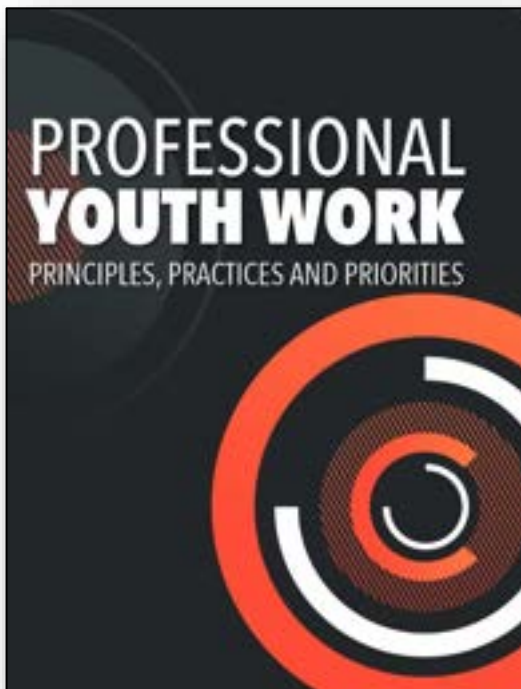# Human rights and youth participation: The practice of professional youth work

Corney, T., Williamson, H., Shier, H., Cooper, T., Holdsworth, R., Ellis, K., & Broadbent, R.

HUMAN RIGHTS AND YOUTH PARTICIPATION: THE PRACTICE OF PROFESSIONAL YOUTH WORK

T. Corney, H. Williamson, H. Shier, T. Cooper, R. Holdsworth, K. Ellis and R. Broadbent

Abstract

In this chapter we argue that human rights (as defined in various United Nations declarations and charters), and in particular the rights of young people to participate in decisions being made about them, form a basis for professional youth work practice. We argue that an understanding of these assumptions and an appreciation of the practical application of these concepts are important to the practice of professional youth work. Young people's engagement in decisions that affect them, described as 'youth participation', is central to professional youth and community work practice. While various conceptualisations of youth participation have been contested, the authors contend that these concepts are central to a definition of professional youth work.

Participation has sometimes been described as being 'actively involved in something', such as participating in activities. The authors contend that the way participation is conceptualised is both ideological and cultural, and that its translation into action is mediated through a particular context. A chorus of voices from the youth work literature suggest that enabling the participation of young people in decisions that affect them is a key principle underpinning the practice of professional youth work.

In most countries young people under the age of majority or enfranchisement are 'disenfranchised'. Young people are treated unequally within the political process and governance structures of their jurisdiction by virtue of their age and are often excluded from political and civic decision-making. Some young people are further marginalised from mainstream society by the social, political, cultural and economic contexts in which they live. Enfranchisement of young people – the facilitating of their involvement in political and social decision-making – is what links professional youth work to human rights. As such, this chapter identifies and makes the case for human rights and the practices of youth participation as fundamental to professional youth work.

Introduction

This chapter argues that human rights, and in particular the right of young people to participate in decisions being made about them, as enshrined in various United Nations declarations and charters, form the basis of professional youth work practice. The authors suggest that an understanding of this perspective and an appreciation of the practical application of these concepts are essential to the practice of professional youth work.

Governments and non-government youth agencies in many countries have embraced the role and place of youth participation in the delivery of funded programs and services for young people. Terms such as 'co-design', 'co-creation', 'co-production' and 'co-management' appear regularly in the youth sector literature and concepts such as 'client-centred practice' are often mandated in funding agreements in Australia. This renewal of interest requires a reflective, nuanced understanding of the theory and practice of youth participation and associated concepts (Farthing 2010, 2012; Lansdown 2010).

What is 'participation'?

The inclusion of young people in decisions that affect them, beyond just 'taking part', commonly described as 'youth participation', is important to professional youth work practice (Batsleer & Davies 2010; Corney 2014a, 2014b; Harrison & Wise 2005; Irving, Maunders & Sherrington 1995; Jeffs & Smith 1987; Ord 2007; Sapin 2013; Smith 1983, 1988; Wood & Hine 2009). While the application of youth participation in youth work has not been well understood (Smith 1983; Williamson 2005), and in some quarters has been contested (Farthing 2010, 2012), many see the concept as central to a definition of professional youth work. Ord (2007) states that understanding what is meant by participation is essential to good youth and community work practice.

While participation can be described as being 'actively involved in something' (Kellet 2009:43), in youth work 'participation' is more commonly understood to mean engagement (in many different ways) with, and in, the processes that seek to influence decisions and determine outcomes (Pope & Jones 2011). Others suggest that the way participation is conceptualised is both ideological and cultural and that its translation into action is mediated through a particular context (Reddy & Ratna 2002). Still other voices from the youth work literature (Batsleer & Davies 2010; Sapin 2013) suggest that enabling the participation of young people in decisions that affect them is a key principle underpinning the practice of professional youth and community work.

Participation and human rights

The United Nations Declaration on Human Rights (1948) and the United Nations Convention on the Rights of the Child (UNCRC) (United Nations, 1989) inform the principle of participation within (and indeed beyond) youth work practice. The principle is strengthened by ratification of the UNCRC and enabling legislation, and/or regulatory measures in the various international contexts where professional youth work takes place (Lansdown 2010).

In most countries young people under the age of majority are 'disenfranchised', that is to say, they have limited opportunities to engage with the political process and governance structures of their country, state or province by virtue of their age and thus are often excluded from political and civic decision-making (Corney 2004, 2014a, 2014b; Farson 1974; Hoiles & Corney 2007; Sapin 2013; Seebach 2008). Some young people are further marginalised from mainstream society by the social, political, cultural and economic contexts in which they live (Brown 1992, 2010; Cooper & Brooker 2020; Joseph, Akpokavi, Chauhan & Cummins 2002). It is the lack of participation, through the social and political marginalisation of young people, which links professional youth work to human rights (Corney 2014a, 2014b). As such, this chapter identifies and makes the case for human rights and the practices of youth participation as foundational to professional youth work.

However, the implementation of participation processes means different things in different contexts. Outcome-led funding criteria for youth services are one example where context can shape the form that participation may take. Youth worker education and training and the level of qualification are also important to the understanding and application of youth participation processes, and a lack of understanding of the

relevance of the UNCRC can be an inhibitor and barrier to the facilitation of young people's participation. As Lansdown (2010:12) has said:

> If advocacy to promote [young people's and] children's right to participation is to be effective, it is imperative that it is grounded in a clear understanding of the scope of the relevant rights in the [UN] Convention and the obligations they impose.

The human right of young people to participate and the ramifications of this right for youth work practice, particularly Article 12 of the UNCRC, are clear. However, beyond rights the literature confirms that the participation of young people in decision-making is useful in the development and evaluation of policy, programs and services. It improves the quality and informs the effectiveness of service delivery and the meeting of young people's needs (Shtebunaev 2020). Participation is also useful for the practice of active citizenship and democracy, and youth work programs have been described as 'laboratories for democracy'.

Participation models

There are numerous models of participation and they often contain measures or levels of participation. Models of participation, despite their limitations, are useful. A well-known model is Hart's (1992) Ladder of Participation, which continues to provide a starting point for considering the various models of youth participation. Hart's Ladder has become synonymous with youth participation. It drew from work in the 1960s by Sherry Arnstein (1969), who proposed a ladder of citizen participation to depict the different ways that we all participate in society. Hart's Ladder starts with very low, or 'token', levels of involvement, which Hart calls non-participation (also described as false participation), and goes right through to a high level of 'genuine' participation and collaboration with adults. One of the criticisms of Hart's Ladder is that it is too linear, with sequential and hierarchical levels or rungs that follow each other and build on one another. Hart (2008) has written about this, recognising that this can lead the reader to assume that for participation to be successful, it must progressively move up the Ladder.

Shier's (2001) pathways and Treseder's (1997) degrees of participation have built on Hart's Ladder; their work is also informative and widely recognised. Shier provides a number of models of youth participation. He has shifted his ideas from an earlier sequential pathway model (advanced in 2001) to a more complex and organic model called the Participation Tree (Shier 2010), which is based on asserting the right to participate, albeit still developmentally. Reddy and Ratna's (2002) various discursive diagrams can also be construed as developmental, where they describe participation through a series of complex schemas.

In more recent times, there have emerged a range of new models. For example, Wong, Zimmerman and Parker (2010) built on Shier's work to create an interesting typology of youth participation and Andersson (2017) drew on Swedish youth research to propose a pedagogical political participation model (3-PM). While no model is perfect, all are useful in some way when contextualised to the needs of young people and their particular environment.

It is important not to confuse *consultation* with *participation* (Lansdown 2001, 2010) and there are differences between adult-led and youth-led participation processes, what Shier (2019) calls 'protagonismo'.

Critique of participation models

Underpinning most models is the right to participate in decision-making and that this right needs a mandated process. Once it is legislated, government entities, institutions and funded bodies are then required to provide a process and/or models to ensure that young people are involved in decision-making. However, the danger with mandated or compulsory participation is the potential for the process, paradoxically, to be disempowering or even oppressive, as Farthing (2010, 2012) has noted. The role of adults in the participation process and the limits or constraints on adult power are contested, but these remain important for the success or otherwise of youth participation models, as does the capacity of young people to take part in them (Francis & Lorenzo 2002; Malone & Hartung 2010).

It is important to acknowledge that young people are 'participating' all the time in different ways and at different levels, often without assistance from adults or models of participation (Reddy & Ratna 2002; Vromen & Collin 2010). Adult models, however well-intentioned, can unwittingly be used to limit or restrict young people's organic participation (Francis & Lorenzo 2002; Malone & Hartung 2010). Ideally, youth workers will facilitate and/or use models of participation that are developed by and/or with young people for use by them and with them, assisting youth workers to include young people in the organisational processes of doing youth work, rather than only as a way of measuring how involved young people are in the decision-making of an organisation.

There are many other models and theories of participation, some recent, that have not been discussed here but are nevertheless important to the ongoing development of participatory processes and to youth work practice. These include models advanced by writers such as Cahill and Dadvand (2018) and Holdsworth (2020) and theoretical perspectives proposed by writers such as Abbott (2020), Francis and Lorenzo (2002), Grace and Grace (2017), Grimm and Pilkington (2015), Havlicek, Curry and Villalpando (2018), Hussey (2020), Lansdown (2001, 2010, 2011), Lundy (2007), Malone and Hartung (2010), Theis (2010), Thomas (2007) and Villa-Torres and Svanemyr (2015), to name only a few.

Levels and measures of participation

The literature suggests that, despite the various forms that participation may take, not all young people will choose to participate. For those who do, not all will participate at the same level. For youth workers to remain consistent in their practice while promoting youth participation, they will need to reflect on and incorporate the key principles of youth work, such as *voluntary* participation, anti-oppressive practice and contextualisation (Batsleer & Davies 2010; Corney 2014a, 2014b; Ord 2007; Sapin 2013), in order to be sensitive to the diversity of young people. It is important to be reminded of the 'voluntary association' principle in youth work (UN Committee on the Rights of the Child 2009) and that as soon as young people are mandated or obliged to participate, this undermines the point of participation as well as a key principle of youth work. Rhys Farthing (2010, 2012) has written

about this paradox that, if participation is made a compulsory process and young people don't have the choice of opting out, it actually functions as a form of social control.

Youth workers need to be able to understand the nature of participation *in situ*: the context in which it is taking place, the boundaries of decision-making, what is able to be negotiated and/or what is achievable within those boundaries, and the level and range of participation options for young people in a given time and place, and that there are limits – legal, ethical and others – to participation and decision-making for *all* people. A measure or rationale for making difficult decisions with young people can be found in the UNCRC 'best interests' principle. It is important to ask what the benefits for all young people are, what the direct outcomes or consequences will be for those who participate in the decisions and who will be affected by them – be these effects moral, ethical, legal, political or developmental.

Codes of ethical practice

The youth work literature acknowledges the importance of young people and adults working together, collaborating and sharing power, particularly in the context of social and political change. However, the literature also recognises that there are boundaries between the roles of professional youth work practitioner and active citizen, and limitations in collaborating with young people that professional practice may bring, such as the constraints of employment conditions, government funding criteria, professional ethics, the law and so on. Many countries around the world have developed codes of ethics and/or practice for youth work. These codes such as the Commonwealth Code of Ethical Practice (Corney 2014a) are designed to assist youth workers in the making of difficult decisions when working with young people. Hinman (2013) provides an introduction to the different theoretical positions associated with the moral and ethical issues surrounding the accepting or disobeying of unjust laws. For more information on ethical practice in youth work, see Banks (2010), Corney (2014a, 2014b), Davies (2016), Roberts (2009) and Sercombe (2010).

In Australia there are various state-based codes of ethics or practice for youth workers, most centred on the Western Australian 'Fairbridge' code. The exception to this is the Victorian Youth Sector Code of Ethical Practice (2007), which is explicitly embedded in a human rights framework. The influence of the human rights approach to youth work is revealed in the Victorian code through its use of the UNCRC to describe all young people as 'the primary consideration of youth workers' (YACVic 2007:4 & 7) and that youth workers will act in the 'best interests' of young people. The human rights approach is a key difference between the Victorian code and the Fairbridge code. Another difference between these codes is the use of language, demonstrated in the Fairbridge code by its use of the term 'client' in describing young people (YACWA 2003:3). While not the intention, this use of the term 'client' could be construed as managerial or neoliberal.

Sercombe (2010:13) acknowledges these differences between the Fairbridge code and the Victorian code. However, he defends the Fairbridge code by suggesting that the UNCRC human rights–based notion of 'primary concern' is too 'unilateral' and he prefers instead to individualise youth work as a 'relationship' with a particular 'client'. The Victorian code, however, is explicitly universal and, as such, sees the process of youth participation and the

role of youth workers through the lens of human rights. The United Nations Committee on the Rights of the Child, General Comment No. 12 (2009), outlines nine essential requirements for effective, ethical and meaningful participation; fully implemented, these provide a complete ethical code for facilitating participation with young people.

Dialogical conversations

The influence of seminal youth work texts (for example, Jeffs & Smith 1987, 1988, 2005; Smith 1988) has shaped much of the underpinning values of youth work practice, in particular the concept of youth work as an educational practice ('non-formal education and learning') and its pedagogy as critical, progressive and emancipatory (Beck & Purcell 2010; Corney 2004, 2006, 2019; Freire 1972; Mayo 1999). Maunders (1984, 1990, 2009) and Smith (1988) drew on the Gramscian notion of hegemony and its influence on youth work as a counter-hegemonic practice, further developed by Chouhan (2009) and Beck and Purcell (2010). This conceptualisation of youth work sees the youth worker acting as an 'organic intellectual' (Gramsci 1971; see also Chouhan 2009; Corney 2006, 2014; Singh & Cowden 2009; Smith 1988).

This emancipatory, educational concept of youth work draws directly on the critical pedagogy of Freire (1972) and his use of dialogue. These ideas are consistent with the concept of critical dialogue (Freire 1972). This entails the proposing of provocative questions and reflecting on them critically, enabling the responses to challenge and inform future action. Critical dialogue is a common practice within youth work. Youth work literature agrees on the importance of 'dialogical conversations' as a key part of youth work practice and youth participation and empowerment processes (Beck & Purcell 2010; Coburn 2010; Cooper, C. 2011). In relation to the concept of empowerment, a key method used in youth work is the undertaking of 'dialogical conversations' (Freire 1972; see also Beck & Purcell 2010; Coburn 2010; Cooper, C. 2011; Cooper, T. 1999; Cooper & White 1994; Corney 2004, 2006, 2019) with young people. These conversations simultaneously take young people's views seriously and challenge young people to think critically about the world and how socio-political structures shape the world that they live in (Chouhan 2009). Therefore, it is important that participation methods have a dialogical component, otherwise 'non-radical empowerment' (Cooper, T. 2012; Cooper & White 1994) may lead to simplistic and stereotypical thinking that is unreflective and lacks what Freire (1972) describes as consciousness raising.

However, as critical dialogue is central to youth work practice, so youth workers must be open to dialogue with young people who hold different views. Working with diverse voices and elevating those voices that are often silent are important and crucial to good participation. This may entail difficult encounters where youth workers do not always agree with the perspectives or opinions of young people. The welcoming of 'convenient voices' only and the manipulation of participation processes and/or outcomes are always a danger. Where to draw the line on inconvenient voices remains contested in youth participation processes.

Conclusion

This chapter about young people's participation began with an introduction that focused on young people's 'right' to participate in decisions that affect them, acknowledging that this right is based in broader UN human rights conventions and government legislation. However, the right to participate does not guarantee participation; it needs to be affirmed and enabled and, in some cases, asserted.

It is noted that the right to participate is not just for young people, but for all people, and is anchored to the conviction that participation is a good thing. Youth workers want to involve young people in decision-making processes to support their right to participate (or not) and to promote young people's personal development, enhance civic and community engagement, and support the political education essential for democratic societies. As a byproduct it can be expected that young people's participation will enhance the quality and effectiveness of youth policies, programs and services.

The chapter alludes to the importance of the values that underpin the participation of young people and of the fact that participation is both an end with intrinsic value in itself and a starting point for enabling social and political development – both individual and collective – acknowledging that participation has a wider frame than just decision-making and that, while young people should certainly be encouraged to be involved in decisions that affect their lives, they may choose not to be.

The chapter acknowledges that young people sharing their experience, knowledge and expectations informs and shapes better decisions and better policy outcomes. However, it is important to recognise that there are often conditions, boundaries and limits to participation. Youth work practitioners responsible for enabling young people's participation should continue to argue for why it is important, but must also keep asking themselves what the best way or model of doing it is and when, where and how it should be done. Youth workers must also keep asking about which young people are enabled to participate and who is excluded – and challenge divisive, manipulative and exclusionary practices.

While the chapter states unequivocally that young people's active participation is a good thing, it acknowledges that there is no one right way of doing this and that there should be different and multiple pathways to and for participation, a mosaic of options that cater to the diversity of young people. It states that consultation is not participation and outlines the inherent tension between the principled aspiration of participation and the practical realities of delivering it, acknowledging the rigidities and contradictions in cookie-cutter prescriptions such as ladders and other aspirational models of participation.

The ever-changing jargon and terms associated with youth participation have been noted and a warning sounded about the dangers of the corrupting power of language. In particular, there are evolving meanings of associated words and practices by those who may not share the same view of participation or what is in the best interests of young people. An example was provided of the word 'client' and its link to remedial and deficit-based forms of youth work that individualise and pathologise young people, labelling them as 'disengaged' and needing to be 're-engaged' or become 'more

engaged'. As such, there is further analytical work to be done on the relationship of young people's rights to the practice of youth work.

In closing, it is worth noting that, while governments continue to champion various forms of youth participation and despite campaigns from youth peak bodies, there is little evidence in Australia of a move to lower the voting age or to provide a legislative voice for those under the age of enfranchisement. However, there are powerful movements emerging in many different parts of the world, such as Scotland, Northern Ireland and Wales in the UK, in Europe in countries such as Germany, Austria, Malta, the Republic of Ireland and Greece (17 years) and in the Americas in Nicaragua, Argentina, Ecuador and Brazil, all of which have reduced the voting age to 16 years for various municipal and/or national elections and/or referendums.

While the current practice of youth participation may not be perfect, it is hoped that this conversation will help to refine the ideological and philosophical commitment to it and to temper the warm words with some grounded realities. It is also hoped that this contributes to a continued debate about perceptions and policies relating to the participation of young people and to the practice of youth and community work.

Note: Sections of this chapter first appeared in the publication: Corney, T., Williamson, H., Holdsworth, R., Broadbent, R., Ellis, K., Shier, H., & Cooper, T. (2020) Approaches to youth participation in youth and community work practice: A critical dialogue. Victoria, Australia: Youth Workers' Association. Used with permission.

References

Abbott, S. (2020). *Introductions to influential and widely used organizing, engagement, and equity models*. Organizing Engagement.

Andersson, E. (2017). The pedagogical political participation model (the 3P-M) for exploring, explaining and affecting young people's political participation. *Journal of Youth Studies*, 20(10), 1346–1361.

Arnstein, S. (1969). A ladder of citizen participation. *Journal of the American Institute of Planners*, 35(4), 216–224.

Banks, S. (2010). *Ethical issues in youth work*. Routledge.

Batsleer, J., & Davies, B. (Eds) (2010). *What is youth work?* Learning Matters, Sage.

Beck, D., & Purcell, S. (2010). *Popular education practice for youth and community development work*. Learning Matters, Sage.

Brown, C. (1992). Ideology and ethics in youth work practice. *Youth Issues Forum*, Spring, 14–19.

Brown, C. (2010). Marginalised young people and decision making. In R. White (Ed.), *Youth work and youth issues* (pp. 25–36). Australian Clearinghouse for Youth Studies.

Cahill, H., & Dadvand, B. (2018). Re-conceptualising youth participation: A framework to inform action. *Children and Youth Services Review*, 95, 243–253.

Chouhan, J. (2009). Anti-oppressive practice work with young people. In J. Wood & J. Hine (Eds), *Work with young people* (pp. 60–74). Sage.

Coburn, A. (2010). Youth work as border pedagogy. In J. Batsleer & B. Davies (Eds), *What is youth work?* (pp. 33–43). Learning Matters, Sage.

Cooper, C. (2011). Youth participation and emancipation. In A. Fitzsimons, M. Hope, C. Cooper & K. Russell (Eds), *Empowerment and participation in youth work* (pp. 41–66). Learning Matters, Sage.

Cooper T. (1999). Youth worker education: An approach to the development of skills in consciousness raising through group work practice. In R. Flowers (Ed.), *Youth work, community work and popular education* (Vol 2). University of Technology Sydney.

Cooper, T. (2012). Models of youth work: A framework for positive sceptical reflection. *Youth and Policy*, 1(109), 98–117.

Cooper, T., & Brooker, M.R. (2020). Support for homeless young people under 16-years-old: Towards a new paradigm. *Journal of Applied Youth Studies*, 3(1), 43–64.

Cooper, T., & White, R. (1994). Models of youth work practice. *Youth Studies Australia*, 13(4), 30–35.

Corney, T. (2004). Youth work: The problem of values. *Youth Studies Australia*, 23(4), 11–19.

Corney, T. (2006). Youth work in schools: Should youth workers also be teachers? *Youth Studies Australia*, 25(3), 7–24.

Corney, T. (2014a). *Code of ethical practice for youth workers: Commonwealth Youth Programme*. Commonwealth Secretariat.

Corney, T. (2014b). The human rights of young people: A catalyst for the professionalisation of youth work through the development of codes of practice. In T. Corney (Ed.), *Professional youth work: An Australian perspective* (pp. 13–34). Australian Clearinghouse for Youth Studies.

Corney, T. (2019). Teaching youth work in Australia: Values-based education and the threat of neoliberalism. In M. Seal (Ed.), *Teaching youth work in higher education* (pp. 160–176). University of Tartu.

Corney, T. (Ed.) (2014). *Professional youth work: An Australian perspective*. TAS: Australian Clearinghouse for Youth Studies.

Corney, T., Williamson, H., Holdsworth, R., Broadbent, R., Ellis, K., Shier, H., & Cooper, T. (2020). *Approaches to youth participation in youth and community work practice: A critical dialogue*. Youth Workers' Association.

Davies, R. (2016). Youth work and ethics: Why the 'professional turn' won't do. *Ethics and Education*, 11(2), 186–196.

Farthing, R. (2010). The politics of youthful antipolitics: Representing the 'issue' of youth participation in politics. *Journal of Youth Studies*, 13(2), 181–195.

Farthing, R. (2012). Why youth participation? Some justifications and critiques of youth participation using New Labour's youth policies as a case study. *Youth and Policy*, 109, 71–97.

Farson, R. (1974). *Birthrights*. Macmillan.

Francis, M., & Lorenzo, R. (2002). Seven realms of children's participation. *Journal of Environmental Psychology*, 22, 157–169.

Freire, P. (1972). *Pedagogy of the oppressed*. Herder and Herder.

Grace, J., & Grace, P. (2017). *Participation handbook*. Youth Work Europe.

Gramsci, A. (1971). *Selections from the prison notebooks*. Lawrence & Wishart.

Grimm, R., & Pilkington, H. (2015). 'Loud and proud': Youth and the politics of silencing. *The Sociological Review*, 63.

Harrison, R., & Wise, C. (Eds) (2005). *Working with young people*. Sage.

Hart, R. (1992). *Children's participation: From tokenism to citizenship*. UNICEF Innocenti Essays, No. 4. International Child Development Centre of UNICEF.

Hart, R. (2008). Stepping back from 'the ladder': Reflections on a model of participatory work with children. In *Participation and learning* (pp. 19–31). Springer.

Havlicek, J., Curry, A., & Villalpando, F. (2018). Youth participation in foster youth advisory boards: Perspectives of facilitators. *Children and Youth Services Review*, 84, 255–270.

Hinman, L. (2013). *Ethics: A pluralistic approach to moral theory* (5th edn). Thomson Wadsworth.

Hoiles, L., & Corney, T. (2007). Why the youth sector in Victoria, Australia, needs a code of ethical practice. *Commonwealth Youth and Development*, 5(1), 2–10.

Holdsworth, R. (2020). Student voice, agency and participation: Understanding and practices. Professional voice. *Australian Education Union*, 13(12), 21–30.

Hussey, S. (2020). *International public participation models 1969–2020.* Bang the Table.

Irving, T., Maunders, D., & Sherington, G. (1995). *Youth in Australia: Policy, administration and politics.* Macmillan.

Istance, D., Rees, G., & Williamson, H. (1994). *Young people not in education, training or employment in South Glamorgan.* Wales: South Glamorgan Training and Enterprise Council.

Jeffs, T., & Smith, M. (2005). *Informal education: Conversation, democracy and learning* (3rd edn). YMCA.

Jeffs, T., & Smith, M. (Eds) (1987). *Youth work.* Palgrave Macmillan.

Jeffs, T., & Smith, M. (Eds) (1988). *Youth work and welfare practice.* London: Palgrave Macmillan.

Joseph, J., Akpokavi, K., Chauhan, V., & Cummins, V. (2002). *Towards global democracy: An exploration of black perspectives in youth work.* Development Education Association.

Lansdown, G. (2001). *Promoting children's participation in democratic decision-making.* Innocenti Insights, UNICEF.

Lansdown, G. (2010). The realisation of children's participation rights: Critical reflections. In B. Percy-Smith & N. Thomas (Eds), *A handbook of children and young people's participation: Perspectives from theory and practice* (pp. 11–23). Routledge.

Lansdown, G. (2011). *Every child's right to be heard.* Save the Children.

Lundy, L. (2007). 'Voice' is not enough: Conceptualising Article 12 of the United Nations Convention on the Rights of the Child. *British Educational Research Journal*, 33(6), 927–942.

Malone, K., & Hartung, C. (2010). Challenges of participatory practice with children. In B. Percy- Smith & N. Thomas (Eds), *A handbook of children and young people's participation: Perspectives from theory and practice* (pp. 24–38). Routledge.

Maunders, D. (1984). *Keeping them off the streets: A history of voluntary youth organisations in Australia 1850–1980.* Phillip Institute of Technology, Centre for Youth & Community Studies.

Maunders, D. (1990). Youth work as a response to social values. *Youth Studies Australia*, 9(2), 42–50.

Maunders, D. (2009). Youth work as a response to social values. In R. White (Ed.), *Concepts and methods of youth work.* Australian Clearinghouse for Youth Studies.

Mayo, P. (1999). *Gramsci, Freire and adult education: Possibilities for transformative action.* Zed Books.

Ord, J. (2007). *Youth work process, product and practice: Creating an authentic curriculum in work with young people.* Russell House.

Pope, P., & Jones, C. (2011). *Discourses from youth work practice: The youth worker's story.* 5th International Narrative Practitioner Conference, 20–21 June 2011, Glyndwr University.

Reddy, N., & Ratna, K. (2002). *Journey in children's participation.* The Concerned for Working Children.

Roberts, J. (2009). *Youth work ethics.* Learning Matters, Sage.

Sapin, K. (2013). *Essential skills for youth work practice*. Sage.

Seebach, M. (2008). Youth participation and youth work: A conceptual review. *Youth Studies, Ireland*, 3(2), 37–53.

Sercombe, H. (2010). *Youth work ethics*. Sage.

Shier, H. (2001). Pathways to participation: Openings, opportunities and obligations. *Children and Society*, 15, 107–117.

Shier, H. (2010). 'Pathways to participation' revisited: Learning from Nicaragua's child coffee workers. In N. Thomas & B. Percy-Smith (Eds), *A handbook of children and young people's participation: Perspectives from theory and practice* (pp. 215–227). Routledge.

Shier, H. (2019). Student voice and childrens rights: Participation, empowerment and 'protagonismo'. *Encyclopedia of teacher education* (ed. Michael A. Peters). Springer Nature.

Shtebunaev, S. (2020). *10 Reasons: Giving young adults voice & power over what gets built: Advocating for youth participation in planning, regeneration, and neighbourhood management*. Grosvenor.

Singh, G., & Cowden, S. (2009). The social worker as intellectual. *European Journal of Social Work*, 12(4), 479–493.

Smith, M. (1983). *Creators not consumers*. National Association of Youth Clubs.

Smith, M. (1988). *Developing youth work: Informal education, mutual aid and popular practice*. Open University Press.

Theis, J. (2010). Children as active citizens: An agenda for children's civil rights and civic engagement. In B. Percy-Smith & N. Thomas (Eds), *A handbook of children and young people's participation: Perspectives from theory and practice* (pp. 343–355). Routledge.

Thomas, N. (2007). Towards a theory of children's participation. *International Journal of Children's Rights*, 15(3), 199–218.

Treseder, P. (1997). *Empowering children and young people*. Save the Children.

United Nations. (1948). *Universal Declaration of Human Rights*. United Nations General Assembly.

United Nations. (1989). *Convention on the Rights of the Child*. United Nations General Assembly.

United Nations Committee on the Rights of the Child. (2009). General Comment No 12: *The child's right to be heard*. United Nations.

Villa-Torres, L., & Svanemyr, J. (2015). Ensuring youth's right to participation and promotion of youth leadership in the development of sexual and reproductive health policies and programs. *Journal of Adolescent Health*, 56(1), 51–57.

Vromen, A., & Collin, P. (2010). Everyday youth participation? Contrasting views from Australian policymakers and young people. *Young: Nordic Journal of Youth Research*, 18(1), 97–112.

Williamson, H. (2005). Challenging practice: A personal view on 'youth work' in times of changed expectation. Chapter 6 in R. Harrison & C. Wise (Eds), 2005, *Working with young people*. Sage.

Wong, N., Zimmerman, M., & Parker, E. (2010). A typology of youth participation and empowerment for child and adolescent health promotion. *American Journal of Community Psychology*, 46(1–2), 100–114.

Wood, J., & Hine, J. (Eds) (2009). *Work with young people*. Sage.

Youth Affairs Council Victoria (YACVic). (2007). *The Victorian youth sector – code of ethical practice*. Melbourne, VIC: YACVic.

Youth Affairs Council of Western Australia (YACWA). (2003). *Code of ethics: A code of ethics for youth work*. YACWA.