



AUSTRALIAN YCW

THE
THREE TIERED
FORMATION PROGRAM

see.
judge.
act.



THREE TIERED FORMATION

Tier 1

1. The community and financial aspect of the YCW
2. Introduction to ROLWA
3. The Three Truths and Mission
4. The History of YCW and the Dignity of Work

Tier 2

1. Leadership Roles
2. Spirit of YCW
3. Recruiting
4. Starting a Group
5. Developing a Group
6. Aspects of ROLWA
7. Formation
8. Task of Education
9. Declaration of Principles

Tier 3

1. Coordination of Action
2. Analysis
3. Deeper ROLWA
4. Strategic Level Leadership
5. Different Ways of Using ROLWA
6. Review of Influence and the History of Catholic Action

TIER ONE

1. The community and financial aspect of the YCW
2. Introduction to ROLWA
3. The Three Truths and Mission
4. The History of YCW and the Dignity of Work



LESSON PLAN

‘The Community and Financial aspects of the YCW’

Preparation – If you are running this session you will need someone to run its parts i.e. the short talk, the reading and discussion, the group discussion and role play. Someone should organise refreshments. Since this is the first session in the program it is vital to start as you mean to continue. Give as many responsibilities to involve and form the young workers.

Introduction (10 mins) Prayer/reflection. Introductions. Admin.

We can learn much from studying the methods used by Father Frank Lombard when he and five young workers started the first YCW in Australia at Northcote, Melbourne, just before the Second World War. They built a structure from which the YCW was to grow in Australia and it was built on a foundation of community and good finances. Remember, they set out to build a mass movement.

The financial base was built by starting shops where they sold articles of clothing. They also started housing cooperatives. Community was built by going on camps and by holding a dance every Saturday night with over 400 people, until the dance hall burned down one New Years Eve. The early YCW, supported by Father Lombard, was confident in building community and was financially competent. They purchased properties for use by the YCW for training and retreats.

Today the YCW still owns property and ex members, led by Bill Armstrong, in YCW Holdings, manage the money raised in those early days and provide essential funding for the YCW today.

The **aim** of this session is that members will be able to participate in the community and financial aspects of the YCW

Body of Session

If you are running the session you should introduce each part of it and the person responsible and keep it moving and on time.

- Talk on the YCW in brief (15 mins) (Insert name)
- Reading about YCW Subscriptions (15 mins) (Insert name)
- Group discussion on social activities (30 mins) (Insert name)
- Role play the importance of community (10 mins) (Insert names)

Summary (10 mins)

List the important things we have learned in this session? What actions will we take from it?
Prayer/reflection. Thank yous. Instructions for next session. Admin. Refreshments.

TALK – The YCW in Brief (15 mins)

Objective Describe the YCW in brief from the IYCW Declaration of Principles (DOP) and discuss the community and financial aspects of the YCW

Instructions Give a short talk about the YCW in brief using the extract below taken from DOP.
Use Power Point or other visual aid.
Lead the two brainstorms and draw out examples.

The YCW in Brief

‘The YCW is part of those movements which continue to aspire to, and build a new society. As a **movement of young workers in action**, the YCW wants the young workers to fulfil their deepest aspirations, live in dignity and **build a new society**.

It is a movement of, among, by and for young workers; a **democratic organisation run and directed by the young people themselves**.

It is a movement of **education through action**. It takes action right where the young workers are, and considers its task of education a priority.

It is a movement that **creates communities where young workers can share all aspects of their lives**; plan and review the action to change their situations. Through its action and reflections the YCW is **present and active in the church**.

It **uses the review of life and worker action as its primary tool**. In the YCW, the young workers make their own history, using experiences of the past as a basis. It is constantly evolving and deals with new needs of the young workers in particular, the working class, the oppressed and the excluded. It makes an analysis, which is reviewed periodically.

It contributes to the **search for and deepening of the meaning of life**, which is a crucial dimension of human life.’

From IYCW Declaration of Principles

Brainstorm 1

Referring to the YCW in brief, brainstorm why **community** is important for the YCW? Give examples.

Brainstorm 2

Referring to the YCW in brief, brainstorm why **finance** is important for the YCW? Give examples.

READING – The YCW Subscription (15 mins)

Objective Describe the meaning of paying YCW subscriptions.

Instructions Someone reads the extract below. Questions are discussed in plenary.

The subscription of an ordinary member is a small gesture by a young worker who, of their own free will, for love of their YCW friends, can make this sacrifice of giving part of their own money, which might have been spent on themselves. They do this when they have grasped the importance of supporting and encouraging their friends in the movement.

The small sum they might give has a bigger value. How much pay does the young worker earn? How much do they spend going out on a Saturday night? To measure the value of this free-will offering, you must look at it from this point of view.

It is the deliberate and personal nature of the act that is so important. We must not hesitate to ask and get it from each young worker. The YCW strives to raise the way young workers are respected in the world and for them to reach their full potential. Paying subscriptions is part of that. By paying a subscription the young workers makes a gesture, a personal sacrifice, to give to something they believe in, without always taking everything from someone else. The YCW is run by young workers after all. It is their movement.

There is a danger when institutions provide services for people for nothing. Young workers need to maintain a greater sense of responsibility and not become passive receivers without giving in return. To pay YCW subscriptions costs something and it is out of respect for the young worker that we ask it. We want to raise the young workers, but the best way of doing this is to teach them not to take but to give. “It is better to give than to receive,” Our Lord said. Young Workers must learn that.

Adapted from Cardijn, ‘The Young Worker Faces Life’. P 28

SEE What is Joseph Cardijn saying here?

JUDGE What do you think about paying your YCW subscriptions?

ACT Watch a role play showing a group treasurer explain the purpose of subscriptions and what the money is used for to a new member.

GROUP DISCUSSION – Social Activities (30 mins)

Objective Explain the value of YCW social events.

Instructions Split into small groups. Read the extract below and discuss the questions.

“The YCW is a group of young, alive people who naturally want to have fun and to do things they enjoy doing together. Often meeting will begin or conclude with a meal or supper. In some ASPAC countries YCW members love to join in singing worker’s songs. At the meetings they organise to go out together and to socialise. These are essential means to build the links of true and deep friendship.” (O’Sullivan “Mondays”. P 11)

SEE How have you participated in the social life of the YCW?

Have you enjoyed yourself and made friends?

JUDGE Do you try to get to know other people? Why? How can this be done?

From your knowledge of the life of Jesus, what was his attitude towards social activities? How about his actions towards other people in general?

ACT Make a list of the jobs involved in a YCW dinner. Tick which of these you have the skills to do. Could you volunteer to give a hand?



LESSON PLAN

‘Participating in Review of Life and Worker Action Groups’

Preparation – If you are running this session you will need someone to run its three parts i.e. the short talk, the reading and discussion, the group discussion and role play. Someone should organise refreshments. You must inspire the discipline in meetings that ROLWA requires to be effective. Give as many responsibilities to involve and form the young workers.

Introduction (10 mins) Prayer/reflection. Introductions. Admin.
The Review of Life and Worker action method has continued to be successful to look at situations that affect our lives and together enable a response to these situations. I believe that the YCW method of review is timeless and can be applied to all situations.

For me, the See, Judge and Act method is something that has transformed my life and has led to my commitment to the YCW. This experience of transformation is what I desire for all young people. We can bring about real and lasting changes in the situations that affect us. This includes further developing the positive aspects of our lives and our relationships with people we come into contact with. ROLWA is the way I live my life and how I respond to situations.

Sarah Taylor
National President

The **aim** of this session is that members will be able to participate in review of life and worker action groups.

Body of Session

If you are running the session you should introduce each part of it and the person responsible and keep it moving and on time.

- Talk on ROLWA (15 mins) (Insert name)
- Reading on service review groups (15 mins) (Insert name)
- Group discussion on ROLWA Skills (20 mins) (Insert name)
- Role play (20 mins) (Insert names)

Summary (10 mins)

List the important things we have learned in this session? What actions will we take from it?
Prayer/reflection. Thank yous. Instructions for next session. Admin. Refreshments.

TALK – ROLWA (15 mins)

Objective Describe the purpose and method of ROLWA taken from the ‘Clatter of Wooden Clogs’ by Fr Hugh O’Sullivan.

Instructions Give a short talk including, the purpose of ROLWA, the nine questions that make up See, Judge, Act and the four elements of action.
Use Power Point
Lead the discussions and draw out examples.

“The Review of Life and Worker Action (ROLWA) is, without doubt, the method par excellence of the movement. It is a method of looking at the ordinary circumstances of life as a sacred place of the divine presence and call of God. It results in action – courageous formative action for change – action that is a vocational response to God in our lives. It is a method, but more than just a method. It is a way of life – something that grows and evolves.”

Fr Hugh O’Sullivan in the ‘Clatter of Wooden Clogs’

Discussion 1

When we review, we look at the ordinary circumstances of life. Give an example.

Discussion 2

How can taking action be courageous and formative? Give an example.

Discussion 3

How can action be a vocational response to God in our lives? Give an example.

The YCW Nine Questions

SEE

- What exactly is happening?
- What is this doing to people? (consequences)
- Why is this happening? (causes)

JUDGE

- What do you think about all this? (why)
- What do you think should be happening?
- What does your faith say? What would Christ do in this situation?

ACT

- What exactly is it that you want to change? (Long Term Objective)
- What action are you going to take now? (Short Term Objective)
- Who can you involve in your action?

The Four Elements of Action (CWAS)

- **Challenging** – requires some courage
- **Worthwhile** – brings about a change
- **Achievable** – not too difficult
- **A Step Forward** – contributes towards long term change

Discussion 4

Can you relate these four elements to being motivated to take the action?

READING – Parramatta Service Review groups (15 mins)

Objective Apply ROLWA to service based actions.

Instructions Someone reads the extract below. Questions are discussed in plenary.

The Key Elements of a Service Review Group

- Include both the participants of the service and the YCW leaders in the ROLWA.
- Start with completing the See, Judge and Act method on the actual service itself and in this way introduce the review process to the participants.
- Provide food and hospitality to encourage a relaxed environment.
- Develop trust and friendship among the participants and YCW leaders.
- Begin to move from reviewing the service, to more personal and collective reviews.

Participants and YCW Leaders (volunteers) of the Reboot and Refurbish Computer Project came together to originally review the project. The reviews then moved to personal and further collective reviews. Through these reviews, the participants realized an emerging need to establish an IT Pals group. The IT Pals group has now been implemented. This group now has a service review group linked to it.

Provided by Parramatta YCW

SEE What is a YCW Service? Can you give examples?

What strikes you about the way Parramatta YCW Services employ ROLWA?

JUDGE Why introduce ROLWA to young workers who attend a YCW Service?

What difficulties would you envision? How could these be overcome?

People who attend YCW services often include marginalised people such as unemployed and refugees. What does your faith say here?

ACT Can we take more steps to introduce ROLWA in our services?

Can we use ROLWA in YCW Services to engage the participants and recruit them into the movement?

GROUP DISCUSSION – Skills for ROLWA (30 mins)

Objective Demonstrate the skills for ROLWA.

Instructions Split into small groups. Read the extract below and discuss the questions.

YCW Group President from Adelaide, Nicole Buhagiar, describes the important skills needed for ROLWA, based on her experience, as including:

- Good listening skills
- Allowing the reviewer to review
- Ensure that the reviewer follows through the See, Judge and Act
- Ask appropriate questions
- Be positive and supportive to the reviewer
- Be open and not prejudice
- Challenging

SEE Can you comment on why each of these skills are important for good ROLWA?

JUDGE How do we ensure the reviewer follows through the See, Judge and Act? Why is this important?

How can we be supportive and also challenging?

Who judges? The president, the collaborator, or the person doing the review?

ACT Split into groups and do a short role play to show any of the ROLWA skills. Have a member introduce and explain it.



LESSON PLAN

‘The Three Truths and Mission’

Preparation – If you are running this session you will need someone to run its three parts i.e. the short talk, the reading and discussion, the group discussion and role play. Someone should organise refreshments. You must be prepared to challenge the young workers participating because the conquest of the world is not possible with only half hearted efforts. Make sure every young worker attending is engaged and respected.

Introduction (10 mins) Prayer/reflection. Introductions. Admin.

A young worker is worth more than all the gold in the world
Joseph Cardijn (Young Worker Faces Life)

Joseph Cardijn kept saying this where ever he went.
What does this mean for you in light of today’s values and priorities?

The **aim** of this session is that members will be able to explain the ‘Three Truths’ and the concept of ‘Mission’.

Body of Session

If you are running the session you should introduce each part of it and the person responsible and keep it moving and on time.

- Brain storm (Reality) (15 mins) (Insert name)
- Talk on ‘The Three Truths’ (15 mins) (Insert name)
- Group discussion on ‘Mission’ (30 mins) (Insert name)
- Role play on ‘Mission at Work’ (10 mins) (Insert names)

Summary (10 mins)

List the important things we have learned in this session? What actions will we take from it?
Prayer/reflection. Thank yous. Instructions for next session. Admin. Refreshments.

Brainstorm – The Reality of the Young Worker (15 mins)

Objective Discover the reality of the life of a young worker.

Instructions Conduct the two brain storms below.
Use butchers paper or a whiteboard and list them side by side.
Ask the YWs to comment on the two lists.

Brainstorm 1

Can you share about a time when you felt cherished and valued as a person.

Brainstorm 2

Can you share about a time when you felt disrespected and devalued as a person.

Analysis

Looking at these two lists what do you think?

How do you feel in your gut when you are disrespected? Why do you feel this way? Why is that?

What deductions can we make?

TALK – The Three Truths (15 mins)

Objective Describe the Three Truths.

Instructions Give a short talk about the Three Truths described in Young Worker Faces Life.
Use Power Point
Drawing on the experiences mentioned in the brainstorm, deliver the talk.

The Three Truths describe the orientation of the YCW at its most fundamental level.

The Truth of Experience.

In the world in which we live there is much kindness and love. But there is also violence, exploitation and neglect. This is particularly so in the world of work. The injustices we see are a scandal and contradict what we believe. This is the ‘Worker Problem’ and it is from this that the YCW was born. Sometimes we see young workers behaving in ways that contradict their own dignity as human beings and that of others. Often, the structures of society do the same.

The Truth of Faith.

The faith of the YCW is rooted in Christianity. As human persons we all have an inherent dignity which must be enhanced and respected, not trampled upon. This dignity starts, ‘on earth as it is in heaven’ because we each have a destiny while we are alive on earth and a destiny in the after life when we die. It is a sign of this dignity that each of us are so unique in our appearance and our personality – we are a, one of its kind, custom made model, designed for an irreplaceable mission. Out of millions of biological alternatives we were born. The book of Genesis speaks about how we are all made in God’s image. So, as human beings, we are equal in God’s eyes and have equal dignity, no matter what our status may appear to be in the community. It is fundamental to the YCW belief that the dignity of the human person must always be protected and enhanced.

The Truth of Method.

The YCW was born out of the contradiction between the ‘truth of experience’ and the ‘truth of faith’. It was created as a response to the ‘Worker Problem’. Its mission is one of conquest to create a new world of justice. A big, international movement of influence, run by, with and for, young workers, that will serve, educate and represent each other to transform themselves and the world. Its method is SEE, JUDGE, and ACT. Through the YCW young workers will discover their mission.

GROUP DISCUSSION – The Mission of a YCW Leader (30 mins)

Objective Explain the concept ‘The Mission of a YCW Leader’.

Instructions Split into small groups. Read the extracts below adapted from ‘The Young Worker Faces Life’ by Joseph Cardijn, and discuss the questions.

Being a leader is a quality and an aptitude – quite often a natural gift. In any house or street, bus or train, there is usually one girl or lad who rules the roost, who is the life and soul of the party, who attracts others, at whose house they naturally meet, to who they all look, who carries them along. That person is a born leader, with certain gifts, with more dash and go, who always takes the initiative and leads the others.

Many a young worker has a wealth of character and driving force. They must make something of it, either for good or for evil. If they are attracted in the first place to making it big on the stock exchange, spending all their time surfing the net or at the night clubs, if that is all that captures their imagination, they may be lost to the church and our struggle for a better society. If only a YCW worker or leader, or maybe a collaborator, would take an interest in them, and engage them into the movement. They may be inspired to use their talents to transform themselves and their world and make a good contribution to the community. They could become a YCW change agent.

This is what happened with all those who did anything great for the Church. Saint Paul would have been a gangster, the greatest enemy of the Church, if Our Lord had not seized him and thrown him to the ground. He became our Lord’s revolutionary. He had in him a divine force, a wealth of character, which he put to the service of Christ.

The Church and the YCW needs leaders, and on a world wide scale. If not the Church will have no future, and the institutions and work places will be at the mercy of other forces.

There are places of work where the priest cannot go, but young workers do. Because they are young workers, they can penetrate the factory, the mine, or the family. They are the carriers of Christ. Our Lord will enter those places only through them.

The work bench becomes an altar on which the young worker offers up their work.

SEE What strikes you about what Cardijn is saying?

What is he saying about the mission of the young worker?

JUDGE Using your own reason, how does this apply to you?

What can you recall was the mission of Jesus?

He was a young carpenter, so can we be inspired by his example?

ACT In our ROLWA can we discover our mission?



LESSON PLAN

‘Early History of the YCW and the Dignity of Work’

Preparation – If you are running this session you will need someone to run its three parts i.e. the short talk, the reading and discussion, the group discussion and role play. Someone should organise refreshments. You must inspire the disciple in meetings that ROLWA requires to be effective. Give as many responsibilities to involve and form the young workers.

Introduction (10 mins) Prayer/reflection. Introductions. Admin.

“The founder of the YCW was Joseph Cardijn. He said that a place of work should not be like a brothel, but a temple. That the work desk should become an altar where young workers offer up their work like a sacrifice. Through their actions at work, young workers carry on Christ’s action, transforming themselves and their environment. Without work there can be no shopping centres, no pizzas, no motorbikes, no computer games and no churches. Without workers the church cannot fulfil her mission.”
 (Adapted from The Young Worker Faces Life. PP 53)

Engage the young workers? What kind of work do you do? Why is work vital to the world?

Over the years work has changed. All young workers are needed in the YCW. Traditionally members have been factory workers and similar, now many members are unemployed seeking work, studying to gain qualifications to work and some work at home. All workers are welcome in the YCW because all workers have dignity. Professional people too are welcome in the YCW. They also have important vocations and are subjected to great exploitation in Australia today.

The **aim** of this session is that members will be able to describe the history of the YCW and the dignity of work.

Body of Session

If you are running the session you should introduce each part of it and the person responsible and keep it moving and on time.

- Reading about History of YCW (30 mins) (Insert name)
- Talk about the ‘Dignity of Work’ (20 mins) (Insert name)
- Group discussion ‘Priority of Labour’ (30 mins) (Insert name)

Summary (10 mins)

List the important things we have learned in this session? What actions will we take from it?
 Prayer/reflection. Thank yous. Instructions for next session. Admin. Refreshments.

Reading – Early History of the YCW (30 mins)

Objective Describe the early history of the YCW

Instructions Have people read the article about the history of the YCW.
Discuss the questions in plenary

In the beginning of the 1900s the founder of the Young Christian Workers, Joseph Cardijn lived with his parents in a suburb in Belgium. It was in the midst of the industrial revolution and the working conditions at the nearby factories were dreadful.

Prior to the invention of the machine things had been different. Work was organised around family businesses and farms in small villages. People had a skill, which they used to work and they passed this on to their sons or daughters. The church was a big part of the community and would often ensure that the feudal lord would look after the workers.

A worker made a product using skills they were proud of. There was a degree of independence and self-direction. They were using their natural creative abilities in a useful way. There was community at work, close to the family and close to the church. And by co-operation these workers produced what the community needed.

When the machine was invented it resulted in factories. The small family businesses couldn't compete with this efficiency and closed down. The workers and their families had to move into slums near the factories. The village communities were broken up therefore and extended families became separated. The influence of the church also was greatly reduced because people left their parish for the new big cities.

In the factories the father no longer taught his son and the wife was no longer close to her husband. The person who owned the factory (the means of production) became known as a 'capitalist'. And the employees who worked in the factories became dependent on the owner for a wage. They became known as the 'working class'.

The relationship between the owner of the factory and the workers was often a distant one. With so many workers it became impossible for him to know them. Some of the factory owners tried to care for the workers but the competition of the free market meant that wages and conditions were forced down to lower costs. If a worker didn't want to work for the low pay there was another unemployed worker who would.

It must be remembered that in those days there was not the social security systems that we know, nor the trade unions and government bodies to look after the workers rights. They were on their own with a 'power imbalance' that favoured the capitalist.

The workers were exploited badly. The conditions in the factories were unsafe, immoral, and wages were very low. The work itself also became dehumanising – serving the machine was hard repeating the same task over and over. It was soul destroying because it involved a de-skilling from the trade that the worker was once proud of. Workers were exhausted working twelve hours a day six days a week.

When Cardijn was a boy he could hear the 'clatter of wooden clogs', as the workers trudged passed his house early in the morning on the way to work. And he saw them coming home at the end of the day – exhausted and with their spirit defeated.

Cardijn's Father and Mother saw it as blessing when he decided to become a priest. Even though they certainly could have used the wage that he would have brought home had he worked in the factory like his schoolmates.

When Cardijn returned home from the seminary on leave he saw the difference in his school friends now they were working. They had become cynical with the church even those who previously had been devoted Christians and they rejected him as 'the little priest'.

Cardijn's Father died far too early. Many people died of what was called 'industrial disease'. It was due to over work. Because of these experiences Joseph Cardijn decided to devote his life to solving this scandal he called 'the Worker Problem'.

He studied the social issues of the day and visited England to see the new Trade Unions and youth movements there including the boy scouts. He talked to workers as they came home from the factories and took a great interest in their daily lives.

Cardijn realised that the factories were places the priests couldn't go into. If the workers were going to be saved from this exploitation they were going to have to do it themselves. To do this they would need to recognise their action as a continuation of the redemptive mission of Christ. The dignity of work needed to be reclaimed. The work places could no longer be bastions separate from God. 'Its victims must become its conquerors', he said.

Cardijn concluded each person is created in the image of God (Book of Genesis) and thus has a dignity here 'on earth as it is in heaven'. It is a contradiction to this 'truth of faith' therefore to treat young workers like machines or beasts of burden.

What was needed (and is needed) was a mass movement for young workers, at the age of formation, to help them discover that the lay person has a Christian vocation, just as the priest does, to be missionaries in all their spheres of influence and in the work places in particular.

The Young Christian Workers Movement was born.

DISCUSSION QUESTIONS

SEE

What were the conditions at work when Cardijn was growing up?

What happened to make him dedicate his life to young workers?

What is the "Worker Problem"?

JUDGE

What would make you fight for your rights?

Should the church be concerned about working conditions?

ACT

Can you bring the 'influence' of Christ into your work?

Talk – The Dignity of Work (20 mins)

Objective	Describe the dignity of work.
Instructions	Give a talk on the ‘dignity of work using the reference, ‘The Clatter of Wooden Clogs’ by Father Hugh O’Sullivan.

What does the dignity of work mean to the Young Christian Worker? By our very name we proclaim that we are people who are involved and interested in that creative pursuit called ‘work’. What results can or should we expect?

Joy of achievement.

There is a very natural joy and fulfilment in sharing in creating things. No one needs to tell that to the home gardener who has a great crop of home grown potatoes – nor to the man and woman who have just built their home – nor to the proud parents of a beautiful baby. All work should be like that. The product of our work should cause us joy because of the skill, the effort and the thought that we put into it – and also because of the value and usefulness to others of what we produce.

Joy of co-operation

Great-Grandfather pointed out how hundreds of people co-operate to build a car. But the people he saw leaving the car factory to go home are only some of the team that produce the car. What about the people who mined the ore and the one’s who made the steel, and the ones who transported it all? There had to be others who made the food for the workers, who taught their kids, who manufactured their clothes, who ran shops and theatres and art galleries. All workers of the world are united in one great team serving one another. There should be a tremendous joy in recognising that you are a worthy, useful contributor of a team.

Joy of seeing the development of the world.

The great marvels of science and technology in medicine, in engineering – the discovery of penicillin, the development of microsurgery, the production of the aeroplane, of electricity, of computers – all these things are the result of the work of human minds and hands. There should be a joy in celebrating the steps forward the human work team makes in its task of progressively taking control of the world.

Joy of sharing with God in the work of creating.

We did not make iron, we discovered it. We did not create the properties of steel, we discovered them. We did not give petrol its power to burn, nor water its power to quench fire. But we did discover these things and develop a use for them. In human work we co-operate closely with God the creator. We human beings love to work with and share with those that we love. There should be a great joy in any form of creative work for it is a task shared with God who loves us.

GROUP DISCUSSION – Priority of Labour over Capital (30 mins)

Objective Explain the priority of labour over capital.

Instructions Split into small groups. Read the extract below and discuss the questions.

SEE Can you describe a time when you did some work and felt good about it?

What made you feel good? Why is that?

JUDGE Do you experience the joys described by Fr Hugh in your work? Why?

Is it important that we are good at our jobs? Why? Can you link this to your mission?

The YCW expressed what it wanted from work in the Catholic Social Justice Series Paper, 'From Money to Meaning: Young People and Work' as including:

- sufficient working hours to live
- a fair wage
- a safe workplace
- community at work
- job security
- work satisfaction

How does this list match your own desires through work?

'The only chance there seems to be for radically overcoming this error of economism is through adequate changes both in theory and in practice, changes in line with the definite conviction of the primacy of the person over things, and of human labour over capital as a whole collection of means of production' (Catholic Social Teaching, *Laborem Exercens* 1981)

What does it mean that labour has priority over capital?

What do you believe?

ACT How can we strive for fair conditions at work?

TIER TWO

1. Leadership Roles
2. Spirit of YCW
3. Recruiting
4. Starting a Group
5. Developing a Group
6. Aspects of ROLWA
7. Formation
8. Task of Education
9. Declaration of Principles

TALK – Leadership roles in YCW Groups (30 mins)

- Objective** Describe the leadership roles in YCW groups.
Brainstorm Why do YCW groups have office bearers? Include the formation benefits.
Talk and discussion Use Power Point or this page as a hand out.
Small group work Each small group do one of the exercises below. Present work to plenary.

President / Chair Person	
Chairs the meeting	Delegates part of the meeting to others
Responsible for the group	Leads the group
Knows all members	Believes in each member
Provides opportunities to grow in friendship	Defuses personality conflicts
Follows up between meeting	Ensures the democratic process

Secretary	
Takes and keeps minutes	Helps set up meeting place
Supports and reminds the president	Follows up actions
Provides reports to diocesan secretary	Assists with co-ordinating action

Treasurer	
Collects subscriptions	Records financial transactions
Gives finance reports	Encourages financial responsibility
Informs members where their subs go	IYCW Days pay appeal

Census Keeper	
Keeps census of members and potential members (contacts)	Sends census to the office
Leads recruitment actions	Public relations officer
Promotes YCW	Representative action
Looks out for school leavers	

Chaplain / Collaborator / Mentor	
Listens and challenges	Empowers the young workers
Takes action in their own life	Advocates
Personal reviews	Trains

Small group Work: create one of the following for presentation to the plenary:

- President’s group – an agenda for a base group meeting
- Secretary’s groups – a group action co-ordination report for the diocesan secretary
- Treasurer’s group – a monthly finance report showing income and expenditure
- Census keeper – a census list showing different categories of membership and contacts
- Collaborator – a list of what is important in the lives of the young workers today.

GROUP DISCUSSION – ‘Spirit of the YCW’ (30 mins)

Objective Develop the spirit of the YCW Leader.

Instructions Photocopy sufficient copies of this discussion. People read the extract below. Questions are considered individually or in groups. Individuals give report backs.

“The YCW method of formation is through action in everyday life, worker action, action for change. The YCW, therefore, depends on people – on leaders who have a great dose of the spirit of the YCW.

Anthony goes to his YCW meeting every week. He does not much care if he arrives late and he comes in talking no matter what is on. When asked at ROLWA time what has been happening in his life, he might say, “Oh, a pretty average week. Went to the pictures Thursday. What did we do on Saturday Darren? Oh. I know we went to the pub. Just an ordinary week.” The group might ask him about the pictures or whom he met at the pub or about his work but they usually don’t get far.

Anthony rarely arrives at action and mostly does not get around to doing it when he is challenged. He enjoys the YCW and meeting all the people there. He is glad the group speaks a bit about religion. For him, the YCW is a church youth group (a bit of religion and a bit of fun), which he “attends” in a consumer capacity.

Derek is the serious type. Before he joined YCW he was always at home but now he is seldom there. He is very serious about the YCW and knows all the right words to say. He can talk for hours about the oppression of workers throughout the world. On at least a couple of nights each week he can be found in the YCW office talking to full time workers about YCW and other members judging whether they are “in line” with YCW principles and shaking his head over people who don’t measure up.

For him, YCW (meaning the club) is his life now. He has not learned that YCW should not be his life but that his life should be YCW. The YCW for Derek is an ideology. His life is directed towards preserving the YCW rather than fulfilling his mission in life.

Both Anthony and Derek may become good YCW leaders. Many great leaders began their YCW involvement in similar ways.

Jill is a quiet girl who is always at YCW on time. She does not say a lot during the meetings and at ROLWA, the group used to often pass her by pretty quickly. However, the president found that if a little more time were spent with her, she would bring up important things that have obviously been concerning her.

She listens seriously to the group’s thoughts but gets a bit annoyed if they come up with instant solutions that she regards are not practical for her. She wants to get real help with practical action and is willing to carry it out when challenged.

The president has also discovered the value of directly asking Jill for her thoughts when other situations are being discussed. Jill has been quietly reflecting on what was said, is obviously concerned that something real be done, but also thinks about what is practical for the person involved. Jill often talks to members during the week to ask about how things are working out with their action.

Mark is a tradesman working at a factory. I went there one day to have lunch with him. He is proud of his workplace and pointed out different things to me. When we went down to a sandwich place to get lunch I found out that he knew them all and they knew him. He told me about one of the girls who had just moved in with her boyfriend and was having a few problems. Another girl there was fairly shy. He told me that her Dad had been sick and in hospital and she didn't get on very well at work. Mark usually asked her to serve him, he told me.

The guys at work used to go their separate ways at lunchtime, but Mark brought along a bat and a ball so now they often play cricket. We hurried back to join the game. When the bell went he asked me to come in and see him start work. Mark has recently been elected shop steward at his work and sees this as an honour and a responsibility.

Mark's attitude and involvement in work he says come from his YCW formation. He has a lot to offer.

Josie is also in the group. Before the meeting starts and again after it, you will often see her talking to someone. Even at a dance or a party she seems to find a few minutes to talk to someone. Everybody likes her because she is always concerned and interested in them, knows about them and remembers what she is told. She makes really deep friendships and somehow she does all this and welds people together without being nosy or a gossip and still manages to be the life of the party.

It is difficult to sum up the qualities that make up the spirit of the YCW. They include: A belief in oneself and in one's own mission in life. Deep friendships with other young workers and the ability to join friends together as a team. A deep understanding of work and its dignity. Active involvement in working for change in work places and a realisation of the worker problem. A faith that displays itself in lifestyles of genuine simplicity and co-operation. An ability and facility to use time well."

Adapted from Fr Hugh O'Sullivan, 'The Clatter of Wooden Clogs'. P 104

SEE Maybe using a whiteboard, brainstorm what do you think is the 'Spirit of the YCW'?

Maybe using butchers paper, can you create a table showing the strengths and weaknesses of the people above?

JUDGE Which of these people have the 'Spirit of the YCW'?

Give a report back on your thoughts.

After the discussion adjust the brainstorm work as needed.

ACT Without being humble, which qualities do you already have?

Which ones will you work on?

GROUP DISCUSSION – ‘RECRUITING’ (30 mins)

Objective: Develop inspiration to recruit into the YCW.

Instructions: Use the extracts below to engage in discussion.

EXTRACT 1

The spirit of YCW is recruiting; missionary spirit, always turning out towards others, never turned in on ourselves. Contacting other young workers is the result. No young worker is excluded. To be comfortable with our present membership is to lose the essential spirit of the YCW. (Cardijn – Challenge to Action)

See What strikes you about what Cardinal Cardijn is saying here?
Judge Are we ‘turning out’ towards others?
Act What can we do to enhance our missionary spirit of recruiting?

EXTRACT 2

There were a couple of guys who were squidding and crabbing and Jesus told them, “Dudes. Leave your jags and crab rakes and follow me. I’ll show you how to fish for young workers” Well. It went something like that?

See What is the proper scripture passage?
Judge In YCW who are the fish? Why?
Act In the YCW who does the fishing? Why? How?

EXTRACT 3

Cardijn came to this parish and they had a YCW group there. He said to the president, “There are 4,500 young workers in this parish. You have one YCW group. I will come back in a year and I want to see three. I am depending on you.”

See What gives Joseph Cardijn the right to challenge us like this?
Judge Why does Cardijn have such an urgency to recruit into YCW?
Act How shall we respond?

EXTRACT 4

“One militant one base group”. This is an IYCW slogan. It means that experienced YCW leaders shouldn’t keep meeting in a nice cosy review group. They should start a new group and lead the new members.

See What does it take for a person to start a YCW group?
Judge Who here could start one? Why?
Act Will they? Why?

DISCUSSION – ‘STARTING A YCW GROUP’ (30 mins)

Objective: Examine the 3 stages for starting a YCW group.

Instructions: Use the extracts from ‘Mondays’ below to engage in discussion.

1. STUDY STAGE

- Contact local parishes/groups and finding out what already exists.
- Gather some statistics for the area. e.g., how many young people are aged 18 – 30 years, employment status, family make up, organizations for young people etc.
- Determine what sort of group you would like to establish. Clarify your goals.
- Meet and explain the YCW to other services for young people, e.g. local council, Youth Development Officers, other church and non-government organisations.
- Write to and arrange to meet the local priest to inform him about YCW.
- Read relevant articles.
- Contact your diocesan or national YCW to discuss the way ahead.
- Invite one or two young workers and a collaborator to form a team.

2. CONTACT STAGE

- Develop a list of names of potential young people who may be interested in finding out about YCW. This list could be developed from friends, other YCW members/leaders, the parish, workplace, university or people you meet at events.
- Prepare yourself to meet people. Ensure you have an event to which to invite people such as a social occasion, dinner, coffee or a beer at the pub.
- Remember, you essentially want to develop a friendship with young people, to inform them that a group is being started, explain something about YCW and maybe share how you became involved in the YCW. Begin to contact young workers. Ask natural questions such related to what they enjoying participating in, family, work, study; link conversation to a current issue and perhaps even invite them to a planned YCW event. Don't use YCW jargon.
- It is often your approach, interest in the person, body language, tone of voice and general attitude towards to the YCW such as enthusiasm, excitement, passion and conviction that interests people. Genuine engagement is critical.
- Be sensitive to where people are at in their lives and consider where the person can fit in the movement? THEN
 - Notify contacts about your intentions
 - Advertise – parish newsletters, notice boards, mass talks, pamphlets
 - Decide on the nature of the group, venue and meeting night
 - Hold the introductory meeting

3. BUILDING COMMUNITY STAGE

- Meet on a number of occasions in different contexts to build team spirit, friendship, and clarify objectives
- Use personal and social enquiries to get to know people
- Hold socials and build friendships
- Start giving responsibility early
- Start some financial contribution early

Discussion: Which ideas can you use to start your group?

Get someone who has started a group to share their experiences.

DISCUSSION – ‘DEVELOP A YCW GROUP’ (30 mins)

Objective: Examine the stages for developing a YCW Review Group.

Instructions: Use the extracts from ‘Mondays’ below to engage in discussion. This discussion builds on the 3 stages to start a group.

4. ORGANISING STAGE

- Continue social enquiries
- Continue Review of life and worker action (ROLWA)
- Conduct a collective action
- Conduct elections of office holders

5. REACHING OUT TO COMMUNITY STAGE

- Formal and informal teams in action for change
- Continue ROLWA
- Carry out a Review of Influence
- Begin Representative Actions
- Start new groups

6. TEAMS OF SUPPORT AND COORDINATION

- If it appears that a YCW group may be established in an area, workplace, parish or region, it may be important to establish a support or coordination team. This team could include key experienced leaders from the movement, workers, a current or potential collaborator/chaplain and a representative from the interested parish/workplace/school.
- The team would meet regularly to plan the first few meetings, review how the group and meetings are going, identifying emerging key leaders and support the worker or leader in the role of establishing the group.

SEE Do any of the terms above need explaining?

At what stage do you see your group currently?

How does this relate to starting service groups?

JUDGE Where would you like to see the group go next?

How does your faith motivate you in this?

ACT What will the long-term strategy be?

What is the next smaller step?

Who can we involve?

DISCUSSION – ‘Aspects of ROLWA’ (30 mins)

Objective: Practice evaluating action, judge section and setting actions.

Instructions: Use the extracts from ‘Making Mondays’ to engage in discussion. Imagine someone in your base group has reviewed one of the actions below. Evaluate the action using the criteria, ‘Challenging, worthwhile, achievable and a step forward.’ Then bring out the meaning of the action in a ‘judge’ section engaging both reason and faith. Finally establish the long term and next short term action.

ACTION 1. I was shy about making friends with co-workers outside work. Eventually I asked one girl: “How do you come to work?” She said, “By train.” I said, “So do I. Let’s walk to the station together tonight after work.” So then every night after work we walked to the station together and became friends. Eventually we invited others to join us. In this way we built up a good relationship among co-workers. (YCW Japan)

ACTION 2. In a factory the supervisor (male) was very ‘friendly’ with the female workers (female), leaning over them to inspect their work, ‘accidentally’ touching them etc. The girls were angry but afraid to complain because of the fear of dismissal. One girl formed a unity of workers in her section. They all agreed to join in saying, “Ooooooooooooooh’ in a loud voice the next time they saw this happening. When they did this, the supervisor was very embarrassed and they succeeded in stopping this sort of harassment (YCW Thailand).

ACTION 3. In Australia unemployed young workers must regularly visit a government office – to report on their efforts to find work. This is so they will continue to be eligible to get unemployment benefits. They YCW set up a coffee stall outside this office. They offered free coffee to the unemployed young workers and set up a method to meet and talk with them (YCW Australia).

ACTION 3. I did want to become better friends with one of the girls in our group but I did not know how to do this. Then I heard that she was good at dressmaking. I decided to ask her help with a dress that I was making. I probably didn’t really need the help – but the result was that I made a good friend. I learnt that it is sometimes easier to make a friend by asking for a gift rather than by giving one. (YCW Taiwan).

ACTION 4. I remember telling the group about a problem that I was having with my Father. I expected them to be sympathetic and to support me in rejecting my Father. But instead they made me stop and think about why my Father said the things he did. They made me see that my Father had his problems and his weaknesses – and that he needed understanding and help. It helped me to grow up in my attitude and to learn to love my parents as an adult – not just to relate to them as children.” (YCW Australia).

ACTION 5. Young women in a village worked long hours in sheds and under trees rolling ‘beedie cigarettes’ in leaf and tying them. The job is difficult, dirty and looked down on by others. The pay is the lowest and not sufficient to provide rice. At the end of the week the manager drives up in his car and blows the horn. The women must run out to the car to be paid. They hate the humiliation of this in their village. “But what can we do? We are only workers?” Someone suggests, “Perhaps there are laws protecting us beedie workers. We must find out.” They discover there are laws. There is a little book written. They find that the manager is cheating them of proper wages. They can now confront him. The action began by looking for that book. (YCW India)

DISCUSSION – ‘Formation’ (60 mins)

Objective: Examine formation through the YCW.

Reading: People in Catholic circles often say, “The YCW gave me fantastic training and it prepared me for life”. The YCW serves, **educates** and represents young workers. Through all YCW services and review groups the education aspect of the young worker is central. Through running services young workers are developing character. Through representative actions they are learning analysis and how to communicate and persuade. Through putting on a community bbq they are learning life skills, responsibility, teamwork and social awareness. The real aim is not to cook sausages. It’s to form young workers.

Young workers are at a stage of life where so many changes are happening – starting work, leaving home, university, voting, dating, etc. These changes create powerful ‘learning moments’ where young workers can consider the meaning of life and their mission as a Christian. Learning at schools or through books is important, but the YCW ‘school of life’ uses the daily life of the young workers as the classroom. This makes the learning relevant and powerful. During the review she is asked to **see** what is happening, to find out and to critically observe her reality. She **judges** what is happening by applying reason and her faith. She develops a Christian conscience. And, she acts. She must carry out her mission in the world in a practical and often brave way - to be apostolic, a change agent, to penetrate the various parts of her world and influence it for the better. So that, instead of being the victims of the worker problem, young workers will be respected.

The mission of the young worker may include being a husband and father. Its vital Fathers are good at being Fathers. The mission could be as a paid worker, like a taxi driver. Workers make a contribution to the world in a meaningful way. How important it is for taxi drivers to get people home from nightclubs safely? But work places must enhance and not exploit people. Christians within them must carry out a mission of redemptive action to struggle for justice. YCW formation prepares young workers for their mission in daily life. The YCW is the seminary of the lay apostle. Through this training young workers discover the dignity of the human person and their irreplaceable mission. In the YCW, the young worker must meet Jesus. But they cannot be taught the meaning of life through lectures or googling it. They will discover it through action and reflection for, by and among themselves.

Sometimes it’s tempting for a formed leader to just do a task without involving others - to just get it done. Admittedly, involving others takes time, but this is how formation occurs. Sometimes there are mistakes. But tasks are slowed down so that new members can have a go. That is why the YCW uses the method, do before, do with, do after. So, a person has taken minutes themselves and knows how to do it (do before). They show the new secretary what to do. Then they take the minutes together (do with). Finally the new secretary takes on the responsibility of doing the minutes themselves (do after). Gradual but progressive, taking on responsibility is vital to the YCW method. The challenge to take on responsibility must also be taken with a belief in the young worker but also with a realistic assessment of their current capabilities. They may be a future prime minister – but they are not there yet. The YCW continually looks out for young workers who are the elite – the ‘leaven in the bread’. We must find these young workers with great potential and train them – for Christ. If we don’t, they will probably only use their abilities serving the free market – or worse.

Instructions: Here are a series of extracts adapted from 'Young Worker Faces Life' from Cardinal Cardijn. Please consider them in your groups by discussing the question, 'What is Cardijn saying here about formation?'

1. When I was posted to a new parish I spent the first year getting to know people, I visited them and **took an interest in their lives**. I didn't tell them about religion or to come to church. Only when I was accepted and knew the people I started the YCW.
2. Leaders are formed first of all, by getting them to act, to take small responsibilities. It does not matter what it is, provided it is something. **Firstly the action, and only then, the talk**. But, we can't throw young workers in the deep end and expect them to swim. We must support them in the action and they must know the purpose of the action. You can break in animals but not human beings.
3. The training is continuously taking place through all the services and achievements of the YCW and it must always remain active, adapted, and supple. **Babies must be given milk, not meat**. The young workers must be given a training adapted to their means which will enable them to rise gradually, an active training in which each one has something to discover. Remember always that YCW formation is not a matter of teaching, but a question of personal discovery. I cannot say for someone, "I believe in God." They must say it themselves. If they simply repeat it in a prayer, they will never get the shock of revelation.
4. Let us use the **most impressive moments in life** to bring out its meaning, the spiritual meaning, like the birth of a baby, starting work, learning to drive, relationships, leisure, security, getting a wage, sickness and death. It is incredible how young workers can understand what is holy at these moments of crisis if the YCW can show them the sacred.
5. The only people who can be truly responsible within working life are **the people who are inside it** – i.e. young worker leaders. To solve the great problem of our time, the problem of the world of work, we are forming responsible young worker leaders.
6. A negative form of education is not enough. You cannot form people by condemning, attacking, and refuting something. It is necessary to have **a positive and constructive education** that teaches what love is, the true value of the family, pride in work, what married life should mean, and respect for children.
7. Collaborators must **use insight** and judge carefully what they say, treating the young workers with respect and not going on and on without regard for the personalities of the people they are supposed to be forming.
8. Members of the YCW attend training camps and retreats and meet members from other groups, interstate and even other countries. Only by attending such camps can they **experience the community and solidarity of the YCW** movement.
9. Weekend retreats and day workshops must be based on real life where young workers can reflect and discover the spiritual aspects of their life and love God. At review groups, real life situations are discussed. And in the gospel enquiries, we don't talk about God for the sake of it – that might serve seminary students, but in the YCW, the gospel enquiry is applied to daily life. **The starting point of the YCW is always the life of the young worker.**

DISCUSSION – ‘Task of Education’ (60 mins)

Objective: Explain the YCW Task of Education.

Introduction: The YCW task of education is where we see the personal and collective actions of the members coordinated and reported. This information is consolidated and judged in the light of reason and faith. An analysis is written and used to plan further action and to represent young workers. The whole process produces consciousness, leadership, organisation in young workers. They discover the truth of experience contradicts the truth of their faith and the method to build a new world. Through the task of education young workers will discover the deeper meaning in life.

Instructions: Give members quiet time to work through this document then discuss.

Task of Education is Primary Task of YCW

The primary task of the YCW is the education of young workers so that we may be able to live out our unique gifts, talents and contributions as human beings. Education happens through action that is carried out by young workers in an organised way.

Q1 If the YCW wishes to contribute towards building a better world, why has it chosen the education of young workers as its primary task?

Answer:

Q2 Cardijn said that the formation of young workers needs to be supple and flexible but the task of education document says it should happen in an organised way. Please discuss.

Answer:

Education Through Action

The first step is becoming aware of our own situation and that of others, taking into consideration the fact that our deepest aspirations and our dignity is often in contradiction with the values promoted by society. Becoming more aware happens progressively by getting involved in action and reflecting on our action and lives. We begin to see how a whole person's life is affected and that there are many people who share this situation.

Q1 What do you think about young workers becoming more aware of their situations?

Answer:

Q2 Why do young workers need action and reflection? Which comes first?

Answer:

Action Starting From Every Aspect Of Life

So that action can lead to the fulfilment of our humanity it is important that action happens in all spheres of life: work, school, neighbourhood, family, free time etc

Q1 Can you give examples of actions in different spheres of life?

Answer:

Q2 In these examples what formation occurred?

Answer:

The Double Transformation

A young worker was grizzling about not getting a lunch break so he was challenged to speak to the supervisor. The supervisor supported him and now the guys have a game of cricket in the yard at lunchtime.

According to Cardinal Joseph Cardijn and Fr Hugh O'Sullivan a good YCW action is, **Challenging, Worthwhile; Achievable; a Step forward** (CWAS)

Q1 How do you think the young worker in the story was formed through his action?

Answer:

Through the action done by the young worker, they were transformed and so was their sphere of influence. We call this the 'double transformation' and it is an important concept in appreciating the possibilities of young workers in action.

Q2. Relating to the story and CWAS, can you explain the double transformation?

Answer:

Seeking Information

To become aware of a given situation the YCW will conduct its 'see' section. This may consist of review of life, surveys, interviews, social enquiries, discussion forums etc. The primary source will always be the young workers themselves reviewing the reality of their lives and speaking to their contacts. This is the direct source of information. That is why Cardijn and the YCW are always asking questions. The YCW motto is – 'To seek'.

Q1 When we meet young workers how can we take an interest in their reality, to show an interest in them and, at the same time, inform our analysis?

Answer:

Articulating the Issues

YCW Collaborators are also known as 'animators'. One of their roles is to ask questions of the young workers. By articulating their responses it is a very good formation exercise and forces us to clarify our analysis. An example of a conversation may help:

Collaborator "Why are you guys against casual work?"

YW "It sucks"

Collaborator "Yeah but why?" (The collaborator is not happy with this answer)

YW "Because you never know when you are going to get called in. The permanent workers get consulted more and get the training. We don't feel part of the work community."

Collaborator "OK. But employers need flexibility for when heavy work loads occur."

YW "But they shouldn't needlessly have casual work so they can get rid of us when they want to. It makes us feel insecure and we can't get home loans."

Collaborator "Well some students like the higher pay casuals get the flexible hours."

YW "That's true, but in the YCW we believe in pride in work and community in work. Our enquiries show that casual workers don't have as much of these things as permanent workers because they feel their work is temporary. Students need it while they study but, long term, they are studying to obtain good permanent work not casual work."

Q1 How do you handle challenging questions from collaborators?

Answer:

Complementary Formation

Information is gathered to create a YCW analysis primarily from the actions and stories of young workers. To supplement this, we study other sources such as government statistics and media reports. These can be more objective than young workers who are personally involved in a situation. But, they are also subject to their own specific bias. Complementary formation can involve camps and study nights where members gain particular skills they need and a sense of belonging to the wider movement.

Q1 What skills do members in your YCW team need to carry out their mission?

Answer:

Q2 What sources can use to confront our analysis against?

Answer:

Groups and Teams

Young workers take collective action together at various levels – local, national, international. The current international campaign is ‘Social Protection’. Through a coordinated approach the teams of the YCW pull together and focus on the campaign. Through collective actions they discover the need for organization, solidarity, discipline, communication and systems. This discovery often comes from evaluating on failures and then doing it better next time.

Q1 How can a youth movement, run by youth, have organisation? Does this not contradict youth culture and therefore impede membership?

Answer:

Summary

The YCW has three tasks:

1. To serve;
2. To educate;
3. To represent young workers.

All three are vital. But the YCW wishes to change the world. It opts that the education task will have priority. This is so that its members, who are at the age of formation, will go through the YCW school of life, and spend the rest of their lives in action and reflection, as a Christian person of mission. The services and the representative actions of the movement are important, but we must always ensure that good formation occurs through them.

DISCUSSION – ‘Declaration of Principles Document’ (60 mins)

Objective: Describe the Aim and Characters of the YCW.

Introduction: At the YCW International Council of 1975 in Austria they were struggling to set the direction for the International Young Christian Workers (IYCW). They had always had Cardijn to refer to when they needed conciliation. But with his death, they were in difficulty. They eventually agreed on three guiding documents that are used to this day to set policy: The Declaration of Principles, the ROLWA document and the Task of Education. The aims and characters of the movement are described in the Declaration of Principles.

Instructions: Hand out this document and give people 20 minutes to read it and formulate answers to the questions. Then get together in groups and discuss. Finally do the exercise at the end with everyone together.

Aims of the Movement. The YCW is a movement and its aims are that each young worker will:

- Discover the deeper meaning in life,
- Live in accordance with their personal and collective dignity,
- Assume responsibility for finding solutions to their situation.

Discussion. Can you think of a good example of how we carry out these aims?

Answer:

Youth Character. The YCW is for, by and with young workers. When people are young there are plenty of challenges such as starting work, leaving home, TAFE study, voting and so on. There is so much to learn because things are new and there are traps and mistakes young workers can make. But, it is an exciting age when people make fundamental life choices and develop their character. As a youth movement, the YCW forms young workers to take their place as people who accept the dignity of the human person and have a mission to build a better world. The YCW ‘school of life’ gives young workers the opportunity to develop their character by taking personal and collective action and taking responsibility for this themselves. Though chaplains and collaborators walk with them, young workers run the YCW. The YCW has the energy and optimism of youth.

Discussion. People say the youth character is the greatest strength and the greatest weakness of the YCW. What do you think this means?

Answer:

Christian Character.

The YCW was started by Joseph Cardijn, a priest, with the blessing of the Pope. It is the church's answer to 'the worker problem'. Young people were being exploited at work in the last century and they were leaving the church because it seemed to them that the church was irrelevant to their plight. Today thousands of people leave high school after a catholic education and don't continue connections with the church but are then influenced by the values of the free market with profit as its master. Christ was an activist, an amazing role model for young workers. A young worker himself, he fought for justice – he stopped the stoning of the women, he brought the good news to the poor, he reached out to the marginalised. He is the Lamb of God who takes away the sins of the world. Although the YCW is a movement of Catholic Action, it is not necessary to be a Christian to be in the YCW – but none the less Christians in the YCW see Jesus as a wonderful model.

The YCW is a part of the Catholic Church in Australia. It's members believe in the dignity of the human person because we are all created in the image of God. Our mission is to create a world of justice on earth as it is in heaven. We are formed through the YCW to discover and to carry out this mission in all the areas of our life. And the world of work cannot be a bastion apart from Christian values where people are exploited. In particular we will penetrate the world of work and win it for Christ.

The YCW does not have a culture of pious goody-goody church groupies. The parish council may love them because they are tame, but the real YCW is more robust than a nice church youth group. It is often controversial; because it has real workers in it, capable guys and independent girls from factories and farms and offices, not just altar boys and choir girls. The YCW is prepared to confront – like Jesus did. To chaplain or collaborate such a group needs confidence, patience and credibility.

Discussion. What are some of the ways the Christian Character of the YCW can be applied in the YCW today?

Answer:

Worker Character.

This is the most decisive character of the YCW. The YCW supports catholic social teaching that human work is good. The mission of the worker is to be competent at work and to contribute towards the world through work with pride. Through work we continue the process of the creator and we enhance the redemptive action of Jesus. We are in community with all workers and we provide the goods and services for people and this gives us satisfaction and meaning. The YCW is proud to be a worker movement and proud to follow Jesus the young carpenter.

But when some people depend on others for a wage, there is a power imbalance that can result in exploitation – we call this '**the worker problem**'. The YCW believes, as does the church, that work should not be too harsh. Young workers are not machines or beasts of burden. Work should be safe and properly paid. Workers are often lacking in job security, work in undignified conditions and are not paid justly. Profits are often considered more important than the workers who are played off against each other competing for jobs.

The world has changed. Young people may be unemployed, home workers or continue studying after high school. These young people are most welcome in the YCW. In Australia, more and more young workers consider themselves as professionals. Today, doctors and lawyers take their place in the YCW. And it is recognised that often these workers are also exploited – they are not in unions and have a cultural expectation that they work terribly long and exhausting hours.

The YCW is for young workers. It forms its members to take action in all the spheres of influence; the family, leisure but especially at work.

Discussion. Can you give examples of the worker problem today?

Answer:

Mass character. The YCW believes that each and every young worker is a unique and irreplaceable person, with special gifts and a God given dignity. Each one has a mission only they can fulfil. As Cardijn says, “Every young worker is worth more than all the gold in the world”.

All young workers should have the opportunity to develop their potential, and so we invite them to be part of the YCW. Generally, the YCW in Australia is for people between 18 and 30. Although the YCW is proudly Christian it is not necessary to be Christian to join. Maximum effort must go into engaging new young workers and starting new YCW groups.

A mass movement is big. And a big movement has a voice. The YCW has something to say, and by having a healthy membership it will be heard. But, even if it can't be as big as it once was, it can certainly have a great influence by effective representative action.

The question is often asked, “is the YCW a movement of the elite, or, is it a movement of the masses”. It is both. It's recognised that different workers have different potential, capacity for action and responsibility. Many members come to YCW services or a community event once a month. These members often participate in sports and the friendships YCW has to offer. But others, who have been referred to over the years as the elite, activists, change agents, leaders, militants, meet more often and in teams. These leaders have better formation and take responsibility for the actions of the YCW movement and they take action in their personal lives as well. They believe in the YCW way of life and they are dedicated towards changing the world.

Discussion. A YCW slogan is, “One militant, one base group”. What do you think of it?

Answer:

International Character The countries and communities in the world are connected. The economy of one country affects the economies of the rest. By looking around a room at the things in it, or by looking at what is for sale in shops, or by looking at the different cars, we can soon see that they are made in lots of different countries. Crime and war are international. People travel overseas on holidays or to work. So, because the world is connected, the problems of one country, not only affect young workers in that country, but those in other countries as well.

Migrants, refugees and foreign students come into our country including young workers. Many struggle with settling and some are exploited here. The AYCW feels a strong commitment towards them.

Often, when a country has cheap labour, due to lack of protections for workers, international companies will move there letting workers who have decent conditions lose their jobs. Exploited workers in other countries make inexpensive products that are imported into Australia cause businesses here to go broke. And so, Australian workers lose their jobs. Workers from different countries are played off, one against the other, by companies who will force exploitation on them. There is, therefore, the need for an international movement of young workers to strive for international solutions and for international solidarity among workers. This is the YCW.

YCW is in 60 countries and there are two branches of the YCW. One is called CJOC. The YCW in Australia belongs to International YCW which has its Headquarters in Belgium. We are very much in solidarity with IYCW, we contribute the days pay appeal that goes to IYCW, and we support the international campaign of 'Just Work for All'.

Discussion. How does AYCW support the international plan of action?

Answer:

Autonomous Character This is one of the principles that requires careful thought and savey. The YCW is run for, by, with and among young workers. It is youth driven to give youth the opportunity to take the lead and to grow by the experience. It is youth driven because young workers are the experts on the lives of young workers.

This principle means that although the YCW has collaborators with sometimes plenty of YCW knowledge and experience they do not run the YCW of today and they cant vote. In plenary sessions of national councils they can't speak. This is can be frustrating for people dedicated to the YCW but, only, in this way, can young workers can take the lead.

The YCW identifies with the labour movement but it is not part of the labour party. Cardijn stressed that the YCW is not political. This does not mean that it does not campaign for workers rights and other issues. It does. But it does not automatically take the side of a political party and how YCW members vote, is their choice. The YCW does ask its members to make an informed decision about voting.

YCW is proud to be a part of the Catholic Church. Some priests are supportive of YCW and some would prefer other types of youth church organisations. There have been clashes in the past and these have caused wounds. Some priests may wish to decide who the group president is against the democratic wishes of the group. Some times the church

may not agree with a particular campaign the YCW is having, such as during the Vietnam War. Or the church may disagree with the YCW on doctrine. The YCW is loyal to the church but it retains a sense of autonomy and it makes its own direction. The YCW takes its mission in the church very seriously and it would take serious conscious searching and 'judging' before the YCW went against the church.

The YCW is not happy with the ways of the world. There are things that need to change and the YCW, like Christ, is prepared to confront, to strive for a better world. This will sometimes mean the YCW is controversial and makes enemies. But workers rights have never been given on a plate. They have been won. This is why the YCW retains its autonomy. It reserves the right to represent young workers.

Discussion. Cardijn said, "When something moves, it is moved by something. The collaborators are the movers of the YCW". Given the autonomous character of the YCW, how does this work?

Answer:

Final Exercise. After everyone has had time to discuss the answers to the questions above do this final exercise. Nominate people to represent the 6 characters of the YCW. One at a time they should give a short talk of about 30 seconds explaining why their character is important.

Summary. Over the years there has been much discussion and even controversy over the characters of the YCW. International Character: in 1957 Cardijn organised a huge YCW rally in Rome. People were against it due to the cost but it expended the YCW into many more countries. Worker Character: in the 1960s YCW was accused of being communist because actions were taken against multinational companies exploiting workers. Christian Character: in the 1970s priests found it difficult when YCW was opened for people of different faiths. Autonomous Character: in the 1980s controversy occurred when the Vatican wanted to verify the election of the International Executive.

But, when Cardijn visited Australia he told us that it is fine for the YCW in different countries to be organised with a diversity of emphasis to suit local situations. But, he said, the YCW is best when it has **all** of its characters properly applied.

Name	Session	What did you like about the session?
Paul Lenter	Task of Education	important area to discuss
Vicjy Franji	Task of Education	the actual content around the task of education
Maria Lastica	Task of Education	Group Work
Anthony	Tier 2	The group Work
N/A	n/a	Method used
Mick		Relaxed but organised

What didn't you like?

would have preferred to have read or thought about the material beforehand

Lack of activities

Sitting Down not active enough

The session took too long

Evening Time

Leaving Time

I did not like the group

What could be done differently?

Prior reading/ preparation

More activities

Active?

Don't make tasks too long

Maybe use some pictures to visually stimulate or have a practical activity instead of a practical scenario. Maybe add
The group should been run in different part of the home the noise was to distracting for me

Other Comments:

Some of the language is hard to work with

good food! Good group of people!

Nice Dinner

some prayer or scripture to the meeting or add a WWJD view.

TIER THREE

1. Coordination of Action
2. Analysis
3. Deeper ROLWA
4. Strategic Level Leadership
5. Different Ways of Using ROLWA
6. Review of Influence and the History of Catholic Action



'Coordination of Action' (90 mins)

Objective: To explore what it means to coordinate action and how it is done.

Preparation: You will need butchers paper, a whiteboard or a computer set up with a data projector.

Introduction (10 mins):

Open with a prayer/reflection, Introductions and any admin matters. Don't forget to follow up on Actions from the last session.

Ask a member of the group to read the following as an introduction to this session.

YCW base groups are taking personal and collective action. These actions are written down by the group secretaries and reported to the diocesan and in tern national secretary. They consolidate all these actions into a format from which conclusions can be made. From these conclusions further direction can be taken.

In a base group in the mid 1990s a young worker, Kathleen, reviewed and took action about casual work and how she got little notice of shift changes and had to cancel a paid for weekend away with her Grandparents. By sending in the minutes of base groups, complete with actions, it was seen that this was a common problem all round Australia. A great YCW national campaign was born and after surveys and analysis occurred (**SEE**) the YCW held a workers gathering where position statements were written (**JUDGE**) and then a series of on going educative actions on worker rights and representative actions were taken (**ACT**). This campaign required communication, teamwork and solidarity. Presidents at all levels, working from the National Plan of Action, and acting in concert, drove the **coordination** of the action. The impact on the community was caused by the multiplier effect of the collective action and it greatly increased the status of the YCW in Australia and contributed to the International Campaign on 'Just Work'.

This drawing together of local actions and to then focus them with a specific collective aim is the coordination of action. The **impact** of a collective action is much greater than individual actions in isolation. If it's decided to sustain the collective action over a period of time we call that a **campaign**.

PART ONE: Orientation Questions (20 mins)

Discuss the following questions and situations as a group to get everyone thinking about actions.

1. The members of a local YCW group stopped taking action concerning the national campaign. Using a whiteboard, can you brainstorm some of the possibilities why that may be? How could the Diocesan team react to this situation?
2. A trend has been identified among the actions among workers concerning problems with landlords. Can you brainstorm on whiteboard some of the action responses the YCW could take?
3. What difficulties have you experienced obtaining and coordinating actions from group secretaries? How can these be over come? Have your secretaries used a particular action reporting template that was easy to use and collate? Can you draw it on the whiteboard?

Facilitator: In the following two exercises we will design ways of coordinating action. There are many effective ways of doing this and it is up to the national or diocesan team to design their preferred method. But they must design one and it must be supported locally or the whole coordination of action is not going to get off the ground. Please note that when the number of groups gets high (Mass Movement) then only simple, efficient methods of capturing actions will work.

PART TWO: The Diocesan Secretary (30 mins)

Facilitator: *As Diocesan secretary you receive the action reports below from your 3 base groups. Break into groups and prepare your coordination of action report for the National Secretary. You have 20 minutes.*

Saint Francis Review Group

Description of Action	Type of Action
<ul style="list-style-type: none"> Mates coming around drinking alcohol and watching wrestling on TV made YW continually late for work. Got sacked. Now looking for another job. YW moved to another flat. Problems with landlord not fixing shower screen. YW complained to Tenancy Tribunal and screen was fixed. YW taking too long answering emails and not getting work done. Tightened up on interruptions and prioritised work. Now able to take lunch breaks. 	Individual
Group visited shopping centre for national campaign – separate form submitted. Found that young workers at shopping centres are not being trained and its causing stress.	Nat Campaign. Visit. Representative.
6 members and 1 collaborator attended diocesan training camp tier 1	Formation
Invited YCS school leavers to intro night – 3 joined YCW.	Extension
Secretary wrote to shop management requesting inductions.	Representative
\$89 in subs sent to diocesan treasurer	Finance

Bogans Review group

Description of Action	Type of Action
<ul style="list-style-type: none"> YW got two speeding fines and his Father had to pay because uni student. YW got food poisoning because left chicken pizza out in sun after party. YW has two bosses who gave different tasks and then telling off YW when theirs is not done. YW complained and they agreed to ask YW what tasks they were currently doing before giving another job. 	Individual
Group visited shops at late night shopping for national campaign – separate form submitted. Female workers have to walk through dark to car park after work. YCWs will walk with them to provide security and get to know them.	Nat Campaign. Visit.
4 members and 1 Chaplain attended diocesan training camp tier 1	Formation
Invited workers from shopping centre visit to coffee evening – 4 came.	Extension
Group wrote article on security situation after late night shopping for YCW Action.	Representative
\$62 in subs sent to diocesan treasurer	Finance

Service Group (Migrant Language Class)

Description of Action	Type of Action
<ul style="list-style-type: none"> YW stressing about getting TAFE assignment due to English problems. YW is trying to obtain drivers license. YW is trying to get Philippines nursing qualification recognised. 	Individual
Group visited shopping centre. Members studied the names of different shops. Found that shop assistants were helpful to none English speakers. YCW sent letter to shop management praising their workers for good service.	Nat Campaign. Visit.
4 members and 1 Collaborator attended diocesan training camp tier 1	Formation
YCW leaders attended cultural festival and held stall – pamphlets distributed.	Extension
\$23 in subs sent to diocesan treasurer	Finance

Once each group has completed their report ask them to present to the group. Ask the group to

- Critique the methods used to collate the diocesan coordination of action report.
- Choose which method captures the information and is at the same time easy to use and read?

PART THREE: Successful Coordination of Action (20 mins)

Divide the group into small groups and ask them to discuss and critique the following points suggested for successful coordination of action.

- You need a format that is simple and easy to use or people won't do it;
- Sometimes secretaries are full time but other secretaries are part time. The full time secretaries, who have time, design a reporting and analysis system that is too convoluted for anyone to read. People are busy and they are mainly volunteers. The YCW is about action not tedious reading;
- Information produced at the local levels must be easily collated at the diocesan and national levels;
- Information received by national secretary must be processed and fed back to base groups so that people see big picture and it is reinforced why they are submitting minutes;
- The information sent should match with diocesan and national coordination meeting agendas so that it is easy to use. The agenda items should match the national plan of action. This enables easy coordination of action and for actions to remain faithful to the plans;
- When we are coordinating action the information collated is not for the purpose of **evaluating** the actions. That requires a more in depth set of questions and takes time. The purpose here is to **coordinate** them. Therefore we are looking for trends to draw links. When we find a trend then we can do a full evaluation on it if that is decided;
- We may find a trend in the situation of young workers, but choose to do nothing about it apart from include it in our general analysis on the situation of young workers. We can't mount a collective action on everything;
- Some secretaries do not have the motivation, skills or discipline to send in their minutes. The diocesan secretary may have to train them, remind them or replace them to get this information. They may have to ring the group or visit them. This is the weakness of a youth movement. The strength of course is that it is a great formation when YWs do send in minutes correctly;
- The reason we coordinate 'actions' more than 'reviews', is because if the YWs at the local level are actually in action on a particular problem, then it is more likely that collective action will result from that energy than from something they are only talking about;
- The task of education says that through action young workers discover the need to get organised. The trouble is that by the time they have discovered this their term as secretary is over and the organisation that gets this benefit is the next one they are involved with. I suppose this is what formation is all about? "We are always beginning", says Cardijn.

Discussion Questions

- Which of the points above most strongly matches your own experience?
- Which of the points above do you challenge?
- Which of the points above can you take away and use?

Summary (10 mins)

Ask the group:

To list the important things we have learned in this session.
What actions will we take from it? Write them down!

Close with a Prayer/reflection, Thank you's, Instructions for next session, Admin and Refreshments.



'Analysis' (90 mins)

Objective: To understand what an analysis is.

Preparation: Copies of Samples and Discussion Page.

Introduction (15 mins):

Open with a prayer/reflection, Introductions and any admin matters. Don't forget to follow up on Actions from the last session.

Ask the group to share their experiences of analysis and how they have used it. Then ask someone in the group to read the analysis below:

YCW Analysis 1957

'Young blokes are smoking cigarettes inside of milk bars with their motorbikes out the front. They are becoming sexually aroused by the sensuous rhythm of rock and roll and engage in immoral activity such as staying out late smooching in cars. They are unaware of communist infiltration of the YCW, more concerned with the cinema and dances where they waste their time with bad influences'

Q. What do you think of this analysis statement?

Facilitator: This would not have been unrealistic for an analysis of the 1950s. In fact the national president wrote an article about rock and roll and had these views. Whether they were really his views or whether they were those of the priest or parents we don't know. But rock and roll in the 1950s was very controversial and the YCW struggled with what it thought about it. There was a huge backlash from the membership saying that, "We are not a bunch of prudes. We love rock and roll."

Q. What would it mean today if the YCW today owned views like these?

Facilitator: Analysis is an important tool in the method of the YCW. As the experienced leaders in the movement we must be competent to use it.

Ask someone in the group to read the following summary of analysis by a YCW Collaborator.

When I was in the YCW in the 80s we went on about deepening our analysis. But I never actually saw an analysis. To have the coordination and skill to synthesise the enquiry findings and opinions onto paper takes a high level of YCW formation. In 2004 an analysis was completed for the national campaign areas. It opened my eyes to this powerful tool because it brought clarification and unity of ideas. And commitment. Those who relied on bluff were caught out – they couldn't justify their opinions when confronted. It was a challenging and worthwhile process. I am very proud of the YCW to achieve it.

PART ONE: Global Analysis, Christmas 2008 (15 mins)

Read the sample analysis and work through the discussion questions.

As people committed to change an unjust system and to restore human dignity following Cardijn's vision and spirituality, Christmas season is an occasion to have a self-appraisal of who we are and what we are.

The year 2008

The year started with many countries towing in line with the globalization process. Of course, the economic progress and technological development were unprecedented in human history. New types of communication, new forms of relationships, new ways of production and consumption, dominance of market economy in each one's life, different means of capital investment, culture of outsourcing production and service industries, novel communication and entertainment systems and gadgets and a host of other features and trends dominated the mindset of all the people. Science and technology was used not only to alter 'creation' by cloning, stem-cell research, etc. but is endeavoring to create 'new forms of life'.

In this scientific and technological race towards so called 'development', many thought there is no looking back and also no looking up to our Creator! **Many claimed Globalization lights up the life of every one!**

Year 2008 had a different lesson for us. Suddenly the stocks crashed. Businesses and industries failed. Jobs were drastically cut. Millions are losing jobs. Those lucky to survive had to agree to a big reduction in their pay packet. World leaders congregate to find solutions. Governments are taking steps to tackle the crisis. Interest rates are cut with a big question worrying retired citizens and others who survive merely on their savings. There is a likelihood of social security and welfare measures in many countries being drastically reduced. Super markets and big bazaars are already feeling the crunch as people buy less and less of consumer durables.

All these precarious situations add to the misery of already burdened humanity with unemployment, lack of potable water, absence of good health care delivery system, AIDS and a host of other problems.

Recession and the global crisis are beyond our control but it affects our every day life and poses a big question about our survival and the future.

- Q 1 What are the key features of this analysis type?**
- Q 2 What facts are presented and where does the information come from?**
- Q 3 How would this analysis type be helpful to the YCW? How about your base group?**

PART TWO: Small Group Work - Other Types of Analysis (30 mins)

Break the whole group into smaller groups of 3-4 young workers. Give each group a different analysis to read over and then answer the questions and feed back to the larger group. It's not necessary to go through all of the samples if you have a smaller group. Just pick a few different types.

Sample One:

Read through this page in your small group and then answer the questions that follow.

A SPEC analysis can be used to supplement the ROLWA analysis by employing four interrelated sections – Social, Political, economic and Cultural to give us a fuller picture of a campaign area.

Social. Social analysis aims to discover the social influences that maintain the existing structures. We would examine a problem and ask how it relates to the issues of; ethnicity aged, families, women, youth and children, health care, crime, schools, leisure.

Typical Questions: How is status portrayed in this campaign area?
 How is society organized? E.g. rich and poor.
 What relationships are there?

Political. Political analysis is asking, who makes or influences the decisions that affect the lives of the people in society? Who has power? Even in a democracy there are forces of influence at work. What are they at the global, national and local levels? Who are the important institutions, groups and individual players in the campaign area? Who sides with the dominant class and who with the poor? Pick an example of an event and see the role they played. What are the strong feelings at play in this example? How does this relate to our campaign area?

Economic. Economic analysis looks at the economic profile of those in our campaign area. What is the economic situation of those in our target group in our campaign area? What is their environmental situation? It's about locating the means of exchange – how to people obtain goods and services? Who owns and controls the production of raw materials, tools and work? The mode of production and the social relations involved provide the key, which unlocks the nature of the social system.

Cultural. Cultural analysis takes into account culture, values and beliefs, and also the ethical decisions we all make. Cultural beliefs and values, myths and symbols affirm people's identity and explain what they live for. Some of these beliefs may energise people into action and others may hold them back. They can undermine people's confidence to strive for change or they can inspire it.

YOUNG CHRISTIAN WORKERS NATIONAL ANALYSIS (SPEC) ON CASUAL WORK

Introduction

The Australian Bureau of Statistics reports that 80% of 20 – 24 year olds who are employed casually would prefer to work full-time (ABS 1999 Catalogue Number 6203.0). The Young Christian Workers Movement (YCW) is concerned about casual work and has included it as a vital part of its National Workplace Campaign. While permanent work is reasonably secure casual work is precarious in nature and this has major disadvantages for young workers. Some key elements of the campaign have been:

- The YCW SMARTcasual Association was launched in January 2000 in Brisbane's King George Square with a gathering of media, union representatives, casual workers and Young Christian Workers present.
- In October 2000 the Adelaide YCW collaborated with the United Trades and Labour Council of SA and launched a survey report, a new educational pamphlet was distributed and a forum was held on the conditions and rights of casual workers.
- The Australian YCW launched its national report, "Don't bother coming in today: Casual Work, Casual Nature" in August 2001 simultaneously through out the nation. This report summarised a survey of 1409 casual workers from around the nation and attracted much media interest.
- The YCW Smart casual Association sent 9,000 postcards during the Federal Election of 2001 to political parties asking for improvements to the conditions of casual workers provoking responses from the Labour Party and the Democrats.
- Brisbane YCW conducted a high school visitation program with union representatives where they educated the students about issues that arise in casual work. In 2002 an educational video was produced to enhance the presentation.
- Sydney and Adelaide YCW, supported by collaborators, have provided services to underemployed young workers. Participants have been given practical support in finding work and mentors have been provided.
- In June 2002 YCW leaders from Australia attended the International YCW Temporary Worker Action Meeting in Spain because the Australian campaign forms part of the international campaign on "Just Work".
- In 2003 the National YCW conducted a social enquiry with its base groups into the organisation of work that indicated that casual work remained an issue of concern among young workers.

This SPEC analysis is intended to compliment the 'SEE' section of the YCW National Analysis on casual work and it draws on what has been learned about casual work from the events listed above. Most of all it relies on the every day experiences of casual young workers reviewing their lives in YCW base groups.

Social

An attraction of casual work is that the fewer hours mean that young workers can spend time at study and on other personal needs. However, many have found that their plans get disrupted because the hours of work are inconsistent and they are called in to work at short notice. Because of the uncertain hours of work combined with being paid less young casual workers have less ability to participate in family and social events. The Smart casual Association found that 67% of casual workers received a week or less notice of their shifts times.

Fiona (21 years) works casual at a hospital as a receptionist. She organised to go away for a long weekend with her grandparents but on the Friday of the weekend was called in to work due to the roster being inadequately prepared by the manager.

Political

Employer organisations often use casual workers so that they can flex the amount of workers they have to suit the demand. They often have permanent workers as a core and put on and lay off the casual workers as needed. The ease with which employers, under industrial law, can lay off casual workers or reduce their hours leaves the young workers vulnerable to exploitation. The Smart casual Association found that 55% of casual workers reported they were being paid the incorrect rate of pay. 33% were working unpaid overtime.

Lindy (22 years) works casual at a pizza restaurant working 12 hours a week while studying at university. She knows that if the restaurant doesn't want her she will just be left off the roster. She feels as though she can't organise her personal life, as she must work when told to.

Economic

Although the hourly rate for casual work is higher than permanent work the Smart casual Association found that 41% of casual workers surveyed wanted more hours of work – many of those surveyed, however, were students. Casual workers suffer financially because they are less able to access credit and therefore have less purchasing power for things like cars and homes. When they are put off by their employer casual workers consume what savings they have until they find work again.

The 'Don't bother coming in today' report indicates a tendency for young people to accept inferior employment conditions in the short-term, due to the high-risk alternative of losing their job if they 'rock the boat'. Casual work can increase the vulnerability of young people and their knowledge of employment rights and therefore their capacity to negotiate improvements over their working lives. Many casuals are afraid of losing their jobs and as such don't report injuries due to possible repercussions. The precariousness of casual work pushes young casuals to work even when they are sick.

Dave (27 years) is a teacher and works casual when he is called in to work. He needed some repairs to his car (which was a complete embarrassment) but due to financial limitations because of his uncertain work it took him 18 months to get the car fixed.

Cultural

Many young casual workers work in order to earn an income while they study. They are studying so that they can eventually have a good permanent job. Casual workers therefore do not see their work as something to invest in like the permanent workers do. Permanent workers are often exhausted and stressed through excessive hours and performance demands. However, the casual workers do not have the same status as the permanent workers and are often not given the same induction, training and are not consulted. The Smartcasual Association found that 47% of casual workers had not been provided with written conditions of employment and 23% had not been informed of workplace health and safety regulations.

Many young casual workers are still financially dependent on their parents even though they are adults. This is limiting their life choices, which should naturally be available.

Edward (23 years) works as a casual worker at a factory where there was no induction system in place. He approached the manager and together they designed an induction checklist system so that new workers would have things like work safety precautions explained.

Summary

This SPEC analysis was compiled using the material collected by the previous national team and its work is acknowledged. The National Plan of Action 2003 has retained casual work as a nationally coordinated action for the YCW. The YCW Organisation of Work Enquiry of 2003 indicated among other things:

- Young workers felt that they are still not receiving notice of shifts
- Young workers have little knowledge of their rights and responsibilities
- There is insufficient induction and on going training for young workers.

Q 1 What are the key features of this analysis type?

Q 2 What facts are presented and where does the information come from?

Q 3 How would this analysis type be helpful to the YCW? How about your base group?

Sample Two: Campaign Analysis Template

See:

- *What is going on? (SPEC)*
- *How many people are affected? (Global Perspective)*
- *What are the consequences?*
- *Why are people subjected to this situation?*
- *Why does the situation exist? (Who gains/Who losses)*
- *What do those subjected to this situation think? Why?*

Judge:

- *What do we think?*
- *What do other organisations think?*
- *How does this compare with:*
 - *Truth of Faith*
 - *Our conception of the person*
 - *Gospel*
 - *Declaration of Human Rights*
 - *Recognised people who fought for justice*
 - *Views of other Religions*
 - *The history of the peoples struggles for liberation*
- *How are we part of the problem?*

Evaluate the progress of current actions. Should we continue?

Conclusion:

- *What are we saying about this?*
- *What is our position?*
- *What is our vision?*

ACT:

- **Long Term Goal?**
 - *How do we develop consciousness of the action?*
 - *How do we take action which will co-ordinate and stimulate the organisation and co-ordination of the young workers?*
 - *What appropriate infrastructure can we establish?*
 - *Is the action challenging, worthwhile, achievable and a step forward?*
 - *In what ways do these infrastructures fit into the bigger picture of liberation?*

Planning the Action

- **Short Term Goal**
 - *Who will be involved?*
 - *How will we motivate people?*
 - *How will we evaluate?*

Q 1 What are the key features of this analysis type?

Q 2 What facts are presented and where does the information come from?

Q 3 How would this analysis type be helpful to the YCW? How about your base group?

Sample Three: Email from European YCW Coordinator**Extract from an email from Bridget Rauch, the European YCW Coordinator, written to members of the Australian YCW National Executive in 2005 during a visit to Thailand.**

Anyway, the main thing I wanted to share with you was that I learnt from that experience about the challenge we have when we look at the "Cultural" causes and consequences of the situation. In the training session last year here in Thailand, the workers were talking about the fact that so many of their friends in the factories were dying because of the effects of the chemicals that they had been working with, unprotected, for so many years. It's difficult to prove these illnesses are caused by the factory work because the doctors don't want to report that it is a workplace illness, so the workers are in a really difficult situation. When I asked them about their 'opinion' and 'beliefs' (very hard to explain in Thai!!), and what they believed should happen, they said, "We must thank the boss for giving us work". For me it was quite amazing to hear this, especially after they had experienced so much exploitation. They still had a respect for their elder - the management or boss, and wanted to thank them for giving them work. I learnt from this that it is also important to explore the cultural aspects of our society when we use ROLWA. This can have a huge impact on whether workers are ready to act in response to their situation, and have an impact on what kind of action they are prepared to take. I admire these workers a lot, for they showed to me that they value every human life - whether that person is the manager or their workmate. I could see it even when I went with them to the Labour Court. Before the hearing they would greet their boss and their boss's lawyer with a smile and respect, and then would proceed to stand up to them in court to present their case. It moved my heart a mile.

Bridget Rauch, 10th August 2005

- Q 1 What are the key features of this analysis type?**
- Q 2 What facts are presented and where does the information come from?**
- Q 3 How would this analysis type be helpful to the YCW? How about your base group?**

Sample Four: Internal Analysis of YCW Paid Staff 2008

Achievements

- Coordination of World Youth Day
- Coordination of Representative Action
- User-friendly resource kits, publicity and magazine
- Coordination of day's pay appeal
- Submissions (e.g. minimum wage submissions)
- Involvement in work choices (e.g. rallies, awareness, relationship developed with unions)
- Production of resources (their use in different dioceses enabled YCW to build relationships with prominent people in the diocese, and build the profile of YCW)
- The development of YCW in Melbourne, and the transition process from volunteers to workers
- The organization and planning of social events for YCW and WYD (strengthened the contribution of members at YCW, parish and diocesan levels)
- clear roles and job descriptions (which were closely linked to the NPA)

Challenges

- Resignations of National Extension workers and inability to retain paid workers
- Difficulties in working in a team environment
- Accountability to the national team and being challenged by the team.
- Roles and positions not being filled
- A lack of skills amongst National and Diocesan workers (to overcome difficulties and maintain or develop skills on a local level)
- The linking of voluntary Exec and Paid workers positions (this didn't allow time to support local movements with such things as visitation)
- Appraisals and reviews of workers and positions over the 2 years

Opportunities

- AYCW workers could report campaign areas to campaign teams (to increase work effectiveness).
- The representative action position could be continued
- The extension worker position could be developed.
- We could organise a group for WYD in Spain (with knowledge we have gained)
- We could employ AYCW workers according to the needs identified in the NPA rather than continuing with the current system.

Difficulties

- The lack of skilled and committed people for national extension
- Problems in obtaining suitable workers (committed and capable)
- Leadership and succession planning
- Workers who are committed and capable of carrying out their role
- Lack of clarity in guidelines and structures (to facilitate transition)
- Problems in working alone.
- Problems of extension in locations where we don't have people

Q 1 What are the key features of this analysis type?

Q 2 What facts are presented and where does the information come from?

Q 3 How would this analysis type be helpful to the YCW? How about your base group?

PART THREE: Discussion Questions (20 mins)

Facilitator asks the following discussion questions of the group. The questions here are provided here with answers which could be displayed on PowerPoint once a member of the group has volunteered an answer, used to support the facilitator and/or given as a handout at the end of the session.

What is analysis?

It is obtaining facts, organising them, and finding the causes on a particular subject. A business analysis would do it from their context a politician from another. The YCW analyses from the social justice context of the young worker and the poor in particular.

Why does the YCW do analysis?

The starting point of the YCW is the daily life of the young worker, their lived reality, their truth of experience. But the things that affect young workers change. For example, what is the situation with mobile phones and young workers? What is the affect of the global economic recession? How are overseas students finding life in Australia? As a movement that seeks to serve, educate and represent young workers, we need to know these things.

By having an analysis we can choose the right services, we will educate ourselves through the process and we will have an agreed position statement from which to take representative action.

What is in it for the young worker?

Analysis is part of the YCW task of education. Young workers discover their reality and confront the world around them and begin to question why? What are the causes? There will be a confrontation when they discover that many of the structures and personal behaviours of people contradict the dignity of the human person. When they discover the consequences, what this is doing to people, there will be a call to change and to action!

How do we do analysis?

We conduct a constant watch on the life of the young worker, gathering facts through actions, enquiries, worker stories and observations of our surroundings. The most valued facts are from the action of the young worker. It is direct evidence rather than hearsay. We are more interested in a young worker saying that casual work causes a problem because he can't plan his private life than facts and figures from the government or the media. These are used to complement our reviews and to test our theories but we are not about researching like at uni. Our research is done in the real world not via Google

What about paralysis by analysis?

Analysis can be a wonderful exercise that permits young workers to see the reality of their lives, and the forces affecting them hence motivating them to act. Or it can be an energy sapping, boring thing that drowns people in information over load. The movement is just that, it moves, by action. Analysis or study is the prelude to action. "Action first. Then the talk says Cardijn".

Does analysis need to be written down?

The huge advantage in writing the analysis down is because it requires a much more precise discipline. A written analysis is owned, shared and communicated. It is a commitment but one that is challenged and changed. One of the roles of collaborators is to be an 'animator'. They question the analysis to ensure it is well thought out, with evidence and reason. Young workers must be critical of their analysis always seeking the truth.

How do worker stories enhance analysis?

A story about the life of a young worker is a natural way of communicating their reality. In an analysis they bring the human dimension and re-enforce that real people are affected. A YCW analysis uses worker stories to bring it to life. When young workers see themselves in the analysis they know they are taken seriously.

Do we reference in an analysis like at uni?

The answer is yes. This shows that we have quoted from credible sources and not just winged it.

Is the YCW analysis an academic document?

No. The language should be straight forward and to the point. If it is too complex or long, young workers won't read it and neither will busy, important people. We are a worker movement and we can be proud of our simple clear expression. The use of photos and illustrations and worker stories can make it attractive and interesting.

How does the YCW analysis relate to see, judge and act?

An analysis will typically start from a collection of reviews from base groups. It can be deepened by a social enquiry using surveys. Then other research into statistics and from experts can be added. For many activists the **causes** are the focus of the analysis. For the YCW the judge section can be added, position statements and action strategies – all in one document as the analysis develops. So that there is a written and cohesive – see, judge and act. This document can serve to uniform the movement in collective action.

What do we do an analysis on?

We do an analysis every time we do ROLWA. But we don't always analyse things in depth and systematically. Analysis takes time and effort. Examples are:

- An **on going** and sustained global analysis of the world situation;
- A **deliberate** analysis of the national campaign area eg, refugees in Australia;
- A **quick** analysis of something that has happened in the community so YCW can respond in a timely manner;
- An analysis of an **internal issue** such as the membership of the YCW or the expenditure of subscriptions.

How long does analysis take?

The YCW needs to be good an analysis to be responsive and effective. We don't use the YCW name to represent lightly, so a good analysis means that our representation is truly from the young worker experience not just the response of a few or the collaborator. By doing an analysis it means we are worth listening to. It is not an individual's commentary on some issue. When YCW takes representative action, it is from a well thought out and considered analysis. But if we can't do an analysis in a timely manner we miss the boat.

Summary (10 mins)

Ask the group:

To list the important things we have learned in this session.
What actions will we take from it? Write them down!

Close with a Prayer/reflection, Thank you's, Instructions for next session, Admin and Refreshments.



'Deeper ROLWA' (90 mins)

Objective: YCW Leaders will deepen their practice of ROLWA.

Instructions: This session is designed for a small group of potential YCW Leaders to examine various concepts that apply to ROLWA in order to challenge and stimulate their ROLWA expertise. A concept will be presented and then the group will share their experiences. It is not expected that all these concepts will be applied in the YCW today – they come from the experiences of the past. But they come from the school of hard knocks and so should not be rejected without much consideration.

Warning – this discussion is designed to challenge you. Please take it in good humour and don't have a hissy fit. 😊

NB. If you are working with people of different faith backgrounds you might like to prepare an alternative for Concept Nine. Ask a group member with a different faith to work with you to prepare something.

Introduction:

Open with a prayer/reflection, Introductions and any admin matters. Don't forget to follow up on Actions from the last session.

Ask a member of the group to read the following:

The review of life and worker action is the treasure that Joseph Cardijn left us. To be good at it requires practice and application.

Some people think that ROLWA is about sharing and community and about personal growth. They think it is a place where people can get stuff off their chest and get emotional support. A priest recently said that in his experience the YCW is a place where vulnerable young people can come and be accepted and learn a decision making process, called see, judge and act, which will help them in their lives.

While the above is true it is not the primary purpose of ROLWA. The primary purpose of ROLWA is about the lay apostle discovering and carrying out their mission in their daily life in order to transform themselves and the world. The aim is to change the world.

Facilitator explains content and process for today's session. (refer to Instructions above)

For each of the concepts below ask a member of the group to read the text box and then answer the questions that follow. The BOLD questions are designed to be individual challenges.

Concept 1: The Leaders group and the General group

It is a critical part of the method of the YCW to understand the concept of the 'leaven in the bread'. The leaven, or the yeast, is what makes the bread rise. This is the same for the YCW. The leaders within the mass of young workers will make it rise. We must grip the fact that, although all young workers are created equal in God's image, and are worth all the gold in the world, they don't all have the same capacity to be leaders.

There have been terrible consequences for the YCW when we have failed to recognise this. Members have been placed in YCW leadership positions way above their abilities, often left without support, and failed. This has caused damage for them and the movement. In the 1970s the USA YCW National Executive was continually made up of people who did not have the emotional robustness for this task and this led to the downfall of the YCW in the USA.

With this in mind, there is a need for the leaders, or the elite of the movement, to be able to review at a deeper level. They need to do this together. The YCW has a concept of the leaders group and the general group. The leaders group meets once a week and the general group meets once a month. In some places it is the other way round. But, the two types of YCW meetings are at different levels and recognise the different capacity and formation levels of the participants.

What does it take to be a YCW leader? What qualities?

Do you have what it takes to be a YCW leader or are you in way over your head?

From this Concept...What are your learnings? What are your actions? Write them down!

Concept 2 : Judge Question – “What does your faith say?”

Did you ever hear the story of a soldier, slightly wounded, who was brought to a base hospital? They gave him painkillers and put him in a corner while those with more serious injuries were being treated. He watched a religious sister tending to terrible wounds. He wondered at the care, compassion and love she showed to the most horrible of cases.

He smiled and said to her, “I couldn’t do what you do for a million quid.” She grinned back and said, “Neither could I” (Father Hugh O’Sullivan, Clatter of Wooden Clogs)

In our YCW groups we are motivated by different reasons. Perhaps we want a pay rise because we want the money. Perhaps we want to develop our character by learning to be more assertive. Or maybe we want the praise of the president and the admiration of the group. There is a deeper level of formation than these things and that is to recognise that the motivation for action for the YCW leader is mission.

What is the mission of YCW?

What is your motivation for action? Is it for mission or to prove yourself?

How has your motivation changed since your first began with YCW? Why did you become involved in the first place?

From this Concept...What are your learnings? What are your actions? Write them down!

Concept 3: ‘Do before’

There are people who are YCW ‘groupies’. They have read all the books and they know all the theory. They hang around listening to what is going on and make critiques about whether this or that is authentic to the YCW method. They don’t set the example by doing actions themselves before challenging others.

And when the tables need to be put away after the dance they are too busy talking about deep YCW stuff to lend a hand. And their own reviews are shallow and their personal actions are consistently not done. You will sometimes find these people in high positions in the YCW because they hang around and talk impressively. They cause immense harm because the ordinary member can see through them after a while, but not only that, they contradict what the YCW is about – action.

Do you walk the walk or just talk the talk?

From this Concept...What are your learnings? What are your actions? Write them down!

Concept 4: The Judge Question - "What is your Opinion?"

During the judge section we ask, "What do you think about this"? The ROLWA document says that the idea is to get the young worker to think. By giving an opinion it forces thinking and decision.

But what about if that opinion is wrong? What if we are given status for simply having an opinion not matter how dumb? Isn't it better to give the matter some thought than to jump to conclusions? What if we are forming young thinkers who are shallow and opinionated and see things in black or white? You may see it in the token youth on parish councils where the rest of the council think, "Oh well. He has no idea, but isn't it nice we have a young person here." As formed leaders, we need to form an opinion and make a stand about what we believe. But we need to see and judge properly. This is our discipline.

As a YCW leader do the opinions you form withstand challenge?

Do you challenge other people's opinions as well?

From this Concept...What are your learnings? What are your actions? Write them down!

Concept 5: The full 'shebang' of See, Judge, Act

We all have different styles. Maybe you are like a fox with great sight, or maybe you can judge like an owl, or maybe you can act like a Jack Russel. The formed YCW leader must be able to see, judge and act – all the elements make up the process:

- *Only seeing generates passiveness;*
- *Only seeing and judging creates dreamers and frustration with lack of change;*
- *Only seeing and acting creates people acting without understanding their motivations;*
- *Only judging and acting generates people who act without the facts.*

(From the IYCW Militant Guide 2004)

What about you? Do you see, judge and act? Or are you weak in one area?

Do you challenge others in your group when they skim over one area?

From this Concept...What are your learnings? What are your actions? Write them down!

Concept 6: Seeing the Beauty in the World

A young worker once reviewed simply that he was walking through a garden and he noticed how beautiful the plants and flowers were. There was an immediate twinkle in Father Hughie's eyes because he recognised that the young worker was close to recognising the work of God in the world.

The YCW was designed to overcome the worker problem, the scandal of the industrial revolution and its effect on working families. But if we see everything in life as a problem then it will affect our appreciation of what is good. There are people who think that human work is bad. This is a complete misunderstanding of the meaning of work and a contradiction to Catholic Social Teaching. Work is good. It is the exploitation of workers that is bad. To fail to see the good in the world, and in pride in work in particular is to miss a wonderful joy in living.

Have you become a cynical angry activist – can you see the beauty in the world?

From this Concept...What are your learnings? What are your actions? Write them down!

Concept 7: Redemptive action

More and more, we hear people failing to recognise when something is bad. They say,

- Everything happens for a reason;
- It's all good;
- It's all debateable;
- It must be part of God's plan.

In the YCW we must not lose the ability to recognise when something is unjust and when it is a 'contradiction to the truth of faith'. Jesus didn't die on the cross because everything was good. The YCW isn't needed because everything is good. There are things that we need to strive against.

When we are fighting injustices and putting rights wrong we do this as followers of Christ the redeemer and we call this 'redemptive action'.

Can you describe a time when you have fought for justice?

From this Concept...What are your learnings? What are your actions? Write them down!

Concept 8: Barriers to Action

Ok. Lets do a brainstorm. We claim to be good at action. But sometimes when we are asked what ours are we get confused looks. And when the follow up of actions occur in the meeting there is quite often an embarrassed shuffle happening. So what are the barriers to action? – list them!

Which barriers are you having problems with? No not your group. You. This is about you! What can you do about it?

From this Concept...What are your learnings? What are your actions? Write them down!

Hang it there. We're almost done 😊

Concept 9: Judge Question - "What would Jesus do"?

Far too often Christianity is portrayed something like this: Christians should be like Christ, forgiving all, putting up with all things, accepting being pushed around, being willing to do the most lowly, boring, awful things, consenting to oppression. And the reason given is that we will get our reward in heaven.

Christ was not like this. It is not what he taught. Because such things as materialism, oppression, selfishness, hatred, war etc. do exist, we must be people who believe in change, organise for change, and act to bring about change. In all of this, we participate with Christ in his work of redemption.

(Father Hugh O'Sullivan, Clatter of Wooden Clogs)

How do you get to know the real Jesus?

How do you put into practice what He lived?

So when you ask, "What would Jesus do?" do you know the real Jesus?

From this Concept...What are your learnings? What are your actions? Write them down!

Summary (15 mins)

Before you wrap up this session spend 10 minutes personally reflecting on:

- What are your actions? (make sure you have them all written down)
- What needs to be applied personally?
- What needs to be done as a group?

Ask people to share their actions with the group if they are comfortable with this.

Facilitator: *OK, this may have been a bit full on. The discussion was supposed to challenge us about our ROLWA. Sometimes we think we have mastered it. There is always something we can do better. But, Hello? Did anybody say changing the world would be easy? 😊*

May God bless you, Young Christian Worker, and guide you in your irreplaceable and holy mission – to create a world, "On earth as it is in heaven".



'Strategic Level Leadership' (120 mins)

Objective: To examine strategic leadership

Preparation:

- Copies of pages 3, 4, 6, 7, 8, 9 and 10 (cut up where necessary as per instructions).
- Copies of the National Plan of Action

Introduction (10 mins):

Open with a prayer/reflection, Introductions and any admin matters. Don't forget to follow up on Actions from the last session.

Ask a member of the group to read the following as an introduction to this session.

If YCW is really serious about "Changing the World" we need to be good at strategic leadership. Strategic Leaders establish organisational structure, they pick and develop second-tier leaders, plan, prepare and execute their initiatives. The strategic leader, whether they operate at business or corporate level, must create a vision and plan and influence all members to back it.

In times gone by YCW hippie types could not handle the concept that the YCW top leadership needed to be good at management or that it needed competence like a professional. The YCW culture was that strategic competence was the sign of the dominant class and that we workers should not adopt it as a language or as a concept. YCW leaders were afraid of appearing to be too efficient. It was cool to be late, unkempt and to talk waffle. In fact the longer and shaggier the beard and the more confused you were when someone asked you a simple question, the deeper you were, man. ☺ It true!!

If we are going to have a real impact and be a large capable movement we have to be efficient and effective at planning, leading, organising, controlling, communicating, minute writing, policies, lobbying and event management. We need discipline, motivation, drive and cohesion as well 100% integrity and good hearts.

Key leaders in the YCW should be as good at strategic leadership as Jimmy Hendrix is on the guitar. In fact better – because we are doing it for Jesus ☺

Facilitator to explain what we will cover in this session:

Part One: The National Plan of Action

Part Two: Who Drives the YCW and Diocesan Planning

Part Three: Identifying Resources – Documents and People

Part Four: Wise and Savvy Decision Making

PART ONE: The National Plan of Action (30 mins)

Hand out copies of the national plan of action and ask group to work in pairs to do the SEE section below. Once this is complete go through the JUDGE and ACT sections in a large group.

SEE

Spend some time individually examining the National Plan of Action. Select a specific part and determine whether it is:

- **Worthwhile?**
- **Achievable?**
- **Challenging?**
- **A Step Forward? (WACS)**

JUDGE

Why is it important that our all of our planned actions meet the WACS criteria ?

ACT

How can diocesan teams get fully behind this plan of action so that the whole movement is pulling in the same direction and together we achieve an outcome to be proud of?

PART TWO: Who Drives the YCW and Diocesan Planning (30 mins)

As a group spend 10-15 minutes discussing the following question.

Is the YCW driven from the base or driven from the top?

Facilitator should round of the discussion, the following quote from AYCW National Collaborator, Mark Ager may be helpful

“I am suggesting that initially it is driven from the base experiences that feed through the see, judge and act process at a national council. This is documented on a national plan of action, cascades onto diocesan plans of actions. And then presidents at all levels drive it. And that means top down. Fail to handle that because of ‘issues’ with authority and we go round in circles flapping about like we’re in a chook pen.”

Facilitator: We will now be looking at an example of a plan for a diocesan council and the resulting diocesan plan of action. We should be able to see from this how the experiences from the base and the national plan of action meet to form a diocesan plan of action. This forms your plan for the year and aligns with your Holdings application.

Read through the Suggested Plan for a diocesan council and the Adelaide YCW Plan and discuss. Does it meet the criteria? Can you see how the reality of the base is reflected on the diocesan and national plans?

THE DIOCESAN COUNCIL

As diocesan president you should develop a simple diocesan plan of action at a diocesan council to guide your movement this year. Ensuring your base groups are represented, you could bring in some key leaders and collaborators and develop it by consensus using rough agenda below.

10.00 am SEE

- Introduction. Opening Prayer. Admin.
- Start with the YCW Social Vision and reaffirm our belief in it.
- The situation of young workers in our diocese. You can brain storm this or get the secretary to produce it. Discuss the causes and consequences of the most significant problems.
- What is the situation with our movement? Do an organization chart. What assets and resources do we have? Who are the leaders, key leaders and collaborators and what is their capacity. Put them into a table so you can plan from later.
- What are our financial situation and assets? Examine your diocesan budget.
- Identify the strengths, weaknesses, opportunities and threats as they relate to your diocesan movement. Put this up visually. Discuss the causes and consequence for the significant ones.

12.00 pm LUNCH

1.00 pm JUDGE

- A prayer or reflection applicable to today.
- A short talk reminding people what the YCW is about.
- Identify the main points in the see section we need to take into account for our plans?
- What do we think about this? What does our faith say?

2.00 pm ACT

- Take the National Plan of Action and decide, in the light of your see and judge section, how you can best implement it in your diocesan movement. Which parts do you want to concentrate on throw resources at? **The experiences of the base and the national plan of action must join.**
- What about your existing review groups and services? How can they support the National Plan of Action? What adjustments in direction and emphasis are needed?
- Draw up a diocesan plan of action using the headings for the national plan. Make it simple and adapted for your diocese. Create an implementation plan by allocating your key leaders, collaborators and resources to the tasks on the plan? Draw up a calendar for the year.

4.00 pm Closing prayer

- Choose someone smart to polish the documents for verification. Send to National President. Draw up Diocesan Coordination team meeting agenda items to permit action on the plan.
- Prayer or Reflection.

2009 Adelaide Diocesan Plan

National Campaign: WORK for a Just & Meaningful Life - Changing the Culture of Work

National Action	Adelaide Action
<p>SERVE Continue to provide service actions through which young people can reflect on their action as a way of finding justice and meaning in their work.</p>	<p>Run a workshop for school leavers to educate them about transition to University/TAFE and work in July 2009.</p>
<p>Provide regular social events such as retreats, sport and other leisure activities to promote work life balance.</p>	<ul style="list-style-type: none"> • Commence a hiking group to promote fitness and healthy outdoor community activity. One hike a month with short spiritual discussion and a camp to Flinder's Ranges. • Hold international dinner with educative component. • Continue social events every two weeks.
<p>EDUCATE Conduct a 6 part social enquiry to explore the changing culture of work during the months of May and June.</p>	<p>Conduct a 6 part social enquiry in review groups to explore the changing culture of work during the months of May and June.</p>
<p>Run a 6 part workshop series about the philosophy of work.</p>	<p>Run a 6 part workshop series about the philosophy of work.</p>
<p>REPRESENT To represent young people on the national campaign. The AYCW will appoint a National Representative Action Coordinator and each diocese is to appoint a Representative Action Leader. A national training event will be held for the Representative Action Leaders from each diocese.</p>	<p>Appoint a diocesan Representative Action Leader to represent young people on the national campaign.</p> <p>The diocesan Representative Action Leader will attend the national training and support the Representative Action Team.</p>

The idea with this planning table is to show how the diocesan plans on the right hand side support and national plans on the left. In fact for the movement to be properly cohesive the plans should 'cascade' down from international to base group plans in this fashion. To do this requires a mature organization. In the YCW we call this 'solidarity'.

This particular table only shows the national campaign but the other elements of the planning would be included, such as, formation, recruitment and expansion, finance and coordination.

PART THREE: Identifying Resources – Documents and People (30 mins)

FACILITATOR: Now that we have looked at the National Plan, and example Diocesan Plan and the Planning Process we are going to do two short exercises about our resources. The first exercise looks at Document Resources which are helpful to our planning process and the second looks at human resources and their role in both planning and strategic leadership.

Identifying Various YCW Planning Documents

Give each small group of 2-3 people a set of definitions and a set of document names and a blank sheet. Make sure the definitions are well mixed up! Each group needs to match up the definitions with the planning documents. Instruct groups they have two tasks. The answers may not always be definite but people should be able to justify their decisions and listen to the opinions of others.

Task 1. Place the planning documents on blank table in their hierarchy from top to bottom. In other words, which are the superior levels of authority of documents to guide our planning?

Task 2. Match each planning document with a suitable definition.

Please note: These documents currently have a suggested definition opposite them but there is no suggestion of the superiority of each one. It is hoped this will be the subject of useful discussion.

Task 3.

Once each group have finished sorting their definitions, discuss the following questions in the large group.

1. Could the young workers today ditch see, judge and act from the YCW method?
2. How binding is the national plan of action on diocesan movement? Why?
3. How do presidents hold themselves accountable to plans of action in a practical sense

PLANNING DOCUMENT	DEFINITION
The bible	Describes the life of Jesus the carpenter who is the kick arse role model for young workers.
AYCW Policies	The agreed processes for the governance of the movement in Australia
AYCW Social Vision	Our vision for the future of young workers
Cardijn	The original method of the YCW e.g. Three truths. Serve, Educate, Represent. "A young workers is worth all the gold in the world" etc
Declaration of Principles, ROLWA document, Task of Education Document	International YCW agreed documents to unite the countries of the YCW in solidarity
Situation of young workers	The reality of the daily life and action of young workers today. "The starting point of the YCW"
The opening prayer	Prayer of the YCW boys movement taken from Saint Ignatius
International Plan of Action	4 year strategic plan for IYCW
National Plan of Action	2 year strategic plan for AYCW
Diocesan Plan of Action	1 year strategic plan for diocesan YCW
Young worker's notebook	Every young worker has one to enter their actions, enquiries and contacts in preparation for the meeting
The RULES of AYCW Inc	The legal document of the AYCW
National Council Standing Orders	Instructions for how to vote and stuff at NC
Minutes of base group	Records decisions and actions at base level
Funding agreements (eg Holdings)	Promises made when applying for finance

Identify the roles of various office holders

Like the last exercise, the purpose of this exercise is to match the roles below with an office holder on the blank table. Give each small group a set of mixed up roles and a set of Office Holder titles and ask them to complete the following task. Some of the roles are tongue in cheek but designed to challenge participants.

Task 1. Match each office holder with a role with three tasks from a random list. Each set of three tasks has one that is incorrect or silly. Put a cross against each of the incorrect tasks within the roles.

Office Holder	Roles
Diocesan President	Leads the diocese
	Chairs diocesan coordination meetings
	Ignores the national plan of action
Representative action coordinator	Writes what ever they like in the name of YCW
	Maintains website
	Managers YCW Action Magazine
Formation and Extension Coordinator	Empowers local people to start YCW groups
	Ensures tier 1,2,3 training records maintained
	Extends only to nice holiday destinations
National Secretary	Maintains analysis of situation young workers
	Agendas and minutes for national exec meetings
	Giggles with sister in breaks
National Chaplain	Brings sacred scarf to meetings
	Assists young workers animate spiritual aspects
	Provides link to the church
National President	Ensures national exec are not goofing off
	People stand when she enters the room
	Implements national plan of action
National Collaborators	Goes on and on about old stuff
	Provides experience to the team
	Asks questions to provoke thinking
National Reps	Brings the views of the diocese to national exec
	Forgets about national exec when gets home
	Supports national plan at diocese
YCW Base group Leader	Reviews their life and takes action for change
	Has no idea what the national campaign is
	Engages new members and contacts
National Treasurer	
Diocesan census keeper or membership officer	Knows who is in the movement
	Gets the membership forms done
	Is a new shy dweeby person who has no idea
Parent of YCW Member	Sees their son is cleaning up his room
	Sees their son is saying his prayers
	Knows their daughter is with nice YCW guys
YCW Key Leader	Does their actions pretty well every time
	Does before, do with, do after to form members
	Is too comfortable to start a new group

Office Holder	Roles
Diocesan President	
Representative action coordinator	
Formation and Extension Coordinator	
National Secretary	
National Chaplain	
National President	
National Collaborators	
National Reps	
YCW Base group Leader	
National Treasurer	
Diocesan census keeper or membership officer	
Parent of YCW Member	
YCW Key Leader	

PART FOUR: Wise and Savvy Decision Making (20 mins)

Depending on time you may like to do all of these scenarios in small or a large group or just choose a handful to discuss.

FACILITATOR: As Key Leaders of the YCW we often have to make difficult decisions. As a good leader will always use the YCW's own methodology to make these tough decisions. In the final part of the session we will examine some real historical scenarios below and answer two questions on each:

1. What is the trap here?
2. How would the wise and savvy YCW handle this scenario?

Scenario 1: The diocesan president and secretary started seeing each other. When they broke up it was unbearable at the coordination meetings until one of them left the YCW.

Scenario 2: The national executive was in conflict with the church over the Vietnam War so they passed a motion that YCW members would not give to the mass collection plates. YCW in Melbourne alone dropped from 100 groups to 30 in two years.

Scenario 3: The National President put out an article in the national magazine that rock and roll made young workers sensuous and aroused and there was a chance it would lead to immoral activity. There was a backlash from the membership.

Scenario 4: The funding process from Holdings was such that each diocesan YCW spent an entire weekend locked in discussion over which deserved the greater portion of the money. The process stressed out the diocesan teams for weeks before and divided them against each other. Four diocesan treasurers in succession resigned in Adelaide.

Scenario 5: The diocesan president wanted a greater degree of radical counter culture action from her leaders so she used the slogan, "YCW Leaders? Militants or Fairies?" An ex member was a guest and canned the term 'militant' in front of the whole team.

Scenario 6: During a YCW social a visiting priest from India was asking if it was true that in Australia young workers slept with each other prior to marriage. While he was talking, two girls on the dance floor started kissing each other.

Scenario 7: A YCW leader was talking at the cathedral to the audience. He was explaining that the YCW intended to 'free the working masses from capitalist oppression'. The congregation was irritated.

Scenario 8: The Collaborator challenged people why they did not do their actions and what was the explanation for this and that. However, the young workers soon realised that she had done none of her own actions. When this continued some left.

Summary. When we try to start YCW into a new area we are often confronted with issues from the locals that happened 30 or 40 years ago. What kind of legacy will we be leaving for YCW leaders in the future to have to deal with?



'Different Ways of Using ROLWA' (90 mins)

Objective – To introduce members to some of the other methods of enquiry used in YCW

Preparation - You will need copies of the handbook, Finding Meaning Making a Difference. It has excellent examples of different kinds of meeting themes. You could make copies and try out some of the enquiries depending on how you structure this training.

Introduction (15 mins)

Open with a prayer/reflection, Introductions and any admin matters. Don't forget to follow up on Actions from the last session.

Ask a member of the group to read the following:

Review of Life and Worker Action

A YCW group may use an 'open' format for ROLWA where it is up to the member what they review. This can make it very relevant to their life and give them choice. But a meeting theme may focus the member onto an area they would not normally consider.

What kind of school of life would the YCW be if its members were able to participate in it for several years and never deeply consider the dignity of work, leisure time, parenting, marriage, hygiene, transportation, insurance, voting at elections, the eternal destiny of the soul, worker exploitation, budgeting, faith and all of the other big issues in life? So that these things are not hit and miss the YCW may set a program of theme meetings – perhaps as a series of enquiries linked to a campaign.

List the following types of meeting themes onto a white board and give a brief overview of each.

- 1. Gospel Enquiry** - starting from a Gospel passage or other scripture text. The enquiry moves from the gospel to the life of the young worker causing a deep review if open to the Holy Spirit.
- 2. Social Enquiry** - starting from facts and experiences relating to a particular theme of relevant interest or following up things raised in a previous open review of life.
- 3. Review of Influence** – this is where formed leaders review the effect of their action to transform their spheres of influence into places of Christian justice.

Facilitator: In this session we will be taking an in-depth look at the Gospel and Social Enquiries as well as how enquiries link to campaigns. Each YCW group draws up its own programme using any combinations of these review methods depending on the composition, experience and level of understanding of the group. The meeting agenda can be presented in a simple way and then developed at a later stage. The whole idea is not to complicate the YCW so as to encourage chaplains and young people to get started.

PART ONE – Gospel Enquiry (30 mins)

Split into small groups and allocate leaders. Do one of the gospel enquiries in Finding Meaning Making a Difference. Then use the extracts and questions below to evaluate and discuss.

How did you personally find this method of enquiry?

What are your experiences using this method of enquiry and do you have any tips for success?

“Then there is the gospel enquiry, but one based on their own life. You do not speak about God, merely for the sake of speaking about God. That might serve seminary students, but not young workers. They need a formation based on life and designed for life.
(Cardijn - Young Worker faces Life)

How do we connect with the daily life of the young worker in a gospel enquiry?

The important thing is not to be afraid of introducing the Gospel - it will speak to young people in its own way. Rarely do they object, in fact they are more likely to be disappointed if there is no spiritual element to the meeting. Some will be put off church or official religion but this does not mean they are necessarily put off the Gospels. Others will be really looking for something to guide and help them.

The gospel does two things. It gives light: it helps us to see things in a different way and not just accept the common view uncritically; it gives us different values and helps us to see people in another way; it underpins the truth that we are sons and daughters of God and called to live with a special dignity. It also gives encouragement and strength to act, the feeling that we are not alone, the desire to do something. It challenges us to “Go and do the same yourself”. It is a great gift to the Movement and essential to its character.

Father Jo O’Brien

What strikes you about the extract above?

Sample Questions for Gospel Enquiries

- | | |
|--------------|--|
| See | What is happening in this passage? Who are the main characters?
Why do they act as they do?
What are the consequences? |
| Judge | How do we apply this to our lives?
What values held up as important?
Does anything similar happen today? |
| Act | What can we do as a result? |

PART TWO – Social Enquiries (30 mins)

Split into small groups and allocate leaders. Do one of the social enquiries in Finding Meaning Making a Difference. Then use the extracts and questions below to evaluate and discuss.

How did you personally find this method of enquiry?

What are your experiences using this method of enquiry and do you have any tips for success?

A social enquiry looks at an element of society that is interesting or is of concern, or that you want to raise awareness of, or change. Social enquiries ask whether this issue is the fault of the individual or the structures in society. The enquiry is a sequenced discussion, following the YCW See – Judge – Act ROLWA methodology that encourages you to examine your own beliefs, and leads to taking action in your lives.

Planning the enquiry

Include careful and simple instructions explaining the purpose and nature of the enquiry, as well as how to use it. Don't presume the answers, expectations or results. Enquiries must be objective.

Writing the enquiry

Include a real, relevant and contemporary worker story or scenario. This gives credibility to the social enquiry. Aim for about three questions per section, which are focused and prioritised.

'SEE' section

The key question 'Why is this happening?' (Or its equivalent) is important, as it seeks to explore the internal and external forces at play.

'JUDGE' section

Bringing your faith beliefs or values into this section leads to establishing a stronger, more thorough position. This can also suggest how you, as an individual, may be contributing to the issue.

'ACT' section

Questions should lead to naming and taking direct, strong short- and long-term actions, in response to the Judge section.

Implementing the enquiry

Try the enquiry, with someone, before sending out the final copy. This could be an experienced leader or, showing it to a group outside the YCW (such as parents) could have good results. This group would have no pre-judgements and don't understand the YCW jargon.

Presentation of the enquiry, or sequence of enquiries, is important to make it attractive and credible. It can be done nationally, as a series of enquiries, or individually.

What strikes you about the reading above?

List the qualities of a good social enquiry?

PART THREE – The Link between enquiries and campaigns (20 mins)

Ask a member of the group to read the question and answer below and discuss using the questions which follow.

Geraldine Crane was the Diocesan President of Brisbane YCW in 1958.

Question: *Geraldine, What is the difference between an enquiry and a campaign?*

Answer: Re the differences between the enquiry and a campaign centre around their breadth and depth.

An 'enquiry' was a look at a specific topic in isolation. It could go over a month or six weeks. The usual pattern was to first discuss the 'church's', Christ attitude to it. There would be a set of 4 or so questions and leaders would be given 2-3 weeks to obtain responses to these questions from as many people as possible (the See). The data collected would be collated and analysed. Then a response would be decided on. That is the Judge and Action. Action could go on for a few weeks on a personal, group, diocesan and national level.

A 'campaign' would be on a larger scale and could consist of 3 or 4 enquiries on different aspects of the topic. Each would be acted on individually and then when all aspects are covered an overall judgement and action would be decided on. An example is the campaign on 'love' we did. The campaign covered 4 aspects in 4 separate enquiries:-

- Love of God*
- Love of family*
- Love of neighbour*
- Love of a particular person.*

Each enquiry section could stand-alone and then be brought together for an overall judgment and action.

I hope that this explains what we saw as the difference between 'enquiry' and 'campaign'. Scope, depth and breadth.

Geraldine

Can you put into your own words what Geraldine is saying about enquires and campaigns.

What benefit do you see in enquiries and campaigns as a method for the YCW?

How are they used in the current National Plan of Action?

Summary (10 mins)

Ask the group:

To list the important things we have learned in this session.

What actions will we take from it? Write them down!

Close with a Prayer/reflection, Thank you's, Instructions for next session, Admin and Refreshments.



‘The Review of Influence and Catholic Action’ (90 mins)

Objective – To introduce members to the review of influence and the history of Catholic Action. This session is intended to follow on from session five, Different ways of using ROLWA.

Preparation - You will need copies of the handbook, Finding Meaning Making a Difference. It has excellent examples of different kinds of meeting themes. You could make copies and try out some of the enquiries depending on how you structure this training.

Introduction (15 mins)

Open with a prayer/reflection, Introductions and any admin matters. Don't forget to follow up on Actions from the last session.

Spend a few minutes revising the three types of Enquiries and recapping on what was covered in the last session. Ask members of the group to do this as a way of checking what they remember! The following summary may be helpful.

- 1. Gospel Enquiry** - starting from a Gospel passage or other scripture text. The enquiry moves from the gospel to the life of the young worker causing a deep review if open to the Holy Spirit.
- 2. Social Enquiry** - starting from facts and experiences relating to a particular theme of relevant interest or following up things raised in a previous open review of life.
- 3. Review of Influence** – this is where formed leaders review the effect of their action to transform their spheres of influence into places of Christian justice.

Facilitator: In the last session we looked closely at Gospel and Social Enquiries as an important tool in any YCW Group. We also discussed how enquiries and campaigns are linked. In this session we will be taking an in-depth look at each the review of influence and and the history of Catholic Action and their role in the YCW..

PART ONE – Review of Influence (30 mins)

Split into small groups and allocate leaders. Do the review of influence in Finding Meaning Making a Difference. Then use the extracts and questions below to evaluate and discuss:

How did you personally find this method of enquiry?

What are your experiences using this method of enquiry and do you have any tips for success?

In many ways the review of influence is the most advanced level of enquiry because it challenges the young worker leader to be an activist for change in their spheres of influence. Wherever they are – at work, in the home, at the netball, at the night classes, on the bus – they must bring Christian justice and the love of God. This means developing influence. It is the irreplaceable mission that each young worker is called to do – only they can do it.

And since the young worker never acts alone (Cardijn) they must develop a team. Their formal team would probably be their YCW group where they plan and evaluate in a conscious way using the YCW method. But in their sphere of influence the young worker leader should develop an informal team of people affected by the situation. Together they act to change the world. In the informal team the young worker may act with Christians, none-Christians, older people and anyone allied. But, being YCW, they would concentrate more of their attention on working with and developing friendships with the young contacts.

The young worker leader would also have a notebook to jot down actions and also details of meetings with the young worker contacts. Slowly they would engage those young workers who show the potential to join the movement.

1. What strikes you about the reading above?
2. What is your capacity to change the world?
3. What do you think of the following suggestion?

“The review of influence may become the main method of review for a YCW group that is in advanced stages of formation. It may also be the preferred review method for an ex members group to continue their activism post YCW / YCS.”

PART TWO – Catholic Action and Review of Influence (30 mins)

Split into small groups and allocate leaders. Read the extract below. Then discuss the questions.

READING – by Geraldine Crane (Brisbane Diocesan President 1958)

It was the first instance in modern times that the laity was acknowledged as having a specific role in the work and life of the Church. They were not to be the passive followers of their priests and bishops but the leaders, the organizers, the initiators and the activists in the work. What is more they were to be systematically trained so that they could assume these roles of leadership and activism in the Church and society.

The bishops in their Statement on Catholic Action said that it was not like the sodalities and other pious organizations as its main aim was not solely the sanctification of its members. Its prime work was not to assist in the efficient working of parish life as if it was a parish committee. It was not just a matter of spreading Christian influence from one person to another by means of good example and by performing acts of personal charity designed to help them. It was not merely a movement of preservation or defense.

The main aim of 'Catholic Action' was the transformation of the world and it was integral to the mission of lay people. Lay people had to exercise their mission in transforming the social aspects of their daily lives, and the institutions of society, including the broad spectra of politics, economics, law, medicine, the environment, culture, etc. and lay people needed systematic formation to enable them to perform their mission.

Catholic Action was based on the principles that Christian ideas and values had to be part of the whole of life and as priests and religious were excluded from much of that life only the laity could do it. Christianity was a religion based on love and not just a set of rules that had to be obeyed. Catholic Action was the duty of ordinary people and action had to be motivated by love. It had to be proactive not just against things and it had to reach out to all, especially those outside the Catholic ghetto. It was to carefully avoid the formation of a separate elite trying to influence the masses from above. A leaders role was to inspire others to be apostles and to work together to achieve change. It was to be flexible and adaptable to different situations, groups, countries and environments. Catholic Action was to achieve extraordinary things by people performing the ordinary daily tasks of their daily lives extraordinarily. No one would be asked to do anything beyond ones capacity. A person didn't have to achieve things alone. One of Joseph Cardijn's favourite sayings was 'a leader doesn't say who will go and visit this person but who will come with me to visit this person'.

Catholic Action was to be an organized apostolate. Training and formation were to be given by the priests and experienced leaders, through the study of the gospels and by reflection and action. The technique used was to be the See Judge and Act method utilized through group enquires and campaigns and the personal review of life. Influence was multiplied by group action, recruiting more leaders and using teams and general members and by organizing social, sporting, educational and representative activities.

The idea of Catholic Action really challenged people's (both lay and clerical) understanding of the nature of the individual's relationship with God, the church and the world. It was a very radical departure from the thinking at that time. It was a tremendous challenge to both the laity and the clergy to come to terms with the new relationships and responsibilities it implied. It was in fact a prophetic forerunner to Vatican II and many believe that Catholic Action made Vatican II possible. They were revolutionary ideas and Father Joseph Cardijn was the key person in converting these ideas into reality. Cardijn's part in this revolution began with ideas and his insistence on the value of the individual worker. Their worth was because they were 'sons and daughters of God'. This was a challenge for workers to see themselves as valuable and important. It didn't matter who you were, what you did, where you lived, and your level of education. Everyone was valuable. Everyone was special. They were the 'sons and daughters of God' and the working class had a divine mission to change the world for Christ.

The other part of the revolution was that the specialized Catholic Action movements provided a framework in which these ideals could be presented, examined and reinforced and at the same time provide the organization and technique to transmit them into practice. Members of Catholic Action movements with the co-operation of those outside those movements could transform the world just as the early Christians had.

The Young Christian Workers (YCW) was the first officially mandated Catholic Action Movement. It was given that mandate by Pope Pius XI in 1925 when its founder Canon Joseph Cardijn went to Rome and laid before the Pope his vision of a movement to save the masses. The YCW was a youth movement for those aged 14 to 25 years with two separate sections, one for boys and one for girls. Cardijn was an extraordinary man with an amazing capacity for work and the ability to relate to young people. He developed the technique of formation based on the study of the gospels, prayer, study, reflection and action (See, Judge and Act) which transformed ordinary young men and women into people who were apostolic and missionary with an extraordinary commitment to changing the world for Christ. It was this combination of reflection and action that was the key to the success of the YCW. Cardijn realized that when all the study and reflection at meetings flowed over into action in leaders own lives their formation was complete. Then all they would need would be support and ongoing training and they would do the rest. He understood the principles and aim of Catholic action so well that the YCW became what Pope Pius XI said was "an authentic form, a perfect example of that Catholic Action which is the leading idea of my pontificate".

1. Can you summarise what Catholic Action is?
2. What is its aim?
3. How does YCW formation link to it?
4. Can you explain how Catholic Action relates to the YCW review of influence?

Summary (10 mins)

Ask the group:

To list the important things we have learned in this session.
What actions will we take from it? Write them down!

Close with a Prayer/reflection, Thank you's, Instructions for next session, Admin and Refreshments.