

Journal Article

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Recommended citation:

Stewart, S. & Robbins, R. (2022), 'A listening guide to youth work, Methodological approaches to research in youth work: Changing the paradigm,' *Youth Voice Journal*, pp. 32-41. ISBN (ONLINE): 978-1-911634-42-3. Available at:

<https://www.rj4allpublications.com/product/a-listening-guide-to-youth-work/>

A listening guide to youth work

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Abstract

The Listening Guide (Gilligan, Spencer, Weinberg, & Bertsch, 2003) is an approach that places listening through relationship at the forefront of the research. This is a discovery approach where voice and relationship are central to the encounter. It explores how expressing meaning made from lived experiences is conveyed through the voice of the teller. We propose a rationale for utilising a Voice Centered Relational Methodology (The Listening Guide) in International Youth Work research. Youth Work places the young person at the heart of practice. This is understood to be a relational interaction; however, the quality of that relational interaction is dependent upon the ‘voice’ exhibited by the young person within the boundaries of multiple interactions over a period of time. We suggest that the ‘relational voice’ component of this methodological approach is congruent with Youth Work principles and values and enables the process of listening deeply to the participant’s voice. We demonstrate how the Voice Centered Relational Methodology can be used to explore the multiple layers of meaning within the relational voice that forms the central part of the ongoing relational dialogue Youth Workers hold with young people. We suggest that a Voice Centered Relational Methodological approach enables the uncovering of the voice of the participant and supports an evidence base for Youth Work that is congruent with its principles and values. The Price model of international Youth Work is introduced and explores the multiple layers of meaning within ‘voice’ positioned within an Intercultural context. The model supports the position that relational voice, as espoused by Gilligan (1993), is central to Youth Work.

Key words: Gilligan; Voice Centred: relational; international youth work.

Introduction

This paper presents the background to the methodological framework proposed by Carol Gilligan. The different stages of the application of this approach are detailed. An example of how this approach has been applied among youth workers engaged in international youth work is presented. Finally, we suggest that a Voice Centered Relational Methodological approach enables the uncovering of the voice of the participant and supports an evidence base for Youth Work that is congruent with its principles and values. We establish why Gilligan's method is appropriate for Youth Work accentuating the focus on relationship

Over thirty years ago Jeffs and Smith (1987) addressed the need to develop a rigorous evidence base for the Youth Work subject area due to the dearth of research in this field. Indeed, Bamber et al, (2012) suggested it is necessary for Youth Work to substantiate itself. While there is an increasing international commitment to invest in Youth Work provision, there is still a debate about Youth Worker effectiveness due to the evidence base for Youth Work being fragmented and inadequate (Mundy-McPherson et al, 2012, p.213).

How that evidence is collected, and the evidence base established, can be a source of tension between the incongruent nature of some research practice and the values base of Youth Work. Various approaches have been used, but the purpose of this paper is to suggest an approach that is congruent with the centrality of relational voice within youth work practice. Such an appraisal of the evidence base for youth work is one that has a degree of merit, however, is discordant in light of the chronic under investment Youth Work and Youth Work research has received in comparison to its formal education counterparts. Such a lack of academic investigation limits the extent to which research can be drawn upon; this in turn has had an impact on the systematic approach used for this article. The theme is consistent with the underfunding of the Youth Work sector as a whole, Bamber et al (2012) indicate that

public expenditure on Youth Work services has always been significantly lagging behind other key public services such as health and education and that the deficiency of a substantial evidence base for Youth Work undermines the sector, limiting the rigor and advancement of Youth Work practice. The diminished resource base restricts and inhibits professional development, in particular international practice. Practice that is viewed as costly and is less well understood due to a limited evidence base, is sacrificed in favour of the tried and tested youth work practice 'cultural norm'. The need to understand International Youth Work and the role intercultural learning plays within it becomes evident.

In this article, we propose a rationale for utilising the Voice Centered Relational Methodology in Youth Work research. The example presented here is from International Youth Work, but we consider that this approach can be used in all Youth Work contexts. The Listening Guide (Gilligan, Spencer, Weinberg, & Bertsch, 2003) is an approach that places listening through relationship at the forefront of the research. We suggest that due to the 'relational voice' component of the approach that the methodology is congruent with Youth Work principles and values and enables the process of listening deeply to the participants' voices. Youth Work places the young person at the heart of practice. This is understood to be a relational interaction; however, the quality of that relational interaction is dependent upon the 'voice' exhibited by the young person within the boundaries of multiple interactions over a period of time.

We suggest that due to the 'relational voice' component of the approach that this methodology framework is congruent with Youth Work principles and values and enables the process of listening deeply to the participant's voice.

Carol Gilligan

Gilligan's seminal work *In a Different Voice* first published in 1982 demonstrated an understanding of how men and women differ in their moral decision making. Her deep understanding of this difference came from listening to the different voices of women and questioning the interpretative framework that had previously been employed to assign to them a level of moral reasoning. Fundamentally Gilligan argued that women reason in a different way (or a different voice) to men and that standard psychological 'dilemmas' set up to test the level of moral reasoning did not take account of this difference. This groundbreaking research led Gilligan to develop a methodological framework which we recognise has congruence with the principals and values of youth work. Gilligan has developed her framework into a Voice Centered Relational Method.

Voice Centered Relational Method

Gilligan's Voice Centered Relational Method, in addition to providing a framework for understanding Youth Work, also aligns with the principles and values of Youth Work. It provides an approach that explores voice in relationship, aided through listening that tends to the multiplicity of layers of the participant voice and their meanings. The method used in research is centred on four readings of each interview transcript from which a fifth reading is produced in the form of an interpretative summary. The first reading of the transcript is focused on the overall story, this is followed by a second reading focused on the production of an I-poem. The I-poem is a search for individual voice presenting the complexity of lived experience in the words of the participant. The third reading is focused on listening for relationships, or contrapuntal voice, and the fourth reading seeks to reveal social, cultural and political contexts that influence and shape voice. The in-depth nature of this approach necessitates small numbers of participants. As from each interview that is undertaken the

researcher is required to analysis a significant amount of data generated from the four readings and the interpretative summary. As with Interpretive Phenomenological Analysis (IPA) it is the 'depth' of understanding that is key.

Doucet and Mauthner (2002) describe Voice Centered Relational Method research as having a 'relational filter' (p. 12) This relational filter encourages a greater depth of information to be shared as the relationship element of the interview facilitates a means of overcoming surface discussions and allows a greater awareness to context, meanings and the voice encountered. Researchers who are trained Youth Workers thus have a distinct advantage in employing this method as they are trained to listen to the voice of the young person. The following section provides greater detail on the implementation of the methodological framework when interpreting interviews.

Contrapuntal Voice

During the listening stages the researcher annotates the transcript using different colours for each listening. Gilligan introduces the concept here of contrapuntal voice recognising that simultaneous voices are co-occurring. The method requires separate but related listenings of the text. Initially the researcher is listening for plot and then the listener's response to the interview. Each listening highlights sections of the transcript relevant to the step.

Step 1

The first of the four listenings involves two elements. Initially the researcher is listening for the plot and subsequently the listener's response to the interview. The first listening attends to plot, this is the situated landscape, or the multiple contexts, within which these stories are embedded (Brown & Gilligan, 1992). As part of this listening 'Repeated images and

metaphors and dominant themes are noted as are contradictions and absences, or what is not expressed. The larger social context within which these stories are experienced is identified, as is the social and cultural contexts within which the researcher and research participant come together'. (Gilligan et al, 2003, p.257). This listening step can be summed up 'who is telling what story?' (Byrne et al, 2009, p.69). When listening for the plot, the researcher concentrates on the main themes, contexts, and landscapes while also being aware of absences. The reflexive element of this first listening attends to 'our own responses to the narrative, explicitly bringing our own subjectivities into the process of interpretation from the start by identifying, exploring, and making explicit our own thoughts and feelings about, and associations with, the narrative being analysed' (Gilligan et al, 2003, p.257).

The way the researcher understands the analysis produced through the engagement with the participant is revealed. Jackson et al (2013, p.11) refer to this stage as 'reader response,' wherein the analyst 'reads for himself/herself' in the text identifying his or her position in relation to it. To do so Jackson et al (2013) indicate that a reflexive analytical consideration is required of how the researcher interacts and responds to the emotional and theoretical aspects of the text and subsequently how this influences the interpretation of the data. The reflexive approach asks of the researcher to identify how personal sources of knowledge, including social and cultural understandings, professional knowledge bases and emotional responses inform the interpretation of data during analysis. Interpretation is informed by different knowledge sets revealing its multi-layered nature and recognising the process of understanding as a state of constant interaction.

Step 2

The second stage is the I-Poem, a process of identifying within the listening where the participant speaks about themselves ‘the voice of the I’ (Gilligan 2003, p.259). First this stage requires the researcher to listen to the participants first person voice picking up distinct themes. Second, it requires the researcher to hear how the participant speaks about themselves. ‘This step is a crucial component of a relational method in that tuning into another person’s voice and listening to what this person knows of her – or himself before talking about him or her is a way of coming into relationship that works against distancing ourselves from that person in an objectifying way’ (Brown and Gilligan, 1992). The I poem supports the researcher in the overall interpretation. The voices of participants are placed at the centre, their thoughts and feelings, their perceptions of themselves, and their life worlds. This cycle of analysis is focused on allowing the participant to speak prior to the researcher speaking of them and influencing the tone of voice (Paliadelis & Cruickshank, 2008, p.1449).

Step 3

The third reading of the text focuses on the relationships of participants (Brown & Gilligan, 1992). The third listening develops an understanding of the different layers of the participants voiced experience. It requires at least two listenings for contrapuntal or multiple voices. It concentrates on how the participant expresses their relationships with other people. The first two steps undertaken provide context for the third step, listening to contrapuntal voices. This, in part, is exploring the different, or multiple subjectivities associated with the expressed experience. The contrapuntal voices do not have to be in opposition to one another; they may be opposing or complementary. Listening for at least two contrapuntal voices takes into account that a person expresses his or her experience in a multiplicity of voices or ways (Gilligan et al, 2003, p.263).

Step 4

The fourth listening concentrates on the cultural and political contexts and social and economic structures in which the interviewee is located, these are the contexts that surround the interviewees relationships, and which shape their sense of self. The fourth listening places the third step into relationship with wider societal contexts and addresses the need for a critical consciousness of cultural interactions.

These third and fourth readings provide the researcher with an understanding of how participants locate themselves in relation to others and the wider sociocultural contexts of their lives (Paliadelis & Cruickshank, 1998). They allow the researcher to identify how the speakers 'experience themselves in the relational landscape of human life' (Brown & Gilligan, 1992, p.29). They expose the layers present in the individual's narrative.

The approach taken therefore recognises the centrality of relationships framed within a social constructivist epistemological position. The research encounter is a relational encounter, and voice is sensitive to resonance, to relationship (Gilligan, 2009). What Gilligan noted from her own work with girls was that the relational dynamics of the interview became crucial in determining what girls would say and what would remain unspoken. 'And with this, the paradigm of research shifted. What had been taken as objectivity, a stance of non-responsiveness or neutrality, appeared instead as a stance of non-relationship that discouraged the expression of an honest voice' (Gilligan, 2009). This malleability of relations is ever present in supporting the authentic voice. But with that voice comes the concern that we have difficulty, or even an inability, to articulate what we know or as Eraut (1994, p.18) puts it 'we know more than we can say', it is the silence of the inner voice due to the inability

to articulate that inner voice that is to some extent uncovered through the use of the Voice Centered Relational Method and has a direct relevance to Youth Work.

The approach employed acknowledges that, (re)presentations of participant worlds are co-constructed during data analysis and bring into the analysis the voice of both participant and the researcher foregrounding the relational positioning of the researcher to the text (Paliadelis & Cruickshank, 2008). The Voice Centered Relational Method of analysis provides an entrance to lived experience, it explores narratives explained in terms of their relationships and the wider socio-cultural and political contexts in which they exist. The practice ensures the researcher is able to focus on each participant and then contextualise the meaning of each discussion. The final step is an interpretative summary of each transcript from the four listenings and a review of them to ensure cohesion.

Applying the Voice Centered Methodological approach to International Youth Work

The context

International Youth Work raises the conscious exploration of patterns of collective cultural thought, that often go unnoticed by both worker and young person alike (Stewart, 2020). Making young people aware of how these patterns influence their behaviour and shape their cultural outlook is a valuable learning process that is often overlooked or misunderstood. (Stewart, 2020). Relationship is central to the practice of Youth Work, relational voice engages with the young person at a deeper level still, as a result, developing or facilitating the cultural interaction between groups, through that defining relationship, becomes a significant element of International Youth Work. Therefore, the understanding that a Youth Worker holds of the complex layers of relational voice taking place as part of the relational engagement becomes of considerable importance.

Youth Work utilises reflection as a means of considering your own thoughts, values and beliefs. Within the context of intercultural Youth Work a practitioner will require a level of cultural awareness, which means an awareness of the cultural conditionality of thinking, behaving, perceiving, and evaluating (Knapp-Potthoff 1997, p.201). Cultural awareness necessitates that each of us become increasingly aware of our own cultural conditioning and increasingly cognisant of the assumptions and values that remain hidden from view and removed from our consciousness but influence our everyday lives. The Youth Worker, in an intercultural setting, must undertake a closer examination of the assumptions and values they hold that have been learned both personally and professionally. The reflection on our own conditioning and increased awareness of divergence across cultures is not enough. The Youth Worker must also be able to decode cultural differences by illuminating the relationship between individual practices and cultural difference (Kim, 1995). At this intersection international Youth Work engages with, and explores the nuances of difference bringing them out of the cultural shadows into the light of understanding. As a dialogical process, international Youth Work reflects a positive, rather than a deficit view of cultural difference. It presents an opportunity for self-awareness through understanding and is facilitated by informal learning approaches that are conscious of intercultural learning. The Youth Worker facilitates, or co-constructs, such learning by drawing on situations and circumstances, applying an intercultural lens and co-facilitating meaning making through relevant tasks and activities. Much of this process will focus on the dynamic interactions between the young person and their socio-cultural environment and their 'tolerance of ambiguity' (Frenkel-Brunswik, 1948, Herman et al, 2010).

Dooly (2011) describes a position of co-constructed learning through the process of intercultural engagement. In having to engage a different cultural norm people enter a third space, a place of co-constructed meaning. This space provides opportunity for interaction

where individuals negotiate cultural difference and ways of being (Dooly, 2011, p.328).

Importantly this space supports the development of an additional perspective by exposing the current cultural one and creating greater awareness of difference through which intercultural learning occurs. Intercultural learning is about how we perceive the other, those who are different from us. How we understand the cultural differences in learning process is also of key importance as this is the unconscious filter used to grasp the reality of the other (Dooly, 2011).

Intercultural learning aims at very deep processes and changes of attitudes and behaviours. It engages with the invisible forces and elements of our culture, of our inner self, those forces that shape our consciousness and unconsciously shape our lives. It seeks to unmask the unconscious cultural routines that affirm one's place in a group. Observation and personal reflection provide valuable opportunities for young people to compare, contrast, and relate current experience to past events and observations. In Youth Work this helps provide the young person with another perspective. Bredella (2003) states that intercultural understanding may enable an individual to see things from the perspective of 'the other' (p.39). When young people comprehend the reality that there is another viewpoint and choose to engage in a respectful exploration of that perspective it strengthens the fabric of a socially democratic society in a globalised world. When understood in this way international Youth Work is much more than cultural tourism, it has the potential to change the views of young people as they develop a deeper understanding of their own identity and the conditioning forces that influence how they make meaning of self and the world around them.

Uncritical intercultural learning has participated in a 'closed economy of expression' (Tittley, 2008, p.82), it masquerades as critical understanding but rather represents a select group of people coached in the language of intercultural learning and subsequently limited by it. This

language is a language of acceptance without critical engagement valuing all values and challenging none. Intercultural learning in these circumstances is reduced to no more than the rehearsal of the values we value, (Tittley, 2008 p.83). Rather than challenge, as it should do, intercultural learning has been used to do the opposite resulting in it being complicit with uncritical practice and a hinderance to establishing meaningful understanding of self and others.

The PRICE model and the relational voice centred approach

The PRICE model was designed as a framework to aid a critical understanding of International Youth Work, the model identifies constituent parts that form a backdrop to the intercultural encounter facilitated by international Youth Work, the subsequent voices that emerge from the meaning are explored through dialogue with the youth worker (Gilligan, 1993).

The PRICE model suggests five key elements to international Youth Work practice which include praxis, relational voice, intercultural learning, conscientization and experience. The PRICE model places the relational voice (Gilligan, 1992) at the heart of international Youth Work, it encourages the authentic 'voice' of the young person, conscious of the multiple layers of meaning 'voice' can convey. Surrounding the relational voice are the overlapping components of praxis, conscientization and experience. International Youth Work utilises the lived experience of the young person in a different cultural, social and political environment to encourage cultural norms to be questioned and associated meanings examined. The developing consciousness of the young person is then supported by the Youth Worker as they get alongside the young person to make meaning of their experience. The conscientization the young person experiences as a result of this questioning in turn raises their critical awareness of the conditions that shape their worldview and that of the cultural 'other'. Praxis

is transformational, it requires that any action or challenge taken as a result of these newfound experiences and understanding is informed. Dialogue is central to this informing process as it seeks a deeper understanding and a sharing of self with the 'other'. Dialogue in Youth Work forms 'communicative bridges' (Stewart, 2020) for the purpose of transformation of worldview. Within Intercultural learning these communicative bridges span the cultural, social and political environments of 'the other' in order to bring them into relationship with one another. This complex interplay creates the context for dialogue to make transparent the layers of voice (Gilligan, 1992), make meaning and form understanding. Intercultural learning is an active process, young people explore their experiences in a 'living dialogue' connecting their experiences to previously held knowledge and concepts in order to arrive at a deeper understanding about the 'other'. The living dialogue is an internal reassessment of their 'voice' exploring what they know or what they thought they knew resulting in a continuous dialogue with the 'self' about both 'the self' and 'the other'. International Youth Work in this sense is a socially active and socially just approach and the model can be utilised as a supporting framework of international practice. It is in this environment that the Youth Worker demonstrates their ability, through dialogue, to engage the inner voice of a young person, encouraging their growth and articulation of self, making meaning of their experiences, and supporting continued exploration of understandings.

Praxis for Freire was informed action, and dialogue was central to being informed. Freire indicated dialogue was not just conversation that sought a deepening understanding, the very essence of it was transformational, it involved making a difference, a change in the world, and this difference was realised through Praxis, action that is both informed and linked to certain values of liberation that result from reflecting upon experience. Dialogue for Freire was an encounter of people with each other and involved the exploration of those

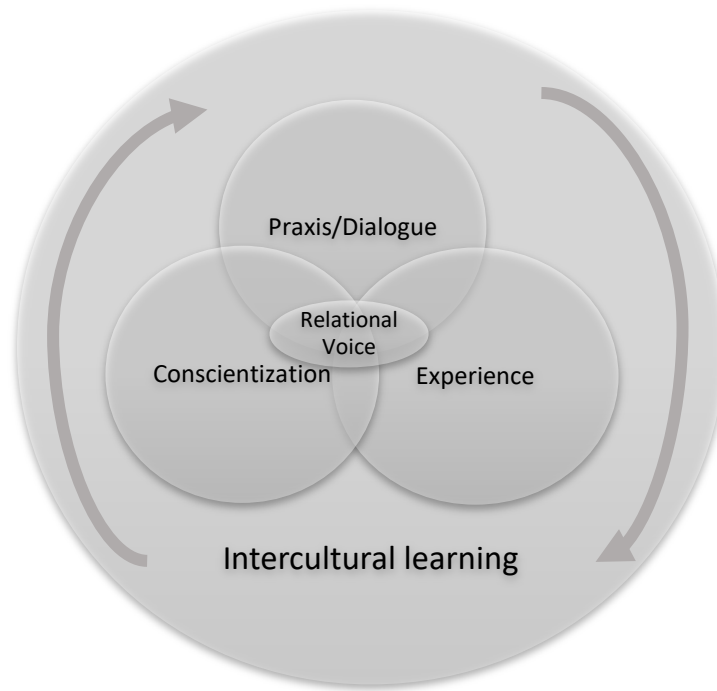
experiences. It was a sharing of self with the other, exploring shared meanings constructed by people through their interactions and involved relations of empathy and mutual intersubjectivity.

Relational voice, as Gilligan contends, is the authentic voice. It is the multiplicity of layers of meanings that only surface through a trusted relational dynamic. The relational voice is central to understanding and sharing the meanings of lived experiences and becoming more aware of one's social reality. Through dialogue it questions the current cultural norm transforming thought processes and taking action through Praxis, based on this newfound understanding. The Youth Worker uses this relational voice to strengthen relational networks as relationship is the primary vehicle used to uncover the multiplicity of voices that a young person can and does move between in interaction (Brown et al., 1995, p.324).

Intercultural learning is the dynamic and fluid exchange of cultural ideas and influences. It is the reflection upon the lived experience within the newfound environment that prompts a deeper consideration of the complexity of the human condition. It is an engagement with the pluralism of values experienced in international settings and the exploration of them. It is establishing the conditions within which a mutually beneficial learning exchange can take place, it is authentic learning rather than a co-opted agreement. Intercultural learning supports the growth and development of the young person by exploring deeply held attitudes and ideologies encouraging a recurring reflection as to their validity. Intercultural learning in international Youth Work takes place in, and is applied to, interpersonal interactions between young people from differing cultural backgrounds. It gives recognition to the 'other' and their layered complexity.

Conscientization was a term used to explore the developing consciousness of the individual, Freire (1983) saw it as critical awareness of one's social reality, consciousness that is understood to have the power to transform reality' (Taylor 1993, p.52). It is a process of raising awareness of the political, social and cultural conditions that shape the world of the individual and influences how that world functions. Within international Youth Work it is the recognition that these political, cultural and social conditions that shape young people's lives consequently can support or hinder development.

Experience is an exposure to an event or influences that impacts on an individual. What is gained from these lived experiences is very much determined by how they are utilised. The lived experiences of participants were to be built upon rather than imposing on them the culture of the 'educators' (Freire, 1983). Youth Work applies the concept of starting from where the young person is at, using their social experiences, experiential learning, to educate and mirrors Freire's intentions. These experiences in international Youth Work settings become more complex as norms are questioned and young people reflect on associated meanings and their interpretation. These influences are represented by the diagram below and it establishes relational voice at the heart of International Youth Work interactions set within intercultural contexts.



(Price Model of International Youth Work, Stewart, 2020)

This is the context in which the Voice Centred Methodological approach was applied. The research sought to identify the current understanding of international youth work amongst youth workers in Wales. The methodological approach is congruent with the values and aims of international youth work set out above. The listening guide, by drawing the researcher into relationship with the research subject, enables a deeper engagement with the complex layers of meaning revealed through listening for voice. This is particularly useful in an International Youth Work context as the new cultural environment experienced by the young person causes meaning to be reshaped and renegotiated. The listening guide does not assume that participants are always able to clearly and coherently articulate their experiences. This is especially true of intercultural situations, as experienced through International Youth Work, where the cultural reference points, so often familiar, hold little or no recognisable meaning.

International Youth Work is an immersive, disruptive experience through which new ways of being are given consideration. The young person participates in an active reflection, enabled by a skilled Youth Worker, who further supports the young person's extension of self in response to the situations experienced. The listening approach, as espoused by Gilligan, supports International Youth Work practice by revealing the multiplicity of layers of understanding held by the young person. The approach supports the exploration of previously held assumptions, opening the eyes of the individual to different ways of being. Youth Work places the young person at the heart of practice. This is understood to be a relational interaction; however, the quality of that relational interaction is dependent upon the 'voice' exhibited by the young person within the boundaries of multiple interactions over a period of time. The Youth Worker is listening for a deeper dialogue, to uncover 'the dynamics of voice and layers of meaning' (Stewart, 2020). The international context requires the Youth Worker to 'listen with intent' as the Youth Worker becomes a 'liberator not just enquirer of voice' (Stewart, 2020). It is this concept of being an enquirer of voice that aligns Youth Work practice and Youth Work research as two sides of one-coin, professional practice.

Application to research

The sample

Connect Cymru was identified as a uniquely positioned organisation operating in Wales to recruit participants for the research as the organisation was focused on International Youth Work. Participants were Youth Workers selected following an approach to Connect Cymru members and interviews held in various locations across Wales. The Voice Centered Relational Method was applied to identify voice and then produced an interpretative summary of the layers identified. The method enabled the listener to move beyond an interpretation of voice and created relationships in which researcher and participant were able

to listen to each other. The approach enabled an examination of the complex intercultural interactions that take place between young people and avoided an uncritical and superficial understandings of the complex interplay an international setting can create.

The Voice Centered Relational Method approach taken, was reflexive, recognising the importance of relational dialogue and the role it plays between participant and researcher. The relational dialogue research approach placed value on the liberation of the inner voice and the application of an ethic of care. The Voice Centered Relational Method approach recognised the autonomy of the participant, reflecting the same focus on relationship, voluntary participation and the focus on the young person and their wellbeing that is central to Youth Work values. The congruence of such an approach is highly desirable for Youth Work as it ensures alignment between the values of the research approach and the values of Youth Work practice.

The aim of the research were to develop a means of using the findings to inform international youth work training, in particular by suggesting a model of practice that will support international youth work trainers and youth workers in Wales. It further sought to provide insights to support the development of international youth work through contribution to an emerging evidence base.

The Voice Centred Relational Method, and the principal concepts of voice and relationship that Gilligan (1982) discusses, are recognised as key principles that shaped the PRICE model for International Youth Work. The model suggests a supportive framework for Youth Work further informing the training of International Youth Workers. The Voice Centered Relational Method is particularly useful for youth work practice-based problems where the experience of the participants is important, and the context of action is critical. The Voice

Centered Relational Method supports in depth exploration of the layers of voice and scrutinises its contexts. The voice reveals both the intrinsic and extrinsic phenomena allowing for 'think descriptions' and depth of understanding. The PRICE model places relational voice at the core of practice, moving the Youth Work interaction beyond relationship to one of relational voice. By listening beyond what is said, the method enabled listening in depth, to the lived experience, drawing interpretation of voice through analysis. The approach provided greater insight into the layers of understating held regarding international Youth Work and the voice of 'the other' further contributing to the knowledge base for the subject area enabling research aims to exceed initial expectations.

Findings suggested that an area requiring further exploration is that of the competencies required by practitioners in international intercultural settings. Findings indicated that the international youth work intervention was a skilled intervention, but that the development of such skills were less well appreciated. The culturally critical nature of the youth worker in the complex international environment is central to successful utilisation of the circumstances.

Findings further suggested that young people involved in international youth work are interpreting the new cultural context they encounter and, as a result, reflecting on their own learning, establishing their perspective and articulating their 'voice'. They develop questioning skills, making inquiry into difference, encouraged to participate in dialogue and learning to think critically in the process. Intercultural learning in this context places emphasis on how ways of knowing interact, the emphasis is on the relationship, if this relationship functions well then understanding is more likely to be achieved, without this relationship information is transmitted but not received. The relational voice of the young person is therefore highly dependent on both the relationship, the level of trust they have in

the youth worker, and the skill set of that worker to listen to the 'layers of voice' (Stewart, 2020) in the intercultural setting.

The research suggested a transformational development of the young person, a process of reframing and changing the perceptions of self. The research suggested that as young people make the link between their previously held experiences and their current situation, they suspend their previously held set of assumptions and 'enter in', to make inquiry of, their new circumstances.

The implications for Welsh Policy are clear, Wales must support the advanced training of Youth Workers to enable them to support young people in international intercultural settings to enable skilled youth workers to use the rich learning environment to support young people's development. Furthermore, the support should also extend to ensuring young people have the opportunity to participate in international opportunities. To this end the launch of 'Taith' the new international learning exchange programme for Wales is to be welcomed. It addresses a void left by the previous Erasmus plus programme when the UK withdrew from the European Union.

Conclusion

Gilligan's listening guide speaks to the values and the principles of Youth Work. It is the highly congruent nature of the approach, alongside the values and principles of Youth Work, that make it appropriate to employ for research within youth work. This is demonstrated by the application of this methodological framework to international Youth Work. The congruence comes from the approach taken through each step of the method, it is relational, it is inductive in nature, gives consideration of participants' voices and it seeks to establish patterns of meaning. It is essential for research into youth work practice that each stage fits congruently into the whole framework: the research problem to the question; the research

question to the case study methodology; methodology to the data collection; and data collection to the data analysis (Richards and Morse, 2013). The focus on relationship is ever present and this accentuates the importance of the dialogue process. Gilligan's method is appropriate for Youth Work due to the congruence of values, including the emphasis on relationship, the layered meanings of voice and the participation of both practitioner and young person in an ongoing dialogue.

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