

Counselling as structuring and acting in processes of social and labour insertion of young people: “Deliberating from praxis”.

Social renewal is currently shifting around the so-common foundations that were adopted during the Industrial Era. Its main aim is to build up a post-modern and post-industrial society that demands new approaches towards the interpretation of social phenomena. Youth as transition to adulthood remains conditioned by its intrinsic transformations, thenceforth nothing stays alike. Due to the countless different ways young people live today, it is important to build up brand-new structures that can substitute, rearrange, and carry out the supporting power once achieved by systems, such as families, schools, vocational training, and social institutions in general, which are so worn-out today. These structures located close to areas where young people usually hang out, must be followed by actions that can respond thoroughly to their individual needs. Education is substituted by counselling as well. It becomes the cornerstone for young people throughout their period of transition, particularly for the most disadvantaged.

Key concepts: post-modernity, individualization, freedom, choice, life conditions, counselling, autonomy, positive reinforcement, communicative competence.

1. Introducción

Today's modern society is intrinsically leading to the transformation of most social systems. Hence economic as well as political, labour market as well as family, and the whereabouts where these are inserted. As Bauman (2002:45) points out, private issues are becoming more and more public and public issues more and more private. Notwithstanding, supporting systems for the integration of young people into social life have become, for some, a sort of “failure”. This has meant the breakdown of mechanisms that once were weighty allies in the integration process of young people into their adult life: such as their families, schools, vocational training, labour market, as well as socializing agents responsible for their arrival to adult life. The picture of chain production where all workers carried out a task to obtain a (common) product utterly depicts the socialization process in which young people were formed, modelled into adult life. The situation today resembles, however, a large billboard filled with mending assorted electrical signs where young citizens, now consumers, must pay careful attention to all distinct sorts of information, worth for the multiple highways of optionality, multiplicity and selection-election.

The current article intends to introduce an urge for the creation of resourceful back-ups, both for the systems that supported (in the Industrial

Era) the transition to adulthood (structures). Also, the actions, strategies, and activities once developed by socializing agents inside an implicative setup and whose purpose is to integrate new generations into (the adults') society. That is, we long to urgently create structures that will cover off, depending on the case, rearrange, or correct the actual structures and establish the strategies of action, responsible for covering, depending on each case, rearranging and correcting those traditionally adopted (education) which have been referred to as counselling. It is high time to ignore those expired structures (the breakdown of the institutions, expressed by G.Simmel and used by Vecchi 2005:19) which have turned, for many young men and women, into an obstacle rather than into a backup, such as family, schools and companies. Equally important is to change the concept of education for one such as counselling, accompaniment, support and advising, which, at last, adjust better to the conditionings of life pro-imposed by post-modernity or by the Post Industrial Era. Moreover, we ought to wonder about the purpose to attain, which in the past was clear: it was reaching adulthood, integrating new generations into societies with a national identity. Would it be possible today to talk of a more fuzzy purpose—less common— if we intend to talk about the individual “project of life”? Bauman puts it as: “Identities are now freely released and it is time for concrete men and women to catch them through their means and intelligence” (2005:68).

2. Social transformations go hand in hand with the new living conditions of young people

The current times that we live in are mainly characterized by all the profound changes which society must undergo. More decisive and much deeper than what they apparently seem: changes in the technological field have led to the crashing of borders. Today being in touch with someone who lives on the other side of the globe is an e-mail or phone call away. Likewise, global means of transportation have allowed people from all over, to travel elsewhere in a brief period of time; from India, Japan or Australia, North and South America. The distances once insurmountable today have been reduced, so contact with outer cultures becomes normal.

Also the economy has destroyed national barriers. The capitals are floating around and they escape controls imposed by the States. During the Industrial Era capitals became a key-factor for the stability of the State and jobs, however today it does flee both the control of the State and the working class. Today, we talk about outsourcing of those capitals, and therefore of the jobs. The interceding force of the State lacks yielding. Capitalism is no longer linked and committed to work, the State, or the working class: “The state itself has no longer importance, nor desire, to maintain its solid and impregnable marriage with the nation” (Bauman,2005:65).

The spoken media such as radio, essays, newspapers, and imaginary ones like television, movie industry or documentary programs, etc. show us in real or pre-recorded broadcastings whatever is going on in any given place and town. Funny times along with funny scenarios are presented together or in

consecutive sequences. Whatever we consider as ours, such as our habits, values or ways of living are not unique. They are neither the best things although we consider them as such. Rather, they are something among other things. Thus, our religion is not unique nor the best. Our faith is not the only faith, nor the best one. It is one little thing among many others, and so are our habits and folkloric traditions. Everything turns into relativity and we do not know for certain that whatever we acquaint is better. It does not have to be so. That is, worlds presented at the same time for the eye of the audience sometimes dissociated, sometimes associated with the viewers, for it is of their interest. Whatever happens in any society, economy, inquiry or investment structure is directly linked with the daily life of its citizens.

Moreover, the democratic organization of society implies the freedom to think, to feel, and prize things as desired. There is no unique way of thinking regardless of the efforts. People are free, therefore the leading freedom to think, and so the freedom to act. Also the way to think eases diversity of living, which is demonstrated in several aspects of life.

If in the past, people were determined by their habits, religion, culture or even by their nation. Today instead everyone decides what is better and what is more valued to them (see Canteras, 2003: 179ff).

By that, we the people become what we have been longing for to become and no one can order us what we ought to believe, think or do. As a result everyone is responsible for themselves, responsible for their acts, beliefs and values. There are, then, as many worlds as people, as many visions as people, as many values as people and as many ways of living as people there are. No one will pay attention to people's daily routines or to their family's opinion, nor to the community or society which they belong to.

Together with responsibility, thinking and acting autonomy, there emerges some sort of solitude, some lack of bonds, a lack of common sense, everyone manages themselves as they can. Nothing and nobody can be substituted. This is the way life is, and so is our positioning in it.

3. Life standards instead of common values

For want of common values, society offers life standards. That is, life samples that are rather common with exigencies of behaviour turned into fashion, into ways of dressing... Oh, poor that young boy/girl who will not comply with the model! She/he will not be able to achieve new clothes that will fit. Brands predetermine values. Values that have been pined by tedious and subtle publicity. The place that once was occupied by believes, habits and general social values is now filled with fashion, pseudo-values, and appearances. One is what one consumes, dresses, and spends. Reality is now virtual and images now replace reality (reality shows).

Additionally, the knowledge that was considered stable in science until not so long ago, has also become provisional knowledge. Science and technology are continuously changing, making life faster and impossible to be controlled. When we have managed to use a cell phone properly, another

model comes out newer, faster, and more useful. Everything seems to be driven to its expiration, everything is fluid, and everything runs and transforms itself. Even sciences have branched out, so it is no longer known what basic knowledge is. Every little thing changes so quickly, nobody knows for sure what young students must learn, regardless of the plans to assert untouchable contents.

All these transformations that take place in social life have imminent consequences in education. Parents feel rather insecure, they do not know what to do, what to teach their children, which values are good to be transferred. They are aware that the past does no longer interest their children. Also, that they interact better with television, friends, even with teachers at some ages, but not with their own parents. Apparently, parents seem to have lost their authority and whatever they now learn has rather nothing to do with what they learned (1). The same sort of insecurity is affecting teachers from all educative levels. Everything is now questionable, anything will do... contradiction is now part of reality, there is no external instance to us that can determine what is right or what is wrong, no reference that my values are better than your values and vice versa.

4. A society of individuals busy with their own business.

Individuals, now more than ever, are concerned only about themselves. The social institutions are no longer appreciated. Its norms and values are questioned, the society of the chemistry possesses an explosive potential. Because the Industrial Era deflected into a progress of consensus that has enabled both technical and economic development during the first period of the Industrial Era “there where the contract of security has been infringed globally and systematically, respect towards progress is no longer unquestionable” (Beck, 1994:23), progress as such, then, remains questioned.

Thus, it is rather not awkward to talk about a society that is “in permanent crisis”. Some speak about a society that has undergone a silent and almost imperceptible revolution. Consequently, double consequences arise. First, individuals are relegated to themselves; therefore citizens must be self-sufficient. Social manners, rituals, habits, shared values, social control and solidarity loosen up their interesting approach as well as their relevance in this society whose individuals mind their own business only. Once more, successful concerns depend on the range of opportunities offered by society itself.

The process of remarking individuals' paths has been referred to as “process of individualization”. Individualization implies that people can flee numerous social pressures, countless conditionings of the social medium. They can also freely develop their own lifestyles, without querying someone else's opinion.

Being free, singular and having a broad range of living customs is what second- modernity society brings us. At the same time, however, individuals are trapped inside; they cannot seek help or counselling for their individual situation. Social norms, common lifestyles, and religious and/or moral bonds are no longer appreciated, legitimate or influential. The progress treaty that

(1) Reading the Organic Law for Education BOE nº 106, of 04-05-06 will facilitate a different view of teaching when compared to the LOGSE, that was predominant in Spanish education throughout the nineties.

in the past characterized the industrial society no longer works today. Individuals ought to invent their own lives, write their own life story (Beck,2001), create identities “until further notice”, or as Bauman puts it (2002:210) cloakroom identities, while the show is on.

5. The lack of connection, of sense, and anchorage, demand new structures for young people.

Young girls and boys, who are relatively well established in society, find themselves in large social conditions of break-off. That is, breaking with common life conditions, with regularities proportioned by tradition, family, group of reference, clan, etc. They end up alone facing an individual destiny, along with the risks, conditionings and contradictions of modern society. As a member of society, of a global and fragmented society, boys and girls aimlessly feel relegated to themselves, with everything that goes along with it.

The relegated young people may not find a society of multi-options attractive, without the lineal transition of school-education-studying, working without “the typical trilogy of life” as Timmermman (1998:19) puts it, “getting ready for (professional) life”, “professional activity” and “retirement” (from work). Therefore, they may fall into the arms of cults, or into all sorts of ideologists. As it has been observed in national and international research, they may also hide in private values such as family, personal relations, their closest groups of reference, equal or coeval. Some even may hide themselves in consumption or get to refuse the value of work in a society where working becomes the main way to produce income.

With no security, no safe future, youngsters will hardly establish their own democracy, therefore they will yield to new and older totalitarian regimes.

In this sense, the new creation of supporting structures becomes important, as shown recently in our publications (Hernández/López: 2001, Hernández 2001:119) and international congresses (Pamplona, 2000, 2002, Copenhagen, 2005). We intend not only to build up a certain working and emotional stability for young people in general, but we also desire to catch the attention of social phenomena that go mainly beyond mere jobs. Particularly for young people who, as it has been stated in the latest sociological research (2), do not have the same starting conditions at their disposal.

The great amount of disadvantages indicated in this number of the magazine “Juventud” are currently affecting a relevant number of young people in Spain. Sometimes these young people have been put down by school and have not made proper choices selecting their job. Sometimes they simply didn’t have the supporting network of families and surroundings, so they were forced “to be themselves”, forced to manage themselves alone, with no proper economic, social or even psychological conditions.

While the biography of young people has diversified, in some institutions, schools, educational systems, employment centres, the “normal representation” of transition is still currently in force, moreover with self-

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From 1993 to 2003 the INSONA team at the Departamento de Trabajo Social in the Universidad Pública de Navarra carried out the assessment of vocational training and continual training mainly addressed at young people and participated in different researches about young people in Navarra (1997, 2000, 2004 y 2005), in joint projects with other international researchers (1995-1998; 2000-2002).

blame. If youth is understood as moratorium after childhood, and the status of adults as a stable working position and a family, driven towards work for men and towards the family by women (Walter/Stauber 2002: 11ff), sometimes I wonder if the failure of the Lisbon Strategy in regards to young people might be related to the fact that wanting to structure comes out as response to young people's needs, or that not even the proposed actions have taken into account what we call "perspectives of the subject". If as some authors like Bauman, Giddens or Sennet point out, society is washing its hands off individuals, no matter how much we insist on "employment plans" or strategies of action. Nonetheless, if the person is not taken into account, if the vision of the world is not taken into account, if internal motivations are also not taken into account, then good words, plans and means will be broken as if they were stamped against a wall and will never reach the desired point. We are totally aware, through the theory of systems, that social systems as well as living systems turn impervious when they feel threatened, that is, they tend to protect themselves from external influences.

Expectations created through the LOGSE after the creation of the Management Department in the school system, followed by attention to diversity as well as other similar measures, have not turned out as first envisaged. I am afraid that new counselling towards education at the LOE, which insists on educating towards freedom, responsibility, democratic live, solidarity, tolerance, equality, respect and justice, may end up being meaningless, unless it is accompanied by a proper education of or support to the teachers. In my experience of training teachers, training parents, coaching (3) as well as advising school management, I have bumped into keen teaching professionals, who were unfortunately not prepared enough to face these types of activities. I have bumped into threatened and insecure teachers, "un-authorized" by parents who are also "un-authorized"— all of them threatened by harsh bureaucratic and exigencies of success, for it is commonly known that in order to score in life a good education is needed, but first setting the bases at school in order to survive. All this provokes such degree of uncertainty that, most frequently, parents and teachers cannot act but in an authoritarian or inhibited style, simply to survive inside a school system that not only "sickens" students, as Mannoni already states (1990), but that is turning into a playground for psychiatric traumas, stress, and burnout of teachers. Consequently, schools are today, more than ever before filled with tension, grave conflicts among students, sometimes between students and teachers, sometimes even among teachers, management, and parents themselves.

****Featuring Sennet's (2002:28 ff) conversation with Rico**.** He is a young manager, father, and has been fired. He has had to move out and change places many times. He thinks he is responsible for his luck. However in the conversation he is never asked: Why do you blame yourself for your luck? No one digs deeper into the wound. People, especially young people, tend to believe the official discourse of capitalism. A capitalism fled from social dimensions whatsoever, fled from any social bonds or any links with the State and, through the State, with people and workers. It makes us believe that individuals are responsible for their health-state, their education, their jobs, and ultimately for their luck.

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We know as coaching; the new management counselling process. Coach is the expert who actually advises. The author of the article has been coaching in several schools and social companies for more than 10 years. He has also trained teachers and counsellors in their tutoring and counselling tasks.

Sennet puts it this way: "He (Rico) can't do much. However, he himself feels responsible for what has happened (being fired) that is beyond his control; literally, he carries the problem as somebody carries his own cross". Rico happens to be the prototype of the modern worker. The symbolic value of Rico's story is its universality.

As Kückelhaus (4) (1982) once put it "living was never easy", however what really makes our current times different from before Sennet specifies it (2000: 30-31): "...uncertainty exists unthreatened of any historical disaster; however it is totally integrated in daily routines of a strenuous capitalism. Instability is rather normal, and Schumpeter the businessman makes a good example of ideal "Everyman"...the slogan reading "nothing on the long run" confuses any planned action, fades trusting bonds and commitments, and tear the will apart from behaviour."

This is certain to most people. Therefore for these young people, mainly for those unemployed, who dropped out of school at early stages, and who suffer all sorts of social drawbacks, some of the consequences are considerably earnest. These young people are not relieved by any new measurements recorded in the "European Youth Pact", if new structures aren't previously set up. I myself already once referred to it in an earlier article (see *Revista de Juventud, Injuve*. nº52, 2002: 126) "structures of local support" which must be aimed to reinforce personality, inner motivation of young people, reinforcement of their own resources, (self)-determination of their own objectives and also aimed to make them become "confident" people. But being so, as Bauman (2002:39) reminds us "is not an option, but it is rather a goal". Young people have nothing to do but be free, although it is not so simple, for ultimately they are constantly reminded that if they are not lucky in life, it is their own fault because they are being dumb, negligent or careless, etc. There comes the ambivalence; either being oneself as an illusion, or being just "oneself", "individually" as the author says (2003:40) "just like the practical and realistic capacity to self-reaffirming themselves". It is exactly there where the ambiguity turns into positive approaches towards support and work for young people.

We are not longing to transmit obscure views in regards to young people's lives. Instead what we try to do is highlight certain mechanisms which use slogans and advertisings to root into society. This biased publicity first gives out solutions to society, and later on they will blame the individuals themselves for not choosing the offered opportunity. Consequently, the number of young people, men and women, that end up left behind, as Bauman (2005) says in "wasted lives" increases more and more or fade away in the silent statistics of drug abuse, countless depressions, anorexia, and bulimia and multiply the cases of harassment among children and adults. We rather share the preoccupation with the European Commission when it says: "European youngsters (...) are the most affected ones by economical transformations, demographic imbalance, globalization and cultural diversity. They are asked to make up new social relations, and new ways to show solidarity. They are asked to get over differences and take something from it, all this in a moment where doubt is all around" as Castells (1998) says. However we think: there are other possibilities and alternatives; doing what has never been possible, that is, turning the person into the focal point, with

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Kückelhaus hold in Aachen in 1982 conversations with heads of different private institutions for education of adults. One of them was the author of the current article. Kückelhaus was a student of A. Einstein, he was an architect, a philosopher, a therapist, a mystic, a great figure whose works are known for its originality, as well as for his admiration and devotion to Heraclitus.

his/her potentials and his/her resources.

In fact, research has shown (see, Informe Juventud España 2004 and Informe Juventud en Navarra 2004) that regardless of the complex social and economic context, young people possess larger adjustment abilities. They also develop their own surviving strategies, such as living with parents—even if employed— working, studying to improve skills to be better qualified, flee home (women case) at 20-23 when psychological and/or financial support is no longer available.

We consider that we can and we must create structures, but also promote actions that will support and strengthen young people's personalities in cultural, social and working processes. We pick up the original idea set out in the White Book on European Youth: "National and European political leaders are in charge to ease adjustment and to reinforce surviving strategies of younger generations, making them a legible part of society" (European Commission, White Book: a new boost for European youth, 2001)

6. From supporting structures to individual counselling for young people

Inside social structures there are actions aimed to satisfy the need of the members of a society. These structures, as Giddens once remarked, are previous to people and tend to flee the individuals who created them. They enable us to carry out actions, but at the same time, they also constrain them, sometimes even, they might go against the purpose for which they were firstly created. Sometimes I wonder if school has actually enabled young people to fulfil their goals in the cultural, social and working field or, if instead, school has become a barrier. That is, I wonder if the system, the educational structure does no longer respond to the 21st century society, but does respond to the necessities that a great deal of young people do no longer possess.

Anyhow, it is certainly not the proper time nor place to settle this discussion, although it would be quite worthwhile. Rather, what we have observed is that the LOE's principle of diversity, and the early "Plan de Acción Tutorial" (General Law of Education of 1970 and the subsequent ones) are responsible for transforming those structures. Some authors referred to this in the 90's as a closed system, in terms of "total societies" as Goffman says, that are close to prisons, hospitals and some other similar institutions.

In this sense we believe it is high time to renovate, change or complement, in any case, develop new structures that will enable young people to immerse themselves in the labour market, having in mind their subjective perspective. Similarly, we need (flexible) structures that can be able to take on those functions that will help young people individually. Thus, we do need structures that feel close to those youngsters, at school, at work, at general social services or at any other place where they might go, such as boys-and-girls clubs, leisure-time institutions, massive events destined to young people, etc.

Full dedication in assisting and counselling processes is not always totally required. It is rather similar to the task done (or that could be done) by

professionals at school. Hence, together with school tasks they would perform counselling and tutoring tasks.

In the Biotech-dual (5) Project, which we talked about in number 38 of the “Revista de Estudios de Juventud” (1996) we developed a tutoring system, in the scientific sense of the concept. The project consisted on reintegrating back to society 22 young boys and girls, over 17 and 19 years old. The tutoring system included teachers at class or similar (19 teachers), 2 women in charge of tutoring at the centre where academic learning was taking place, the heads of the training process in the companies where the pilot experience was first started. Obviously, all that was supervised by a University tutor belonging to the coordination team, a lady in charge of coordinating tutorials and their suitable locations (see, Hernández/López 1998: 87-176). Summing up, we created a tutoring network that was able to help young people in any chosen location.

7. Counselling by supporting and positively reinforcing young people’s personalities

Proper structures also need actions. This means that passing norms and laws that refer to the construction of structures is not enough. Including concepts, more or less popular, such as counselling, tutoring, transversality, diversity, personality, and other similar ones, hide behind meaningless fashions. They have no tradition, no study, no experimentation, no training nor any testing beyond. From my experience training tutors for schools, school counsellors, advisers for conflicts and labour relations, internationally known as supervising, (see, Hernández 1991, 2001, 2003, 2005) and other professionals (social workers, social educators) I am aware that without a proper investigation that acts as guarantee, these professionals find themselves facing a huge task in case they might feel prepared. In fact many teachers from different courses openly admitted that they do not long for being tutors, although they are obliged by the system. If they could avoid it, they would do so. I am definitely against the fact that these tasks can be accomplished without proper training, without proper experimenting and continuous study. Moreover, if teachers are forced to do tutoring, it will become a drawback for the tutoring process itself. It is time to take education systems seriously, because sometimes it turns to an obstacle rather than to any sort of aid for their labour and social integration. This hypothesis about work might clash with other established hypotheses, which do not always happen to be more proven than the other ones. Some of these originate in the idea that if youngsters do not reach their self-imposed goals on graduating from High school or finding a job it is due to their own fault. This should reassure the conscience of many of the people in charge, since the hypothesis would leave them out of any fault. Latest tendencies on blaming subjects, blaming the individuals for their misery is quietly overspread, as many post-modern authors are remarking. Social contradictions become individual tasks. Free from drawbacks of tradition, from social roles, individuals in our society remain unprotected, “the individual became fragile and vulnerable as never before” (Bauman 2006:10).

Developing young people’s identity in current times has turned into a

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The Biotech-Dual project carried out by INSONA from the Dpto. de Trabajo Social de la Universidad Pública de Navarra between 1995 and 1998, in the frame of the European Youth Program, was considered by the E.U. as one of the best 10 works ever done in Spain. It was led by the author of this article. Its main goal was to introduce dual training, which is a German training program, in Navarra. There were 22 participants over 17 and 19 years old who had been expelled from school, jobless and lacked education. All of them were later reintegrated into work or education, some of them even combined both. They actually reintegrated themselves (see, Hernández/López 1998).

massive task to the individuals themselves. Education, broadly speaking, far beyond school, workplace, relations with social institutions is no longer up-to-date because there no longer are common aims, or common values, or common beliefs, or common traditions. Also, there are no more defined social roles such as man, woman, youngster that are prearranged and that can be useful for young people to be guided. In these new circumstances and differentiated social conditionings, it becomes rather impossible to commonly fulfil an education project. If there is no common goal, where should the education action be aimed at? Individualization, as Bauman (2002:37) says, simply consists on “changing human identity from something that has been “given” into a “task”. This task is exactly the goal of counselling. Following, I want to show what is counselling and the abilities that it requires.

8. The objective of counselling is that young people know themselves

Let us start this section with a short example from my practice of teaching social workers. Juanita is a 14-year old girl who has been interned in a youth attention centre because of consumption and traffic of narcotics. Currently she has to fulfil a sentence of two months in an internment centre. She is prohibited to have connections to the outside of the centre before moving to the open treatment phase. One of the social workers in the centre, - one who has a good relationship with the girl - bumps into Juana on the street when she is strolling around with her boyfriend, although fulfilling the strict internment period. The girl has fled the centre. After the effusive greetings the professional helper is left with a dilemma in between the institution, that demands the girl should be denounced, and the girl's plead that she should not be turned in and that the police, the internment centre chief nor her family should be informed. The social worker is inclined to choose the first option, to notify the centre so that eventually someone will go and take her back. Her argument is “I had to fulfil my duties”.

Here is the story so far. The reader may imagine the professional's as well as the escaped girl's anguish. The social worker's intervention is “normal” as she has to comply with the demands of the institution, but she has also lost a golden opportunity to act otherwise. How? In my task as a teacher of social workers, I invite you to reflect. My first question is, how do you feel with your intervention?

- Bad, replies the social worker.
- What does bad mean for you, I ask her.

The worker tells me that she was feeling as pressed against a wall. To put it in Wazlawickian terms (Palo Alto School) she was tied from both sides (the double tie). She has no solution, whatever she does will be wrong. If she tells nothing to the centre, then the institution may punish her. If she denounces the girl, she will lose her confidence.

The discomfort indicates that she did not do as she should have, because

even believing she was doing right (formally), she knew she was “betraying” the girl. The case could no longer be remedied, but what could be learned for the future, for similar situations?

The social worker was left without an alternative behaviour to act with, because she was in the field of “obligations”. If she would place herself in the field of possibilities, she probably would have found other options of intervention. During the reflection session we search for alternatives of conduct that would strengthen the personality of the “runaway girl”. This means a conduct not from the educative perspective which supposes an objective (more or less shared) as to the direction of education, but from the establishment of counselling. Counselling focuses its intervention in the person of the subject and in his/her way to live and value life, its happenings, its phenomena, their decisions and eventually their will. An analysis of the case from the educative perspective would lead us to find that the girl has broken laws (imposed) and for that she must be punished and in any case to be taken again to the correctional institution. This way, she will think, there will come a moment when she ultimately accepts it and will end up adapting to the rules of society. Which rules and why? This is the question.

I can imagine that someone would answer to this question saying that the girl must fulfil the norms of coexistence, the norms of health and utterly the institution and the social workers also have to substitute her will for “her own good”. However, we all know that there can be no change without the will of the person who “has to” change. Moreover we know that the imposed change is more likely to close the systems, social and also the living - as are those of persons -, making the change impossible or even reaffirming the unwanted behaviour. Despite all this, we act as if the hypothesis of pressure, sanction and punishment were very effective “weapons”.

The counselling we favour, stems from the freedom of the girl, even if she is an internee. It stems from her willingness to change or it will not be decisive. This is why we can take advantage of her desire and anxiousness to liberty for our helping work, to move from an individuality *de jure* to a *de facto* in which according to Bauman (2002: 44) “ the subject should take control of his/her destiny and make decisions according to what he/she really wants to do”. On top of that, the case shows the resources the girl has: a great capacity to achieve what she wants. Mocking surveillance, mobilizing the police and her own family she has surpassed all objectives in order to be together with her boyfriend. Can we consider her strategic capabilities and skills of action as important elements of her personality? Without a doubt we can. She has proven thus with her escape from the centre in spite of the surveillance, teachers and other personnel. The unexpected encounter with the teacher would have been an opportunity to do things otherwise. A great occasion to tell the girl that when she wants to achieve something, she is a professional in doing so. To praise her capacities, her skills and her practises and even to negotiate her return to the centre in exchange of not saying anything, thus establishing conditions and security to the girl's return. With this action, a base would have been laid to the change of objectives: rehabilitation from drug consume. When she wants to achieve something she achieves it.

The contract as an instrument of reinsertion would have been another peculiarly interesting instrument in this case, reciprocate engaging in determined actions. In an article such as this there is no room for a more ample reflection, but it is clear that counselling means creating a change by leaning on positive aspects. It dispenses with the negative interpretations of people's lives, takes into account their personal and individual valuations and constructs its future action with the little advice the counsellor offers the patient.

9. Communicative abilities decide upon the type of assessment young people will need

In order to do so, it is utterly necessary to go deep into the scene, into the map of reality (6) that the person in need holds about life, about the world and society, as well as his/her own self-conception and conception of others. It will be only from that point, after sharing his/her space that the counsellor will be able to act properly, so that the person extends, modifies and changes the map.

As it was mentioned in one of my latest publications (López/Hernández 2001:54) during the counselling period, the focal point is not "the information that the counselling team has, or the fear that we all (as professionals or adults) can feel in regards to the situation of the young people, nor is anything external to them...Hence, we do intend so much that young people receive large amounts of information about the outdoor situation. Instead, we as counsellors and educators, must try to see what the young person comprehends and values in his/her life, his/her feelings, hopes, fears... This way the counsellor will be aware of the inner world of the youngster, therefore, the youngster will know him/herself more accurately". The exact same guidelines go for all professionals who can or could somehow be in relation with the youngster, in processes of socio-labour immersion. Defining counselling this way, means that the centre is constituted by young people themselves. Reason for which we happened to wonder about the abilities that are required to manage this job, this professional practice which, following, will briefly be summarized in three aspects: Learn how to listen, learn how to listen to oneself, and learn how to strengthen positive aspects of young people's personality and help them to develop strategies that will permit to reach their goals. All these capacities are called "communicative competences" (Hernández 1991 and 2000). They require as well processes of study, drifting apart from clients and their personal situations so they can manage (themselves in) their own troubles (see Hernandez 2005: 367 and others).

(6)

The authors Bandler y Grinder (1980: 27) held the neuro-linguistic view. They say that "each one creates a representation of the world where we are living, that is, a map, a model used to generate our behaviour".

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