Can we agree on a set of navigational capacities for youth (as mediated by youth workers)?
The roadmap

1. What kind of world are young people heading for?
2. What are navigational capacities and how can they help?
3. How can Southern thinking help?
4. What do youth workers (practitioners, academics and policy-makers) need to do to benefit from this thinking?
   • [With a little help from Banksy (North) and South Africa (South)]
Issues that youth must navigate

1. Inequality, hyper-capitalism - the commodification of everything, and calls for redistribution
2. Populism and protest, political failure, migration
3. Decolonisation of knowledge, of being
4. Racism, sexism, intersectionality, privilege
5. Violences of multiple forms – physical, symbolic, structural, and ecological doom
6. A world without work/with new forms of work (4IR)
Social science that makes a difference

Our parents were sold dreams in 1994...

We are just here for the refund!!!
Issues that youth must navigate

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The British Empire

The Belgian Empire
Franz Fanon  
(1925 – 1961)

1. Violence as structural, symbolic and physical
2. “Human encounters that are non-oppressive, reciprocally beneficial, and mutually nurturing of human development”
3. Restoring humanity and regaining personhood - not by aspiring to captors’ ways of life, but in maintaining ‘collective rhythms’
4. Revolution for equality, dignity, and a ‘redistribution of wealth’, a question to which “humanity must reply... or be shaken to pieces by it”
5. “Hunger with dignity is preferable to bread eaten in slavery”

Decolonisation’s struggles

1. The claim of Northern/Western universality, timelessness
2. Killing of indigenous knowledge and language (epistemicide and linguicide)
3. Obliterated histories of dispossession, colonialism, enslavement and empire/appropriation at its heart
4. Dismemberment – (unbelonging), and thus racial and cultural alienation

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#MeToo

#MenAreTrash

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Six Navigational Capacities for New Kinds of Young People

Navigational Capacities

A metaphor about strategies and outcomes for youth development in changing and adverse contexts

- Differing terrain
- Different vehicles
The capacity to...

Act together for each others good
Achieve open identities
Analyse the impact of policies and practices
Recognise the limitations of the environment
Acquire a range of capitals
Self-manage

CO-AGENCY
OUTCOMES
POWER
ANALYSIS
CAPITALS
AGENCY
The capacity to...

1. Organise
2. Advocate
3. Freedom
4. Aspire
5. Evaluate
6. Embrace
7. Analyse
8. Confront
9. Hustle
10. Connect
11. Resist
12. Reflect
13. Articulate
14. Present
15. Accumulate
16. See
17. Plan
18. Overcome

CO-AGENCY
Act together for each other's good

OUTCOMES
Achieve open identities

POWER
Analyse the impact of policies and practices

ANALYSIS
Recognise the limitations of the environment

CAPITALS
Acquire a range of capitals

AGENCY
Self-manage
How can Southern thinking can help?

Theory from the South (Comaroff, 2012)

“Western enlightenment thought has, from the first, posited itself as the wellspring of universal learning... it has regarded the non-West ... the global south-primarily as a place of parochial wisdom, of antiquarian traditions, of exotic ways and means. Above all, of unprocessed data... reservoirs of raw fact: of the historical, natural, and ethnographic minutiae from which Euromodernity might fashion its testable theories and transcendent truths, its axioms and certitudes, its premises, postulates, and principles” (p. 1).
The South has much to offer: “Critical concerns of the present age—concerns about personhood, identity, difference, and belonging, about the state, sovereignty, governmentality, citizenship, and borders, about law, liberalism, and democracy, about labour and the politics of life, about history and memory” (p. 19)

The South has new experience of all these issues.

1. 50 chapters
2. 15 invited
3. 130 submissions
4. For undergraduates, graduates and teachers
5. A project of RC34 of ISA – a global (not decolonised) space
**Principles**

1. Lead with the new and original, that combines theory and lived reality
2. Offers view points and vantage points from the South, for the South, AND for the World
3. Not homogenous e.g. the small South within the South
4. Aim to define the field of Global South Youth Studies, and offer a roadmap for Global Youth Studies
5. Contributors predominately from the Global South or from the diaspora or aboriginal communities in the North
6. Committed to a community of practice

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**Part 1**
- Knowledge
- The South
- Southern Youth
- Youth Studies
- Southern theory

**Part 2**
- Personhood
- Intersectionality
- Violences
- Consciousness
- Precarity
- Fluid Modernities
- Ontological insecurity
- Navigational capacities
- Collective agency
- Emancipation

**Part 3**
- Methodologies
- Research
- Interventions
- Learning
- Homogenisation
- Policy
- Social compacts
- New kinds of people
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WHAT DO YOUTH WORKERS NEED TO DO TO GET ON THE TRAIN?

Embrace the **GEOGRAPHICAL LOCATION** from where you practice/make policy/research in youth work.

We are not merely part of a globalised world on an equal footing. We are in different power relations to each other. Knowledge is power. Power dictates knowledge.
“the interests of the oppressors lie in ‘changing the consciousness of the oppressed, not the situation which oppresses them’, for the more the oppressed can be led to adapt to that situation, the more easily they can be dominated. To achieve this end, the oppressors use the banking concept of education...” (Freire, p. 74)

“In problem-posing education, people develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation... the teacher-student and the students-teachers reflect simultaneously on themselves and the world” (Freire, p. 83).
Bhabha: “[We must] interrupt the Western discourses of modernity... We must not merely change the narratives of our histories, but transform our sense of what it means to live”

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Walter Mignolo: “What did we know (how did we live?) before we were colonised, enslaved, conquered?”