This was because

it was felt that the core values of youth work could not be fully met if a relationship of trust was not in place. Sarah talked about many opportunities for youth workers and young people to work together in digital spaces (sitting side-by-side or virtually) and promoted the value of using sites such as dvolver.com to enhance existing youth work responses such as role play, by creating animations. She said:

> *It's a neutral space where they are creating an avatar and they can project their thoughts in a safe way. The young people were interested in the digital stuff as well and they created scripts together and it was one step removed. They weren't talking about themselves and were able to duplicate the situation in a virtual space and change the outcomes through the tool* (Sarah, DWR Workshop).

John's response to this was perhaps more cautious as he tried to contrast youth work principles with commercialised platforms created with different aims in mind, by saying, *"I'm a lover of social media, and a lover of networked communities but… [these are] commercial platform[s] and there's not enough for me"* (John, DWR Workshop). Social justice as a principle of youth work is reflected in the cultural-historical dimensions and youth work as a profession often rejects commercialised support or is deeply critical of it, preferring instead to engage young people in dialogue with the *object* of developing political awareness. In the context of this, John advocates that the profession thinks deeply about the meaning of terms such as 'commercial', 'engagement' or 'community', in relation to whether their meaning is changed or altered when a digital *tool* or space is being used. Of youth work practice he said:

> *…it's about creating communities but what we've allowed is for Facebook to create a community for us. We know where the communities are – whether they be localities or communities of young people, but are they the same communities if they are virtual?* (John, DWR Workshop).

This section has examined cultural historical aspects pertaining to the principles and contexts of English youth and community work, considering areas such as detached youth work, relationship-building, critical dialogue and voluntary participation. In the resolution of contradictions arising within the cultural historicity of youth work, examples identifying how the *object* of promoting informal and experiential learning and development in young people, can be achieved when deploying digital tools or working in digital spaces have been explored. Areas for further consideration and

debate include the use of commercialised platforms, where there is a contradiction between the core values (*object*) of youth work and the *object* that such platforms are trying to achieve.

4.3 Germ Cell Ideas: Safety, Production, Information & Communication Spaces

Expansive learning within activity systems relies on being able to boundary cross into a third space that allows ideas to move from abstraction to something more concrete. This is accomplished by gaining understanding of the *object* of the activity system '…by tracing and reproducing theoretically the logic of its development, of its historical formation through the emergence and resolution of its inner contradictions' (Engestrom, 2009a). Engestrom calls the development of new theories or concepts as a result of this process, 'germ cells' (ibid), which often represent simple, initial ideas that can then be transformed and expanded into new ways of working.

From within the four areas of contradiction analysed in this chapter, and as a means of summarising connections to both professional practice and the youth work curriculum, it is possible to identify four 'germ cell' ideas within the data, which are those of **safety, production, information, and communication**. Following on from the analysis of contradictions, a re-examination of the data and additional coding process showed that these germ cell ideas are omnipresent within, throughout and between the activity systems, as well as within the cultural-historicity of youth work practice (as shown in Appendix 6 and 7). They also reflect areas of practice often found within traditional youth work curricula. Whilst the phrase 'germ cell' is in line with CHAT methodology, I felt that these particular germ cell ideas ran in parallel with the focus on digital spaces and places, and from this point they shall be referred to as spaces, namely, the safety space, the production space, the information space and the communication space. By further examining the intricacies and complexities within a particular space, expansive learning and areas for future action can be identified.

Whilst these have been separated into four distinct spaces, there is considerable overlap between them, and it is not intended that these be viewed in isolation. It

should also be noted that within these spaces, will also be places where youth workers can work young people's sense of affiliation and belonging. By précising the data, these spaces can be defined as follows:

The **Safety Space** is where the DWR participants discussed safe or unsafe digital youth work practices, as well as the duty to safeguard and educate young people about the safe use of digital technologies. This is reflected in the DWR data pertaining to the safety and protection of youth work organisations and their staff, as well as those pertaining to the safeguarding obligations that youth workers have in relation to young people.

The **Production Space** encompasses '…the possibilities of learning by making…' (McCarthy and Witmer, 2016b), and is reflected in the data that talks about digital production such as Steve's Young Journalists group, or where young people have been involved in the production of artefacts such as animations (Section 4.2.4). It also includes discussion relating to interventions promoting the production of digital literacy skills, as well as raising awareness about behaviours contributing to the production of a digital footprint.

The **Information Space** refers to the DWR data that examined how to facilitate young people to be critical consumers of the internet, as well as working with young people to support their broader IAG needs (in particular Section 4.2.2.1).

The **Communication Space** is reflected in the data encompassing the marketing and publicising of youth work, how young people are kept informed and engaged by youth work projects, and generic digital communication skills (throughout Chapter 4).

These germ cell ideas or spaces have been drawn from discussion in the DWR workshop that was often polarised, and sometimes oppositional in the attempt to resolve contradictions. For example, Julie and John's objections to Facebook being used as a mediator of youth work practice, was in opposition to Steve and Sarah's stance that it is a legitimate mediating tool, space or place. Such dichotomies can therefore be plotted on a continuum-based format that further breaks down the DWR

discussions as follows:

- safe - unsafe
- productive - unproductive
- information - misinformation
- communication – miscommunication

When moving the analysis from germ cell ideas to expansive learning, it is from within these continuum-based representations that expansive drivers, defined as the forces for learning, development, transformation and expansion can be found, and these will form the basis of the discussion in Chapter 5.

4.4 Summary

The representation of an activity system shows how a combination of different elements interact within a specific context as defined by cultural historical norms and traditions. Contradictions are created when factors occur that impede the achievement of the activity system's object and outcome, or that represent incongruences in the system resulting in the object being changed in some way. Contradictions can also be used as forces for discussion, change and innovation, and in the context of this research into how digital tools, spaces and places can be used as mediators of youth work practice; the data analysis shows areas where the contradictions indicate a need for greater reflection, as well as opportunities to extend the reach of youth and community work by engaging with young people in the digital milieus that they are gathering in.

The four areas where contradictions can be found within activity systems have been used to analyse the data, which are those occurring both within and between elements of the system, between different activity systems, and those found within the cultural historicity. This framework has enabled an analysis of the data gathered in the DWR workshop to take place and has demonstrated the role that contradictions play.

Firstly, contradictions occurring within the element of *rules* and the element of *community* were examined, and the DWR group discussed how the *rules* element of an activity system can empower or disempower a youth work response to young people's needs, particularly when the use of digital tools, spaces and places is

prohibited or curtailed by scripted responses to health and safety, data protection or risk assessment. In contrast, where a contradiction emerges, and youth workers are empowered to counter it from the position of meeting the holistic needs of young people (including digital needs), this can lead to dialogue about the appropriate means of intervention and supporting policies and practice can be created.

The DWR process enabled participants to note how contradictions emerging within the *community* of an activity system have a direct impact on the *object*. The decision-making process in a youth work activity system *community* may not be straightforward due to the involvement of a number of stakeholders who have different levels of influence and agency, often resulting in a situation where it is young people and the youth workers themselves who have the least influence and agency. Managing risk is part of the *community's* role and in risk-averse settings, fears and misinformation about the safety of digital technologies might overrule concerns about curriculum outcomes. Young people as a part of the community may not fully understand why the use of digital tools or digital spaces are not accessible or permitted, placing youth workers in a situation where they feel that the *object* of youth work practice is compromised. In contrast, the DWR group also explored examples of how the *community* can work together to resolve contradictions, and by communicating in a solution-focused way that ensures young people's views are valued as a part of the process, digital tools can facilitate *outcomes* that extend beyond the original *object*.

Secondly, the data analysis explored the impact of contradictions occurring between two or more elements of an activity system. To do this, specific practice areas were identified which were:

- the delivery of information, advice and guidance services;
- Facebook, social media and meeting the needs of young people;
- professional boundaries and confidentiality;
- the *object* of increasing digital literacies.

The *object* of digital tools mediating the delivery of IAG services included facilitating young people to acquire the skills of critical consumption, self-promotion and how make to informed decisions about their lives. The identification of contradictions

enabled discussion about the difference between custom IAG services and youth workers using IAG skills within the work that they carry out with digital tools or in digital space.

In the context of Facebook, contradictions arising between the elements of *rules, community, division of labour,* and *tools* of an activity system suggested a clear need for training, guidance and clear policy to guide youth workers in their decisions about when, where and how to use digital tools, spaces and places. Facebook was used as an example of how contradictions between the principles of youth work (*rules*) and managers (community/division of labour) led to youth workers working outside the organisational policies that potentially compromised professional boundaries and confidentiality.

The final practice area to be discussed was that of youth workers working to enhance digital literacies, both for themselves and with young people, in line with youth work curricula identifying the need to work with young people's holistic needs. Contradictions impacted on practical and ethical considerations showing a need for supervision to include 'digital' youth work.

Thirdly, there was an examination of what might happen when two or more activity systems come together, in that the joint object can be changed, enhanced or diminished. Youth work has traditionally been known as a 'Cinderella service' meaning that it is often part of a larger organisation where the decision-making processes contain stakeholders who do not take account of, or even understand the educational *objects* of the work, creating the possibility for contradictions to arise.

Fourthly, the cultural historical influences of English youth and community work, in particular areas such as detached youth work, relationship-building, critical dialogue and voluntary participation, were discussed. Contradictions often arose because of a clash of youth work values with the values of other organisations or departments, or with those of commercialised platforms such as Facebook, meaning that the *object* of promoting informal and experiential learning and development through digital environments with young people, might be hard to achieve.

Finally, it has also been possible to identify four germ cell ideas or spaces from the

data, named as safety, production, information and communication, which can scaffold both professional practice and curriculum-based interventions with young people. The next chapter will show how by engaging with the four areas where contradictions can be found within activity systems as a means to analyse the raw DWR data, expansive drivers derived from the germ cell ideas or spaces of safety, production, information and communication can be identified that are in line with Engestrom and Young's thinking on expansive learning (2001), to demonstrate how digital tools, spaces and places can be used as mediators of youth work practice.

Chapter 5 : Expansive Drivers

5.1 Introduction.

The previous chapter showed that by engaging with the four areas of contradiction found within activity systems as a means to analyse the raw DWR data, it has been possible to examine different aspects of youth work practice and their compatibility or incompatibility, with the use of digital tools, spaces and places as mediators of learning. Germ cell ideas named as safety, production, information and communication spaces have been identified (Section 4.4), and these will be further elucidated through a model and a continuum-based interpretation to demonstrate how they could act as a guide to scaffold youth work practice. Within these themes, and in line with Engestrom and Young's (2001) thinking on expansive learning (Section 3.3.1), expansive drivers can be identified, and these comprise the contribution to learning and main focus of this chapter. Expansive drivers are defined as the forces for learning, development, transformation and expansion when considering the use of digital tools, spaces places as mediators for youth work practice.

5.2 What are Expansive Drivers?

This next section will look in more detail at expansive learning in the context of the data analysis in Chapter 4, using the term 'expansive driver' to describe the forces for learning, development, transformation and expansion when considering the use of digital tools, spaces and places as mediators for youth work practice. In describing expansive learning (Section 3.3.1.), Engestrom frequently uses the words 'motive', 'expansion' and 'transformation' to explain how an activity system can be facilitated to arrive at the creation of new ideas and practices, as triggered by identifying the contradictions. Here, he sees the system engaging in expansive learning activity when participants are '…learning something that is not yet there…' (Engestrom, 2011, p87) in order to '…embrace a radically wider horizon of possibilities than in the previous mode of the activity…' (Weibell, 2011).

The DWR workshop process was not aimed at organisational change or innovation, but rather as a method to facilitate a small-scale process where a wider set of

possibilities both within curriculum-based thinking, as well as professional practice, could be identified and discussed within a social constructionist paradigm. This has been accomplished by challenging and examining contradictions in a group setting in order to arrive at a position where a dynamic curriculum, which recognises the role of digital tools, spaces and places as mediators of youth work practice, can be agreed. The conclusions and contribution to knowledge align therefore, more closely to Engestrom's thinking that '…miniature cycles of innovative learning should be regarded as potentially expansive…' (1987, 2015, pxxii) and that they can be '…used as a framework for analysing small-scale innovative learning processes…' (Engestrom et al., 1999, p87).

On one level, CHAT and DWR have been used in this research to challenge contradictions related to the use of digital tools, spaces and places as mediators of youth work practice. On another level, contradictions connected to the potential expansion of youth work practice to include digital tools, spaces and places as mediators of youth work practice were also challenged in the pursuit of recommendations about future practice. Of this process, Engestrom states:

> The process of expansive learning should be understood as construction and resolution of successively evolving contradictions…The cycle of expansive learning is not a universal formula of phases or stages... The model is a heuristic conceptual device derived from the logic of ascending from the abstract to the concrete (2011, p92).

Engestrom describes how contradictions have the capacity to transform practice by noting that they are the '…driving forces of expansive learning when… an emerging new object is identified and turned into a motive…' (ibid), linking the concept of 'driving forces' to 'motive'.

The conclusions from this piece of research stop short of the actual implementation of new ideas, therefore they are not at the stage where 'motive' can drive innovation or changed practice. Rather, they are at a point before 'motive' where the synthesis of the DWR group's examination of the contradictions has led to the identification of the term expansive driver, which I am defining as driving forces for learning, development, transformation and expansion, but which still have the capacity to be modelled and re-modelled in preparation for implementation. In the context of the

expansive learning cycle (Figure 3.2), expansive drivers are the illuminating, guiding, transforming, propelling and expanding forces which sit between stages two and three of the cycle, forming a bridge between the contradiction and the motivation to create changed or new practices.

5.2.1 Where are Expansive Drivers Situated?

The expansive drivers have to be situated into something more concrete in order to justify their presence. They have to be located somewhere; they need context, and throughout the workshop process, the DWR group used metaphors to describe and locate the milieus where interventions using digital tools, spaces and places as mediators of youth work practice might take place.

This is an unintended yet relevant by-product of the DWR process, with the group never entertaining the idea of 'virtual youth work spaces', conceptualising digital contexts instead through the use of metaphor. The DWR workshop discussion about how specific digital tools were decided upon or used, reinforced the position that whilst the choice of tool is important, the situated nature of where the learning is facilitated (Dewey, 1916, 1934) has equal importance (Section 2.4). The choice of tool is informed by the necessity of choosing an appropriate digital space or place for the work to occur. Such digital spaces and places are defined as those which the youth worker has assessed as being congruent with practice, it being important that the decision-making process is underpinned by the needs of young people alongside curriculum drivers, rather than a wish to use a specific digital tool (Davies, 2009b, Melvin, 2013).

Traditionally most formal '…education has been spatially fixed and geographically limited. People have gone to schools in fixed locations…' (Greenhow et al., 2016, p9), but youth work is not like that. Youth work takes place in '…heterogeneous environments…' (Boyer and Roth, 2006, p1035) which describes the often confusing and eclectic vista of situated learning in comparison to that which occurs in formal classrooms. This is due to the ebb and flow of young people involved, timing, the location of settings, the tools used, and both the intended and unintended objects of learning. Land et al. (2010) describe how standing on the threshold of a door or gateway, enables people to consider alternative perspectives which might be

different to those gained when surrounded by the landscape. The use of metaphor in connection to the DWR process as a type of threshold, thus facilitated the participants to describe their imaginings, opinions and ideas. In the context of youth work practice, Coburn and Gormally have adapted what Land et al. call threshold concepts as follows:

- Transformational – bringing a shift in perspective;
- Integrative – exposing previously hidden connectivity;
- Irreversible – unlikely to be forgotten or unlearned;
- Troublesome – taking people out of their comfort zone, encountering the unknown;
- Liminal/Transitional – crossing from partial understanding to a new way of being can be unsettling (adapted from Land et.al., 2010, p ix-x, , 2015, p 209).

The DWR workshop process enabled participants to experience different forms of threshold thinking at various points throughout the process, and the following list gives an insight into what the DWR participants could 'see', envisage or imagine from their vantage points:

- environment
- landscape
- terrain
    - managed
    - contested
- playground
- locality
- community
- utopia
- fertile ground
- footprint
- Twittersphere
- social microcosm
- neutral space
- world
- affinity space
- learning space
- geography
- milieu
- pathway (all terms used within the DWR Workshop process)

For Sarah and Steve, many of these landscapes were already familiar, so in a sense the idea of being on a threshold enabled them to come back to a position where they

could view their existing work involving digital tools, spaces and places as mediators of youth work practice, in the context of what Julie and John could 'see' from their position on the threshold. This corresponds with the social constructionist paradigm relating to group learning and discovery, as well as ideas of both transformational and informal learning, in that '…it is a conscious act of knowing and reknowing…' (Coburn and Gormally, 2015, p 210).

In the context of youth work practice, Batsleer describes the purpose of metaphor and figures of speech as:

> …the landscape of emotion, in particular of desire and repulsion, attraction and disgust, anxiety and fear, passion and commitment, guilt and shame, anger and joy, attachment and rejection… (Batsleer, 2008, p44).

This is expressed in the context of a profession that '…engages with the emotions… Intuitions, hunches, feelings that have yet to be given a name are highly significant…' (ibid). In another publication she posits that '…the project of learning is one that unsettles, moves and crosses borders…' (Batsleer, 2013, p106), and it is perhaps this sense of unsettledness in youth work's response to digital tools, spaces and places that has led Julie, John, Sarah and Steve to reach for metaphors to situate the discussion into something more familiar?

Metaphor also has the function of linking the past with the present and the present to the future, providing a link to CHAT methodology, and which enabled the group to talk about the influence of the cultural historicity of youth work practice. Julie and John were grappling with the pressure to adapt, with both intuition and emotion driving them to take account of technological change; familiar spaces becoming unfamiliar because of the influence of the digital world (Coyne, 2010). Sarah and Steve have already moved into another landscape, one in which they can see opportunities for connection, affiliation and learning. Steve talked about fertile ground, social microcosms and affinity spaces, using these metaphors to present an image of work that was developing and growing and that reinforces a sense of community and collaboration.

From this threshold position, the landscape of digital space represents the digital locales which provide the arena or setting for youth work to take place, whilst digital place is what gives the setting meaning, and creates memories and emotions. The mediating role of these spaces and places is that they have the potential to '…increase opportunities for informal and peer-to-peer education…' (Greenhow et al., 2016, p 21), and to facilitate another mechanism by which young people can experience togetherness and association (Wenger et al., 2009).

5.2.2 Digital Hybrid Pedagogy.

However, expansive drivers situated in a context that describes youth work mediated by digital tools, spaces and places is not enough; there needs also to be commitment and understanding in the part of youth workers and their organisations. Exploring digital tools, spaces and places in the DWR workshop from a variety of threshold positions also involved thinking, rethinking, constructing and reconstructing the role and remit of the youth worker, and this is in line with the principles underpinning expansive learning and thus, expansive drivers situated in the safety, production, information and communication spaces.

Youth workers as border and/or hybrid pedagogues was discussed in Section 2.3 of this thesis. Being a border pedagogue implies being able to straddle the border between two or more disciplines, professions or territories, the border in question here, being that of digital spaces and places versus non-digital spaces and places. There are also echoes of Engestrom and Young's (2001) boundary crossing, since straddling learning borders invariably requires the skills of the hybrid pedagogue working on both or all sides of borders, negotiating and bringing together differences in skill-sets, values and experience. This is certainly the case when thinking about traditional youth work skills versus those needed to engage young people using digital tools, spaces and places.

The very language of borders and boundaries implies spaces and places bounded by recognisable structures, however, in the digital world, such borders and boundaries might not be so apparent. The idea of a digital hybrid pedagogy hints at:

> …deeper resonances, suggesting not just that the place of learning is changed but that a hybrid pedagogy fundamentally rethinks our *c*onception of place (Stommel, 2012) .

Hybridity implies a number of styles that are merged in order to work together. In terms of where learning based on digital needs is situated, Stommel talks of educators recognising that it is not just a case of mixing traditional approaches with a digital dimension, but that it is also making sure that the type of learning gained by young people in physical spaces and places is reflected and complemented by the types of learning that can occur in digital spaces and places (ibid). This is where the expansive drivers as based on the traditional principles and practice of as a part of the cultural historicity of English youth work practice, direct youth workers towards an approach and context that needs to be more hybrid, drawing on traditional values and principles to meet young people's digital needs in a holistic sense.

5.3 A Model for Working in Digital Spaces and Places.

The safety, production, information and communication spaces have been identified from within the data drawn from the DWR process and represent the germ cell ideas that demonstrate the expansive learning gained through using DWR as a research method, as well as the expansive drivers that can be used to inform youth work practice mediated by digital tools, spaces and places. These four spaces can be further analysed using continuum-based representations to show how polarised views surfacing from within the workshop manifested themselves:

- safe – unsafe;
- productive – unproductive;
- information – misinformation;
- communication – miscommunication.

These are represented visually through the model in Figure 5.1, which has been developed on the basis of the Chapter 4 data analysis, with the aim of scaffolding both professional practice and curriculum-based planning and intervention. Based conceptually on the model by Garrison et al. (2000) in Figure 2.2, the model in Figure 2.4 by McCarthy and Witmer (2016b), and situated within a digital context, the spaces of safety, production, information and communication are underpinned by youth work curricula, practice and principles, as well as the hybrid pedagogy of

English youth work. They are also influenced by ideas of digital hybrid pedagogy in that informal educators need to be able to apply a wide variety of skills to facilitate learning both face-to-face and digitally. The cornerstones of youth work, namely education, equality, participation and empowerment (Merton and Wylie, 2002) are assumed to underpin every aspect.
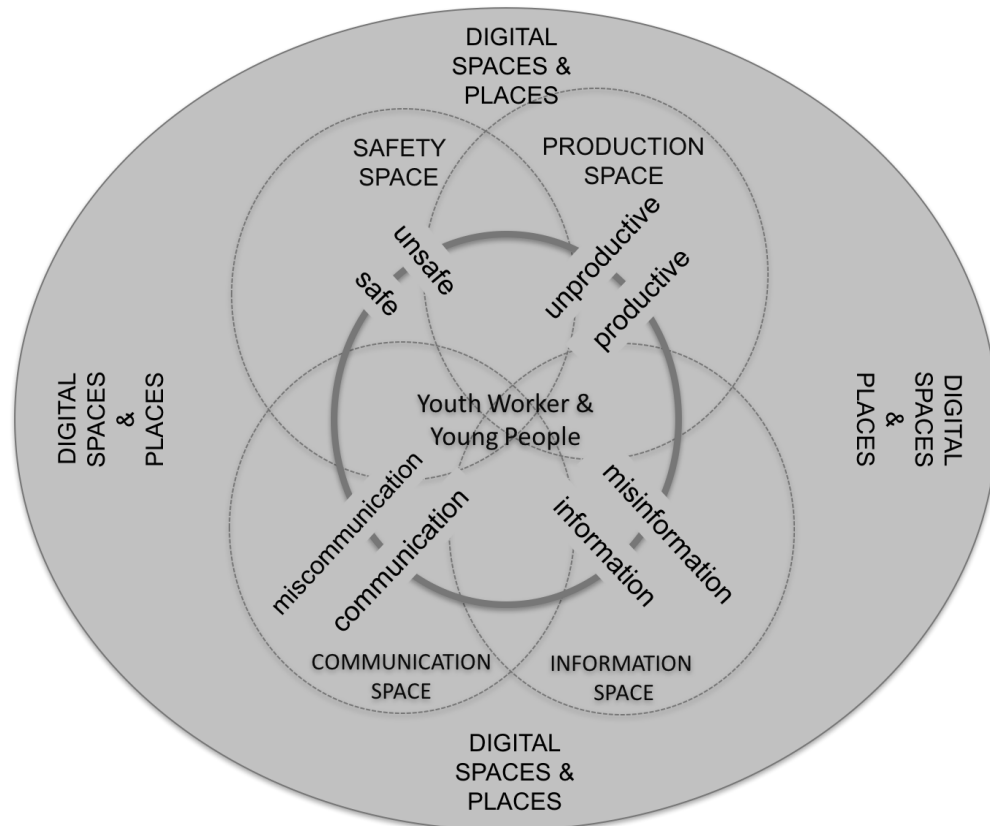

Figure 5.1: Spaces and continuums set in digital spaces & places.

The overlapping circles in Figure 5.1 show how the spaces are interrelated, interdependent, and hybrid, requiring youth workers to consider multiple elements at once, and whilst each space has been depicted separately to show the continuums, it is not intended that practice would always reflect this separation. Within the definition of digital spaces and places, it should not be assumed that youth workers need to have access to digital tools to work with young people on issues connected to these contexts, as discussing issues related to the digital world or engaging in a related activity face-to-face or in a group work setting, is just as applicable. It is within the continuums, the juxtapositions of the four spaces, and the interactions between them that the expansive drivers are to be found, and these will be explained in more

depth in the following section.

5.4 Identifying the Expansive Drivers.

This section will examine the expansive drivers in more detail, and these will be listed at the start of the following sections aimed at exploring the safety, production, information and communication spaces and will show how they have been arrived at through the data analysis. These lists illustrate expansive drivers that can be placed in contradiction with each other using continuum-based representations, and which represent the polarised discussions in the DWR workshop, as well as serving as a mechanism to view young people's needs from different threshold positions. Generic 'cross-cutting protective' behaviours that can be placed at the centre of the continuum are also identified, and these represent that which youth workers and youth work organisations can enact across all forms of youth work mediated by digital tools, spaces and places. These can be defined for the purpose of this thesis as the skills, knowledge and understanding needed to enable youth work practitioners to stay safe in digital contexts, which includes safe and responsible use of digital tools, spaces, and places, as well as professional behaviour, and which require the skills of the digital hybrid pedagogue. The lists of cross-cutting protective behaviours in all sections reflects the issues discussed in the DWR workshop, and therefore is not absolute.

It is not the intention to imply positive and negative positions by using these continuum-based representations; rather, it is to show that issues can be placed on the line depending on a young person's and/or youth worker's needs. For example, the 'unsafe' position in the safety space is not a position to be avoided since it indicates that there are opportunities for youth workers to work with young people around the dangers and limitations of the digital world. Using a continuum-based representation also demonstrates how a digital hybrid approach to youth work might be employed as different elements shift or move position on the continuum, depending on the need for intervention or alterations to practice. For example, unsafe behaviour could be identified through the knowledge that young people are sexting promiscuous pictures, yet the intervention itself could sit in the centre of the

continuum, drawing on elements of both 'safe' and 'unsafe' to facilitate young people's awareness of what they are doing. Examples of the full range of expansive drivers as related to professional practice and curriculum content can be seen in Appendix 8.

The expansive drivers are examined in this chapter in the context of youth work using digital tools, spaces and places being applied as an extension to face-to-face youth work, rather than a new form of youth work where youth workers make contact with young people purely through digital means, drawing again on ideas of hybrid pedagogy or hybridity of approach. Youth work's emphasis on building trusting relationships with young people, means that the expansive drivers identified in this section start from an assumption that the relationship with young people has already been formed. This is important because it means that digital tools, spaces and places can then be used to enhance, stretch and develop existing relationships with young people, which can take place either online or offline.

Whilst these expansive drivers will be demonstrated thematically in the next sections, there is considerable overlap between the spaces where they are situated. This is depicted through the intersecting lines in the model in Figure 5.1, it being unlikely that a youth worker will work solely within one digital space or place without impacting on another. The following sections will demonstrate how the safety, production, information and communication spaces have emerged, where in the data the expansive drivers have been drawn from, and how youth workers can use them to frame professional practice and their interventions with young people.

5.4.1 Expansive Drivers in the Safety Space

This section examines the expansive drivers of the safety space identified from within the DWR workshop data that can be mapped along a continuum representation between safe and unsafe (Appendix 8), and which can also be listed as follows:

Safety Space: Professional Practice
Drivers of Safe Practice
- Professional boundaries.

- Appropriate behaviour.
- Skills, knowledge and understanding to stay safe in digital contexts.
- Safe and responsible use of digital tools, spaces, and places.
- Professional behaviour.
- Training.

Cross-Cutting Protective Behaviours
- Skills, knowledge and understanding to stay safe in digital contexts.
- Safe and responsible use of digital tools, spaces, and places.
- Professional behaviour.
- Training.

Drivers to Combat Unsafe Practice
- Professional boundaries.
- Inappropriate behaviour.

Safety Space: Curriculum Content
Drivers of Promoting Safety
- Keeping safe online.
- Reporting abusive behaviour.
- Appropriate behaviour.

Cross-Cutting Protective Behaviours
- Skills, knowledge and understanding to stay safe in digital contexts.
- Safe and responsible use of digital tools, spaces, and places.
- Online identity.
- Digital footprint.

Drivers Informing Interventions About Unsafe Activities
- Access to pornography.
- Risky behaviour.

5.4.1.1 Expansive Drivers in the Safety Space in the Context of Professional Practice

This section will examine how expansive drivers connected to the safety space and have been identified. Starting with the cross-cutting protective behaviours, and linked to the professional skills, knowledge and understanding needed to stay safe and to practise youth work in digital spaces and places, are cultural historical concerns relating to the issue of control. These issues were raised predominantly by John and Julie throughout the DWR process, and can be summarised under the two headings of '…control in practice…' and '…practice for control…'(Banks and Jeffs, 2010, p128). The former refers to '…youth workers' responsibility to ensure an appropriate learning environment is created...' (ibid, p132), and this can be broken down into concerns for educational outcomes, equality of access and experience, and welfare. The latter refers to social control agendas, for example the need to

safeguard young people's welfare in ways prescribed by society (Banks and Jeffs, 2010), but within the context of this thesis, also covers how youth work organisations keep their youth workers safe.

Julie's objections to using digital tools, spaces and places throughout the DWR workshop are based on concerns about welfare, as she expressed fears about youth workers either not being able to control digital environments, or even about youth workers being out of control in these environments. She was worried about such scenarios resulting in runaway activities that might compromise either the safety and welfare of young people and/or youth workers and their organisation, based on situations experienced by teachers in the past. The reality of this scenario was demonstrated by John's example in Section 4.2.3., where social media guidance designed to promote '…control in practice…' (ibid, p128) actually created a contradiction in practice resulting in runaway objects in the form of the Facebook pages created by the sexual health youth workers. Thus, an expansive driver aimed at youth workers gaining the appropriate professional skills, knowledge and understanding needed to stay safe and to use digital tools, spaces and places as mediators of youth work safely and responsibly, can be identified in order that contradictions around '…control in practice…' (ibid) can be resolved and runaway objects avoided.

Covering all issues on the professional practice safe-unsafe continuum and to ensure that youth workers have the agency to exercise the protective behaviours identified, Steve and Sarah advocated strongly for robust management and supervision practices which include the explicit supervision of digital youth work practice (Sections 4.2.1.1 and 4.2.2.4). This is a key mechanism that both informs and supports the safe-unsafe expansive drivers relating to the monitoring, maintenance and support of all protective behaviours. Sapin defines supervision as:

> …a process of critical reflection in which youth workers discuss ongoing work and professional development issues with another practitioner, such as a manager, a practice tutor or peer in order to identify clarity about roles, and the relationship between values, practice and development… (2009, p220).

In the context of McCulloch and Tett's (2010) professional/ethical quadrant in Figure

2.5 and with reference to '…practice for control…' (Banks and Jeffs, 2010, p128), both Steve and Sarah said that from their experience, effective, ethical youth work using digital tools, spaces and places can only take place if supervised closely. Their definition of close supervision does not equal micro-management; rather, it means that the digital elements of a youth worker's workload are on the supervision agenda, so that managers know exactly what digital spaces and places a youth worker is operating in and what the issues and interventions comprise, in the same way that a similar conversation would be had about the environs of detached youth work. Whilst Julie and John did not disagree with this, their experience within youth work organisations made it difficult for them to see how existing management structures could work in this context. This is mainly due to the lack of custom and practice in using digital tools, spaces and places as mediators of youth work practice.

Steve and Sarah's stance on supervision processes supporting youth workers to try out new ways of working, is also one that '…relies on all staff in an organisation interacting with each other to meet the expressed goal of continual improvement…' (Kingston and Melvin, 2012, p 71). Steve's account of how youth workers were supervised in his organisation (Section 4.2.2.4) reflects a more digital hybrid approach and shows how they are encouraged to discuss and reflect on issues related to effective practice as well as protective behaviours. In the context of the expansive driver of safe and responsible use of digital tools, spaces, and places, this can be further defined in two interrelated ways.

Firstly, online conduct that involves conveying a wariness, prudence and professionalism which fits within '…control in practice…' (Banks and Jeffs, 2010, p128). For example, not ignoring license agreements, terms and conditions and privacy policies, representing the organisation not themselves, and being discerning about moderation of professional platforms and the information that is circulated. Secondly, behaviours where some knowledge and awareness are needed with reference to how technology, platforms and applications work, alongside the ability to apply theory to practice in order that tools such as pop-up blockers, spam filters, anti-virus/spyware programmes, firewalls, privacy and parental settings are

configured correctly and are updated regularly.

Steve talked about how his staff are enabled to contribute at this level, whereas Sarah approached the issue of supervision by being critical of organisations who limited supervision to managerial tasks rather than encouraging open and constructive feedback, or who gave little importance to youth workers' needs to engage with young people digitally. A digital hybrid dimension to supervision requires the organisation to approach supervision in a particular way, and therefore there is an expansive driver which applies to both youth work managers and workers in relation to having a prescribed level of digital hybrid pedagogy, digital literacy, awareness, confidence and experience in both online or offline youth work, so that they can both contribute to dialogue about continual improvement.

Digital training and staff development needs can be identified through effective supervision processes and was raised predominantly by Julie throughout the DWR process (although other participants were in agreement with her), and this was connected mainly to her perception of youth workers not being trained or managed adequately. She talked of the profession needing training promoting *"…digital knowledge…"* (Julie, DWR Workshop), rather than that aimed purely at safeguarding and the dangers of the internet. The group was unanimous in relation to the issue of training to promote youth workers' own digital protective behaviours as framed by professional, boundaried and ethical conduct, not being sufficiently developed nor accessible to the majority of youth workers. This highlights another expansive driver which that of is being able to access training to promote a digital hybrid pedagogy, and to gain knowledge and awareness in order to be able to use digital tools, space and places, safely and professionally.

On the safe and unsafe ends of the safety continuum are expansive drivers aimed at skills, knowledge and awareness about the need for professional online youth work identities, and appropriate/inappropriate professional behaviours. Julie was critical of youth workers who might 'lurk' online, gaining access to young people's information through seemingly covert means (Section 4.2.2.4.), so an expansive driver can be identified here that promotes the need for youth workers to be clear, explicit and open with young people about their professional online identity (Sections

4.2.2.3. and 4.2.2.4).

The delicate nature of the relationship between the youth worker and young people is highlighted by Sercombe who says that '…youth workers are not the friends of the young people with whom they work. They are their youth workers…' (2010, p79). This relationship, if not made transparent to young people, can result in blurred professional boundaries and relationships, with Julie and John particularly worried that the use of social media platforms might encourage such 'blurring' if the boundaries of the relationship are not established clearly. The digital concept of being a 'friend' applies in particular to Facebook, but what young people understand by the word 'friend', particularly in the context of social media, means that there is the possibility of a misinterpretation of this relationship. Julie was particularly critical of Facebook pages where young people have to 'friend' youth workers in order to contact them through Facebook (Section 4.2.1.1), feeling that there were potential safeguarding issues for both young people and youth workers, and John's description of the sexual health workers' experience, highlights some of the pitfalls (Section 4.2.2.4).

Julie was also troubled about the '…dual relationship problem…' (Sercombe, 2010) and she saw Facebook in particular, as a potential area for youth workers to be 'out of control' in relation to what they are able to access if a young person's privacy settings are open (Section 4.2.2.4.). Here she was concerned about youth workers' understanding of how privacy settings should be used, both from a professional and personal perspective. Both Julie and Sarah were concerned about those who might use a personal Facebook account to communicate with young people, leaving their personal information accessible by young people, as well as vulnerable to accusations of inappropriate behaviour if contrary to organisational policy (Section 4.2.2.3).

As a counter, Steve promoted supporting staff through explicit policy and training, and to have professional Facebook profiles where passwords are shared with managers for transparency. Since Steve's use of Facebook as a tool for youth work provides evidence of effective practice, an expansive driver can be identified promoting corporate templates for setting up professional profiles, including

statements about how the boundaries of online relationships are clearly articulated and delineated, both face-to-face with young people and online (Sections 4.2.1.1 and 4.2.2.4). The polarised debate between Julie and Steve about using Facebook as a professional tool, shows that Julie's concerns, if placed on the continuum representation, would be in a different position from Steve's. Julie's stance of "…*youth workers should not be 'friends' with young people on Facebook…*" (Julie, DWR Workshop), uses drivers connected to safety and control to close down the opportunity to interact with young people in this space, whereas Steve's organisation uses the same drivers expansively to implement changed or new ways of working.

This section focusing on professional practice has highlighted expansive drivers promoting the development of the professional skills, knowledge and understanding needed to stay safe and to practise digital youth work safely and responsibly across the safe-unsafe continuum. In particular the need for effective managerial supervision leading to training and staff development was identified as a mechanism to enable youth workers to develop protective behaviours in their professional engagement with young people using digital tools, spaces and places.

5.4.1.2 Expansive Drivers in the Safety Space in the Context of Curriculum Content

The expansive drivers in the safety space in the context of curriculum content for youth work practice (Section 5.4.1) can divided into two parts. Firstly, the day-to-day use of digital tools, spaces and places as mediators of youth work practice, and secondly, specific planned interventions to achieve learning outcomes with young people. The safe end of the continuum identifies expansive drivers aimed at harm minimisation and the promotion of safe digital behaviours, whilst the unsafe end identifies expansive drivers aimed at raising skills, knowledge and awareness about risky or unsafe behaviours and practices. The cross-cutting protective behaviours encompass the generic skills, knowledge and understanding to stay safe and use digital tools, spaces, and places responsibly, including highlighting a need for interventions focusing on online identities and digital footprints.

In terms of day-to-day use, Facebook was at the centre of most of the safety-related

issues that were discussed in the DWR, and it was also the platform that was discussed the most in terms of its potential as a tool for youth work. Opinions in the DWR were often polarised about its potential as a space or place for youth work to occur; on one hand seen as a risky environment that is fraught with problems, and on the other, as a space where if managed correctly, youth workers can maximise their contact with young people, and educate young people about using Facebook at the same time. In defence of Facebook, both Steve and Sarah demonstrated a digital hybrid approach and promoted expansive drivers aimed at exploiting this platform as a space for youth work, because of what it represents to many young people in terms of a sense of place, and from where digital safety and safeguarding concerns, whether digital or not, can then be addressed.

Facebook is used by a significant number of young people, with '…both 8 -11s (43%) and 12- 15s (52%) most likely to consider Facebook their main social media profile' (Ofcom, 2016). Steve promoted it as an extension of the relationships that he has face-to-face with young people, but also as an extension of the physical spaces and places where he can work with young people, which illustrates another aspect of hybridity. This is supported by research which shows that young people's social networks are an extension of their offline social networks (Davies, 2011, Ito et al., 2010, Pea et al., 2012, Yang, 2013). Steve described his presence in digital spaces and places as enabling him to pick up on, and intervene in, issues, as well as influencing young people's online behaviour and conduct (Section 4.2.2.4.), and he pointed out that this could take place either on Facebook, through another platform, or in face-to-face conversation.

Expansive drivers can be identified which are aimed at engaging with young people to educate them informally about the need to keep safe in digital spaces and places, but it should not be assumed that this is limited to those working online or using digital tools. Youth workers can still have face-to-face conversations with young people or can promote specific activities aimed at increasing awareness about safety issues by adopting a digital hybrid approach, so expansive drivers aimed at curriculum-based interventions are set in the context of both online and offline work.

The idea of digital tools, spaces and places providing a day-to-day extension to

established face-to-face youth work is important, because of the underpinning principle of relationship and the building of trust between young people and youth workers (Section 5.3). In this thesis, the identification of expansive drivers aimed at curriculum-based interventions based on digital safety needs is based on the assumption that the relationship with young people is already there, meaning that young people already feel safe to make disclosures, and digital safety needs connected to attitudes, values and beliefs, can be challenged and constructively discussed and debated. In Section 4.2.2.2., Steve talks about the benefits of digital platforms and spaces providing an "…*instant vehicle...*" (Steve, DWR Workshop), meaning a resource that can be accessed in the moment to demonstrate potential safety issues experientially, or to explore how to make access safer. The ability of a youth worker to sit alongside a young person to work together on an intervention mediated by digital tools, or to intervene and demonstrate how a safety issue can be resolved, further promotes the need for face-to-face relationships to be established, and a digital hybrid approached to be adopted.

In terms of realising specific outcomes with young people, issues connected to digital harm minimisation surfaced throughout the DWR group, so an expansive driver can be identified in relation to an explicit digital safety focus which includes issues such as access to pornography, digital footprints, digital literacies, and critical consumption (Section 4.2.2.1). Skilled youth workers would be well-placed to work with young people, particularly those that are harder to reach, on issues concerning the dark web, hacking, cyber-crime and radicalisation (CEOP, n.d.,). This would be in addition to existing digital harm minimisation work, which is often more directed to online sexual abuse, exploitation, grooming and cyber-bullying (Melvin, 2013).

The last two sections have looked at expansive drivers in the safety space specifically framed by the safe-unsafe continuum as a way of using a digital hybrid approach to scaffolding both professional practice and curriculum-based interventions. Professional practice considerations particularly highlighted supervision and training as the means by which youth workers can become more skilled in their use of digital tools, spaces and places as mediators of their work with young people. Curriculum-based interventions highlighted a role for young people's

social networks to be viewed as an extension of their physical networks in terms of how youth workers engage with young people, and also highlighted an expansive driver indicating a need to extend current approaches to safety online, to include aspects relating to radicalisation of young people, cyber-crime and the dark web.

5.4.2. Expansive Drivers in the Production Space

This section examines the expansive drivers of production identified from within the DWR workshop data that can be mapped along a continuum representation from productive to unproductive and which can be listed as follows:

Production Space: Professional Practice
<u>Drivers of Productive Digital Behaviours and Outcomes</u>
- Social media or digital media policy
- Facilitating young people to produce positive digital outcomes.
- Marketing.
- Exploiting digital resources.
- Personal Learning Network (PLN) -sharing, networking, best practice.
- Employability.

<u>Cross-Cutting Protective Behaviours</u>
- Skills, knowledge and understanding to stay safe in digital contexts.
- Safe and responsible use of digital tools, spaces, and places.
- Professional behaviour.
- Training
- Professional digital footprint.

<u>Drivers to Combat Unproductive Digital Behaviours and Outcomes</u>
- Focus on young people's needs not the digital tool.

Production Space: Curriculum Content
<u>Drivers Promoting Productive Behaviours and Outcomes</u>
- Producers of positive content.
- Community building.
- Employability.
- Positive promotion of young people.

<u>Cross-Cutting Protective Behaviours</u>
- Skills, knowledge and understanding to stay safe in digital contexts.
- Safe and responsible use of digital tools, spaces, and places.
- Digital footprint.

<u>Drivers to Combat Unproductive Digital Behaviours and Outcomes for Young People</u>
- Learning and understanding how to use digital tools more productively.

The production space identifies expansive drivers focused on that which is productive or unproductive, and which acknowledges '…digital tools as a constitutive

part of knowledge production and not just a means to an end…' (McCarthy and Witmer, 2016b). Videos, photographs, artwork, blogging and music creation are all forms of digital production, as is marketing and promotion, engagement with current issues and debates, critical discussion, digital footprints and reflection.

The notion of a productive-unproductive continuum can be analysed by the CHAT concepts of 'use-value' and 'exchange-value' (Section 3.3.1) in that '…the most interesting issues…have to do with the aggravation of contradictions between exchange value and use value…' (Engestrom, 2008, p10). In terms of what is considered to be productive, a contradiction exists between what young people and youth workers might determine digital production needs, and how funders, politicians and policy-makers might perceive such needs based on an outcome-focused political discourse, illustrating another need for a hybrid approach. This is an area of current debate in England (de St Croix, 2016, McNeil, 2015, Melvin, 2017) and whilst the concept of a productive-unproductive continuum might support youth workers to plan, record and create outcomes, of greater interest within this thesis is the capacity to support holistic work with young people, such as how working in the production space to produce positive artefacts that will promote how young people can make a difference to society through digital engagement.

5.4.2.1 Expansive Drivers in the Production Space in the Context of Professional Practice

Expansive drivers of production in the context of professional practice are focused on youth workers, youth work managers and their organisations, and in many ways, are the same drivers that have stimulated youth workers to work creatively and innovatively with young people for many years. Metzger and Flanagin promote '…informal and non-institutional settings…' (2008, p viii) as the domains where the challenges of digital learning and '…amateur production…' (ibid) are being explored, and yet within English youth and community work, practice using digital tools, spaces and places is still not publicised or researched widely.

As noted in Section 5.2.1.1., supervision, training and continued professional development are important structures to support youth workers' assimilation and

adoption of new and changed ways of working. Developing protective behaviours on the productive-unproductive continuum includes gaining '…network knowledge…' (Rheingold, 2012, p25) and the creation of a '…diverse personal learning network (PLN)…' (ibid). Of this, Steve described how he uses online forums for professional educators and how the creation of an online support network had been important to his digital youth work practice and the production of social media policy for his organisation (Section 4.2.2.4). Steve's PLN at this level is an example of both hybrid practice and professional production, informing expansive drivers aimed at exploiting digital resources, sharing, networking, and best practice.

Another expansive driver of production which is reflected throughout the DWR process is that of the production of policy covering the use of social or digital media. In section 4.2.2.4 in particular, Steve and Sarah advocate for social media policy to be produced that supports staff to be creative, and innovative whilst conforming to ethical and safeguarding obligations, as well as contributing to a continual review process to keep it fit for purpose. Loveless and Williamson's four aspects of being a digital learner can be summarised as '…agency…tools…context…improvisation…' (2013, pp2402- 2408), and if the concept of a digital learner can be extended to that of a digital learning organisation, then these terms provide a relevant framework to support youth workers and their organisations to create policy that enables the production of the best digital outcomes for young people. These terms also reflect the digital hybrid pedagogy needed to engage with young people in this way.

Thinking about what might be classified as unproductive on the professional practice continuum requires youth workers to think about the object of using digital tools, spaces and places, the artefacts and outcomes produced, how they contribute to the digital footprints of both the professional and the organisation, and what they demonstrate about the work taking place with young people. Wenger states that:

> Technology stewardship requires a balancing act between conservative stability, where communities stick to what they are comfortable with (even if they have outgrown it), and runaway adoption, where members become enamoured of technology for its own sake. How do we strike that balance? When should we advocate for or resist change and when just witness from the side-lines? (2009, p3698).

In the context of the quotation above, Steve talked about similar dilemmas in Section 4.2.1.2, where he was critical of risk-averse organisations who prefer inaction or no action, to empowering their staff to go out and network in order to find out how others have managed the same situation. To meet the expansive driver of facilitating young people to produce positive digital outcomes, a focus on meeting the needs of young people rather than a focus on workplace health and safety policy is necessary, as identified in the difference between the approaches of John and Julie in the DWR workshop in comparison to that of Sarah and Steve (Section 4.2.2.1). Another expansive driver points to the rationale underpinning a youth worker's choice of digital tool, space or place, needing to be based on the needs of young people, not because a youth worker wants to use a particular app or platform, and is where an explicit digital hybrid pedagogy would support both needs-analysis and decision-making.

A positive, professional digital footprint is one that not only enhances the profile of the practitioner, but also enhances and promotes the profile of the organisation and the work that is taking place, thus having both use value and exchange value. Enabling staff to contribute to professional digital networks through blogging or forums, for example, aids reflective practice and supports a digital hybrid pedagogy, and in the wider context supports recruitment, demonstrates a commitment to organisational learning and development, and models and shares best practice (Johnson, 2013). The same applies to organisational websites and social media pages, in that they are a critical tool in today's context for demonstrating what the organisation represents and what it achieves, and an effective and inexpensive way to communicate events, advertise initiatives, and share updates.

The expansive driver here links predominantly to marketing and the promotion of the image of a professional organisation, however websites and social media platforms need to be current and kept updated, in order for young people and the wider community to have a reason to access them. In Section 4.2.2.1 Sarah talks of asking questions of young people to find out *"…what's in it for them?"* (Sarah, DWR workshop), asking them why they gather in certain digital spaces and places, and more importantly, what they might think of a youth worker's presence in that space.

As an example, Julie comments in Section 4.2.2.2, about youth clubs with Facebook pages that are only accessed once a week by young people to find out what time the youth club opens. Questions to be asked might include whether this a productive use of Facebook, whether its use can be made more productive, and what might young people say if they were asked?

5.4.2.2 Expansive Drivers in the Production Space in the Context of Curriculum Content.

In relation to curriculum content and the productive-unproductive continuum, the use of digital tools, spaces and places as mediators of youth work practice implies that young people:

> …should be 'active co-producers' of knowledge rather than 'passive consumers' of content, and that learning should be a 'participatory, social process' supporting personal life goals and needs (Lee and McLoughlin, 2010, in Selwyn, 2011, p4).

When working on the productive end of the curriculum content continuum, digital hybrid pedagogy underpinned Steve's Young Journalists project (Section 4.2.1.2), and the contribution of digital tools, spaces and places to the creation of a community magazine. This is what Engestrom calls '…new forms of internet-based social production…' (2008, p9), or what Benkler calls '…commons-based peer production…' (2006, p60). Steve spoke of how digital production expanded and extended this particular face-to-face youth work project, and he pondered on how traditional group work principles might be altered or changed in the light of engagement in both face-to-face and online group activities. In this case, tools such as Facebook and Twitter were used by the group both to communicate, plan, write and edit, but also to market, initially to the local community but subsequently to wider audiences. Cross-cutting protective behaviours can be identified in that the skills, knowledge and understanding needed to stay safe and behave responsibly need to be upheld and supported so that the outcome is one that promotes young people's production positively, rather than one which impacts negatively on the young people and the organisation.

Working across all of the continuum representations but particularly on the production continuum, an expansive driver connected to the cross-cutting protective

behaviours but also to what Wenger calls being the '…tech steward…' (2009, p3733) can be seen, which is that of balancing young people's need for privacy and safety against the benefit of joining the group in co-production, and '…community insight…' (ibid). Sharing, publishing and interacting online are all '…social actions that become part of our digital footprints…' (Wenger et al., 2009, p 3592), with Madden stating:

> Unlike footprints left in the sand at the beach, our online data trails often stick around long after the tide has gone out. And as more internet users have become comfortable with the idea of authoring and posting content online, they have also become more aware of the information that remains connected to their name online (2007, p2).

The promotion of skills, knowledge and awareness in relation to the concept of a digital footprint occurs throughout all the continuum representations. It is particularly relevant to the expansive drivers of production since if youth workers work with young people on projects that will contribute to their digital footprint, there is a duty of care to consider as Julie and Sarah both noted in Section 4.2.2.2. Youth workers are used to working with young people around issues of image or reputation, for example, exploring what the impact of having a criminal record would be, but a young person's digital footprint as a product of digital engagement is less tangible, more unknown and there is little or no control over it once information has been shared online.

As Wenger observes, '…we still do not have a very good understanding of how the multi-faceted nature of human identity plays out online…' (2009, p3805), and Julie's reticence throughout the DWR process about engaging with technologies where a full risk-assessment cannot be carried out because the future impact is unknown, is connected to this. With a link to a digital hybrid pedagogy, in Section 4.2.3 Steve spoke of having to try *"…to consider all bases…"* (Steve, DWR Workshop) through policy, supervision and training in order to engage young people in co-production processes using digital tools, spaces and places, but the problem of a young person wanting to dissociate from a project in the future also needs to be considered. Here, it might be that the expansive driver aimed at engaging young people in production-based projects using digital tools, spaces and places is best envisioned through the use of closed groups or spaces, so that the impact on a young person's digital footprint in the future is minimal, unless the object of the work is to contact or

publicise to a wider network.

In contrast to being only focused on the potential negative impact on a young person's digital footprint, digital tools, spaces and places offer young people mechanisms that enable them to produce and share artefacts that cannot be accomplished easily in other ways. There is therefore value in youth work practice that enables them to explore all the options productively and safely. A recent report issued by the Children's Commissioner for England talks of aspiring to joint interventions by government bodies and practitioners that:

> …would give children and young adults **resilience**, **information** and **power,** and hence open up the internet to them as a place where they can be citizens not just users, creative but not addicted, open yet not vulnerable to having their personal information captured and monetised by companies (Growing Up Digital Taskforce, 2017, p5).

In section 4.2.2.2, Steve gave examples of using Facebook as an impromptu tool for *"…collective action…"* (Steve, DWR Workshop) in that young people can produce blogs, vlogs, photos, memes or podcasts quickly and easily on a smartphone or tablet and post them immediately. In Section 4.2.2.2, Sarah talked about using social media pages as *"…shop windows…"* (Sarah, DWR Workshop) as a form of production to attract future collaborators and employers, giving an example of how an aspirant hairdresser can use Facebook to showcase their work.

One of the advantages of a youth work approach is that of working with the starting points that young people bring, in that many young people are already producing content in a large variety of digital spaces and places as '…active, creative social agents …' (James and Prout, 1997, in Ito et al., 2010, p6), who are capable of influencing broader agendas. The expansive driver aimed at promoting young people to learn about and understand how to use digital tools more productively, seeks to challenge content which does not portray individuals, groups or the voice of young people positively, and to enable young people to reflect on the potential impact on employability and reputation. In section 4.2.2.2, the DWR group discussed young people being facilitated to use Facebook as a tool to campaign against the closure of youth centres and whilst Julie voiced suspicion about the conflict of the youth worker's vested interests, the other group members focused on the core value

of participation and young people's right to protest, and how they can be facilitated to create productive campaigns through social media platforms. Facebook, sometimes in itself seen as 'unproductive' behaviour, has been used recently by young people to support the legal challenges to the Brexit result in the referendum (Khalif, 2016), behaviour backed up by a 2013 vInspired survey which reported that 30% of young people contacted believe that online campaigning through social media is more successful than marches and protests (Donovan, 2013). In these examples, young people can be productive not only in increasing their own political literacy and understanding, but also in raising awareness of the positive profile of young people, and their potential as future citizens.

In articulating expansive drivers, 'unproductive' elements on the production continuum need to be identified on an ongoing basis, and curriculum planning will guide youth workers to support young people to achieve better outcomes in the production space. It is not intended that working at this end of the continuum is to be avoided, rather that this expansive driver enables youth workers to identify where an intervention can take place to make young people's digital engagement more productive. For instance, in the example where young people wish to campaign about the closure of their youth club (Section 4.2.2.2), but need support to use digital tools and networks to their best advantage.

At this end of the continuum, other aspects of social media have also been accused of being unproductive, a waste of time or superficial (Duggan, 2015). Julie's comment in Section 4.2.4., depicts what is sometimes described as a self-obsessed, narcissistic or selfie-generation where identity is '… built on the base of superficial "friendships" with many individuals and "sound-byte" driven communication between friends (i.e. wall posts)…' (Buffardi and Campbell, 2008, p1304). However, for young people, it is also here where aspects of identity formation are being produced, or where there is a chance to experiment or self-promote in ways that might not be possible without digital media. A digital hybrid approach might seek to capitalise on these types of behaviour in order to promote learning. For example, in Section 4.2.2.2 Sarah talks about enabling young people to work on building positive self-image, self-marketing and branding as a part of production, promoting expansive

drivers aimed at promoting engagement with young people to explore aspects of identity formation, both online and off.

The last two sections have looked at what can be produced by youth workers and young people in the production space of the model, rather than the products of youth work practice. There are a number of areas that have yet to be exploited fully through digital youth work practice, such as participation, but there are also areas where young people can be supported to be less unproductive, such as using a digital footprint to market and brand oneself positively.

5.4.3. Expansive Drivers in the Information Space.

This section examines the expansive drivers in the information space as identified from within the DWR workshop data that can be mapped along a continuum-based representation from information to misinformation and which can be listed as follows:

Information Space: Professional Practice
Drivers of Information, Advice and Guidance
- Accessing and navigating IAG websites.
- Signposting young people to information, advice & guidance services.
Cross-Cutting Protective Behaviours
- Skills, knowledge and understanding to stay safe in digital contexts.
- Safe and responsible use of digital tools, spaces, and places.
- Professional behaviour.
- Training.
- Indemnity & insurance
Drivers to Promote Critical Thinking and Critical Consumption
- Critical thinking.
- Crap detection.

Information Space: Curriculum Content
Drivers Promoting Productive Behaviours and Outcomes
- Access to neutral, reliable information, advice & guidance.
Cross-Cutting Protective Behaviours
- Skills, knowledge and understanding to stay safe in digital contexts.
- Safe and responsible use of digital tools, spaces, and places.
- Digital footprint.
- Anonymity and Confidentiality
Drivers to Promote Critical Thinking and Critical Consumption
- Critical thinking.
- Being discerning about information.
- Crap detection.
- Understanding bias.

Expansive drivers within the information-misinformation continuum are focused on two main areas. Firstly, the signposting of young people to reliable, age-appropriate information, advice and guidance (IAG), and secondly the critical consumption or criticality needed to both access and apply IAG from online sources in particular. There is also a difference between youth workers and young people accessing specific online information through reputable, purpose-built internet-based services, and youth workers drawing on digital hybrid approaches to engage with young people on IAG-based issues using digital tools, spaces and places, such as Facebook, on a day-to-day basis.

Digital technologies have brought about what Eysenbach calls '…a paradigm shift in the ways in which people, both young and old, seek and find … information that they consider credible' (Eysenbach, 2008, in Metzger and Flanagin, 2008, p144). Seeking information online through search engines such as Google, is for many young people a routine part of day-to-day life, and The Get Connected 2015 report identifies that whilst young people are able to access more information than ever through mobile technologies, young people's experience shows that the internet does not always '…provide them with the quality of information or type of support they need to tackle and overcome their issues' (p7). Young people are required to make judgments about how the search results meet their needs, requiring them to '…actively construct meaning, and form judgments about the relevance of the information to their goal…' (Rieh and Hilligoss, 2008, p 49). In the context of this, Youthnet's research looking at how young people in six European countries search for online information, found that:

> …with the exception of English respondents, overall the majority of the young people surveyed were aware of the difficulty of finding accurate information online, 70% of respondents agreeing with the statement "I am wary of the information I find online…' (Di Antonio, 2011, p 5).

This demonstrates a need for English youth and community work organisations to consider how they are supporting young people's learning, both in their ability to signpost young people to credible online websites and platforms, but also in the development of their own information literacy and criticality.

5.4.3.1 Expansive Drivers in the Information Space in the Context of Professional Practice.

Identifying expansive drivers of professional practice in the information space is supported by one of the objectives within Positive for Youth (H.M. Government, 2011), alongside many youth work curricula and policy documents that identify facilitating, supporting and signposting young people to IAG services as one of the aims of youth work practice. The Positive for Youth definition of how youth workers facilitate IAG services for young people is as follows:

> …youth professionals can provide information, advice, guidance, and support to young people facing particular challenges or issues. They can listen to young people so that they get the right help or treatment, and involve them to design and deliver accessible services that are sensitive to their needs. They can work together to design their services around young people rather than professional boundaries so that young people experience a coherent and coordinated offer of help for their whole situation, not individual needs in isolation. They can identify and addresses the underlying and root causes of issues and provide help early to prevent problems getting worse and to reduce future harm (H.M. Government, 2011, p16).

A 2014 freedom of information request to LAs by Unison shows that since 2012, more than 2000 youth work posts have disappeared, approximately 350 youth centres have shut, and 41,000 project places have gone. This is alongside an estimate of 35,000 hours of outreach and detached youth work lost (Unison, 2014), and a reduction in high street information shops or one-stop shops for young people (Kenrick, 2016), which provided neutral walk-in spaces offering youth information advice, guidance and counselling services, as well as free access to the internet (YIACS). This has resulted in a situation that John calls *'…shameful...'* (John, DWR Workshop) in a context where:

> …despite growth in home access to the internet, there are still more than 1 million children in the UK who have little or no access to a device or cannot get online at home, limiting their education opportunities, their chances of improving themselves and hindering their development of digital skills (Learning Foundation, 2017).

The DWR group could not identify very many purpose-built web-based IAG services for young people, and acknowledged that since the demise of the well-funded and resourced platform called Connexions Direct, there had not been a growth in specific

websites aimed at young people.

Connexions Direct aimed to:

- Widen access to advice and information for all young people when they need it.
- Develop a national, cost-effective service with consistent quality standards. (Lambley et al., 2007)

These objectives are part of the recent cultural historicity of youth and community work services, with Kenrick commenting that there is now a lack of age-appropriate online services '…offering high quality information and advice. Too much content is hard to locate, adult-focused and unattractively presented…' (2013). This context caused Julie and John to express concerns about the temptation for youth workers to offer quasi-IAG services using social media sites such as Facebook (Section 4.2.2.1 and 4.2.2.3), raising a number of potential issues relating to both ethical practice and confidentiality.

In terms of the cross-cutting protective behaviours of safe and responsible use of digital tools, spaces and places and professional conduct, Julie had concerns about youth workers not being clear about boundaries, as well as raising the expectations of young people through being accessible on Facebook out of contracted hours (Section 4.2.2.2). She also raised the issue of having indemnity insurance if formally giving advice and guidance, which creates an expansive driver aimed at signposting young people to information, advice and guidance services (online or locally) as the primary function, rather than youth workers trying to deliver IAG themselves when they do not have the necessary constitution or resource basis.

The expansive drivers directed towards accessing and navigating IAG websites, critical thinking, and 'crap detection' (Rheingold, 2012), are connected to youth workers' own digital literacy and confidence. In section 4.2.2.4, Sarah and Julie talked about youth workers being *"…scared…"* (Julie, DWR workshop) of using digital tools in either their personal or professional life or both, or that there is a *"…conscious conflict…"* (Sarah, DWR Workshop) between how youth workers use digital tools in their personal lives and professional lives. Ethical dilemmas might present themselves causing this conscious conflict to dictate whether a youth worker

might choose or not choose to engage with young people using digital tools, spaces and places. For example, a youth worker may be reluctant to work with young people using a professional profile in case their personal footprint and internet history is exposed. In contrast, youth workers not using professional profiles might not realise how their personal internet usage could be uncovered if they do not follow professional protocols, not quite understanding how to marry the 'personal' with the needs of the 'professional'. This places them at risk and they might also be deemed to be a risk through their actions. This promotes again the expansive drivers of skills, knowledge and understanding and training, as in the light of research showing a need for professionals to support young people both in their accessing of information online, but also in the development of their criticality (Di Antonio, 2011, Hulme, 2012, Metzger and Flanagin, 2008) and '…crap detection…' (Rheingold, 2012), there is clearly a role for youth workers in accordance with the Positive for Youth and Children's Commissioner for England's guidance discussed previously.

5.4.3.2. Expansive Drivers in the Information Space in the Context of Curriculum Content.

The expansive drivers of curriculum content in the information space can be seen in the context of how young people access information, advice and guidance, as the internet is often the first place that young people will go because it is free, accessible and anonymous (Burton et al., 2014). In the context of this, the DWR group acknowledged that a significant number of English young people already turn to the internet to search for information relating to a wide variety of issues (Di Antonio, 2011), and that therefore there is a role for youth workers to signpost young people to IAG services using digital tools, spaces and places.

In face-to-face youth work contexts, delivering IAG to young people works best when a relationship of trust has been built, and this is particularly important when engaging with young people who are disenfranchised and marginalised (National Youth Agency, 2010). From a digital hybrid stance, Steve's view that a youth worker's online relationship with young people is an extension of relationships formed face-to-face has relevance here again, in that a young person is more likely to trust a digital relationship with a youth worker that has already been developed face-to-face,

and this has also been found to be the case in youth mentoring programmes in the USA (Schwartz et al., 2014).

In Section 4.2.2.1, the group discussed anonymity in relation to accessing IAG services, with Steve stating that young people "…*are happier to go to a place…*" (Steve, DWR Workshop) where they do not have to disclose their identity. In terms of the information-misinformation continuum, there is a balance to be struck about digital tools, spaces and places being used as mediators of IAG, developing relationships of trust as a precursor to online engagement, and how the expansive driver of anonymity and confidentiality is considered and planned for. In the context of the cross-cutting protective behaviours on the professional practice continuum of safe and responsible use, youth workers are certainly able to signpost young people to IAG services, are able to support them to access appropriate information online and can promise confidentiality (which gives some measure of anonymity) in relation to this role. However, providing anonymous online services, particularly when there are few resources available to set-up dedicated sites, may not be appropriate within a generic youth worker's remit.

The values-based curriculum created by Young Minds (Section 2.5.3) places a particular focus on young people's right to '…make informed and conscious choices (agency)…the right to digital literacy… [and] the skills to use and critique digital technologies effectively … (5Rights, 2016a). This links to the expansive drivers at the misinformation end of the continuum of critical thinking, as related to being discerning about information, crap detection and understanding bias, on the basis that a lack of such skills can lead to misinformation, and that these are all skills that youth workers can support young people to develop.

These drivers are all aimed at young people becoming critical consumers of information online, and developing the skills of criticality rather than taking everything at face value, which might place them at risk (Melvin, 2013). As already introduced, Rheingold coins the term 'crap detection' when talking about the development of young people's critical digital literacy stating:

> Unless a great many people learn the basics of online crap detection and
> begin applying their critical faculties en masse and very soon, I fear for

the future of the Internet as a useful source of credible news, medical advice, financial information, educational resources, scholarly and scientific research. Some critics argue that a tsunami of hogwash has already rendered the Web useless. I disagree. We are indeed inundated by online noise pollution, but the problem is soluble. The good stuff is out there if you know how to find and verify it. Basic information literacy, widely distributed, is the best protection… (Rheingold, 2009).

Youthnet's 2011 research identified that whilst young people are aware of the need to be discerning about the information that they access, finding '…accurate and trustworthy information online is a big issue…' (Di Antonio, 2011, p27). The internet has expanded the potential for users to be 'self -educating' and for 'amateur', self-educating online groups to be created (Bekerman et al., 2007), where the information and advice shared is not necessarily neutral, correct or safe. The 2017 Children's Commissioner for England report states:

At the moment, children are not being equipped with adequate skills to negotiate their lives online. Offline, adults aim not just to 'educate' children as they grow up, but to help them develop resilience and the ability to interact critically with the world; recognising that without these 'softer' skills, they cannot grow up as agents of their own lives (Growing Up Digital Taskforce, 2017, p5).

Youth and community work can provide opportunities for young people to become critical consumers in the same way that critical dialogue is promoted as a key outcome of the work, as linked to 2011 research for Demos showed that:

…many young people are not careful, discerning users of the internet. They are unable to find what they are looking for or trust the first thing that they do. They do not apply fact checks to the information they find. They are unable to recognise bias and propaganda and will not go to a varied number of sources. As a result they are too influenced by information they should probably discard (Bartlett and Miller, 2011, p3).

This survey conducted through primary and secondary schools in the UK, reported that many teachers felt that what the researchers call 'digital fluency' is not taught systematically or well, despite the internet being used widely as a tool for learning in formal contexts (ibid). This should not just apply to the role of teachers and there is an opportunity here for youth and community workers, working in hybrid contexts both online and offline, to be discerning and to make informed choices, based on reliable information.

John in particular, promoted a role for youth workers to work with young people on the skills of critical consumption. He twice used the phrase *"…young people falling foul…"* (John, DWR Workshop) of, for example, inaccurate information, sharing information and privacy settings. This creates an expansive driver aimed at working informally with young people to increase their critical awareness of the information that they access online; something that youth workers as informal educators are well-placed to deliver.

In Section 4.2.2.3, the group acknowledged that resourcing is a barrier to youth workers being able to respond to these particular needs. Whilst youth workers do not necessarily need access to digital tools to have conversations and discussions with young people about a wide range of issues, in the spirit of experiential learning, there is also value in a youth worker sitting alongside a young person to work together to demonstrate the expansive driver of access to neutral, reliable information, advice and guidance.

The last two sections have examined the expansive drivers of professional practice and curriculum content in the information space, as placed along the information–misinformation continuum. Expansive drivers for professional practice were identified in the context of youth workers being able to access, navigate and signpost young people to IAG websites, and cross-cutting protective behaviours relating to skills, knowledge, safety and responsibility were also acknowledged in the context of the indemnity cover needed if offering formal IAG services to young people as a part of curriculum content. Critical consumption of digital information sources for both youth workers and young people was examined, with a view to both parties developing the skills and confidence of digital fluency.

5.4.4. Expansive Drivers of Communication.

This section examines the expansive drivers in the communication space identified from within the DWR workshop data that can be mapped along a continuum representation from communication to, and which can be listed as follows:

Communication Space: Professional Practice
<u>Drivers of Effective Communication</u>
- Communicating and marketing youth work services & outcomes.
- Communicating with young people in the digital spaces where they gather.

<u>Cross-Cutting Protective Behaviours</u>
- Skills, knowledge and understanding to stay safe in digital contexts.
- Safe and responsible use of digital tools, spaces, and places.
- Professional behaviour
- Training.
- Networking.
- Sharing best practice**.**

<u>Drivers to Combat Miscommunication</u>
- Marketing and branding

Communication Space: Curriculum Content
<u>Drivers of Effective Communication</u>
- Communication with youth workers.
- Self-promotion.
- Employability.
- Digital Literacies

<u>Cross-Cutting Protective Behaviours</u>
- Skills, knowledge and understanding to stay safe in digital contexts.
- Safe and responsible use of digital tools, spaces, and places.
- Digital footprint.

<u>Drivers to Combat Miscommunication</u>
- Marketing and branding.
- Safety.

The expansive drivers in the communication space can be identified throughout the analysis in Section 4, since dialogue, conversation and reflection are central to a youth worker's relationship with young people. For the purpose of the next two sections, three aspects illustrating expansive drivers within the communication-miscommunication continuum will be highlighted. In terms of professional practice, the focus will be on expansive drivers aimed at communicating and marketing youth work services and outcomes, as well as communicating with young people in the digital spaces where they gather. As a cross-cutting protective behaviour, the role of digital communication to enable the sharing of good practice, will also be considered. From a curriculum content perspective, expansive drivers aimed at the object of developing '…excellent contributors, who can communicate, solve problems, and be enterprising and creative…' (Coburn and Gormally, 2015, p204) will be examined.

5.4.4.1 Expansive Drivers in the Communication Space in the Context of Professional Practice.

The expansive drivers in the communication space in the context of professional

practice are aimed at effective communication with young people, the outward marketing and external communication of youth organisations and the outcomes being achieved, as well as sharing and networking with a wider community of practice. The Get Digital basic skills framework in Figure 2.3 defines the skills of communication as '…communicate, collaborate, interact, share and connect with others…' (The Tech Partnership, 2015), and in particular highlights the skills needed by individuals as:

- Keeping in touch using email, instant messaging, video calls and social media
- Connecting with communities – forums, blogging, sharing good practice
- Giving feedback … about purchases or experiences (adapted from The Tech Partnership, 2015)

With regard to the expansive driver of communicating with young people in the digital spaces and places where they gather, Sarah posited that the principles of communicating professionally were the same whether in an online or offline context (Section 4.2.3), and that effective communication was dependent on clear and ethical strategies. She talked about the use of platforms such as WhatsApp being used as a tool for team communication as well as with young people, and how chosen communication tools needed to be *"…sensible…relevant and not formal…"* (Sarah, DWR Workshop)*. This is backed up by the Young Foundation's research into how digital communication can enhance opportunities for young people to develop leadership skills, and which advises educators to:

- Make digital communication as accessible as possible;
- Keep up with the latest platforms – where are young people 'gathering'?
- Keep it simple: "It is just about making things clear and simple, straight to the point, single messages ...";
- Involve young people in choosing and designing communication tools (adapted from Hewes et al., 2010, p 52).

In Section 4.2.4, the DWR group discussed a range of mechanisms that youth workers use to communicate with young people, adopting tools such as text messaging, Bluetooth and messaging apps to facilitate the communication of basic information. There was an obvious benefit due to the immediacy of such tools, and internet messaging in particular was highlighted by Steve, because it does not rely on young people having credit on their phones. However, messaging does rely on

young people having access to the internet, and with the Learning Foundation's statistic of 1,000,000 children and young people in the UK having little or no access to the internet at home (2017), digital media as communication tools between youth workers and young people still do not provide all the solutions.

Steve reinforces the position of working from young people's needs and starting points, and he demonstrates a digital hybrid approach in Section 4.2.2, by saying that the expansive drivers of communication needed to be fueled by a youth worker's interest in being part of *"...the interactions, the sharing of things, the ability of someone to pass something on to someone else and to someone else and so on..."* (Steve, DWR Workshop). He quantifies this by framing it within ethical boundaries, and using disclaimers, profiles, banners or sticky notes to communicate to young people about the purpose of a professional presence in such digital spaces and places, such practices conforming to the cross-cutting expansive drivers of professional, safe and responsible behaviour.

The expansive drivers of communicating and marketing youth work services and outcomes, networking, and sharing best practice, are connected to youth work organisations being able to capitalise on their use of digital tools, spaces and places to promote what they are doing, and to learn from others. Youth services have been criticised in the past for poor self-promotion (Bashford, 2006, Harland and Morgan, 2010), and both Julie and Steve advocated for organisations to have an effective online presence so that young people, the wider community, potential funders and stakeholders can access information easily (Section 4.2.3). Since 2006, daily internet use by adults has risen from 35% to 80% in 2017, and of that online activity, seeking information about goods and services was second in popularity (71%) to managing emails, which is up from 58% in 2007 (Office for National Statistics, 2017). Of internet usage as a tool for practitioners and organisations, Julie talked about 'googling' organisations, before she worked with them, whilst Steve described funding organisations searching applicants' websites for policies and other information.

In Section 4.2.2.2, Sarah promotes a role for youth workers to be supporting young people in their self-branding which enhances their social capital and employability.

If youth organisations and individual youth workers are not *"…savvy about branding…"* (Sarah, DWR Workshop), then supporting young people to develop those skills will inevitably be difficult. Encouraging and supporting youth workers to develop their own personal learning networks (PLN) as a part of continuing professional development needs to be built into policies encompassing social media, and seen as a part of the duty to network and share good practice.

5.4.4.2 Expansive Drivers in the Communication Space in the Context of Curriculum Content.

The expansive drivers in the communication space in the context of curriculum content are aimed at facilitating the development of effective digital communication skills with young people. The cross-cutting protective behaviours are safety, awareness of a digital footprint, and responsible behaviour.

Association, building relationships, friendships and networks are key components of youth and community work and this refers to the process of practitioners and groups of young people coming together to socialise in pursuit of relationship-building, team-working and the acquisition of life and social skills (Doyle and Smith, 1999). It is within such contexts that young people collectively '...identify and articulate their own experiences in discussion with others who have a genuine understanding of their perspectives…' (Sapin, 2009, p75), and this can be extended into digital spaces and places through, for example, social networks, blogs and photo/video sharing sites, as promoted by the expansive drivers of self-promotion, self-marketing and self-branding.

Associative space is defined as where young people are:

> …respected, their perspective sought and taken into account, with adults and children sharing their lives and living space for mutual benefit, enjoyment and learning – 'prefiguring' a more democratic society… (Petrie, 2011, p131).

The aim of supporting the development of effective communication skills underpins the creation of associative environments, both physical and digital, that allow young people to talk about what they are passionate about, and to identify and debate issues and causes that they want to influence. Coulee and Williamson talk about

facilitating a process which bridges '…the gap between the private lifeworld and aspirations of young people and the public system and expectations of society…' (2011, p227), which is another example of hybridity, but the expansive drivers of communication are also aimed at enabling young people to develop the communication skills to be able to cross this gap.

Social media has become a norm of many youth cultures and Coleman observes that for young people '…digital technologies have made keeping in touch with friends easier than ever before…' (2011, p187) and Bradford suggests that young people are now '…increasingly accomplished…' (2012, p146), in their use of digital spaces and places to sustain friendships and networks. Many young people have embraced the 'instant' nature of digital communication tools, and what is communicated has the potential to be shared amongst many rather than between a few. Throughout the DWR process, Steve and Sarah endorsed the relational aspects of social media in the context of extending existing face-to-face relationships, this being the glue that connects youth and community workers and young people in both physical and virtual environments, and maintains the expansive driver of communication between youth workers and young people, underpinned by a digital hybrid pedagogy.

In 2011, the most recent House of Commons Education Committee report into youth services in England reported that young people spend about 85% of waking hours outside schools, colleges, and that '…each year local authorities spend 55 times more on formal education than they do on providing services for young people outside the school day…' (2011, p3). Yet, support for informal approaches to increasing young people's digital literacies in the government's UK Digital Strategy are limited to that of the National Citizen Service (NCS) which claims that it is '…uniquely placed to help young people to engage with the digital economy...' (Department for Digital Culture Media and Sport, 2017). Yet NCS itself is only relevant for 16 and 17-year old's, rather than all young people, leaving a question mark about helping young people to engage digitally within the broader remit of 13-19 years, or even 11-25 years.

Equipped effectively, with access to current and relevant hardware as well as

offering free Wi-Fi, means that universal youth work services for young people would be well placed to use the expansive drivers of communication in relation to the four aims of the UK Digital Strategy below, reaching a far broader range of young people than the NCS on its own, if they were trained and resourced adequately:

- access: the ability to connect to the internet and go online
- skills: the ability to use the internet and online services
- confidence: a fear of crime, lack of trust or not knowing where to start online
- motivation: understanding why using the internet is relevant and helpful (ibid)

Such skills can be promoted through casual, informal discussions (either offline or online), or through planned interventions and activities using digital tools, spaces and places, and where encouraging reflection and critical consumption would be explicit. Again, John's comment about *"…young people falling foul…"* (John, DWR Workshop), comes to mind, aligning the expansive drivers of safeguarding and well-being, with those of communicating digital literacies. When working face-to-face, youth workers will be encouraging young people to think about their attitudes, values, and how to present themselves, and an extension of this practice to include digital communication and networks could include '…developing age-appropriate online spaces, and offering young people opportunities to experiment with and explore digital media in different ways…' (Davies et al., 2011, p9).

Many youth workers and youth organisations are still reticent about communicating with young people online, and Facebook is often central to this reticence as shown by Julie and John in Section 4.2.2.3. There are examples of youth work practice in partnership with commercial companies such as McDonald's or O2 (National Youth Agency, 2015), meaning that precedents have been set that might challenge the arguments against using commercial online platforms. Steve promoted structuring the digital dimension of youth work to meet the expansive drivers of communication. This can take place through engagement with youth workers on social media platforms, blogging, and creating their own PLNs, all of which impacts on '…the formation, evolution and connection…' (Davies and Cranston, 2008, p18) of identity development.

In Section 4.2.2.1, Julie talks of "…*the best…*" (Julie, DWR Workshop) conversations happening in unexpected environments such as cars where the value placed on eye contact is different to that in a classroom. Some might insist that conversation and critical dialogue can only be carried out face-to-face, and in the context of young people engaging in more digital communication, many youth and community workers lament what they see as a loss of face-to-face contact with young people. There are some innovations to be considered in the context of critical dialogue, for example, blogging offers opportunities for self-expression and self-reflection (Melvin, 2015), and Steve's example of the Young Journalists group exemplifies this as an extension to face-to-face dialogue, thus developing a range of communication skills.

Davies and Cranston also advocate that discussion and developmental group work initiated by youth and community workers can enable young people to examine their online communication and behaviour in order to '...adopt positive shared behaviour for participation and interaction on social media within their peer network…' (Davies and Cranston, 2008, p18). This quotation links to the expansive drivers at the miscommunication end of the continuum, and whilst the more negative aspects of communication associated with social media were not discussed within the DWR workshop explicitly, implicit with the idea of future-proofing young people in relation to their digital footprint as promoted by Sarah in Section 4.2.2.3, is the development of digital communication skills that will positively enhance their future prospects and employability.

The last two sections have looked at expansive drivers in the communication space, highlighting how digital tools, spaces and places can be used as mediators to promote and develop effective digital communication skills in young people, and can also enable youth workers and youth organisations to promote their work more successfully. The acquisition of a range of digital literacies is key to being able to apply such strategies effectively, and it was identified that youth workers would be well-placed to work with a range of young people to acquire such skills, provided that they received the necessary resourcing and training.

5.5 Summary.

Framing the contribution to knowledge of this thesis, and underpinned by the first three elements of Engestrom's expansive learning theory (Engestrom, 1987, 2015), this chapter has firstly demonstrated how the term 'expansive driver' has been arrived at through the identification of contradictions in the DWR process, the grouping of data to represent digital spaces (safety, production, information and communication), and the identification of continuum-based representations. It has described how an activity system can be facilitated to arrive at the creation of new ideas and practices, as triggered by identifying the contradictions, and how expansive drivers can be translated into a model or table-form to scaffold future practice as underpinned by a digital hybrid pedagogy. It has also highlighted the use of metaphor as a mechanism to talk about informal and situated learning occurring in digital spaces and places.

Using the concept of germ cell ideas, four spaces, namely, safety, production, information and communication have been drawn from the data. These were examined in the context of expansive drivers aligned to continuum-based representations from both professional practice and curriculum content perspectives, as a means of scaffolding thinking about the role of digital tools, spaces and places as mediators of youth work practice. This is set in the context that firstly, a youth worker's choice of digital tool, space or place needs to be based on the needs and input of young people, not on the youth worker's choice of platform, app or device. Secondly, that the use of digital tools, spaces and places as mediators of youth work practice is most effective as an extension to existing face-to-face youth work where relationships between young people and youth workers have already been formed.

Chapter 6 : Conclusions and Critical Reflection

6.1 Introduction

In this final chapter, I will critically reflect on the whole process of undertaking a professional doctorate, as related to four sub-headings. Firstly, I will explore the contribution to knowledge and the relationship to policy, followed secondly by thoughts about how my research question, aims and objectives have been met. Thirdly, I will reflect critically on the process of undertaking the research using CHAT, DWR and the principles of expansive learning, and their applicability as a research methodology for youth work practice, as well as reflecting on my development as an academic and researcher.

6.1.1 Contribution to Knowledge

The contribution to knowledge that is represented by the body of work carried out over a seven-year process, and which incorporates both Stage 1 and Stage 2 of the professional doctorate, is one that is aimed at youth work practitioners and has the intention of supporting them to meet young people's digital learning needs. In the same way that youth workers facilitate a process by which young people identify their personal, social and emotional developmental needs, the identification of young people's digital learning needs, named by the Children's Commissioner for England as digital resilience, empowerment, citizenship, creativity, and informed choice (Growing Up Digital Taskforce, 2017), also has a place within a professional discipline which claims expertise within both a needs-based and rights-based focus.

The Doteveryone Digital Attitudes report (2018) discusses how the internet has the potential to have a positive impact on the lives of individuals in the UK, but also identifies that many people are less persuaded about its overall impact on society. They identify major gaps in understanding as related to both keeping data private and data sharing, and the relationship between this and how internet companies trade and make money. They report that people feel disempowered by this lack of understanding, and would like to know how their data is being used but feel that they do not have the skills to find out. In the light of the recent revelations about how data from social media sites was used to micro-target voters during the American

elections (Digital Culture Media and Sport Commons Select Committee, 2018), there is public demand for greater accountability

In a context where even skilled users of digital tools, spaces and places find it difficult to negotiate some of these concerns, research from Nominet Trust found that the 300,000 young people in the UK who lack basic digital skills are also most likely to be facing multiple forms of disadvantage. In a society that relies increasingly on people having a certain level of digital literacy and skills, there is a danger that a these young people will be left behind both socially and economically, but will also be at risk (2017). In relation to future-proofing young people and the role of youth workers in meeting young people's digital needs, the programme director of Youth Employment UK states:

> '…if we are to help the most vulnerable, we need to see digital skills as part of a broader effort to develop key life skills and build on the deep and trusted relationships that these organisations already have with the hardest-to-reach young people (Ashworth, 2017)

As discussed in Chapter 1, the current government's Digital Strategy document talks of tackling the causes of digital exclusion through programmes that increase digital capabilities in a way that enables people to participate within a digital economy. They also talk about this as a collaborative process between the public, private and VCSE sectors to enable better access to training and upskilling, although young people are not mentioned specifically (Department for Digital Culture Media and Sport, 2017).

As part of such a strategy, youth work organisations have a role to play, and as a contribution to knowledge in Stage 1 of the professional doctorate, my research showed how successful and effective interventions by youth workers using digital tools, spaces and places, were already contributing to young people's digital learning needs. In terms of curriculum-based outcomes, they were meeting needs as related to access, agency, awareness and the positive promotion of young people's voices (Figure 1.2). This Stage 1 research has already contributed to chapters in two youth work publications, and a third based on the findings of Stage 2, is also underway.

In Stage 2, the contribution to knowledge is twofold. Firstly, comprising the identification of the term 'expansive driver' as a way to use CHAT, DWR and

expansive learning as conceptual frameworks to guide research of a more generic nature than CHAT is usually applied. In the context of the expansive learning cycle (Figure 3.2), expansive drivers are defined as the illuminating, guiding, transforming, propelling and expanding forces which sit between steps two and three of the cycle, forming a bridge between the contradiction and the motivation to create changed or new practices. Secondly, the expansive drivers have enabled the specific identification of germ cell ideas named as safety, production, information and communication spaces (Section 4.4). These have been represented through the creation of a model, that used in conjunction with continuum-based interpretations focused in both professional practice and curriculum-based interventions, can act as a guide to scaffold professional youth work practice and curriculum-based interventions (Chapter 5).

As I was engaged in the process of data analysis, I wrote in my research journal as follows:

> We (I) still do not have a very good understanding of how the multi-faceted nature of human identity plays out online. When is an orientation to relationships called for as a vehicle for trust and learning and when is it a distraction? When is the depth of the setting's focus (context-focused) and the depth of relationships in synergy—and when in conflict? How do we know without getting our fingers burnt? The advantage of context-focused channels of digital engagement is that one is not distracted by other aspects of a person's life and identity. As youth workers, we care about what young people are doing in other contexts, yet ethics and policy might prevent us from following up those leads. World of Warfare vs. Facebook? Minecraft vs. Instagram? Does framing digital spaces and places in a context-focus/relationship-focus way change how we look at digital youth work? (Research Journal, 1.09.15.).

Some of the juxtapositions are now clear to me. Contained within the contribution to knowledge, is a presupposition that relationships with young people mediated by digital tools, spaces and places work best when a youth worker has already established a face-to-face relationship prior to engaging online. Here the digital tool, space or place is an extension of the face-to-face relationship, a way of using the context to develop synergy, not a means to form new relationships with young people. In answering the questions from my research journal, it is the relationship-focus that comes first, and it is that which shapes and/or determines the context-

focus, the digital space or place. This relationship-focus also presupposes that young people are consulted and engaged in the decisions about which digital tools, spaces and places to use, since this is connected to the context-focus, in the form of young people's sense of digital space or place.

I was asked recently to present the findings of my research to the European Union Directors General of Youth, and based my input on the Youth Working Party's definition of digital youth work, which has familiarity to it:

- Digital youth work means proactively using or addressing digital media and technology in youth work. Digital youth work is not a youth work method – digital youth work can be included in any youth work setting (open youth work, youth information and counselling, youth clubs, detached youth work, etc.). Digital youth work has the same goals as youth work in general, and using digital media and technology in youth work should always support these goals. Digital youth work can happen in face-to-face situations as well as in online environments – or in a mixture of these two. Digital media and technology can be either a tool, an activity or a content in youth work.
- Digital youth work is underpinned by the same ethics, values and principles as youth work. (Youth Working Party, 2017, p1).

The current Estonian Presidency of the Council of the European Union is using the term Smart Youth Work to extend the definition of youth work practice to include new technologies. It describes enabling young people to access information, services and non-formal learning through digital spaces and places, and of enhancing the competencies of youth workers in order for them to engage young people in this way. It also describes building on:

> …the needs of young people, youth workers, youth leaders and other stakeholders supporting youth… the wider societal context, including globalization, networking, e-solutions etc., providing opportunities for experimentation, reflection and learning from these experiences… built upon active engagement of young people themselves, allowing them to best contribute their already existing digital competences as well as to develop additional ones…(ibid, p3).

My work therefore, whilst built on the experiences of English youth workers, is already making a contribution to knowledge in a wider context, where colleagues in the UK, Europe and Commonwealth countries are grappling with both understanding and applying practice aimed at future-proofing young people, meeting young

people's digital learning needs and increasing their digital resilience.

6.1.2. Critical Reflection on Research Aims, Objectives & Research Question

In Chapter 1, I stated the aims of this thesis as follows:

- To use Cultural Historical Activity Theory (CHAT), Developmental Work Research (DWR) techniques, and Engestrom's expansive learning cycle (Engestrom and Young, 2001), to examine how digital tools, spaces and places can be used as mediators of youth work practice;

- To examine youth workers' experiences relating to the use of digital tools, spaces and places and the associated pedagogical choices that need to be made to ensure ethical, educational, and safe practice;

- To propose a model to guide both professional practice and curriculum planning;

- To examine the challenges and benefits of using digital tools, spaces and places as mediators of youth work practice.

The conceptual framework of CHAT and its associated method of DWR, enabled the first aim to be explored in depth, initially through the evidence-gathering process that acted as the 'mirror' to the DWR workshop, and afterwards through the discussion and dialogue between practitioners in both the pilot and main DWR workshop process. By working within the first three stages of Engestrom's expansive learning cycle (Engestrom and Young, 2001), expansive drivers aimed at using digital tools, spaces and places as mediators of youth work practice have been identified.

The second aim has been realised through the recognition and analysis of contradictions in the participants' activity systems as presented in Chapters 4 and 5. The third and fourth aims have been realised through the construction of a model to guide professional practice and curriculum-based interventions (Figure 5.1), from which expansive drivers describing how digital tools, spaces and places can be used as mediators of youth work practice have been identified (Chapter 5).

Consultation on the model was also carried out through two paper presentations at a national conference for youth work lecturers (TAG PALYCW) in Ambleside,

Cumbria, in 2015, and at an international conference for youth workers and youth work educators in Pretoria, South Africa, in 2016. In October 2017, I was also asked to present my work to the European Union Director Generals of Youth, which presented a timely opportunity to both share my ideas to date and to be questioned by both practitioners and policy makers. Positive feedback has been received in all contexts, especially in the model's potential to demonstrate how a digital hybrid pedagogy for youth workers can be applied to different examples of practice incorporating digital tools, spaces and places, and the way that it takes a solution-focused stance rather than a problem-centred one.

The objectives of the research were to:

- Examine examples of current youth work practice using digital tools in digital spaces and places;
- Understand how practitioners define digital spaces and places, and to examine the differences and similarities between these, and physical spaces and places for youth work;
- Examine past and present practice in order to identify how youth work has responded to changing technological advances, with a view to examining the change processes needed to influence future practice;
- Work within the conceptual frameworks of cultural historical activity theory (CHAT) and expansive learning theory.

These objectives have been met through both the pilot and main DWR workshops, the evidence-gathering process, the data analysis and the writing of this thesis. The data analysis has been scaffolded by CHAT as a conceptual framework, allowing for contradictions in practice to be acknowledged and challenged, and it is this that has led to the identification of expansive drivers to promote the use of digital tools, spaces and places as mediators of youth work practice and which comprises the contribution to knowledge in Chapter 5.

The research question of 'How can digital tools, spaces and places be used as mediators for youth work practice?', has been refined and simplified during the process, as I become aware at the end of Stage 1 of the Professional Doctorate, that

it was not possible to consider digital tools without also considering digital spaces and places. My Stage 1 research looked at the how youth workers were deciding upon and using digital tools, and by Stage 2 had moved to considering the 'possibilities, affordances and challenges' of using digital tools, spaces and places as settings for youth work practice. However, social constructionism posits that our relationship with the world is mediated by other artefacts, including people, and CHAT as a conceptual framework is set around the mediating role of the artefact or tool. Wilson states that '…we change culture and society through mediation, and in turn this changes us…' (2014, p21): using the word 'mediator' therefore, creates a link between my chosen methodology and youth work practice, as well as simplifying and focusing the question.

In relation to space and place, the pilot DWR process firstly highlighted the dominant position of metaphors and language relating to space and place as well as the use of tools, with my research journal recording, "…DWR has enabled expansive learning to take place – the issue is not just about tools – it's also about spaces and places!" (Research Journal, 25.6.14.).

A number of sub-questions were posed in Chapter 1, and it was these that formed the basis of the structure for the DWR workshop process, as guided by the need to work to a structure that enabled an exploration of past, present and future youth work practice. As with the DWR participants experience of the DWR process in Section 5.2.1, my research question and sub-questions have been examined from four different, yet related, '…thresholds…' (Land et.al., 2010, pp ix-x, in Coburn and Gormally, 2015, p 209). Firstly, from my own practitioner-researcher threshold position during the evidence-gathering process (Chapters 2 and 3), and secondly through my facilitator threshold, and the participants' threshold positions as they participated in the pilot DWR process and the DWR workshop itself (Chapter 3). Thirdly, the data analysis examines the questions from the threshold position of the four areas where contradictions are found within activity systems (Engestrom et al., 1999), and fourthly, the formulation of the model and subsequent discussion in Chapter 5, took place from the threshold position of Engestrom's expansive learning

cycle (Engestrom and Young, 2001).

Examining the data from these four threshold positions has not necessarily led to a resolution. Rather, it has led to what Kumashiro calls '…troubling knowledge… [that is] problematic… that is disruptive, discomforting, and problematizing [sic]…' (Kumashiro, 2009, p8), in that now that I have 'seen' the issues from these different perspectives, it is not possible to un-see them. What I am proposing through this thesis still needs to be implemented, and it is not in my power to do that. The four threshold positions described are perhaps an innovative way to look at how digital tools, spaces and places might be used as mediators of youth work practice, but the resulting expansive drivers are only a starting point, troubling to me in terms of where to take my work next, and maybe troubling to those who are stuck in pursuing more traditional ways of practicing youth work.

Acknowledging the role of border and/or digital hybrid pedagogies, in order to expand the borders of youth work practice into digital spaces and places, may help to answer the question of how to implement work with young people meaningfully in spaces and places where online and offline communication merges '…into a transmedia narrative that forms different parts of our identity…' (O'Byrne, 2017). This involves the recognition that there is little or no difference for young people, between the online and physical spaces and places in which they 'meet' and communicate.

6.1.3. Critical Reflection on the Research Process

My approach to this research has been underpinned by the need to adopt a methodology and method that was congruent with my beliefs about the nature of youth work practice, and with my beliefs about how small group processes can contribute to the construction of knowledge when a group of people is focused on a shared task (Ellis, 2010). The philosophical and methodological approach to this research, as influenced by the social constructionist epistemology of CHAT, also underpins my choice of method in that a DWR approach enabled me to achieve a group-based social process mediated through critical dialogue and reflection. As intervention-based research (Daniels, 2008), DWR provides a workshop-based

approach where participants can challenge identified contradictions in practice; however, the intervention here was to challenge individual participants' beliefs about the nature of youth work meditated by digital tools, spaces and place, rather than concrete work-based practices, and to challenge and explore conceptual solutions rather than practical ones.

It was never my intention to use CHAT and the DWR process in the purest sense: Rather, I undertook to use them to inform my conceptual framework, and to explore more broadly ideas relating to youth work mediated by digital tools, spaces and places. Initially, I was not sure about how a DWR process could be used to identify activity system contradictions within a group who had not worked together, and who were not were focused on a common, practical goal of reviewing and transforming work practice. However, the pilot DWR process showed that provided participants were supported to understand, complete and discuss their activity systems as a part of the process, the task of identifying contradictions became possibly easier than for a group with embedded cultural historical work practices, and with a vested interest in keeping the status quo. It could be perceived that one of the losses of approaching DWR in this way, was that it did not utilise the full range of the expansive learning cycle (Engestrom and Young, 2001), since the process stopped at Stage 3. However, from the perspective of the gains achieved, this perhaps enabled a more 'micro-analysis' of the methodological process and facilitated the discovery of the expansive drivers.

The CHAT focus on contradictions as forces for change was what initially caught my attention when seeking a methodology to support my research. The idea of working with young people in spaces and places where contradictions often surfaced, was something which as a youth worker, I recognised and have had to manage. For example, when based in a school youth wing, finding a way to work with excluded young people who had been told that they were not allowed back on the school site. I could see from my research in Stage 1, the tensions caused for local youth workers whose organisations were not keeping up with young people's digital learning needs, and how many had adopted creative, and sometimes unorthodox ways, of being able to meet these needs. It was often contradictions impacting directly on young

people's learning outcomes that had caused a youth worker to think differently or more creatively, and it was this that intrigued me. The term 'expansive driver' has emerged and has been derived through the process of not applying CHAT and DWR slavishly; a risk perhaps, but from where I feel I have been able to contribute to the development of CHAT to suit more generic purposes

My 'journey' through the professional doctorate has been one that has opened doors, expanded my network, and has built a reputation. On looking back, if I had been able to draw on the network that I have now at the start of the process, the findings of this thesis might have had a different flavour. I might have taken a broader, more Europe-wide focus, however, I feel that the process of DWR would have been much more challenging if it had included youth workers whose cultural historical context of youth work was disparate. I do feel that one of the reasons that the DWR process worked, was because the participants involved did have a shared understanding and a common experience of youth work practice, meaning that a more generic application of CHAT and DWR, needs to be focus on this as the common denominator.

In 2014, I wrote about working in digital spaces for a publication called 'Youth Work: Histories, Policies and Contexts' (Bright, 2015), and for this, I formulated a set of questions designed to encourage youth work organisations and youth workers to think about what their objectives and what they want to achieve with young people before deciding about working in a digital space. These are as follows:

- What are the platforms and spaces that young people are using?
- How do they perceive the role of youth workers in these spaces? What would they want from youth workers and what would they not want?
- What are the policies of your organisation? What do they advise or insist you do, or do not do? If there are no policies, can you find examples of good practice from other youth organisations?
- Have you carried out a risk assessment, taking into account all areas? Are young people potentially at greater risk if you do not engage with them digitally?
- And again, ask yourself what you are trying to achieve through the use of this digital space. How does it fit with the aims, objectives and/or curriculum for your organisation? How will it enhance the learning and development of young people? (Melvin, 2015, p231).

At the time, I had already conducted my pilot DWR session and was adapting content

and evidence so that I was ready for the next workshop, and these questions were therefore based on being part way through my research process. Whilst I feel that they still have relevance within the context of this research, they also appear now to be quite operational, encouraging youth workers to ask important questions about the mechanics of working in digital spaces and places, and neglecting perhaps to ask the more critical, philosophical and ethical questions. At this moment in time, I still do not think that English youth work as a profession has progressed its understanding sufficiently of the ethical questions and cross-cutting protective behaviours needed to engage young people through digital tools, spaces and places. Possibly the repositioning of policy for young people, and therefore youth work, into the Department for Digital, Culture, Media & Sport (DCMS) within government, might make a difference, as they state priorities relating to:

> …leading the digital revolution to make the UK the most competitive and innovative market in the world… helping our citizens keep themselves safe from cybercrime… improving productivity through wider use of digital technology… tackling digital exclusion… working with parents, schools and industry to improve child online safety… stop children's exposure to harmful sexualised content online… (Department for Digital Culture Media and Sport, 2016).

The move from Stage 1 to actually conducting my pilot Stage 2 research process turned out to be a lengthy process, but the experience enabled me to realise that I could use the principles of DWR as a framework to explore my research question from a different angle, instead of following the rules unquestioningly. The losses encountered whilst waiting for Tier 2 Ethics Approval, transformed into gains through the search for freely available resources made and promoted by young people, such as Youtube videos, research reports examining young people's needs and views, and organisations such as vInspired, The British Youth Council and the UK Youth Parliament. This decision expanded the DWR 'mirror', giving access to a much wider source of evidence to enhance the structure of the past, present and future timeline. Since the participants were not members of the same team, the focus was not on organisational expansive learning, but on the bigger picture of youth workers as users of digital tools, spaces and places and all of the associated benefits and limitations. As a facilitator, I was able to take a slightly more relaxed approach, guiding the process but also allowing discussion to flow in certain directions, the

insiderness of being a practitioner researcher meaning that I did not struggle with understanding the contexts and content under discussion.

As a process, the structural parameters kept the group on track, and gave insight into where parallels of practice exist and where they might not. A reflection in my research journal written during the pilot DWR process reads:

> 'We look at the future through a rear-view mirror…' quote from Marshall McLuhan in 1964. Still relevant and a reminder of the importance of continuing to bring the conversation back to the cultural historical roots of youth work in order to 'solve' these conundrums…" (Research Journal, 6.6.14*).

DWR is certainly a process that I think adds value to problem-solving for professionals who are used to collaborative group working situations.

Having arrived at a position where Chapter 4 was stripped right back to the raw quotations, this gave a flavour of what participants had discussed without being cloaked by other influences, and this enabled the germ cell ideas or spaces of safety, production, information and communication to emerge, alongside the realisation that within them were continuums along which both professional practice and curriculum foci could be mapped. The model itself went through a number of incarnations, from triangles to matrices to cycles, before settling into a format that represented spaces and places where digital tools could be used, as well as the complex relationships between them.

Becoming a researcher has been a process of finding an approach that is congruent with my values and beliefs as a youth worker and educator of youth workers, and it was not until I begun to understand the DWR process that I realised that this was a method that I could facilitate with confidence. Being a researcher was enacted in the facilitation of the process, but the part that has impacted on me the most is the process of arriving at the point where the thesis is nearing completion. My understanding about the process of research has grown considerably and my ability to work with my students on research methods and in supervising their dissertations, has improved immeasurably.

6.2 And finally...

Colleagues and friends who have undertaken or who are in the process of undertaking doctoral research, describe the process using similar metaphors. A journey, a rollercoaster, a dark place, punctuated with brick walls, hurdles and set-backs. Periods of not knowing, self-doubt and confusion, and of course, periods when it just felt easier to give up and go back to a normal life. As a counter to this, there are also those 'light bulb' moments, flashes of understanding and breakthroughs, and opportunities to talk and write about your work, and I guess if there had not been more of those moments than the more negative ones, I would not have continued. Part-time study is really hard no matter what level. There is never enough time, never enough 'head space', and my fellow students always seemed more sorted than I was. Feeling guilty about taking writing time as time away from work, colleagues, students and family, has become part of the trip.

Even though I have been involved with the University of Brighton since 1999 as a visiting lecturer, on taking up my full-time role as a senior lecturer in 2009, I struggled to describe my identity when asked during a UoB induction workshop whether I was an academic. Defined as a '…teacher or scholar in a university or other institute of higher education…' (Oxford University Press, 2017) , others clearly saw me as that. Yet in my head I was still a youth work practitioner, manager, and a trainer of adults, entering this world of academia not through any proactive career plan, but because it seemed like the right move at the time. Throughout this doctorate, it feels like I have had to explain myself and my research so many times, that I now have some insight into my academic self, which is beginning to feel more like it belongs in this world of publishing, presenting, advising and researching. I have been asked to speak both in European and a Commonwealth context where youth work is still really valued and supported, and it is this that I turn to whenever my professional identity feels devalued by the demise of youth services in England.

When people ask me whether they should do a doctorate, my reply is always that I have gained hugely more than I have lost, even though it has been really tough at times. My work with students, particularly in supporting their own research and dissertation work, has been impacted considerably, in that I can congruently

empathise with their difficulties in achieving a degree through part-time study, as well as explore writing and research issues from the position of the 'knowing other' and role model.

I know myself. This work isn't finished. I won't be able to resist taking up the next challenge. Onward.

62,953 words

Chapter 7 References

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Chapter 8 Appendices

1. Participant Consent Form
2. Pre-DWR Task
3. Participant Activity Systems
4. DWR Programme
5. Coding Table
6. Table of quotes
7. Tables breaking down curriculum content

Appendix 1: Participant Consent Form

University of Brighton

Participant Consent Form
I agree to take part in the pilot process of this research which is to participate in a Developmental Work Research (Engestrom, 1996) workshop relating to the question:
How can digital tools, spaces and places be used as mediators for youth work practice?
- The researcher has explained to my satisfaction the purpose, principles and procedures of the study and the possible risks involved.
- I have read the information sheet and I understand the principles, procedures and possible risks involved.
- I am aware that I will be required to participate in the workshop and contribute to an evaluation of the process.
- I understand how the data collected will be used, and that any confidential information will   normally be seen only by the researchers and will not be revealed to anyone else.
- I understand that I am free to withdraw from the study at any time without giving a reason and without incurring consequences from doing so.
- I agree that should I withdraw from the study, the data collected up to that point may be used by the researcher for the purposes described in the information sheet.
- I agree that data collected may subsequently be archived and used again by the researcher or other bona fide researchers.

Name (please print) ....
Signed ....

 Date ....

Appendix 2: DWR Activity System Audit

Research question: How can digital tools, spaces and places be used as mediators for youth work practice?

The methodology supporting this research is that of Cultural Historical Activity Theory (CHAT), which is illustrated in the model below. In relation to your experience of youth work today, please note key features against the areas identified in the diagram as follows:

Subject: List up to 5 projects/pieces of work that are using digital technologies to work with young people. Who are the youth workers? Where are youth workers working?

Rules: What are the rules that youth workers have to work by? Policies? What we understand about the nature of youth work? Development plans? Unspoken/unwritten rules? Curriculum?

Community: How is the community made up? Young people? Youth workers? Parents? Elected members? Management committees? Local community? Partner organisations? Etc.

Division of labour: Who does what within the piece of work/project? Who makes the decisions about interventions? Who has the power?

Object/motive: What are youth workers aiming to achieve in this piece of work/project? Targets? Needs of young people? Local objectives i.e. community safety? Is the digital technology a part of the overall aim or just a tool?

Outcome: Examples of outcomes achieved by youth workers (that might be different or an expansion of the object/motive)? Unanticipated outcomes?

Mediating tools: Examples of all types of digital technologies (from digital cameras to online resources and social media) used by youth workers in the course of their work.

Example: this is a generic example. Please think about specific projects or pieces of work and use more than one CHAT model if necessary. Please email j.r.melvin@brighton.ac.uk any completed models back to me by

Facebook. Twitter. Organisational website. Digital photo & video making. Skype. Animation websites. IAG. Gaming. Youtube. Text. Email.
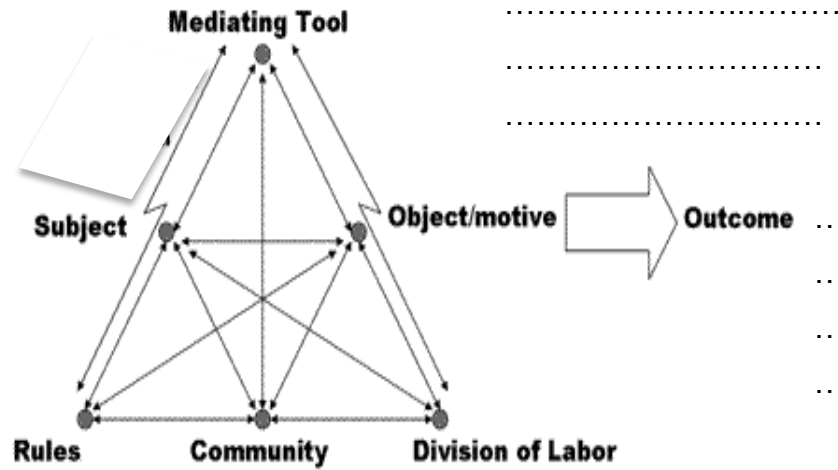
Mediating Tool
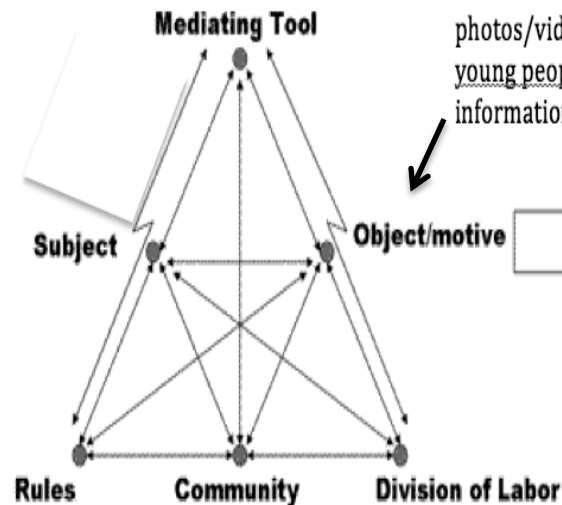
Communication. Collaboration. Evidence – recorded/accredited outcomes. Sharing – photos/videos. Fun. Voice of young people. Seeking information.

Project-based. Detached. IAG. Participation workers. Generic youth workers. Residential/off-site.

Subject

Object/motive

Outcome

Informed choice. Digital literacy. Raising profile of young people. Campaigning. Fun. Collaboration. Networking. Empowerment. Participation. Electioneering/political engagement.

Rules   **Community**   **Division of Labor**

YS Curriculum. TYS. Safeguarding. Statistical collection – IMS. Recorded/accredited outcomes. Funding criteria. Employment contract. Policy.

Young people. Parents. Local community. Elected members. Youth Workers. Schools. Online community. Mentors/trainers/tutors. Management cttes.

Young people's participation. Youth worker resps. Volunteer resps .Management ctte. Line management direction. Local services.

Please complete using

p1 as a template

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Mediating Tool

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…………………………

Subject   **Object/motive**   **Outcome**   …………………………

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…………………………

Rules   **Community**   **Division of Labor**

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…………………………

Appendix 3: Examples of Participant Activity Systems

Len's Pilot pre-DWR Activity System

Facebook. iPads, digital cameras, internet,

communication, teamwork, leadership, social mixing, community involvement, a chance to develop skills for the future;

Communication, teamwork and leadership, trust, lifeskills on transition to adulthood, attitudes to others and anti-social behaviour, project management, proactivity, community involvement.

Mediating Tool

NCS Youth Workers

Subject

Object/motive

Outcome

Rules

Community

Division of Labor

NCS contract rules
LA Offsite Activities and H& S
Work terms and conditions.

Young People, NCS Staff, local community (community project, Sussex NCS partnership, government

Managers of NCS, youth workers – delivery, young people have some say, government/procedures & stuctures, LA.

Linda's Pilot pre-DWR Activity System

Computers, tablets, Digital cameras, internet, facebook.

The main targets for the YS are reduce NEET and recidivism and encourage Voice and Engagement

.Door knocking to identify unknown YP. TYS and NCS to improve behavior/skills that may result in the reduction of NEET and Crime. Youth Parliament. YP part of interviews. Youth Clubs in deprived areas,. Young Carers forums and activities and clubs.

Youth Worker, Youth Support Worker, Personal Advisor, Senior practitioner, Team manager, Senior manager, principle officer, Information shop worker, manager

Mediating Tool

Subject

Object/motive

Outcome

Service Delivery Model
Professional Boundary Guidelines
Health and Safety
Safe Guarding Policy
Supervision Policy
Golden thread – County, directorate, service team PDR plan/ strategy.
JNC/ Soulbury Conditions

Rules

Community

Division of Labor

Young People, YSDS staff, volunteers, elected members, WSCC Support staff, partnership agencies, eg WBC, Voluntary sector, other WSCC departments, including social care, Health, parents, carers.

This is based around budget and the distribution of funds to meet County Council targets. Possibly the WSCC is set targets by central Govt? The YS SMT decide on the structure to deliver these outcomes. There is some small flexibility to meet local need.

Steve's pre DWR Activity System

Facebook, Twitter, blogsite, digital photography, digital film making, YouTube, Skype, Text, Email.

Skills, confidence and social wellbeing for group members. Services for the wider community. Numbers of participants help count towards overall targets but none are set specifically for group membership.
Group independence is sought through capacity building. Digital tools are essential (and part of the aims) for Beventeen work (work processing and publishing) plus digital communication tools are key in helping to spread the word.

Community Development Work with young people: Group work (Bevendean Activities Group/Beventeen Bulletin young journalists group).
Community/activity workers use community offices (most digital technology use is based in offices or using personal phones.
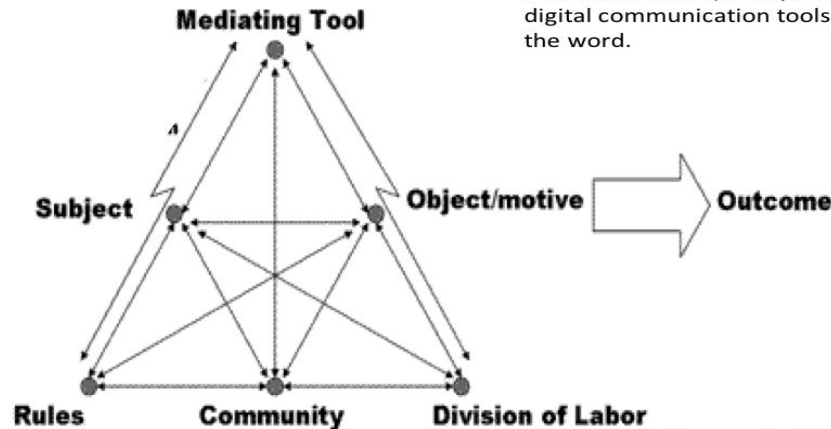
High youth participation. YP-directed activities. Additional funding for the neighbourhood. Qualifications and outcomes for the YP. Skills and experience for workers.
A social enterprise in the case of the Bevendean Activities Group.

Mediating Tool

Subject

Object/motive

Outcome

Rules　　**Community**　　**Division of Labor**

Organisational policies.
Organisational culture.
Social/digital media policy of our organisation.
Discuss best practice both informally and through training.
Social media: Used mostly as an extension to existing relationships with communication benefits.

Generally: YP and their parents plus community activists plus professional partners
Facebook: Mostly YP, then youth professionals and some parents.
Twitter: Mostly youth-related organisations, then youth professionals, some YP

Community Workers in collaboration with YP. YP have freedom over what they choose to write about/which activities they choose to organise and gain guidance from workers.

John's pre-DWR task

Facebook. Social media

Act outside management
structure. Communication .
Marketing. Publicity.

Not managed. Processes not
thought through . Enabled non-
compliance with YS policy. Problem
re young people's expectation and
hardware/wifi access

Mediating Tool

Youth Workers.
Detached teams .

Subject

Object/motive

Outcome

Rules   **Community**   **Division of Labor**

Local authority guidelines and
codes of practice. Contract of
employment . Line management
and supervision

Youth Workers Local authority
Young people

Local authority departments Youth
Workers
Managers
Young People

Julie's pre-DWR task

Gaming. Facebook- problems
with this. Snapchat. WhatsApp.
Mobile devices. Organisational
website. Twitter. Social media.

Communication . Marketing.
Publicity. Socialisation. Enabling
concentration in yp with ADHD .
Information, Advice & Guidance
(IAG). Messaging. Campaigning.

Bad - Parents complaining about
youth workers on Facebook.
Strategies for yp with ADHD.
Acting on IAG Youth workers not
knowing not to intervene – not
thought through. YP's privacy
invaded?
Good- communication.
Empowering YW's to engage
digitally but with awareness.
Raising awareness of campaigns
a& issues

Youth Workers. Trainers.
Detached teams .

Safeguarding. DfE guidelines.
Insurance. Indemnity. Contract of
employment

Project. Employers
Young people

Out of hours engagement? How
is FB page managed/moderated?
Who does this

Sarah's pre-DWR task

Social media
Free online tools

IAG. Communication .
Marketing. Publicity.
Identity. Sharing. Safety.

Mediating Tool

Promotion of project. Safe
practice. Digital literacy of both
young people and youth workers.
Awareness of wider safety issues.
Creativity. Networking.

Youth Workers.
Those in training

Subject   **Object/motive**   **Outcome**

Rules   **Community**   **Division of Labor**

Social media quidelines. Privacy.
Community custom and practice.
Child protection

Youth Workers. Employers.
Young people. Youth
organisations. Trainers

Project staff.
Youth Workers
Managers
Young People
Social media platform

Appendix 4: DWR Programme

Developmental Work Research Day

Facilitator: Jane Melvin

This research day will support ongoing developmental work research (DWR) being carried out as a part of a doctoral research project.

Research question: How can digital tools, spaces and places be used as mediators for youth work practice?

Developmental Work Research Day: June 6th 2014 D419

Time	Activity	Objective	Resources
9.00am	Introductions Intro: • Research journey • Confidentiality • Method Inc. recording	Intro to day Participant understanding etc	Slides 1-3 Participant forms
9.20am	Format of session & research • Cultural historical activity theory (CHAT) • DWR process		Slides 2-3 16-18
9.45 pm	The nature of youth work today.. Use statements of 'what is youth work' to prompt thinking.	What is your work based on? What are the core values within this? What do we believe about youth work today? What has changed/is changing?	Powerpoint 6-15
10.40	Break		
11.00pm	Share activity systems • Ask each participant to talk through their representation	Where are the contradictions and the solutions? Differences & similarities	Powerpoint slides for mirror
12.30pm	Lunch		
1.15pm	Current context • What do we know about what is currently happening? • Digital spaces • Why & how are youth workers using digital technologies? • Relationship to activity systems	What is happening? Where are the contradictions and the solutions? Differences? Similarities	Powerpoint for mirror
2.30pm	Break		
3.15pm	The future… • Pedagogy and digital technologies • Practical toolkit • Overcoming obstacles & concerns	What are our recommendations for the future? What are the main features of dt's and their contribution to youth work	
4.15pm	Where do we go from here?		Conclusions?
5.00pm	Finish		

Appendix 5: PowerPoint Presentation used to Guide and Facilitate the DWR Workshop

11/18/17

How can digital tools, spaces and places be used as mediators of youth work practice?

Developmental Work Research (DWR)

- Drawing on 'mirror' evidence to question existing practices
- Analysing the historical origins of existing practices (past, present)
- Modelling new practices (future)
- Interrogating the proposed practice model
- Implementing and monitoring the model
- Reflecting on the processes and outcomes.

Daniels, H., Edwards, A., Engestrom, Y., Gallagher, T. & Ludvigsen, S.R. (2010) *Activity theory in practice : promoting learning across boundaries and agencies*, London, Routledge.

Activity Theory Triangle

Mediating Tool

Contradiction

Subject — Object/motive — Outcome

Rules — Community — Division of Labor

Engestrom, Y. (1987) *Learning by expanding: an activity-theoretical approach to developmental research*. Helsinki, Orienta-Konsultit.

- Learning to change, changing to learn.

The relevance of digital media to youth

The Relevance of Digital Media to Youth

Futureshock

WHAT IS YOUTH WORK?

PRINCIPLES & PRACTICE

1

+

Youth & community work is a practice of informal & community education that involves the development of democratic & associational practices, which promote learning & development in the communities or individuals who choose to take part in the programmes that youth & community workers facilitate & support.

It is focused on work with adolescents & adults, with groups as well as individuals, & with personal development in the context of the development of wider social networks & collective engagement with issues of social justice.

Its pedagogic practice is based on the identification of & responses to needs & aspirations through dialogue & mutual aid.

The Quality Assurance Agency for Higher Education (2009) Subject Benchmark Statement: Youth & Community Work. http://www.qaa.ac.uk, QAA, .

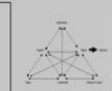---

+ Participation & active involvement

- Young people choose to be involved, not least because they want to relax, meet friends, make new relationships, to have fun, and to find support.
- The work starts from where young people are in relation to their own values, views and principles, as well as their own personal and social space
- It seeks to go beyond where young people start, to widen their horizons, promote participation and invite social commitment, in particular by encouraging them to be critical and creative in their responses to their experience and the world around them,

LLUK. 2008. National Occupational Standards for Youth Work. Available: http://www.ncvys.org.uk/UserFiles/File/Workforce Development/whole suite of Professional and National Occupational Standards for Youth Work.pdf.

+ Partnership with young people and others

- It recognises, respects & is actively responsive to the wider networks of peers, communities, families & cultures which are important to young people,& through these networks seeks to help young people to achieve stronger relationships & collective identities, through the promotion of inclusivity,
- It works in partnership with young people & other agencies which contribute to young people's social, educational & personal development,
- It recognises the young person as a partner in a learning process, complementing formal education, promoting their access to learning opportunities which enable them to fulfil their potential,

LLUK. 2008. National Occupational Standards for Youth Work. Available: http://www.ncvys.org.uk/UserFiles/File/Workforce Development/whole suite of Professional and National Occupational Standards for Youth Work.pdf.

+ Equity, diversity and inclusion

- It treats young people with respect, valuing each individual and their differences, and promoting the acceptance and understanding of others, whilst challenging oppressive behaviour and ideas,
- It respects and values individual differences by supporting and strengthening young people's belief in themselves, and their capacity to grow and to change through a supportive group environment,
- It is underpinned by the principles of equity, diversity and interdependence,

LLUK. 2008. National Occupational Standards for Youth Work. Available: http://www.ncvys.org.uk/UserFiles/File/Workforce Development/whole suite of Professional and National Occupational Standards for Youth Work.pdf.

+ Personal, social and political development

- It is concerned with how young people feel, and not just with what they know and can do,
- It is concerned with facilitating and empowering the voice of young people, encouraging and enabling them to influence the environment in which they live
- It safeguards the welfare of young people, and provides them with a safe environment in which to explore their values, beliefs, ideas and issues

LLUK. 2008. National Occupational Standards for Youth Work. Available: http://www.ncvys.org.uk/UserFiles/File/Workforce Development/whole suite of Professional and National Occupational Standards for Youth Work.pdf.

+

- The purpose of youth & community work is to promote the education, development & flourishing of the young people & communities with whom they work, in the context of promoting social justice.
- However, this is not always the sole or main purpose of the providers of youth & community work, which also characteristically embrace concerns with crime and disorder, problems of democratic deficit, complex issues of health and welfare such as teenage pregnancy or drug abuse, or child and young person safeguarding.

The Quality Assurance Agency for Higher Education (2009) Subject Benchmark Statement: Youth & Community Work. http://www.qaa.ac.uk, QAA, .

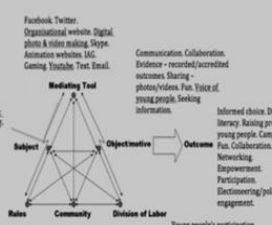**+ Youth workers …..**

- ..understand the impact of injustice & inequality & of oppressive or limiting social relationships, & offer constructive challenges to social injustice in its personal, cultural, institutional & structural dimensions.

- ..will support people in creating open, critical & safe spaces for learning & in maintaining control of their own agendas for learning & development, limited only by concern for their own & others' safety, well-being & rights.

- ..create respectful alliances across socially constructed differences, divisions & inequality, & work in partnership with young people & adult community groups in order to effect change.

The Quality Assurance Agency for Higher Education (2009) Subject Benchmark Statement: Youth & Community Work. http://www.qaa.ac.uk, QAA, .

+ Therefore, youth workers need to:

- Recognise the boundaries between personal & professional life

- Recognise the need to be accountable to young people, their parents & guardians, colleagues, funders & the wider society, and that these accountabilities may be in conflict

- Develop & maintain the required level of skills & competence to do the job

- Promote & develop recognition & understanding of the principles & purposes of youth & community work in the workplace, in agencies where the principles & purposes of youth & community work are recognised & explored.

The Quality Assurance Agency for Higher Education (2009) Subject Benchmark Statement: Youth & Community Work. http://www.qaa.ac.uk, QAA, .

+

+ Cultural Historical Activity Theory (CHAT)

Activity Systems

Evidence

Young people

Welcome to the Digital Generation

Welcome to the Digital Generation

Young people's use of social media

Young People's use of social media

Using the internet

Using the internet

On finding information ...

On finding information

11/18/17

11/18/17

Evidence

Comment & research

The Digital Disconnect Report

Pew Research Internet Project

The Digital Disconnect: The widening gap between Internet-savvy students and their schools

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Life Support Report

Life Support Report

Life Support

Howard Gardner

Howard Gardner on Digital Youth

Evidence

Policy

What does this mean for schools? In developing plans for technology, schools may want to:

Consider how technology can help when making decisions about how to deliver excellent teaching, effective school management and improved accountability.

Think about the scope of the knowledge and resources available to pupils beyond the bounds of the classroom and the textbook, to the very best online lessons, digital resources and tools.

Consider the scope of professional tools in the hands of teachers, so they can carry out assessment, record and access data easily when they need to.

Ensure teachers are equipped with the skills to integrate digital technologies and new approaches successfully into their teaching, and set a clear expectation that no teacher should ignore the importance of technology in learning.

Deliver an ICT curriculum that engages pupils and equips them with the skills and knowledge needed for further study and the 21st century workplace.

Manage technology infrastructure and services professionally, offering access to tools and resources anywhere, anytime and achieving best value when purchasing technology.

http://www.education.gov.uk/schools/teachingandlearning/curriculum/a00201823/digital-technology-in-schools

Slide 1

+ So the challenge for youth workers is to work out how to understand, adopt and adapt digital media tools for their practice and to:

1) Support young people to safely navigate growing up in a digital world
2) Use digital media tools to promote and add value to existing youthwork
3) Weave the digital media tools into youth work activities
4) Make the most of the technology for youth work goals.

Youth workers have an additional role in equipping young people not only with awareness of the risk, but also with the resolve, resources and resiliency to navigate dangers, whilst still taking advantage of online opportunities. Opportunities and risk go hand in hand 2. Social networking sites can be made safer when youth workers, as professional and trusted adults, actively engage with young people.

Sunderland Voluntary Sector Youth Forum (2011) Youth Work in a Digital Age : social media & online technology guidelines for safe & effective work with children and young people. http://www.cranewcastle.org.uk/assets/files/networkingtrouthrisp/youth_work_in_a_digital_age_guidelines_June_2011_3.pdf. Sunderland Voluntary Youth Sector Forum.

Slide 2

+ Digital technology has created some golden opportunities for youth work practitioners;

- to promote specific events, training and volunteering opportunities and activities for young people
- to drive up attendance and attract new members
- to engage with young people who may or may not already access youth provision
- to create an identity for your organisation online greater visibility, through videos and photos of what actually happens in your organisation opportunities for young people to pass on information to their friends easily
- if you have an existing website, social media will enable you to raise its profile through web links
- by establishing online discussions you can consult on developments to your organisation, allowing young people to give feedback in their own time
- by checking out other sites you can see who is talking about positive activities for young people in your area and what they are really saying.
- it offers you the opportunity to harness and build on the skills and talents of young people, allowing them to play a key role in creating and maintaining an online community for your organisation. and to generally deliver high quality youth work

Slide 3

+ Evidence

EVIDENCE

Youth Work & Youth Workers

Slide 4

+ Online youth work

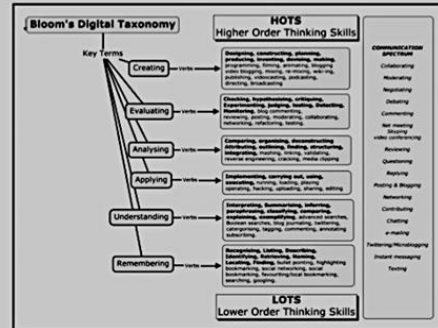Online outreach work

Slide 5

+ Harmless fun or cyber-bullying

Harmless fun or cyberbullying?

Slide 6

+ Digital Citizenship – Think!

http://www.youtube.com/watch?v=4w4_Hrwh2XI&list=PL0B341394616E7D3D

Digital Tools of the trade…

- What do youth workers use?
- What influences their choices?
- What helps?
- What hinders?

Bloom's Digital Taxonomy

Stats

- The average UK user sends 50 texts per week with approximately 90 minutes per week on e-mail, social media or using a mobile device to access the internet to communicate on Skype, Facetime and other 'voice over internet protocol' (VOIP) equivalents.

- Recent research identifies young people and young adults at the forefront of these shifts, as many are increasingly socialising online and through text or messaging services, despite saying they prefer to talk face to face (Ofcom, 2012).

Ofcom (2012) International Communications Market Report 2012. http://stakeholders.ofcom.org.uk/market-data-research/market-data/communications-market-reports/cmr12/, Ofcom.

Appendix 6: Coding Table

THEME	
CHAT	
SUBJECT	1
COMMUNITY	2
RULES	3
DIVISION OF LABOUR	4
TOOLS	5
OBJECT	6
OUTCOME	7
CONTRADICTIONS	8
CURRICULUM/PRACTICE ELEMENTS	
BOUNDARIES	A
COMMUNITY - COMMUNITY DEVELOPMENT - COMMUNITY OF PRACTICE - ONLINE COMMUNITY	B Bi Bii Biii
DIGITAL TOOLS - FACEBOOK - BLOG - INSTAGRAM - SNAPCHAT/WHATSAPP - TWITTER - GENERAL - GAMING	C Ci Cii Ciii Civ Cv Cvi Cvii Cviii
POLICY - ORGANISATIONAL - GOVERNMENT	D Di Dii
SAFETY - SAFEGUARDING - OF PROFESSIONALS	E Ei Eii
POWER - OF YOUTH WORKERS - OF YOUNG PEOPLE - GENERAL	G Gi Gii Giii
TRAINING - NOS	H Hi
COMMUNICATION	J
PRODUCTION	K
INFORMATION - CRAP DETECTION - IAG	L Li Lii
DIGITAL FOOTPRINT - YOUNG PEOPLE - ORGANISATIONS - IDENTITY	M Mi Mii Miii
EMPLOYABILITY	N
YOUTH WORK	P
SPACE/TERRAIN	Q
EVIDENCE OUTCOMES/IMPACT	R
DIGITAL DIVIDE	S

GERM CELLS	EXPANSIVE DRIVERS
DIGITAL LITERACIES	ALL BELOW
SAFETY	SAFE – UNSAFE
PRODUCTION	PRODUCTIVE –UNPRODUCTIVE
INFORMATION	INFORMATION –MISINFORMATION
COMMUNICATION	COMMUNICATION -- MISCOMMUNICATION

Appendix 7: Table of Quotes and Codes

Code	Quote	Comments	Germ cell/space
2.Community Bii	"The digital spaces for professionals have been really for me in terms of problem-solving and so on." (Steve)	Community of practice Digital space	Communication
2.Community Cvi	"..we have collectively created a generation who genuinely believe that everything they're doing is of interest to other people." (Julie)	Generation – grouping OUTCOME Space for expression Identity	Communication
2.Community Ci	"…it's about creating communities but what we've allowed is for Facebook to create a community for us. We know where the communities are – whether they be localities or communities of young people. but are they the same communities if they are virtual? We create that, we set up those chat rooms or whatever they're called now." (John)	Do we create communities or does SM create communities for us. RULES. DIVISION OF LABOUR. COMMUNITY. Who has the power? "Facebook has never been merely a social platform. Rather, it exploits our social interactions the way a Tupperware party does.." (Rushkoff, 2013: accessed 11.7.15.) Fuchs – Social Media a critical introduction Notions of space and place – investment	Communication
2.Community Ci Gii	"..it's more sharing something like that and being part of that rather than going 'actually that could be a whole kettle of fish'…" (Steve)	COMMUNITY. RULES. Fear versus managed risk-taking Paralysis of action	Communication
2.Community Gii	"It's an exclusive language. We all do it, not to keep people out but to indicate that we're in the same game. With young people in their online community with their in jokes and whatever they're doing. It is exclusive and that's the idea of it, to exclude people they don't want in it" (Julie)	Exclusivity. Being a part of an exclusive club. Sense of place – protect place – keep others out? Are youth workers welcome? Link between sense of physical place i.e. youth club and digital place i.e. Facebook?	Communication
2.Community L	"Young people are happier to go to a place where they are anonymous and where they won't be identified by their community and parents potentially…It's about how to facilitate that." (Steve)	Accessing information online. Anonymity Information vs misinformation Crap detection	Communication Information
2.Community Q	"It's about researching the young people that you're working with and where they are congregating and why they have come to your space online? What's in it for them? What about voluntary engagement? If they're already gathering here and talking about their interests, relationships and issues, why would they want to come and visit?" (Sarah)	Where are young people congregating and why do they want to meet with you online? Compelling reasons for engagement. Difference between space and place?	Communication
2.Community Q	"I think there's this real conviction of this projection of utopia that people are fumbling around and the idea of what utopia is changes within each community. What is so fascinating about social media is that is can be used to explore and learn about this." (Sarah)	Utopia. Community. What is the ideal context to work with young people? Does it exist? Space vs. place?	Communication
2.Community Bi	"I see youth workers as an extension of a young person's network…you know their relationships in the world. Young people will add family, friends, they might not add their teacher but they might add their youth worker. If someone's asking you to be a 'friend' then that's their choice." (Steve)	Why a young person might include a youth worker in their online community. Digital ecologies.	Communication
2.Community Bi	"…for a lot of young people it's their everything, it is their community and there's not a lot of difference between you know, sitting there with your friends all the time, which is why I think that youth workers have a lot of problems now when doing group work." (Steve)	Social media enables more interaction between friends and communities of young people. Easier to say what you want on SM – one step removed. Young people distracted by SM. Face-	Communication

Code	Quote	Comments	Germ cell/space
		to-face group work has to compete with the 'always on' generation??	
2.Community Biii	"The thing is, what you would get – and this is speculation – is your community of interest. You're not going to get all young people. It's like saying 'I work with young women' – no you don't, you work with some young women." (John)	Could build a community of interest. Would still be competing with the likes of FB. Is it possible to commission/build digital spaces/places for youth work? What would be the compelling reason to join? Production of common purpose or mission i.e. campaigning	Production
2. Community Bi	And that community is really important because you have to feel part of it to want to do it…whatever the community that might be ..." (Julie)	Community – sense of place	Communication
2. Community A	I'm not a lover of Facebook but I'm a lover of social media, and a lover of networked communities but Facebook at the end of the day is a commercial platform and there's not enough for me.	Commercial platform vs networked communities	Exploitation Marketisation
2. Community Bii	"Why do I want that community of practice to be digital? Otherwise, we get back to using Facebook because everyone else is." (Julie)	Digital community of practice. Why?	Communication
2. Community Biii	"It's not because of the technology. It's because of the people in it. It is the interactions, the sharing of things, the ability of someone to pass something on to someone else and to someone else and so on. That is what I am trying to harness when I'm positing myself in the communities that young people are a part of." (Steve)	Interaction. People. Sharing. Community	Communication Production
2. Community G	"But our communities are diverse and multi-faceted, and I think that's why there's sometimes a disconnection around service provision". (Sarah)	Diversity. Multi-faceted communities. Disconnection re service provision.	Disconnection
2. Community S	"I'm passionate about youth work because people mentoring me through youth work really changed my life. I think that's a way that social media can create a better equality but also to capture the voice of the community to influence local decision makers and here's the data to support it." (Sarah)	Equality. Using social media to increase social capital and opportunities. Production. Outcomes Wildfire activities	Communication Production
2. Community Q	"The project has its own physical space where everyone comes together, but this is not as profound as the online group chat and we couldn't have anticipated that and it's less resource intensive for us. Group work taking an evolutionary step though using digital space." (Steve)	Physical space vs online space. Less resource intensive, more effective and more profound.	Communication Production
3. Rules A	"There's implied trust in any youth work setting I think, and if someone is going to seek out opportunities to be abusive, the I think they will do that anyway. There are challenges like the hours of work…our policy discourages people from logging into their professional Facebook any time out of the office." (Steve)	Boundaries RULES. Policy.	Safety
3. Rules A	"I've tried very much to say that people shouldn't be contacting people via Facebook."	Let's just ban it.	Safety Communication
3. Rules A	"...the DfE and all that, they've all got their take on all that and have very clear guidelines. Social workers, teachers and youth workers should not be 'friends' with young people on Facebook - there's the boundaries and that's the guidance given around teachers who've been hounded and bullied – that's one of the things that's different, the goalposts have moved, and the power difference isn't there." (Julie)	Power. Boundaries. Guidance that prohibits.	Safety Information

Code	Quote	Comments	Germ cell/space
3. Rules A	We're all equal aren't we, although the people who are the most powerful are the ones who know the most about it which is possibly not the teachers and youth workers..." (Julie)	Power. Young people don't necessarily know more about it. Their knowledge is quite surface level – they use DM a lot, but it's limited. Crap detection	Information
3. Rules A	"As a professional youth worker, you're very clear about boundaries – "I'm a professional youth worker, please note that these rules apply" and you've said that you make sure you repeat them often. Is as a young person I 'friend' you, then that means that's fine, but you could see all my mate's stuff too, and if my mate's security settings aren't set and I tag him in my photos, then you also have access to him and his stuff. All his photos, and in fact you can go through all his photos and his stuff and he won't be signed up to your account. How do you manage that because that must leave people vulnerable?" (Julie)	Boundaries. Privacy settings.	Safety
3. Rules Ci	"There's guidance in the policy and I wrote the policy, but it's not a static document – it gives workers the power to try things and review things." (Steve)	Policy in place but is empowering not restricting. YWs empowered to review and change but still work to policy.	Safety
3.Rules Ci	"We're encouraged to keep all conversations, so for example, now the instant messenger on Facebook keeps a register of conversations which was an issue before. We'd like to have conversations kept safe because of safeguarding needs." (Steve)	Instant Messenger Safeguarding RULES	Safety Communication
3. Rules Ci	"I think there are issues about being online and I think it had to, in the same way that I think that detached workers have to have a purpose and it's about planned interventions and we shouldn't hide way from the fact that you are in a professional role." (Julie)	Professional role and ethos Planned interventions	Safety Communication Professional boundaries
3.Rules Ci	"You're not their mate, you're just not, you're in a professional role and hopefully you've got your friends and they've got theirs but they're choosing to engage with you on a similar level. Sometimes this is where it gets blurred and young people forget, they forget that and when they first got their Facebook, they asked all their friends and relations and everyone in the family to be a Facebook friend and they then forget this when they're posting about some party they went to the night before..." (Julie)	Friending young people or young people friending youth workers	Safety Communication
3. Rules Ci	"I think it's probably the same for online youth work – making sure that people are clear, and it probably needs reiterating, more than usual in the case of detached or otherwise. It's about boundaries." (Julie)	Boundaries. Clarity.	Safety
3. Rules Di	...it's not just the councillors or powers that be that are blocking stuff. It's also the myths – they're terrified of it I suppose, because they think that young people are going to be bullied or something else is going to happen. There's also that because they don't know, they can't make an educated decision and then you've got the power of the communications team who don't understand [youth work] and they are they voice piece of the council..."	Blocks. Myths. Power. Fear.	Safety Communication
3.Rules Di	Then you've got the youth workers who might well have an agenda [e.g. using FB to campaign] and you could argue that this person manipulated those young people to say what they wanted for their own ends." (Julie)	This could be said of other situations where yw's support young people to campaign.	Safety Professional boundaries
3.Rules	"...over the last 18 months or 2 years, the digital terrain has got more locked down than it has ever	Lockdown. Panic.	Safety Communication

Code	Quote	Comments	Germ cell/space
Di Dii	been and there's almost panic in terms of how you can use and access LA networks. So, workers used to be able to access their LA profile on home computers and they can't do that now. Wi-Fi is not spoken about as far as the LA goes. Anything that takes information out of the closed system is not acceptable. Even emailing certain types of information isn't acceptable because they go through servers that aren't in the EU." (John)		
3. Rules Di Dii	"So, there's been an almost lockdown now. I don't know if all LAs are like this but it's almost like, let's just get a typewriter because that would be easier." (John)	Lockdown	Safety
3. Rules Dii	"...are much more 'managed' and therefore less autonomous than they have ever been, which leads them to be less able to respond creatively and/or utilize a wide variety of intervention tools." (John)		Safety
3. Rules Ei	"As street workers we might say 'If you're going to start smoking that, then we can't talk to you', so next time they are informed and in the same way online, every few months we will put up a disclaimer which is about 'I am a professional, under child protection this is what I must do etc.'. It also asks young people to consider the fact that if they're talking to me, they're potentially talking to hundreds of other people." (Steve)	Boundaries. Disclaimers. Link to street work.	Safety Communication Information
3. Rules Ei	"You've just said about young people watching porn – if it's happening in our centres we can block it, but we can't if they're looking at it on their phones. What responsibility do we have if suddenly there's a sexual assault committed? …where do our responsibilities end? If 11-year olds are watching porn and you don't do anything, what can we do? We can't take their phones from them and the response has got to be educative." (Julie)	Porn. Mobile devices. Safeguarding responsibilities. Can't educate if we haven't got the kit?	Safety Information Communication
3. Rules Eii	"All we've done with the social media policy is to try to consider all bases, like keeping your personal profile locked down and very separate, and not bringing the organisation into disrepute and those sorts of things. There are flow charts re what to do if you get unwanted things on your page or profile. It works in my organisation because it's supportive not punitive." (Steve)	Policy. Protection. Support.	Safety
3. Rules Gi	"Where I'm positioned on the continuum is over towards the professional side as guided by policies and structures, and we are left of the middle in that respect. It enables lots of to happen and the freedom for the workers and the trust in the workers supported by policy has come to fruition. It's a fertile ground for this to happen I think." (Steve)	Policy. Empowering workers to be innovative and creative.	Safety
3. Rules Eii	"...if it was about lone working, a policy would have to be written..." (Sarah)		Safety
3. Rules Mi	"The thing that's new for me is the digital footprint. The question then is as a youth worker what is my responsibility in terms of young people and education about that footprint that they're leaving behind them?" (Sarah)	. Responsibility to educate?	Safety Information Production
3. Rules Mii	"There's definitely an education thing in there if we want to be digital youth workers, then we either need to buy in and accept that part of the budget buys in digital knowledge and that might also include young people or whatever." (Julie)	Educative role. Up skilling re digital youth work. Budget. Training	Information Production

Code	Quote	Comments	Germ cell/space
3. Rules Mii	"It should be in people's job descriptions so that they understand it's a part of their role. It's an integral part." (Julie)	Job descriptions	Safety Information
3. Rules Mii	"We're all influenced by funders to one degree or another and there's something for me around the education of funders because a lot of them are asking 'have you a social media policy?' I've had that before." (Steve)	Funders wanting policy.	Information
3. Rules Mii	"...and people go on your website to see if you're hosting policies etc." (Steve) "Don't you ever do that if someone contacts you and tells you about what they're doing or whatever. The first thing I do is go online and Google it and I think 'that's interesting'," (Julie)	Visibility of policies. Organisational websites. Promotion of self. Personal vs professional digital identity	Information Communication Production
3. Rules P	"I have said this before about online youth work, as I'd imagine this is how the first people to attempt detached youth work would feel because it's an unknown space and you don't have the power to control the space and the rules are different. What you can and can't do are not always clear, but the dangers are out there whether you're there or not, so being present means you can positively influence it." (Steve)	Detached youth work compared to online work New or unknown spaces	Safety
3. Rules P	"It's interesting to talk to people about why they want to use Facebook. For some youth workers, it's because it creates a space outside the management structure, and the minute it's brought inside the management structure… they don't want to use it anymore and it's not serving the purpose it originally served." (John)	Working outside management structure	Safety Communication
3. Rules Q	"There are lots of reasons why it's easier to keep the status quo and focus on core business as it has been and as it is, but I think that there is always the will in the VCS because it's evolve or die. Funders want new things, because you're accountable for this and that. New things come along, and you have to be responsive and you might shift and move and sway as you do, and there is a great versatility amongst people in that sector." (Steve)	Why change? Funders want innovation. Easier to stay with what you know but VCS orgs have to survive and compete.	Communication Production
3. Rules Q	"The idea of needing a managed terrain is the thing. What I've found in my situation is that people had actually gone and set up a Facebook site but hadn't told anyone but had done it because it sounded like a good idea. I thought 'that doesn't sound right' and the more it came into a managed terrain, the less attractive it was for workers, and many can't be bothered now because it's overlooked and managed." (John)	Managed terrain. Managed practice. Youth worker's response.	Safety
3. Rules A	"...but the knee jerk was 'oh we've got to have a Facebook page' and then people started saying 'hang on a minute there are rules' and people started making their own rules and then people have said 'oh you can only use the council Facebook page' or you can't or whatever. However, I've seen and interviewed youth workers doing very boundaried and very successful work on Facebook." (Sarah)	Rules. Facebook. Knee jerk. Council pages. Boundaries	Safety
4. Division of Labour Q	"With the detached thing …that's the time I'm there and the young people know that. I will be doing stuff in between, especially when I'm not out and about and I'll be with another youth worker. Whereas if you're not and you're going online where they are, how do they know that you're only there for those 3 or 4 hours, or are you there all the time?" (Julie)		Communication

Code	Quote	Comments	Germ cell/space
4. Division of Labour Q	"...or are you on there all the time, which might be great for you, but if we're looking at longevity, can we recruit someone else to do this 24/7 once you've moved on?" (Julie)	Moderation. Division of labour. Recruitment. Job description	Communication
5. Tools A	"Finding creative solutions to what they see as barriers… There's a risk to their professional practice and an exposure of their personal identity by using their personal equipment in the workplace. They may also have violated policy because some local authorities in particular are very strict." (Sarah)	Risks. Using own equipment. Policy	Safety
5. Tools A	It comes down to trust and an open narrative with the team and manager and young people that is based on trust because we learn throughout mistakes. We need to talk about the lessons that we learn – there's a real fear culture around trusting people to practice and to make sensible decisions and for them to be able to make mistakes and talk about those mistakes." (Sarah)	Management. Culture of fear. Experiential learning. Trust.	Safety Communication
5. Tools Cvii	"Why would young people want to come to a youth centre with broken and old equipment when they've got a smartphone in their pocket?' John	Under resourcing. Smartphones	Communication
5. Tools Bi	" I know when we spoke to our social media people …there were so many disclaimers that you would need to put up …'please enjoy our page but whatever you do…" (John)	Facebook. Disclaimers	Safety Communication
5. Tools Bi	"I've got an issue with Facebook – not just Facebook – not what it does in terms of a digital community, but as a commercial platform. The fact that I have this suspicion that it's searching through everything I've ever searched through and it's linking me up to companies that have those things." (John)	Facebook. Commercial site. Digital community.	Marketisation Commercial
2. Community 5.Tools Bii Q	"It did take what was intended to be a community project, so community members being young people talking about fun stuff, issue-based stuff, democracy, interviewing politicians and things like that, but it was only really intended to service the local community and young people who were members of the group." (Steve)	Facebook. Community. How it started.	Production
5 Tools Bii	"I think that they've used Facebook in particular to start setting up meetings with young people each week… It's quite resource intensive – if one of the subjects was homework, Facebook could be used to say 'you need to go off and write about this. Managing the group discussion on Facebook meant that this part worked well…they can share their work and proofread each other, send off the final text, chat about it etc. without having to make several phone calls.'" (Steve)	Facebook. Meetings. Homework support. Resource intensive. Production	Production Communication
5. Tools	"As educators it comes back to the tool. Why am I using this tool? What am I trying to achieve by using this tool? Being clear about everything rather than using it because it's the new thing or everyone else appears to be using it." (Sarah)	Tools. Role of educator. Why?	Communication Production
5. Tools Biii Cvi H	"Twitter's got a lot going for it, but it needs time …if we're looking at community and division of labour, if part of a youth worker's role is to have an online presence and to join the community and get in there, how are we training them, how are we supporting them and how much of their time are we expecting them to spend?" (Julie)	Division of labour in community. Online presence. Training. Support. Time.	Production Communication
5. Tools B J	"I don't ask my youth workers to be on Facebook all the time and monitoring it and scrolling through – in terms of policy that's not what it's about. Communication, putting things up – there's something about using the technology and media	Policy. Facebook. Communication. Powerful and effective.	Communication

Code	Quote	Comments	Germ cell/space
	that's been around for a long time for communication. It's social media and it's so powerful and so effective. "(Steve)		
5. Tools Cvi	"The worker would put a message to the moderator who would post it. The issue for us was that workers were using it for personal messaging -.and they did accuse us of stopping them from doing their work. That's an interesting scenario because my response was 'I'm helping you do your work'." (John)	Moderation. Using personal messaging on Facebook. Management.	Communication Safety
5. Tools Cvi Gi Gii	"The issue was that say for instance the sexual health workers were using Facebook, 'friending' contradicts the idea of confidentiality because then everyone would know who had 'friended' that worker, and therefore who had worked or was working with that worker. Now all we were saying was 'let's run some scenarios re what could possibly go wrong with that situation?' It seems that the more managed the terrain, the better if feels as a managed tool but that it's then less attractive for workers. "(John)	Friending specific workers on Facebook. Confidentiality. Managed terrain. Managed tool. Runaway objects	Safety
5. Tools Ci	"This is a professional profile … with a disclaimer and an explanation about what the project is about. It works well but it's about how it's applied. It's been a really good tool for educating them about how much to share and what they share." (Steve)	Professional Facebook profile. Educating young people re Facebook	Safety Communication
5. Tools Ci	"There's a difference between having a responsibility and big brother… I would be mortified if someone read my diary and I think that Facebook is no different. Facebook is the updated version of passing a school rough book around. You could write your feelings to someone on Facebook and a youth worker could pop in and say, 'you shouldn't have written that'. For me, I'd never go to that young worker again because that would be too personal." (Julie)	Responsibility. Big brother. Facebook. Youth work intervention. Invasion of privacy. Runaway objects	Safety Communication
5. Tools Ci	"I don't think individual youth workers should be on Facebook as it creates the impression we are there 24/7, which we are not. Most professional youth project Facebook pages end up being looked at once a week on club night, which is a problem if you have created this digital space that young people think is inhabited all of the time. The rest of my comment was based on this - i.e. creating expectations that cannot be fulfilled and how a worker might feel if a young person believing this has reached out, when the actuality is that their message may not be seen for days and consequently no action taken." (Julie)	24/7 access. Boundaries.	Safety Communication
5. Tools Ci	"It reminds me of the evolution of the etiquette of online work, where you're on Facebook and you are friends with a group of young people who are posting inappropriate things. You have to manage that, and it is the relationship that enables me to raise the issue. I might say 'that's a very big spliff you've got there!' or I might signpost them to support service – 'you might like to speak to these guys'. You have to assess when it's more serious and it can be difficult to manage those boundaries if young people don't know you're there, so you've got to be obvious." (Steve)	Etiquette. Facebook. Inappropriate posts. Intervention. Relationship Runaway objects	Communication Safety Information
5. Tools Ci	"…you've got 2 Facebooks presumably – personal and private – but most young people don't have that and maybe they should? I don't know – maybe that's in the same way that people have 2 phones ..." (Julie)	Personal and professional Facebook profiles.	Safety

Code	Quote	Comments	Germ cell/space
5. Tools Ciii R	"The girls group set up an Instagram profile and everyone had the same password, so they could upload photos. They created their own microcosm. This is about generating wonderfully recorded biographies that they can keep forever and it's a really nice part of the project. Ofsted's asks for photo evidence in schools and it's also considered good practice in youth work but so is seeing how project evolve. We can out projects online for posterity." (Steve)	Instagram. Biographies. Distance travelled. Ofsted. Outcomes Production Wildfire activities	Production Communication
5. Tools Civ	"Young people can still walk [away from engaging] but the workers have to work to make the engagement work. Platforms like WhatsApp have enabled detached teams to broadcast where they'll be and when…It's just sensible and doesn't waste young people's time. It's relevant and not formal." (Sarah)	WhatsApp. Practical usage. Relevant. Non -formal	Communication
5. Tools Civ	"Following things that are topical, looking at what's trending. What are young people saying? You don't have to contribute but you can join in the conversation. People don't get upset about Twitter in the same way as Facebook, because it moves much faster. "(Julie)	Twitter. Trending. What are young people saying. Following. Contributing.	Communication
5. Tools Cvi	"There's an online community called Strip Generator where you can create cartoon strips. Young people can create cartoon strips of whatever they want and save a jpeg ad post them. Being able to disassociate themselves from themselves – it's safer that having to come in and regurgitate painful memories with 6 strangers – that's what young people have said to me" (Sarah)	Strip Generator. Group work. Safety. Disassociation.	Production Information
5. Tools Cvi	"It's interesting that Facebook always dominated everything. The conversation always comes round to Facebook and it's not the only tool." (Sarah)	Facebook dominates.	Communication
5. Tools Cvi	"Facebook pages are shop windows. It's a shop window for services. We look at Twitter Animoto and Tumblr and then for those who want more, we look at where young people hang out. Instagram, the power of the hashtag, the commentary under photos, Whatsapp…In reality it's often Facebook and Twitter and I'll add a bit of Animoto and Youtube." (Sarah)	Facebook. Twitter. Animoto. Tumblr. Instagram. Whatsapp. Youtube.	Production Communication
5. Tools Cvii	"I've got this inkling that the majority of young people who used to come to youth clubs are now committed to gaming, and there's far more interactivity going on there in terms of getting your headphones on and contacting people on World of Warcraft or whatever." (John)	Games. Gamification	Communication
5.Tools Cvii	"I play online as a de-stresser so in a way I'm reluctant to introduce it in my youth work. It does make you feel really good when your gang conquers all. Many youth workers wouldn't be able to anyway because the lack the hardware or internet connection. "(Sarah)	Games. Gamification. Equipment	Production Communication
5. Tools Cvi	"There's a lot of theory around gamification. The way that it stimulates your brain into thinking that you're having loads of fun and that you're got lots of friends. I'm still not sure and I think there are better ways to use digital technologies for real life stuff". (Steve)	Games. Gamification. Friends.	Production Communication
5. Tools Ei	"With Facebook it's reached such a critical mass that there will need to be something that serves the same function. It's reached such as critical mass that to replace it as a tool..." (Steve)	Critical mass. Replacing Facebook.	
5. Tools	"For me that's something that they need to learn about Facebook anyway… There are people who	Using Facebook for first time. Employability.	Information Safety

Code	Quote	Comments	Germ cell/space
Ci	are on Facebook for the first time and in the seminal stages of learning about it they need to know things like how employers might check their page prior to interview etc." (Steve)		
5. Tools Ci	"Facebook works well because it has a huge marketing budget behind it. So, one of the things youth workers say is that they must have a website and they do a beautiful website that is brilliant but it. If you don't know how to market that page, if you don't know how to create something that others can find, it will just sit there and be unnoticed for years. "(Julie)	Facebook. Organisational websites. Marketing budget and strategies.	Production Information Communication
5. Tools Gi	"We all love a bit of social media, but we'd probably apply the same values and everything else that we do on the real world and so maybe that's why we're hesitant or thoughtful about adopting it. Some youth workers are too scared to go anywhere near it because they think that as soon as someone opens a computer, that the devil's going to come out and they're going to be responsible, or that they don't understand it and young people are going to ask difficult questions. Is that loss of power?" (Julie)	Social media. Values. Fear. Difficult questions. Don't understand it. Power.	Communication Safety
5. Tools Gi	"…people might choose to decommission me as a friend but my role as that of a community-based youth worker and they might like to be a volunteer or understand what's going on." (Steve)	De-friending	Production Communication
5. Tools Gii	"As far as vulnerability goes, there's vulnerability in all pages. What I do say in my disclaimer about professionality and all that and what they can do so that I can't see all the info, the power is back to them and that's a conversation that I try to have every so often so that new 'friends' can say 'I get that'. Often, I can't see everything, maybe dates but not photos etc. It's for them to be educated about the power they have not to show a person their stuff..." (Steve)	Vulnerability. Disclaimers. Privacy settings.	Safety Communication Information
5. Tools J	"Trying to capture those keen young people during a session to have a conversation was difficult because they're there to socialize primarily. So, a volunteer used a Facebook page and was able to have the conversation as removed from the physical environment – it's difficult to theorise against the forming, norming stuff – but there are other things that surfaced – social microcosms etc." (Steve)	Conversations. Dialogue. Facebook	Communication
5. Tools J	"I think that online contact with young people by youth workers in general is much more akin to youth work where they use outreach strategies to make contact and advertise services. I don't think many such [digital] tools are being used effectively in youth work settings – it's a training and education issue." (Julie)	Outreach work. Using digital tools to outreach services. Training and education issue.	Communication
5. Tools K	An instant vehicle is great because it doesn't have to be hugely planned and it also relates to collective action. If there's an issue, a video can be made, and it can be put out there and something can be started to try and make a difference." (Steve)	Instant. Collective action. Video. Making a difference	Production
5. Tools K	There's a difference between digital tools being integral to a project and being a bolt-on. The young journalists group wouldn't function without the ability to upload everything to the blog site and the disseminate it through Twitter…it was a lot easier to get the attention of national people who then wanted to come down and interview them –	Integral vs bolt-on. Getting attention nationally. Production	Production Communication

Code	Quote	Comments	Germ cell/space
	it created more noise and the funders really liked it." (Steve)		
5. Tools K	What's different about newer technologies is that, for example, young people are making videos on their phones. Previously we'd be borrowing a video camera and then using an editing suite and young people would lose interest by the time it was completed. Now you can put things up on Youtube really easily – it's really new in the scale of things and young people can do it straight from their phones." (Steve)	Video. Editing. Youtube. Instant.	Production
5. Tools L	"...if you're giving online advice, you might need to check your professional indemnity. Connexions for example, had online services and that had huge insurance backing." (Julie)	IAG. Professional Indemnity. Connexions	Information
5. Tools Li	"We get the photo shoppers who can make any photo different and it's hard to be discerning and critical. There's still stuff to work on. What are you searching for? The crap detection is a life skill whether with friends or at work." (Steve)	Discerning. Criticality. Crap detection. Life skills	Information Production Communication Safety
5. Tools Li	"They didn't investigate or follow trails or look for obscure sources which are all there to be found if you investigate enough. Wikipedia or Google search – let's just use the first source found." (John)	Using and deciding on sources. Searching for sources.	Information
5. Tools Cv	"So, you mean that they might be looking at my wall and they might see me commenting on things that are not relevant or interesting to them...?" (Steve) "Might not be appropriate for a 13-yr. old or a 25-yr. old – it might not be appropriate or might turn them off…" (Julie) "But this also applies to parents who might be there – I'm replicating relationships that I have in the real world online..." (Steve)	Who sees what? Are all interested? What about wider community?	Communication
5. Tools P	"So, in a way, it's not necessarily about Facebook, it's also about youth work culture and how that reflects attitudes to being managed as well." (John)	Youth work culture. Management	
5. Tools P	"It's a neutral space where they are creating an avatar and they can project their thoughts in a safe way. The young people were interested in the digital stuff as well and they created scripts together and it was one step removed. They weren't talking about themselves and were able to duplicate the situation in a virtual space and change the outcomes through the tool" (Sarah)	Using avatars in neural space. Digital literacy.	Production
5. Tools P	I use my Facebook connections as an extension of real world relationships. What everyone wants is for good quality youth work to happen. We don't just want to be counting. There's a difficulty here because people view different outcomes. So, the young person knows I'm in the digital space, that they can speak to me online and that therefore has social and emotional benefits – is that an outcome? (Steve)	Connections an extension of relationships. Outcomes. Is a digital outcome a valid outcome?	Communication
5. Tools P	"There's a purpose to blogging but you're right in saying that people have to be literate. But on Youtube you can still do an everyday blog without writing. You just speak it." (Julie)	Blogging. Literacy	Production Communication
5. Tools Q	"It's a very institutionalized view of utopia that's projected through the marketeers…. We have to look at the principles that major brands use because young people are accustomed to this. We need as youth workers, to look at how the marketeers operate – could there be principles that could be incorporated in an ethical manner to disseminate information about mental health,	Utopia. Marketeers. Major brands. Ethics. Mental Health. Sexuality. Manipulation. Self-worth. Information	Information Communication

Code	Quote	Comments	Germ cell/space
	sexuality, housing etc. but also educate young people about the manipulation that is taking place. This all impacts on young people's self-worth." (Sarah)		
5. Tools Q	"This is probably my own stuff, but I said, 'they've got smartphones, but they haven't got anywhere to sleep'. And I was told 'That's usually the last thing they'll give up.' And I can see that because it gives you access to everything and you can still be connected to people." (Julie)	Maslow. Phones but no bed. Staying connected. Princes Trust research	Communication
5. Tools Q	"It's interesting to look at group dynamics in digital spaces and to see if basic theory still applies. It's very unexplored – is it the same or very different?" (Steve)	Group dynamics online	Communication
5. Tools Gi Q	"Because of the relational aspects. Kling called it social informatics- it's not the technology, it's the being there in the space, present. The affinity space. The place for learning is only a place for learning because young people are interacting. I have a relationship with young people I work with as me, and I was finding that what I got out of Facebook was a lot greater if I could have a dialogue with someone I knew, rather than just a dialogue with a page where you don't know who you're talking to…It's because it's an extension of the real-life relationship, rather than me holding power as a youth worker." (Steve)	Relational aspects. Kling. Social informatics. The affinity space. Learning. Dialogue. Extension of real life relationships.	Communication
5. Tools Gi Q	"I didn't say anything on Twitter because it was full of men being very dominant and aggressive. It's not always a neutral space and those prejudices and stereotypes exist in that world as well as in the physical world. It's still very prevalent and it's complex because it's multi-faceted so I can understand that practitioners don't know where to start." (Sarah)	Twitter. Stereotypes. Prejudice. Multi-faceted spaces.	Safety Communication
5. Tools Q	"Hey, we're in the digital revolution. We've got the printing press, the industrial revolution, and we have the digital revolution. What is going on in the Middle East. How are the public aware of what's happening there? The real-time news and information is far more integrated because of social media and try as they might, the authorities can't stop it…" (Sarah)	Digital revolution. Arab Spring. Real time news and information.	Communication Production
5. Tools Q	"The internet is successful because of sex and pornography and there is a challenge between personal use and professional use. People do different things in their own time and you would hope that this would be because of self-exploration. There's a conscious conflict in people's minds." (Sarah)	Difference between personal and professional use. Drivers.	Communication Safety
5. Tools R	"If you go back 5 or 10 years, digital technology and the digital youth work was the icing on the cake, you could still have a healthy, responsive youth work outcome without the digital. It's changed now and is still changing, and I think there will come a point where you can't have that outcome without integrating the digital. At what point we don't know. Business still carried on without mobile phones…" (John)	Outcomes. Integration of digital outcomes. Change	Production
3.Rules 5. Tools S	"I really enjoyed working at the youth café because they had a bank of open access computer and you'd see everyone on their Facebook, and there'd be access to Wi-Fi…To have Wi-Fi in a building is really enabling in terms of what we can do." (Steve) "In a way that should be standard. It's shameful in a way that we don't do that. But again, it's getting it sorted out –when we weren't part of the council	Open access computers. Wi-Fi. Access to internet.	Communication Production

Code	Quote	Comments	Germ cell/space
	we had Wi-Fi and 10 machines connected to the internet." (John)		
6. Object J	".. and is that replacing the face-to-face stuff? You don't have to be face-to-face now to have a conversation because you can do this online. If you talk to social workers, they say that their best conversations are with young people are not face-to-face but side-by-side in cars, where the young person talks but there's no need for eye contact." (Julie)	Face-to-face vs. online contact. No need for eye contact?	Communication
6. Object PQ	"If I play devil's advocate, we can also educate young people about what's going on in the street, but we choose to go there because that's where young people are, and it could be effective to be there in that milieu and their space. If you think about where young people are and online space as geography – why not be there in that space? In that space we are still detached youth workers." (Steve)	Online work and detached work. Being in the same milieu as young people. Information	Communication
7. Outcome Ci	"...that's the educational outcome isn't it? As long as it can be counted, how impactful it is doesn't matter. As far as youth work goes, we don't have to use Facebook to educate young people about using Facebook. It's one thing to use it to facilitate our youth work and the fact that social media is there whatever we do…it's just that young people are falling foul of these things." (John)	Educational outcomes. Using Facebook to facilitate youth work vs focusing on Facebook as an issue. Safety	Production
7. Outcome Cvi	It's an evolution. There are ways to work that's evolving. It's really hard to understand that people would be sat around scratching their heads waiting for things to go backwards if we wait long enough or maybe we should ban new technologies in our clubs and get back to good old face-to-face conversation." (Steve)	Evolution of digital youth work skills.	Evolution
7. Outcome Cvi N	"The way that young people socialise is also reflected in that they are the generation that will go into the workplace and use these technologies, and our work needs to reflect this – it's an enhancing experience for them to be plugged in, and workplaces are evolving in the same way." (Steve)	How young people work and socialize now – impact on future. Future-proofing.	Communication Production Information
7. Outcome H Q	"What's in it for them? What's the return? What's the investment? We're taught like that – if you work hard you'll succeed. What are the intrinsic and extrinsic motivators for using it? Young people need to understand this return too". (Sarah)	Motivators for using technologies	Production
7. Outcome N	"There's a risk of digital poverty and limited social mobility if young people aren't savvy about branding themselves online. If you're a young person who wants to be a hairdresser and you're going for an interview, but you've also got a Facebook page that shows your work, you've got a competitive edge." (Sarah)	Employability. Branding. Social mobility.	Safety Production
7. Outcome Ei P	"Some of this is about traditional methods and maybe it's time for things to change. Young people have said 'I'm worried that I'm going to have to share face-to-face' but digital methods help to distance them from this. They feel powerless because they're feeling vulnerable so creating a different persona or avatar can help them act out their feelings, "Sarah)	Distancing. Digital outcomes may be better for vulnerable young people.	Communication Production
7. Outcome Ei P	"Online they can behave in a sexualized, provocative manner because that's what's projected at them through music videos and their celebrities and they then create an idealized self online. …teachers have been shocked about how different young people can be online but maybe	Different selves. Risky behaviour or experimentation?	Safety Communication

Code	Quote	Comments	Germ cell/space
	they're just acting out different personas…and we all do this in different settings." (Sarah)		
7. Outcome P	"It's looking at how you would respectfully engage because you are entering a young person's reality. You have to understand what the young person needs, where they're coming from, and where you can intervene as underpinned by safeguarding. Online it's about taking time because young people can be very shy" (Sarah)		Communication Safety
7. Outcome P	"Youth work doesn't actually come to an end…it's a good piece of youth work for those who were involved. Perhaps there doesn't need to be anything else when young people move on? We don't have to keep social media going if it's not appropriate." (Julie)	Endings. Outcomes. Finishing and completing work.	Production
7. Outcome 8 Contradictions P	"On one hand we're saying, 'what you send out into the ether you can't get back and it's part of you and there for ever' and on the other hand we're saying, 'get out your phone and put it out there'. 2 messages – how do we reconcile the instant resource and the reflection?" (Julie)	vs putting stuff out there. Instant resource vs reflection. Production	Information Safety
7. Outcome P	"That's something for me that feels new in terms of working with young people, not as if we're a service, a project, but as a youth worker if we're not actually engaging with this, where's our responsibility? (Steve)	Responsibility	Communication
7. Outcome P	"I agree that this is an education thing, but we need better information re setting things up and getting online. It's a bit like watching young people taking drugs and then saying, 'I told you it wouldn't be good for you but it's a really good learning opportunity!' "(Julie)	Outcomes – education. Learning opportunities but done with managed risk. safety	Information Safety Production
7. Outcome R	"So, the idea that information is incorrect or biased – that's not just an internet thing. The nice thing about the internet is that you can get a variety of things and everyone's got a different view - it's just that young people are falling foul of these things." (John)		Information Safety
4. Division of Labour 7. Outcome R	"Nationally we say, 'what are the outcomes?' but there's no way that a worker with 400 Facebook friends could say that they had an educational relationship with everyone in a way that reflects recorded or accredited outcomes. There's no reason why you couldn't do those things with some young people – it comes back also to division of labour" (Julie)	Production	Production Communication
7. Outcome R	"There is an issue in that the people making the decision about Wi-Fi access for example, will probably expect to be connected wherever they go through 3G, 4G whatever. However, they don't consider it to be a necessity in youth clubs" (John)	Digital divide. Wi-Fi access	Communication
7. Outcome S	"There's research talking about the digital divide and the inequality in that but there's also research that says that people without access at home are twice as likely to be connected and will find other ways to connect. There is an issue though about the building with no computers because the club can't afford them because of young people's expectations." (Steve)	Digital divide. Inequality. Connecting. Improved access and outcomes	Production
8. Contradictions	"So, there's a real challenge which is getting people to think about it and thinking about where it fits, and perhaps taking a position that's different to thinking that it's someone else's job." (Sarah)	Thinking differently.	
8. Contradictions Q	"I keep coming back to the fact that it's about youth work and working with the needs of young people, and this is what we do. We work with young people on their terms and with voluntary participation and the issues that they bring us and	Principles of youth work vs digital media.	Communication Production

Code	Quote	Comments	Germ cell/space
	that sort of stuff. So, one of the questions for me is that if we take that stuff as the very bottom line, where do digital technologies and social media fit?" (Steve)		
5. Tools 8. Contradictions Q	"I don't talk about that and that's why I have a reduced view of the capacity of technology and social media, and I'm happy with that because we don't have the tools for this. I won't let people use their own phones or computers or take photos with phones, because we're not given the wherewithal to do it." (John)	We don't have the tools, so we don't do it. Not having the hardware.	Safety
3 Rules 4 Division of Labour 8 Contra-dictions	"Have they got the machinery to do it on? Lots of youth workers want to do this stuff but really can't or in terms of contradictions, they get round it by bringing in their own laptop or iPad which of course, has other inherent risks. Should we be colluding with systems that don't give us the equipment and going 'oh it's all right'. Sometimes we do collude with this deficit model by allowing people to use their own phones etc." (Sarah)	Machinery. Collusion re using own gear. Deficit model i.e. no investment – not seen as important.	Safety
3 Rules 4 Division of Labour 7 Object 8 Contra-dictions	"…and yet there are youth centres that still don't have Wi-Fi. These are some of the contradictions that are there. …. Digital poverty is another form of exclusion and prevents social mobility. I talked to FE students about branding because no one's going to do your networking for you so use Twitter and Linked In"	Digital poverty. Digital exclusion. Networking and branding.	Production Communication
4. Division of Labour 5. Tools A	"...they tend to adopt a parent/child position for the dialogue. It's about 'I'm a professional and so are you and your role as manager is to support me to the best I can in the community and my job is to deliver the output" (Sarah)	Management style and support	Production
4. Division of Labour 5. Tools A	"…as with working offline, it's about clearly and ethically communicating with young people around things, so in my work my manager could look at and scrutinize my messaging inbox and it would be on my agenda for supervision. These are the messages, I engage with this young person at this time. It's also about protecting your professional back. …What are the patterns? What's going on? But you'd do that offline as well – so many fundamental principles apply." (Sarah)	Same principles online as offline in terms of supervision and caseload supervision.	Safety Communication
4. Division of Labour 5. Tools	"…it's more about localism – you've got to provide a local interface and it's not about the quantity of what's on offer but rather the quality. When you release your information on Facebook, you need to make sure that it's going to be disseminated through your digital advocates, through their friends too, because Chinese Whispers is very powerful and there has to be consistency." (Sarah)	Who helps you to disseminate and to network. Better to have sophisticated managed network than rely on Chinese Whispers.	Safety
3. Rules 4. Division of Labour 5. Tools	"...for me, I get concerned about the apathy – 'it's not my problem' or 'I'm so busy' or 'it's not my responsibility'. It hurts because you have to work in a different way and I just feel that they ought to grow up. You're paid a lot of money and that goes to you, not the local community and it's taxpayers money." (Sarah)	Responsibility. Apathy. Excuses. Who pays your salary and for what?	
3. Rules 4. Division of Labour 5. Tools	"What social media can do is allow you to get feedback and input from all the parties. It's about creating a business case but they [decision makers, managers, youth workers] don't know how to do it. They can't justify its usage and give evidence of success indicators. What's going to be a return on investment including the investment in young people." (Sarah)	Justification and arguments for using social media. Business case. Indicators of success.	Production

Code	Quote	Comments	Germ cell/space
2. Community 3. Rules 4. Division of Labour	"It becomes a but entrenched at times – let's stick with what we've got rather than take a risk. There's not a lot of risk-taking because the risk is just the core now and we're trying to protect that. It's got to float up to levels of working. I'm at a management level and I've got to think about making changes so that I'm not stopping a worker that's doing all that work – you're not getting resistance from me. From a management point of view, how can we structurally change this, otherwise I'm not supporting you?" (John)	Change of management thinking.	Safety
Q	"If I was tasked with setting up a new service now, it would have digital components and in fact, this would be the core of it, but as it is I'm having to work with this cranky old thing where the wheels have fallen off and it's all I can do to keep it on the road!' (John) "It needs the investment and the capacity in your team to look at it and make it fit for purpose, but that's not there, so why and how?" (Steve)	New service vs old service. Investment.	Production

Appendix 8: Full Breakdown of Expansive Drivers

Expansive Drivers on the Safe-Unsafe Continuum

	Youth Workers	Young People
Safe ↑ ↓ Unsafe	**Professional boundaries** ➢ Protecting personal & professional life ➢ Professional conduct ➢ Accountability ➢ Young people make informed choices about engaging ➢ Young people know where they stand ➢ Disclaimers	
	Appropriate behaviour ➢ 'Friending' ➢ Internet messenger ➢ Intervention styles ➢ Boundaries ➢ Whose opinion? – professional? Personal? Organisational? ➢ Digital footprint	**Appropriate behaviour** ➢ Language ➢ Who's likely to read/see it? ➢ Digital footprint
	Professional online identity/digital footprint ➢ Organisational reputation ➢ Professional reputation ➢ Personal footprint – accessible by young people?	**Online identity/ digital footprint** ➢ Future prospects
	Intervention ➢ Anti-bullying/ cyber-bullying policy ➢ Safeguarding policy ➢ Interventions ➢ Radicalisation ➢ Communication	**Keeping safe online & reporting** ➢ Digital footprint ➢ Privacy settings ➢ Sexting etc. ➢ How to report ➢ Radicalisation
	Protective behaviours ➢ Harm minimisation online ➢ Keeping safe professionally & personally ➢ Privacy ➢ Crap detection	**Protective behaviours** ➢ Harm minimisation ➢ Privacy ➢ Reporting ➢ Grooming ➢ Predatory behaviour ➢ Radicalisation ➢ Crap detection
	Privacy settings ➢ Personal ➢ Professional ➢ Management of settings	**Privacy settings.** ➢ Who are you connected to online? ➢ Settings ➢ Friending/unfriending
	Inappropriate behaviour ➢ Using personal accounts/devices ➢ Private chat ➢ Sharing photos etc. without permission ➢ Grooming ➢ Abuse of trust	**Inappropriate behaviour** ➢ Cyber-bullying, ➢ Trolling etc. ➢ Sexting ➢ Reporting ➢ Access to pornography

Expansive Drivers on the Productive-Unproductive Continuum

	Youth Workers	Young People
Productive **Unproductive**	Recorded, accredited & curriculum outcomes ➢ Distance travelled ➢ Impact ➢ Funding criteria ➢ Certification ➢ Curriculum areas covered	Positive outcomes ➢ Sharing ➢ Community ➢ Positive promotion of young people
	Facilitating young people to produce positive content. ➢ Artifacts/Products ➢ Agency ➢ Empowerment ➢ Marketing	Producers of positive content. ➢ Artifacts/ Products ➢ Agency ➢ Empowerment
	Professional online identity/digital footprint ➢ Organisational reputation ➢ Professional reputation ➢ Personal footprint – accessible by young people?	Online identity/ digital footprint ➢ Future prospects
	Protective behaviours ➢ Harm minimisation online ➢ Keeping safe professionally & personally ➢ Privacy ➢ Crap detection	Protective behaviours ➢ Harm minimisation ➢ Privacy ➢ Reporting ➢ Grooming ➢ Predatory behaviour ➢ Radicalisation ➢ Crap detection
	Working with young people to explore the potential of digital spaces and places ➢ Digital literacies ➢ Harm minimisation ➢ Using digital tools more productively	Learning and understanding how to use digital tools more productively ➢ Political engagement ➢ Campaigning ➢ Change public perception of young people
	Awareness-raising of unproductive behaviours ➢ Cyber-bullying, ➢ Trolling etc. ➢ Sexting ➢ Access to pornography ➢ Risqué selfies	Awareness of unproductive behaviours ➢ Cyber-bullying, ➢ Trolling etc. ➢ Sexting ➢ Access to pornography ➢ Risqué selfies

Expansive Drivers on the Information-Misinformation Continuum

	Youth Workers	Young People
Information	Accessing & navigating existing websites ➢ Knowledge base ➢ Access to internet ➢ Hardware & software	
	Delivering information, advice & guidance (IAG) ➢ Signposting ➢ Referring to other agencies ➢ Counselling skills ➢ Professional boundaries ➢ Confidentiality ➢ Safeguarding	Access to neutral, reliable IAG ➢ Confidentiality ➢ Informed choices
	Professional role ➢ Indemnity	Access ➢ Anonymity
	Protective behaviours ➢ Harm minimisation online ➢ Keeping safe professionally & personally ➢ Privacy	Protective behaviours ➢ Harm minimisation ➢ Privacy ➢ Reporting ➢ Grooming ➢ Predatory behaviour ➢ Radicalisation ➢ Crap detection
Misinformation	Interventions ➢ Crap detection ➢ Digital literacy ➢ bias/validity/reliability ➢ Research skills ➢ Criticality	Being discerning about information. ➢ Crap detection. ➢ Understanding bias/vested interests

Expansive Drivers on the Communication-Miscommunication Continuum

	Youth Workers	Young People
Communication ↕ **Miscommunication**	Communicating & marketing youth work services and outcomes ➢ Up-to-date information ➢ Cost reduction ➢ Effective	Communication with youth workers through familiar platforms ➢ Familiarity ➢ Up-to-date, current information
	Communicating with young people in the digital spaces where they gather 　➢ Working to needs and expectations of young people 　➢ Access	Positive promotion of young people. ➢ Sharing ➢ Community ➢ Accessible
	Appropriate behaviour ➢ 'Friending' ➢ Internet messenger ➢ Intervention styles ➢ Boundaries ➢ Whose opinion? – professional? Personal? Organisational? 　Digital footprint	Appropriate behaviour ➢ Language ➢ Who's likely to read/see it? 　　Digital footprint
	Professional online identity/digital footprint ➢ Organisational reputation ➢ Professional reputation 　Personal footprint – accessible by young people?	Online identity/ digital footprint ➢ Future prospects
	Protective behaviours ➢ Harm minimisation online ➢ Keeping safe professionally & personally ➢ Privacy	Protective behaviours ➢ Harm minimisation ➢ Privacy ➢ Reporting ➢ Grooming ➢ Predatory behaviour ➢ Radicalisation ➢ Crap detection
	Working with young people re inappropriate online communication ➢ Online Etiquette ➢ Moderation ➢ Change public perception of young people and youth work	Learning and understanding miscommunication or inappropriate communication. ➢ Moderation. ➢ Managing accounts and pages. ➢ Change public perception of young people and youth work