THE YOUNG PEOPLES SOCIETY pdf

1: List of youth organizations - Wikipedia

In the week of the th fatal stabbing in London, four young people tell how their lives were transformed by mentoring.

Francis Edward Clark D. To the right, his mother, brother and himself aged 3. In the foreground, delegates to Christian Endeavor Convention, Ottawa, After the Society was described in a magazine article in the Society grew initially in the United States and then spread throughout the British Empire and beyond. The movement peaked during the last decade of the nineteenth century and then declined as denominational youth societies imitated and adapted the forms of Christian Endeavor. The Society continues in various locations into the twenty-first century. Clark founded the first national church youth organization, Christian Endeavor, the forerunner of the modern denominational "youth fellowship". The society was formed in order to bring youth to accept Christ and work for Him. The youth were shown that the church cared for young people. The Society enabled youth to express themselves while participating in useful tasks. It stressed a devoted, evangelistic spirit that was expressed in the Christian Endeavor pledge: As an active member I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master, Jesus Christ. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call. Christian Endeavor created publications for youth, devised youth programs, and sponsored events. Christian Endeavor was maintained through private donations that often came from youth. Within a year, six societies had formed. After two years, the number of societies had grown to fifty-six. The organization expanded rapidly as it grew from a single church society into a world movement. By the end of the 19th century, Christian Endeavor was in the headlines of many major American newspapers. By , 67, youth-led Christian Endeavor societies had been organized worldwide, with over four million members. Christian Endeavor took up many causes and was influential in supporting the temperance movement in the s. Christian Endeavor began extensive publications in World conventions were held to address major issues. Clark held this position until his death in Poling then assumed the presidency. Christian Endeavor societies met at the state level for local control and met in World Conventions at intervals of three to six years. World Conventions were held in Grand Rapids, Michigan in and Christian Endeavor is still operating today throughout the world; their activities are widely reported on international and state Christian Endeavor Websites. Churches can take steps to help young people be in ministry today. Dave Coryell from the USA. The President is Raffi Messerlian from Lebanon. People involved in Christian Endeavor gather every four years for a convention. BakerAcademic, , Congregational Sunday School and Publishing Society, ,

2: The top 10 challenges facing young people today - apprenticeship news | AllAboutSchoolLeavers

Modern proponents of children's rights highlight the inequalities inflicted on young people, Batmanghelidjh () argues that a new generation offers promise to the world, but only if society values and encourages young people to flourish.

Dag Sundberg What do people worry about as they grow older? Older people have different expectations these days, and that will continue to change. What might have been good enough for previous generations will not cut it in the future, and what we have is not sustainable anyway. I have worked with many older people who have just wanted to stay in their own homes. I think broadly the things people worry about are the same throughout life â€" finances, wellbeing, loneliness etc â€" but as people get older their feeling of being able to control these things changes. My concerns are the usual things like health, mortality, money, etc, but having a feeling of significance is also important. Are there stereotypes of older people? Intergenerational work is a great way to break down barriers between groups of people. For young people to appreciate the experiences and skills of older people and vice versa so that we foster greater understanding between groups of people. There are certainly stereotypes surrounding the baby boomers â€" well off retirees who maybe took early retirement, own a couple of properties and take frequent holidays. While we have made significant strides in reducing pensioner poverty in the last 20 years previously to be old meant most likely you would be poor , there is still a significant number of older people living in poverty today. And with wealth inequality comes health inequality, as the Marmot report of pointed out. Gillian Connor, head of external affairs, Hanover: I think that older age is still seen as a shorthand for ill-health, inactivity and decline and therefore that stereotype can prevail. There is also an unhelpful stereotype of older people as being anti-youth. What role do older people play in society at the moment? Older people have a wealth of skills and experiences, they have lived through situations others cannot even imagine, and yet we continue to dismiss these lifetimes of experiences when they begin to need care and support and instead people become a list of care needs. Older people contribute on a macro level to the workplace and financially and at a local level to their communities and individual networks in terms of experience. They have also contributed for many decades which is something which is often forgotten. Figures from the Family and Childcare trust report that 2. How is the environment geared towards or against older people taking part in their communities? Simon Bottery, director of policy and external relations, Independent Age: There are so many simple things that could be improved. For example, most people over 65 walk more slowly than the 1. The result is older people rushing to get across a road as the lights turn to green and the traffic begins to move. In Singapore the elderly have smart cards that they can swipe at road crossings and thus slow down the speed that traffic lights change. Local authorities should review their funding policies to ensure home solutions such as telecare and assistive technology are free to all with substantial need. Making active transport walking, cycling more accessible for older people is important. In the UK, cycling remains a disproportionately young and male mode of transport. In the Netherlands and Germany, for example, it is far more common for older people to cycle. Improving cycle routes to make them safer is a start. In Scandinavia, planning laws encourage mixed-use development, making journeys from the home to shops and services a lot shorter, and more accessible for older people. This has obvious health benefits, but also can reduce isolation in our older population. The Age Friendly City research in London showed that there were some excellent features such as the freedom pass and better accessibility on buses and tubes but some way to go with such things as overcrowding, antisocial behaviour, lack of handrails and not enough time to cross roads at traffic lights. What employment opportunities are there for older people? I chair a local medical centre patient participation group and we have a number of older members who are using their skills in the workplace. However, working in later life needs to acknowledge our need for flexibility especially when our staying power might be reduced. Job sharing and part-time work can be ideal for us. Jonathan Morgan, senior service manager, Red Cross independent living services in London: There are a number of opportunities to increase work opportunities for older people, someone mentioned previously that the third sector has notoriously low numbers of older people as employees despite having the most experience of advocating for them as a group. There is evidence of age discrimination in the workplace

as the recent government report A new vision for older workers: Interestingly more older people are becoming self employed.

3: Young People's Society of Christian Endeavour - Wikipedia

The Young People's Society of Christian Endeavor is a nondenominational evangelical society founded in Portland, Maine, in by Francis Edward Clark.

They disrespect their elders, they disobey their parents. They ignore the law. They riot in the streets inflamed with wild notions. Their morals are decaying. What is to become of them? Upon reading this quotation it could be assumed that the speaker is reflecting on the youth of today, however Plato spoke these words during 4BC offering an interesting proposal that adults have always viewed young people with negativity. Much of the reading undertaken for the purpose of this dissertation offers analysis of the perceived issue of youth, and perhaps some of the influencing factors which seek to explain why society endures such challenges. Modern day reality television programmes offer an insight into reality but appear to showcase distortions and exaggerated preconceived ideas about the mysteries of youth. The subject of young people and juvenile deviance is explored in limitless volumes, and journals, which offer comprehensive insight into the theoretical narratives and academic perspectives of young people, and their behaviour, including perceived offending behaviour. By adopting a thematic approach to this critical analysis it is possible to explore academic analysis throughout the changing Governing policies. The concept of the demonising youth Furedi, will be examined in the upcoming pages using theoretical and anecdotal offerings through primary research. Springhall suggests that it is these images which prejudice the term youth, and that politicians and the media use these to control society, and herd the masses, like sheep, to subscribe to their political ideologies. However, whilst it is a theory which can be understood there are detractors who seek to offer a different perspective. Chapter One Literature Review The first task is to examine the concept of youth and childhood, both are social constructs in that relatively recent changes of attitude have introduced the concepts of children. Empey points out that prior to the industrial revolution and the grip of social conscious of middle class philanthropists, children worked, drank and gambled, as did adults. The rise of Capitalism brought with it a change of attitude and radically change the workplace, from whole families working in factories or in the field, the introduction of the family wage meant that children were removed from the workplace. This claims Dingwall is where the issues of childhood first emerged because prior to this childhood did not exist. This need to both protect and control young people explain the cyclamate changes to policy which seeks to address issues perceived to be created by young people through Government and the judiciary. The industrial revolution provided the catalyst for change in Britain but the impact was evidenced in post war Britain with changing policies to meet the needs of society, including what appeared to be a welfarist approach in both social policy and the judiciary. Prior to that young boys dressed like their fathers, and there appeared to be little distinction in terms of fashion and culture between young people and their adult counterparts. Was Cohen the first to highlight the differences in young people? The answer is no, this dissertation opened with a quote from Plato 4BC. Below is a thematic review of the current academic thinking on youth which seeks to explore the perception of young people. Youth; Real or social construct? The primary goal for this assignment was to explore the concept of society demonising youth, but what is youth?. After an exhaustive search it is apparent that the idea of childhood and youth is not clear, many of the boundaries between one stage and the next are blurred. Muncie offers that the generally accepted timeline for youth is adolescence, defined by age from years, but this is the most contentious span of years with many legal restrictions on activity which seemingly offer definitions on age of responsibility without a definitive statement of transition from child to adult. During this period between 13 and 19 years the law makes clear points of transition between what is legal and not legal but without apparent reasoned thinking. Smoking and sex become legal at 16 years, whilst the consumption of alcohol and voting become legal at 18 years, although sex and smoking are both risk behaviours which are comparative with drinking, it highlights a societal ambiguity about adulthood which means that young people may receive mixed messages about behaviour and age. Sex has the potential for risk at a greater level both personally and societally than voting but the law has chosen to allow young people defined as children to make decisions about their own sexual behaviours post 16 years. Psychology, sociology, criminology has

sought to evolve increasingly positive child rearing practices that seek to raise more successful individuals which is further proof that there are no easy ways to run a comparative study when the generational views on childhood have changed. On the other hand there is the imposition, using the full force of the law, of the highest level of rationality and responsibility on children and young people who seriously offend. By not offering a clear term and society and its institutions not being united in agreement about when childhood ceases and the age of adulthood and accountability begins. Reichler and Emler weigh in with an argument that suggests the feasibility of lowering the doli incapax, the legal age of accountability, and question whether it is ethical. The impact of early criminalisation is well documented and forms part of the research paradigm within this dissertation weighted by psychological arguments of how pushing boundaries is an intrinsic element of child development. Erikson and Sorenson studies and theoretical texts offer the importance of risk taking and boundary pushing if children are to progress and develop through the natural stages of development. The catalyst Having presented the arguments for importance of risk behaviours the debate for accountability took a twist in when two 10 year old boys abducted, tortured and murdered a 2 year old toddler. The death of Jamie Bulger caused national distress and panic when they identified that the perpetrators were children themselves. During the 90s the UK was in the grip of other perceived moral panics involving young people including substance misuse, knife crime and joyriding, but these were teens, the act of murder by two ten year olds refocused attention on the age of accountability and highlighted to many that the current view of young people may be distorted. The then home secretary, Michael Howard, reacted swiftly to the public and media outcry for action, he used the judiciary to act upon the latest moral panic. Furedi examined the concepts of good and evil in children, and suggested that the murder trial was not just the criminal process of murder but in fact the loss of innocence and period of anomie in youth justice. Williams, led to debates about whether children could be considered to be guilty of murder, a crime which is defined as having intent, or whether they were too young to comprehend the concept of consequences. The increased fear generated by the media over behaviour needs to be examined in context of who controls the media. McQuail highlights the importance of commercial interest in news reporting, arguing that news sells so marketability and not accuracy is the key to media interest. It is noteworthy that following the Bulger murder the growing of punitive methods, which were increased under subsequent Government changes, were intended to pacify the public, target the causes of crime and create a feeling of control over the perceived increasing problem of youth Pitts, Control Theory This research paradigm centres on the viewpoint of society and the questions around whether young people are being demonised and so it would be remiss to ignore control theory. Increasingly society has absorbed responsibility for the acculturation and wellbeing of its population. From pre-birth individuals are being monitored and managed, and if they are to receive the support from organisations and agencies they must comply with rules and regulations. Rose argued those who opt out are viewed with suspicion and subject to scrutiny whilst the Government serves to protect its own interests by appearing to serve its constituents, by offering seemingly benevolent systems to observe, coerce, regulate and discipline society. A cadre of human service professionals such as health and care personnel, social workers, psychologists, counsellors and administrators would be out of work if the welfare state was abolished. In the process, more and more elements of youthful behaviour have either become heavily circumcised or subject to criminalisation. Social control has moved from a reactive to a proactive force anticipating disorder and swelling the ranks of the disaffected and marginalised. Hirschi also places attachment to society at the root of individual deviance. Lemert agrees within the body of his labelling theory, that an individual who is subject to being labelled as a result of their behaviour or the judgement of others risks turning a one off event into an on-going and sustained pattern of deviance. The swift changes toward punitive justice taken in were further stretched by the Crime and Disorder Act which empowered communities and the judiciary to address antisocial behaviour which at the time was perceived to be the start of the rot in communities. When these were first issued many saw them as a badge of honour and some groups within local communities challenged themselves and their peers to achieve an ASBO, a point not lost by the media who created further folk devils by showcasing various cases across the UK. Merton expands his theory by arguing that as society is the gatekeeper to opportunities for personal development, success and attainment of goals and that a young person must engage with

education and other agencies if they are to achieve success. However these opportunities are not equal and access to opportunities is limited in the case of some areas of the UK. Managing or targeting crime and behaviour with sanctions? Pitts points out that Michael Howard was appointed in and was the home secretary at the time of the Bulger case, he believed that custodial sentences served both to deter criminal behaviour and to punish the offender. This may mean many people will go to prison. I do not flinch from that. We shall no longer judge the success of our system by a fall in our prison population. With an increase in public attention on perceived youth crime and its causes two Government acts were introduced to target offenders and the causes of criminal behaviour including parents if they were deemed to be remiss in their role. Furedi continued to argue his point which he explained as meaning that people could be considered criminal through civil processes which had not been subject to the judicial processes involving investigation, evidence and a criminal trial through which evidence would be heard and a defence presented before a verdict was reached and a sanction or acquittal was decided upon. It could be argued that the more young people who are labelled as criminal the greater the risk of normalising deviant and criminal behaviour, and with increased numbers of people classed as deviant the expectation could be that they band together to further normalise the criminality and raise levels of acceptability amongst sections of the community. What do the Academics think? David Matza highlights the ambivalent boundaries of all individuals and the moral compass that can be affected by upbringing, social group, status and current situation. By rationalising their own behaviour a person can decriminalise the behaviour and thereby remain unaffected by the behaviour. Graham and Bowling , along with other academics acknowledge that most young people try some deviant or criminal behaviour which goes largely undetected during the transient adolescent phase. Most people grow out of this type of behaviour in their early twenties and continue into adult life relatively unscathed by their japes and scrapes. Williams points out that a young person whose crime is detected and becomes subject to custodial processes increases their risk of recidivism. Cavadino and Dignan warn that the system of naming and shaming amplifies deviance and far from acting as a deterrent has the potential of risking the future of young people, increasing the chances of reoffending. Matseudi widens that theory in suggesting that the self-value judgements that an individual perceives are transferred to others by the interactions they hold with others. If a young person has a negative self-opinion their behaviour and reactions with others are affected and whilst many people have been teenagers often they do not adjust their own temperament toward the young person. This amplifies the negativity and potentially reinforces the self-opinion of the young person, the situation is self-replicating. Academics pursue the ideas of recognising the data and developing a strategy which seeks to manage the transition from childhood to adulthood ensuring that a young person attains their place in the world safely yet having explored their risk drive. Cavadino and Dignan identify various techniques of addressing deviant behaviour in young people, arguing that the punitive management of behaviour should be that a reasoned person will accept punishment for the crime as long as it is fair and just. A challenge to that is in assuming that every young person is reasoned. This literary review has already questioned whether everyone has fair and equal access to acculturation and therefore it could be argued that the justice process would not be fair, as prior experience and knowledge act as the psyche to influence our belief system. Parenting techniques do not have parity, attitudes toward child rearing cause on-going debate, but it is widely acknowledged that children are influenced by the behaviour and attitude of their parents, however society does not intervene unless the child is at risk of harm. Aside from ideology about whether to assume a punitive or restorative approach the need to accept the field is not even adds to the debate about the credibility of the system. Thus in some households, parents maintain few rules, do not exercise discipline when needed, or do not supervise youngsters. The literature makes a strong case for the acculturation of young people if they are to feel connected and therefore less likely to deviate from the norm. The evidence would suggest that crime and deviance cannot be wholly laid at the door of the offender, and that by adopting a welfarist model, with consistent and on-going intervention, society must accept some responsibility for crime and deviance. Chapter Two Methodology Analyse of the method Silverman warns academic researchers about using social issues for research; he explains the topic is hard to explore on a primary level as social issues are often used by the media and politicians for their own purposes which can obscure and bias any real exploration of the root

cause. The decision to investigate the perceived issues with youth and crime was initially generated by personal interest but reading the topic evidences the wealth of research in the field. It would be remiss not to consider the potential for bias on the topic when planning the research, especially with current media focus on the riots held in major UK cities following on from the death of Mark Duggan in Recent stories have focused on the fact that Mark Duggan, who was shot by police in , was found to have thrown a weapon from the car which seemingly vindicates the police and angered the family. Coverage of this new development on the news has reminded people about the riots of The wide scale violence and looting in major cities across the UK shocked social commentators and provided the media with a wealth of footage on the destructive behaviour of largely young people who were to be perceived as using the death of Mark Duggan as an excuse for crime, seemingly destruction, theft and vandalism. The large scale investigation led to a wealth of prosecutions of young people. The riots which hit major cities in the UK seemingly affected many, and some long standing family businesses were essentially closed down which further demonised the rioters as it struck at the core values being heralded by the Government of the time. All this presented by the media as a clear statement of the wanton behaviour of youth, and evidence of the media bias. Often organisations adapt the questions or categories of crime in order to appear more effective at tackling issues, so it would not be possible to do a credible comparative study using statistical data. Initial investigation also evidenced that the data for East Lancashire already exists in a format accessible to all, Statistics. Primary qualititave data offers a number of options for data collections all fraught with risk factors. Time is undoubtedly a factor when planning research, the need to collect and analyse the data, before providing a reasoned presentation of the findings means that the collection method for data have to be effective and rigorous. Silverman advocates the need to utilise direct questioning, either one to one or within a group setting, suggesting that rather than remote analysis of the statistical data, qualitive methods offer and opportunity t o clarify responses and explore key themes in greater depth.

4: Celebrity, youth culture and the question of role models

Young People's Opera Society of BC. The Young People's Opera Society of BC (YPOSBC) is a Registered Charity, founded by Patricia Dahlquist in Since the society entered its second decade in , significant progress has continued under the guidance of the new Artistic Director, Dolores Scott.

Whether real or staged, the hurling of insults and aggressive behaviour dominated mainstream press coverage of the ceremony surely much to the delight of MTV. But what if the mainstream media considered that young people actually use incidents such as this and celebrity culture in a wider sense in a whole host of complex ways to negotiate their identities? A well-publicised survey of UK parents with children under ten years old voted both Cyrus and Minaj as the worst role models for their daughters. This came even before the recent spat. The dislike of Minaj and Cyrus appears to be centred on their penchant for dressing provocatively and being outspoken about their sexuality. In predictable contrast, the Duchess of Cambridge was considered the most positive influence on young girls. Obsessed with celebrity Discourse in this vein is not a new phenomenon. Musicians and performers have long been considered to influence young people in negative ways. In the 21st century, the impact of celebrity culture on society, especially on young people, has come under scrutiny. Is this detrimental to society? Can celebrities ever have a positive influence on young people? Does celebrity culture really matter? These are complex and plural questions to which there are few, if any, concrete answers. Much of the research and commentary surrounding such questions is centred on how celebrity culture may impact upon health and well being in terms of eating disorders or mental health issues. The British Psychological Society recently said experts warned that youngsters are finding it increasingly difficult to cope with images permeating from a celebrity culture in which thin bodies are celebrated, larger ones are ridiculed and children are sexualised. This may well affect health and well being, but how this happens and to what degree is incredibly complex. We must also consider the ways in which the media choose to present rather narrow ideas about how celebrities â€" particularly female ones â€" should behave and how they should look. Those whose behaviour falls outside of these narrow ideas are often condemned as being wayward, controversial and difficult. Indeed young people may well negotiate their own gendered identities through the celebrity and by talking about them with their peers. The Celeb Youth project in the United Kingdom is an excellent example of much needed academic research into the field of celebrity and identity. What is omitted from the media conversation about celebrities as role models is that many young people are more than capable of making informed, intelligent choices about which celebrities they follow and are becoming increasingly aware of the ways in which the media positions celebrities against each other in terms of race and class. Young people may connect with those that they feel best represent them as well as those that do not. Indeed, it is also fair to suggest that many young people have no interest in celebrity culture at all. It is the active and complex use of celebrity culture by young people to negotiate the world around them that is often lost in favour of sweeping generalisations about negative impacts. Perhaps rather than eliminating celebrity culture from the classroom, it could be used productively and constructively to allow young people to make sense of the world they are growing up in.

5: What do young people value? | World Economic Forum

Young People in Modern Society For those who do not wish to continue in full time education, one of the most difficult issues facing today's adolescents is unemployment. In the current economic climate, jobs are few and far between, especially for those who have limited experience and qualifications.

Adam Fletcher Articles These quotes, both popular and unknown, may prove to be inspiring, thought-provoking insights that can inspire and motivate young people to take Action. Or, they may simply be words of wisdom or advice. Anyway you read them, remember the working motto of The Freechild Project: Only through action do words take meaning. Every society has its protectors of status quo and its fraternities of the indifferent who are notorious for sleeping through revolutions. Today, our very survival depends on our ability to stay awake, to adjust to new ideas, to remain vigilant and to face the challenge of change. Martin Luther King, Jr. If you have come to because your liberation is bound up in mine, we can work together. I believe in solidarity. It goes from the top to the bottom. It respects the other and learns from the other. I have a lot to learn from other people. Indeed, it is the only thing that ever has. Hate cannot drive out hate; only love can do that. There are risks and costs to a program of action. But they are far less than the long- range risks and costs of comfortable inaction. The means used are not important; to alienate human beings from their own decision-making is to change them into objects. The wish to preserve the past rather than the hope of creating the future dominates the minds of those who control the teaching of the young. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It is not just in some of us; it is in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others. This is the country, and you are the generation. Yet the fact is that the society is not running itself nicelyâ€¦ because the rest of us need all the energy, brains, imagination and talent that young people can bring to bear down on our difficulties. For society to attempt to solve its desperate problems without the full participation of even very young people is imbecile. They are people whose current needs and rights and experiences must be taken seriously. Some people shut up the kids who start to tell stories. Kids dance in their cribs, but someone will insist they sit still. By the time the creative people are ten or twelve, they want to be like everyone else. But we can reduce the number of tortured children. This administration and old wealthy people have declared war on young people. That is the real war that is going on here. In small places, close to homeâ€"so close and so small they cannot be seen on any maps of the world. Yet they are the world of the individual personâ€¦ Such are the places where every man, woman and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerned citizen action to uphold them close to home, we shall look in vain for progress in the larger world. Ironically, the very youth who are being treated the worst are the young people who are going to lead us out of this nightmare. But every day, in local arenas all the way to the White House, adults sit around and decide what problems youth have and what youth need, without ever consulting us. Youth feel their voice is valued and that they have an impact on city decisions. Adult members benefit from the fresh perspective, optimism, and enthusiasm youth bring to the table. It is no longer seen as a rebellious act, the way it was a few decades ago. Youth voice has a tremendous impact on program participation and program outcomes, both short term and long term. Its an idea with revolutionary implications. If we take it seriously. In a truer view of the matter, we are coming to see that the rights are on the side of the child and the duties on the side of the parent. Our worst social crisis is middle- Americans own misdirected fear. Nothing could be more simple, or more difficult. Difficult because to trust children we must first learn to trust ourselves, and most of us were taught as children that we could not be trusted. And remember kids, I am you friend. We hated them for their flowers, for their love, and for their unmistakeable rejection of every hideous, mistaken compromise that we had made throughout our hollow, money- bitten,

frightened, adult lives. If you must dream of the world you want to live in, dream out loud! Youth are the solution â€" not the problem! Nothing about us without us is for us.

6: All Saints Young People's Service - The Society of St James

Based on Italian folk tales of the Nativity and Epiphany, Gian Carlo Menotti's Amahl and the Night Visitors is a retelling of the story of the Magi from the point of view of a young disabled boy named Amahl, who lives in poverty with his widowed mother near Bethlehem.

More on the agenda Millennials, or Generation Y, the age group loosely defined as being born between and , have grown up during a time of technological and economic disruption. They are also the first generation of digital natives - many do not remember life without the internet. Their affinity with the technologies that have brought us to the edge of the Fourth Industrial Revolution sets them apart from previous generations. Technology has not only shaped the way they live and work, but also created a whole new set of beliefs, fears and aspirations. These values, in turn, will affect their approach to the global challenges and opportunities that lie ahead. Do young people want to change the world? But they are doing it differently to older generations in three ways. They will work within existing systems. They have the tools to act. In a digitally connected world, social media platforms enable young people to promote causes and hold institutions to account directly. They make doing good part of their lifestyle. This includes the careers they choose, the products they buy and how they spend their free time. How do they feel about work? Are they any different to other generations in the workplace? Yes, according to the PWC research. They are the first generation to have a better grasp of the internet as a business tool than their senior managers. They also want to feel their work is worthwhile and that their efforts are being recognised, and value similar things in an employer brand to a consumer brand. And if they feel their expectations are not being met, they will move on quickly. The global financial crisis While the global financial crisis may be over, young people around the world are still feeling its impact. The survey also found, at the time of polling, the economy was the biggest concern for young people in North America, Europe and Asia. Meanwhile in the Middle East and Africa, the most pressing issue was terrorism, and in Latin America it was social inequality. What do young people believe in? A report by Goldman Sachs also says millennials have been putting off significant milestones like marriage and children. It reported that the median marriage age was now 30, compared to 23 in the s. Millennials are far more likely to support gay rights than older generations. Gen Y have reached adulthood with low levels of social trust, the Pew survey says. Young people and the technology gender gap The Telefonica and Financial Times survey found young people have a strong belief that an education in technology will ensure future personal success. However, the report also said technology is creating a new gender gap as young men and women value its role differently in their lives. Eight in 10 young men consider themselves to be on the cutting edge of technology. Fewer than seven in 10 of their female peers say the same.

7: Young People Quotes (83 quotes)

The Young People's Book Prize video competition is organised by The Royal Society of London for Improving Natural Knowledge (known simply as 'The Royal Society') of Carlton House Terrace, London SW1Y 5AG, registered with the Charity Commission for England and Wales under number

Click to download Douglas Bourn In this article, Douglas Bourn aims to outline current debates, recent research and policy initiatives in the United Kingdom UK on young people and their identity, particularly in relation to the impact of globalisation. It acknowledges the recent shifts in UK government policy statements relating to the importance for young people to understand and engage with issues concerning the wider world. It also points out that for young people to make sense of their identity and develop a sense of belonging, establishing the relationship between global processes and local experiences is critical. The rationale for this is that whilst globalisation is now recognised as a key factor influencing the lives of young people, there has been little debate in development education on the relationships between identity and living in a global society. In the UK, like many western countries, globalisation is having a strong impact at social, economic and cultural levels; economic migration for example is spurring rapid social changes. These changes are also often linked to the ambiguity about identity and sense of place in the world. Debates about identity in response to political devolution, increase in economic migration, global terrorism and the impact of the consumer culture have led to UK politicians, for example, promoting the need for a major debate on Britishness which has become linked to citizenship. Young people are most directly affected by globalisation and therefore central to current debates on identity. The Ajegbo report on Diversity and Citizenship: The report was prompted by growing debates in UK society about the relationships between race, religion, culture and identities. As Buonfino in a think piece for the Commission has commented: Alongside the report are a series of more in-depth pieces of academic research that have been produced to explore notions of a sense of belonging and concepts of supra-diversity. Belonging is a basic frame of reference that relates to human need. It is complex and linked to a desire to be part of a community, a family, a group or a gang. For example, the workplace is no longer a place of permanence with bonds of identity and loyalty and sense of purpose. This uncertainty varies according to cultural and social contexts, leading to the question of whether many young people have the cultural and financial resources to offset the risks associated with these shifts towards a lack of stability in the workplace Harvey, Ray points out that globalisation creates increased hybridism and differentiation, and overall a more complex and fluid world. Living in a globalised world, he suggests, does not create homogeneity and polarisation but rather a creative and eclectic mix of identities. The integration of global cultural influences into local identities can be seen within the UK, particularly through consumer culture. Consumption is a major force that socialises children and young people, with, for example, 75 per cent of year olds having access to the internet and 80 per cent having use of a mobile phone DCSF, Globalisation has also contributed to the expansion of the choices available to young people. But on what criteria and with what knowledge, skills and values base do young people make these choices? There is a tendency, often re-enforced through opinion surveys involving young people, that considers the effects of globalisation to be unstoppable, and that it is a process young people react to rather than actively negotiate Harvey, ; MORI, Linked to this is an assumption that young people are merely the passive recipients or vulnerable victims of global change. Although young people are not powerless in respect to global change, their economic position is such that they are more vulnerable than many other social groups to the uncertainties and risks associated with economic and cultural globalisation. Conversely, as already mentioned, young people are often at the forefront of technological and cultural changes that might be associated with globalisation. Not surprisingly they are using the wide span of global media to express themselves. Many young people have adopted a worldview in which the whole globe represents the key arena for social action Mayo, They are frequently seen as being at the heart of campaigns such as Make Poverty History and that on climate change Darnton, ; Micklem, However, as Ang argues, being active is not necessarily the same as being powerful, and this is particularly true in the context of globalisation. Young people are in one sense

citizens of a global culture but at the same time struggle for a sense of acceptance in the local societies in which they live. For youth, this is the ultimate paradox of globalisation. In recognition of these debates, the aim now is to look specifically at research and policy initiatives in the UK that forge connections between globalisation, identity, belonging and citizenship. Young people and identity Globalisation impacts upon young people in complex ways and forces them to constantly re-think and revise their sense of identity and place within society. In this context within the UK, the Ajegbo report is of considerable importance. Key therefore to taking forward the debates, Ajegbo suggests, is the need for children and young people to: They above all need to feel engaged and part of a wider multiethnic society. What the Ajegbo report notes, is that identities are not only linked to cultural heritage, but also to where people work, to their leisure activities and consumption patterns. This is particularly important for young people whose consumer behaviour is strongly linked to their self-perception. But as mentioned already, young people are not just passive recipients of this consumer culture and globalisation. They adapt and recreate in their own image, with their peers and other cultural and geographical influences, and develop identities that reflect this complexity. The internet and use of new technologies have been a major factor in enabling young people to recreate their own identities France, In his work with young people in North East England, Nayak poses interesting questions regarding the impact of globalisation. Three models of unique sub-cultures are identified from his research with young people: Key to this research is the importance they feel of a sense of belonging; and that they must negotiate and adapt global influences and processes in order to create their own identities that have complex relationships with their own locality. This issue of place and identity has been a source of debate and dialogue in many communities in the UK in recent years. For example, the emergence of a postcode mentality as a way of defining who you are alongside other identities: Linked to this creation of specific spatial identities is the need to have roots and a location because, as Ajegbo has stated, reinforcing much of the recent literature, many indigenous white pupils have negative perceptions of their own identity. Maylor and Read have noted how these multiple and complex identities, notions of hybridism, can represent as much a sense of positive reclamation as well as a sense of exclusion. These complex notions of identity and place contrast with notions of fragmentation of communities that resulted in racial and cultural tensions in the s and s. It is not suggested here that these tensions have disappeared, more that communities and cultures are now much more multi-layered than they were in the past. Young people in the UK cannot be reduced to a series of types of identity that are locally, culturally, economically or socially defined. Young people reproduce their own identities, influenced by an array of factors, in part as a defence mechanism to the rapidly changing world in which they are living but also as a way of making statements about who they are and how they perceive themselves within their peer groups and communities. This reveals that the UK is more than a multicultural society but rather needs to be recognised as a society that is diverse, complex and open to a wide range of global influences and processes that will impact upon young people in many ways and forms. Young people and global citizenship Taking into account this multi-layered and complex sense of identities how do young people relate to and engage within the wider world? This question has been reflected in academic debates regarding how young people see themselves in the context of globalisation - as cosmopolitan or as global citizens. A key starting point is the work of Osler and Starkey who summarise the issues and debates regarding identity and citizenship in the context of a rapidly changing world. They see citizenship as being about status, feelings and practice. From empirical research conducted with young people in Leicester, Osler and Starkey found that school students saw their identity as being local, as part of a community but not necessarily of a city. Weller suggests that these have opened up new spaces and forms of identity that take no account of the nation state: Kenway and Bullen also refer to the influence of cyberspace and the importance of young people being not only observers, but also critical engagers in understanding the wider world. It currently operates a range of local, national and international projects engaging young people from a wide range of social and cultural backgrounds http: Key to the project is moving beyond multiculturalism to an understanding and engagement with another culture from a wider community cohesion and global perspective. Being different, is NOT a curse: I love being different! Key to this example is the recognition of the need to make connections not only between the local and global, but also between identities and cultures. Challenges

for working with young people The debates raised in this paper have specific significance to current discussions on the role of the youth service and how the informal education sector supports the needs of young people. To do this, policy-makers must first understand how global social, economic and cultural influences impact at a local, community level. This requires policy-makers and practitioners to give greater consideration to the relationship of globalisation to identity and a sense of belonging, and the implications this relationship has for national policies and programmes. Moreover, to enable young people to make sense of the complex nature of the world around them, they need the opportunities to learn, engage and make sense of how the global impacts upon them. As previously indicated, there is evidence to suggest that young people are not mere passive recipients of global consumerism, but astutely re-create in their image their own version of a global theme or trend, often through locally constructed identities. Thirdly, the whole area of identities is complex and fraught with many social, cultural and political difficulties. But if this is linked to how young people belong and engage, then youth work can be seen as playing a key role in exploring these links. Fourthly, debates about identities and belonging cannot be divorced from discussions about the relationship between local, national and global levels. What this study has identified is that young people construct their own sense of who they are in response to all three levels, and in the UK context, perhaps the most challenging is the national identity. It has been suggested that the debates on young people and identity can only be fully understood if there is recognition of the impact of globalisation and the multi-layered nature of the economic, social and cultural influences on their lives. Development education and initiatives such as global youth work perhaps need to give greater consideration as to the role identities and a sense of belonging play in enabling young people to make sense of the world in which they are living. Bacon, N North East London: Case Study in Globalisation, London: Bauman, Z Globalization: The Human Consequences, Cambridge: Baumann, Z Liquid Life, Cambridge: Beck, U Risk Society: Towards a New Modernity, London: Beck, U What is Globalization? Commission on Integration and Cohesion. Burbules, N and Torres, C eds. Critical Perspectives, New York: Burke, T Strengthening and Sustaining: Communities and Local Government Publications, available: Giddens, A Modernity and Self-Identity: Heater, D World Citizenship: Cosmopolitan Thinking and Its Opponents, London: Held, D and McGrew, A eds. An Introduction to the Globalization Debate, Cambridge: Youth Moves - Identities and education in global perspectives, New York: Mayo, M Global Citizens: Social Movements and the Challenge of Globalisation, London: Globalization and Its Discontents, Basingstoke:

8: Terms and conditions for the Young People's Book Prize video competition | Royal Society

Young People's Book Prize In , 6, young people from over schools and youth groups all across the UK will cast votes for their favourite science book from a brilliant shortlist of 6 books chosen by a panel of adult judges from entries submitted by publishers.

How to enter The opening date for entries is 18 June The closing date of the prize draw is 6pm on 15 October Entries received after this time will not be accepted. All entries must be submitted by in two parts. A copy of these terms and conditions is available on our website: If you have any questions, please contact sciencebooks royalsociety. Entries must be submitted by the adult leader of the panel, on behalf of the judging panel involved. More than one entry per group is permitted. Videos will be judges separately. In entering the video you confirm that you are eligible to do so and eligible to claim any prize you may win. The winner will be notified by email or telephone using details provided at entry within 7 days of being chosen and must provide a postal address to claim their prize. The prize will be sent to the winner by post within 14 days of responding to the Royal Society. The prize is non-exchangeable, non-transferable and no cash alternative is offered. The prize is supplied by Amazon. Please check the expiry date of the vouchers. The Royal Society is not responsible for the replacement of vouchers if the deadline for use has lapsed. The decision of the Royal Society regarding any aspect of the video competition is final and binding and no correspondence will be entered into about it. The Royal Society reserves the right to hold void, cancel, suspend, or amend the promotion where it becomes necessary to do so. Limitation of liability Insofar as is permitted by law, the Royal Society, its agents or distributors will not in any circumstances be responsible or liable to compensate the winner or accept any liability for any loss, damage, personal injury or death occurring as a result of taking up the prize except where it is caused by the negligence of the Royal Society, its agents or distributors or that of their employees. Your statutory rights are not affected Ownership of competition entries Competition entries cannot be returned. Any entry must be your original work and it must not infringe the rights of third parties including copyright, trade mark, trade secrets, privacy, publicity, personal or proprietary rights. You agree to indemnify the Royal Society against any claim from any third party for any breach of this clause. Full copyright title shall be retained by the author of any entry. By submitting your competition entry and any accompanying material including any text, photographs, graphics, video or audio , you agree that the Royal Society may, but is not required to, make your entry available on its website royalsociety. You agree to grant the Royal Society a non-exclusive, worldwide, irrevocable licence, for the full period of any intellectual property rights in the competition entry and any accompanying materials, to use, display, publish, transmit, copy, edit, alter, store, re-format and sub-licence the competition entry and any accompanying materials for any legitimate purposes, including, but not limited to, marketing, publicity, advertising, fundraising and presentations. For the avoidance of doubt, by submitting your entry you warrant that all persons featured in your entry have given you their express consent for their image to be used and, in the case of vulnerable adults or persons under 18 years of age, you warrant that you have obtained express consent from their parent s or legal guardian s. By entering the video competition you agree that any personal information provided by you with your entry may be held and used by the Royal Society or its agents and suppliers to administer the competition. Winners may be required to participate in publicity related to the video competition which may include the publication of their name and photograph in any media. You agree that your personal data may be used for this purpose. Governing law The video competition will be governed by English law and entrants to the prize draw submit to the jurisdiction of the English courts. The Royal Society reserves the right to update these Terms and Conditions from time to time and any updated version will be effective as soon as it is published on the website https: No Thank you for your feedback Thank you for your feedback. Please help us improve this page by taking our short survey.

9: Young People's Mental Health | The Children's Society

Young people's response to the challenges of living in a global society Beck discusses the issue of young people living and growing up in a world of risk and uncertainty (Beck, ;). For example, the workplace is no longer a place of permanence with bonds of identity and loyalty and sense of purpose.

Fill out Rental Application or Email us for reservation: Scott We live in a time of broken form. The tradition of family life is broken. Children frequently grow up in a broken family structure. I created The Young Peoples Creative Workshop to teach children some guidelines for living through the techniques of acting and writing. There is no guarantee for success in our society today. Our school systems fail to educate. Reports on education routinely conclude that individual youths must commit to their own success. Society is not committed to the success of our young people. Role models give young people an image for them to strive to attain. More important than striving toward a role model, however, is the fact that each child today must make their own individual development their primary focus in life. A child that maintains this focus will go a long way toward creating a positive action for him or her self. I believe that parents and teachers have the primary responsibility in the individual development of the children in their care. But here we must deal with the increasing demands and pressures of our economy, the breakdown and dysfunction of family life, and the difficulties and stresses in the daily lives of so many individuals today. In many households, divorce has fractured family life. In single-parent homes, a parent may not have the luxury of being present to counsel, give advice to, and develop discipline in his or her children. The resulting neglect is only one of the tragic outcomes of economic pressures felt at nearly all income levels. Pressure can create desperation. Desperation can create abuse of the self and of others. Today, painful evidence abounds of rising abuse in all forms. When I look around me today, I see a society with a prevailing sense of uncertainty about the future. This uncertainty produces fear which consciously or unconsciously justifies an atmosphere of neglect of our children. In the media I hear and see ongoing debates centered around the irresponsibility of children and, in the case of our black young men, presumed culpability. I do not find children to be irresponsible today. I find them to be inquisitive. I find them to be intellectually and politically aware. Children today are very often faced with survival issues. They struggle alongside their mothers and fathers to make ends meet. They struggle to maintain the family home and to care for their siblings while parents are away at work. Children today very often find themselves in the position of trying to provide emotional support to a divorced, abandoned, over-stressed or addicted parent; support they have every right to expect but rarely receive from their parent. Children often tell me that they have to beg their teachers to teach them the things they need to know. In many of our communities they see friends, neighbors, and family struggle with joblessness, homelessness, abuse, crime and drugs. These struggles have produced a high level of political, social, philosophic and spiritual awareness in children today. I know this because I regularly make contact with children, entering into creative process with them, discussing and investigating together the issues of racism, homelessness, crime, drugs and the images in which children are depicted in the media. So, children today often must learn to survive at a very early age. Many times they are alone in their struggles. Their isolation often forces children to rely on their inner resources, which seems to have contributed to the spiritual awareness I frequently witness in children. Our leaders must see that children today have developed very strong instincts to survive and that children must be given the tools to enter into society. If they are not integrated into the society, their survival instinct will operate outside of the society. Children watch officialdom in America corrupt the consciousness of our society. They see our leaders betray our trust. Children see massive stealing go on in the business world. They see light sentences for white collar criminals who have committed heinous crimes, manipulated billions of dollars and destroyed untold numbers of lives. Children see the cruelty and hypocrisy in the search for scapegoats to justify the illusion of shortages in a time of hoarding and greed. Leadership in our country has set a custom of lies and deceit as the way to hold on to power without accountability to the electorate. The order of the day is to get the job done with expediency in the quest for instant success, giving no understanding to the process that maintains integrity. As an electorate, we have lost hope in the image of the

statesman. Children confront this betrayal with their instinct to survive. Joining the fraternity of crime provides children with a temporary short cut to financial success. Within the fraternity of crime, children can become wealthy without developing the discipline of mind to read and write. They do not have to seek the recognition of the pillars of our society. They do not have to contribute to the institutions that support our society to maintain its status quo. They only have to commit crimes against the society and themselves, and live in the illusion of security and power. Our society was built by the people who had the strongest instinct to survive. Our society has developed through competition. Survival instinct is the fuel of a competitive market economy. The children we neglect today have the same strong will as our founding fathers, who themselves were very often the socially disenfranchised. It is vital to all of our survival that we give our children the tools necessary to lift them and their communities out of an insecure, neglected life. My fellow citizens, we have created a collective consciousness of neglect of our charge. We have done so by not participating in a united collective stewardship of our land. We do not vote in large numbers. We do not articulate a priority of direction. We isolate ourselves and react only to issues directly related to our immediate need without thought to the survival of our children and our future. We seek instant fulfillment, instant success. The pursuit of instant fulfillment removes us from involvement in creative process. To raise a child, to make contact with a child is to be involved in creative process. Creative process built America. Creative process will solve the problems of America. When we practice creative process we create a norm of peaceful behavior, safety, and successful communication. We restore the blurred vision of our land, and the lost traditional values that uphold all of us as a collective whole. To practice creative process in rearing our children is to see the fulfillment of the vision that beckons all our dreams. I am a student of history. I see that as a collective consciousness we must recognize our mistakes. We must not dwell in the past to create guilt or blame. However, we must objectively examine the past in order to move forward and develop our creative and spiritual potential. We must see the present struggle of our society as part of an on-going process of spiritual and creative development. This recognition of our present allows us to see all of the opportunities that may attend the moment and to know that we will move forward. I have hope, faith, and trust in the inevitable continued development of our country. My work with children confirms to me the validity of my vision and approach to teaching. In my early career as a teacher I intuitively tried to allow the child in each of my students to help me. I opened myself to letting the child show me what was unique in each of my students. The child showed me what was unique within each student, and I discovered how to guide each student in their individual creative development. It is true that we all need to be taught form and that we all need to learn a wide range of ways to direct our energies. Children must be taught reading, writing, arithmetic, geography, the sciences, the humanities. But every teacher of children must be aware we are dealing with individuals who are not yet old enough to have gained experience projecting ideas into the society, individuals with unformulated opinions. Individuals at such a level of vulnerability must be taught that they are precious and valued in and of themselves, because they do not yet have the experience of their ideas giving them power in the world. Children need to know that whatever they do not know now they can learn. They need to know that everyone can learn. Many educators today seem to have accepted a widely expressed distortion that certain children cannot learn. To learn something new evokes a feeling of vulnerability in all of us. To help a child to be open to learn, a teacher must first help him to feel confident. A teacher must create situations wherein a child can feel confidence in himself. A teacher must help a child to see that if he feels good and confident dancing to a particular beat, that is the same way he should feel when he does a math problem. To do so, the teacher must make contact with the child. The teacher must help the child see that what he or she does is important; that they can do things of value with intelligence, and that they can be appreciated. In order to make the crucial contact which makes learning, teaching and the exchange of ideas possible, the teacher or facilitator must understand the background of each child. He must understand that every member of society feels validated in some places and invalidated in others. The upper class child feels invalidated by the lower class child. The lower class child feels invalidated by the upper class child.

THE YOUNG PEOPLES SOCIETY pdf

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