

ANALYSE THIS

How Social Structures Affect Young People

GOAL:

To understand the social issues and political processes that affect young people.

LEARNING OUTCOMES:

After completing this module, participants will be able to:

- a. define the social and political processes that affect young people
- b. demonstrate an understanding of how social and political structures are formed
- c. apply their analysis and understanding of the social and political issues to their work with youth

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WHAT TO DO

Step One What are social structures? 3 hours

- 1) Write a paragraph about what you think social structures are.

Once you have done that read page 4 of the resource material and see what Smithies and Wilson (1993) have to say about structures and society. Compare the two definitions and discuss your thoughts with your mentor.
- 2) Read the definitions of youth on page 4 of the resource material. How would you define “young person” or “young adult”?
- 3) Use the survey on page 5 of the Resource Material to find out the opinions of three different young people regarding social issues.
- 4) Auckland City Youth forum has identified some issues which affect youth today. The Youth Development Strategy Aotearoa identifies the role of laws and government. Read page 8 of the resource material and see if you agree or disagree with their issues. Compare them to what you learned in question 3 and write a paragraph noting differences and similarities.

Step two What is Youth Policy 3 hours

- 5) Write down some key words that explain what you think policy is. Now compare it to the two definitions of policy on page 7 of the resource material.
- 6) Read the excerpt on Page 7, entitled “How does policy making take place?”
- 7) Page 8 of your resource material explains the goals and aims of the Youth Development Strategy Aotearoa and tells you how to obtain a free copy of this document.

Read over the Youth Development Strategy and write a page in response to its goals, aims and plans for young New Zealanders.
- 8) Are the young people that you know aware of the Youth Development Strategy and how it affects their lives? Talk to a group about the Youth Development Strategy and how it may or may not affect their lives. Write a further paragraph summing up their responses.

Step 3 How Do Social Structures Affect Young People? 6 hours

- 9) Social structures affect young people in both positive and negative ways. On pages 9-11 of the resource material you will find a description of the four interconnected social environments which affect young people both positively and negatively.

Discuss with your mentor, how you can help cultivate a positive environment for young people at home, at school, in the community, and among their peers.
- 10) Read the article titled “Binge Drinking, Youth Suicide Linked to Drug Policy” on page 12 of your resource material.

Write two pages in response to this article Include in your response:

 - a) your opinion on the links between cannabis prohibition and suicide
 - b) Your opinion on the impact of lowering the drinking age.
 - c) How you might engage in conversation about these issues with a youth group of 15-17 year olds.

- 11) Michael Brown has reviewed the Children’s, Young People and Families Act 1989 and other important issues of policy. Read his EPILOGUE on pages 13-16 of your resource material and have a go at answering the five questions he presents:
- What is the role and responsibility of the State in this whole area of ‘Child Welfare’?
 - What is the competency and efficiency of the State in this area?
 - What are the alternatives?
 - What are the responsibilities of families to their children?
 - What are the responsibilities of the community to all children in this country?
- Discuss your answers with your mentor, revise them, and send them in.

Step 4	God and the Law	6 hours
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- 12) Read the material entitled “Church and State” and “Classes and Clashes” on page 17 of the resource material. Then write a paragraph responding to the statement below, backing up your opinion with examples from your own experience.

“What ails modern society is separation of the spiritual from the material.” Glen Frank

The Catholic Worker Organisation has a number of essays which explore these ideas further on their website: www.catholicworker.org

- 13) On pages 18-24 of the resource material there are some stories of people who have made a difference to society because of their faith.

Who are some people that you know, who make a difference in society by living out their faith? (They don’t have to be famous) Write a page outlining their story.

- 14) Find out what your local MP stands for and what they represent. Write a paragraph about what they stand for and how their ideals agree or disagree with the morals and values taught by Jesus.

Step 5	Social Structures and youth ministry	2 hours
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- 15) Design an outline of how you would get a youth group of younger teens to think about how social policy influences their lives, and how they might take part in influencing the policies in this country.

RESOURCE MATERIAL

Social Structures

Many of us shy away from the word “structures” when it is raised in the context of justice. Yet it is really quite simple. We choose to organise our society in particular ways. For example: the way we organise our communal resources are economic structures; the way we organise decision making are our political structures; and the way we organise relationships are our social structures. By looking at the way society is organised we see what its structures are.

Structures are not predetermined or inevitable. They have been developed by people and governments who make decisions to organise society in a particular way. They have been different in the past. They can be different in the future if we choose to change them.

edited from: Smithies, R and Wilson, H (ed.) Making Choices: Social Justice For Our Times, Epworth Bookroom, Wellington, July 1993, P31-32 and P57-59

Who are young people?

FOUR DIFFERENT OPINIONS

Youth Development Strategy Aotearoa

When we say “youth” we mean **people aged 12 to 25**. Youth development means growing up and developing the skills and attitudes young people need to take part in society, now and in the future.

<http://www.youthaffairs.govt.nz/pag.cfm?i=119>

The United Nations Convention on the Rights of the Child defines children as anyone under 18.

More information on UNCROC is available from the Ministry of Youth Affairs PO Box 10-300, Wellington, www.youthaffairs.govt.nz

World Council of Churches

Youth **between 18 and 30 years** is one of the important constituencies of the WCC. The WCC seeks to integrate young people's insights into all WCC work and contribute to their ecumenical leadership development.

<http://www.wcc-coe.org/wcc/what/jpc/youth-e.html>

In Tongan culture, **anyone from late teens to early thirties who is not married** is considered youth.

Youth interns with the Nuclear Age Peace Foundation
in California (see articles below)



Survey Questions

Age ____ Gender M/F

Ethnicity Pakeha Maori Pacific Island Asian Other _____

What are the six social issues that concern you the most? (eg gambling, alcohol, education)

Why did you choose those issues?

How do these issues impact on your life?

Do your friends' opinions affect your attitudes to these issues?

When did you first become aware of them?

What do you think you will be doing in five years time?

Which of the issues above do you think will be most important to you then?



AUCKLAND CITY YOUTH FORUM

The Youth Forum 'Your Voice, Your City' provided an avenue for young people to present their recommendations to Auckland City for addressing the key youth issues. The forum was held at the end of the summer holidays and was attended by approximately 70 young people between the ages of 12-25 years, representing a number of ethnic groups. Attendees were split into age groups and spent the day discussing six of the key youth issues identified in the consultation processes set out above. These issues for young people were:

- Safety
- Smoking/alcohol/drug abuse
- Space for youth/entertainment
- Transport
- Employment and money
- Ethnic issues

Taken from: www.akcity.govt.nz

YOUTH DEVELOPMENT STRATEGY AOTEAROA

Government policies and New Zealand law often take different, and sometimes contradictory approaches to young people. For example, New Zealand young people can leave school, consent to sex, leave home, get married (with parental consent) and be paid the youth minimum wage at the age of 16. However, they cannot vote, or run as a candidate in national parliamentary elections, buy tobacco and alcohol, or bet at a TAB until they are 18. They can't do jury service until they are 20 and they are not entitled to a student allowance without their parent's income being assessed until they are 25.

Taken from: Ministry of Youth Affairs, 'A discussion document for consultation on Youth Development Strategy Aotearoa', *Supporting the positive development of Young people In New Zealand*, April 2001, Wellington, NZ, P.3



What is policy?

“Social policy is defined here as actions which affect the well-being of members of a society through shaping the distribution of and access to goods and resources in that society.”

“Social policy concerns the way in which society meets its collective responsibilities by enhancing human development and advancing social well-being (Shirley, 1990:132).

Taken from: Cheyne, C; O'Brien, M and Michael, B, Social Policy in Aotearoa New Zealand, Oxford University Press, Auckland, 2000, Pg. 3, 5

HOW DOES POLICY-MAKING TAKE PLACE?

We have the privilege of living in a democracy. This means that a majority of citizens, working through the political process, should be able to ensure that the social, economic, educational and health policies which they want are put into practice. In the past we have seen profound changes brought about in the life of Aotearoa New Zealand by the working of the political process.

But if we are to share in the policy-making process which life in a democracy offers us, then we should understand that democracy itself has certain requirements and needs certain safeguards if it is to work. Democracy requires a certain view of human life which says that you cannot use men and women merely as instruments of particular political or economic programmes. Democracy requires that it is the citizens of the nation who choose their social and economic programmes and that they do not become mere pawns in a dogmatic adherence to some ideology. And democracy can only survive where voters can assess the actions, aims and ambitions of politicians and reject them if they do not believe they are contributing to the long-term well-being of the nation.

We need to be careful that in the disillusionment and growing fear of the 1990's we do not discard the privilege of democracy. And democracy needs a public vigilance to see that those who possess the power do not seek more power. The possession of power always tempts the holder to pursue more power because he or she knows best what people really need, and will doctor the truth to sustain the powerful claim.

A first prerequisite for policy making in the democratic tradition is that all voters take part in the process. But if social and economic conditions deteriorate badly, and remain bad, then there is a real possibility that those who have been hurt most will not exercise their vote. When this happens, the views of those who are most in need play no part in a policy making process that still claims to be democratic. J.K Galbraith points out that in the United States many members of the socially and economically deprived underclass do not exercise their vote. The difference between the two major parties is perceived to be inconsequential, so why bother to decide between them. It follows, says Galbraith, that however adverse and alienating government policies may be in leading to homelessness, poverty, inadequate provision for health and education, these government policies will always be judged as being sanctioned by democracy, and therefore above criticism.

A second prerequisite of policy-making in a democracy is the free expression of opinion. Policymakers need to get feedback on the effects of the policies. One of the most disturbing aspects of life in Aotearoa New Zealand today is the threat to employees of dismissal if they express opinions contrary to the views of management. In some cases even talking to the media merits dismissal. What is management afraid of, if contrary views, sincerely held, cannot be permitted to be expressed? How can policy-making be just and fair if the views of some who should be participators, are effectively muzzled? It is not just unskilled workers who are threatened; it is professional people as well. Policy-making then becomes a process which will be for the benefit of those who hold power.

A third prerequisite for policy-making is open debate within society on social and economic policies. Such debate not only requires the input of all participants but requires also integrity and in-depth examination of the issues by the media. In Aotearoa New Zealand today there is a most regrettable lack of informed in-depth debate of vital issues. Contestants talk to each other, or past each other, and are allowed to do so by interviewers, debate requires listening to opponents and addressing their arguments, but this is a rarity. As a result the examination of critical issues in areas such as health and education too easily become opportunities for slogan-shouting and electioneering.

Taken from: Smithies, R and Wilson, H (ed.) Making Choices: Social Justice For Our Times, Epworth Bookroom, Wellington, July 1993, P31-32 and P57-59

YOUTH DEVELOPMENT STRATEGY

A Youth Development approach is a positive, holistic approach that supports the development of young people. It addresses the broader development needs of young men and women. Instead of focusing on solving their problems, it helps ensure that young people are fully prepared for adult life. The approach contrasts with the deficit-based modules, which focus on youth problems and risk factors. Instead the focus is on a positive resiliency approach that includes a sense of belonging and “connectedness” and safe, caring relationships.

Taken from: Ministry of Youth Affairs, 'A discussion document for consultation on Youth Development Strategy Aotearoa', Supporting the positive development of Young people In New Zealand, April 2001, Wellington, NZ

To obtain a copy of the Youth Development Strategy Aotearoa, you can contact the Ministry of Youth Affairs on:

Hitachi House
48 Mulgrave Street Wellington
Telephone: (04) 471-2158
P O Box 10-300
Facsimile: (04) 471-2233
Email: info@youthaffairs.govt.nz
Internet: www.youthaffairs.govt.nz

Youth Development Strategy Aotearoa has identified youth development as the process of young people growing up and developing skills and attitudes they need to take part positively in society now and in the future. The youth development strategy will be an important tool to help raise the profile of the youth sector in New Zealand.

Why a Youth Development Strategy?

Fragmentation of the sector and limited recognition or awareness that a sector might even exist has impacted on the creation of a Youth Development Strategy.

The vision for youth development in New Zealand: “All young people in New Zealand are supported and empowered to take up new challenges and to seek a fulfilling life.”

Taken from: Workshopping Strategy with Prof. Micheal Resnick, Local Government Information Service, News Note – Youth Development Strategy Aotearoa, 16 August 2001

Positive and Negative Youth Development

THE POSITIVE YOUTH DEVELOPMENT APPROACH

To grow into healthy contributing adults, our community needs to support young people to:

- feel they are contributing something of value to society
- feel connected to the groups they belong to
- believe they have choices about their future
- feel positive and comfortable with their own identity.

Active participation of young people is an important part of youth development, and it influences their participation as adults. The diversity of young people also needs to be understood when applying a youth development approach.

Where does positive youth development happen?

Positive youth development happens in four interconnected social environments:

1. The family and whanau.
2. Ethnic and geographic communities.
3. Schools and workplaces.
4. Peer groups.

Young people who are doing well, feel they belong within these social environments. Young people who are struggling can be helped if these social environment connections are understood and ways are found to strengthen them.

A positive youth development approach will help young people develop:

- self confidence
- supportive peer and adult friends and mentors
- respect for people who are different from themselves
- a desire for, and involvement in, learning (in a range of settings)
- involvement in cultural groups and/or community activities
- involvement in sports, the arts and other (constructive) leisure activities
- an ability to experience intimacy
- a willingness to be involved in decision-making processes.

The rest of this section summarises the four social environments and the adults in them who successfully support young people 's development.

FAMILY AND WHANAU

Families and whanau have the most important influence on the majority of young people. Warm, positive family relationships make a difference in the lives of young people, no matter how the family is structured. Parents and others who act as parents, are vital –it is they who must provide most of the support, encouragement and guidance that young people need.

Family structures vary and are undergoing rapid change. For example, families can include one or more parents, natural or step-parents and siblings, or groupings of relatives (including whanau groupings). Families can also be defined as groups of unrelated people who support and care for one another in the ways that well functioning families do. It is the quality of relationships within families that matters to young people, not their structure.

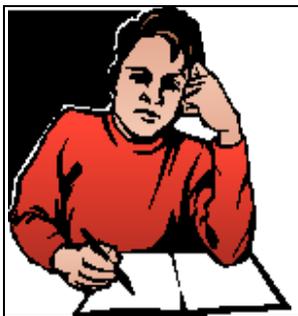


SCHOOLS

Schools provide most of the formal educational opportunities for young people, and school qualifications continue to be important in gaining employment.

Effective schools:

- provide a warm, welcoming environment where individual differences are respected and all students are free from harassment or discrimination
- set high standards for all students
- respond positively to students' different learning needs
- provide opportunities for non-formal education, such as life skills training, sports and recreation
- encourage students to maintain and celebrate their cultures
- reflect their community through representation on boards and committees.



Good schools are also well integrated with the communities they serve. They have strong links with local employers, which helps to ensure that students receive and value schoolwork that is relevant to future job opportunities.

PAID AND UNPAID WORK

Work, both paid and unpaid, can provide young people with important opportunities to learn work skills, form social connections and make a contribution. Paid work (which includes self-employment) is also a source of income.

A positive work environment for young people provides:

- contact with adults who are likely to interact in ways that promote social confidence and competence
- opportunities for skill development
- opportunities for interacting with peers in purposeful activities
- a recognition or a belief that the work is of value
- a sense of purpose and achievement.



Workplaces need to offer young people:

- equal opportunities for employment
- freedom from harassment or discrimination owing to age, gender, race, disability, sexual orientation, political or religious belief
- jobs that benefit them, such as through opportunities for advancement and skill development
- fair pay
- safe working conditions
- jobs that match their skill level
- a recognition of their current and potential skills and their aspirations for the future.

Young people also need good information and guidance to support their transition to work.

COMMUNITY

Many adults in the community have a role in supporting positive youth development. They include neighbours, friends, sports coaches, health care workers, employers, youth workers, social workers and police.



Ideally, these roles reinforce each other in supporting youth development – however, each also has the potential to compensate for gaps in others’ contributions. The community includes the voluntary and not-for-profit sector, which provides valuable youth development opportunities. The sector includes sports clubs, churches, cultural groups, and youth organisations, which offer:

- opportunities to socialise and for recreation
- opportunities to be of service
- opportunities for spiritual development
- opportunities for maintaining cultural practices
- opportunities to strengthen identity by mixing with people with common interests or concerns
- adult friends and mentors
- opportunities to attend structured programmes
- support for families.

PEER GROUPS

Peer groups provide young people with:

- Friendship and support
- Role models
- Feedback they can’t get from parents or teachers
- A place for developing and expressing autonomy
- Opportunities to test decision-making skills in the absence of adults
- A natural setting for talking, negotiating, socialising and exploring future options
- Opportunities for leisure.

Peer groups can also be an important influence on young people’s educational and occupational plans, and provides valuable support for young people who have poor connections with the other social environments –for example, they may have been suspended from school and their family is not supportive (see Figure 2).

The behaviour and activities of those young people who are “disconnected” are often dangerous for young people and can be disruptive to the wider community. Positive adult mentors and role models are particularly important in helping to reconnect them with other, more supportive environments.



Taken from: Ministry of Youth Affairs, ‘A discussion document for consultation on Youth Development Strategy Aotearoa,’ Supporting the positive development of Young people In New Zealand, April 2001, Wellington, NZ, P.3, 6, 7, 10

“Binge Drinking, Youth Suicide Linked to Drug Policy”

PRESS RELEASE- 20 April 1999:

Blair Anderson - Deputy Leader (03) 389 4065, Brandon Hutchison - Secretary (03) 364-2868 (025) 492 990A Parliamentary Select Committee looking at lowering the Drinking Age has been told by the Aotearoa Legalise Cannabis Party that youth problems such as New Zealand's abnormally high teen binge drinking and youth suicide rates are intrinsically linked to cannabis prohibition. The Justice and Law Reform Committee was recently in Christchurch to hear submissions on contentious Sale of Liquor legislation.

Blair Anderson, ALCP deputy leader, and Kevin O'Connell, policy analyst, told MP's that "youth risk behaviours such as teen pregnancies and cannabis abuse were all part of the holistic picture that the Select Committee must assess before it can recommend lowering the drinking age".

Under the Government's National Drug Policy, heavily criticised in the ALCP's [3500 word] written submission, NZ's two most popular intoxicants are treated under completely separate criteria. The drug policy began in 1995 under then Health Minister Jenny Shipley as an integrated document. However the policy was split in 1996 and now alcohol is promoted on TV while the Police Minister has supplied data showing over 100,000 cannabis charges are laid every year.

The Aotearoa Legalise Cannabis Party (ALCP) says reforming Government's cannabis prohibition is the key to solving the youth suicide, youth drinking and youth cannabis problems.

Last year's Health Select Committee Inquiry found that the cannabis double standard is an impediment to effective anti drug-education amongst the youth demographic, and recommended a review of cannabis law. The ALCP argue that Government rejection of this recommendation has been made on completely invalid grounds.

This outrageous situation is a betrayal of the people of NZ say the Party. "There is no scientific credibility in the National Drug Double Standard, and it is little wonder the youth of NZ have switched off to the hypocritical messages of politicians", said Mr Anderson, echoing Associate Health Minister Tuariki Delemare's famous speech to the United Nations General Assembly on Drugs, (June 10 1998). Around 70% of NZ's youth population are using or have tried cannabis.

The ALCP representatives sought an undertaking that Parliament further investigate the cannabis issue, to which the chairperson said the Committee's discussion was on the legislation before it on liquor law reform. The Committee, chaired by ACT's Patricia Schnauer, accepted however that consideration of wider drug issues and barriers to effective health promotion highlighted by a fellow Committee "was indeed relevant to the discussion on liquor reform".

In answer to a question from National's Wayne Mapp, Mr. O'Connell pointed to Holland where youth are supported, decriminalised cannabis usage is less than New Zealand's, and the youth suicide rate is less than one fifth of ours. "Despite a recognition in our National Youth Suicide Prevention Strategy for the need to value youth, the majority of teenagers are currently labelled criminals under cannabis legislation," he said. The Party's submission implies that in holistic terms, if we are looking for a reason for our bewildering youth suicide rate, the government's inappropriate and ill-justified cannabis policy is responsible.

The Justice and Law Reform Committee are considering the possibility that a systematic and honest approach to youth-drug issues may be the key to implementing genuine Harm Reduction of alcohol use (which the Liquor Bill specifically addresses), and other problematic youth behaviours.

Members from political parties present on the Committee, including ACT, Labour, Alliance and NZ First, thanked Mrs Anderson and O'Connell for their useful contribution.

Taken from: www.alcp.org.nz

Mick Brown review

Epilogue

For several decades we have in this country been assailed with images from overseas, particularly North American cities, with urban ghettos, graffiti covered walls, of rampant crime, the phenomenon of drive-by shootings, drug addiction, child prostitution and the insidious demoralisation of children where each successive generation of poverty compounds the difficulty of egress from the ghetto. Until relatively recently, we have as a nation been as spectators in a boxing match where one might wince at the blow but be insulated from the pain and effect. Bolstered too, by the confidence that, with a benign welfare state, full employment, free access to health and education, state housing etc, those overseas excesses could not occur here.

Then the wheels fell off.

Now we too have areas where walls are covered with graffiti, the emergence of ethnic gangs, police expressing concerns to Parliament about international drug networks. We have a rise of young people committing violent crime and we should be concerned when schools are serving trespass notices on older youths and ex pupils who are suspected of selling or delivering drugs to pupils.

We are not simply talking about delinquency, but rather the much larger picture of breaking a destructive economic cycle. In 1997 I was involved in a programme in a number of South Auckland primary schools. There we are working with beautiful bright eyed and bushy tailed youngsters and then I was reminded of those 14,15 and 16 year olds whom I had seen in Youth Courts in that same area, some of whom had not attended school since they were 10 or 11 years old. Who presented as sullen, aggressive and frustrated; unable to participate in the conspicuous consumption, which one writer has perceptively described as having been elevated to the greater social good. Frequently also their primary loyalty is to a gang and family intervention is treated with contempt.

My criticism is not towards welfareism, neo-liberalism, globalisation, managerialism, but rather directed to the emergence of a perpetual cycle of poverty where we are in danger of robbing children of ambitions and dreams of employment. Destroying their self-esteem and denying them the prospects and dignity of earning a living and the social mobility which was a characteristic of our society.

I would hope that our current concerns about the welfare and safety of children would stimulate the whole community to consider such issues as—

- (1) What is the role and responsibility of the State in this whole area of ‘Child Welfare’?
- (2) What is the competency and efficiency of the State in this area?
- (3) What are the alternatives?
- (4) What are the responsibilities of families to their children?
- (5) What are the responsibilities of the community to all children in this country?

When looking at our society the demographics are that there are approximately 940,000 in the 0-16 age group which is 26% of our population. 250,000 of them are in benefit dependent

homes. 22% of children under 15 live in solo parent homes, a figure which has doubled between 1981 and 1991. 56% of children in sole parent families are in the lowest family income quintile.

Now, if we have any legitimate claim to being a civilised nation this ambition would have to include a fundamental commitment to the protection of our young.

The relationship between children and adults is naturally characterised by an imbalance of power. The theory is that the equilibrium is restored by the benevolent employment of that power by adults which manifests itself in protection of the young, the provision of security, maintaining and supporting the family unit, nurturing, housing, education, health care, discipline, and training ourselves to be better parents. In that last mentioned regard, all of us need to improve our role as parents. We need to examine the characteristics of nurturing, which might include the whole question of affection for children, consistency of discipline and self-confidence.

If we are to transform into action the rhetoric and lip service we pay from time to convenient time to the family and to the community we might examine those characteristics of our own attitudes.

We have had cultural change in our society where the central value seems to have become individual fulfilment. Parental authority has been weakened with a resulting decline in informal social control. All of us in our community have some part to play and the justification of what is necessary is not simply an altruistic one otherwise society itself will pay. Whether it be by way of simply increased insurance premiums, if we're lucky, ranging through to the personal tragedies for the hapless victims of crimes in their families. Some people may nurse the forlorn hope that by their own industry and initiative they can insulate their lives and those of their families from this grim future. I am not persuaded that this is the case. If we are looking to turn some of these cycles, parent training courses should be stimulated, and we can all do that. Why not draw on the success and experience of so many of our older generation who have brought up families successfully? Why should parenting have to be a skill which is re-learned every generation instead of calling on the existing wisdom? We know that parental control over teenagers in our society, where adolescents have more autonomy than ever before, is increasingly difficult. We know that adequate supervision is a highly important aspect. If we had this knowledge and failed to do anything with it then perhaps we deserve the society that we have.

We know too, that the shape of families has changed greatly. With the increasing incidence of single parent families, blended families, joint custody etc, all of these factors are confusing both to parents and children. But one reassuring point stands out from the mountain of research on these phenomena and that is that internal family dynamics are considerably more important than family structure in affecting delinquency.

For example, there is overwhelming evidence of the strong impact of family controlled variables on delinquency. I stress family controlled variables as opposed to state controlled invariables, such as effective parenting, monitoring the child's behaviour, recognising deviant behaviour where it occurs, and stating clear rules that are consistently enforced by negotiating disagreements so that conflicts and crisis do not escalate. Family relationships, such as control and emotional attachments are the key words where the impact of family on delinquency is concerned. The challenges to all parents today relate to their ability to sustain long lasting monitoring in correcting their children's behaviour and instilling in them an internalised ethical code all in the face of the much greater mobility of children.

May I suggest one further model: that of a 'communitarian' concept?

With the use of families and wider families and the strength in inter-dependencies there must be attachments which evoke personal obligation to others within a community of concern. They should not be perceived as isolated exchange relationships of convenience but as matters of profound group obligation and a coming together to attempt to strengthen families and communities and organisations to exert informal social control and nullify the excesses and inflexibility of crude state intervention.

All my life experience to date convinces me that there are great strengths within our community. For ten years I was based as the Judge in the West Auckland area and there I witnessed the diverse strengths and incredible generosity of numerous people of different races in all walks of life, involved in all aspects of community activity. We need only reflect on so many aspects of New Zealand life which are dependent on voluntary labour. I suspect that about 98% of sports coaching in this country is done by unpaid enthusiasts.

There has been similar involvement in the cultural, charitable, artistic, religious and political facets of our society. Given this immense reservoir of concern and sense of group obligation I am positive we can draw on that distinctly New Zealand tradition.

To 'strengthen' families to look after their own children in order to avoid perpetuating the welfare capture cycle, of continual dependency is ultimately to no one's benefit. Rather, it is essential for Government agencies, particularly schools, but certainly the large departments, to engage in a pro-active role in their communities. I would love to see schools and their communities coalescing to a much greater degree, partly with a view to establish a sense of pride of ownership in our education system.

We need to educate the public at large as to what are the desirable objectives and the respective roles all participants can play. One of the jargon phrases which are now thrown about whenever we talk of transferring this control is, "*the empowerment of the families/community*". I found the empowering exercise to be both stimulating and frustrating in about equal proportions. By definition the exercise is one involving a transfer of power requiring those who previously held that power to let it go. My own observation has been that while there may be some enthusiasm to hand over responsibility this is not accompanied by any great desire to hand over control. That I suggest is a matter requiring a high level of integrity and commitment by those who previously held the power, otherwise it simply becomes empty rhetoric.

My experience in the Youth Court in particular, when attempting this empowerment procedure, was that there was a high degree of co-operation and credibility required between the major players; in that case families, the Police, Social Welfare, and Justice. Relationships in the past were characterised by demarcation attitudes and that can be a discouraging factor. But on a more positive note, where empowering takes place, where organisations do co-operate, and where a philosophy is shared, the results at times were outstanding. Dramatic change in this whole field of childcare and nurturing will occur only with major attitudinal and societal transformations. But in the meantime the grosser effects of abuse and neglect can be modified by sensible innovation.

We need to encourage communities to accept ownership of these problems. In our anxiety and fear of rising crime rates and increased violence we are grasping for simple quick one sentence solutions, whereas the path towards resolution of these community concerns requires complex dramatic attitudinal changes and in some areas complete reversals of attitudes. I believe there is an immediate need to invoke strategies by communities and civic leaders co-ordinating programmes to make towns and cities safer, to enable our young to realise their dreams.

Failure to invest in the health and moral welfare of our generation will inevitably create a tragic legacy for future generations.

Already our national statistics and international place of leadership in numbers of teenage suicides is a disgraceful indictment on our whole society.

When we speak of a healthy society, I assume that means not only physical or economic health, but also moral, and dare I add, spiritual well being.

In the appalling area of domestic violence we are creating negative role models for our future citizens while the violence being perpetrated on children must be unacceptable. In figures supplied to me by the Ministry of Social Policy, family violence is estimated to effect one in seven families or over 480,000 New Zealanders. The economic cost has been estimated at \$1.2 billion dollars per year, which is more than our export receipts from wool. Each week 2,500 Womens' Refuge beds are occupied throughout the country. The only answer I can propose to that dilemma is the notion of the social equilibrium that I mentioned earlier in this review, reinforced by the concept of profound group obligation which is fundamental to the communitarian instinct.

One of our failings in this country, is whenever we are confronted with unpalatable facts our response tends to be fairly predictable. For example, immediate and violent retribution, or else increasing other peoples taxes, or lowering other peoples income levels, or the most common reaction, insisting the Government pays without any of the foregoing inconveniences.

Whereas I would advocate with respect that we, as hugely fortunate inhabitants of this beautiful country, realise and have confidence in our own strengths. Whether as individuals or in our various collective entities; whanau, iwi, service clubs, footy clubs.

It is times such as this when many in our society, with the massive social and economic contortions that have taken place, may feel they are already in a state of siege and that this is an inappropriate time to advocate pro-activity. But I suggest to you that there will never be a good time, or perhaps a better time.

We desperately need in this country to provide the inspiration and leadership to aspire to be a decent society.

But in the end our future as a nation will not, cannot and should not, depend upon the future beneficence of the Social Welfare Departmental Structure, but rather on the resolve and character of each one of us as a citizen.

This is accessible from:

www.mosp.govt.nz/publications/docs/mickbrownreview.pdf

CHURCH AND STATE

Modern Society
believes in the separation
of Church and State.

But the Jews
did not believe in it.

The Greeks
did not believe in it.

The Romans
did not believe in it.

The Mediaevals
did not believe in it.

The Puritians
did not believe in it.

Modern society
has separated Church and State
but it did not separate the State
from business.

The State is no longer
a Church's State.

The State is now
A Business Men's State.

CLASSES AND CLASHES

Business men say
That because everybody is selfish
Business must necessarily
Be based on selfishness.

But when business
Is based on selfishness
Everybody is busy
Becoming more selfish.

And when everybody is busy
Becoming more selfish,
You have classes and clashes.
Business men create problems;
They do not solve them.

Taken from: www.catholicworker.org/roundtable/easyessays.afm

Some Ordinary People

DOROTHY DAY

Dorothy Day's life and legacy is a radical movement, faithful to the Gospel and the Church, immersed in the social issues of the day, with the aim of transforming both individuals and society. In an age marked by widespread violence, impersonal government, shallow interpersonal commitments, and a quest for self-fulfillment, Dorothy Day's spirit fosters nonviolence, personal responsibility of all people to the poorest ones among us, and fidelity to community and to God.



Dorothy Day's vision continues in the Catholic Worker Movement that she cofounded with Peter Maurin. Approximately 120 Catholic Worker communities serve in the United States, with new houses of hospitality opening every year in the States and in other countries. There are currently two houses in New Zealand, based in Christchurch and in Auckland. Dorothy left no rule or directions for the Catholic Worker communities. The rule she lived by and promoted is contained in the Gospels, most particularly in the Sermon on the Mount and in Matthew, chapter 25.

The vision of Dorothy Day lives on in The Catholic Worker newspaper that has been continually published since 1933. Dorothy was a journalist all her adult life, and she lived through and commented on the central events of the twentieth century: wars, economic depression, class struggle, the nuclear threat, and the civil rights movement. The Catholic Worker and her prodigious writings always focus the light of the Gospel on our conscience as we struggle with these issues. She wrote to comfort the afflicted and to afflict the comfortable.

Dorothy's first jail experience occurred when she accompanied a group of women suffragists to the White House to protest the treatment of other suffragists in jail. While in jail, Dorothy joined a hunger strike and suffered great emotional desolation, a sense of the enormous evil that human beings can inflict on one another. She despaired at the efficacy of the protests and of her efforts: "What was right and wrong? What was good and evil? I lay there in utter confusion and misery" (Long Loneliness, p. 78).

Dorothy asked for a Bible and took great comfort from the Psalms that expressed her own sorrow and hope. However, she did not want to go to God in this state of defeat.

After the hunger strike succeeded, she again turned away from religion. Even so, being jailed was a significant experience for Dorothy, one that moved her from observation to participation, from being a passionate idealist to action. Her identification with the masses became real.

Dorothy had thought herself barren, but became pregnant. Years later she recalled, "I will never forget my blissful joy when I was first sure that I was pregnant" (Long Loneliness, p. 136). During her pregnancy, Dorothy decided she would have her child baptized. Belonging to a faith, she thought, would give her child the order lacking in her own life. She prayed for the gift of faith for herself: "I was sure, yet not sure. I postponed the day of decision." She knew that if she became a Catholic, (her partner) Forster would leave: "It was hard to contemplate giving up a mate in order that my child and I could become members of the Church." (Long Loneliness, pp. 136-137).

Dorothy had been led to worship and prayer through the beauty of creation and the

unutterable joy of Tamar Teresa's birth, but a detached and private faith did not satisfy her. She declared that her whole make-up as a radical led her to associate with others and be a part of the masses. For years Dorothy had seen the masses give their allegiance to the Catholic church in every city she lived in. For her, this ancient church was the church of the masses, so to it she gave her allegiance.

Dorothy Day's spirituality is marked by these characteristics:

Love of Scripture: Throughout her life, Dorothy received comfort and inspiration from the Bible, especially the Psalms, the Pauline writings, and the Gospels. They were part of her daily meditation, and scripture verses and images spontaneously wove themselves into her writings. The example and teachings of Christ were at the heart of her spirituality.

Solidarity with the Poor: In the Catholic Worker community, Dorothy shared her daily energies with and on behalf of poor people. Her writings, direct practice of the works of mercy, and her own voluntary poverty bound her to poor, homeless, sick, and desperate people.

Personalism: Dorothy loved doing works of mercy because they allowed her to take direct and immediate action for her brothers and sisters in Christ and against the ills of society that robbed them of their life, freedom, and dignity. Her engagement with other people flowed from her wholeness as a person; her heart and mind were cultivated through her reading, reflection, conversations, writing, and worship. She wanted the fullness of life for herself and every person.

Prophetic Witness: By her public words and work, Dorothy sought to imitate Christ's witness against injustice, even when such witness seemed folly. Like Christ, she was critical of the powers and structures of injustice and endured ridicule and opposition for her witness.

Peacemaking: A steadfast pacifist, Dorothy opposed all wars and the use of force and violence to solve human problems. She practiced and promoted human dignity with the spiritual weapons of prayer, fasting, almsgiving, civil disobedience, and works of amendment. Like Jesus, the woman at the well, and Saint Paul, she took her message to the people in the streets.

A Sacramental Sense: Dorothy looked to sacramental celebrations, especially the Eucharist, for daily spiritual sustenance, and she saw the world, its people and all of nature, to be full of God's grandeur and love as well.

Gratitude: In good times and in bad, Dorothy had a keen sense of appreciation and learned to trust in the providence of God. Dorothy regularly expressed gratitude not only to God but to those around her and to The Catholic Worker's readers.

Extracted from Praying With Dorothy Day by James Allaire and Rosemary Broughton which is published by St. Mary's Press, Winona, MN.

Read the full article at <http://www.catholicworker.org/dorothyday/ddbiographytext.cfm?Number=3>

OSCAR ROMERO

by Craig Johnson

"Peace is not the product of terror or fear. Peace is not the silence of cemeteries. Peace is not the silent result of violent repression. Peace is the generous, tranquil contribution of all to the good of all. Peace is dynamism. Peace is generosity. It is right and it is duty."

Individuals often become heroes because of the extraordinary courage they demonstrate. An unyielding determination to do what is right, true, and just became a guiding principle for

Archbishop Oscar Arnulfo Romero. He demanded peace, a peace that could only be found in human rights and assurances of basic dignities. He informed the world about all the people who had been tortured, slaughtered, and of those who had "disappeared" in his country, El Salvador. He told the truth, but like many great leaders who have fought for truth, Romero was assassinated. A single bullet transformed him into a martyr. His life was taken, but his voice could not be silenced.

Romero became a beacon of hope in a country ravaged by poverty, injustice, and sorrow. As with many Central American countries, El Salvador was a national security state, a country where the military is accountable to no one and the people are defenseless against tyranny and oppression. There was no peace. In the face of this injustice, Romero took it upon himself to use the Church as a light of hope and to challenge the oppressors.

Romero was appointed Archbishop of El Salvador in 1977. In the late 1970s the Church in Central America was being contested by two contrasting ideologies: those priests who wanted to maintain a stabilizing presence of non-confrontation in politics and those who believed it was their duty to speak out against the state's cruelty. Romero was chosen to be Archbishop because he was thought to be a moderate with whom all could agree.

Soon after becoming the Archbishop, however, Romero's close friend Father Rutilio Grande was assassinated by a paramilitary death squad. This had a dramatic and profound effect on his life, changing him from a status quo moderate to a fierce activist against injustice. His transformation signifies the strength, power, and influence one can exert by making a concerted effort to defend one's beliefs. Romero is a testament to the power of one.

Father Grande's assassination resulted in Romero's determination to redefine the nature of the Church as the defender of the poor and to denounce from the pulpit the evils of state-supported death squads. As a gesture of solidarity with the preachings of Father Grande, Romero refused to appear in any public ceremonies with Army or Government personnel until the true nature of his friend's murder was brought out and true social change began. Never before had such a high-ranking church leader made such a bold move.

Archbishop Romero soon became the voice and conscience of El Salvador. His words and actions crossed state borders and were heard internationally. His fight for human rights led to his nomination for the Nobel Peace Prize. He spoke words of peace, but they were a threat to the tyrannical policies of the government. When the world becomes a witness, it is harder to terrorize, torture and murder.

On March 24, 1980 at 6:25 p.m. Romero was performing mass. As he prepared the Eucharist, a shot from the back of the church struck him in the chest, killing him instantly. Romero died, but his words, deeds, and actions remained very much alive.

Today El Salvador remains a country of misery and injustice. Yet Romero's spirit lives on and his teachings remain. The people of the world must remember him and continue to strive for the realization of his dream: truth, justice, dignity, and human rights.

http://www.wagingpeace.org/articles/peaceheroes/oscar_romero.html

WHINA COOPER

Whina Cooper was born Hohepine (Josephine) Te Wake at Te Karaka in northern Hokianga on 9 December 1895. Her father was Heremia Te Wake, a leader of Ngati Manawa and Te Kaitutae hapu of Te Rarawa and the son of an American whaler. Her mother, Kare Pauro Kawatihi, was of Te Rarawa and Taranaki descent. Whina was the first child of her father's second marriage. Another daughter, Heretute, was born in 1897, and there were four half-brothers and three half-sisters from Heremia's first family.



Growing up at Te Karaka and, from 1904, the adjacent settlement of Whakarapa, Whina was profoundly influenced by her father's roles as community leader and catechist for the Catholic Church, which had been established in the district since 1838. She received her Maori and religious education from Heremia, and showed an early interest in history and genealogy. Whina's precociousness combined with her vivacity led her father to treat her as his favourite child and successor, which created stress within the extended family.

Soon after Whina left teaching, a dispute arose over the leasing of mudflats at Whakarapa to a Pakeha farmer, Bob Holland. He and his sons began to drain the estuarine swamp in preparation for sowing grass and grazing cattle. Maori used this area to gather seafood when it was inundated and raced horses there when it dried out. While Heremia sought to challenge the lease through Parliament and the court system, Whina, then aged 18, led a party of younger adults who filled in drains as fast as the Hollands dug them. The police were eventually called and the Maori protesters charged with trespass, but by that time intervention by the Northern Maori MPs Peter Buck and (his successor) Tau Henare had resulted in the Marine Department's withdrawing the lease.

Late in 1916 Whina moved back to her parents' home and resumed work in the co-operative store. Soon afterwards she was drawn to a survey chainman working for the Native Land Court, Richard Gilbert, of Te Waiariki of Ngati Wai from Ngunguru. Whina decided that with his good looks, physical strength and practical skills he would make exactly the kind of husband she needed. On 10 May 1917, telling nobody at Whakarapa but her parents, she took Gilbert to Rawene and persuaded Father Charles Kreymborg to marry them. The marriage was witnessed by Richard's brother Moses. When news of the wedding spread, the fact that it had been engineered without community discussion marginalised Whina in Whakarapa and added to her estrangement from her siblings.

Whina quickly resumed a leading role in church and community activities. She trained a women's committee to organise hui, tangihanga and fund-raising, and to offer hospitality to clergy and other visitors. They worked closely with the Sisters of St Joseph of the Sacred Heart, who had opened a school and convent in the village. Frustrated by conventions that discouraged women from speaking on marae, Whina opened her own community centre next to the shop and called it the Parish Hall, so that it would not seem to usurp the functions of traditional marae. She built a clinic alongside the store, where patients could be seen by doctors and nurses as part of Dr G. M. Smith's Hokianga health service. For recreation Whina played hockey, and coached rugby and basketball.

Legislation put before Parliament by Native Minister Sir Apirana Ngata in 1929 enabled Maori for the first time to borrow public funds to clear, drain, grass and fence land. A system of title consolidation allowed families to concentrate their interests in single blocks, which could then be developed as farms that would support whanau units. When he was looking for regional leaders to implement his programme for Maori land development, it was inevitable that Ngata should see Whina as one of the figures vital to the success of his strategies. He

invited her to attend a national hui at Whakarewarewa in June 1932. The purpose of the hui was to explain to a cross-section of Maori leaders how the schemes could work and take them on a tour of those already operating around Rotorua and the Bay of Plenty.

Whina was favourably impressed by the schemes, and by Ngata himself, whom she saw as both a visionary and a highly practical man with considerable knowledge of farming. She invited Ngata and his officials to visit Hokianga in August 1932 to explain the programme in detail to her people and to organise the distribution of funds. This hui was held at Whina's Parish Hall. It resulted in Hokianga being divided into 11 development schemes taking in 98,000 acres, of which 7,000 were in Panguru, Waihou and Motuti. Whina became official supervisor for the Panguru and Waihou schemes and unofficial adviser for nine others. Nine months later Ngata returned to Panguru with Prime Minister George Forbes, Maori leaders and members of the Hokianga County Council. A journalist noted that Whina was 'the driving force' at Panguru. Another report identified her as the 'amazon excavator'. This was the first time she was noticed by the national press.

The man Ngata appointed senior land consolidation officer for the Tai Tokerau district, William Turakiuta Cooper of Ngati Kahungunu, was, like Ngata, erudite in his knowledge of Maori culture and of farming. He had been Maori representative on the 1927 royal commission that investigated the confiscations of Maori land in the nineteenth century. As the northern Hokianga development schemes made rapid progress, largely as a result of Whina's use of the ohu, or working-bee, model, she and Cooper consulted frequently and their relationship became a courtship.

Almost at once she found a new role as a pan-Maori rather than tribal leader. At the inaugural conference of the Maori Women's Welfare League in Wellington in September 1951, Whina was elected foundation president. Her first task was to walk the country to establish local and regional branches. This gave full rein to her substantial powers of oratory and persuasion, and she accomplished the mission with triumphant success. She and her executive then turned their attention to devising programmes to improve the circumstances of Maori women and children and to liaising with local and national government and other women's organisations.



One of the league's first initiatives, instigated by Whina, was a survey of Maori housing in Auckland. This revealed that many immigrants from rural areas were crowded into insanitary dwellings and led the Auckland City Council and the Department of Maori Affairs to demolish slums and provide a higher quota of state and council houses for Maori tenants. The league also addressed education, crime and instances of racial discrimination in housing, employment and the health service. As the first national Maori organisation, its submissions were taken seriously by politicians and government departments. Whina established especially close relationships with National's minister of Maori affairs, Ernest Corbett, and the leader of the opposition and Labour spokesman on Maori affairs, Walter Nash. As the public face of the league, Whina became the best-known Maori woman in the country, a frequent subject for newspaper stories and features. She was appointed an MBE in 1953.

Now in her late 60s, she stood for the Northern Maori electorate in 1963 as an independent but came sixth, receiving 257 votes to Matiu Rata's 3,090. She raised funds for an Auckland urban marae, and for a Catholic Maori centre in the city, Te Unga Waka, which opened in March 1966. In 1968 she organised a Waitangi Day pageant at Carlaw Park to educate Maori and Pakeha about the significance of the treaty. In the late 1960s and early 1970s, however, her health declined. Appointed a CBE in 1974, she told the Auckland Star that her public life was over.

It was not. In 1975 a coalition of groups formed Te Ropu o te Matakite to combat further alienation of Maori land. They asked Whina to lead them. She accepted and proposed a march from Te Hapua in the far north to Parliament in Wellington, to dramatise Maori determination to retain their land and culture, and to galvanise Maori and Pakeha support. Thus was born the Maori Land March, which took place in September and October of that year. Whina, now in her 80th year, was not only a visible part of Maori history again: she appeared to be at the helm. For the hundreds of thousands of New Zealanders who witnessed the march on the roads or on television, its most inspiring feature was the wizened woman who headed it with such panache and articulated its objectives in a cracked but firm voice.

The climax came when Whina led around 5,000 marchers into Parliament grounds on 13 October. She presented a memorial of rights from 200 Maori elders and a petition supporting the objectives of the march signed by 60,000 people to the prime minister, Bill Rowling. The aftermath was less decisive. Against Whina's wishes, some 60 marchers remained at Parliament for the next two months as a tent embassy. Also, the submissions that Te Matakite made to parliamentary select committees were undercut by the group's fragmentation into competing factions. The conduct of the march itself, however, had been an eloquent tribute to Whina's energy and mana and a potent symbol of the Maori cultural renaissance which gathered momentum in the years that followed.

The imprint Whina made on the national consciousness in 1975 persisted for the remainder of her life. As she continued to preside over Waitangi Day commemorations and conferences of the Maori Women's Welfare League, the press identified her as Mother of the Nation (a title later given to all foundation members of the league). She was made a DBE in 1981 and a member of the Order of New Zealand in 1991. She reached her widest audience when she spoke at the opening of the 14th Commonwealth Games in Auckland in January 1990. Her message then was one she repeated constantly in the last years of her life: 'Let us all remember that the Treaty was signed so that we could all live as one nation in Aotearoa'.

Extracted from King, Michael. 'Cooper, Whina 1895 - 1994'. Dictionary of New Zealand Biography, Saturday, 1 December 2001 URL: <http://www.dnzb.govt.nz/>



SAMANTHA SMITH

In 1983, Samantha Smith, a 10-year-old girl from the small town Manchester, Maine, wrote this simple letter to ask the Soviet Premier, Yuri Andropov, for peace:

Dear Mr. Andropov,

My name is Samantha Smith. I am ten years old. Congratulations on your new job. I have been worrying about Russia and the United States getting into a nuclear war. Are you going to vote to have a war or not? If you aren't please tell me how you are going to help to not have a war. This question you do not have to answer, but I would like to know why you want to conquer the world or at least our country. God made the world for us to live together in peace and not to fight.

Sincerely,

Samantha Smith

Several weeks later, Samantha received a reply from Andropov that graciously asked her to visit the Soviet Union and to see for herself how the Soviets were working for peace:

Samantha accepted the Soviet leader's invitation to visit the USSR, and her trip for nuclear peace created a media buzz. Samantha flew out of Maine on the 7th of July, 1983 for Moscow. She visited Moscow, Leningrad, and Red Square, met the first woman in space, Valentina Tereshkova, and stayed at the Soviet youth camp, Artek, on the Black Sea. The media followed her entire trip and reported it to the world. Samantha's role as a messenger of peace did not end there, however. She wrote a book, entitled *Journey to the Soviet Union*, which she dedicated "to the children of the world. They know that peace is always possible." She followed up her book by traveling to Japan, where she met the Prime Minister and delivered a speech at the International Children's Symposium. After returning from that, she hosted a show on the Disney Channel, educating kids about politics and government and profiling the candidates for the 1984 presidential election. All this at the age of 11.

http://www.wagingpeace.org/articles/peaceheroes/samantha_smith.html

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