YOUTH ACTION MOVEMENT SWAZILAND

Empowering experiences with the youth club of Family life Association in Swaziland through dance music and games

Eddie Nkomesha
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Diaconia University of Applied Sciences,
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ABSTRACT

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Diaconia University of Applied Sciences, Degree Programme in Social Services Bachelor of Social Services + Option in Christian Child and Youth Work+ qualification for the office of the diaconia worker in the church of Finland

These thesis will illustrate and describe in a documentary video form about how NGOs have adopted the African culture to disseminate important information in an innovative way to the youth, emphasizing on sexual and reproductive health as a tool for the young people to be armed with valuable information to protect them self against sexual transmitted disease especially in the sub-Sahara Region. We all understand that youth are the future of tomorrow. The aim of the video is to show how even “singing and dancing” youth game can incorporate many types of learning, to call attention to what might be overlooked as significant forms of empowerment, and to understand and take advantage of the opportunities afford as more deliberate learning environments. The aspects explored are the skills and techniques required to be successful in the southern African context of disseminating valuable information to youth. The findings may be useful to social organization that hopes to carry out social work this part of the world.

The participants in the video are fostered in the Swaziland non-governmental organization Family life Association and also from their clients. The NGO is the main focus by which the video has been produced; the emphasis was specifically on the youth program known as battle of the sexes.

The gathered material consists of the outputs made out of participating in different outreach programs organized by the NGOs (battle of the sexes) and video interviews as well as dairies.

Key words; youth, sexual and reproductive health, disseminating information, empowerment, Swaziland

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1 INTRODUCTION

The concept of the Youth Action Movement (YAM) is positioned to put in place a structure that will catalyze participation, moving the FLAS youth participation vision from rhetoric to action. The structure plays a key role in identifying priority areas and needs for young people that will feed into FLAS plans and the national plans thus enriching the process of consultation and involvement of young people in determining the course of programmes concerning them.

This video was inspired by the experience I had during my internship project in Africa with a non-governmental organisation known as family life Association Swaziland. The Kingdom of Swaziland is the smallest landlocked country in Southern Africa measuring approximately 17,000 km^2, with young people aged 10-24 years accounting for almost 50% of the population (PHC: 1997). The Swaziland Demographic Health Survey (SDHS: 2007) suggests that by the age of 18 years, 48% of women and 34% of men report having had sexual intercourse, and a total of 23% of teenagers have started childbearing. On the other hand, the contraceptive (Sexual Reproductive Health Services and Rights) prevalence rate for 15-19 year olds stands at 15.3% and 20-24 year olds at 42.9% (PHC:2007). Furthermore, Teenagers account for 25%.

These alarming statistics portrays tremendous need for Sexual Reproductive Health interventions intended at reaching young people with Sexual Reproductive Health and Rights (SRH &R) services and accurate information. This study, therefore, will contribute to existing knowledge by providing new insights into both the challenges and solutions that the country needs as young people have not taken advantage of SRH & R services currently available. As no previous research has been conducted on this topic in Swaziland, this will be helpful as a pilot study used for further research. The study's findings will feed directly into national SRH &R activities, thereby contributing to national priorities and policy initiatives and the overall SRH & R strategy for the country. Insights from this

study would therefore, help strengthen Swaziland's strategy and ensure the development of more appropriate SRH & R interventions at local, national and regional levels.

2. BACKGROUND

Family life association (FLAS) is a non-governmental organization (NGO) and not-for-profit organization, a full member of the International Planned Parenthood Federation (IPPF) that has been successfully operating in the field of Sexual and Reproductive Health (SRH) in Swaziland since 1979. Having a long history of innovative and high quality services through their programmes, FLAS has been a leader in delivering innovative youth focused services, sharing best practices and knowledge, engaging in advocacy and partnerships and implementing sustainable, gender sensitive service delivery models that result in the prevention and reduction of unwanted pregnancies, maternal mortality, sexually transmitted infections, HIV and AIDS, unsafe abortions and gender-based violence.(http://www.flas.org.sz)

2.1 Family life association structure

The organisation has about 62 altogether, 3 senior management team who are,; Executive Director, Programs Director, Finance and Administration Manager, The management team has 8 member who are; Communication and Marketing, Research and Evaluations Manager Youth Affairs Manager, Senior Nursing Officer (Mbabane), Project Coordinator Healthy. Circumcision project (CPP) Project Coordinator Happy and Safe project (HHS) Project Coordinator (Girls Only). Therefore, structure indicates the organisations systematic work arrangement of which I benefited in my profession development, the separation of responsibilities are clearly visible. The structure layout supports the idea that NGO is characterised with different profession in the organisation performing different task to achieve the same goals.

Currently, at the core of FLAS's work is the provision of comprehensive, integrated family planning and HIV and AIDS services through youth and adult stat-

ic clinics based in the urban hubs of Manzini and Mbabane as well as mobile clinics that reach more remote communities of Swaziland. Each of the youth friendly clinics has recreational facilities attached, designed to attract young people and to encourage an increase in their knowledge of SRH issues and the constructive use of their time. A network of peer educators who work with young people to ensure they are equipped with the information and skills they need to make healthy choices in their lives bolsters FLAS's clinical work. All of the major activities conducted by FLAS are underpinned by its efforts to advocate for stronger SRH policies, raise awareness about SRH issues, and utilize the mass media to increase the uptake of SRH services, especially among the vulnerable and underserved.

2.2 Organisation sponsors

During my interviews with the finance department employees, they highlighted details about the funding of the organisation. According to the narrative by the financial officers I learned that the whole activities and programmes of the family life association are funded individually by different so called stakeholders. For example, the battle of the sexes is funded by the World Bank and United States Agency for International Development (USAID); these stakeholders do have an influence on the social development activities conducted by the NGO (FLAS) for instance, pre studies are carried out by the donors themselves before the actual programme commences. They make the decisions on location and areas they wish to have outreach campaign, similar to the NGO itself, as organisation it is completely funded by donors. However, the only business FLAS has is the clinic; it provides minimum clinical services with fees of 20 Rands Swaziland currencies, about 1.37 euros equivalent. The other sponsor is the governments of Swaziland and the UN, they both cooperation with NGO in its research and preventive activities campaigns. And then privates people who donating to the organisation this income supports the organisation in its costs. Therefore, we can say that the whole budget is a contribution of different donors.

2.3 Battle of the sexes

Battle of the sexes is the project run by family association; it was running for three years according to the chief executive of FLAS When I was assigned to do my international internship in Swaziland. The BOS was developed as a supporting activity for the girl's only project (GOP), the GOP was designed to uplift lively hood the female population in Swaziland, according the Swaziland Demographic and Health Survey Swaziland (SDHS) men are a head of the home within Swazi house hold, this narrative in some cases, has affected negatively the women of Swaziland's progression in areas like education and are the most imparked by disease such as HIV and aids. Early marriages for girls are encouraged by so called family leaders who turn to be men, by marrying the daughters provides the family revenue according to the custom in Swaziland men have to pay an amount of money or live stocks such cows to pay a woman in marriage . This exercise is known as dowry payment. So far, this trend has diminished the women participation in areas like education. For all these reasons, an attempt to improve further the impact the girl's only project another project was developed and this was to be known as the battle of the sexes.

The battle of the sexes, meaning a fight of both girls and boys, these ideas was developed from the idea that any meaningful development should involve both sexes, for example" health talk" The is a youth session which takes place every Fridays from 2 pm to 4 pm at the youth centre . This session is planned in such a way that a group of young people gather and discuss about the different challenges they are in everyday life. These youths share experiences and advices on sexual and reproductive health issues. Open talk helps this young girls and boys to gain confidence and face their fears of growing up, in positive way. The youth centre is a facility situated on the same premises as the organisation offices.

2.4 culture dance music, open discussion, culture

This thesis video can be seen from the concepts of empowerment and awareness, the concept of the different methods together observed, participating created into a video. And the narrative of video with the idea to translate the theory into a tool of empowerment in the social sciences in its quest solve social problem.

Stanczak declares that perhaps not too surprisingly, the camera and positivism emerged together (Berger and Mohr 1982,). Both photographic technology and the philosophical framework stem from the aligned notions that the truth can be discerned empirical from objective facts observed in the world and that systematic documentation of these facts can lead to the harnessing of certain process and outcomes. The camera held promise as a valued tool for the strict empirical construction of knowledge in western science, promise that was embraced for medical, philanthropic, and legal advances and claims (Tagg 1993,). For example, in the United States, the camera served quite well for those hoping to reveal emergent social patterns during the shifts towards urbanisation and industrialization. Paging through Jacob Riis (1890) how the other half lives over a century after its publication confirms this early role of photography as an influential vehicle for social critique. Riis´s images of orphans and of alcohol dens illustrated the advances and application of the new technology (including rudimentary flash photography) as well as the social conscience with which the camera could be saved. (Stanczak 2007, 2, 4)

2.5 Culture dance and music

This chapter discusses the anthropologist's concept of culture as a learned accumulation of life experiences and presented several definitions of how various anthropologists have described culture. Cultures are systems of shared ideas.

Thus, culture can be referred to as an ideational system; in contrast, a sociocultural system can refer to the pattern of residence, resource exploitation, and day to day life ways characteristics of a particular group of people (Keesing & strathern 1998, 24.)

Culture defines people's ways of lives in Africa, according to my person experience, observation and interviews I carried out during the data collection. Swaziland is an absolute monarchy the king is the head of government, tradition is deep rooted in the communities, the roles of men and women are defined in culturally, according the interviewees, started the importance of culture in the Swazi society. The common narrative that men have a final say in a house hold and can marry more than one woman under the tradition act, therefore, the tradition ideas would be a disadvantage to women and also could affect the male population negatively by spreading disease because culture encouraging polygamy, As such, culture seems to hindering progress, in terms sexual and reproductive health.

However, culture could be used to organise people for batter cause. The battle of the sexes has identified the role culture and used it positively it has incorporated culture and modern ways of disseminating information, for example, the Swazi war dance and music is used to entertain the young people and also a little of American pop culture can be noticed during (BOS) outreach programmes. Tradition drams are used to attract groups that are more tradition, the main aim of the different forms of methods is to attract as much large numbers of young people to the sites of campaign as possible. The outreach campaign basically saves to make awareness about sexual health, the use both male and female condoms are demonstrated to the masses during campaign. The programmes discourage early marriages among girls; this information is passed on to youth in an artistic manner.

2.6 Open discussion

The open discussion is usually supported by BOS peer supporters, these peer workers are fully paid members of the FLAS, they consist of nurses, youth workers and counsellors. During this session the young people discuss openly about sexuality issues, the boys and girls talk about challenges they face as they grow up, they also make recommendations to BOS as to how they want the activities to be developed further.

2.7 Data collection Environment and target groups (BOS)

The BOS project is Community outreach project to enhance the public's knowledge and mostly the young between the ages of 10 to 24, to reduce misconceptions, about sexuality issues. High schools, university, colleges and recreational open parks around the cities like (Mbabane and Manzini). Educational institution and public parks are location were young people are gathering with common goals. The BOS organizes events such as dance, music and games, in cooperating sexual reproductive health preventive messages. For example prevention methods like condom promotion.

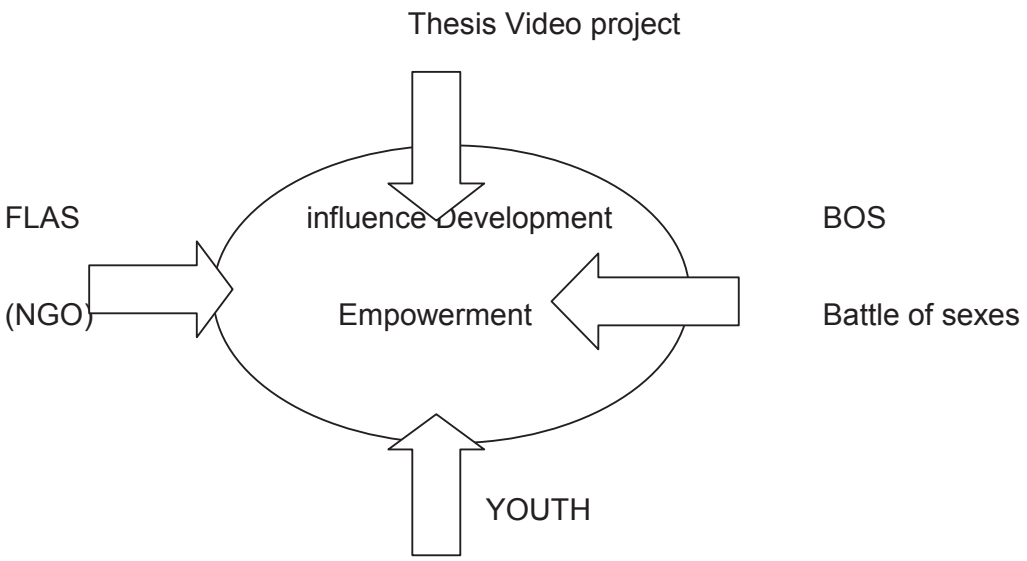
2.8 Video idea

My idea of produce a video was inspired by the exposure and experience which I had during my internship in Swaziland with family life association (FLAS).The tradition, culture, and one million people with the language. And also the loss and destruction blamed on disease like HIV and AIDS. Then the methods used to combat the phenomenon of disease became my interest academically, the need to show the wold of what was being done by the NGOs to prevent the generation from being engulfed by death and diseases. Then realising the increasingly presence of video in the people’s everyday lives as well as institutional practices and public environments means researchers often have access to ‘naturally occurring’ video data. Video is increasingly the data collection tool

of choice for researchers interested in the multimodal character of social interaction. This video seeks to study and to assess the extent to which FLASH has an influence on youth's (aged 10-24) behaviour and the organizations impact on the whole community. Specific objectives are to find answers to major problems affecting Swaziland's youth how is it possible to reduce teenage pregnancies though sexual and reproductive health services? How is it possible to enable and help the youth to make right choices regarding their sexual and reproductive health?

2.9 diagram analysis

Flash organization has knowledge on Swaziland's youth and they have been developing different ways of influencing in their behaviour and personal development, Having close communication with the youth and understanding the challenges/problems facing the youth of Swaziland especially, FLASH developed a program BOS (Battle of Sexes) to efficiently reach out to the youth and to influence better their ways of thinking and behaving have documented this program in a video, my thesis project. I have looked into the operations of FLASH, the BOS project in total as well as the communication between the youth and the organization. I have been able to make interesting observations and seen the real influence of this program to the community. The aim of my video is to document the fruitful program and to highlight the great youth development work done by FLASH. I strongly believe this program can be a good example and inspiration to other organizations working across Africa. Below is a diagram illustrating



The sketch below illustrates the elements behind the thesis idea and the video. The factor referred to the sources of the protagonist 'potential designation, which can be seen from the three actors; the NGO (FLAS) meaning that actors influences the idea of the developing the project battle of the sexes. The battle of the sexes, the factor referred to the actor which is a product that engages with the young. The "youth role" factor referred to target group

Thesis video project

This video project can be seen from the perspective three actors and these are; ¸NGO family life association which is the main actor and the focus the thesis project. The NGO provided the technical and practical, guidance to the project battle of the sexes.

Bottle of the sexes BOS according to the label it represents the actor in the video which is the project itself and it is an object of observation, which I was filming, shorting the activity organised by the young people, awareness campaign in schools and universities. And also interviewing the management

The youth on the label represent the actors of the video who are the target group and they are the main focus of the whole intervention. Youth are the reason for the BOS existence.

Influence

Influence as an element on the label representing the developed and results from the BOS activities. Influencing the young people to use condoms, not use the drugs, discouraging early pregnancy.

Empowerment in the label it represents the goals of the project, what the young people is benefiting in this case.

3 THEORETICAL IMPLEMENTATION OF THE RESEARCH

A participatory community research approach was chosen to select the participants in the video project. Since the staff FLAS, both the executive directors and the management operate across different department in the organization and literally are responsible for the day to day operational of the NGO, and they are familiar with youth outreach project known as the battle of the sexes. It was not difficult to obtain a formal permission for my thesis video project because I had created work and personal relationship across the organization. Other participants were all organized by the youth departments of the NGO. Participatory inquiry offers the best way to achieve a meaningful and sustained dialogue throughout a project. The subjects of the research are ideally included in every stage of a project-design, data gathering interpretation and publications of result (Riessman, 2008, 196.)

3.1 Narrative research

The terms that narrative researchers use to describe the empirical material they study have flexible meanings, beginning with narrative itself. A narrative may be oral or written and may be elicited or heard during fieldwork, an interview, or a naturally occurring conversation. In any of these situations, a narrative may be (a) a short topical story about a particular event and specific characters such as an encounter with a friend, boss, or doctor; (b) an extended story about a significant aspect of one's life such as schooling, work, marriage, divorce, childbirth, an illness, a trauma, or participation in a war or social movement; or (c) a narrative of one's entire life, from birth to the present. (Denzin & Lincoln, 2008, 58-59)

3.2 Visual representations and personal motivation

Visual representations of experience in photographs, performance arts and others can enable others to see as a participant sees, and to feel. Alan Radley calls for greater use of images. Pictures not only restore feelings but also the capacity to feel. (Riessman 2008, 142)

My inspiration to produce a thesis video came strongly as a result of my autumn international school placement under the theme community, empowerment and participation (CEP) with an NGO called Family Life Association Swaziland, the idea resonated a week after commencing my work life practice. My task was to work with youth department as data collector in the field and I was working under a project known as the battle of the sexes this project was in its third year, as my interest grow then I began to do my preliminary research In the research I wanted to find out how the young people were benefiting as well as what was the methods being used. My interest was sparked by the way outreach campaign methods were incorporated with culture and modern forms of spreading information in to the society, especially in southern Africa which is sort to have similar tradition.

Therefore I would like to stress that it's hard to separate culture from the individuals who don't have other experiences in life. The ideas of keeping such valuable piece of information come to my mind in form thesis. We travelled around the country I requested for the permission to shot videos as my thesis project from the management which was granted. However, because of the increasingly presence of video in the people's everyday lives it was easy for me for to make a decision of filming. Video is increasingly the data collection tool of choice for researchers interested in the multimodal character of social interaction. This video seeks to study and to assess the extent to which FLASH has an influence on youth's (aged 10-24) behavior and the organizations impact on the whole community. Specific Objectives are to find answers to major problems

affecting Swaziland's youth and how is it possible to reduce teenage pregnancies though sexual and reproductive health services? How is it possible to enable and help the youth to make right choices regarding their sexual and reproductive health? In my thesis I am hoping to give an insight to the NGOs through the about how to reach out to the youth in Africa and educated them through method that are acceptable in these communities

In 2006, The Family Life Association of Swaziland (FLAS) also launched a behavior change communication project. The battle of the sexes is one of the outreach program developed to influence the young people behavior, innovative ways such as dance, music and games incorporated in the project. In most Africa societies, singing and dance is form of expression during celebration or during sad happy moments such as funerals.

3.3 Battle of the sexes youth outreach project

During my preliminary research prior to the actual implementation of my thesis, after a short discussion with the youth manager (FLAS), He's official in charge of project "battle of sexes" he indicated to me that the project was an extension and improvement of the project "girls only project", this program was created to empower young females, the Swaziland country report ICPD 2014 and Beyond indicates that Swaziland is a monolithic society characterized by one ethnic group (the Swazis), a common language, culture and strong traditions, Cultural attitudes and practices influence marriage, family size, relationships, division of labor, access to productive resources and, gender roles and responsibilities.

The Swazis are patriarchal, and males as heads of households make most of the decisions regarding economic and social affairs, including use of resources and reproductive health matters indicates. (Swaziland country report ICPD 2014 and Beyond Chapter 1).

In short this report may respond to the reason for the gender imbalances in country. Cultural risk information means information embedded in the cultural codes of user groups. It can be called cultural instructions, which tell the users on a general level how and when it is appropriate to use ecstasy and what kinds of risks are associated with the use. It is typical of such risk information that several users have it and it is in a way taken granted in the culture (cf. Maloff et al. 1979) (Hoikkala & Hakkarainen & Laine, 2005.) this idea of culture code about the use ecstasy with a common routine can be compared a small country like Swaziland which has same language as well as a small population, any meaningful method of prevention could be drawn from the idea of the feeling of commonness.

3.4 Video project as a tool for community development

In qualitative research, it is possible to interpret texts, including images, from the linguistic tradition which treats texts as an object of analysis itself (Rayan and Bernard, 2003. 259). (Thomson, 2007), the idea behind this is that making a video is accessible, and is a great way of bringing people together to explore issues, or simply to be creative and tell stories. This process can be very empowering, enabling a group or community to take their own action to solve their own problems, and also to communicate their needs and ideas to decision-makers or other groups and communities. As such, video can be a highly effective tool to engage and mobilize high risk groups such as young people; youth are vulnerable to drugs, alcohol and sexual misconduct. That's why it is im-

portant to activate preventive mechanisms to help them to implement their own forms of sustainable development.

Participatory Learning has been successfully applied to projects focusing on community development promoting local innovation and endogenous development involving the community for example action research. This video focuses on the methods that were used in the battle of the sexes.

4 YOUTH, SEXUAL AND REPRODUCTIVE HEALTH, EMPOWERMENT

4.1 Definition of the youth

Youth is a more fluid category than a fixed age-group “Childhood is shaped by adult attitudes, mythologies and beliefs, not all of which are entirely accurate but which reflect an adult need to know, protect and control children’s lives.” (Thomson 2008 23.)

Therefore, in accordance to Thomson’s views about the young people, it’s easy for me to marry the concept of the video and the principle of the outreach program BOS I made my study on. Swaziland is a small country therefore, attention should paid upon its size, its population as well as deep rooted culture, Kathleen Stassen Berger, states that the second insight from the life-span perspective is that development is multi contextual, occurring in many contexts, including physical surroundings (climates, noise, population, density etc.) and family constellations. (Kathleen Stassen Berger, 2011, 11)

4.2 Sexual and reproductive health

The relationship between the body, health and well-being has emerged as important subject of both public and private interest and projects from childhood to old age. The body also takes a central role in children’s understanding of health and well-being. Thus, each social and culture context contributes to the construction of particular habits and practices of its own. In my opinion the writer is describing that, one’s health is the main driving force of any individual or community achievement, and also he explains that the children are conscious of the anatomy changes in their bodies. Development in any society depends on a health generation especially the young people, empowering them through education programs, emphasizes on the need to leave a health life as they grow up

(Hoikkala & Hakkarainen & Laine 2005, 42). The emphasis of one living health cited from the above context can be compared to BOS project; the idea describes personal health as the main driving force for social and community development. BOS is focused on youth and sexual reproductive health, empowering young people with information on family planning

4.3 Theoretical Analysis of empowerment

Empowerment is an umbrella term for well-being and becoming heard and seen, empowerment includes these concepts. Empowerment and empowering experiences influencing for well-being increasingly it is a question of becoming seen and heard in the way that one experiences strengthening own identity. The aim to raise awareness, these are the concept of empowerment they have been used widely in the social sciences. Siitonen states that the basic assumption of the theory of empowerment is that empowerment is an inherently human and individual process.

It is a personal and social process, in which the inner power is nontransferable to another, empowerment, can be strengthened through subtle and supportive measures, for example openness, freedom of action, encouragement and through strengthening a sense of security, trust and equality. Empowerment arises out of and gives rise to human well-being. **(**Semitone, 2 117)(Maria Taka, thesis, 2013 chapter 9)

“Empowerment in comparison with the young people in prevention programs; analysis, by Hoikkala & Hakkarainen & Laine, 2005, 240, 242, is a good example to relate with the battle of the sexes, youth project.

Empowerment Analysis the picture of the youth culture diagram (Hoikkala, & Hakkarainen & Laine, 2005, 242.)

Development is a process of growth and of change. It is a creative process; a successful community development project is a creative process. As such each development project is unique and has its own particular challenges and obstacles to overcome. In the opposite corner of the field are the manipulative projects with their coherent picture of youth culture in which young people, as rather homogenous group are seen to be in danger from drugs, alcohol, tobacco at least that's how they are constructed in the discourse of these projects. The dare to say no program mentioned above belongs to this category, as do the so called "shock-effect drug and alcohol tunnels". Both the dare say no program and the "shock-effect tunnels" are usually targeted in school at the whole class, or even all the pupils in the school at the same time. This alone suggest a very coherent picture of youth culture, as all pupils are seen to be in need of the courage to say no" and with the same intensity to drugs, alcohol and tobacco.

The programs are manipulative in many ways, and in both cases the adults are constructed as the absolute authority figures who know best on how young people will react to the assumed temptations. Finland has some home grown program that are quite similar to the dare to say no, including the one in Northern Finland that was carried out under the title "EI" ("NO") .it was planned by the youth workers, included premature sex among the things that one should say "no "to (cited Halttunen 2003) shock-effects tunnels are constructed in which they are visual, often shocking, elements such as the horribly messy "room of

drug “addict” or an “addict” lying dead in the coffin (Hoikkala & Hakkarainen & Laine, 2005, 240,241,242,243,244.)

5 LABLE INDICATING THE SIMILARITIES OF TWO DIFFERENT YOU PREVENTION PROJECTS

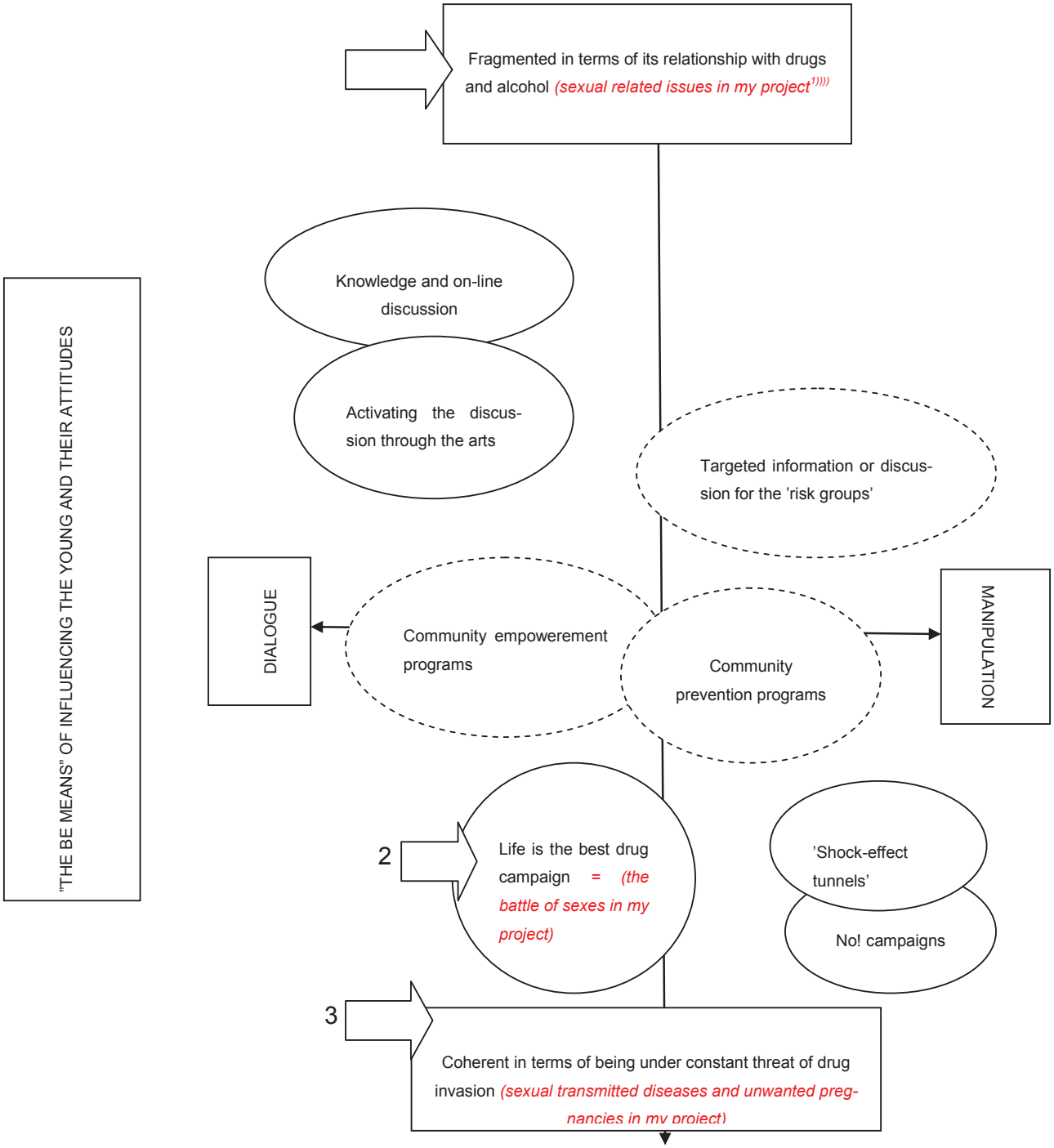
With this topic I am going to point out the perspective of the two community projects “battle of the sexes” and dare to say “no”” with similar objective, firstly I will define both aims, target groups and the intentions of the project. These projects were carried out in two different continents, Africa and America with one looking abuses such as (alcohol and drugs) the other basing its activity on youth early sex abuse. My aim here is to relate two community development working methods that are alike despite being administered in different regions of the world. However, ultimate, aim for the comparison is to show how my community video theory and methods interlinked with dare to say “no” project. Below a simple graph indicating similarities, tell about own video ideas, an idea of preventive

5 .1 Label

Community project	focus group	environment	outreach	method
Battle of the sexes. (Swaziland)	Youth (young people)	Schools, university, collages	Effect of sexual indulges among young people	Games, sports and music, culture
Dare to say “no” (USA)	Youth (young people)	Schools	Effect of alcohol on young people	Games, and sport

5.2 label

Figure of the different ways to influencing young people´s attitudes and behavior through intoxication prevention work (Hoikkala & Hakkarainen & Laine, 2005, 242).



5.3 Graph theoretical analysis

The “youth culture picture” points, out the importance of initiating, dialogue on issues such as drugs abuse alcohol and sexual misconduct, among the youth, is a community responsibility, the graph explains that lack of action could cause a risk to young people .The schools and other youths peer groups have risks of falling into the same addictions. The writer talks about Preventive social work, through outreach educational programs, such as music festival, sports, dance, etc. activities that are innovate can help young people to feel peer spirits and effect positive change as well as dialogue. The letters marked in the color red the risks, the projects developed to influence change.

The battle of the sexes is a youth outreach programmes in Swaziland, the family life association is the host organization which developed and it is running the BOS, the environment and the target group, the concept can be compare to that of the dare to say “no “project clearly both projects can be seen emphasizing on the need to intervene on the youth affected by drug, alcohol and early sex. The methods are the same and ideologically the results are presumed to be the same.

This sketch compares how the two very different outreach project for the young people, can present similar concept baring similar challenges. This research from both the BOS and the dare to say no” projects can highlight challenges and strength to any interested parties who wish to do work with young in different parts of the world.

Diaconal and new innovative youth work Agricola church Helsinki

My internship was on the 16th of April, 2012. At The Agricola church was inspiring Christian faith based institution with a new generation form of worshiping the worshiping methods are much different from the old traditional Lutheran method. In the process of this new approach of worship, such as; live musical bands which appears to every type of Age group. They also use international English language in many occasions including church service. This is important to be able to reach a wide diversity of people. One important method nowadays used is youth evening café were youth interact with music and bible study. According to the statistics projected from about three years ago it is said that the number of people where less than 100, compared to over 300 as up to date. I was attending these various gatherings and working with these methods during my last week of practice.

The Agricola church is an inspiring Christian faith based institution with a new generation form of worshiping. The worshiping methods are much different from the old traditional Lutheran method. In the process of this new approach of worship, such as; live musical bands which appears to every type of Age group. They also use international English language in many occasions including church service. This is important to be able to reach a wide diversity of people. One important method nowadays used is; youth evening café were youth interact with music and bible study. According to the statistics projected from about three years ago it is said that the number of people where less than 100, compared to over 300 as up to date. I was attending these various gatherings and working with these methods during my last week of practice. Therefore, building the society requires all stake holders; individual churches NGOs professionals

and government. The church has been involved historically in community development for many centuries; the bible has been the guide for Christian work. “and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the Lord’s people, helping those in trouble and devoting herself to all kinds of good deeds (1 Timothy 5:10.)

The church and Sexual reproductive health in Swaziland

HIV and AIDS stigma continues to be a major obstacle to prevention and care interventions in Sub-Saharan Africa. Faith-based organizations (FBOs) have been shown to both foster HIV stigma as well as mitigate it. The interviews I carried out during workshop and HIV health promoting activities with the battle of the sexes, there was indicated that some small churches preach negatively on sexual and reproductive health. According to the demographic survey report, that churches talk about no sex before marriage yet influencing more underground sexual activity. Lack of open talk by local churches on sexual and reproductive cases, stigma and fear of being condemned by the deep looted culturist Christians, culture and Christian in most instance contradict the cause of preventive health .The BOS workshop allowed participants to define root social causes of HIV underlying stigma and revealed the lack of a language to talk about stigma. Many participants in the discussions and focus groups had moved from positions of silence and condemnation to one of teaching about HIV and AIDS they described how their own actions influenced their church membership's attitude towards HIV. However, others faced opposition from senior pastors. Therefore, with the understanding I acquired from the peoples narratives it is obvious that communities in Swaziland create opportunities for reflection and compassion. We need further research on the role of different types of religious leaders in their institutions and the opportunities for diffusion and structural change.

In this passage, Jesus heals a crippled woman on the Sabbath. The religious leaders are incensed by this and tell Jesus that he can only heal during the rest of the week. He takes them to task and asks them if give water to their animals on the Sabbath, If so, why a woman who has spent 18 years in infirmity shouldn't be healed on the Sabbath, They are humiliated and the people are delighted (John 7:23.)

The data revealed the following culture-specific themes: cultural mores influence sexual behavior; culturally sanctioned gender-based power differential sexist; religious and cultural taboos influence HIV/AIDS beliefs and behaviors; myths exist concerning condoms; intrapersonal and religious conflicts influence condom use; conflict exists between traditional and government health leaders, limited resources are available for condom purchase; and limited support systems are available for women. The research results have bio psychological as well as cultural implications for providing HIV and AIDS peer prevention education and counseling for this population, (International Journal for the Advancement of Counselling, June 2001, 99, 113)

6 EMPIRICAL FINDINGS AND DISCUSSION

However, case studies provide valuable information that help researchers explain empirical and context-bound phenomena (Lukka & Kasanen 1995, 71, 73.) for example the facts about Swaziland's statistics, according the Swaziland Demographic Health Survey (SDHS: 2007) which indicates that Swaziland's population is relatively young with 39.6% under 15 years of age and 52% younger than 20 years, while the share of the population in age group 65+ is only 3.7%, (according to Swaziland country report ICPD at 2014 and beyond) The Swaziland Demographic Health Survey (SDHS: 2007) suggests that by the age of 18 years, 48% of women and 34% of men report having had sexual intercourse, and a total of 23% of teenagers have started childbearing in Swaziland (SDHS: 2007.) As such, the statistics form credible sources helping in understand the extent by which the study can get facts from. (http://www.flas.org.sz)

6.1 Video Production planning and procedure

In general, the main objectives of planning are analysis, anticipation, scheduling resources, co-ordination and control and production of data. Good production planning ensures achievement of objects and demands which are set in the beginning of the project.

(a) Quality place of actual filming and preparation of tasks target group to be interviewed

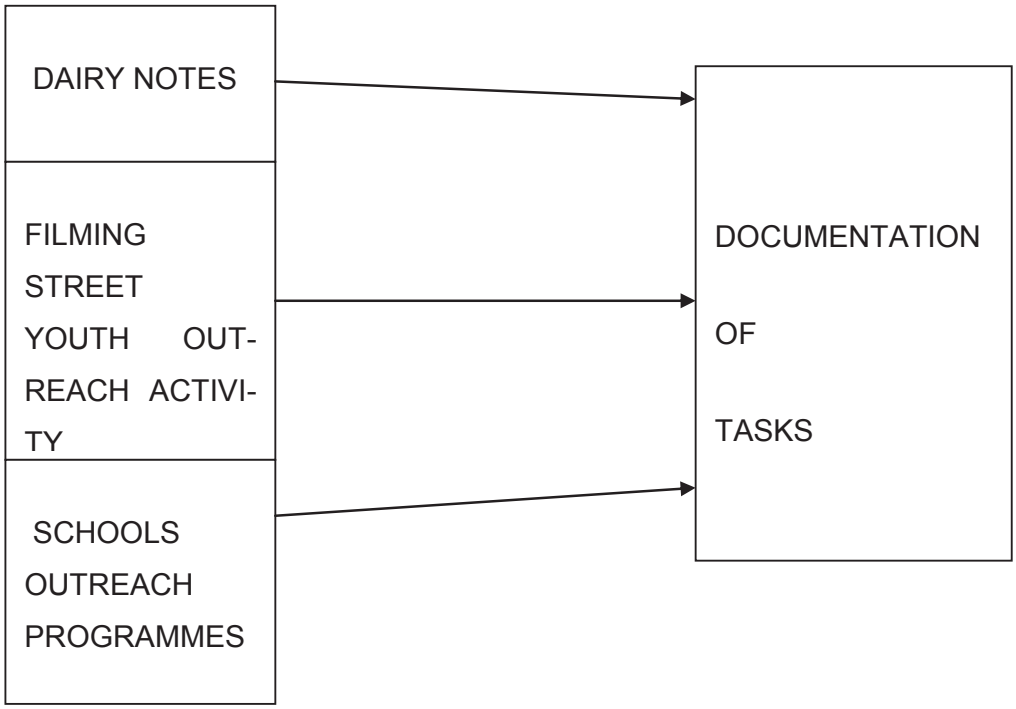
(b)Preparation of schedule

(C) Planning the material needed and resources for the video project

6.2 Preparation of schedule of the video

After the essential part of builds trust and building personal connections, then there comes the planning stage, initially my idea was to have a fully structured timetable but after a week of challenges in making good out of the structured timetable I had to change course therefore, I developed weekly planning that was to ensure the implementation of targets efficient use and adequacy of resources and also the challenges that comes with time management in Africa as such was it was necessary to plan weekly schedules an daily schedules as such I had only three months to fulfill all my plans about the video. Required resources can be estimated based on time and setting of amount targets. Weekly schedule is excellent tool for site management's daily planning and control of the activities. . Its key targets are to ensure preconditions for starting work and it is clear that the early decisions have far much reaching effects and so must be made in a well-planned and objective way.

This simple graph below indicating the tasks undertaking during the video production



6.3 Time table

The daily videos shooting were conducted according the events of the day and the availability of the officials selected to participate. However, the case, the dairies were taken every day, and then street filming was planned according to the schedules of the battle of sexes as such, the filming was being administered weekly with accordance to the planned activity. The environment selected were carefully chosen because these are places were young people are situated in large numbers such as schools and universities. Documentation of every task was necessary in order to have all facts needed to support the video productions.

6.4 Video technical part and resources

A video camera with a high lance resolution was obtained to capture quality images as long distance shoots; SD memory cards were made available to save as much data filmed as possible to be edited in Finland, transportation to and from the activities, parked meals. And the long process of video editing as well as documentation of dairies

6.5 video Interviews and Target group

The contented was visual qualitative theory was considered, In regard to the target group the interviewee were selected, from the three executive directors. One was selected who is Executive director a person in charge of the operations of the organization; the Executive Director has many unique responsibilities. These include Establishing and enforcing the vision of the organization, Recruiting and supervising office staff maintaining a productive relationship with the board of directors creating a fundraising plan that will ensure sustainability of the organization Managing organizational finances and the youth Manager,

Role of the Youth Affairs department is to coordinate the implementation of youth related programs at FLAS, provide capacity building support to the Youth Action Movement (YAM) at FLAS and mobilize resources to support implement nation of youth program in line with IPPF standards of youth care. The department ensures that FLAS staff members are informed of youth affairs issues through the dissemination of relevant information and provide staff training on youth related matters.

Another person of interest whom I interviewed was the communication manager; the role of his department is communication and marketing of the organization. It specializes on internal and external communication of the organization; it deals with anything to do with FLAS brand. And Then I interviewed the two former service users one girl turned into volunteers all young people who benefited from Flaps outreach program all together were interviewed**.** Then many other workers from the organizations and the many other youths participants in the battle of the sexes were interviewed but chose to stay outside the video but accepted to be documented as such I wrote dairies about them.

7. COMMUNITY DEVELOPMENT AND THE ROLE OF RELIGION

There are many general interpretation of religion. These have usually been either Naturalistic, treating religion as a purely human phenomenon or, if religious, have been developed within the confines of a particular confessional conviction which construes all other traditional in its own terms the one type of theory that has seldom been attempted is a religion but not confessional interpretation of religion in its plurality of forms (john hick, 1989 first edition, 1.)

As a matter of biographical fact, to be launched from within a particular religious tradition this in this instance is Christianity. But it cannot restrict itself to the tradition. For it is evident that in some ninety nine percent of the cases the religion which an individual professes and to which he or she adheres depends upon the accident of birth. Someone born to Buddhist parents in Thailand is very likely to be Buddhists; someone born from Muslim parents from Saudi Arabia, someone born in Christian family in Mexico is likely to be a Christian and so on (John hick, 1989 first edition. 2)

7.1 Role of religion in Finland

The Lutheran church Finland has been a part of the Finnish society for many years, it has been involved major roles in the humanitarian works and solidarity to the community. A number of social institution in most cases are operated in conjunction with the central government and the church, NGOs, Orphanages, youth clubs, old people`s home and mental patient. As time has been is changing so as needs and new challenges. (http://evl.fi/).

The church is very important institution in Finland; it has existed in people's life for many years. It is clear nowadays the states are more involved in the central government according to my observation. The state's role can be seen more as financial distributer to vary councils. And these local authorities provide social services like cleaning roads during the winter, social cheap housing. Finnish

state plays an important role in sponsoring economic development. Hence, government carries out crucial agricultural reforms and established pioneering industrial enterprises. Unlike the state, the church historically has offered services to the needy.

During the war and the 1990s economic meltdown, the tradition role of the church as remained. In the past the church provided care in hospital, orphans care homes. Today the church is has extended its services to the most needy, ranging from old people care homes, activities of loneliness in elderly people, food stamps etc. The right to worship freely is guaranteed by Article 8 and Article 9 of the Constitution of 1919 and by the Freedom of Religion Act that went into effect in 1923.In the 1980s. With this underlined legislation acts the church is able to function within its boundaries. Everyone living in Finland has freedom of religion and conscience under the Finnish Constitution. It entails the right to profess and practice a religion, the right to express a conviction and the right to belong or not to belong to a religion. Ministry of Education and Culture administers matters relating to the churches and other religious communities in Finland and drafts legislation relating to them.

The church reaches out to the communities through worship with different methods it can as well be used a research center for social sciences. (http://www.euresisnet.eu/Pages/ReligionAndState/FINLAND.aspx.)

7.2 Role of Religion in Swaziland

The vast majority of the Swazi people converted to Christianity long back. More than 60% practice Christianity, while the rest adhere to older, less formal religious beliefs. (http://www.journeymart.com/de/swaziland/religion.aspx.)

Christianity is the dominant religion. Zionism, a blend of Christianity and indigenous ancestral worship, is the predominant religion in rural areas. An influential Roman Catholic presence includes many churches, schools, and other infra-

structure. The 2007 Demographic and Health Survey found that the population 15-49 years old is 37 percent Zionist, 21 percent mainline Protestant. (Patheos 2008-2014) (http://www.patheos.com) the three know churches that are linked to community development namely Lutheran, catholic and Pentecost churches provides technical support to the community with special education and trainings for work life. They provide opportunities for the disabled and young people so that they have further qualification that will make them enter the labor market.

7.3 Discussion

Making a video is a very complex and difficult process. It is easy to think that video is a simple project – you just need a video camera and something to film. But there are many things to consider and many challenges to face: First of all key elements have to be working: equipment, locations, finance, and people meaning How to have the room and the technique (camera, microphone) available and working at the right time? How to make sure the communication between the interviewer and the interviewed is working? Shooting schedule has to be planned with and kept by everybody involved in the video. How to organize people for interviews in a short period of time?

When I look deeper in to the process of making a video, I have to highlight the importance of preparation. Planning and preparation has to be well done in advance as the time when shooting is very limited. The communication needs to flow and everybody involved needs to know what is expected from then and the project. One key question to the interviewer is: How to be correctly understood, to be simple and short but get all what is needed to ensure a successful project?

How to find the most relevant questions to get the needed information and How to help the interviewed to express their knowledge and feelings: not everybody

is used to be in front of a camera. How to help my contact person to relax and act naturally

Video diaries and interviews produce data which is not really available in any other way; it gives a real picture of the persons, their opinions and behavior. Here I would like to highlight the last challenge I experienced: how to give the real picture to the viewers (not to cut off any relevant information, to edit it best possible way? Video gives a real picture of the target group and the project unless the content is not changed by the editors, it is essential to succeed also in editing that the video and then delivers the correct information to the intended audience.

7.4 Personal development

The basic aim is to enhance the self-reliance of the community and its ability to maintain its growth. By its nature, community organization creates changes in large groups and organizational units, mostly in situations or in environments which in turn affect personal well-being (DuBois and Miley, 2005).” With this above quote I can relate most of my video experience, for example, our group from the youth club session had an opportunity to attend Weekly briefings and these are meeting held by all the organization by employees to share information on the achievements and difficulties experienced weekly. The method used is conference arrangement; every member could ask questions respond to questions which may be posed by anyone in the audience. The topics of the last two weeks was about the organization’s working guidelines, and 9iuhow it mandate the organization are guided with and who are there international partners and the summary is below. Video making is skill that can be used to highlight social problems, by exposing social exclusion, its tool that can be used for future humanitarian purposes.

As such, my experience in video producing has accorded me to have more tools as a social worker; in this electronic age we are living its necessary to be

able to obtain as much skills as possible to expose injustice therefore visual form, the media is a very initial tools of awareness and outreach especially in regards to youth welfare and well-being for the future of the our world.

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APPENDICES

Family life association Swaziland

FAMILY ASSOSCIATION SWAZILAND

P.O. Box 1051,

MANZINI

Swaziland