14 October 2024

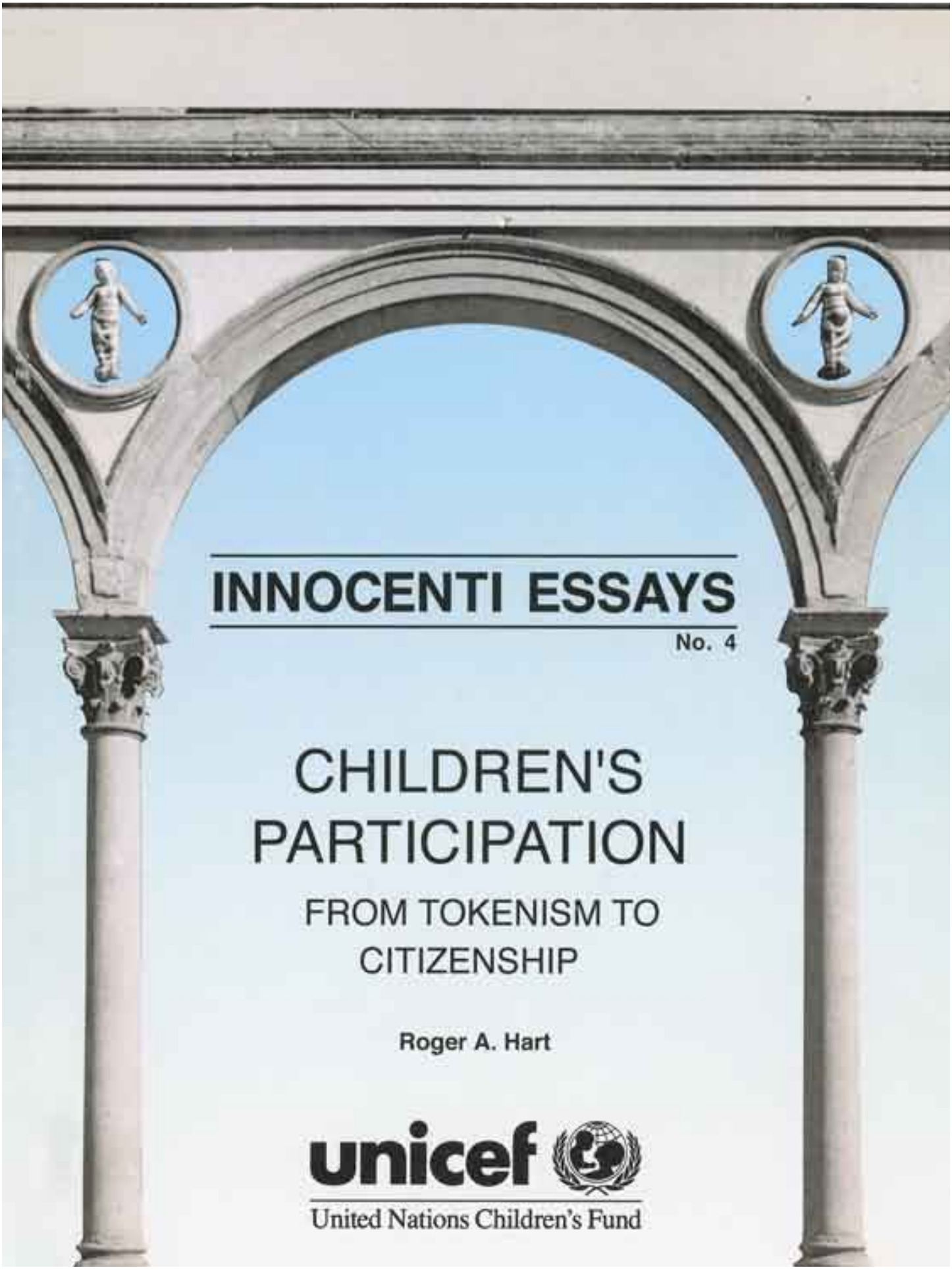
Answers to Questions on Notice
Dr Andy Asquith, Research Officer, Public Service Association of NSW

During the hearing I made reference to civics education in other jurisdictions. Attached are several documents relating to this which the Committee may find useful.

I took a question on notice relating to the revised civics education programme in South Australia. Information about this can be found here: https://www.weare.sa.gov.au/news/democracy-manifest-civics-to-receive-overhaul-in-sa-schools

In terms of the other Question I took on Notice:

1. A person under 18 who is a Financial Member of the PSA and has been so for the qualifying period, may vote in our elections.
2. The PSA has no stance on lowering of the voting age to 16.
3. For those serving custodial sentences, the PSA has no view on this matter. Our only concern is that if all inmates were entitled to vote – who would manage this process?



INNOCENTI ESSAYS

No. 4

CHILDREN'S PARTICIPATION

FROM TOKENISM TO CITIZENSHIP

Roger A. Hart

unicef

United Nations Children's Fund

"We may be unnecessarily sabotaging our present, and our children's future, by being blind to the inconsistencies and irrationalities of adult-child interaction in family and community in this century. Mass media programmes about the right to a happy and secure childhood and to a happy and secure retirement cannot substitute for the actual experience of frank and honest confrontation between generations when perceptions, needs and interests differ, in a context of mutual acceptance of responsibility for each other. Neither can special feeding, health and education programmes undertaken for children substitute for joint community projects carried out by adults and children together, in which capacities of the young to contribute to the welfare of all receives full recognition."

Elise Boulding, *Children's Rights and the Wheel of Life,*
New Brunswick, NJ, USA, 1979, p. 89.

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CHILDREN'S PARTICIPATION: FROM TOKENISM TO CITIZENSHIP

by Roger Hart

UNICEF / FRAN ANTMANN

A demonstration by school children in Peru for immunization

CONTENTS

PREFACE

In 1979 the US section of the International Playground Association (IPA, now renamed the International Association for the Child's Right to Play) recommended that their contribution to the International Year of the Child would be to further the status of young people's participation in environmental projects. Together with Robin Moore and a small team of graduate students and teenagers, I mounted an international survey on the subject and three special issues of the Childhood City Newsletter were published. Regrettably, we received very little information on the many good examples of children's participation from the developing nations. But UNICEF, with its long term commitment to adult community participation has corrected the problem by commissioning this Essay.

As part of its research on street and working children, the Urban Child Programme of the UNICEF International Child Development Centre (ICDC) arranged for me to travel to Kenya, India, the Philippines, and Brazil. I visited both projects with street children and preventive programmes for children at risk of becoming street children. I discovered that, for a number of countries, children's participation is becoming fundamental to their approach to improving children's rights. This is truly an area for the valuable exchange of experiences between nations of 'the North' and 'the South'.

The International Child Development Centre of UNICEF in Florence, Italy has been a superb base for writing about this subject. I am most grateful for the strong support throughout of Cristina Blanc, Senior Programme Officer for the Urban Child Programme, who commissioned this Essay. Also, Jim Himes, the Director of ICDC generously provided creative insights and detailed commentaries. In addition, I received valuable commentary from Savitri Goonesekere, Maalfrid Flekkøy, and Jason Schwartzman. Sandra Fanfani and Kathy Wyper were supremely competent and supportive in a host of practical ways in getting this Essay out: professionals with a valuable sense of humour.

A number of people at the UNICEF headquarters in New York have also been very encouraging. As the UNICEF senior policy advisor responsible for community participation in 1982, Mary Racelis first revealed to me that there might be an audience for my ideas on children's participation. Together with John Donohue, who was then the UNICEF advisor on urban affairs, she helped me a great deal by introducing me to community development issues beyond the USA and Europe. More recently, Marjorie Newman-Black, Historian/Editor and Per Miljeteig-Olssen, Public Affairs Officer offered valuable assistance.

My partners in the Children's Environments Research Group staff were hard working and flexible as always: Selim Iltus with his extraordinary mix of intellectual talent and artistic and graphic layout skills, Ann Kelly for copy editing, and Lisa Price and Elizabeth Wilson for word processing.

I dare not try to recognize all of the wonderful people devoted to disadvantaged children I met overseas. I hope they will be satisfied by seeing in this Essay the influence of their ideas, and of the projects I saw. My guiding hosts in these countries were: Monica Mutuku and Viki Kioko in Kenya; Rita Panicker and Gerry Pinto in India; Pol Moselina, Jimmy Tan, Ana Dionela, Sony Chin, and Emma Porio in the Philippines; and Mario Ferrari, Lidia Galeano, Neusa Lima, and Bill Myers in Brazil. Martinha Arruda, who provided simultaneous translation during three weeks of grueling schedules in eight cities of Brazil, was heroic.

Outside of UNICEF a number of my colleagues generously critiqued the text: Joe Benjamin, youth worker and a pioneer of the adventure playground movement in Britain; Richard Chase, President of the Child Growth and Development Corporation; William Cousins, development consultant and former UNICEF senior policy specialist in urban affairs; Fabio Dallape, expert on East African Programmes for Street and Working Children; William Kornblum, sociologist; David Kritt, developmental psychologist; Geraldine Laybourne, President of Nickelodeon Television; Robert Schrank, expert on the world of work; and Brian Waddel, political scientist.

Most of all, I wish to thank Sherry Bartlett for her heartfelt involvement in the issue, her insightful comments, and her careful editing of the text.

You may be troubled by my alternating use of 'he' and 'she' throughout this Essay. Gender pronouns are a problem. I chose this solution because I wished to stress the importance of the participation of girls, as well as boys, in all projects.

A comprehensive handbook describing different methods that can be used with children and teenagers is currently under production at ICDC with authors from five continents and will be available at the end of 1992. Anyone who is interested in sharing information on methods may write to the author at the address on the back of this publication.

I. INTRODUCTION

A nation is democratic to the extent that its citizens are involved, particularly at the community level. The confidence and competence to be involved must be gradually acquired through practice. It is for this reason that there should be gradually increasing opportunities for children to participate in any aspiring democracy, and particularly in those nations already convinced that they are democratic. With the growth of children's rights we are beginning to see an increasing recognition of children's abilities to speak for themselves. Regrettably, while children's and youths' participation does occur in different degrees around the world, it is often exploitative or frivolous. This Essay is designed to stimulate a dialogue on this important topic.

It might be argued that 'participation' in society begins from the moment a child enters the world and discovers the extent to which she is able to influence events by cries or movements. This would be a broader definition of participation than can be handled in this Essay, but it is worth bearing in mind that through these early negotiations, even in infancy, children discover the extent to which their own voices influence the course of events in their lives. The degree and nature of their influence varies greatly according to the culture or the particular family. This Essay, however, focuses entirely on children in the public domain: school, community groups, other organizations or informal groups beyond the family. It does not address preschool children or some of the important issues of children's social and economic participation within their families.

The term 'child' needs some qualification, particularly in light of the recent U.N. Convention on the Rights of the Child, which extends the meaning of 'child' to any person up to eighteen years. In many western countries teenagers lead such protected and constrained lives that it may seem appropriate to label them 'children'. I will follow the more common usage however; here 'child' will refer to the pre-teenage years, and 'youth' or 'teenagers' to the ages thirteen to eighteen. The term 'young people' will be used to embrace both age groups.

This Essay is written for people who know that young people have something to say but who would like to reflect further on the process. It is also written for those people who have it in their power to assist children in having a voice, but who, unwittingly or not, trivialize their involvement.

RUBY MERA / UNICEF

Students from Junior High School 125 in New York City record twelve-year-old Lemay-Thivierge, UNICEF's Spoke person for the Quebec Committee. He is speaking at the United Nations in New York following the adoption of the Convention on the Rights of the Child by the U.N. General Assembly

II. THE MEANING OF CHILDREN'S PARTICIPATION

The term 'participation' is used in this Essay to refer generally to the process of sharing decisions which affect one's life and the life of the community in which one lives. It is the means by which a democracy is built and it is a standard against which democracies should be measured. Participation is the fundamental right of citizenship.

The degree to which children should have a voice in anything is a subject of strongly divergent opinion. Some child advocates speak of children as though they were potentially the saviours of society. But many will say that participation by children is a naive notion for children who simply do not have the decision-making power of adults. Others feel that children should be protected from undue involvement and responsibility in the problems of society; that they should be allowed to have a carefree childhood. The erosion of children's free time and free play in the industrialized countries is a matter of too much protection, not too little. Children need to be involved in meaningful projects with adults. It is unrealistic to expect them suddenly to become responsible, participating adult citizens at the age of 16, 18, or 21 without prior exposure to the skills and responsibilities involved. An understanding of democratic participation and the confidence and competence to participate can only be acquired gradually through practice; it cannot be taught as an abstraction. Many western nations think of themselves as having achieved democracy fully, though they teach the principles of democracy in a pedantic way in classrooms which are themselves models of autocracy. This is not acceptable.

There are a multitude of examples of children who organize themselves successfully without adult help. You can probably remember building a play house with friends at seven or eight years of age, unknown to adults, or perhaps selling refreshments from a small stand in front of your home. Such examples from your own memory are the most powerful evidence of young people's competence. The principle behind such involvement is motivation; young people can design and manage complex projects together if they feel some sense of ownership in them. If young people do not at least partially design the goals of the project themselves, they are unlikely to demonstrate the great competence they possess. Involvement fosters motivation, which fosters competence, which in turn fosters motivation for further projects.

William Golding described in Lord of the Flies the kind of society boys might create if left to themselves on a desert island. This is a useful reminder to idealists about children that the kind of society we need to look for is one where children learn to become competent, caring citizens through involvement with competent, caring adults. While there may be many valuable examples of children organizing themselves without adults, these are not always for good causes: the street gangs of Santiago in Chile or Medellin in Colombia are just two current examples. We should not underestimate the importance of adult involvement, not only for the guidance they can offer, but also for the lessons they need to learn.

Young people's community participation is a complex issue which varies not only with a child's developing motivations and capacities, but also according to the particular family and cultural context. In cultures where adults themselves have little opportunity to influence community decisions, young people can become the initiating force for change. An interesting example is the Sarvodaya Movement in Sri Lanka where, in many villages children are the key to the development of community participation. Early childhood schoolteachers first change how the children participate and subsequently extend this to the adult population.

There are, however, negative examples of the use of young people by particular groups, such as the Youth Movement used by Hitler as a subversive force with adults: children were even encouraged to spy on their own parents. There are also many positive examples of youth radicalism developing as a response to adult inertia, but these usually involve older teenagers and young adults. Most commonly, however, the degree of opportunity for a child to collaborate in the everyday management of family, schools, neighbourhood and community groups is a reflection of the participatory opportunities for adults in that culture. The two are inevitably intertwined and so one must speak of encouraging participation by all, including children. Intervening to improve children's participation is one means of fundamentally improving the whole society, but this should always be done while keeping in mind the child's family and the impact that a child's empowerment may have on his relationships within the family.

THE NEW YORK TIMES AND THE ASSOCIATED PRESS

THE NEW YORK TIMES, SATURDAY, SEPTEMBER 16, 1983

Young Firefighters Learn From a Pro

Dennis Lyman of the Pittsburgh Fire Department giving a lesson in safety to a group of youngsters who had tried to help. After an electrical storm knocked down some wires, the boys, complete with fire hats and small truck, placed coins around some of them. Fortunately, the ones they chose were harmless telephone wires lying well away from dangerous electrical lines.

From the earliest ages children try to understand how they can participate meaningfully in society

Children's Participation and the Concept of Children's Rights

Young people's participation cannot be discussed without considering power relations and the struggle for equal rights. It is important that all young people have the opportunity to learn to participate in programmes which directly affect their lives. This is especially so for disadvantaged children for through participation with others such children learn that to struggle against discrimination and repression, and to fight for their equal rights in solidarity with others is itself a fundamental democratic right.

The Convention on the Rights of the Child, now ratified by over 100 nations, has significant implications for the improvement of young people's participation in society. It makes it clear to all that children are independent subjects and hence have rights. Article 12 of the Convention makes a strong, though very general, call for children's participation:

> *States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.*

It goes on to argue in Article 13 that:

> *The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice.*

The Convention, being more concerned with protection, does not emphasize the responsibilities which go along with rights. Children need to learn that with the rights of citizenship come responsibilities. In order to learn these responsibilities children need to engage in collaborative activities with other persons including those who are older and more experienced than themselves. It is for this reason that children's participation in community projects is so important. While much of the Convention emphasizes the legal protection of the child and the child's ability to speak for himself in legal matters, Articles 12 and 13 go well beyond this. Unfortunately, they also go well beyond what many families in most cultures would allow of their children even with in the family. The family is not, of course, the sole agent in a child's socialization, but it is the primary one and is recognized as such in the preamble to the Convention:

> *Convinced that the family, as the fundamental group of society and the natural environment for the growth and wellbeing of all its members and particularly children, should be afforded the necessary protection and assistance so that it can fully assume its responsibilities within the community.*

While the child's freedom of expression and participation in community issues may often be contrary to the child-rearing attitudes of the child's parents or caretakers, it is ultimately in the best interests of all children to have a voice. This is sometimes especially difficult for disadvantaged, low income parents to understand when they themselves have had no voice and see authoritarian child rearing as the best approach for their child's success. The aim should be to encourage the participation of the whole family. Sometimes children may themselves be the initiators but the goal should always be at least to make the parents aware of the process.

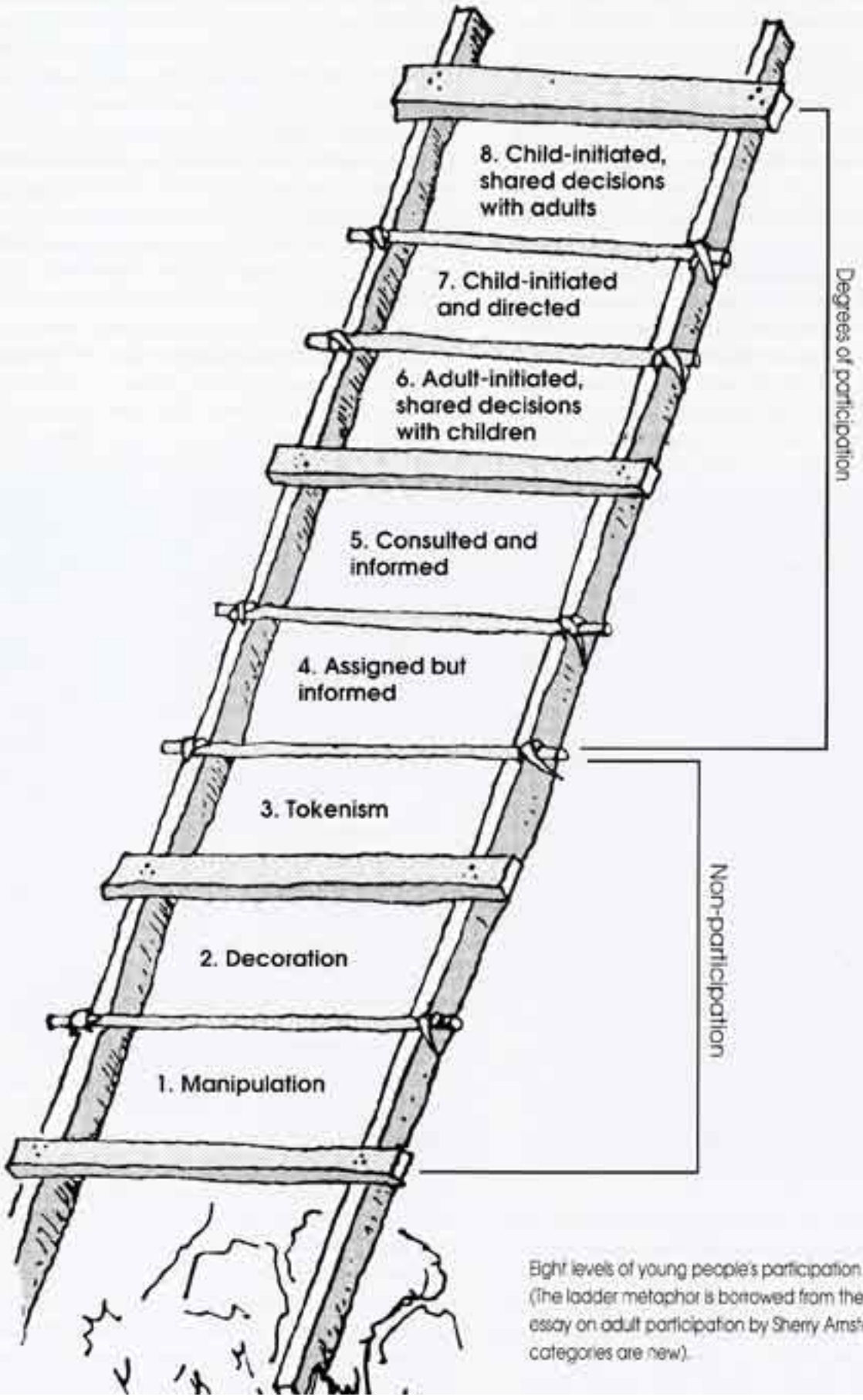
There is a universal tendency in families not to recognize the capacities of their children as decision makers even when, as workers, they are critical to the economy of the family. This became clear during the search for valid examples of genuine participation for this booklet: some of the best examples of children's self government came from working children living apart from their families on the streets. In these instances, parental dominance has been broken, and street workers have been able to support young people to collaborate more with one another using some of the principles and techniques described in this Essay.

There is growing support for children's rights. For those whom UNICEF calls 'children in especially difficult circumstances' this is leading to some radical departures from past cultural norms. Some street children, for example, have been helped to form their own organizations; and there are increasing numbers of court cases on behalf of abused and neglected children. But the larger solution to improving children's lives must involve families and communities: they must be supported to do what they have traditionally done - to care for their children in a stable manner consistent with their culture. Simultaneously, families need to be encouraged to open up traditional practices to the greater involvement of their children as part of a general move towards creating a more democratic society, with greater opportunities and equal rights for all.

UNICEF QUITO

Children recently expressed their opinion on the Convention on the Rights of the Child throughout Ecuador. While children cannot be expected to have any sophisticated understanding of the relative importance of each of the different Articles of the Convention, such a referendum offers parents, teachers, and others a useful opportunity to engage in a dialogue with the children, and introduce the important concept of voting to them.

The Ladder of Participation



Eight levels of young people's participation in projects. (The ladder metaphor is borrowed from the well-known essay on adult participation by Sherry Arnstein (1969); the categories are new).

III. MANIPULATION AND TOKENISM: MODELS OF NON-PARTICIPATION

Children are undoubtedly the most photographed and the least listened to members of society. There is a strong tendency on the part of adults to underestimate the competence of children while at the same time using them in events to influence some cause; the effect is patronizing. There are, however, many projects entirely designed and run by adults, with children merely acting out predetermined roles, that are very positive experiences for both adults and children. Children's dance, song, or theatre performances are good examples of this as long as people understand that they are just that: performances. Problems arise when children's involvement is ambiguous or even manipulative.

The Ladder of Participation diagram is designed to serve as a beginning typology for thinking about children's participation in projects. The ladder metaphor is borrowed from an article on adult participation, though new categories have been developed for this Essay (see Arnstein, 1969).

Manipulation is the title of the lowest rung of the ladder of participation. Sometimes adults feel that the end justifies the means. One example is that of pre-school children carrying political placards concerning the impact of social policies on children. If children have no understanding of the issues and hence do not understand their actions, then this is manipulation. Such manipulation under the guise of participation is hardly an appropriate way to introduce children into democratic political processes. Sometimes such actions stem from adults' unawareness of children's abilities. It might be more accurate to call them misguided rather than manipulative, but either way there is certainly a need for improved awareness on the part of adults.

Another example of manipulation is a situation where children are consulted but given no feedback at all. The most common method is for children to make drawings of something, such as their ideal playground. Adults collect the drawings and in some hidden manner synthesize the ideas to come up with 'the children's design' for a play ground. The process of analysis is not shared with the children and is usually not even made transparent to other adults. The children have no idea how their ideas were used. A simple improvement on this idea would be to do a content or thematic analysis of the drawings with the children and thereby arrive at some principles for a play ground design, or whatever the subject may be. Such an improvement would move the project up three rungs of the ladder, to become participatory.

In contrast, a straightforward drawing competition, where the judging criteria and process are made clear in advance, cannot be criticized as manipulative. It is perfectly honest about not being participatory. If you read newspaper examples with titles like 'Children Build New Garden for Housing Project', look for any discussion of the process of children's involvement. The chances are you will find none. You will read about the finished product, and you will probably read the names of a lot of adult 'officials' involved in the process; but you will have learned nothing about whether the children were at all involved.

With the growth of the notion that children can have a voice, organizations have begun to conduct opinion polls and referenda with children. These methods have some exciting potential but are susceptible to manipulation even when used with adults. Preadolescent children, with their varying capacities for interpreting the meanings and purposes of such instruments, are a particularly easy prey for this technique.

Decoration, the second rung on the ladder, refers, for example, to those frequent occasions when children are given T-shirts related to some cause, and may sing or dance at an event in such dress, but have little idea of what it is all about and no say in the organizing of the occasion. The young people are there because of the refreshments, or some interesting performance, rather than the cause. The reason this is described as one rung up from 'manipulation' is that adults do not pretend that the cause is inspired by children. They simply use the children to bolster their cause in a relatively indirect way.

Tokenism is used here to describe those instances in which children are apparently given a voice, but in fact have little or no choice about the subject or the style of communicating it, and little or no opportunity to formulate their own opinions. Such contradictions seem to be particularly common in the western world because of progressive ideas about child-rearing which are often recognized, but not truly understood. There are many more instances of tokenism than there are genuine forms of children's participation in projects. Commonly, as far as the adults are concerned, the projects are in the best interests of children, but they are manipulative nevertheless.

Tokenism might be a way to describe how children are sometimes used on conference panels. Articulate, charming children are selected by adults to sit on a panel with little or no substantive preparation on the subject and no consultation with their peers who, it is implied, they represent. If no explanation is given to the audience or to the children of how they were selected, and which children's perspectives they represent, this is usually sufficient indication that a project is not truly an example of participation. This does not mean that young people cannot genuinely and effectively be involved in conference panels. If such events are organized in a participatory manner, and the children are comfortable with that medium of communication, they can be valuable experiences. An excellent example of young people's participation in a conference will subsequently be described on the highest rung of the ladder. Sadly, no matter what the children say, or how unrepresentative of other children their comments might be, one can be sure of a lot of applause and photography, and some cute stories in the newspapers the following day. Because children are not as naive as usually assumed, they learn from such experiences that participation can be a sham.

Social Mobilization

The large scale social mobilization of children and youth is a difficult phenomenon to categorize. It is common in many countries to observe young people in large numbers, often in uniform, demonstrating collectively about some issue. It might seem easy to reject these examples as non-participation by arguing that they are not voluntary. It is preferable, however, to look more closely at such examples and at the particular culture where they are found in order to ask to what extent they are participatory or not. It is useful to think of such projects along a continuum. This continuum ranges from regime instigated to voluntary activity. It may be that in many large-scale mobilization projects, though the children may not have initiated the project themselves, they may be well informed about it, feel real ownership of the issue, and even have some critical reflection about the cause. Sending a boy scout troop out to clean up spectators' garbage after a sports event would not be participation. If, however, the scout troop was informed fully about the problem, and its causes in advance of the project, and understood why they were being asked to volunteer, then this could be classified on the first genuine rung of participation on the Ladder of Participation: 'Assigned but informed'. This category will be considered in the following section.

UNICEF / LIBA TAYLOR

It is often difficult to see the 'social mobilization' of children as participation. Freedom of choice is the key of course. Children are often organized entirely by adults and herded out to demonstrate. Such events may have considerable merit for the children nevertheless, particularly when the issue concerns children, is understood by them, and is deemed by them to be important. In such instances, social mobilization may be an effective way to introduce children to the idea of having a voice on issues so that they might subsequently volunteer for genuine participation projects. In this photograph, children in Mexico City demonstrate as a part of a national vaccination day.

IV. MODELS OF GENUINE PARTICIPATION

The ladder of participation introduced in the previous section is useful for helping one think about the design of children's participation, but it should not be considered as a simple measuring stick of the quality of any programme. There are many factors affecting the extent to which children participate other than the design of a programme. The ability of a child to participate, for example, varies greatly with his development: a preschool child may be only capable of carrying materials to a playground building site, whereas an adolescent might be able to oversee the entire building operation. This question, together with some of the subtle cultural issues affecting children's participation, will be considered in a subsequent section. Also, it is not necessary that children always operate on the highest possible rungs of the ladder. Different children at different times might prefer to perform with varying degrees of involvement or responsibility. The important principle again is one of choice: programmes should be designed which maximize the opportunity for any child to choose to participate at the highest level of his ability.

Assigned but Informed

I have labelled the fourth rung of the ladder of participation 'Assigned but informed'. There are a number of important requirements for a project to be truly labelled as participatory:

1. The children understand the intentions of the project;
2. They know who made the decisions concerning their involvement and why;
3. They have a meaningful (rather than 'decorative') role;
4. They volunteer for the project after the project was made clear to them.

It is useful to take a conference as an example, for this is commonly a setting for 'decorative', manipulative', or 'token' involvement of children. The recent World Summit for Children held at the United Nations Headquarters in New York was an extremely large event with great logistical complexity. It would have been difficult to involve young people genuinely in the planning of such an event, but the organizers wanted to go beyond the normal involvement of children and youth as merely cute representatives of their age group. Roles were created which were important both functionally and symbolically. For example, a child was assigned to each of the 71 world leaders. As 'pages', these children became experts on the United Nations building and the event, and were able to play the important role of ushering the Presidents and Prime Ministers to the right places at the right times. Of course, the symbolic power of this was not missed by UNICEF, the press, or by the leaders themselves, and ample opportunities were given for photography. Nevertheless, the children's roles as pages were important and were clear to all. The children were proud to be serving at an event of such importance. Had they been asked to speak in order, somehow, to represent the views of children, this would have removed the example to the bottom rungs of the ladder, for these were the children of diplomats and were selected for convenience rather than to be representative of any particular group. To use them as pages was appropriate; to present them as spokespersons would have been yet another example of tokenism.

THE EVENING POST / NEW ZEALAND

Conferences, like this UNICEF youth summit in Wellington, New Zealand, can be positive democratic experiences for children when they are well designed. Usually, however, the children are not elected by any larger group of children to represent them, they do not report bock to any other children, and they have not prepared for their role through discussions with other children. Consequently, these are usually token events with a lot of photographs taken by the press but little serious attention given to the substance of the children's comments.

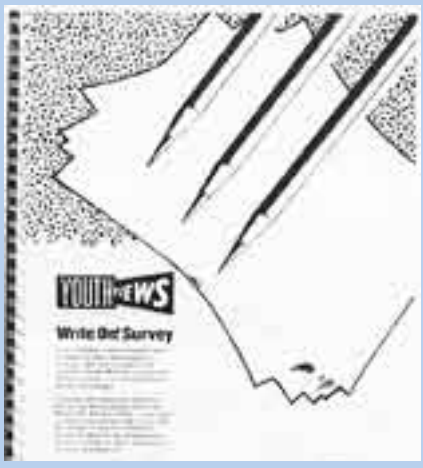
UNICEF / JOHN ISAAC

At the recent World Summit for Children each of the 71 heads of State were assisted by 'pages' from their own country. Conferences are commonly settings for tokenism in children's participation but, because at this conference the children were able to help in the important roles of ushering the leaders to the right places at the right times, their role was practical as well as symbolic. It should, therefore, be considered an example of genuine participation

Consulted and Informed

Young people sometimes work as consultants for adults in a manner which has great integrity. The project is designed and run by adults, but children understand the process and their opinions are treated seriously. An interesting example is available from the corporate world, a useful reminder that genuine participation experiences are important for all children in all settings. At Nickelodeon, a television company based in New York, new ideas for television programmes are sometimes designed in consultation of children. Low cost versions of the programme are created and critiqued by the children. The programmes are then redesigned and again shown to the same expert panel of children. This is very different from the normal use of children in market research in the corporate world where the children are paid for their time to discuss a product in a group session, but are not informed of the results of the session and in no way become involved in the process.

A survey was recently designed by the city of Toronto, Canada to obtain youth views on the city. Based upon a similar survey by 'Kids Place' in Seattle, Washington in the USA, it is more than most cities do with their children and it is honest about the process. It could probably be called an example of 'consultation' though it does not seem to go far enough in involving youth in the process, except for the lucky winner who becomes 'Mayor for a day'. An improved design would promise to share the findings of the survey with the participating youth. Furthermore, if the surveys were conducted by students in the public schools the children could themselves analyze and report on the data, rather than sending it to a distant city agency.



A survey, recently completed by the City of Toronto, Canada, to obtain youth views on the city is an example of consultation. Like most surveys, it could be greatly improved by building youth into the process of analysis and discussion of the results. Consultants should at least be informed of the results.

Adult Initiated, Shared Decisions with Children

The sixth rung of the ladder is true participation because, though the projects at this level are initiated by adults, the decision-making is shared with the young people. Many community projects are not meant for use by any particular age group, but are to be shared by all. Invariably, of course, it is the most politically powerful age groups (from 25 years to 60 years in many industrialized nations) which dominate the plan fling process even when it is participatory. Our goal in these instances should be to involve all per sons, but to give particular concern to the young, the elderly, and to those who may be excluded because of some special need or disability.

D REVAULTD

telex hook-up to agency network

copy editing

journalist

Children's news publishing often involves a high degree of responsibility and can be classified on the sixth rung of the Ladder: Adult-Initiated, Shared Decisions with Children. During an exhibition for the International Year of the Child (1979), Group Ludic created a tent in Paris where children learned to use a telex to gather news from other regions of the country. They produced a daily newspaper and they designed low-cost audio visual shows using hand-drawn transparencies. Professional journalists were brought in to offer advice and technical assistance.

'NUESTRO PARQUE': A PROJECT FOR ALL AGE GROUPS

When the Children's Environments Research Group was approached by the Youth Action Program in New York City to help the Young People's East Harlem Resource Center design a park for multipurpose use, we knew we would have to find a process which would involve all of the community, but would pay special attention to young people, its primary users. Separate workshops were held with groups of children, teenagers, and parents (a number of whom were also teenagers). Three dimension modelling materials were used because we have found this method to be more liberating for people not accustomed to design. It also enabled very young children to be involved. They created features such as card board sandboxes and gardens, and benches of plasticine. As they struggled to locate these features on a scale model, they argued out their priorities and debated the most critical design issues. This enabled questions of access, safety, and security to be aired. All of the design sessions were videotaped, thereby enabling the landscape designers to incorporate all of the features and issues which the community thought were important.

The different model designs were wheeled out on to the sidewalk for a design festival. Large numbers of residents were attracted by music and food, and invited to critique and modify the designs. It is critical to this process that even those local residents who were not involved in the design understood that this was an open process to which they were invited. The landscape designers produced alternative syntheses of the different groups' ideas. These were then critiqued by the community before being hardened into a final design. Experience has shown us that spaces created by this kind of highly participatory community design process suffer much less vandalism than those carried out by designers behind closed doors.

CHILDREN'S ENVIRONMENTS RESEARCH F GROUP

Children of the Young Peoples East Harlem Resource Center in New York putting finishing touches to one of the models for their proposed park. The "Nuestro Parque" models were displayed on the sidewalk outside the park for all local residents to comment on and to build alternative designs if they wished.

Child Initiated and Directed

We can all think of dozens of examples where children in their play conceive of and carry out complex projects. When the conditions are supportive for them, even very young children can work cooperatively in large groups. The photograph below illustrates part of a large dam system which children under eight years of age, as many as fifty at a time, built on a sandbank behind a school in Vermont in the USA over many months. Here the supportive conditions were an enlightened school staff who understood the value of such play activity so well that they did not interfere or direct. They also had such strength in their conviction as educators that they were willing to suggest to parents complaining about soiled clothes that they send their children to school with different clothing! It is more difficult, however, to find examples of child initiated community projects. A primary reason for this is that adults are usually not good at responding to young peoples own initiatives. Even in those instances where adults leave children alone to design and paint a wall mural or their own recreation room, seems hard for them not to play a directing role.

Child Initiated, Shared Decisions with Adults

One of my best examples of this category of participation comes from a public school in the USA. Two ten year old boys had enviously observed me taking small groups of children from another class into the woods to observe animal behaviour from behind a specially built blind or hideout. They built a blind beneath a table in their classroom and began to observe other children's behaviour, using one of the forms I had designed for studying animal behaviour. Their teacher observed this and supported the children by suggesting ways they might improve their blind and the design of the form. The activity became a valuable means for the class of children to learn about themselves by observing their own behaviour, and it was extremely useful at the end of the school day in aiding conflict resolution and suggesting new strategies for classroom organization and management. This example obviously relied heavily upon the impressive insight and creativity of a caring schoolteacher.

It is usually only children in their upper teenage years who tend to incorporate adults into projects they have designed and managed. The National Commission on Resources for Youth (1974) documented the efforts of the Student Coalition for Relevant Sex Education in New York City. A group of New York City high school students formed a coalition to petition the Board of Education for a relevant programme of sex education; they had seen too many of their peers leave school pregnant. They worked with the Planned Parenthood organization to write a proposal, but unfortunately the Board of Education lost the 8,000 signatures. They persisted, and a subsequent petition led to meetings and a favourable response from the school's Chancellor. As a result of these efforts, peer counsellors were hired in the schools offering referral services and information on problems of pregnancy and venereal disease. In a related vein, teenage students from a school in Paranoá, a low income settlement on the outskirts of Brasilia, designed and directed a video report on how pregnant teenagers feel about being pregnant and what advice they have for other teenagers.

Regrettably, projects like these, on the highest rung of the ladder of participation, are all too rare. The reason, I believe, is not the absence of a desire to be useful on the part of teenagers. It is rather the absence of caring adults attuned to the particular interests of young people. We need people who are able to respond to the subtle indicators of energy and compassion in teenagers.

'Animator' is the term used in some countries to describe the kind of professional who knows how to give life to the potential in young people. Street workers, an expanding profession in certain developing countries, are wonderful examples of animators, to be described in the section on Children in Especially Difficult Circumstances.

A dam with sluice pipes designed and built by girls in Wilmington, Vermont

V. RESEARCH WITH CHILDREN

Some of the more practically oriented child advocates reading this booklet may react to the term 'research' as irrelevant and even contrary to community participation. If one truly wishes to involve people in decision making, however, rather than simply having them carry out the manual phase of projects, they must be involved in their design. This requires analysis and reflection - what is commonly called 'research'.

There are many domains in which children's competence and ability to participate is undervalued. My first awareness of the problem came when I began to do research on children's knowledge of the environment over two decades ago. The methodological literature concerning research with children was primarily in the field of psychology. It gave me little indication that children could become partners in a research endeavour. In fact, the predominant quality of the relationship between researcher and child in much of psychology was one of deception, whereby the investigator had all the questions, yet the reasons for these questions were not understood by the child. Even anthropology, which might be expected to have a different emphasis, given its sensitive approach to interviewing, had given very little thought to working directly with children. Its emphasis with regard to children has been, until recently, almost entirely upon childrearing, with the information coming from parents and from direct observation of children, rather than from any talk with children.

I learned quickly from children that if an adult has a genuine interest in their lives which they can comprehend, then they are most enthusiastic in their participation. The most common resistance from investigators to interviews with children is the fear of receiving inaccurate information. This is based on the belief that children have poor memories which are highly subject to the power of suggestion, and that they have a strong desire to please the interviewer by saying the 'right' thing. In fact, even five year old children can provide highly accurate information when it is recalled spontaneously and is of relevance to them. Children do not have the same competence in communicating as adults but this does not mean that information from children is invalid. It rather means that we need to be sensitive to children's development and find methods which maximize their ability to speak about issues which concern them in a manner which is most comfortable to them.

Unfortunately most social science research with children is still of the distant' adult controlled type: questionnaires and structured interviews which barely scrape the surface of what children are able to tell. Universities in North America have in recent years become stringent about obtaining permission from both parent and child, but this is usually simply a strategy of obtaining a legal safeguard rather than truly empowering the child in the decision. It is no accident that almost all psychological research involving interviews with children occurs within school settings. Such pro forma statements as "may I interview you?" or "you are allowed to say no" are carried out with in these highly authoritarian institutions where expectations from teachers and principals give little real freedom of choice. Most psychological investigations would have a much more difficult time obtaining such child volunteers' in streets and playgrounds.

When I began to develop applied research on the quality of children's environments and ways to improve them, it became clear to me that there were other reasons, beyond validity of the data, why children's participation in research was important. In most cities, people, particularly in poor communities, are not involved in decisions concerning their environment, even in such obvious settings as public open space. My training had previously led me to believe that careful behavioural research on children's use and experience of the environment was all that was required to guide city planners and designers in making decisions appropriate for children. Not only is this model of rational planning and design naive, but it also increases the alienation of people from the planning process by pretending that research data can speak for them. Gradually I moved towards a model of research in which I worked, with children and child caretakers, to carry out research on their environments which they could then use as a basis for their own planning and design of environments, or as the basis for their own arguments to city agencies.

CORREIO BRAZILENSE / BRASILIA, DF BRAZIL

Teenagers in Paranoá, a low-income settlement outside Brasilia, using a video system to document community problems as part of their school curriculum.

Meanwhile an approach, called Participatory Action Research, or sometimes just Participatory Research, was emerging for work with adults, particularly in developing countries. It is designed as an alternative to conventional applied research by helping people learn to conduct their own

MARIA ROSARIO MORA

In an attempt to create safe play opportunities in the South Bronx, New York, the Children's Environments Research Group involved people of all ages in planning and design workshops. In this photograph young teenagers identify locations where the activities of drug dealers prevent their use of public open spaces.

research. A brief account of Participatory Research principles is necessary as an introduction to their specific application in research with children.

The Participatory Action Research Approach

Just as 'participation' can mean many things, so can 'participatory research'. Before highlighting some of the controversies it is useful to consider the common features of all participatory research. Fundamentally, it rejects the social division of mental and manual labour. It is often called Participatory 'Action' Research in order to stress that research and action should go together and be carried out by the same people. Some describe this as a de-professionalization of research. I see it as a 're-professionalization', with new roles for the researcher as a democratic participant. In summary, its main features are: (a) that the research be carried out by or with the people concerned; (b) the researcher feels a commitment to the people and to their control of the analysis; (c) research begins with a concrete problem identified by the participants themselves; and (d) it proceeds to investigate the underlying causes of the problem so that the participants can themselves go about addressing these causes. Throughout this process, the researcher has the obvious role of technically assisting in the process of the research. A less obvious, but very important role for the researcher is to use whatever knowledge or insights she may have of the larger causes influencing the problem, and to engage in a democratic dialogue with the participants over these larger causes. Through the process of carrying out this participatory research the participants not only transform some conditions related to a practical problem in their lives, but they also educate themselves about their general situation, thereby empowering themselves more generally for future action.

Beyond these basic agreed upon principles there are disagreements among different researchers depending on their political ideology and philosophy of how knowledge is generated. The major disagreement has to do with the extent to which Marxist theory is understood by the participants and thereby incorporated into their analysis of the problem. Marxist critics have argued that much participatory research is of the simple 'pragmatic' kind which says that if people are involved it must be good. Participation and action alone, they say, is not enough to transform people's lives. Action, it is pointed out, is required even to maintain things the way they are! The argument continues that if one wishes to change conditions, one must be sure to identify and transform the causes which matter and this involves bringing the participants into a deeper understanding of their condition. There has been more talk of the need for such approaches than there have been good demonstrations of it. One of the real problems seems to be getting participants to become interested in theoretical analyses which go too far beyond their own analysis of practical problems. Another is the danger of being too pedagogic and paternal, and losing sight of the participatory (democratic) nature of the exchange and the role of the outside researcher. My own belief is that when people are involved in successful research and action on their own behalf, it encourages them to do more of the same, and that through this kind of escalation they come to face the barriers to change themselves. In this way, there naturally comes a time to help participants with an analysis of some of the more hidden and intransigent forces which the researcher may know of. In summary, a researcher should enter participatory action research being clear about his own theory of social change and should be ready to share this with the participants in a democratic way rather than insisting upon a timetable which is his.

ROGER HART

Children in a school in East Harlem, New York City prepare materials to send to their 'pen pals' in Readsboro, a small town in rural Vermont. In the Environmental Exchange Project all subjects of the school curriculum are organized around the study of the neighbourhood to the maximum degree possible. The children spend the school year preparing a book describing their neighbourhood, developing alternative plans. Important neighbourhood sites are selected for study by the children offer interviewing residents of all ages. At the end of the year, this document can be used as a guide for parents, city planners and elected officials. Regularly, through out the year, the children send their findings to their 'pen pals' living in a dramatically different community who are also producing a book about change in their community. Towards the end of the year the children visit their 'twin' community for two or three days and the children lead their 'pen pals' around the sites.

JEFF BISHOP

The use of 3D models to enable children to design housing which satisfies their own needs in Bristol, England

Schools as a Base for Community Research and Development

For the past two decades, the United Kingdom has provided hundreds of interesting examples of children's research and participation in community planning issues, particularly in the elementary schools. There appears to be a combination of reasons why this should have happened in this country more than others. The primary one is probably the relatively 'open' nature of the British elementary schools where school head-teachers, with relatively high degrees of autonomy, have been able to establish with their staff their own particular philosophy of teaching. In a large proportion of schools the chosen philosophy sees children as active participants in their curriculum - asking questions as well as giving answers. This commonly involves children moving around the class room, or even the whole school, in small groups in pursuit of solutions to some collective problem or theme of study shared by the whole class of children. Combining this with the traditional recognition of the values of 'field study' in British education results in some schools where children conduct research with the community beyond the school.

The British Government provided an important impetus for this trend by concluding in their 'People and Planning' that public participation should be central to all environmental planning decisions. To other important factors was added the influence of a key figure: Colin Ward, an architect, planner, teacher, and social commentator became Education Officer for the British Town and Country Planning Association. From this position he launched a highly effective journal for schoolteachers called the Bulletin for Environmental Education, recently renamed Streetwise. Ten times a year Brit-

ish teachers received this journal describing projects throughout the United Kingdom in which children investigated their urban surroundings: how they came to be and what they might, become.

In much British community research in the schools, children simply report their research findings to the community residents. In most urban settings, where adults as well as children are unaware of planning problems and alternative solutions, this can be a valuable activity for the community. Sometimes, however, the childrens research is also presented to town planners. In this simple way hundreds of geography and environmental studies teachers in the UK have been able to contribute to their children's understanding of community planning by allowing them to participate in small, but realistic projects. Meanwhile, their learning of the traditional concepts and skills of geography, environmental studies, and local history is improved by adding the motivation of investigating a real problem, both scientifically and humanistically.

Some local government town planning departments have played a valuable role in supporting schools in their efforts to involve children in the community. Many planning departments have 'School Liaison Officers'. In the past this might have been the kind of person you will remember from your own childhood - a fireman or police man visiting the school to describe what constitutes good behaviour in the community. Many planners have interpreted their school liaison job in a much more participatory manner.

Given the difficulty of initiating community participation within the schools, it is often better to think of developing outside resources which the schools can use. An excellent example is the concept of 'Urban Studies Centres', again from Britain. The Notting Dale Urban Studies Centre, in the heart of a multicultural area of West London served as a model for this concept. The most frequent visitors are children from surrounding schools who use it as a base for conducting research on the local environment. For example, in investigating existing housing conditions as a basis for a housing proposal, they carry note pads, tape recorders, and cameras and interview residents, housing experts, builders, and government officials. When they return to the Centre, tape recordings are transcribed, photographs printed, and reports prepared. Materials assembled by previous groups are pulled out of files for reference and comparison. Teachers and Centre staff assist children with their tasks, engage them in discussion, and offer guidance in making decisions when requested. Working together in small groups, the children sift through, discuss, and interpret their material. Sometimes they put it in the form of a newspaper to take back for printing and circulating around their school. The Centre is also used by children from beyond the city as a base for exploring city life. There is even dormitory space for a whole class of children to spend a week on such research.

As well as serving as a base for schools, the Urban Studies Centre also became of great value to local residents as a place to discuss local planning issues. Over the course of time, much useful material for planning decisions has been collected by children working at the Centre. Its archives are a rare combination of traditional data and residents' perceptions: statistics, minutes, briefs, case studies, correspondence, newspapers, and the students' own documentation. Over time the children gradually add to the archival and survey resources of the Centre, helping it become more and more a community resource. In this way it has established a political potential as a centre for community participation which would be difficult to achieve with in even the most open minded of community schools.

ROBIN MOORE

At the Notting Dale Urban Studies Centre, children put together an issue of the Silchester Sun, a community newspaper, using information collected from the community with the help of cameras and tape recorders.

ROBIN MOORE

Traditional playgrounds with fixed equipment are most interesting to children when they are being built or dismantled. Consequently, some countries, particularly those of northern Europe, have developed 'adventure playgrounds' with many materials and much participation by children in building them. This example is from Harbourfront Adventure Playground in Toronto, Canada.

The following account by Joe Benjamin, one of the playleaders who pioneered adventure playgrounds in England in the 1950s, captures some of the special qualities of this profession and its value for encouraging participation and social cooperation among children (Benjamin, 1974). Drawing from his daily log, he describes the growth of huts built by the children:

> *Huts are now becoming utility or public service establishments; the first being the "White Hotel". This was followed by a fire station, complete with home-made ladders, and a first-aid post called "Shanty Town Hospital", manned by a staff of three Red Cross lads, a girl of thirteen and two very junior orderlies aged eight and nine years. The medical staff have built a waiting room onto the hospital and have produced their own blanket and armchair. They are also making a stretcher... The most interesting feature of these dens lay more in the way they were used than in the actual construction. All of the 'public service' dens became functional: the hospital staff took over first aid, the fire department patrolled the various bonfires, the 'Cop Shop' police arrested wrongdoers and tried them in open court. In all these cases, the initiative had come from the children, and I had seen my own role primarily as that of a supervisor to ensure fair play and secondly to pick up the ideas of the children and suggest how these might be developed (page 52).*

Later on, Joe Benjamin describes how the children's participation in management of the playgrounds activities led them quite easily into community service:

> *The children, looking for a realistic activity, took to sawing as they took to the building of dens. The materials were equally available, and there were sufficient tools (in this case twenty-four-inch bow-saws) to meet our needs. My own role, again, was merely to ensure that the different groups did not intrude in each other's activities - a situation much more difficult to control in the limited space of the hut than in the playground. There was no developing pattern as was seen with the dens or with other activities in the hut, except that week after week, with never a variation, actual 'production figures' increased. The scheme first began early in January 1957, when six pensioners each received a sack of logs. It ended when I took a break before Easter. By this time our list of pensioners had grown to twenty and our deliveries to 176 sacks. Deliveries had been made each Saturday morning by means of a pram, truck and barrow over an area extending to more than a quarter of a mile from the playground in each direction (pp. 69-70).*

VI. PLAY AND WORK: THE DIFFERENT REALITIES IN INDUSTRIALIZED AND DEVELOPING COUNTRIES

Play and work are often presented as opposing categories: play representing all that is spontaneous and enjoyable, and work representing all that is obligatory and boring. Children are supposed to play; adults are supposed to work. A little honest reflection will lead many people to question these simple categories. Some conceptual discussion is certainly necessary as a preface to any discussion of children's participation in decision-making. In many countries youth are trapped in childhoods where no work is allowed until they are at least 15 or 16 years of age, well beyond the age where play alone is fulfilling. Meanwhile, in many developing countries a lot of work in the family is carried out by five-year-olds, and older children are often exploited in grinding industrial or agricultural labour. There is little time for play.

There is a strong romantic tradition in the West which sees childhood as a special period where innocence, spontaneity, fantasy, and creativity reign. There is also considerable support from contemporary child development theory that early childhood should be a time for allowing spontaneous activity through play. In addition, there is a strong literary tradition for children which stresses the culture of childhood: children with other children playing and working in solidarity and trying to make sense of the confusing, and often unreasonable, world of adults. Mark Twain's Tom Sawyer and Huckleberry Finn are in this category. Children should have opportunities to play together in unprogrammed ways in order to learn to cooperate successfully and to build 'communities' themselves. It is perhaps in these relatively autonomous worlds of play that children take in the culture they are being handed by their parents, schoolteachers, the mass media, and others. Outside of the institutional competitive world of schools and sports, and recreation programmes, created by adults for children, they can find in their free play a place to participate with one another in building their own communities.

Child psychologists, since the 1930s, have bolstered the conception that play is important for children's development, particularly in the preschool years, and that children should be protected from the world of work. Parents are told in many childrearing books that play, carried out in free time with limited obligations, is the place where children learn in a safe and spontaneous way many of the skills for participation in adult society. There has been no such clear wisdom expressed concerning adolescents, other than their need for school education. Teenagers struggle with little guidance to find meaningful activities outside school. In recent years the pressure for school performance has been extended downwards into the elementary schools as parents push their young children to achieve now for a better future as adults. Even kindergartens, traditionally a haven for play, in some countries are becoming centres for academic pursuits.

For many people, children's play means climbing, swinging, and sliding. Certainly these are part of play, but if one observes children playing with one another in an environment rich with materials, what they are doing looks a lot like work. It is for this reason that the static traditional playgrounds with fixed equipment are most interesting to children when they are being built or dismantled. Consequently, the countries of Northern Europe have developed 'adventure playgrounds', places with many materials and much participation by children in building them. Squint a little and children in an adventure playground look like adult workers at a building site.

There are many theories of play, but common to most of them is the concept of a desire for competence. One of the great writers of child development and educational theory, Maria Montessori, described play as "the work of the child". Much of play is a training ground for later participation with adults in work: learning the properties of materials, developing physical skills, exploring tool use, and social cooperation. Unfortunately, opportunities for free (unprogrammed) play with peers in resource-rich outdoor settings are declining in the West due to a combination of forces: fear for children's outdoor safety, parents' work patterns, and growing pressures for academic achievement. Many early childhood experts argue against the erosion of children's freedom to play, but parents, particularly from the middle classes, anxious for their children to find work in a technocratic society, push for school work, failing to recognize the benefits of free play to their child's social and emotional development. Free play is difficult to replace in the adult-controlled settings of school and recreation programmes, which are supervised, individualistic, and competitive.

The genesis of the play and recreation movement in the West at the beginning of this century was the desire to remove children from the streets where they might cause trouble and get in the way of adult business. This movement was also designed to foster children's physical development. Recognition of the value of play to children's social, emotional, and intellectual development has been much slower to take hold with the general public. Since the Second World War there has been a small, vocal movement arguing for a more important place for play in the public agenda for children (see International Association for the Child's Right to Play). There is a clear link between the paucity of engaging opportunities and the boredom and delinquency of young people. If it were possible to convince government agencies of this link, the

play movement would be well funded and would quickly gain momentum. In the meantime, play is trivialized by parents and capitalized on by the corporate world which invents expensive systems of toys and electronic technology with which children act out pre-programmed dramas.

The adventure playgrounds, which I have referred to are an interesting institutional response to this issue in industrially advanced nations. Children from eight to eighteen years of age create their own play worlds with a diversity of materials. They are supported, but not directed, by 'playleaders', a rare kind of professional adult who understands the need children feel to direct their own activities but who also recognizes that they like to have caring adults to turn to from time to time for both technical and emotional support. Children who have had opportunities with one another in cooperative settings like adventure play grounds are, I suspect, more likely to be able to work together on participatory community projects with other children and adults than children who have spent an equivalent amount of time in traditional civics or government classes in school and are otherwise limited in their recreational pursuits to activities programmed by adults. Regrettably, the trend in the West is to increase the hours spent in schooling and programmed recreation; for most of their remaining hours children watch television.

What is needed, then, are occasions when children, adolescents, and adults can each be alone with their age group, and other occasions when they can be together to help, share, and learn from one another. This sounds simple but it is in fact different from the simple-minded, polarized arguments one commonly hears among those who talk of too much control by adults of children, and those who fear children have too much freedom. Both of these extremes imply that children only learn from adults and that they do this in a one-way process from adult to child. Once one accepts that the learning of culture is a much more complex story than this, with everyone learning from everyone else — children from children and even adults from children - then children's participation becomes a less radical concept. With this realization comes the recognition that all children to different degrees are already participating in society and the job of child-rearing is to recognize and support this diversity of valuable experiences.

While young people in the industrially advanced countries struggle for competence in a world with out work for their age group and with increasingly programmed education and recreation activities, most of their peers in the developing countries are working. Research from 50 non-industrial societies reveals that the most common age for the assignment of responsibility of the following tasks is five to seven years of age: the care of younger siblings, tending animals, household chores, gathering materials like firewood, and running errands (Rogoff et al., 1976). There is usually time for play in between chores in these rural settings. This greater involvement of children in the work of the family in non-industrial countries presumably does not reflect greater awareness of children's competence in these cultures, but simply the greater need for work in the family economy. With industrialization, families may move to cities and children are then often given more menial work, away from the family, involving repetitive tasks and less free time for play. The very luckiest children find jobs demanding skills which they can develop and time for education to help them further in their search for a meaningful place in society. For most working children and youth, however, the work is better called 'labour': it is not meaningful and they did not choose it, and it is often exploitative or hazardous. They are effectively slaves working in factories, plantations, or mines. Choice is an important distinction in determining whether a child is participating or being exploited. When, however, a young child is trapped in a house working all the time, it is hard to blame parents for exploitation if they themselves are doing this out of economic necessity. On the other hand, it is important for the child to know that the family is being exploited by the situation, and that the pressures put upon her parents prevent them from offering her the childhood she deserves, It is also important that families and societies be encouraged to reassess the 'necessity' of child labour to ensure it has not simply become an excuse for governmental or societal inaction.

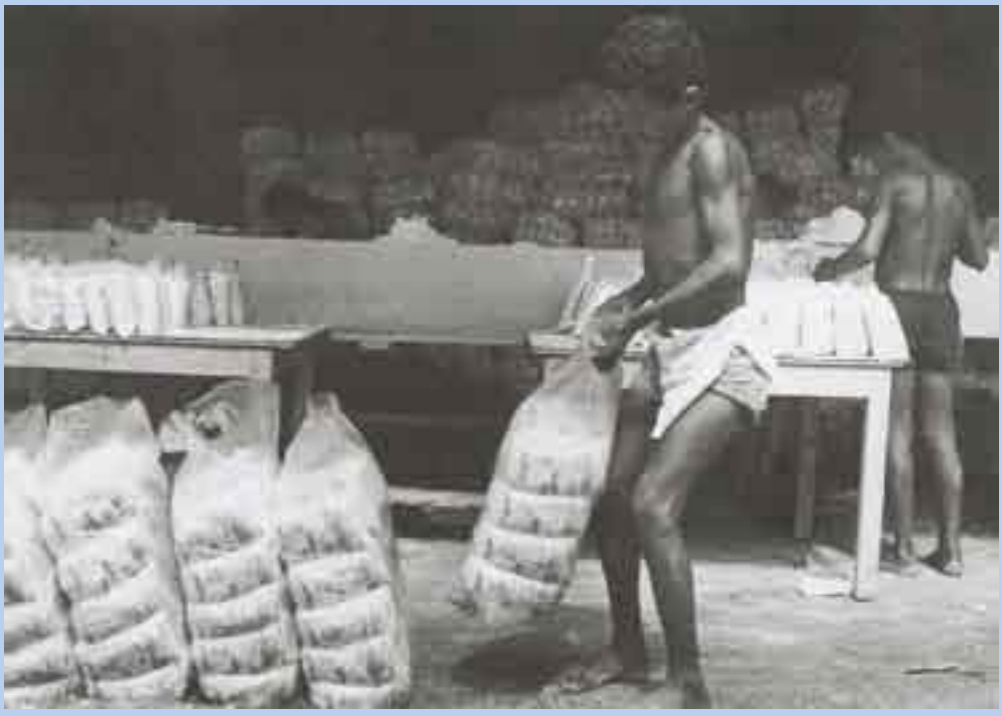
Work for a child can be highly participatory and hence educational. If it is somehow supplemented with sufficient education to allow a child future choice of alternative work it need not be exploitative. When it is necessary for a family that a child work, this work could be made into an education al experience by creatively modifying or supplementing it, although this is extremely difficult for families which themselves are on the borderline of survival. There are instances where cultures clash on this issue. The East End of London, like the Lower East Side of New York, has seen waves of different immigrant cultural groups employing their children in the clothing industry in order for their low-income families to establish a foothold in the new culture. Asian families in London are a recent group to struggle with the government over compulsory schooling (Ward, 1978). One can understand the legislative history which led Britain to protect children from work in the 19th and early 20th centuries. It is, however, far from clear that an all or nothing solution is appropriate, particularly when a nation has a high unemployment rate facing young adults at the end of a very long period of schooling.

The place of work in children's lives in the industrialized and developing countries is a complex subject which cannot simply be resolved only through single pieces of legislation which prohibit children from working or which require more schooling. Experience from the industrial nations should tell us that the solution for the developing nations is not

ROGER HART

Girls from low-income families throughout the world, like this seven year old in Brazil, work from a very early age looking after children.

SPIEGELMAN / UNICEF



For most working children in the developing bations, their work is better called ‘labour’: It is not meaningful and they did not choose it.

just more and more schooling, for we are now seeing the effects of youth who have had no opportunities to discover the pleasures of meaningful work. Our solutions must therefore involve not only a recognition of the grim realities of exploitative labour balanced against the economic realities of a child's family and the need for income; we must also consider a child's desire to develop competence which is relevant to the kinds of work demanded of her, both now and in the future. We need more thoughtful development and evolution of a variety of solutions within each culture involving unique combinations of play, work, and school. From these different experiences, every child should be able to find a route to a meaningful role in his or her community and to discover both the rights and the responsibilities for participating with others in the development of this community.

ROGER HART

In non-industrial societies throughout much of the world, children work for the family from five years of age onwards. Rosetta, a ten-year-old girl from Piquatuba, in the Brazilian Amazon, is doing her regular washing of dishes in the river.

VII. CHILDREN IN ESPECIALLY DIFFICULT CIRCUMSTANCES

Numerous examples have been given in this Essay of children's participation in community development. But many children do not live in the kinds of relatively stable families which enable this kind of public participation. UNICEF uses the term 'children in especially difficult circumstances' to describe those children with no family or who are from a family so traumatized by disaster, poverty, armed conflict, or family dissension that it cannot meet their basic needs. Still others live with abusive or neglectful families and need to be protected from them. The examples in this section are drawn from the developing nations. This is by no means meant to imply that there are no such children in the industrially advanced countries. However, because of the economic problems facing the developing nations, the scale of the problem is greater.

Like so many over-protected children in the industrially advanced nations, these children find it difficult to develop as competent human beings and to find a meaningful role in society, but for very different reasons. As a result, the kind of participation they initially need is different. They need to be given the opportunity to reflect and act upon their own lives. This does not necessarily exclude them from extending their efforts soon afterwards to the benefit of the larger community of which they are a part. Fabio Dallape argues, from his work with street children in Africa, for the importance of reminding children of the lives of their peers as they begin to free themselves from their own difficult circumstances. If one fails to do this there is, as Paolo Freire warns, the great danger of the oppressed becoming the oppressors after liberating themselves.

Great strides have been made in recent years in the way some governments work with 'street children', those children who work and often live on the streets. Instead of seeing these street children as a problem for society to remove from the streets and to 'reform' or to protect through institutionalization of one kind or another, it is increasingly recognized that these children need to be given opportunities to understand and improve their own lives.

Some of the best examples of high levels of participation are to be found in the work that street workers are doing with street children. Street workers, many of whom were once street children themselves, are creative members of an expanding profession. They have in recent years, in a number of countries, dramatically transformed approaches to street children. No longer are these children arbitrarily placed in institutions. The new approach begins with establishing a rapport with the children and understanding their current situation as a basis for improving their own lives. Whenever possible this involves helping them to return to their families. Where this is not possible it means supporting them to form alternative 'families' or 'communities', and a healthy means of economic survival. All along it means recognizing and building upon the resiliency and creativity of the children themselves.

BUTTERFLIES

Street and working children demonstrating on their own behalf. This rally was organized by the NGO Forum for Street and Working Children in New Delhi, India.

SCRAP COLLECTORS IN NAIROBI

A common dilemma in developing programmes for street and working children is between guaranteeing their protection in the immediate or short-term versus adopting a strategy which maximizes the development of autonomy and hence reduces their dependence upon external providers. Fabio Dallape describes an instance from his records as past director of the Undugu Society in Nairobi, Kenya:

Children at risk living on the street in Mathare Valley, a slum in Nairobi, had to work in order to subsidize the scarce income of their families. Undugu Society, an NGO working with children in difficult circumstances, found itself involved with a group of children collecting scrap metal, paper, and plastic bags. They were working mainly in the mornings in different areas of the city collecting whatever they could put their hands on. They would move alone, in pairs, or in small groups, but with each one working independently. In the afternoon they would try to sell what each one had collected: the sales were also done individually. The price was fixed by the buyer who would offer about half of the market price. The children had no alternative since they badly needed the money on a daily basis, and any storing of the material would carry the risk of being stolen.

Macharia, a social worker of Undugu, had an opportunity to meet them one by one at their working places. He spent a few weeks just being with them, talking, listening, joking, and sharing ideas on places where they could find scrap metal or paper. When he felt confident that they would appreciate spending some time with him, he indicated to them a place where they could find him. It was not in his office, though the office was not far out from the slum. It was an empty hut that Undugu rented for children to come and play. The time was fixed for early afternoon after they came back from work. Maina, a musician of Undugu Band Beat 75, was there with his guitar. They were playing, singing, and dancing. Maina started teaching them how to play the guitar, and together they composed song reflecting episodes of their lives. The sessions lasted only two hours, for the children had to go and sell what they had collected in the morning.

A couple of months later a teacher was hired on the children's request, to help them read the weighing scale to find out the weight of what they were selling and calculate the price, Undugu provided the same model of a weighing scale used by the merchants. The children had to learn how to read the numbers and the possible tricks of the merchants in positioning the scale in ways that could modify the reading. Numerous exercises on the use and misuse of the scale became like a game for them. It was much harder to teach them how to calculate the price, especially if they had to deal with halfs and quarters of a kilo. The price per kilo was always established by the buyer and could vary from day to day, but the children could calculate the price of the material based on a "guess" price from the merchants. Very soon they realized how much and in how many ways they were cheated. Was it possible to defend themselves and their rights?

The children had lengthy discussions on this problem. They identified twn possible solutions: First they could sell the material altogether to middlemen. Creating competition amongst middlemen could give them negotiating power. Second they could sell scrap metal directly to the factory. The price would be fixed and there would be less probability of cheating. The children had to guarantee a sizable quantity to justify transport with a lorry, and it was necessary to look for storage facilities.

Undugu facilitated the second option because it was more remunerative than the first one. Undugu provided storage and an anticipated payment on a daily basis to each child. This option created dependency of the children upon Undugu. The advantages were that the children felt more and more linked to Undugu's school where they learned mathematics, reading, and writing.

The first option would have given them less money but much more knowledge on organization, management, and communication; all skills needed to run a business. They would have learned how to be independent from the organization and how to be dependent upon one another.

Undugu's social workers were trapped by the immediate advantages for the boys, Their empathy and involvement in the daily suffering of the children prevented them from continuing the process of participation that would have brought the children to completely control their own activity.

In recent years, a remarkable movement has been created with street children in Brazil. Following democratic principles it has been possible for 'street educators', as they are called in Brazil, to collaborate with street children at the local level throughout Brazil and to coordinate these many groups in a powerful movement to give a voice to these children and improve their lives. In May, 1986, the first National Street Children's Congress was held in Brasilia. Four hundred and fifty children came from groups throughout Brazil. The original goal of the event was simply to develop solidarity between the many separate groups of street children, though the choice of Brasilia as a location was designed to sensitize the authorities. However, because the children were so organized and articulate during the debates, the press responded with enormous enthusiasm and the congress became a landmark event in creating public awareness about the lives of street children. It was clear that the public and policy-makers had never before been shown the reality of street children's worlds. This event was powerful, not simply through fortuitous timing and a clever use of the press. It was successful because children who previously had no public voice were prepared and were truly able to speak out about their concerns to a massive naive audience.

Why did this event happen in Brazil at this time? There are probably two closely interrelated reasons. First, though there was a dictatorship, street workers had been working hard throughout the previous decade to apply principles of empowerment through the development of self-awareness with street children. These principles are best known by educators outside of Brazil via the book, Pedagogy of the Oppressed, by Paulo Freire, though there are other influential proponents within Brazil. The second factor was probably that democracy was finally dawning and the nation was ready to hear the voices of a repressed minority as a symbol of this new phase in the nation's history.

It is possible to identify some of the common principles adopted by Brazilian street educators which have been so successful. First, they work with small groups of children with each group co-managed by children and street educators. Secondly, discussions, activities, and plans are always based upon the reality of the children themselves - the children raise the themes, develop the activities, and construct the rules for their own functioning, with the street educator working only as a facilitator. The children elect those educators to work with them with whom they feel most comfortable. Most of these educators, at least in the past, have been volunteers.

In 1989, a Second National Congress of Street Children was held in Brasilia, this time with 700 children from all over Brazil and a selection from other Latin American countries. This time the politicians felt obliged to listen. The children came from state and regional conferences where they had been debating the draft of a Child and Adolescent Statute. Instead of a few representatives, there was a large scale occupation of the senate by the children. Congressmen listened to powerful testimonies by children and many gave up their seats. From all accounts it was a very moving day for the politicians, though no doubt the press was again very important in guaranteeing that this minority group was allowed such a voice in the corridors of power.

Probably more important than the national events themselves, are the local organizations they have helped inspire. The local committees for street and working children, which are found throughout Brazil, offer opportunities for dialogue between the children, government agencies, and nongovernmental organizations (NGOs). There has been a steadily grow-

BUTTERFLIES

A youth working at Butterflies Restaurant located near the Inter-State Bus Terminals in New Delhi, India. Butterflies, a nongovernmental organization devoted to the lives of street and working children, founded this restaurant as a training centre, source of income, and home for a small number of homeless children and teenagers. At the same time, these young people serve other street children on a regular basis at a 40 per cent discount. A large sign on the front of the restaurant reads, "Managed by Street Children". Not surprisingly, the boys feared this would deter customers but they concluded that they need not hide their identity and the restaurant is surviving. There are hopes of extending the programme to a 'Meals on Wheels' for street children, also managed by street children.

ing participation by children in these local committees as they become more confident in speaking. The result is not only a process of democratization for the children, but also for the street educators as they become more and more aware of the competence of the children and of the degree of responsibility the children can handle. 'Street educator' is probably an inappropriate term because it does not capture the truly two-way process of education: Brazilian street educators often describe with a mixture of pride and amazement how the children and teenagers educate them and demonstrate competence beyond what they could ever have imagined.

In an interesting example in Olongapo, next to the US Subic Bay Naval Base in the Philippines, street workers have helped street children and other working children, aged eight to eighteen years, to establish associations related to their professions. There are separate associations for newsboys, bag sellers, scavengers, pushcart boys, bus washers, and vendors. These professions have different ratios of boys and girls: for example, 90% of the vendors are girls. The associations are part of a coordinated city effort called The Working Committee for Street and Working Children. Coincident with the formation of the association as mutual support groups, the city established strong policing against prostitution and begging. Other non-governmental organizations established foster homes for abandoned children sleeping on the streets. Together, these policies of government regulations, policing, and non-governmental organizations' support for working children's own initiatives have almost eliminated children's begging and prostitution, and helped to change the attitudes of adult citizens towards the children.

The street workers work with the most influential children to get the others involved. The democratic process has been evolving since 1987 when the associations began, but the children themselves have initiated certain democratic procedures such as secret ballots at their yearly and mid-yearly evaluation meetings. The elected officers are usually in their teenage years. After the elections all officers are entitled to a three-day leadership training meeting where they study and develop methods to use with their fellow working children to develop a sense of their place in society, now and for the future.

A bank account is managed by the treasurers from each of the associations jointly with Bill Abaigar, the streetworker who coordinates the associations. Loans are taken by the children for school supplies or for starting up businesses such as purchasing plastic bags to sell, or renting a push cart.

'TATAG', as the seven associations are collectively called, carries out numerous events organized at meetings approximately each month, with the elected officers from each association. Street theatre, song, and dance performances and demonstrations in support of children's rights are some of the ways that they extend their cause to the larger community.

PAULO MACDOWELL

A youth addresses the Congress in Brasilia at the Second Congress of Street Children.

My sense from this and other similarly energetic programmes with street children in other countries, is that the street workers rely heavily upon the leadership skills of a select number of children who are well respected by other children. The danger of relying too heavily on this strategy is that democratic processes amongst the children are not fostered as much as they could be. This is an important area for debate amongst the growing profession of street workers.

For the past two years, the street childrens organizations in the Philippines have been getting together, with their participating children, for regional and national conferences. These build upon the remarkable examples of national congresses of street and working children in Brasilia since the opening up of democracy there. The purpose of these conferences is both to enable children to discuss their concerns and ideas with other children, and to communicate their mutual concerns and ideas to policy-makers. It is hard to say at this stage how effective this process is in influencing the government, but my observations are that it is very effective in building self-respect and cooperative activity through the experience of solidarity with their peers. The children select those that will represent them at the conferences. I was unable to observe this process of selection, but I understand that the children tend to choose those who have leadership skills and are articulate. The bullies are ignored and the selected representatives are often not the eldest.

ROGER HART

Bill Abaigor, a street worker in Olongapo in the Philippines, hands a membership card to one of the girls who sells plastic bags in the market. Membership in the association of street and working children involves regular meetings with her fellow bag sellers. Through this association she learns about her rights in a democratic setting with her peers.

At the weeklong 1991 National Street and Working Children's Congress in the Philippines, I observed over 100 children, aged 8 to 18 years, listen intently as they performed for one another moving dramas based on their everyday lives. Groups of children of both sexes and mixed ages work on different themes each day. In the afternoons, with the street workers' assistance, they prepare skits based on workshops held in the mornings and show one another their scripts. They portrayed problems of access to relevant education; the breakup of a family brought on by economic hardships and problems of alcohol; the inability to get a doctor quickly; and the indiscriminate use of pills because no money is available for prescriptions. Constructing these dramas enables the children to articulate to one another the nature and causes of difficulties in their lives with an obvious therapeutic benefit to them. At the same time, it enables them to begin to identify solutions they can act on and which they can persuade others to act on. Although children identified the issues during the five days of the Congress, the street workers undoubtedly facilitated the meeting and influenced them in some ways. It was clear to all attending the event, however, that this was an example of genuine participation by children in important issues.

At the end of the Congress, the children handed a resolution to the Speaker of the House and met with the President of the Senate. The Philippine Congress then incorporated some of the street children's recommendations into proposed bills. In addition to this, dozens of newspaper articles in national and local newspapers carried their concerns to the public.

PHILIPPINE DAILY INQUIRER

6 TUESDAY, APRIL 23, 1991

MITRA WITH STREET CHILDREN

Speaker Ramon Mitra talks with some 60 street children who called on him yesterday at the House of Representatives on the problems of child abuse and trafficking of children. The street kids were accompanied by officials of the Department of Social Welfare and Development.

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STREET KIDS IN CONGRESS

dren participate in a dialogue with legislators, including Senator Jaworski, left, during the First National Street Children Congress, 19, at La Salle Greenhills. The children attended session on ducation and Legal Protection and received responses from Social ecretary Mita Pardo de Tavera, Senators Macoda and Alberto Reps. Raul Roco and Jose Ma. Larcon and Gen. Rene Imperial.

Street children: Stop 'deposits' in hospitals

By AURORA ALAMBRA

The 100 street children who participated in the country's First National Street children Congress are requesting hospitals to stop demanding deposits or down payments from patients who have to be confined for treatment.

The said congress was made possible by the Department of Social Welfare and Development, DSWD in cooperation with the United Nations Children's Fund (UNICEF) and the National Council of Social Development Foundations.

In their 19-point list of suggestions on health, the street children — who were all housed for free at the Circulo Mission House of the La Salle Greenhills where the one-week

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Dozens of newspaper articles in the Philippines carry messages to the nation of the important issues raised by children from all over the Philipines during the week-long National Street and Working Children's Congress

Children's Participatory Research on Their Own Lives

Children living in poverty cannot be expected to initiate projects for others, or even for their own community, if they themselves are struggling for survival. We need to find ways for these children, and to some extent for all children, to help them understand their own lives, to appreciate themselves better and to discover alternative pathways to the future. There is, of course, a large literature in the West on alternative therapeutic methods for working with children with emotional problems. Some of these are designed to enable children to make their world more comprehensible to themselves so that they can master it better.

Unfortunately, there has not yet been an appropriate response from the research communities on how to work with street children. While there has been great creativity in developing ways of working with the children from sidewalk classrooms, through drop-in health centres, to street children's professional democratic organizations, analysis of these children's problems remains orthodox, belonging to the old institutional paradigm. Street workers, for instance, keep files on their children in confidential folders rarely shared with the children themselves. Here is a great opportunity for the research community to collaborate with street workers in the development of methods which inform the street worker, satisfy the needs of institutions and funding agencies for data, and yet simultaneously inform and empower the child. Interactive graphic methods for children who are illiterate can often be an excellent introduction to the written word for children learning to read and write: mapping of their city and their daily use of it, including the locations of important supporting people and resources and feared places, could be an excellent introduction for a Street worker to a street child's life. From this could come a fuller appreciation of the child's resourceful use of the city. From it can also come the development of joint strategies for improving that child's use of the city and decreasing his or her abuse by the city.

Similar graphic approaches can be developed for enabling children to express their life history (ideally with the help of other family members). The only programme I found where children have regular access to their personal file was the Passage House for prostitute girls in Recife, Brazil. The girls frequently request to have their life histories read back to them. There are different explanations to account for this, depending upon one's theoretical orientation, but the important point is that the girls find it valuable for their development. The documentation of life histories is also an important step for the staff, of course, in exploring possibilities for family reintegration and for discovering patterns in a child's coping which may have a negative long-term effect.

Bill Kornblum and fellow sociologists in New York City have discovered a valuable way of obtaining data on the life paths of low-income, at risk, minority teenagers in Harlem who have dropped out of school. They have opened a drop-in workshop centre in Harlem and pay the teenagers for each word they write of their life history. In this way, the children develop literacy skills while also getting a chance to reflect on their lives with caring adults. The professors, meanwhile, obtain the kinds of detailed life history records, in the youths' own words, which are so rare in research with young people.

ROGER HART

As part of a large scale programme to prevent children from falling into trouble in the streets, the Secretoria do Menor employs street workers to work with children in the streets of poor communities of Sao Paulo, Brazil. Here children are about to begin a parade through their community

VIII. FACTORS AFFECTING CHILDREN'S ABILITY TO PARTICIPATE

Child development is usually conceptualized as a solitary affair with an individual child gradually climbing a ladder of higher steps of ability, alone. Recently, child development theory has become more contextual, enabling us to understand better the role adults play in a child's development. Children's participation does not mean supplanting adults. Adults do, however, need to learn to listen, support, and guide; and to know when and when not to speak. One should not, therefore, think of a child's evolving capacities to participate as a simple step-like unfolding of individual abilities. One should rather think of what a child might be able to achieve in collaboration with other children and with supportive adults.

It is misguided to use simple developmental stages or age-related norms to determine what children are capable of, though it is useful to be familiar with some of the most important sequences of development, such as the development of a child's ability to take the perspective of others. It is important to remember that the ages at which these occur can vary greatly according to culture and to the individual characteristics of the child. Just as important as the unfolding of a child's ability to think and speak is the motivation behind his or her behaviour. A child who is troubled or who has low self esteem is less likely to demonstrate her competence, to think, or to work in a group. For this reason, in attempting to facilitate the participation of children who seem less competent than might be expected, one must identify situations which will maximize a child's opportunities to demonstrate her competence. Similarly, one should also use alternative techniques for enabling different children's voices to be heard.

Social and Emotional Development

Erik Erikson has written of a child's psychosocial need to develop competency through ever larger scales of play environments. From play with their own bodies, infants proceed to play with the small world of manageable toys, before feeling sufficiently competent to enter the world shared with others. One could undoubtedly expand this theory into other observable spheres of growing competence across the life span. Joe Benjamin, for instance, who worked for years as an adventure playground leader in the UK with delinquent youth, tells us that such playgrounds may offer an easier place than the streets for some youth to learn to master troubling issues or relationships.

Self esteem is perhaps the most critical variable affecting a child's successful participation with others in a project. It is a value judgment children make about self-worth based upon their sense of competence in doing things and the approval of others as revealed by their acceptance as intimate friends. Children with low self esteem develop coping mechanisms which are more likely to distort how they communicate their thoughts and feelings; group interaction among these children is particularly difficult to achieve. Including a wide range of situations where these children can demonstrate competence can contribute to some improvement of self esteem.

SELIM ILTUS

A critical phase in perspective-taking occurs between the ages of seven and twelve when a child becomes capable of putting herself 'in the other person's shoes'.

The Development of Perspective Taking Ability

The ability to truly participate depends on a basic competence in taking the perspective of other persons. In a very limited way children can do this by the age of three, but the process of being able simultaneously to take another perspective, while maintaining one's own view, continues to develop through adolescence. The field of developmental psychology has spent considerable effort investigating this process (e.g., Selman, 1980). The ages are approximate and are developed from Western research. Most important in thinking about young people's participation is the sequence of phases in perspective-taking, and the insight that the child is actively trying to construct the world of the other, while simultaneously constructing her own under standing of that world.

The process begins in the second or third year with a child's first awareness of psychological processes in others. But while she gradually becomes more aware that another person has feelings and thoughts, there is confusion until the ages of five or six between the subjective psychological, and the objective or physical characteristics of the person's behaviour. For example, intentional and unintentional behaviours of the other person are not differentiated. Gradually the 'perspective taking ability' improves so that between five and nine years of age she becomes capable of clearly differentiating the physical and psychological characteristics of a person. She now realizes that each person has his own, unique, subjective view of the world.

Developing between the ages of seven and twelve, a child begins to be able to step outside herself to take a self-reflective look at her interactions and to realize that other people can do the same thing. This phase of 'sequential perspective taking' means that two children now realize they can put themselves 'in each other's shoes'. They also recognize now that a person may have multiple or mixed feelings, such as being interested and happy, but a little frightened. This final phase means that they are beginning to understand that they and others are capable of doing things they may not want to do. These pre-adolescents, however, cannot simultaneously coordinate the perspective of self and others.

The next stage, 'mutual perspective taking', is necessary for children to be able to organize themselves into enduring democratic groups. According to Selman, this 'generalized other' perspective arises between ten and fifteen years of age. Youth, thinking at this level, now spontaneously coordinate their perspectives with those of others.

THE PASSAGE HOUSE, RECIFE, BRAZIL

Opportunities for meaningful work can serve as valuable preventative programmes for children living in families and communities where the risk of their turning to the streets is high. In this photograph from Recife, Brazil a woman has been given a small amount of money for equipment and supplies to run a hairdressing programme for girls. She also uses this opportunity to discuss health, AIDS, prostitution, schooling, and work in small informal discussion groups. The Passage House, which developed this programme, also manages homes for prostitute girls emphasizing a high degree of participation by the girls in projects designed to improve the lives of other prostitute girls.

Beyond this mutual perspective-taking ability of adolescents Selman hypothesizes a higher level of 'societal-symbolic perspective-taking'. A person can now imagine multiple mutual perspectives forming a generalized societal, legal, or moral perspective in which all individuals can share. A person believes others use this shared point of view in order to facilitate accurate communication and understanding. This final phase, which can emerge at any time from the age of twelve on, is obviously the one to be desired for the most fruitful cooperative projects of children.

It is clear then that even during their early elementary school years children are at least intellectually capable of working with adults; but the adults need to be sensitive to some of the limitations children have in taking the perspectives of others. Also, it must be remembered that the sequence described above is limited to an account of a child's intellectual development and his or her logical ability to take the perspective of others. It does not take into account such factors as a child's understanding of the different roles people have and the power they possess. This must surely influence the degree to which children think it is appropriate to take the perspective of others. For example, knowing someone in a group is a school teacher or a policeman, and knowing that these kinds of persons punish misbehaving children, may override their intellectual ability to understand the person as an individual, thereby reducing their participation.

Social Class Variations in Children Participation

It is important for each of us wishing to encourage children's participation to be aware of child-rearing patterns since we are likely to have a middle class bias. Comparisons of child-rearing in many countries reveal that families with adequate economic resources tend to value independence and autonomy while low-income families place higher value on obedience from their children. The poorer families in such cultures see obedience as the means by which their children can succeed economically. Child participation advocates therefore need to understand that a lack of independence and self-direction in the children of working, poor families may simply be an appropriate socializing response to their parents who have little freedom themselves in their daily lives - working in routinized jobs that demand obedience and efficiency. Also, poor parents may feel they do not have the time or patience for supporting children's spontaneous activities. Furthermore, children from these backgrounds see examples in their daily lives which support what they are learning from their parents about not speaking out.

The implications of these inequalities are that advocates for children need to work doubly hard to liberate the voices of poor children, for without such extra efforts it is likely that only middle-class voices will be heard.

The Different Participation Opportunities of Girls and Boys

While opportunities for the majority of low income children throughout the world are limited, the situation is particularly bad for girls. Their socialization emphasizes protection and dependency, not autonomy, even though they may at ten years of age already be responsible for feeding and looking after three younger siblings. In my visits to programmes in the developing world, I have observed many examples of innovative projects for street and working boys who are actively involved in evaluating and improving their own lives in a collective manner, but relatively few for girls. Whereas working boys are commonly in the streets, the girls are invisible - hidden in kitchens and backyards, involved in endless domestic chores. We need to create more special programmes of participation for these isolated, forgotten children.

In designing programmes for girls we will need to recognize the different ways girls are treated in different cultures and discover how to address the barriers to their effective participation in family, school, and community. For example, in many societies it is still assumed that boys will be decision-makers and girls will not. Integrated programmes, with girls and boys participating equally, may therefore have some special values for girls.

This section has highlighted some of the more important variables influencing children's participation. I do not propose that programmes of community participation be designed to take account of each possible age group or every different kind of personality or behaviour problem. It is rather my intention to remind the reader that there is no single best strategy or technique for any project; diversity is the key. Projects should be designed to enable different degrees and different types of involvement by different persons and at different stages in the process.

FOUNDATION ROI BAUDOIN, BELGIUM

With the aid of the local government, students from an elementary school in Pesche, Belgium, transform a garbage dump into an ecological park. Not everyone needs to participate in all aspects or phases of a project. For example, in renovating a park many younger children may not be interested in or feel competent with written plans, but may be very interested in providing physical labour. By making a project accessible and comprehensible of all stages, children, youth, and adults with different developmental capacities and interests can participate in different phases.

IX. THE BENEFITS OF PARTICIPATION

It is frequently said by professionals working in international development that community participation slows the social and economic development efforts of developing nations. Such comments, and the statistics which have some times been used to support them, have not been sufficient to stop what appears to be a growing international trend towards local community participation. For those projects where the end product or programme is for the participants themselves, the arguments for participation are particularly strong. But for young people, even in such obvious examples as the design of classrooms, playgrounds, sports facilities, or afterschool programmes, participation is rare.

There are additional and more important benefits to a society beyond the short-term one of making a programme or product more appropriate for the user. Unfortunately, these benefits have the kind of indirect, long-term impact that cannot be easily measured quantitatively. The benefits are of two major kinds: those that enable individuals to develop into more competent and confident members of society, and those that improve the organization and functioning of communities.

The Development of Social Competence and Social Responsibility

Adolescents struggle to find meaningful roles in society. If they do not find opportunities to develop their competence in ways that are responsible they will find others that are irresponsible. Mark Francis, a landscape architect from California, is an expert in the participation of people of all ages in landscape design. He explains how his concern for youth participation came from his own experiences: “I was good in blowing up mailboxes. I just felt that there was no place to be. There was no place for me and no place that would give me the responsibilities that I thought I had to get and because of that I created a lot of negative energy.” It is because of this that much of the writing about youth participation projects concerns the provision of opportunities for delinquents.

It is unfortunate that for most public administrators the only value of young people’s participation is to reduce delinquency and vandalism by ‘keeping them off the streets’. Nevertheless, it is useful, whenever trying to express the value of participation to more conservative thinkers, to explain that involvement of young people in projects leads to a sense of

responsibility for the maintenance and protection of those products which are created. Hundreds of sculptors, muralists, playground designers, and gardeners who have conducted community projects in New York City, for example, attest to this with personal anecdotes about the absence of vandalism and graffiti. The long-term effects of involvement in other kinds of projects cannot be as easily observed as they can with building projects, but they surely exist nevertheless. Participation not only allows a child the right to have a voice; it is equally valuable in enabling children to discover the rights of others to have their own very different voices. Because they are concerned with real projects, dialogue and negotiation with other young people and adults is inevitable. There is an important spin-off benefit from developing the skills of social cooperation for a child's personal development.

The growth of autonomy in a child is not simply a matter of gradually pulling away from dependence on a parent. Piaget, the Swiss developmental psychologist, demonstrated through the game of marbles that cooperation and mutual agreement between equals is necessary for the development of autonomy. He found that children learn a game of marbles not by accepting the authority of one of the players regarding the rules, but by developing the rules in a cooperative way. From discussion, the children discover different children's points of view and reach their own consensus. Piaget argued that if they are always subject to authority and do not have opportunities for establishing rules through relationships with mutual respect, they cannot develop as autonomous selves. The blooming of a personality through the development of autonomy depends then on these social relationships. Seen in this light, children's participation is not just an approach to developing more socially responsible and cooperative youth; it is the route to the development of a psychologically healthy person.

Community Development

'Communities', in the broadest sense of the word, are constructed. To support children or youth in working together is, by definition, to be engaged in community development. Through positive group experiences children discover that organizing can work in their self-interest. Such mutual self-interest is probably the strongest base for cultural and political organization.

The physical environment can be particularly useful for community building because it offers opportunities for a group to see the impact of its joint efforts in a direct and lasting way. Early pioneers in the USA found it necessary to ask their neighbours to help them in the large task of building a barn as they struggled to survive in their new land. The community spirit, which such group projects engendered, was great, and the term 'barn raising' is still used today as a metaphor for community building projects. The community garden movement of the 1970s and 1980s has been more valuable to US cities in more ways than are immediately apparent. It has allowed community groups continue to form around a simple, easily understandable, and relatively 'neutral' project politically. Sometimes the resulting organizations are able to go on to more ambitious projects which may have more basic importance to their lives, such as creating daycare centres or self-help housing.

FOUNDATION ROI BAUDOIN

Street art projects can be located anywhere along the entire continuum of the 'Ladder of Participation'. Commonly they fall on a low rung: artists design wall murals and children carry out the painting. Occasionally, however, teenagers produce large murals themselves. If the teens informed the owner or residents of the project, and yet initiated and managed the mural entirely themselves, then this would belong on the top rung of the ladder.

Building a den or tree house can be a valuable way for children to express their common interests to one another, and thereby help them forge a sense of group or community. Adults who wish to convince children or teenagers that a programme is designed for them might think, as a first step, of allowing young people to redesign and transform the place where they meet.

Political Self Determination

I have noted earlier in this Essay that schools are more likely to be concerned with political indoctrination, rather than with the kind of critical debate which allows children to establish their own beliefs. Democratic theory requires that citizens be allowed to consider changing their form of government, but there is little or no recognition of this principle in school curricula. Even with nations which loudly proclaim their democratic principles, little is done in the schools beyond presenting children with a history of the struggle by which their government was originally formed. Consent to the political system is manufactured, rather than springing spontaneously from critically self conscious individuals. The reason given for political indoctrination in schools is its necessity for establishing a stable, democratic form of government through the creation of a patriotic citizenry. In fact, by offering a fixed set of beliefs, rather than the opportunity for political self determination, the state is failing to prepare young people to join democratically with others in the kind of flexible response to a changing world that is ultimately necessary for genuine stability.

Participation is an important antidote to traditional educational practice which runs the risk of leaving youth alienated and open to manipulation. Through genuine participation in projects, which involve solutions to real problems, young people develop the skills of critical reflection and comparison of perspectives which are essential to the self-determination of political beliefs. The benefit is two-fold: to the self realization of the child and to the democratization of society.

SERVICE DE L'ANIMATION BRUSSELS, BELGIUM

In Macquinoise, a small village of 500 inhabitants in Belgium, children wanted a house for themselves. The Service de l'Animation worked with the children, found an old house that was to be demolished, and together they restored as an asset to the community. An adventure playground was developed on land behind the 'children's house'.

X. WHERE TO BEGIN

Schools, as an integral part of the community, should be an obvious venue for fostering young people's understanding and experience of democratic participation. This has been argued forcefully by a number of great educational philosophers, but in practice it is rare. While there are fascinating experimental schools throughout the world, there is no nation where the practice of democratic participation in schools has been broadly adopted. The most fundamental reason seems to be that, as the primary socializing instrument of the state, schools are concerned with guaranteeing stability; and this is generally understood to mean preserving very conservative systems of authority. I have already noted that in democratic nations, like the USA, democracy is generally taught in an abstract and largely historical manner. The practice of democratic principles, even in the high schools (over 12 year old), is typically limited to the election of class representatives to sit on school councils, serving only in an advisory or consulting capacity. To most school administrators democracy in the schools means the collapse of rules and anarchy!

Whether in schools, youth clubs, or the family, successful discipline is not simply a question of more rules versus fewer rules, for all societies require children to understand and respect the need for rules. The important issue for the school as for the family, is the way that rules are made and enforced, or even whether or not they are made explicit to a child. Lawrence Kohlberg, who devoted much of his career to the problems of moral education in schools, concluded that the 'hidden curriculum' of authority in schools needs to be transformed into a curriculum of justice in which the rights of students as well as teachers are taken seriously. The value of justice should predominate over that of adult authority, and all issues of justice and authority should be dealt with through discussion. Without such a direct focus on issues of authority, it is likely that children will experience simulated democracy in the classroom while the traditional structure of teacher authority and autocratic governance in schools remains intact.

We must work with educational authorities to change their conception of schooling. Currently they fear too much the collapse of control which would result from practising democracy. While we work on this slow and difficult process, we must continue to work with non-governmental organizations which, throughout the world, have been providing most of the creative examples for effecting children's participation.

Ultimately, we need to reach the family as the primary setting for the development of children's sense of social responsibility and competence to participate. The family is more difficult to reach in any direct way. Parents can best be influenced by seeing examples of their children's competence. They should, therefore, always be drawn into school or community programmes of participation. This is unlikely to be achieved unless the parents themselves are given an opportunity to contribute. Programmes for children offer a special opportunity to break the cycle of adults' alienation from their own communities. If handled well, these programmes can allow children to be catalysts for change. We need joint community projects in which children and their elders offer to one another the special energies and perceptions of their generations. Productive collaboration between young and old should be the core of any democratic society wishing to improve itself, while providing continuity between the past, present, and the future.

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Local Government Association

Improvement

Engaging young people

Councillor workbook

Contents

Foreword

This workbook has been designed as a learning aid for elected members who want to understand more about how to involve young people in their ward. It makes no assumption about whether you have been a member for some time, or whether you have been elected more recently. If you fall into the former category this workbook should serve as a useful reminder of some of the key approaches involved in the meaningful engagement of young people through your role.

Listening to young people in your local area and representing their interests not only strengthens local democracy, by involving the future electorate, but also delivers many outcomes that councillors seek to achieve.

This guide explores how there is evidence that accountancy and legitimacy is increased amongst decision makers where young people are involved in decision-making.

Often youth engagement results in fresh and constructive decisions that really work for all those involved.

This workbook is designed to serve more as a direction marker rather than a road map and contains signposts to sources of further information and support. It will help you develop your approach to involving young people, and representing their views, in your day-to-day duties.

In practical terms, the document will take at least **two to three hours** to work through. You do not need to complete it all in one session and may prefer to work through the material at your own pace. The key requirement is to think about the issues presented and how the material relates to you, your council and the young people you serve and represent.

Introduction

Throughout the workbook you will encounter a number of features designed to help you think about stress management and personal resilience. These features are represented by the symbols shown below:

Guidance – this is used to indicate research, quotations, explanations and definitions that you may find helpful.

Challenges – these are questions or queries raised in the text which ask you to reflect on your role or approach – in essence, they are designed to be thought-provokers.

Case studies – these are 'pen pictures' of approaches used by other people or organisations.

Hints and tips – these represent a selection of good practices which you may find useful.

Useful links – these are signposts to sources of further information and support, outside of the workbook, which may help with principles, processes, methods and approaches. A full list of useful additional information and support is also set out in the appendix of the workbook.

Gaining a fuller understanding of young people in your ward

Defining youth

There are many definitions that can be applied to the term 'youth' but for the purposes of this workbook the application is to young people aged 11 to 22. This accounts for the years when a person is making the transition from being a child to an adult. This is also the period when they move from being able to participate in youth democracy through to mainstream elections.

As a community leader, you are best placed to understand the particular challenges faced by your neighbourhood; including the issues faced by young people in your local area.

This is particularly pertinent for young people, who often feel that as an age group their issues and opinions are taken less seriously at a local level. This is compounded by feeling that they are viewed negatively by other age groups in the community due to unfair media coverage.

Democratic engagement

In this workbook 'democratic engagement' is used to describe young people getting involved in a range of activities – from voting in elections to participating in civic life through volunteering. Young people can be involved in formal and informal activities with others to influence or address local decision-making.

Councillors can challenge this perception through the positive engagement of young people. Councillors can support young people to participate in society and become part of the solutions to the problem – from shaping services to be delivered differently and helping to make public decisions, through to supporting social action where young people have changed their area for the better. Through youth engagement work, councillors can enable young people to improve their local areas and strengthen democracy.

British Social Attitudes 27th report, December 2010
This report found that young people are more likely to feel discriminated against, and are viewed more negatively than older people. Over half (55 per cent) of 18 to 29 year olds reported having been treated with prejudice because of their age in the last year, compared with around a quarter (24 per cent) of 30 to 39 year olds, and just a fifth (20 per cent) of those aged 60 to 69.

www.natcen.ac.uk/series/british-social-attitudes

British Youth Council (BYC) Big listen survey, January 2011
A survey of one thousand young people across the UK found that 82 per cent of young people believe it's important for them to speak up about their local area, and three quarters (75 per cent) want to have a greater influence in decisions made in local areas, on topics such as how the local community is run, and what happens to local services. However, six out of ten young people (60 per cent) told BYC that they feel their views are taken less seriously in local decision-making because of their age.

www.byc.org.uk/resource-centre

Knowing as much as you can about young people in your area is the first step towards understanding their needs and concerns and representing their interests effectively.

Like other age groups in your ward, the young people in your area are likely to be a very diverse crowd. Issues or concerns that may be considered a high priority by one group of young people may not necessarily be shared by other young people.

Seeking to first understand both what issues young people face in your area, through looking at existing data, and the different ways they currently are involved within the local community, can inform how you start or build on creating a meaningful dialogue with young people.

Using the data available for your ward
Some council community profile data is available down to a ward level and can act as a good indicator for issues that may be affecting young people in your local area. For example, if there is a high level of free school meal eligibility then this shows that household income is generally low, and therefore it can be deduced that young people in those households may not have the same life experience as a young person from a better-off household. You will also be able to see how national issues on the political agenda, such as high youth unemployment or teenage pregnancy rates, are directly affecting young people in your local area

Youth representative structures

- There are currently over 620 youth councils across the UK working with all levels of local government. In 2009/10 up to 19,800 young people, mostly between 11 and 17 were active as volunteer 'youth councillors'. Just over half of youth councillors are elected. These were voted for by an estimated 1 million children and young people. The rest were appointed to represent minority groups, other youth organisations, or were general volunteers.
- The UK Youth Parliament has 600 elected MYPs (Members of Youth Parliament) aged 11 to 18, elected in annual youth elections throughout the UK. In the past two years 1 million young people have voted in UK Youth Parliament elections. Once elected, MYPs work with a range of people including their MP, the youth council, schools and councillors on issues important to the youth parliament and their constituents.
- Young mayors are elected by other young people in their area to represent them. There are currently more than 10 young mayor schemes across England. Each young mayor has a popular mandate, a real budget and a clear role. The election process mirrors that of the process for electing adult directly-elected mayors.

(Sources: British Youth Council, 2010, 'Stronger together'; UK Youth Parliament, 2011; Young Mayors Network, 2011)

In any given area there are likely to be many different ways that young people are contributing their ideas, opinions and time to their local community. It is also likely that these young people will be already positively influencing issues affecting young people in your local area.

Clearly not all young people in your local area will be involved in contributing towards local decision-making, and indeed some may experience particular barriers to participation. However, utilising current networks is a good starting place for local representatives seeking to engage with young people in their area.

Youth forums act as a hub for youth engagement

Key ways young people may be involved include:

youth representation structures – young people will volunteer their time as representatives in local youth councils, as young mayors, as members of the UK Youth Parliament, or children in care councils

public participation – young people will also take part in surveys and consultations, and local elections

social participation – many young people will volunteer and be part of groups such as both uniformed groups eg Girl Guides, Scouts, Cadets, Boys' Brigade, and local youth action or charity projects.

Many of the local youth representation structures will act as a hub for how young people are involved in local democracy, and bring together young people from a range of different initiatives and organisations. For example, a youth council may involve young mayors, members of the Youth Parliament, and members of special interest groups.

Mapping what networks of young people are already informing and influencing local decision-making is invaluable to ensure that you can take the next step and work together with them, using their expertise, enthusiasm and energy, to involve other young people and tackle local issues.

Office for National Statistics, neighbourhood statistics

You can search here for detailed statistics within specific geographic areas, for example in neighbourhood regeneration.

http://tinyurl.com/bv8gswb

Exercise 1 – what young people are you talking about, and to?

A good place to start, when thinking of how you can improve engagement of young people, is to take stock of what issues you know young people are facing in your area and which young people may already be informing local decision-making on these issues.

- Do you know about the young people in the area you are serving as a local leader? For example have you looked at statistics from the community profile – number of children and young people, number of children in care, statistics about the health, education and work status, number of pupils eligible for free school meals?
- What groups of young people are you talking to? ie young people in school, community groups, youth representation structures, volunteering projects. How do they work on issues affecting young people in your local area?
- What groups of 'hard to reach' young people have you talked to? ie disabled young people, asylum seekers, travellers etc? How do they work on issues affecting young people in your local area?

Engaging young people in local elections

There has been growing concern about the lack of interest and involvement of young people in elections over the last 10 years.

The main barriers to voting in local elections for young people are understood to be feelings of a lack of relevance and understanding of government in the UK. Young people believe that the system is not geared to them and their needs. The four key barriers for young people are:

- too much focus on party politics rather than issues
- lacking knowledge about how elections work
- thinking local and national government doesn't affect their lives
- viewing elections as an inconvenience.

Voter registration

56 per cent of 19-24 year olds are registered to vote compared with 94 per cent of those aged 65+

(Source: Electoral Commission, 2011, 'The completeness and accuracy of electoral registers in Great Britain')

The democratic deficit

"Some people are now out of the habit of voting… Younger age groups are much less likely to see voting as a civic duty than older age groups… suggesting

the beginning of a cohort effect, ie a generation apparently carrying forward their non-voting as they get older".

(Source: Electoral Commission, 2005)

However, lessons can be learnt from the information that increasing numbers of young people under the age of 18 are voting in local youth council, young mayor and youth parliament elections.

Research by the Local Government Group and NFER in 2010 has found that where youth elections are run well, receiving support from the council, such elections report higher turnout than young people voting in general elections.

It has been suggested that this is because youth elections are seen to be:

- issues-based
- simple to understand
- convenient
- relevant
- for and about young people.

Councillors can address barriers to young people getting involved in elections by ensuring young people understand how to vote and feel that it is relevant for them to do so.

Turnout amongst young people in elections

Evidence suggests that the turnout of young people voting in general elections is lower than the average for the population.

- 44 per cent of young people aged between 18 and 24 voted in the general election in 2010, compared with the overall turnout of 65 per cent (Ipsos Mori, 2010).

There is a consistently lower proportion of young people participating in voting at general elections in comparison to the national average, with less than half of young people aged 18 to 24 years having voted.

(Source: Local Government Group and NFER, 2010, 'Re-engaging young people in voting: differences in actions and attitudes between youth and local and national elections')

Getting young people in the habit of voting

In Lewisham the young mayor's project began in 2004 to mirror the direct election of the Mayor of Lewisham. The office of the young mayor in Lewisham works closely with the electoral services team at the council to achieve this.

The elections are promoted and held in every secondary school and college in Lewisham. All young people resident or attending a school in the borough aged 11 to 18 can vote. Youth workers engage with young people through youth events, school assemblies, class talks and community events to promote awareness of the election and to encourage young people to stand as candidates and to vote.

On polling day, the council's electoral services team run the election in exactly the same way they do for the adult elections. Ballot boxes, voting booths and electoral staff are stationed at each secondary school and college in the borough for the duration of the school day. The count is held the following day, again with the support of electoral staff, and young people assist in this process. The culmination of the process is the results ceremony where the new young mayor, deputy young mayor and young advisors are announced. Elections now take place during 'local democracy week' each year and voter registration, for 16 to 18 year olds, is promoted at the same time.

The partnership approach between electoral services and the participation workers at the office of the young mayor has been critical to the success of this approach. Voter turnout at the most recent election in October 2010 was high at 49 per cent.

(Source: Lewisham young mayor's project, The Young Mayors Network, 2010)

The benefits of youth engagement

Creating ongoing dialogue between young constituents and elected representatives is crucial to ensure that young people have the opportunity to have their opinions considered and their views taken into account in matters that affect them.

Young people's right to be heard

The UK Government ratified the UN Convention on the Rights of the Child (UNCRC) in 1991 which asserts that:

"States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child."Article 12 UNCRC

Elected representatives therefore have a duty to actively consider the views of children and young people in their work, and to create a culture where those views are forthcoming and given due weight.

Understanding children's rights

Children are guaranteed a wide range of human rights through a series of human rights instruments. More information about these is available here: http://tinyurl.com/cb3qdow

A clear explanation for children and young people of the UN Convention on the Rights of the Child is available here: www.tagd.org.uk

However, youth participation does not simply reflect the interests of young people; at its best it enhances the community as a whole. It ensures services work for the people they are commissioned for, engages young people with the political process, and introduces a sense of responsibility and regard for others opinions and needs.

The benefits to children and young people of involvement in decision-making

A report by the Office of the Children's Commissioner for England has highlighted how children and young people gain considerably from involvement in decision-making. For example, being a member of an active school council or youth forum means that some children are ideally placed to develop their confidence and public speaking skills. As a result, they have a number of opportunities to negotiate and think through problems from different angles and to use their own initiative.

More generally young people said how participation not only enables more children to have their say, but it also helps ground decision-making processes in the lived reality of children's lives, and consequently better informs the outcome of decisions.

Children argued that they were more likely than adults to creatively problem-solve because their young age afforded them a unique perspective. They also stated that they had a right to be involved in decision-making processes and accessing this right made them feel respected, valued and active citizens in a shared community.

http://tinyurl.com/ckp76qp

Valuing young voices

A report produced in partnership by the Local Government Group and the National Youth Agency on strengthening democracy found that youth participation strengthens outcomes by:

- improving service delivery
- leading to development of new appropriate provision
- improving community cohesion
- improving personal and social confidence in young people
- improving skills of young people
- improving the political literacy of young people
- saving councils money.

http://tinyurl.com/bvyjnt7

Engaging young people with disabilities in service design

Shropshire Council carried out a participation project with young people aged 13 to 19 with moderate to severe disabilities to gain their views on the kinds of services they would like.

Establishing effective communication with the young people was critical to the success of this project and so a two year time period was agreed for the consultation work. It was decided that developing scrapbooks was the most effective way for the young people to express their interests, likes and dislikes to adults and decision makers.

During the consultation it was identified that young people wanted a wider range of respite opportunities which were better designed around their needs and interests. New service specifications were designed and endorsed by councillors, offering a number of different tendering opportunities which encouraged a wider range of providers to create more diverse opportunities for children and young people with disabilities. The most important issue illustrated by the consultation, was to ensure that services could be individually tailored to the specific needs and interests of children and young people.

(Source: Local Government Improvement and Development, 2011)

There are several examples of council overview and scrutiny committees (OSCs) benefiting from seeking the views of young people about their experience of services planned and delivered for their age group. By hearing from young people about what they value in their community and about their aspirations for the future, OSCs are able to strengthen the evidence-base about what matters to young people, helping those who plan and deliver public services to make judgements about the best ways to achieve short-term savings and longer term improvements.

Involving young people in scrutiny

Westminster Council has created a scrutiny group made up entirely of young people, consisting of eight to 15 young people aged between 16 to 19, supported by staff from youth services and the member services scrutiny team. This panel was running until early summer 2011, reporting back to the full children and young people policy and scrutiny committee.

Facilitators have run a session on local services, asking how the young people perceive Westminster and what their positive and negative experiences are of living in the borough. From the feedback, they were able to prioritise issues they might want to investigate. Officers are now identifying ways to develop a wider network to keep all young people up to date about the panel's work.

Cllr Ian Adams, Chairman of the children and young people policy and scrutiny committee, says "we've been consistently impressed by the quality of input when young people have participated or provided evidence to scrutiny sessions, so we thought it was high time for them to be given a chance to set their own agenda for scrutiny. Young people are often more informed than they are given credit for and can offer valuable alternative viewpoints on key issues".

(Source: Centre for Public Scrutiny and Local Government Group, 2011, 'Tomorrow's people? A guide for overview and scrutiny committees about involving young people in scrutiny')

To create an open dialogue between young people and elected representatives is therefore not only an obligation set out in the UNCRC and other frameworks, but a pragmatic course of action for councillors to ensure that services reflect local need and that the voters of the future respect and value their democratic rights.

Exercise 2 – the benefits of youth engagement

Referring back to Exercise 1, consider how you could engage young people to tackle the issues you know their age group faces, and what benefits this would bring.

Issues facing young people	Benefits of engaging young people	What I can do

Creating meaningful youth participation

Defining youth participation

'Participation Works', a partnership of six national children and young people's agencies that enables organisations to effectively involve children and young people in the development, delivery and evaluation of services that affect their lives. It defines youth participation as set out below.

"Participation is a fundamental part of citizenship. It is the process by which children and young people can influence decision-making which affects their lives to bring about positive change".

"Participation is not solely the act of expressing an opinion and having that opinion taken seriously, but of being able to construct that opinion freely through accessing information and meeting and debating with others".

The Participation Works website is a good place to start when you are looking for more detailed information on how to involve and engage young people.
http://tinyurl.com/c2mcr2s

In the resource section there is also a series of 'How to guides' which present practical approaches to inclusion in different work areas.
http://tinyurl.com/blua43a

Meaningful youth participation is created when young people are treated as equal actors in decision-making and involved from the start of the process. Tokenism (when young people appear to be given a chance to be represented, but have little choice about how they participate and limited or no influence in decision-making) can actually be detrimental to youth engagement.

A good way to ensure meaningful youth participation with young people in your local area is to be guided by these principles.

- Involve young people from the earliest possible stage of any initiative.
- Ensure young people understand what the project or the process is about, what it is for and their role within it. Establish ground rules with all young people at the beginning.
- Work to create transparent decision-making structures so young people know who is making what decision.
- Guarantee that all young people will be treated with equal respect.

- Remember that participation should be voluntary and that young people should be allowed to leave at any stage if they have other commitments.
- Give young people feedback on what changes as a result of their input.

A way to consider whether your youth engagement is meaningful is through exploring the 'Ladder of participation'.

This was developed by sociologist Roger Hart as a tool for thinking about young people's participation. Each rung of the ladder represents a different level and stage of participation. Rung 8 is the highest level of participation and rung 1 represents the opposite of that: manipulation.

Roger Hart's ladder of young people's participation

Rung 8: young people and adults share decision-making

Rung 7: young people lead and initiate action

Rung 6: adult-initiated, shared decisions with young people

Rung 5: young people consulted and informed

Rung 4: young people assigned and informed

Rung 3: young people tokenised

Rung 2: young people are decoration

Rung 1: young people are manipulated

Note: Hart explains that the last two rungs are non-participation

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

Each one of the ladder rungs can be described as followed:

Rung 8: young people and adults share decision-making. This involves young people-initiated, shared decisions with adults. This happens when projects or programmes are initiated by young people and decision-making is shared between young people and adults. These projects empower young people while at the same time enabling them to access and learn from the life experience and expertise of adults.

Rung 7: young people lead and initiate action. This step is when young people initiate and direct a project or programme. Adults are involved only in a supportive role.

Rung 6: adult-initiated, shared decisions with young people. Occurs when projects or programmes are initiated by adults but the decision-making is shared with the young people.

Rung 5: young people consulted and informed. This occurs when young people give advice on projects or programmes designed and run by adults. The young people are informed about how their input will be used and the outcomes of the decisions made by adults.

Rung 4: young people assigned but informed. This is where young people are assigned a specific role and informed about how and why they are being involved.

Rung 3: tokenism. When young people appear to be given a voice, but in fact have little or no choice about what they do or how they participate.

Rung 2: decoration. Happens when young people are used to help or 'bolster' a cause in a relatively indirect way, although adults do not pretend that the cause is inspired by young people.

Rung 1: manipulation. Happens where adults use young people to support causes and pretend that the causes are inspired by young people.

To see 'Children's participation: From tokenism to citizenship' by Roger Hart in full visit:

www.unicef-irc.org/publications

Each time you are engaging young people you should consider the purpose of the engagement, what level of influence you are seeking, and so which is the most appropriate rung for that activity.

In addition to understanding the principles of meaningful youth participation it is also important to consider what barriers some young people might encounter when trying to have their say. Often young people find the following factors prohibitive:

- not enough spare time to get involved
- don't know how to find out about getting involved
- not got the right skills/experience
- not being able to stop once involved
- worries that they might end up out of pocket
- worries that they wouldn't fit in with other people involved
- illness or disability
- feeling too young to have a say.

Bearing these barriers in mind and coming up with tailored solutions, such as vouchers to come to an event, is crucial when considering how to engage young people to inform your work.

Engaging with young people need not necessarily be expensive or time consuming, especially with the new opportunities presented by technologies such as online survey media and social networking. There is obviously a need to prioritise child protection, but still there is significant potential in this area. An example of the use of social media is: Local Government Group, 2010, 'Local by Social How local authorities can use social media to achieve more for less'. http://tinyurl.com/d7tqdhg

Consider times when it might be good to meet with young people. Remember young people's commitments in school and term times as well as their potential dependency on public transport or childcare facilities for any children they may have.

I’m a councillor – get me out of here!

‘I’m a councillor, get me out of here!’ is an online event to get young people engaged with local democracy. It is designed to enable councillors to find out about how young people feel and what concerns them. It is also an educational experience to support teachers delivering the citizenship curriculum.

Councils sign up to the event and put forward five or six councillors, to compete to be the ‘youth champion’ for their area. The councillors publish a manifesto online and for two weeks, including local democracy week, young people can ask questions and then vote on the councillor they want to be their champion.

The method of communication is intended to appeal to young people; the programme is in the style of reality TV, which is very popular with young people. Live chats are scheduled, so young people know when a councillor will be online and so that they can post questions and receive immediate responses. This can be scheduled to take place during a planned citizenship lesson. In Scarborough it has also been used as part of English lessons, to promote debating skills.

Thirty two councils participated in this programme during local democracy week 2008 as part of the citizenship curriculum. During the two weeks 6,961 questions were asked by young people.

Young people said, it made them feel important and listened to. 84 per cent of young people said that their understanding of what a councillor does was better or much better than it was before; 87 per cent said they learned something about the council that they did not know before.

For many councillors it enabled them to hear and understand the concerns of young people. Many were impressed by how interested young people are in local issues and enjoyed their focus on solutions rather than problems.

One councillor said, “the live chat was one of the most challenging things I have ever done as a councillor and really worthwhile.”

(Source: Local Government Improvement and Development, 2011)

Exercise 3 – creating meaningful participation

Referring back to previous exercises, now consider the following.

- In what different ways do you enable young people to meaningfully engage in local government? What rung does it cover and which would be ideal in the future?
- What barriers do you think there are to effective participation in your area? Remember to consider minority and 'hard to reach' groups.
- How do you and others feed back to young people about what you have heard and the actions you have taken as a result of the engagement?
- How are young people engaged in holding local public service providers to account? For example, through scrutiny review groups.
- What ideas do you have about enhancing the dialogue between representatives and young people in your area?

Put it into practice

This workbook has looked at the reasons for involving young people in decisions which affect them, what structures may be already in place that give the views of children and young people a platform as well as what is meant by meaningful participation.

It is important now to look at how these can be utilised and developed in your local area and in the work you carry out as a representative in your community.

Young people and councillors shaping rural transport services

Young people in Wiltshire worked with the council Youth Development Service to organise a transport conference to bring together young people, decision makers and local transport providers to identify transport problems and seek solutions. In particular they focused on the ages at which young people were required to pay full fare, as this varied between different bus companies in the county. This meant that many young people had to pay the full fare to attend their full-time education courses. Standard fares for under 18s were announced at the conference as the culmination of five years campaigning work by young people.

Elected members were positively influenced by the conference and as a result the council cabinet made £100,000 available to area boards, to respond to transport issues for young people.

Melksham area board held a participatory budgeting meeting, where six groups of young people presented their ideas on ways to improve transport and access for young people. Elected members delegated the budget-making decisions to the people attending the participatory budgeting session (young people, community members and adult representatives). The attendees awarded the money to the most promising ideas.

The commitment and persistence of young people, supported by youth workers, to work for change over this extended period of time enabled good communication and relationships to be built with decision makers so that young people's views were listened to and taken seriously.

(Source: Local Government Improvement and Development, 2011)

Exercise 4 – thinking about putting youth engagement into practice

Having read the case studies and building on the previous exercises, consider how as a ward councillor you would go about engaging with young people on issues that are pertinent in your area.

There are likely to be many examples so we would suggest that you choose three issues to concentrate on for the time being.

Next steps

The case studies and examples in the workbook have shown that in order to progress youth participation in your local area it is important to evaluate where youth participation is at present. Through the exercises you have considered the structures and opportunities already in place for hildren, young people and adults to come together in the community to take collective interest and decisions in matters which affect them as well as considered ways of taking youth participation forward.

It is also constructive to evaluate your individual skills-set and think if there are any areas for personal development that you would like to pursue in this area. There are organisations that offer courses, literature and support on youth participation which may be of value to you. Details can be found in the Appendix.

Exercise 5 – where do you go from here?

As a way of actively putting these next steps together use this space to construct a personal development plan.

- What new skills you want to develop?
- What visits or conversations are you going to plan to engage with young people in your area?
- List any courses or events you might be interested in undertaking.
- Put dates of when you might be able to schedule these actions into your work in order to create a timeframe for action.

Summary

This workbook will have given you an overview of what is meant by meaningful participation, and how this can benefit society, strengthen local communities and improve outcomes for children and young people.

Youth participation can also engage young people with the democratic process and engenders a sense of responsibility and civic participation.

Here are some quotations about children, young people and participation that encapsulate some of the key ideas behind this workbook.

"The more we increase the active participation and partnership with young people, the better we serve them. … And the more comprehensively we work with them as service partners, the more we increase our public value to the entire community."

Carmen Martinez

"The young, free to act on their initiative, can lead their elders in the direction of the unknown... The children, the young, must ask the questions that we would never think to ask, but enough trust must be re-established so that the elders will be permitted to work with them on the answers."

Margaret Mead

"Rather than standing or speaking for children, we need to stand with children speaking for themselves. We don't need a political movement for children... [we need to] build environments and policies for our collective future."

Sandra Meucci

"Learn from the people, plan with the people, begin with what they have, build on what they know."

Lao-Tzu

Appendix – sources of further information and support

Publications

Local Government Group and NYA, 2010, 'Valuing youth voices, strengthening local democracy: the contribution made by youth engagement'.

Centre for Public Scrutiny and Local Government Group, 2011, 'Tomorrow's people? A guide to overview and scrutiny committees about involving young people in scrutiny'.

Centre for Public Scrutiny and Local Government Group, 2010, 'Get the S factor: Get involved in scrutiny! Guide for young people'.

NFER and Local Government Group, 2010, 'Re-engaging young people in voting: differences in actions and attitudes between youth and local and national elections'.

Websites

Participation Works
www.participationworks.org.uk

British Youth Council
www.byc.org.uk

UK Youth Parliament
www.ukyp.org.uk

Local Government Association, Youth Engagement in Democracy
http://tinyurl.com/c52buyc

Young Mayors Network
www.ymn.org.uk

Electoral Commission resources developed with and focused on young people
www.dopolitics.org.uk

Local Government Association
Local Government House
Smith Square
London SW1P 3HZ

Telephone 020 7664 3000
Fax 020 7664 3030
Email info@local.gov.uk
www.local.gov.uk

For a copy in Braille, larger print or audio,
please contact us on 020 7664 3000.
We consider requests on an individual basis.

L12-625

School Leavers' Toolkit

Civics and Citizenship Education

Teaching and Learning Guide

MINISTRY OF EDUCATION
TE TĀHUHU O TE MĀTAURANGA

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Contents

Introduction

This teaching and learning guide supports primary and secondary school teachers to develop their understanding and practice in relation to effective civics and citizenship education in Aotearoa New Zealand.

The guide provides:

- an overview of civics and citizenship education in Aotearoa New Zealand
- curriculum approaches that support civics and citizenship education in social studies (years 1–10)
- examples of civics knowledge that contributes to the development of critically-informed and capable citizens
- factors that contribute to effective civics and citizenship education, including strategies for exploring controversial issues.

The guide includes four exemplars of civics and citizenship learning experiences from primary and secondary schools in Aotearoa New Zealand and a table that covers curriculum approaches to civics and citizenship education and an overview of suggested learning experiences for years 1 to 10.

In this resource, a distinction is made between civics education and citizenship education.

Civics education involves students developing their knowledge and understanding of their rights and duties as citizens and of civic processes, for example, how laws are made, the roles of formal institutions, and common civics activities such as voting in elections.

Citizenship education involves students developing the dispositions, knowledge, and skills they need to be active citizens. This includes having opportunities and experiences of being, belonging, and participating in a community, in ways that teach students how to listen respectfully to the views of others and how to effect change in the communities and societies they belong to.

To become active, engaged, and informed citizens, students need both strong civics knowledge and experiences of real-life decision making on issues that matter to them and to their communities.

Civics and citizenship education in Aotearoa New Zealand

New Zealand is one of the world's oldest democracies and was the first country to give women the vote. By global standards, we have a robust democracy. However, the resilience of our democracy can't be taken for granted. Around the world, democracies are grappling with things such as growing inequality, environmental degradation, eroding trust in the media and in political processes, and ongoing issues of social, political, and ethnic conflict and discrimination.

Here in Aotearoa New Zealand, not all citizens feel an equal sense of belonging, agency, and enfranchisement. On a more positive note, children and young people are increasingly recognising the important role they have to play in shaping communities and influencing decisions. Recent examples in Aotearoa New Zealand include young people standing for and being elected to local councils, organising protests against levels of action to prevent climate change, making submissions to select committees about voting rights, and creating petitions that urge young New Zealanders to better understand our complex past.

A 2009 International Civic and Citizenship Education Study (ICCS) indicated that New Zealand students generally have a good working knowledge of civics and engagement with activities that contribute to the well-being of their communities such as community volunteering, cultural group participation, and collecting money for a cause. This short UNESCO New Zealand video certainly challenges the myths about youth political engagement.

However, although New Zealand students achieved some of the highest scores for civics knowledge, many scored some of the lowest and no other country had such a wide distribution of results.

Seed Waikato's 2019 digital survey, Local Politics: Enhancing Youth Engagement, found that two in five Waikato young people aged 15–34 didn't know how to cast a vote in the 2019 local body elections, and eight out of 10 felt disconnected from their council.

The 2009 ICCS study also indicated that while New Zealand teachers feel confident teaching topics that relate to cultural identity, equality, human rights, and the environment, they feel less confident teaching those linked with legal, political, and constitutional issues.[1]

As a result, there is considerable variability in the extent to which learning experiences at school promote active citizenship and support students to develop a robust understanding of political institutions, processes, and systems. This includes the rights and responsibilities of Treaty partnership and the ongoing legacy of colonisation in Aotearoa New Zealand.

This guide supports teachers to develop their capabilities and confidence in these important areas.

For further information on civics and citizenship education in Aotearoa New Zealand, see:

- Citizenship Education in New Zealand: Policy and Practice
- *Our Civic Future*.

Belonging and participating in te ao Māori

In Aotearoa New Zealand, explorations of civics and citizenship need to incorporate Māori concepts of belonging and participation.

In te ao Māori, responsibilities and relationships are governed by concepts and values that shape how Māori "make sense of, experience, and interpret the world".[2] These core values form the basis of ethics and principles that guide decision making on marae, within hapū and iwi, and in other spheres of everyday life.

[1] Rachel Bolstad, *Participating and Contributing? The Role of School and Community in Supporting Civic and Citizenship Education. New Zealand Results from the International Civic and Citizenship Education Study* (Wellington: Ministry of Education, 2012, p. 12).

[2] Māori Marsden, *Resource Management Law Reform: Part A, The Natural World and Natural Resources: Maori Value Systems and Perspectives,* paper 29 Part A (Wellington: Ministry for the Environment, 1988).

"Using a Māori values approach means we take those cultural concepts that are considered to be fundamental to being Māori and infuse them with the curriculum of the individual school. There is no one set of Māori values that are prescribed as the most important; however, there is certainly a group used commonly by a range of organisations and institutions, for example:

***Manaakitanga** – showing respect, generosity and care for others*

***Whanaungatanga** – reciprocal relationships*

***Kaitiakitanga** – guardianship, stewardship, trusteeship*

***Rangatiratanga** – leadership*

***Wairuatanga** – spirituality.*

So a citizenship model based on a Māori-values approach would ensure that students understand what these values mean and how they are enacted in everyday life. Furthermore, the links between these values and the various tikanga, knowledge, and cultural practice within a Māori worldview would be clear."[3]

You can read more about Māori concepts of belonging and participating in:

- set 2016: no. 3 (NZCER)
- Whose Citizenship Anyway? by Morgan Godfery.

In this video, 2019 Victoria University of Wellington Student Association President Tamatha Paul discusses the way te ao Māori values shape her approach to leadership.

Young people as active citizens

This guide is based on the notion that children and young people have an active role to play in community decision-making and are not simply 'citizens in waiting'.

While many may think the role and responsibilities of citizens begins at age 18, evidence shows that children and young people can develop and express citizenship skills long before that.

To quote from Te Whāriki:

"In Māori tradition children are seen to be inherently competent, capable and rich, complete and gifted no matter what their age or ability. Descended from lines that stretch back to the beginning of time, they are important living links between past, present and future, and a reflection of their ancestors. These ideas are fundamental to how Māori understand teaching and learning."[4]

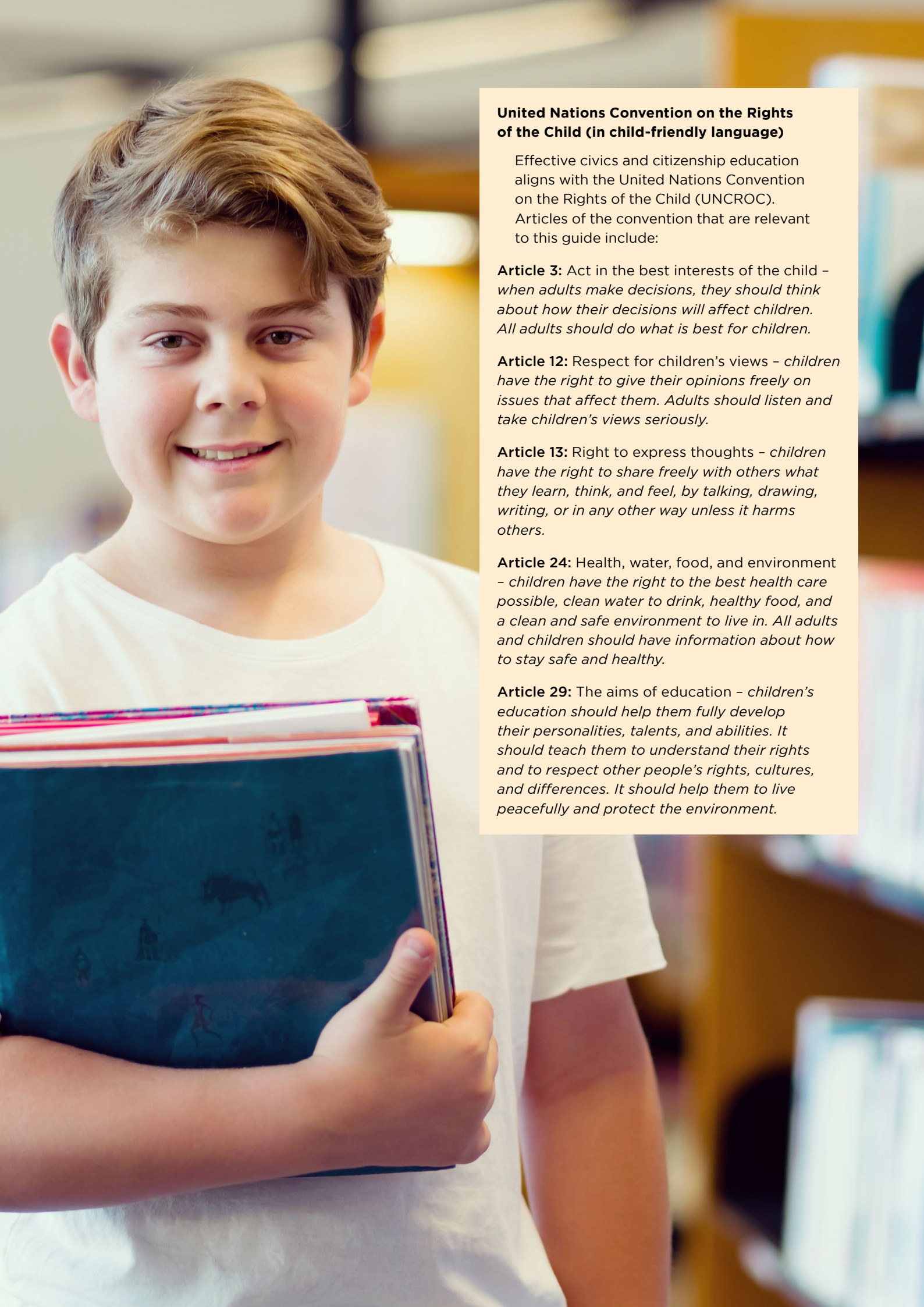
The 2012 *set* article "Social Studies Integrity in an Integrated Inquiry Unit" (NZCER) provides a case study of students in a new entrant and years 1–2 class engaging in social action to enhance a community sign that the children felt was unwelcoming. The action was a response to a social inquiry into the ways people work together to make a community.

The children worked collaboratively to design a new sign and used voting as a mechanism to achieve consensus on the design elements. The children then played a prominent role in organising a trip to the local council, where they quizzed the mayor and two councillors about their roles and responsibilities to the community and presented their ideas for a new sign. After the visit, a councillor wrote to the class, encouraging them to organise a petition to promote their ideas.

Initially the council lined the main road through the suburb with flags rather than replace the sign, consulting the children on their design. However, a few months later, the council erected two new welcome signs. These experiences showed the children that they could make a difference in their community and had provided an opportunity for them to participate in a political process in an authentic, meaningful way.

[3] Nathan Mathews, Māori Cultural Citizenship Education, *set* 2016: No. 3 (Wellington, NZCER).

[4] Ministry of Education, *Te Whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa: Early Childhood Curriculum* (Wellington, New Zealand, 2017), p. 12.



United Nations Convention on the Rights of the Child (in child-friendly language)

Effective civics and citizenship education aligns with the United Nations Convention on the Rights of the Child (UNCROC). Articles of the convention that are relevant to this guide include:

Article 3: Act in the best interests of the child – *when adults make decisions, they should think about how their decisions will affect children. All adults should do what is best for children.*

Article 12: Respect for children's views – *children have the right to give their opinions freely on issues that affect them. Adults should listen and take children's views seriously.*

Article 13: Right to express thoughts – *children have the right to share freely with others what they learn, think, and feel, by talking, drawing, writing, or in any other way unless it harms others.*

Article 24: Health, water, food, and environment – *children have the right to the best health care possible, clean water to drink, healthy food, and a clean and safe environment to live in. All adults and children should have information about how to stay safe and healthy.*

Article 29: The aims of education – *children's education should help them fully develop their personalities, talents, and abilities. It should teach them to understand their rights and to respect other people's rights, cultures, and differences. It should help them to live peacefully and protect the environment.*

Civics and citizenship in the curricula of Aotearoa New Zealand

Citizenship goals are embedded in the visions, principles, and learning goals of our national curricula.

Te Whāriki, New Zealand's early childhood curriculum, has a vision to support children's mana and to empower them as active citizens through the development of a strong sense of belonging and well-being and through active participation in making decisions and relating to others.

In *Te Marautanga o Aotearoa*, the main aim of the learning area Tikanga ā iwi is:

> *"te tū tangata o te ākonga i te ao Māori, i te ao whānui anō hoki kia kaha ai tōna uru mōhiohio, uru haepapa atu ki ngā mahi waihanga porihanga".*

Hēmi Dale, the principal writer of one of the Māori-medium curricula, explains:

> *"The first part of the main aim states that students will stand tall in the Māori world and in the wider world. This is a long-held Māori aspiration. The emancipatory element of the main aim is the final part, which talks of enabling informed students who are constructively critical and able to engage responsibly and in an informed way in shaping society. The subtext is an emphasis on the actualisation of tinorangatiratanga through active citizenship."*[5]

Citizenship goals are embedded in the vision, principles, values, future-focused themes, and key competencies of *The New Zealand Curriculum*. Commitments to developing "knowledgeable, active, and critical citizens" are evident in a number of learning areas, for example, science and health and physical education.

Citizenship education is also supported through co-curricular activities such as Model United Nations and learning opportunities that create connections between the school, community, society, and the wider world.

[5] Hēmi Dale, Te whanaketanga o te wahanga ako o te Tikanga a Iwi; Mai i te kore, ki wheiao, ki te ao marama; The development of the Tikanga ā Iwi learning area: From nothingness, to half-light, to the full light of day. In M. Harcourt, A. Milligan, & B. E. Wood (Eds.), *Teaching Social Studies for Critical, Active Citizenship in Aotearoa New Zealand* (Wellington: NZCER, 2016, pp.20–39).

Why focus on social studies?

While citizenship is an important cross-curricular theme, social studies is the primary vehicle for citizenship education in Aotearoa New Zealand, with its aim that students explore "how societies work and how people can participate as critical, informed, and responsible citizens" (*The New Zealand Curriculum*, page 30). In other words, the development of citizenship skills, dispositions, and understandings is at the heart of social studies.

In social studies, themes are explored using a conceptual approach to learning that focuses on students making connections between contexts, concepts, ideas, and information. Learning experiences centred on a conceptual theme or structure shift the focus of learning away from facts and topics to a deeper, more transferable understanding of big ideas. This enables learners to better understand their social world and the ways they can participate in it.

You can read more about Approaches to Building Conceptual Understandings in the Social Sciences on TKI.

Equipping children and young people with the knowledge and skills they need as citizens broadly involves the exploration of two key themes: how we live together as democratic citizens in a diverse society and how we organise ourselves to make decisions and operate fairly in a democracy.

These themes align with the Identity, Culture, and Organisation conceptual strand of the social sciences learning area, through which students "learn about society and communities and how they function. They also learn about the diverse cultures and identities of people within those communities and about the effects of these on the participation of groups and individuals" (*The New Zealand Curriculum*, page 30).

Concepts are embedded in all the social sciences achievement objectives and are an essential part of teaching and learning in social studies. Drawing heavily on the key concepts within the social studies achievement objectives in The New Zealand Curriculum, the two citizenship themes can be framed as:

Processes of decision making and government: This theme explores how people participate together to make decisions about issues of social significance.

It includes learning about processes of government decision-making in Aotearoa New Zealand, how we are governed by rules and laws, and how our democratic system compares with other forms of government.

Belonging and living together in Aotearoa New Zealand: This theme explores the rights, roles, and responsibilities people hold as members of whānau, groups, and communities in Aotearoa New Zealand. The emphasis is on how people can work together to create a caring and inclusive society that acknowledges and values diversity. This includes recognising the special status of tangata whenua and te Tiriti o Waitangi.

The New Zealand Curriculum identifies five key competencies that people use to "live, learn, work, and contribute as active members of their communities." (page 12)

The key competencies "Relating to others" and "Participating and contributing" have strong connections to the two citizenship themes.

Relating to others is about interacting effectively with a diverse range of people in a variety of contexts. This competency includes the ability to listen actively, recognise different points of view, negotiate, share ideas, and be aware of how words and actions affect others.

Participating and contributing is about being actively involved in communities at a local, national, or global level, with participation grounded in a sense of belonging and confidence. It includes understanding the importance of balancing rights, roles, and responsibilities, and of contributing to the quality and sustainability of social, cultural, physical, and economic environments.

NZCER's *Key Competencies for the Future* explores ways to build these key competencies and others using 'wicked problems' that support students to become proactive and confident 'future-builders' who are equipped to handle the challenges of an uncertain future.

Curriculum approaches to civics and citizenship education

The Curriculum approaches to civics and citizenship education table explains the ways concepts are used to support the development of enduring and transferable knowledge, and the social inquiry approach that provides the framework for exploring values and perspectives, considering responses, reflecting on understandings, and working together to take informed social action.

The table focuses on levels 1 to 5 of *The New Zealand Curriculum* because social studies is a compulsory learning area for all students in years 1–10. Learning at each level should build on the conceptual understandings developed at previous levels and establish a foundation for exploring key ideas at subsequent levels. The table fleshes out a pathway of learning so teachers can see what students should have covered at previous levels and understand where their current learning is heading. The table is also a useful planning tool for teachers across the levels.

The structure of the curriculum approaches table

In the first two rows of the table, achievement objectives from *The New Zealand Curriculum* are organised to show how explorations of the two themes of **Processes of decision making and government** and **Belonging and living together in Aoteroa New Zealand** develop across levels.

The table shows how the concepts embedded within the social studies achievement objectives embody progress in learning about civics and citizenship. These concepts have been highlighted in bold throughout the table.

In the third row of the table there are examples of key questions derived from the achievement objectives that could be used as the basis of rich social inquiries. These questions contribute to the exploration of values and perspectives and encourage active, informed responses. Note that these questions are not intended to be prescriptive.

For further information about establishing rich social inquiry questions, see: What is a social inquiry? Crafting questions that lead to deeper knowledge about society and citizenship.

Social inquiry processes

The New Zealand Curriculum introduced the social inquiry process as a key approach to learning in the social sciences. While all inquiry learning involves a process of setting up questions, researching, and processing ideas, a social inquiry focuses on understanding social issues and how society works. It includes an emphasis on exploring and analysing the values and perspectives of people and groups, and its goal is to enable students to participate more effectively as active, informed democratic citizens.

For further information on the social inquiry process, see Approaches to Social Inquiry. You can download a social inquiry planning tool from Social Sciences Online.

The Curriculum approaches to civics and citizenship education table outlines the processes of social inquiry that lead to deep learning, active participation, and transferable knowledge.

Essential social inquiry processes outlined in the table include:

- **Finding out information:** developing an in-depth understanding of an issue, asking questions, evaluating sources, and processing and communicating ideas. Developing conceptual understandings is included in this row, but they can also be covered in the next two rows.
- **Exploring values and perspectives:** understanding different values and perspectives related to social issues and practising different ways of listening to and discussing differences; identifying narratives and perspectives that may have been marginalised or are missing.
- **Considering responses and decisions:** working together to create positive change in response to an issue and demonstrating perseverance.
- **Reflecting and evaluating**: assessing possible solutions and the effectiveness of social action.

The final row of the table provides examples of civics knowledge that contribute to the development of critically-informed citizens. Teachers are encouraged to actively integrate civics knowledge into learning programmes in order to set students up with a rich understanding about how society operates, how people live together, and how they can participate as citizens. Civics knowledge can be woven into various units of work across more than one year – it would be counterproductive, and likely impossible, to cover all this knowledge in one unit.

(The Curriculum approaches to civics and citizenship education table is in Appendix 1. An A3 version for printing is available online here.)

Important civics knowledge

"Maintaining a healthy democracy is not just about attending to civic culture, it is also about paying attention to transparency and fairness of political processes, the impacts of social inequality and the legacy of colonisation."[6]

This section of the guide provides examples of areas of civics knowledge that contribute to the development of critically-informed citizens. These areas of knowledge have strong links to the two themes: **Processes of decision making and government** and **Belonging and living together in Aotearoa New Zealand**. Additional examples of civics knowledge are provided in the Curriculum approaches to civics and citizenship education table.

A series of activities for acquiring civics knowledge can be downloaded here. Student-led and directed, they are designed for use in senior classes, with minimal input from teachers but are able to be adapted for exploring civics within a broader social studies programme that has been developed from the achievement objectives in *The New Zealand Curriculum*.

Te Tiriti o Waitangi

Te Tiriti o Waitangi plays a central role in civics and citizenship education in Aotearoa New Zealand. As well as being one of our most significant constitutional documents, te Tiriti o Waitangi provides rich opportunities for exploring concepts such as cultural interaction, social justice, protest, and power relations.

Te Tiriti o Waitangi is a point of intersection between the themes of belonging and living together and processes of decision making and government. It reflects the tension that exists between tino rangatiratanga and Crown expressions of sovereignty and raises questions about how the rights of tangata whenua can be realised within a democratic system in which Māori are a minority in their own country.

In this 10-minute video, Margaret Mutu speaks about the need for constitutional transformation as a way to restore the balance between mana Māori motuhake (Māori 'sovereignty') and British kawanatanga (governance over British and other immigrants).

Like other aspects of civics and citizenship education in Aotearoa New Zealand, the depth with which te Tiriti is explored varies greatly across schools. Teacher confidence, knowledge, and interest in the Treaty story plays a key role in how well it is taught. For example, in some schools, students learn about the guarantees of te Tiriti and then apply their understanding to contemporary issues such as Māori representation on local boards; other schools don't go much beyond a basic description of the events of February 1840.

In this video, teacher Ricky Prebble discusses approaches to teaching the Treaty, including the importance of exploring different perspectives on the past and recognising the broader, global context in which te Tiriti was signed.

Effective Treaty education involves the following:

- Inclusion of Māori content, such as tribal and hapū histories. Learning about te Tiriti creates opportunities to engage with Māori communities to learn about local rohe, mountains, rivers, and place names. The Māori History website supports teachers to develop place-based learning experiences and provides a link to Te Takanga o te Wā – Māori History Guidelines for Years 1–8.
- Exploring the context in which te Tiriti was signed, including the significance of He Whakaputanga, the 1835 Declaration of Independence.
- Exploring the differences between the Māori and English texts of te Tiriti and the implications of these in the practical application of te Tiriti, legally and constitutionally. This includes debating the bicultural nature of Aotearoa New Zealand and how the role of te Tiriti can be more fully realised.
- Including a focus on Māori-Crown relationships, supporting students to understand the obligations of Treaty partnership and the ways these have not been fulfilled.

[6] *Our Civic Future: Civics Citizenship and Political Literacy in Aotearoa New Zealand: A Public Discussion Paper*, (NZPSA, p.1).

- Learning about the New Zealand Wars, including the confiscation of Māori land.
- Understanding the Treaty settlement process, ideally with a focus on local settlements.

The following resources can support teachers and students to develop their understanding of Te Tiriti o Waitangi:

- This Kaupapa on the Couch video provides background information about He Whakaputanga – Declaration of Independence. Further information is available at Te Ara Encyclopedia of New Zealand.
- He Tohu includes clips of well-known New Zealanders offering a wide range of perspectives about te Tiriti and He Whakaputanga. These videos intentionally offer a range of perspectives.
- Network Waitangi Otautahi (NWO) has a range of Treaty resources, including the 'Treaty of Waitangi Questions and Answers' resource, which covers historical and contemporary issues.

In-depth explorations of te Tiriti will naturally touch on the place of the Treaty and its principles within New Zealand law and our constitution. Understandably, teachers will have varying degrees of confidence when talking about such subjects. Due to the importance of te Tiriti o Waitangi/the Treaty of Waitangi as Aotearoa New Zealand's constitutional document, additional guidance and information on its legal status is provided in Appendix 2.

Systems of power

Systems of power, both visible and invisible, shape our everyday lives. Learning how power operates, where it comes from, and how it is exercised can support students to become more critically aware of the world they live in.

The Ted Talk How to understand power, by University of Washington lecturer Eric Liu, outlines six key sources of power: physical force, wealth, state action, social norms, ideas, numbers. Note that the video depicts an individualistic viewpoint, and it's worth discussing with students whether it accurately depicts how power operates in our society and around the world.

Exploring systems of power allows students to learn about the importance of transparent, inclusive decision-making, as well as essential checks and balances such as the separation of power between the three branches of government (the Legislature, the Judiciary, and the Executive).

For further suggestions of important civics knowledge, see the examples in the Curriculum approaches to civics and citizenship education table.

Exploring our democratic heritage

Exploring our democratic heritage provides opportunities for students to learn about the actions people took in the past, which have contributed to the rights and freedoms we take for granted today. This includes learning about the wider historical contexts that gave rise to resistance movements.

An important angle in exploring our democratic heritage is touched on in Māori Women Rule, a Kaupapa on the Couch episode that highlights the rights Māori women exercised long before women's suffrage was introduced in 1893. The video discusses Meri Te Tai Mangakāhia, who challenged the Māori Parliament in 1893 to not only give women the vote, but the right to be members of the Māori Parliament. (The section on Meri Te Tai Mangakāhia begins at 2:24 minutes, but it is worth watching the entire episode to learn about strong Māori role models, which could form the basis of a unit of work.)

To explore our democratic heritage, students could:

- investigate the history of Māori seats in parliament, the impacts of Māori being a minority voice in a democracy, and the history of the Māori Parliament and the Kingitanga movement
- investigate the process by which suffrage was extended to different groups in Aotearoa New Zealand, including why and how some groups were included or excluded from exercising this important civic right (for example, although women won the right to vote in 1893, Chinese New Zealanders only became eligible to vote in 1952)
- use the story of women's suffrage as a springboard for exploring other areas of gender inequality and the ways people of all genders are working together to create change (for example, this He Tohu social inquiry, which focuses on unconscious bias and the gender pay gap).

In 2019, senior social studies students from Wellington High School presented a submission to a select committee that called for prisoners to be given the right to vote. They argued their case by referring to the New Zealand Bill of Rights Act 1990, Supreme Court rules, and statistics showing that Māori are disproportionately impacted by the current ban.

Voting

Learning about the process of voting is often covered in year 9 and 10 social studies programmes. However, primary school students are perfectly capable of understanding how an election operates. Learning about the process of voting (along with other ways of appointing leaders) aligns with the Level 4 achievement objective: "Understand how the ways in which leadership of groups is acquired and exercised have consequences for communities and societies."

By Level 5, students should be able to explain how MMP works, including the history and purpose of the Māori seats.

According to the Electoral Commission, only 62.7% of enrolled voters aged 18–24 voted in 2014, compared with 86.3% of enrolled voters aged 60 and older. Moreover, only 66.4% of 18–24-year-olds enrolled in 2014, compared with 97.3% of those aged 60 and older.

(The New Zealand Electoral Commission provides curriculum-based teaching and learning resources for students in years 5 to 10.)

The examples below illustrate the variability of civics and citizenship learning experiences at secondary schools – students in one school used the context of a general election to explore the policies of different political parties, while students at another school formed parties and tried to persuade classmates to vote for them.

Mike Taylor, a lecturer at Victoria University of Wellington, writes:

> *"In one secondary school, students connected the policies and statements of the 2017 political parties and their candidates to overarching political ideologies. This involved closely examining arguments connected to issues that dominated the campaign, such as economic growth, taxation, poverty and dirty rivers. Students appreciated that party policy was sometimes coherent, while at other times there were ideological tensions. They reported being able to follow debates in the media and join in discussions at home.*
>
> *In another school, I saw students create their own political party and try to woo their classmates to vote for them. The party theme was typically frivolous, including design of a party symbol, a party song, with a few soundbites of what they would do if they were elected. Teachers indicated that this hypothetical approach was an attempt to avoid controversy and mollify parents who wanted to keep politics out of the classroom.*
>
> *Both these approaches to civics education were responding to the perceived need of their community, yet far more substantive political engagement was evident in one than the other. I have little doubt which approach is likely to be most successful in ensuring young people grapple with political ideas and in encouraging civic participation. That participation is an important outcome of social studies teaching, and often requires students to engage with society's contested thinking. This is the heart of democratic education."*[7]

[7] Mike Taylor, Political Engagement Starts at School, *Newsroom* (27 September,

Aotearoa New Zealand within the Pacific

As a Pacific nation, Aotearoa New Zealand has strong cultural, economic, and political links with other Pacific countries. Based on 2018 figures, Pacific peoples comprise around 8.1 percent of the New Zealand population, and there are more than 40 Pacific ethnic groups in Aotearoa New Zealand, each with its own culture, language, and history. Many New Zealanders are unaware that people in Tokelau, the Cook Islands, and Niue, who were born before 2006, are citizens of Aotearoa New Zealand. (Conditions apply for those born after 2006.)

The Realm of New Zealand is made up of New Zealand, Tokelau, and the Ross Dependency, along with the self-governing Cook Islands and Niue. The Queen of England is the sovereign of the Realm. Aotearoa New Zealand is the most significant country of the Realm because it advises the sovereign and has constitutional and legal responsibilities for the Realm's other countries. For example, Aotearoa New Zealand is responsible for supporting foreign affairs and defence in the Cook Islands and Niue.

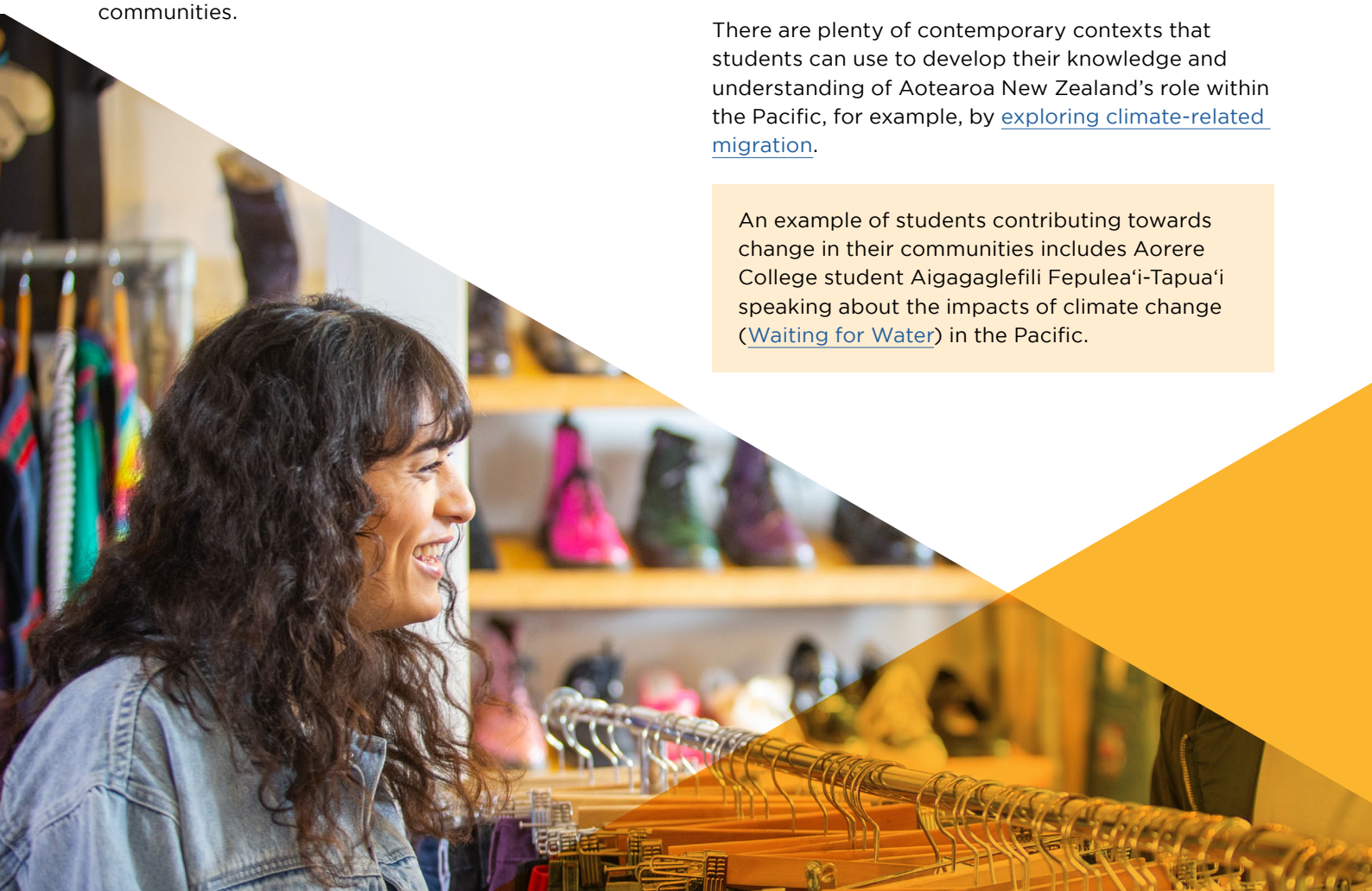
Sāmoa is not part of the Realm, but it has a Treaty of Friendship with New Zealand. Contexts such as the struggle for Sāmoan independence provide rich opportunities for exploring concepts such as colonisation, injustice, collective action, citizenship, and the ways decision making impacts on communities.

Key events in Sāmoa's battle for independence relating to **processes of decision making and government** and **belonging and living together** include:

- the colonisation of Sāmoa by Germany and then New Zealand
- the unjust use of laws to control and oppress indigenous people
- the impact of poor decision-making, with one-fifth of the population dying as a result of the influenza epidemic
- the use of unnecessary force against protestors peacefully asserting Sāmoa's right to self-determination
- the Treaty of Friendship between Sāmoa and New Zealand
- the legal battle won by Falema'i Lesa in 1982 for people born in Western Sāmoa between 1924 and 1948 (the period of New Zealand administration) and their children to be granted New Zealand citizenship
- the 1982 Citizenship (Western Samoa) Act, that excluded people born in Sāmoa before 1949 and their children from this right, which was introduced in New Zealand in response to Lesa's case and remains a source of contention for many Sāmoan people
- the formal apology by the New Zealand Prime Minister in 2002 for the actions New Zealand took in Sāmoa between 1918 and 1929.

There are plenty of contemporary contexts that students can use to develop their knowledge and understanding of Aotearoa New Zealand's role within the Pacific, for example, by exploring climate-related migration.

An example of students contributing towards change in their communities includes Aorere College student Aigagaglefili Fepulea'i-Tapua'i speaking about the impacts of climate change (Waiting for Water) in the Pacific.



Global citizenship

Young people are growing up in a world facing increasingly complex global issues, for example, climate change, which is threatening our oceans and the environment; peace and security; and concerns about variable access to global markets. Global citizenship education supports learners to become "proactive contributors to a more peaceful, tolerant, inclusive, and secure world"[8] by critically examining global challenges. Exploring global issues can be highly engaging for students, especially if they present issues that are personally significant.

A rules-based international order is a shared commitment by all countries to adhere to "international law, regional security arrangements, trade agreements, immigration protocols, and cultural arrangements".[9] Aotearoa New Zealand is an active global contributor in areas such as human rights, development assistance, economic and environmental issues, and peace and security. Our international human rights engagement is prioritised on "issues of importance to New Zealand, and on initiatives that strengthen the global rules-based system. These include the rights of persons with disabilities, abolition of the death penalty, gender equality, and freedom of expression alongside other civil, political, economic, social and cultural rights. New Zealand also actively engages in human rights discussions on country situations where there are issues of concern, particularly in the Asia-Pacific region."[10]

Being Part of Global Communities, which is in the Building Conceptual Understandings in the Social Sciences series, includes three unit outlines that follow a social inquiry approach.

UNESCO Global Citizenship Education provides links to a range of resources, including materials for exploring sustainable development goals. GCED also offers different perspectives on global citizenship including:

- **a Māori perspective**
- **a Pasifika perspective**
- an educator's perspective.

[8] United Nations, Global Citizenship Education.

[9] United Nations Association of Australia, *The United Nations and the Rule-Based International Order*, p. 3.

[10] The United Nations Association of New Zealand.

Effective civics and citizenship teaching and learning

International and national research indicates that effective civics and citizenship education requires:

- An open learning environment that encourages students to critically debate and engage with contemporary social issues. This includes students actively following current events, discussing controversial issues, and evaluating ways to create positive change in their communities or wider societal groups in response to these issues.
- Learning experiences structured around social issues (local, national, or global) that students care about and that are personally significant.
- A balance between civics knowledge and opportunities to actively respond to issues that are important to students and their communities. Active forms of citizenship can build students' understanding of political processes and contribute to the likelihood that they will continue to be active citizens as adults. Teachers have a critical role in ensuring that citizenship experiences contribute to deep learning, where students can critically analyse issues and contribute towards positive change.
- Flexible, inclusive notions of citizenship that allow for diverse expressions of participation and value the range of citizenship experiences students have outside the classroom. This involves critically exploring the ongoing impacts of colonisation and how the citizenship rights of Māori and other groups have been excluded or minimised in Aotearoa New Zealand.
- An emphasis on social inquiry skills, including critical thinking, navigating diverse perspectives, and empathy. Social inquiry processes invite students to critically engage with issues and find ways to actively shape the well-being of their communities.
- Access to networks and civic role models beyond the classroom, for example, NGOs or people in the community who are effecting change.

For a summary of recent international and New Zealand literature, see Our Civic Future: Civics, Citizenship and Political Literacy in Aotearoa New Zealand: A Public Discussion Paper, page 12.

The following subsections outline strategies that support effective teaching of civics and citizenship education. Drawn from international and local research, they aim to equip teachers with successful strategies and resources.

Exploring controversial issues

Effective citizenship education requires a willingness to explore current and controversial issues that involve multiple, sometimes contradictory, views, values, and perspectives. Listening to other perspectives, learning how to disagree respectfully, and knowing how to work towards consensus are important skills in a democracy.

Exploring controversial issues develops the key competency 'relating to others'.

Some teachers are hesitant to explore controversial issues with their students, perhaps lacking confidence in their ability to navigate issues in ways that are safe for all students or worrying about disparities between what is being explored at school and the views of their local community. However, controversial issues can resonate strongly with students and encourage them to respect multiple values and perspectives, make reasoned judgements, and resolve conflicts. Controversial issues provide rich opportunities for developing critical thinking skills, as well as strengthening values such as empathy and respect.

To develop the capabilities to critique and participate in community decision-making, students need opportunities to test their ideas in learning environments that encourage critical thinking and in-depth discussion. A key consideration is how to create a learning environment where everyone can freely express their ideas while feeling respected and culturally safe.

Teachers play a central role in fostering an environment where students listen to each other and value the knowledge, ways of knowing, and experiences of others.

Strategies for discussing controversial issues

Teaching Controversial Issues, an Oxfam International resource, supports teachers to develop skills that allow learners to constructively discuss their own values and ideas, while respectfully listening to the views and values of others. It includes guidance, classroom strategies, and practical activities for learners aged 5 to 16. The guide makes the point that five-year-olds need to develop skills for engaging in challenging conversations just as much as senior students.

Two additional strategies for exploring controversial issues are Structured Academic Controversy (SAC) and Socratic Seminars.

Structured Academic Controversy

Structured Academic Controversy is a highly structured group discussion that supports deep understanding of varied, and at times conflicting, responses to an issue. SAC shifts the focus beyond a binary debate that has winners and losers towards a more open deliberation that may, or may not, lead to consensus. This process encourages students to use evidence and logic as a basis for forming their own opinions.

The SAC process involves students working in small groups divided into two teams (A and B). Each team researches a different response to a complex issue (which may differ from their personal position), striving to understand and then articulate key ideas that relate to it. Team A presents their findings to Team B, whose members take notes, ask questions and then summarise Team A's position. The roles are then reversed.

The group then discusses the issue to see whether they can reach a consensus. Following this, students write a personal response that explains and justifies their position.

- Watch Elizabeth Robbins use Structured Academic Controversy in her social studies classroom. (NB: this is the second video on the website.)
- PBS Newshour provides an overview of the SAC process and a note-taking guide.

Socratic seminars

Socratic seminars are another approach to discussing controversial topics. Like SAC, they encourage students to listen to different perspectives, disagree respectfully, and seek common ground. Before engaging in a Socratic seminar, students choose and study a text about an issue. During the seminar, they sit in a circle and pose open-ended questions for one another. The purpose is not to assert opinions or prove an argument; instead the focus is on listening, making meaning together, and critical thinking.

A common approach is to set up two concentric circles. Students in the inner circle discuss an idea, while students in the outer circle observe the interactions and contributions of their peers.

The following websites provide further information about Socratic seminars:

- Facing History and Ourselves (includes the types of questions students might ask and questions that promote self-reflection)
- National Paidelia Center Socratic Seminar (includes student handouts and an evaluation form).

Being aware of cultural dominance

Discussing controversial issues often results in expressions of cultural dominance. Pākehā students in particular may be unaware that their views are culturally defined and that expressing culturally dominant views can diminish the rights of other students to feel safe and respected.

It is equally important that young people are not expected to speak on behalf of an entire culture. The Education Matters to Me: Key Insights report summarised responses from over 1,500 young children and people to questions about their education and what school is like for them. Some children and young people shared how disempowering it can be for young Māori to be expected to speak on behalf of their culture when they do not feel comfortably connected to their cultural identity. Young people said that this can make them feel they are not 'Māori enough' and leave them with a sense of whakamā and embarrassment.

> *"Tamariki and rangatahi Māori … can sometimes feel pressured by teachers if they are expected to know tikanga and other aspects of their culture or te reo Māori because their teacher sees them as Māori and therefore as experts on all things 'Māori'."*[11]

[11] Office of the Children's Commissioner, *Education Matters to Me: Key Insights*, 2018.

The following excerpt from an *e-Tangata* article and the writer's response to it illustrate the ways that conversations about indigenous rights in Aotearoa New Zealand can create discomfort and disempowerment for some students. The excerpt also reveals the pressures created by a school system that requires many Māori students to straddle the norms and expectations of two very different worlds.

"I remember a conversation with a talented Māori student called Selina. We talked after a class discussion about making te reo Māori compulsory in New Zealand schools. Most of the students had recoiled at the idea. They'd argued that Māori wasn't relevant to them personally, and it wasn't spoken in other countries. They had their OE travels to think about, after all.

While this issue generated a lot of discussion among the Pākehā students, Selina and two other Māori girls at her table were quiet. Towards the end of one of my big spiels about biculturalism and notions of partnership, Selina yelled out: "It'll never happen, Miss."

Afterwards, when the rest of the class had gone, Selina spoke about how it felt to sit between cultures — and to feel torn. She told me that she didn't fit the school's perception about what it means to be Māori, so she'd resolved to think of herself as a Kiwi."[12]

The writer's response to the article:

"I think for me the excerpt identifies that Selina felt 'voiceless' on two fronts: one, Māori cultural heritage is not valued in the same way by the dominant culture, and two, Selina's experience of being Māori is not valued in the school system.

Many Māori students like Selina do not fit a preconceived notion of what it means to exist 'as Māori' in schools. That is, if you don't do kapa haka, take te reo Māori classes, speak, act, or look a certain way, you get mistaken by the school community for thinking you're not interested in Māori issues or don't want to identify with this aspect of your ethnic background (which couldn't be further from the truth). The school system is structurally designed to oversimplify the complexity of a lived Māori existence – I think that this is the bigger issue that non-Māori teachers need to recognise."

Tellingly, the teacher who wrote this article is Māori, and it's debatable whether the student would have felt comfortable expressing her feelings to a non-Māori teacher with a vastly different lived-experience.

Tātaiako: Cultural Competencies for Teachers of Māori Learners (Ministry of Education, 2011) is a Ministry of Education resource that describes several cultural competencies based on knowledge, respect, and collaborative approaches to Māori students, their whānau, and iwi. Each of these competencies plays an integral role in creating a culturally responsive learning environment.

[12] *e-Tangata* (February 18, 2018).

Reframing questions to reflect a societal, rather than an individual, focus

One way to approach issues that may generate a culturally dominant response is to reframe them from a societal, rather than an individual, perspective. This can create useful, and important, parameters for class discussions.

Using this approach, the question "Should it be compulsory to learn te reo at school?" could be reframed as:

- What is the relationship between enabling/promoting the use of te reo Māori and Treaty partnership?
- How has society responded to efforts to increase people's capabilities in te reo Māori? What values and perspectives underpin these responses?
- What roles do students/whānau/communities play in determining what is taught in schools in Aotearoa New Zealand? Why do some people react against te reo Māori becoming compulsory when they accept the compulsory nature of other learning areas?
- What roles have society/the state played in prohibiting the use of te reo in schools? What impact has this had and what responsibility does society/the state have to address this injustice?

Societal frameworks that are useful for reframing questions include a:

- te Tiriti-partnership framework (ways that the Crown and Māori can fulfil the promise of Treaty partnership)
- human rights framework (ways to respect the dignity of all people)
- legal framework (the responsibilities of the state to protect the rights of citizens)
- social responsibility framework (exploring roles of individuals, society, and the state in relation to addressing issues such as inequality).

Creating democratic learning environments

To establish a genuinely open, inclusive learning environment, teachers need to "critically examine whose knowledge is being taught and valued in order to balance and enhance power-sharing within collaborative relationships"[13]. This requires "a culturally responsive pedagogy of relations" where "power is shared between self-determining individuals within non-dominating relations of interdependence; where culture counts, where learning is interactive, dialogic and spirals; where participants are connected to one another through the establishment of a common vision for what constitutes excellence in educational outcomes".[14]

Most teachers will be familiar with the concepts of the 'hidden curriculum' and the 'iceberg model of culture'. Both concepts remind us that observable elements of culture ("the way things are done") are underpinned by below-the-surface beliefs, attitudes, interpretations, worldviews, and taken-for-granted ways of doing things (the 'why' of what we do). The hidden curriculum and iceberg model are also useful in understanding how social structures and power relationships can influence the learning environment.

Observable elements can include the:

- contexts for learning experiences
- relevance of contexts, for example, within diverse cultures
- things that are said and who says them
- power relations between teachers and students and between students and other students (groups and individuals)
- strategies used to scaffold students towards growing awareness.

Professional development can support teachers to recognise how social structures and power inequalities can influence what takes place within the learning environment.

Ways to address hidden barriers to inclusive, democratic learning environments include:

- noticing who speaks most often or whose views are shared more often in the class and school community
- providing opportunities to reflect on how a teacher's cultural identity, values, and assumptions may influence expectations or interactions
- learning how to identify subtle, often unintentional acts of casual racism, sexism, homophobia, patronising comments about culture or appearance, closed body language or disdainful looks, and then reflecting on the negative impact on students.

Other interventions that can encourage more inclusive, democratic learning environments for teaching civics and citizenship education include:

- identifying students' prior knowledge and experiences, and ensuring that diverse identities, aspirations, concerns, and connections are known, valued, and woven into learning experiences
- supporting teachers and the school community to listen to, and value, the experiences and insights of community and whānau
- providing opportunities for teachers and the school community to recognise, reflect on, and address the impacts of privileging some voices and experiences over others
- professional development to understand and recognise stereotypes and unconscious biases related to race, gender, sex, disability, or body type.

[13] Ministry of Education, *Tapasā: Cultural Competencies Framework for Teachers of Pacific Learners* (p.15).

[14] Russell BIshop, *Freeing Ourselves* (Rotterdam, Sense Publishers, 2011, p.xiv).

Education matters to me

Critical reflection plays an important role in fostering a collaborative, inclusive learning environment, but the real experts on what schools are like are the students. In 2018, the Office of the Children's Commissioner published a series of reports called *Education Matters to Me*. The initial report *Education matters to me: Key insights* identified six key insights about how students experience school and what could improve in the education system.

1. Understand me in my whole world

Children and young people talked about how they want to be seen for who they are, and to be understood within the context of their home, life and experiences.

> *"I am a library, quiet but filled with knowledge – it's dumb [that I'm not asked]."* (Student in alternative education unit)

2. People at school are racist towards me

Many children and young people told us they experience racism at school and are treated unequally because of their culture.

> "*Racism exists – we feel little and bad."* (Student in alternative education unit)

3. Relationships mean everything to me

Children and young people talked about the range of significant relationships that either enable them to achieve or prevent them from achieving. Many told us that they cannot begin learning unless they have a trusted relationship with their teacher.

> *"Good teachers, teachers who are helpful, they make the difference between me achieving and failing."* (Student in alternative education)

4. Teach me the way I learn best

Children and young people want their teacher to teach them according to their strengths and unique abilities. Learning content was also important, some want to be learning things that they see as relevant to their lives, and their futures.

> *"When people recognise me and my skills, I feel I can do better and achieve more."* (Student in secondary school)

5. I need to be comfortable before I can learn

Children and young people from all different learning environments stressed the importance of feeling happy and comfortable before they can learn and the impact that their learning environment has on their well-being.

> *"At college a teacher would stand over my shoulder, that never happens at TPU, ever!"* (Student in teen parent unit, Pākehā)

6. It's my life – let me have a say

Children and young people experience a lack of choice or participation in decision making about their own lives and schooling. They really want to have a say in their education, and they want teachers to involve them in their learning.

> *"Teachers being more understanding and actually listening to students' reasonings for their decisions."* (Secondary school student)

Strengthening media literacy

Media literacy is a framework through which children and young people learn how to access, analyse, evaluate, create, and interact with messages in different forms. It involves understanding the role of media in society as well as developing essential skills of inquiry and self-expression.

Examples of key media literacy questions include:

- What makes something news?
- Why is it important to be able to access accurate and trustworthy information in a democracy?
- How can we evaluate the accuracy and reliability of a news article?
- What factors limit or enhance people's access to reliable information?
- What influence can news reporting (reliable or unreliable) have in a community or nation?

To encourage critical thinking, the US National Association for Media Literacy Education (NAMLE) suggests asking the following questions when critiquing a news story:

- Who made this?
- Why was it made?
- What is missing from this message?
- How might different people interpret this message?
- Who might benefit from this message?
- Who might be harmed by this message?

A key media literacy skill is being able to identify whether information in an article is factual, opinion-based, or news analysis. A simple way to develop this skill is to give students a range of articles and have them highlight examples of:

- facts, including whether they are accurate and verifiable
- opinions, including the expertise of the person or group providing an opinion
- news analysis, including how facts have been interpreted and what background information in the article helps readers make their own decisions.

The Australian Broadcasting Corporation (ABC) Fact vs Opinion vs Analysis provides videos, talking points, and quizzes that students can use to develop their understanding of these key concepts.

Useful resources on media literacy

- The Australian Broadcasting Corporation (ABC) provides a range of media literacy activities, videos, and interactives.
- Media and politics on Te Ara Encyclopedia describe the relationship between democracy and freedom of the press, including shifts in the relationship between the government and the media in Aotearoa New Zealand and the protections that journalists have under the New Zealand Bill of Rights Act 1990.
- The BBC video Why 'fake news' is actually good news explains the role journalism plays in modern society and its relationship with power.
- Students can use the New Zealand Media Council Principles to help them evaluate the accuracy, fairness, and balance of a news story.

Exemplars for civics and citizenship education

This section provides four annotated exemplars of learning experiences where students and teachers participate in and contribute to their communities. While the contexts are aimed at years 6 to 10, the annotations are relevant to teachers at all levels.

There are two types of annotations, which highlight:

- support for citizenship learning through social inquiry
- the acquisition of civics knowledge.

The exemplars are:

- **Bridge builders (Year 6)** – A teacher has a flash of inspiration on her way to work that leads her and her students on a course of action to effect change in their community. The teacher enlists the help of a council-funded organisation to help guide her class's inquiry. Developing an idea into a unit of work takes time and energy, but the rewards for students and the community can be rich.
- **Dawn raids (Year 8)** – Building on a previous inquiry into what makes a strong community, a class explores the dawn raids of the 1970s, focusing on the work of the Polynesian Panthers to fight racism and create a just society. The context stemmed from several opportunities, including a local exhibition on the dawn raids, *School Journal* resources on the Polynesian Panthers, and the 'My New Zealand Story' *Dawn Raid*.
- **Contributing to change (Year 9)** – A teacher guides her students through the process of making a submission to the city council in response to a proposed policy. Their inquiry explores local history and learning about the impact of colonisation on te reo Māori. This exemplar shows how learning about te Tiriti o Waitangi and the role of the Waitangi Tribunal can be woven into a social inquiry.
- **Takapuna trees (Year 10)** – A class uses the context of a grove of ancient pōhutakawa trees at Takapuna Beach to explore how making decisions about the environment can be contentious. After this initial inquiry, including an analysis of how the issue was presented in the media, students examine another controversial local issue.

Bridge builders (Year 6)

This exemplar outlines the process a year 6 class followed to address a local issue: creating a safe way to cross a stream in a reserve near the school. The context provided an opportunity for a learning experience based on an issue of personal significance to the class. The students were supported by Partners Porirua, who helped them to work with their local marae, the council, and businesses to get a bridge built across the stream.

At level 3, a key focus for civics and citizenship learning is the processes people use to make decisions and how these processes differ amongst groups. In this example, the students explored and contributed to decisions made at school, by local and regional councils, and at a local marae.

The unit built upon prior learning at curriculum level 2 about roles and responsibilities within groups and the special status of tangata whenua in Aotearoa New Zealand, and provided a foundation for learning at level 4 about the ways people can participate individually and collectively in response to community challenges.

Achievement objective

- Understand how people make decisions about access to and use of resources (level 3)

Key question

- How can people, including children, engage in decision making to bring about change?

Key concepts

- Decision making; Resources

Subsidiary concept

- Community challenges

Key civics knowledge

- The roles of local and regional government
- Processes of decision making within marae and local government
- The ways tangata whenua make decisions about resources

Bridge builders (Year 6)

A local issue

The school in this exemplar backs on to reserve land that has a stream running through it. The reserve is used as a thoroughfare, both by school students and the general public, providing quick access between a local marae and the main road. In winter, the stream often flooded, making the route unsuitable for school children. The alternatives were an additional 20-minute walk or getting a lift from a family member, often resulting in students being late to school.

Makeshift bridges had been created over time (e.g., by placing a cable drum in the stream or using logs as a bridge). However, none of these options lasted for long and some of them damaged the stream.

The school had approached the council several years earlier requesting that a bridge be built over the stream, but were unsuccessful because the reserve is not part of council land.

Safe crossings

While on her way to work one day, Cheryl, a year 6 teacher, noticed a new street sign indicating a safe crossing zone for ducks. She decided to contact the Mayor of Porirua to draw attention to the contrast between providing a safe crossing for ducks and children having to contend with a hazardous stream.

The mayor put Cheryl in touch with Partners Porirua, a council-funded organisation that "connects businesses, community, and individuals to young Porirua people who are looking for opportunities to explore what the world has to offer and what they can give in return".

Partners Porirua

A representative from Partners Porirua visited the class to discuss the situation. They gave the children advice on how to find out who owned the land and suggested some next steps for their project. Partners Porirua would continue to provide advice and guidance throughout the project.

Common goals

The students discovered that the reserve land belongs to a local marae. They arranged a meeting with the people from the marae (many of whom were family members of the students) and through this discovered that the marae had a plan for the stream. Both the marae and the students shared the goal of wanting to preserve and enhance the health of the stream, as well as creating a better thoroughfare.

Acquiring civics knowledge

Students discovered that there are legal limits to what councils can do.

Acquiring civics knowledge

Students can explore how agencies work to influence and bring about change.

Citizenship learning through social inquiry

Working on a local environmental issue provides opportunities to explore place-based histories along with values and perspectives.

Citizenship learning through social inquiry

Researching the causes that underpin a situation and why a solution has not been found earlier can be a rich source of learning about power and decision making.

Citizenship learning through social inquiry

Who funds agencies and why they fund them are important citizenship-based questions.

Students can use these questions to explore values, perspectives, and decision making.

Citizenship learning through social inquiry

Civics and citizenship learning includes exploring who makes decisions and how decisions are made. Here students were learning about the values and processes that underpin decision making at their local marae.

Bridge builders (Year 6)

The marae leaders were keen for the students to get involved. The students took notes on what the people at the marae wanted for the bridge and stream.

Planning a bridge

The students checked whether any funding was available through the city council. Through Partners Porirua, the council agreed to fund some of the bridge, with the school covering a third of the cost.

The students enjoyed developing creative plans for the bridge, including a slide and a taniwha. A representative from the Greater Wellington Council visited the school to talk about the need for the bridge to be well-scaffolded and a certain height above ground level due to flooding. The children learned that creativity sometimes needs to give way to practical and legal considerations.

Making it happen

The children visited Mitre 10 to investigate potential costs and worked together to get sponsorship for the bridge, including donated time and materials.

The students presented their ideas to their whānau at the marae for input and approval.

Parents and other people from the marae cleared the bank of the stream and dug out the steps that were needed. The council donated gravel to place on the steps.

Celebrating success

Once the bridge had been approved and built, the students organised a blessing and celebration that brought together people from the marae, the school community, and representatives from the groups and organisations that had been involved in the process. As well as organising waiata, the students were tasked with organising a hākari (feast) appropriate for the gathering.

The new bridge doesn't just help students get to school on time and with dry feet; it is well used by members of the public. The students feel a strong sense of achievement from what they were able to achieve through working with others.

Acquiring civics knowledge

Students can compare and contrast the roles of local and regional councils.

Citizenship learning through social inquiry

Questions for the teacher and students to explore here were:

What citizenship skills and competencies did the students learn through this experience?

How might these be applied in another context?

Acquiring civics knowledge

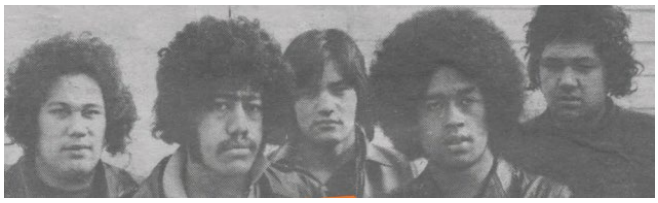
Although regulatory and legal constraints made the process of designing the bridge less creative, making decisions in accord with existing constraints (and understanding the purpose of those constraints) was a useful learning experience.

Citizenship learning through social inquiry

Here students were developing strategies to influence adult allies. They were also learning the importance of actively involving key stakeholders in decision-making processes. Determining and developing community-building opportunities is an important part of citizenship education.

Dawn raids (Year 8)

In this exemplar, a year 8 class explored the challenges faced by Pacific communities in Aotearoa New Zealand in the 1960s and 70s and how groups such as the Polynesian Panthers worked to fight injustice and create change.



The unit was supported by the teacher and her class reading *Dawn Raid* by Pauline (Vaeluanga) Smith, a fictitious diary of a 13-year-old girl set in 1976. Through the diary entries, the students learned about bias in the media, the Polynesian Panthers, prejudice against Polynesian citizens in Aotearoa New Zealand, and the experience of the dawn raids. The book offers a child's perspective on the events that took place and provides important additional support for tackling a sensitive and troublesome chapter in Aotearoa New Zealand's history.

At level 4, key focuses for civics and citizenship learning are the impact that decision making has on communities and the ways people work together to respond to community challenges. Learning about the Polynesian Panthers and the dawn raids provided rich opportunities for students to explore both of these conceptual understandings.

The unit built upon prior learning at curriculum level 3 about the movement of people affecting cultural diversity and interaction in Aotearoa New Zealand, and provided a foundation for learning at level 5 about the ways people define human rights and the impact cultural interaction can have on communities.

Achievement objectives

- Understand how formal and informal groups make decisions that impact on communities (level 4)
- Understand how people participate individually and collectively in response to community challenges (level 4)

Key question

- How have groups worked together to respond to community challenges and to make Aotearoa New Zealand society more just?

Key concepts

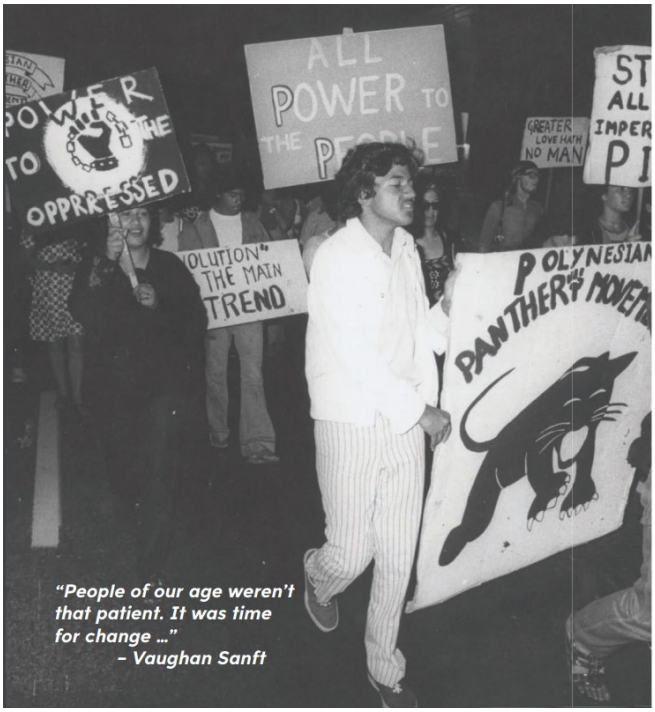
- Decision making; Rights; Participation; Community challenges

Subsidiary concepts

- Rights; Discrimination; Injustice; Social action

Key civics knowledge

- Actions people have taken to change laws that are perceived as flawed or unjust
- Relationships between Aotearoa New Zealand and other Pacific communities, and how these relationships have changed over time
- Ways people can participate in political decision- making (e.g., lobbying, direct action, emailing an MP, creating a petition)



Dawn raids (Year 8)

Introducing the concepts

The teacher introduced the concept of rights by having students discuss in pairs whether the following situations are acceptable and, if not, why.

- You are treated badly by a teacher based on your gender, religion, race, or culture.
- You aren't allowed a lunch or morning tea break at work.
- A police officer tries to arrest you because you don't have any identification with you.
- A news article targets one group of New Zealanders in an unfair and biased way.

The teacher explained that all of these challenges were experienced by a community of people in Aotearoa New Zealand in the 1960s and 70s, and that the class would be exploring how groups worked together to change this.

The teacher asked the students to brainstorm the ways people are protected from things like this happening in Aotearoa New Zealand, and what they could do if they experienced any of them. The students' answers tended to focus on 'telling the prime minister' or 'telling the news'.

Community challenges

The teacher projected "Once a Panther" (*School Journal Story Library*, March 2019) onto the board and the class read through pages 1–8 together. The teacher asked students to identify and discuss the community challenges that were evident in the story. She paused at the end of page 8 to find out whether anyone knew about the dawn raids. (Several students thought they had heard of them but couldn't provide any further detail.)

The teacher explained why many Pacific peoples migrated to Aotearoa New Zealand in the 1950s and 60s and the role the government played in encouraging them to come. Many of the people who came had New Zealand citizenship (those from the Cook Islands, Tokelau, and Niue), and the government turned a blind eye to people from Sāmoa and Tonga staying longer than their visas allowed because workers were needed.

However, despite moving to Aotearoa New Zealand to provide new opportunities for their families, the work and living conditions were terrible for many who came – for example, they lived in homes without hot water and worked long hours with no lunch breaks. Racism was experienced in schools, neighbourhoods, and workplaces, and was evident in the media.

Citizenship learning through social inquiry

To build conceptual understandings, it's important to share key concepts at the start of a unit and refer to them throughout.

Acquiring civics knowledge

Here the teacher was assessing her students' understanding of how laws can protect people's rights.

Acquiring civics knowledge

This context provided an opportunity for students to learn about the Pacific Realm and relationships between Aotearoa New Zealand and other Pacific nations.

Acquiring civics knowledge

Here, and in other stages of the unit, students were learning that local issues are often connected to national or global events and movements.

Dawn raids (Year 8)

The teacher explained that things took a turn for the worse in the 1970s because global events meant that there were fewer jobs here and some New Zealanders, including politicians, used Pacific people as scapegoats.

The class watched the first five minutes of *Polynesian Panthers* (2010, available on NZ On Screen) to get a sense of the era and the people involved.

Students used sticky notes to write down any questions they had and added these to a 'Who, What, Where, Why, When, How' chart on the classroom wall.

Discrimination

The teacher introduced the poem "Brave Flower" (*School Journa*l, Level 4, November 2018), giving each student a copy to read. Students discussed in pairs how the poem made them feel, the images it created in their minds, and what they thought it was about.

The teacher projected pages 9–12 of "Once a Panther" and had students reread the poem to make connections between the two texts.

The class discussed the basic human right of being treated with dignity, and what this right looks like in the context of their school and wider community.

The teacher explained the concept of discrimination as treating a person or a group of people differently because of factors such as their race, gender, religion, ethnicity, or sexual orientation. She explained that most overstayers at the time were from Great Britain, Australia, and South Africa, with only a third of overstayers coming from Pacific countries. Despite this ratio, 86 percent of people arrested for overstaying were Polynesian.

The teacher read students this quote by former Prime Minister Helen Clark from the *Dawn Raids* documentary:

> *"The dawn raids were shameful because, in essence, they set out to pick up anyone who didn't look like a Pākehā or Palangi New Zealander. They swooped on people who were Māori, they swooped on many Pasifika people who had absolutely lawful residence in New Zealand."*

The teacher gave students copies of "Rise Up: The story of the Dawn Raids and the Polynesian Panthers" (*School Journal*, Level 4, November 2018). Working in groups, students highlighted examples of people not being treated with dignity and examples of discrimination.

Citizenship learning through social inquiry

Displaying, adding to, and revising key questions as an inquiry unfolds provide opportunities for students to reflect on their growing understanding of the context and of key concepts.

Acquiring civics knowledge

The students could have explored other examples of raids in Aotearoa New Zealand (e.g., the Urewera raids).

Dawn raids (Year 8)

Creating change

The class read through pages 13–15 of "Once a Panther" together, using the pictures and words to identify the ways in which the Polynesian Panthers began to take a stand against how Pacific people were being treated. The students shared their ideas about what the raised fists meant, and the teacher showed the class images of the Black Panthers in the United States.

The class watched two further excerpts from *Polynesian Panthers* and identified examples of the ways the Polynesian Panthers worked together to create change (Part 1, 9:30–11:00; Part 2, 1:40–5:00).

The teacher gave students the following list of actions taken by the Polynesian Panthers:

- lobbying the council to create a safe crossing on Franklin Road after two children were killed in car accidents
- setting up education centres
- organising visits to people in prison
- delivering community newspapers to raise funds
- holding fundraisers
- visiting people in retirement homes
- keeping a watch on police who were harassing Pacific people
- providing loans
- setting up a foodbank that supported around 600 families
- setting up organisations to inform tenants of their rights
- publishing Aoteroa New Zealand's first legal-aid booklet outlining people's rights
- challenging negative stereotypes in the media
- helping to collect signatures for a petition to make te reo Māori an official language of Aotearoa New Zealand.

The class sorted the actions into different categories:

- actions to support the Polynesian Panthers as an organisation
- actions to meet people's needs and build strong communities
- actions to fight racism and discrimination.

Citizenship learning through social inquiry

Here students were learning that addressing a systemic issue, such as discrimination, requires action on a range of fronts.

Citizenship learning through social inquiry

This activity supported students to develop their understanding of how formal and informal groups make decisions that impact on communities.

Citizenship learning through social inquiry

Students could have also explored the intersections between the Polynesian Panthers and other groups fighting for human rights (e.g., Springbok tour protestors and protestors at Bastion Point).

Dawn raids (Year 8)

The teacher explained that the Polynesian Panthers weren't the only group that put pressure on the government to stop discrimination against Pacific people – church groups, unions, anti-racism groups, and Opposition politicians also played a role. These formal and informal groups educated people about racism and campaigned for fairer policies that would protect people's rights.

The students used Te Ara Encyclopedia of New Zealand to identify other groups that fought against racism in the 1970s.

Rights in Aotearoa New Zealand

The teacher asked students to discuss what current measures protect against discrimination occurring. The students agreed that there must be laws that protect people's rights, and were surprised to learn that many of those laws didn't exist in the 1970s.

The students watched the first four minutes of Youth Law 101, a video on the rights of young people, which focuses on the United Nations Convention on the Rights of the Child and the areas of discrimination it prohibits.

The teacher explained two important laws: the Human Rights Act 1993, which makes it illegal to discriminate on grounds such as race, sex, religion, or ethical beliefs, and the New Zealand Bill of Rights Act 1990, which guarantees people's civil and political rights, such as the right to peaceful protest and the right to freedom from discrimination. The teacher used this as a springboard for exploring how laws are made in Aotearoa New Zealand, and how people, including children and young people, can contribute to the decisions Parliament makes.

The teacher explained that when a new Bill is being passed in Parliament, it needs to be checked to ensure that it meets the requirements of the Bill of Rights Act 1990.

The students ended the unit with a visit to an exhibition on the dawn raids at a local museum.

Reflection

The students shared what they had learned about how the Polynesian Panthers and other groups had worked together to create change, and they discussed how they might apply their learning within their own lives and communities.

Acquiring civics knowledge

Here the teacher was supporting students to understand the connection between rights and laws and that creating or changing a law that supports people's rights can have long-term impacts.

Contributing to change (Year 9)

This exemplar outlines a year 9 inquiry that focused on participating and contributing. After learning about local history and the history of te reo Māori, students were supported to make a submission to their local council about a draft Māori language policy.

Key focuses at level 5 are the impact of cultural interaction on cultures and societies, and systems of government. The inquiry supported students to understand the impact of colonisation on te reo Māori and to explore local government responsibilities and decision-making processes, including how citizens of any age can participate in them.

The unit built upon prior learning at curriculum level 4 about the ways people can participate individually and collectively in response to community challenges, and provided a foundation for learning at level 6 about how individuals, groups, and institutions work to promote social justice and human rights.

Achievement objectives

- Understand how cultural interaction impacts on cultures and societies (level 5)
- Understand how systems of government in New Zealand operate and affect people's lives, and how they compare with another system (level 5)

Key questions

- How do mechanisms and structures within local government enable change?
- What impacts has cultural interaction had in Aotearoa New Zealand?

Key concepts

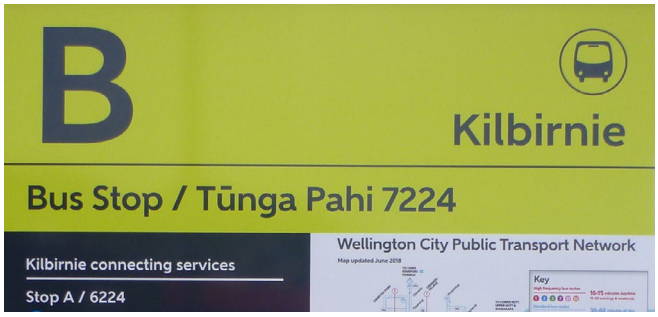
- Democracy; Responding; Taking action

Subsidiary concepts

- Active citizenship; Participating; Contributing

Key civics knowledge

- How people can contribute to political decision- making
- The responsibilities the Crown and tangata whenua have to each other as Treaty partners
- How the Crown has breached and made steps towards meeting its obligations
- The ongoing impacts of colonisation in Aotearoa New Zealand
- The roles, functions, and limitations of organisations such as the Human Rights Commission and the Waitangi Tribunal



Contributing to change (Year 9)

Introducing the context

The teacher introduced the unit to her class as "Participating and contributing to decision making in Te Whanganui-a-Tara".

At the start of the unit, students discussed the concepts it would cover, including active citizenship, participating, contributing, and democracy. They defined the concepts in their own words, identified synonyms, provided examples, and used them in sentences.

The teacher explained that the context of the inquiry would be the use of te reo Māori in Wellington City and the opportunity to contribute to *Te Tauihu – Te Kaupapa Here Hukihuki Te Reo Māori* (the city's draft te reo policy). She introduced the policy using a Wellington City Council video inviting people to make submissions on the draft.

The teacher explained that New Zealand's system of local government democracy provides ways for citizens to have a say in shaping the local laws, policies, and plans that affect them.

She emphasised the importance of being well-informed about an issue before making a submission, through talking to other people, exploring different perspectives, reading a proposal carefully, and understanding the factors that have shaped it.

Exploring local history

Guided by the teacher, the students explored the history of their local area, including sites of significance near the school such as:

- Pukeahu, a former pā used as a site of a colonial prison; in the 1880s, men from Parihaka were held at the prison before being taken to the South Island
- pā sites along Wellington's waterfront shown in a New Zealand Company map of 1840 as proposed land plots for investors
- the site of the signing of te Tiriti o Waitangi in Wellington.

A hīkoi around the city

The teacher and students went on a hīkoi around Wellington to identify and document sites where te reo Māori was visible and to identify any opportunities to strengthen its visibility.

Acquiring civics knowledge

Learning about language revitalisation provides opportunities for connecting with how the kohanga reo movement has inspired other language revitalisation initiatives around the world.

Citizenship learning through social inquiry

Students could also have explored how these concepts can be understood differently.

Acquiring civics knowledge

This activity provided opportunities for students to explore the ongoing impacts of cultural interaction, by learning about local history and by examining factors that have contributed to the ways the cultural environment of Te Whanganui-a-Tara has changed over time.

Contributing to change (Year 9)

Making connections between language and culture

A Māori language teacher at the school visited the class to explain the multi-faceted meanings of terms such as mana, ahi kā, haukāinga, tangata whenua, tūrangawaewae, and mana whenua. She spoke about her own journey with te reo and the challenges her grandparents and parents faced as a result of losing their language.

The students watched a video from the He Tohu exhibition where people talk about the importance of te reo Māori.

Treaty promises

The teacher projected pages 8–9 of the comic "Te Tiriti o Waitangi" (*School Journal Story Library*, June 2018) onto the board, and explained that Article 2 in the te reo version guaranteed Māori total control over all their taonga, which to them included intangible possessions such as language and culture.

Using material on the NZ History website for support, the teacher explained the Māori language claim that was made to the Waitangi Tribunal in 1985. The students discussed the role of te Tiriti o Waitangi as "ensuring a place for two peoples in this country" and the questions the Waitangi Tribunal raised as to whether this could be achieved "if there is not a recognised place for the language of one of the partners to the Treaty. In the Māori perspective, the place of the language in the life of the nation is indicative of the place of the people."[14]

Exploring the history of te reo Māori

The students used information from NZ History and Te Ara Encyclopedia of New Zealand to explore the history of te reo Māori in Aotearoa:

- History of the Māori language
- Te reo Māori – the Māori language.

Acquiring civics knowledge

Students could also explore the practical application of te Tiriti o Waitangi in law and society, including the principles of the Treaty.

Citizenship learning through social inquiry

Here students were developing in-depth background knowledge and understanding about a social issue.

Acquiring civics knowledge

Here students were learning about the guarantees and responsibilities of Treaty partnership. The following learning experiences explore how the principles of Treaty partnership apply to a local issue.

[14] Waitangi Tribunal, Report of the Waitangi Tribunal on the Te Reo Māori Claim, Wai 11 (Wellington: The Tribunal, 1986, p.25).

Contributing to change (Year 9)

Citizenship learning through social inquiry

Students could have extended this exploration by considering the following key questions:

How did these active citizens mobilise others to bring about change?

What political systems did they engage with?

A 1980 march on Pariliament in support of te reo Māori having equal status with English.

The students identified examples of active citizens (individuals and groups) and recorded how they contributed to the revitalisation of te reo Māori in Aotearoa New Zealand.

Exploring views, values, and perspectives

The students were introduced to five common perspectives that underpin attitudes and beliefs about te Tiriti o Waitangi, with examples of statements that relate to each perspective. The perspectives are:

- monoculturalism
- biculturalism
- multiculturalism
- postcolonialism
- nationalism.

The students read comments made in response to a Stuff news article about the draft policy and identified evidence of different perspectives.

Citizenship learning through social inquiry

Here students were learning how to identify and explain other people's values and perspectives.

Learning about submissions

The teacher explained the purpose of making a submission to local government and the importance of decision makers hearing the views or opinions of the people they represent.

Students brainstormed the reasons why people might make a submission. They compared their ideas with a list the teacher provided, which included:

- having a strong opinion or special interest in an issue
- wanting to support all or some parts of a proposal
- being affected (personally or as a whānau) by a proposal

Citizenship learning through social inquiry

Understanding the 'what' and the 'why' of a public policy contributes to the development of in-depth background knowledge about an issue, which enables students to clearly explain why they support or oppose a proposal.

Acquiring civics knowledge

Here students are learning how citizens can participate in government decision-making at a local level.

Contributing to change (Year 9)

Acquiring civics knowledge

Many students will be unaware that council decision-making is heavily influenced by political ideologies and perspectives.

- wanting to speak on behalf of those who are unable to speak for themselves
- having knowledge or expertise to contribute
- wanting to show that a view is widely held.

The teacher explained that the decisions councils make are influenced by different factors including:

- evidence for and against a proposal
- advice from council officials
- views of the people who will be most affected by a proposal
- the range of views on an issue
- the number of people holding a view
- the knowledge and expertise of people who make submissions.

The teacher also clarified that council decisions are not based solely on numbers and that the arguments for and against a policy and the strength of evidence should drive good decision-making.

Acquiring civics knowledge

Students could explore governmental processes that demonstrate cultural biases (for example, favouring written submissions over oral submissions).

Understanding the Tauihu policy

The teacher gave students copies of the Tauihu draft policy. In pairs, they highlighted 'what' the Wellington City Council wanted to achieve and 'why' it wanted to implement the policy.

The students identified examples of different perspectives within the policy. In groups, they shared their ideas on how they would respond to the policy.

Writing an effective submission

The teacher and students discussed the factors that contribute to an effective public submission, such as:

- stating clearly what you want to happen or not happen
- supporting statements with explanations, reasons, and evidence
- checking that the facts you provide are correct
- keeping the submission brief and to the point
- asking someone for feedback on the submission before sending it.

Using these guidelines, the students worked in groups to create joint submissions that they then peer-reviewed. The teacher provided writing frames to scaffold students who needed additional support.

Citizenship learning through social inquiry

Questions that could be explored here are:

What weight should the council give to the evidence for and against a proposal?

What factors might influence this weighting in practice?

Contributing to change (Year 9)

Citizenship learning through social inquiry

Reflective questions that would have helped students to make connections with the focus of their inquiry are:

How has this inquiry developed my understanding of ways to participate in society?

How has this inquiry developed my understanding of cultural interaction in Aotearoa New Zealand?

Having a voice

The students followed the council process for making their joint submissions. They then invited the mayor to visit the school to hear their ideas.

Reflection

The students used the key concepts to make connections between the focus of the inquiry and their roles as citizens of Wellington.

They reflected on their inquiries using the following questions:

- What three things did I learn through this inquiry?
- How has this inquiry changed or challenged my thinking?
- How has this inquiry challenged or reinforced my worldview?

Takapuna trees (Year 10)

This exemplar outlines a year 10 social inquiry that focused on responses to a local issue and the ways the issue was presented in the media. In groups, the students explored a contentious issue of their choice, identifying the values and perspectives of different stakeholders and exploring ways to resolve issues when rights are in conflict.

This inquiry was part of an integrated unit that combined achievement objectives from English and social studies. The focus within this exemplar is on the social studies component.

Key focuses at level 5 include the impact of cultural interaction on cultures and societies and human rights. This inquiry focus provided opportunities for students to explore the ways decisions are made when the rights of tangata whenua are in conflict with the (perceived) rights of property owners.

The unit built upon prior learning at curriculum level 4 about the ways people pass on and sustain culture and heritage, and provided a foundation for learning at level 6 about how people interact with natural and cultural environments and the consequences of this interaction.

Achievement objectives

- Understand how cultural interaction impacts on cultures and societies (level 5)
- Understand how people define and seek human rights (level 5)

Key question

- How do we resolve situations in which 'rights' are in conflict (e.g., rights of the environment, rights as tangata whenua, rights of local government, rights as private individuals)?

Key concepts

- Rights; Cultural interaction

Subsidiary concepts

- Decision making, Wāhi tapu, Contentious issues

Key civics knowledge

- The responsibilities the Crown and tangata whenua have to each other as Treaty partners
- How people can contribute to political decision-making
- The ongoing impacts of colonisation in Aotearoa New Zealand

Takapuna trees (Year 10)

Introducing the context

The teacher introduced the unit by showing the students a picture of an ancient pōhutukawa tree and asking why some people might react strongly to the suggestion that it be cut down. Working in pairs, students shared examples of trees (real or symbolic) that are important to them or have community or cultural significance. For example:

- Tāne Mahuta, the giant kauri tree in the Waipoua Forest
- the pōhutukawa tree on the headland of Te Rerenga Wairua, the departing point for spirits returning to Hawaiki Nui.

The teacher used Tuki's map to illustrate the significance of rākau (trees) within te ao Māori.

Tuki's map, from 1793, is one of the earliest known maps drawn by Māori. It illustrates social, political, and spiritual information important to Tuki's world and includes a drawing of the pōhutukawa tree at Te Rerenga Wairua.

The students discussed which people or groups might have an interest in ensuring that this tree is protected.

The teacher explained that the key question for the unit was: How do we resolve situations in which rights are in conflict (e.g., rights of the environment, rights as tangata whenua, rights of local government, rights as private individuals)?

He asked students to write down their understanding of the key concepts: rights, cultural interaction, decision making, wāhi tapu, and contentious issues.

Trees as a contentious issue

The teacher showed the students the headline of this Radio New Zealand article: Polarised views on boardwalk through tapu trees in Takapuna, eliciting their ideas to clarify the meaning of the terms 'polarised' and 'tapu'. In pairs, students discussed what they thought the article would be about, giving reasons for their predictions.

The teacher gave students copies of the article, and in pairs, they highlighted:

- what decision needs to be made
- the groups or individuals involved
- examples of factors that might shape people's views.

Acquiring civics knowledge

Here the teacher was emphasising the Māori history of Aotearoa New Zealand, as well as grounding the inquiry in the understanding that rākau can hold deep cultural significance.

Citizenship learning through social inquiry

Students will explore cultural interaction in the present-day, and the ongoing impacts of cultural interaction in the past.

Citizenship learning through social inquiry

A key focus of civics and citizenship education is not just the ways society has changed, but how those changes occurred.

Students can explore how and why society has changed in terms of tangata whenua having a voice in decison making and how our society has not changed in this regard.

Takapuna trees (Year 10)

The students used sticky notes to identify any areas they needed clarifying, by their peers or the teacher, and recorded any questions they had about the issue.

The students discussed the significance of the trees as an ancient burial place. The teacher explained that wāhi tapu (a term used in the article to describe the grove of trees) is a complex term that doesn't have a direct translation in English, and is used to describe places that are sacred to Māori in traditional, spiritual, religious, ritual, or mythological senses.

The class's exploration of cultural interaction and wāhi tapu was supported in English when the students analysed the poem *Our Tūpuna Remain*. This poem gives voice to the pain and resilience of a people who have experienced dramatic changes as a result of cultural interaction in Aotearoa.

Exploring media representations of the issue

The teacher gave the students abridged copies of two additional articles about the trees:

- The pōhutakawa and the Takapuna apartment dwellers
- 'Sacred' pohutukawa trees turn into a menace.

The students identified that the actual issue was access to the beach for the people living in apartments near the grove rather than public access.

The teacher explained that the Spinoff article was originally called "The sacred pōhutukawa grove that wealthy Takapuna apartment dwellers want to trample." The students discussed whether this was an appropriate headline and why the website or writer might have changed it.

What makes an issue contentious?

The teacher gave students the Oxfam definition of a contentious issue and asked them to identify, with a partner, which aspects are evident in the boardwalk issue. Students used specific examples to support their ideas.

The students wrote a short summary of the Takapuna trees issue using the key concepts (rights, cultural interaction).

Citizenship learning through social inquiry

Working together to develop a better understanding of our complex past is central to citizenship education. The challenge is to move through the painful aspects of our history towards greater understanding, tolerance, and respect.

Citizenship learning through social inquiry

Analysing the headlines of articles and recognising potential bias is an important media literacy skill, which can be used as a starting point for exploring views, values, and perspectives.

Citizenship learning through social inquiry

Exploring the different ways an issue is presented can reveal how the media can contribute to, or even create, a contentious issue.

Takapuna trees (Year 10)

Finding common ground

The teacher asked students to discuss whether they thought that the iwi groups and the apartment residents would have shared any common ground. He then gave them a summary of the resident and iwi feedback from the Devonport-Takapuna local board report (pages 8–9), and they highlighted the areas of agreement and disagreement.

Making decisions

The students looked at Table 2 on page 10 of the Devonport-Takapuna Local Board report, and they discussed the original four proposed options to see whether they could reach a consensus on a preferred option.

Next, the teacher informed the students that council staff had undertaken research for each option on:

- a tree management plan and a risk assessment
- cost estimates
- advice on the impacts of climate change.

The teacher provided students with summaries of the tree management plan options and the revised concept options that were sent out for consultation (Table 4, page 11). They then discussed which outcome they thought the council would choose, giving reasons for their responses.

Applying learning to another context

The teacher reintroduced the focus question: How do we resolve situations in which 'rights' are in conflict (e.g., rights of the environment, rights as tangata whenua, rights of local government, rights as private individuals)?

The students worked in groups to identify a contentious issue (current or historic) that they wanted to explore in response to this question.

To demonstrate their learning, they had to:

- provide examples of why the issue is or was contentious
- find two sources that provide different perspectives on the issue
- identify rights that groups or individuals claim are in conflict
- explore and evaluate the processes that are being used (or have been used) to resolve the issue.

Citizenship learning through social inquiry

It's important students recognise that areas of consensus and common ground are often ignored when exploring contentious issues.

Acquiring civics knowledge

This inquiry provided an opportunity for students to understand the different factors councils consider when making decisions.

Acquiring civics knowledge

This activity raises questions about the power councils have to set the parameters of consultation and decision making.

Citizenship learning through social inquiry

This inquiry would lend itself to students using a Structured Academic Controversy to explore values and perspectives, and consider their own and others' responses and decisions related to a social issue.

Citizenship learning through social inquiry

A student-led inquiry provides opportunities for students to explore issues in which they have personal connections.

Takapuna trees (Year 10)

Issues that the students explored, included:

- a proposal to develop a local carpark into a residential apartment
- banning cars on Takarunga/Mount Victoria, a volcano in Devonport
- the track built on Te Mata Peak without iwi engagement or permission.

After investigating their issues, students presented their findings to the class, identifying key stakeholders, explaining the rights claimed by each, and providing suggestions for ways to resolve the issue.

Citizenship learning through social inquiry

A reflective question that would have helped students to make connections with the focus of their inquiry was:

How has this inquiry developed my understanding of the ways to resolve situations in which rights are in conflict?

Appendix 1: Curriculum approaches to civics and citizenship education

		Level 1 (Y1–2)	Level 2 (Y3–4)
Theme 1: Processes of decision making and government	**Achievement objectives in the NZC** Students will gain knowledge, skills, and experience to:	Understand how **belonging** to groups is important for people. Understand how people have different **roles** and **responsibilities** as part of their **participation** in groups.	Understand that people have social, cultural, and economic **roles**, **rights**, and **responsibilities**.
Theme 2: Belonging and living together in Aotearoa NZ		Understand how the cultures of people in New Zealand are **expressed** in their daily lives.	Understand how the status of Māori as **tangata whenua** is **significant** for communities in New Zealand.
Processes of social inquiry that lead to deep learning, active participation, and transferable knowledge	**Key questions to explore (derived from the achievement objectives)**	In what ways do people experience **belonging** and **participating**? How do we recognise the **special status of tangata whenua** in Aotearoa New Zealand? What **roles** and **responsibilities** can we take to help people feel like they belong and can participate? How do people play their part (**roles**, **rights**, and **responsibilities**) in sustaining and shaping their communities? What are the **roles**, **rights**, and **responsibilities** on a marae and within a hapū? What **roles** and **responsibilities** do we have beyond our shores, including the Pacific?	
	Finding out information	Finding out information about social issues/ideas and developing background knowledge and understandings. Using concepts to develop questions about society. Identifying reliable sources. Processing and communicating ideas effectively.	
	Exploring values and perspectives	Explaining their own values and the values of others. Considering why people hold different values and perspectives. Learning to listen to and talk about other people's views.	
	Considering responses and decisions/ Reflecting and evaluating	Considering their own and others' responses and decisions about a social issue or community challenge. Establishing a process for evaluating possible solutions. Working together to take social action in response to a social issue or community challenge. Persevering in the face of challenges in creating change.	
Examples of learning experiences that develop civics knowledge and contribute to the development of critically-informed citizens		Students could: • identify actions and attitudes that create a sense of **belonging** • explore the importance of place in relation to a sense of **belonging** • identify the ways that **rules** and **laws** can protect and breach people's **rights** and the **rights** of the environment • identify **roles** and **responsibilities** within whānau, school, and/or community groups • develop a class treaty • identify shared beliefs and values that underpin **cultural expressions** and practices (for example, the importance of whānau, caring for the environment, valuing traditions) • explore ways to honour the status of **tangata whenua** within school and wider communities • strengthen the ways that the contributions of **diverse cultures** within school and wider communities are valued and recognised.	

		Level 3 (Y5–6)	Level 4 (Y7–8)
Theme 1: Processes of decision making and government	**Achievement objectives in the NZC** Students will gain knowledge, skills, and experience to:	Understand how groups make and implement **rules** and **laws**. Understand how people **make decisions** about access to and use of **resources**.	Understand how the ways in which **leadership** of groups is acquired and exercised have consequences for communities and societies. Understand how formal and informal groups make **decisions** that **impact** on communities.
Theme 2: Belonging and living together in Aotearoa NZ		Understand how early Polynesian and British **migrations** to New Zealand have continuing **significance** for tangata whenua and communities. Understand how the movement of people affects **cultural diversity** and **interaction** in New Zealand.	Understand how people **participate** individually and collectively in response to **community challenges**.
Processes of social inquiry that lead to deep learning, active participation, and transferable knowledge	**Key questions to explore (derived from the achievement objectives)**	How are **decisions** made within different communities and contexts in Aotearoa New Zealand and the Pacific? How do hapū and iwi make decisions about access to and use of **resources**? How are **rules** and **laws** developed and exercised within hapū and rūnanga? How have **decisions**, **rules**, and **laws** affected people and communities in different places and times? In what different ways is **leadership** acquired and exercised within different communities and contexts in Aotearoa New Zealand and in the Pacific? How can we determine whether a **rule** or **law** is just or unfair? What can we do if we think a rule or law needs to be changed? How do **rules**, **laws**, and **decision making** enable diverse communities in Aotearoa New Zealand to live together? What challenges exist? How can people, including children and young people, **participate** in response to **challenges** in order to effect change?	
	Finding out information	Undertaking research into social issues/ideas and developing background knowledge and understandings. Making connections between concepts while undertaking research. Identifying and critically evaluating reliable sources. Processing and communicating ideas effectively to different audiences.	
	Exploring values and perspectives	Explaining their own values and the values of others, including groups and organisations. Considering why people hold different values and perspectives and examining how these impact on the decisions they make and the actions they take. Considering whose perspectives are left out. Practising strategies for listening to and discussing different views, values, and perspectives.	
	Considering responses and decisions/ Reflecting and evaluating	Considering their own and others' responses and decisions about a social issue or community challenge. Evaluating the effectiveness of possible solutions. Working together to take social action in response to a social issue or community challenge and evaluating its effectiveness. Persevering in the face of challenges in creating change.	
Examples of learning experiences that develop civics knowledge and contribute to the development of critically-informed citizens		Students could: • explore the ways people can participate in political **decision-making** (for example, lobbying, taking direct action, emailing an MP, creating a petition) • explain the roles and functions of local, regional, and central government and ways to **participate** in these • explore how **laws** are made and how people, including children and young people, can contribute to the legislative process • explain how democratic elections function to elect **leaders** in Aotearoa New Zealand • explore the processes groups use to make **decisions** (for example, consensus, majority rules, adhering to guiding principles, etc.) • investigate actions that people have taken to change **rules** and **laws** that are perceived as flawed and/or unjust • explore the ways **tangata whenua** make decisions about access to and use of **resources** in their rohe, including the extent to which tangata whenua have an active role in this process • compare and contrast ways to attain and exercise **leadership** in different cultural contexts • explore the way nations **interact** within the realm of the Pacific, including the relationships between Aotearoa New Zealand and other Pacific communities and how these relationships have changed over time • identify treaties and other international agreements that Aotearoa New Zealand is a signatory to, along with the events and contexts that led to these agreements.	

		Level 5 (Y9–10)
Theme 1: Processes of decision making and government	**Achievement objectives in the NZC** Students will gain knowledge, skills, and experience to:	Understand how **systems of government** in New Zealand operate and affect people's lives, and how they compare with another system. Understand how people define and seek **human rights**.
Theme 2: Belonging and living together in Aotearoa NZ		Understand how **cultural interaction** impacts on cultures and societies. Understand how the Treaty is **responded to differently** by people in different times and places. Understand how the **ideas** and **actions** of people in the past have had a significant **impact** on people's lives.
Processes of social inquiry that lead to deep learning, active participation, and transferable knowledge	**Key questions to explore (derived from the achievement objectives)**	How has our **system of democracy** been influenced by the **ideas** and **actions** of people in the past? How could it change in the future? How do mechanisms and structures within our **system of democracy** function to accommodate difference and enable change? What challenges exist within this system? What changes do we need to make to become a society based on genuine **te Tiriti** partnership? How do we resolve situations in which **rights** are in conflict (for example, rights of the environment, rights as tangata whenua, rights of the **government**, rights of groups and organisations, rights as private individuals)? What **impacts** has **cultural interaction** had in Aotearoa New Zealand and the Pacific? How can recognising the needs, **rights**, and aspirations of tangata whenua in Aotearoa New Zealand be strengthened? How can recognising and valuing the contributions of diverse communities in Aotearoa New Zealand be strengthened?
	Finding out information	Undertaking research into social issues/ideas and developing in-depth background knowledge and understandings. Understanding how concepts can be interpreted differently. Identifying and critically evaluating reliable sources and examining potential bias or distorted reporting in the media in order to critique and understand its potential impact. Using appropriate social science conventions to process ideas and communicate effectively to different audiences.
	Exploring values and perspectives	Explaining their own values and the values of others, including groups and organisations. Considering why people hold different values and perspectives and examining how these impact on the decisions they make and the actions they take. Considering whose perspectives are left out, and why and what could be done about this. Practising effective strategies for listening to and discussing different values, views, and perspectives.
	Considering responses and decisions/ Reflecting and evaluating	Considering their own and others' responses and decisions about a social issue or community challenge and considering the intersection of local and global processes and responses. Evaluating the effectiveness of possible solutions. Working together to take social action in response to a social issue or community challenge and reflecting on the strengths and limitations of a social action. Persevering in the face of challenges in creating change.
Examples of learning experiences that develop civics knowledge and contribute to the development of critically-informed citizens		Students could: • explore the responsibilities the Crown and tangata whenua have to each other as **Treaty partners**; identify ways that the Crown has breached and made steps towards meeting its obligations; identify the ways that te Tiriti o Waitangi is applied through laws in Aotearoa New Zealand • describe Aotearoa New Zealand's constitutional arrangements, including debates about potential transformation of these; explain the role of te Tiriti o Waitangi in Aotearoa New Zealand's constitution • explain the three branches of **government** (the Legislature, the Judiciary, and the Executive); identify their respective functions (making and passing laws, interpreting laws, administering laws); justify the importance of separating power in a **democracy** • explain the features of our **government electoral systems** (local and central), including how MMP works and the history and purpose of Māori seats; explore political parties, including how they are formed, the values that underpin them, and the policies they promote • compare and contrast other **systems of government** such as autocracy, oligarchy, totalitarian democracy, and theocracy • explain the ways people can contribute to political decision-making, the role of criticism of government, the right to peaceful protest in a **democracy**, and applications of the New Zealand Bill of Rights Act 1990 • analyse factors that shape the historic and contemporary relationships Aotearoa New Zealand has with other nations, particularly in the Pacific • recognise and explore the ongoing impacts of colonisation in Aotearoa New Zealand • explain the role, function, and limitations of organisations such as the Human Rights Commission and the Waitangi Tribunal • explain the role of transnational agreements, relationships, and **systems of governance** such as the UN, Pacific Island Forum, IPCC, and APEC.

Appendix 2: Te Tiriti o Waitangi: Its principles, and their place in Aotearoa New Zealand's law and constitution

Te Tiriti o Waitangi/the Treaty of Waitangi is an agreement made in 1840 between the British Crown and around 540 Māori rangatira. Many rangatira chose not to sign or were not provided the opportunity to do so.

There are nine Treaty sheets (eight sheets in te reo Māori version and one in English) that were signed between February and September 1840 all around the country between the Far North and Otago.

Both the Māori and English language texts of te Tiriti/ the Treaty have a preamble and three articles.

Article	Māori language text	English language text
1	Māori gave the British Crown 'kawanatanga'	Māori ceded 'sovereignty' to the Crown
2	The Crown agreed to protect Māori 'tino rangatiratanga' over their 'taonga'. Māori also agreed to sell land to the Crown	The Crown guaranteed to Māori their 'undisturbed possession' of their 'lands, estates, forests, fisheries and other properties'. It also provided for the Crown's exclusive right to purchase Māori land
3	Māori were guaranteed all the rights and privileges of British citizens	Māori were guaranteed all the rights and privileges of British citizens

Translation issues

The English text was written first and translated into te reo Māori by European missionaries. There has been significant criticism of the translation by scholars of te reo Māori.

- The word 'sovereignty' in Article 1 of the English text is translated as 'kawanatanga' (a transliteration for governorship) in the te reo Māori text, whereas many scholars believe 'tino rangatiratanga' (used in Article 2) would have been a more appropriate or accurate translation for 'sovereignty'.
- Instead, 'tino rangatiratanga' was the term used to translate 'undisturbed possession'. Many scholars consider that 'undisturbed possession' denotes something less than the Māori concept of 'tino rangatiratanga'.
- Additionally, the word 'taonga' denotes more than 'lands, estates, forests, fisheries and other properties' as it includes metaphysical possessions, such as language and culture.

The oral explanation of te Tiriti/the Treaty was arguably more important for the understanding of those rangatira who signed it, though there are few records of those explanations aside from those given at Waitangi on 5 February 1840.

Sovereignty

British and indigenous Māori legal concepts are not always transferable or compatible. 'Sovereignty' has a specific legal definition within British law informed by centuries of British cultural and legal discourse. The same can be said about rangatiratanga within tikanga Māori. Both are equally legitimate.

- One of the main points of disagreement around te Tiriti/the Treaty is whether it legally transferred sovereignty (in the British legal sense) from Māori to the British Crown.[1]
- In 2014, the Waitangi Tribunal concluded in its report on He Whakaputanga/the Declaration of Independence and te Tiriti/the Treaty that Māori did not cede sovereignty to the Crown in 1840. Rather, they agreed to share power and authority with the Governor.[2]
- Today, the New Zealand Government, New Zealand Courts, and the Waitangi Tribunal all recognise that the Crown is 'sovereign' in New Zealand.[3]
- There are different views around how sovereignty may have been transferred.
- However, the fact that the Crown is sovereign does not mean that Māori do not exercise rangatiratanga. The Crown and many Māori agree that a balance must be struck between sovereignty and rangatiratanga within the Tiriti/Treaty partnership.

The legal status of te Tiriti/the Treaty

Beliefs and opinions around legal status of te Tiriti/the Treaty have changed over time and continue to change. Historically, many Māori sought for New Zealand courts to uphold te Tiriti/the Treaty, however were unsuccessful because the te Tiriti/the Treaty had not been formally incorporated into New Zealand domestic law.[4]

In the (now controversial) 1877 case *Wi Parata v The Bishop of Wellington* (following the New Zealand Wars), the Supreme Court held that Māori were too 'primitive' to possess sovereignty and therefore could not have ceded it in a treaty. As a result, the Supreme Court considered that te Tiriti/the Treaty was a legal 'nullity'. This view held in the Courts and in Government well into the twentieth century, until the legal and constitutional force of te Tiriti/the Treaty was more fully recognised by the Courts and Parliament.[15]

[15] For example, see New Zealand Māori Council v Attorney-General [1987] 1 NZLR 641.

Today, te Tiriti/the Treaty is understood as an international law treaty between the British Crown and Māori whereby the British Crown and Māori agreed to grant and protect specific rights, as well as adhere to specific obligations towards one another. In addition, te Tiriti/the Treaty has been explicitly incorporated into New Zealand law. There have been and continue to be divergent views on the exact nature and scope of those rights and obligations.

The Waitangi Tribunal has advised that considerable weight should be placed on the te reo Māori version of te Tiriti/the Treaty.[5]

The Waitangi Tribunal

In 1975 Parliament established the Waitangi Tribunal as a permanent commission of inquiry.[6] The Waitangi Tribunal was formed to investigate Māori claims against the Crown for breaches of te Tiriti/the Treaty, and to make non-binding findings and recommendations to the Crown regarding those breaches.

The preamble to the Treaty of Waitangi Act 1975 reads as follows:

> **Whereas on 6 February 1840 a Treaty was entered into at Waitangi between Her late Majesty Queen Victoria and the Maori people of New Zealand:**
>
> **And whereas the text of the Treaty in the English language differs from the text of the Treaty in the Maori language:**
>
> **And whereas it is desirable that a Tribunal be established to make recommendations on claims relating to the practical application of the principles of the Treaty and, for that purpose, to determine its meaning and effect and whether certain matters are inconsistent with those principles.**

In 1985, Parliament extended the Waitangi Tribunal's mandate to investigate Crown action dating back to 1840 and it began conducting historical inquiries which continue today.

The Tribunal has subsequently gained binding powers to require the Crown to take back ownership of former State-Owned Enterprise land and return it to Māori claimants.

In 1989, the Crown began direct negotiations with Māori claimants. At present Te Arawhiti, The Office for Māori Crown Relations, continues this work.

The Waitangi Tribunal plays an important role in the settlement process and in holding the Crown accountable to its obligations under te Tiriti/the Treaty.

The principles of te Tiriti o Waitangi/ the Treaty of Waitangi

Due to the differences in interpretations of te Tiriti/ the Treaty, the Crown, the Waitangi Tribunal, and the Courts have made various attempts to define and explain the principles of te Tiriti/the Treaty. The Treaty principles have evolved over time as the nature of the Treaty partnership evolves and there is no comprehensive list of agreed principles.

The principles of the Treaty of Waitangi are legal principles (derived from both the te reo Māori and English Treaty texts) that assist with the practical application of rights and obligations arising out of te Tiriti/the Treaty in law and in day-to-day community life.

Treaty principles which have been identified by the Courts and the Waitangi Tribunal include:

- Good faith and partnership between Māori and the Crown are generally considered overarching Treaty principles that are at the heart of te Tiriti/the Treaty.
- Reciprocity between Māori and the Crown is the principle that the exchange in te Tiriti/the Treaty should be to the advantage of both parties.
- The principle of autonomy relates to the Māori right of self-determination which is guaranteed by the second article of te Tiriti/the Treaty.
- Active protection is also a principle derived from the second article as the Crown's obligation to actively protect the rights and interests of Māori in their taonga.
- The principle of mutual benefit is that colonisation of New Zealand should benefit both Māori and settlers, including the retention of sufficient land and resources for Māori.
- Māori have a right to redress for the Crown breaches of its Tiriti/Treaty obligations.
- Under the principle of equal treatment, the Crown has an obligation to treat all Māori groups equally, and to treat Māori equally with other New Zealanders.
- The Crown has a duty to consult Māori and obtain the full and informed consent of the correct rights-holders in any land transaction.
- The principle of options is that Māori have the choice to continue their tikanga, assimilate to the new society and economy, or combine aspects of both.

Since the passage of the 1986 State-Owned Enterprises Act, more than 40 pieces of legislation refer to the 'principles of the Treaty of Waitangi'.

Resources for further information

- Waitangi Tribunal
- Te Arawhiti (Office for Māori Crown Relations)
- Te Paparahi o Te Raki (Northland) Inquiry information and reports
- Orange, C. (1987). The Treaty of Waitangi. Wellington, New Zealand: Allen & Unwin.
- Mulholland, M., & Tawhai, V. (2010). Weeping waters: The Treaty of Waitangi and constitutional change. Wellington, New Zealand: Huia Publishers.
- Ross, R. (1972). Te Tiriti o Waitangi: Texts and translations. The New Zealand Journal of History, 6(2), 129–157.
- Buick, T. L. (1976). The Treaty of Waitangi: How New Zealand became a British colony, 3rd ed. Christchurch, New Zealand: Capper Press.
- Belgrave, M., Kawharu, M., & Williams, D. (Eds.). (2005). Waitangi revisited: Perspectives on the Treaty of Waitangi, 2nd ed. Auckland, New Zealand: Oxford University Press.
- New Zealand Maori Council v Attorney-General [1987] 1 NZLR 641.

[1] This is one of the focuses of the Waitangi Tribunal's Te Paparahi o Te Raki (Northland) Inquiry.

[2] Refer to The Report on Stage 1 of Te Paparahi o Te Raki Inquiry (Waitangi Tribunal: 2014), pp. 526–527

[3] Refer to The Report on Stage 1 of Te Paparahi o Te Raki Inquiry (Waitangi Tribunal: 2014), pp. 432–442.

[4] New Zealand law typically holds that international law treaties cannot be enforced until they are incorporated into New Zealand domestic law.

[5] Refer to The Report on Stage 1 of Te Paparahi o Te Raki Inquiry (Waitangi Tribunal: 2014), p. 522.

[6] The decision to establish the Waitangi Tribunal was made against the backdrop of a wave of Māori protest about injustices such as the acquisition of Māori land, which reached a high-point in a hīkoi/land march.

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