



**BUILD INNER PEACE –
BRING OUTER PEACE:
STRENGTHENING YOUTH WORKERS
IMPACT AGAINST RADICALIZATION**

**MANUAL FROM THE TRAINING COURSE FOR
YOUTH WORKERS**

6-14.11.2018, VELIKO TARNOVO, BULGARIA

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Introduction

This manual is created as a result of intensive work by participants and trainers' team during TC **"Build Inner peace – Bring Outer Peace: strengthening youth workers impact against radicalization"** (2018-1-BG01-KA105-047569), funded by European **"Erasmus +"** Program.

Get to know more about **"Build Inner peace – Bring Outer Peace"**

One of the most pressing challenges to European countries is the fact that a violent radicalization becomes gradually an enormous threat. While thousands of refugees/immigrants flow into Europe, the extremism rises even to the extent of using terrorist violence against fellow citizens.

Young people become an easy victim of these behaviors. Lacking their own critical thinking and inner motivation for being active citizens, they indulge into manipulations and threads starting from violent behaviors in school.

In this context, there is a need to strengthen the common European values of freedom, tolerance, respect for diversity and non-discrimination. The 2015 Paris Declaration on promoting citizenship and the common values of freedom, tolerance and non-discrimination through education comes to light the way to deal with them: education. Knowing though, that school system is overloaded with strict curriculum goals, out of school learning (Non-Formal Learning) can play a key role in this! Youth work can have a significant impact in **cultivating critical thinking and fundamental values among young people, preventing extremism, violence and radicalization**. In fact, the Youth Work Report 2014 has identified that youth work can result in a range of positive effects for youth which enables them to enhance competences, reinforce their network and social capital, improve particular behaviors and develop positive relationships.

*Given this, **Build inner peace - bring outer peace** aims at enabling youth workers of today to acquire additional competences and methods that prevent the violent radicalization of young people, especially among the hard to reach young people (minorities, migrants etc.).*



Training venue

Ksilifor, Veliko Tarnovo, Bulgaria (06 – 12 November 2018)

Training objectives

The training course is built on a flow which combines elements of practice/experience, reflection, theory and application. Thus, we are aiming at:

- To develop understanding about the common **reality all over Europe** regarding violent radicalization;
- To raise awareness about the **reasons for radicalization** among young people in different parts of society;
- To increase the knowledge/awareness of youth workers regarding young people's need to **develop fundamental values**;
- To develop **skills to prevent violence and radicalization** of young people, particularly to the hard to reach youth;
- To equip with **innovative methods and tools** for working with hard to reach young people;
- To increase the fundamental values on youth workers themselves and **motivate** them to work for strengthening these values with their target groups;
- To develop **follow-up activities** targeting hard to reach young people.

Topics of the course

- Fundamental values – value-based Youth work and how to strengthen core values in youth;
- Causes and effects of violent radicalization – exploration of current situation and trends in this field;
- Methods for affecting hard to reach youth – defining suitable approaches to work with minorities, migrants, marginalized sub-cultures etc;
- Innovative tools – positive psychology, ecocentric development and nature based methods;
- Self-analysis and self-development - how to transfer understanding about ourselves into process of conscious development.

Programme elements

- Ecocentric developmental Wheel
- Working with values
- Positive psychology practice
- The Way of Council
- Nature based methods
- Experiential learning
- Methods for self-development
- Workshops development and delivery
- Sharing
- Peer-to-peer learning
- Transferability



Participants

25 Youth workers from: **Bulgaria, Cyprus, Italy, Romania, Estonia, UK, France and Greece.**

Coordinating organization

LEARNING FOR CHANGE FOUNDATION

www.learningforchange.net

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Learning for Change Foundation is established in 2016 by experts in the field of education, training and project activities. The main motivation of the team for the establishment of the Foundation is to combine in one organization their long experience in international Youth work, youth policy, project activities and non-formal learning. The team of experts and professionals behind the organization works actively together in the field of Youth work at national and international level for years. In early 2016 they have decided to create a unified organization to meet the specific needs for the development of non-formal learning and Youth work in Bulgaria and Europe.

Our share values are: solidarity, social justice, the right for education and training, mutual cooperation, intercultural and interreligious dialogue, public and personal responsibility, peace and sustainable development.

MISSION: To support young people in the search of their true life purpose by raising personal awareness, connection to nature, and building sustainable core values.

VISION: To live in a value-driven society that provides opportunities for natural growth and personal development through one's unique talents as an integral part of the global eco-system.

Trainers team

The trainers' team has a rich experience in providing life changing experiences in safe but challenging learning environments. The "guides" of the learning process are professional youth workers, international trainers, persons with strong backgrounds in human development and psychology, with high ethics and working principles. The team is composed of:



Eleni Michail (CYPRUS) is a trainer and a youth worker. She discovered youth programmes and non-formal education while she was studying to become a school teacher. Feeling amazed by their impact, she decided to dedicate in offering possibilities for personal growth to youth. Among her areas of interest are personal development and empowerment, volunteering, human rights, active participation and sustainable development. She delivers training courses for the Cyprus' National Agency of the Erasmus + Programme, the Cypriot Commissioner of Children's Rights and other organizations. <https://www.salto-youth.net/tools/toy/eleni-michail.3402/>



Bogdan Romanica (ROMANIA) is a dedicated youth worker, trainer and motivational speaker. He is crazy about changing the world and making Earth a better place to live. He is dedicated to the following actions: supporting young people to discover themselves, encouraging them to dream big, working with youth for personal action plans and empowering them to act according to their dreams and ideals. He has a wide experience in personal development, empowerment and experiential learning, at a national and international level. <https://www.salto-youth.net/tools/toy/bogdan-romanica.3421/>



Ognian Gadoularov (BULGARIA) is a youth worker and trainer specialized in international youth cooperation projects. He is involved in interactive teaching and environmental education. Prepares and educates instructors for working with children and young people. Ognian perform responsibilities as a trainer for Bulgarian "Erasmus +" National Agency. Expert in conducting adventure programs based on experiential learning and improving team performance. <https://www.salto-youth.net/tools/toy/ognian-gadoularov.2625/>

Basic Information

Understanding the causes of extremism

In this section we explore what factors are involved in influencing young people to participate in extremism, particularly violent extremism. It focuses on understanding some of the realities that young people face.

What are the main types of violent extremism?

According to the Centre for the Prevention of Radicalisation Leading to Violence (CPRLV) in Canada, violent extremism can be categorised in four ways:

- 1) **Left-wing violence**, such as violent acts committed by anti-capitalist groups in order to transform political systems. This category can also include violence by animal rights extremists or environmentalist groups.
- 2) **Right-wing violent acts**, such as those committed by far-right groups, often referred to as 'neo-Nazi' groups. Such groups are motivated by racism and a desire to defend supposed racial supremacy.
- 3) **Religiously motivated violence**, such as violent acts committed by extremist Islamic movements, which often have specific grievances against Western governments in relation to foreign policy.
- 4) **Issue-based violence**, such as violence carried out by groups concerned with a single issue – such as abortion or homosexuality.

Incidents of violence have been perpetrated on a similar scale by both extreme right-wing and Islamist groupings in Europe in recent years. However, this is not reflected in public perceptions, since media attention tends to focus on certain incidents. We should all aim to become more informed – recognising that facts can suffer from distortion in the media, and terminology can be used that stems from discriminatory assumptions or encourages stereotyping.

Source: "Young people and extremism: a resource pack for youth workers" – SALTO Cultural Diversity Resource Centre, 2016, www.salto-youth.net/diversity, diversity@salto-youth.net

What do we mean by extremism and radicalism?

Dictionary definitions can help us understand the meanings of certain terms at a base level and we can then begin to explore how these terms are used more broadly in relation to violent extremism. Some terms have particular connotations for different people, or are perceived differently in different contexts, and distortions might appear as a result of different agendas. This examination of terminology is crucial in preparing for successful engagement with young people.

The Chambers Dictionary defines an extremist as, 'someone who has extreme opinions, especially in politics', and states that when the word is used as an adjective it means 'relating to, or favouring, extreme measures'. A 'radical' is someone who favours far-reaching social and political reform. It is when violence is involved that these definitions begin to shift in their emphasis – and it is worth recognising that on their own, radical opinions or ideas are not considered problematic.

No definition for radicalisation has been universally adopted and it has been described in numerous ways by various organisations – some denote it with reference purely to Islamic terrorism, while others look at it more broadly. The CPRLV in Canada frames radicalisation in terms of the use of violence to achieve change, defining it as 'A process whereby people adopt an extremist belief system – including the intent to use, encourage or facilitate violence – in order to promote an ideology, a political project or a cause as a means of social transformation.'

The CPRLV summarises violent radicalisation as:

- 'The adoption of an ideology whose rationale becomes a way of life and a framework for meaningful action for the individual.'

- The belief in the use of violent means to promote a cause.
- The merging of ideology and violent action.’
<https://info-radical.org/en/>

The term ‘extremism’ can also be relative – dependent on what is interpreted as moderate. This means that views considered threatening to the status quo may be thought of as extremist views. A challenge that emerges here is that these various terms can be used in ways that end up labelling certain belief systems, or associating them with violence where there have in fact been no violent actions. Efforts to counteract violent manifestations of extremist views become less effective when they narrow their focus to predicting who will become tomorrow’s terrorist.

For the purposes of this pack, when the text refers to violent extremism, it is with the understanding that it embraces a belief that violence is a legitimate method to achieve certain aims. Similarly, when the text refers to radicalisation, it is based on an interpretation that includes violence as part of the means to an end.

Source: “Young people and extremism: a resource pack for youth workers” – SALTO Cultural Diversity Resource Centre, 2016, www.salto-youth.net/diversity, diversity@salto-youth.net

Causes of violent extremism

The following factors have been identified from research into violent groupings around the world. They indicate an increased likelihood of individuals deciding to involve themselves in a specific campaign of violence:

- The existence of a grievance or perceived injustice by a sub-group of the population.
- Age and gender (terrorist acts are generally committed by young males aged 15 to 25).
- Past family involvement with, or support for, the movement.
- Community support for the insurgent group, or high status associated with membership of the group.
- Coercion or conscription into the movement.
- Eventual membership as a result of an incremental process of increasing acts of insurgency.
- Vengeance as the individual feels a need to hit back and right wrongs.
- To become a member of an armed group there must be an organisation that the individual has the opportunity to join, and that wants his or her membership.

(Based on Ferguson, Burgess and Hollywood (2008))

What is noticeable from this list is that religion is not included as having a direct causal relationship with violence. It has been suggested that religious ideology may have more to do with binding a group of people together. Ultimately, focusing on a small range of factors such as religious ideology or mental health does not enable us to explain why some people get involved in violent extremism. Many experts agree that there is no single pathway to violent extremism.

It may be more productive to focus on asking how violence becomes legitimate in the mind of the perpetrator and, more importantly, to explore the political circumstances and the kinds of political narratives which are required for violence to be seen as legitimate.

Source: “Young people and extremism: a resource pack for youth workers” – SALTO Cultural Diversity Resource Centre, 2016, www.salto-youth.net/diversity, diversity@salto-youth.net

What do young people get out of involvement in violent extremism?

The following list is by no means exhaustive, but offers a way of understanding young people’s decisions to get involved in organised armed violence

- **A sense of identity, belonging and acceptance** – the young person may feel that they are being included, and the group may provide a source of support. This may be particularly relevant for young people who feel alienated by a prevailing culture, or who may be feared or suspected because of their beliefs, religion, or where they live.

- **Security or safety** – on the one hand, the young person may feel safer as a member of a particular grouping, particularly if there is a perceived threat from outside the neighbourhood or from a different grouping. On the other hand, there may be very real consequences for the young person if they choose not to get involved. For example, in Germany, young people who are not part of right-wing groups in some rural areas may experience fear and intimidation because of the level of domination by a rightwing youth culture; some may feel they have to blend in to stay safe.
- **Status** – involvement in a violent gang or extremist group may give the young person a sense that they are protecting their family or neighbourhood.
- **Honour and responsibility** – affiliation with an organised armed group can often tap into a sense of duty about what it means to be a responsible citizen. The activities of paramilitary groupings may become dominant and accepted as normal in some neighbourhoods, especially if they are seen as resolving local problems more effectively than the police. They may also provide another avenue for young people – young men in particular – to act out of a sense of service to the local community. Another motivation for involvement may be the fear of shame, particularly for falling short of shared norms and expectations, such as gender-based notions around expectations of what it means to be a man.
- **Legitimisation** – extremist acts of violence can emerge in societies where there is increased division and between ethno-religious communities or political identities. Such division creates a heightened sense of tradition and cultural identity and anything perceived to threaten that culture or ‘way of life’ reinforces the divide between ‘them’ and ‘us’ as well as fear of ‘the other’. Participation in organised armed groups can serve as justification for discriminatory and violent actions towards ‘the enemy’.
- **A way out of poverty** – particularly for those young people living in communities suffering deprivation, involvement in gangs or paramilitary groups may offer a source of income. For some, becoming active in a violent gang or extremist group may be considered as an alternative career.
- **A sense of empowerment and purpose** – the young person may feel that their contribution matters and that their worth is validated because of the role they are given within a violent extremist group.
- **An opportunity to resolve injustices** – regardless of whether these are local or global, some violent groupings are perceived positively because they are doing something. This can be an important factor in communities where the police force is perceived to be unrepresentative and engaged in unfair practices (such as ethnic profiling) and is therefore not accepted, nor seen as effectual. Some young people may feel that being part of a paramilitary organisation or extremist group is their only way to challenge the inequities or discrimination they experience (see side panel on page 11 for examples).
- **An opportunity to ‘fight back’** – the decision to join an extremist organisation may be in response to a sense of being part of a broader social conflict, such as a perception that Muslims and the religion of Islam are under siege on a global scale, or that refugees and asylum seekers are to blame for unemployment and increasing pressure on public services.
- **Revenge** – sometimes there will be a very specific incident, which is perceived to be an attack on a specific group or community that leads a young person to choose to ‘join up’.
- **Utopian vision** – there is some evidence that young women, particularly young mothers, have been influenced by a vision of a utopian society – such as, ‘Daeshland’ – that is free from crime and poverty, a place of safety, equality and solidarity. This has motivated some young women to attempt to travel to conflict zones such as Syria, in order to join Islamic State’s state-building efforts.
- **A ‘buzz’** – the sense of excitement that some young people experience as a result of their involvement in violence, such as street violence, should not be underestimated – particularly in communities where there is a lack of youth provision or where extremist groups seek to incite violence by arranging demonstrations that result in civil unrest.

Source: “Young people and extremism: a resource pack for youth workers” – SALTO Cultural Diversity Resource Centre, 2016, www.salto-youth.net/diversity, diversity@salto-youth.net

Ego-centric life and the challenges of modern society

In this section we explore the reality of modern society through the perspective of ecocentric developmental psychology.

Introduction

(Bill Plotkin – from the book “Nature and the Human soul”)



What shape or pattern will the human story take in the future? As of this writing, we cannot predict with any certainty the outcome of our current planetary cataclysm. In this tiny interval of the twenty-first century, we, the human species, will either learn to become a life-enhancing element within the greater Earth community...or we will not. If we fail, humanity will be reduced to a small number, we will have forsaken our potential as a species (this time around, at least) and we will have perpetrated the extinction of many thousands of species, perhaps millions — beyond those that have already perished at our hands.

Crisis and Opportunity

(Bill Plotkin – from the book “Nature and the Human soul”)

In our moment of history, perhaps the most sweeping and radical transformation ever to occur on Earth is under way. This “moment” is the twenty-first century, a lifetime from a human perspective, yet a mere dust mote of duration within our planet’s 4.5 billion years of exuberant evolution.

As is so often the case, the opportunity at the heart of this moment arises from a great crisis. Over the past two hundred years, industrial civilization has been relentlessly undermining Earth’s chemistry, water cycles, atmosphere, soils, oceans, and thermal balance. Plainly said, we have been shutting down the major life systems of our planet.

Compounding the ecological crisis are decaying economies, ethnic and class conflict, and worldwide warfare. Entwined with, and perhaps underlying, these devastations are epidemic failures in individual human development.

True adulthood, or psychological maturity, has become an uncommon achievement in Western and Westernized societies, and genuine elderhood nearly nonexistent. Interwoven with arrested personal development, and perhaps inseparable from it, our everyday lives have drifted vast distances from our species' original intimacy with the natural world and from our own uniquely individual natures, our souls.

The challenges of modern society

(Bill Plotkin – from the book “Nature and the Human soul”)

In industrial growth society, however, we have for centuries minimized, suppressed, or entirely ignored the nature task in the first three stages of human development, infancy through early adolescence. This results in an adolescence so out of sync with nature that most people never mature further.

Arrested personal growth serves industrial “growth.” By suppressing the nature dimension of human development (through educational systems, social values, advertising, nature-eclipsing vocations and pastimes, city and suburb design, denatured medical and psychological practices, and other means), industrial growth society engenders an immature citizenry unable to imagine a life beyond consumerism and soul-suppressing jobs.



This neglect of our human nature constitutes an even greater impediment to personal maturation than our modern loss of effective rites of passage, and it has led to the tragedy we face today: most humans are alienated from their vital individuality — their souls — and humanity as a whole is largely alienated from the natural world that evolved us and sustains us. Soul has been demoted to a new-age spiritual fantasy or a missionary's booty, and nature has been treated, at best, as a postcard or a vacation backdrop or, more commonly, as a hardware store or refuse heap. Too many of us lack intimacy with the natural world and with our souls, and consequently we are doing untold damage to both.

A Patho-Adolescent Society

(Bill Plotkin – from the book “Nature and the Human soul”)

In current Western and Westernized societies, in addition to the scarcity of true maturity, many people of adult age suffer from a variety of adolescent psychopathologies — incapacitating social insecurity, identity confusion, extremely low self-esteem, few or no social skills, narcissism, relentless greed, arrested moral development, recurrent physical violence, materialistic obsessions, little or no capacity for intimacy or empathy, substance addictions, and emotional numbness.

We see these psychopathologies most glaringly in leaders and celebrities of the Western world: Politicians blatantly motivated by image preservation, reelection prospects, power, wealth, and privilege. Moralizing religious leaders caught with their moral compasses askew. Entertainment icons killing themselves with alcohol, drugs, eating disorders, and cosmetic surgeries. Captains of industry reaching unprecedented nadirs of greed and power obsessions.

When we take an honest look at the people in charge of the governments, corporations, schools, and religious organizations of industrial growth societies, we find that too many are psychological adolescents with no deep understanding of themselves or the natural environment that makes their lives possible.

Many Western men spend their lives aspiring to the adventures of early-adolescent heroism — whether on elite playing fields, in the fastest cars, the highest summits, the most beds, or the most exclusive boardrooms. Many women hope to land the best male exemplar of that adolescent hero — or become a female version of him.

With so few ripened leaders, our communities have become caravans astray in a cultural wilderness. We've lost our bearings and forgotten where we were headed in the first place. When we arrive at a difficult crossing — say, a river or a chasm — having no boats or ropes, we sadly stare and then turn away to try another direction, perhaps hoping a god or a genie might someday come along to rescue us.

Although many of our social and psychological problems surface as early as the preschool years, our cultural disorientation becomes most evident in our remarkable failures with the life passage of puberty and the stage of life that follows it. As a society, we're profoundly confused about adolescence. We don't know if it is a form of early adulthood, late childhood, a blending of both, or something else entirely. We're not sure if we should treat a thirteen-year-old as an adult or a kid; we're not even sure how to do either. Parents of teenagers toss up their hands in mutual despair and resignation. An increasing proportion of teens feel lost and confused and cannot find someone trustworthy and wise to whom they can turn.

These confusions about adolescence are reflected in how we have collectively responded to puberty, which is, other than birth and death, perhaps the physically most obvious human transition. As a whole, Westernized societies don't seem to have a clue about how to prepare a young person for sexual flowering, social independence, authentic personal expression, soul discovery, or a lifetime of interdependent relationships in the more-than-human world of nature. Traditional rites of passage, stripped of their vitality centuries before, have become empty shells, like the longdiscarded husks of departed souls.

Consequently, we are seeing the most alarming signs of cultural pathology in teenagers and children. We are witnessing an increasingly high percentage of teens who are drug addicted, violent, plotting to take their own and others' lives (and often following through), imprisoned, diagnosed with severe psychological disorders, and routinely prescribed mind-altering and emotion-numbing drugs.

And almost inconceivably, some prepubertal children are exhibiting adolescent pathologies. We are witnessing seven- and eight-year-olds involved in sex and drug addictions, homicides, and gang warfare. This is perhaps the clearest and most alarming symptom of a patho-adolescent society in the terminal stages of degeneration: even childhood is robbed of its wholesomeness.

A healthy childhood is rooted in nature and a supportive family, but many children in the Western world have been uprooted from both and given sexuality and trifles instead. Having lost the training and rites that prepare a girl for becoming truly queenly, a mature woman, we have instead beauty-queen contests for five-year-olds.

The Promise and Hope of Adolescence

(Bill Plotkin – from the book "Nature and the Human soul")

But adolescence itself is not the problem. In fact, adolescence — healthy adolescence — holds our master key to both individual development and human evolution. Adolescence, at this time, is the locus of both our crisis and our opportunity. The crisis of adolescence and the crisis of our culture are two facets of the same impasse. Seizing the opportunity in one quickens the opportunity for the other. Once enough people embrace the true nature of adolescence — its promise and potential — Western culture will transform and again become life sustaining. To the extent that we don't know what adolescence is for, we don't know what humans are for.



It is likely that people who don't understand teenagers are the same people who, in their teen years, were not understood by their parents and teachers. Consequently, in each generation the promise of adolescence goes unrealized. This is our cultural dilemma.

A fourth premise of this book is that this dilemma — which has its roots in cultural changes associated with the advent of agriculture six to ten thousand years ago — is not accidental or due to bad luck. Rather, it is an intrinsic feature of what it is to be human: it has been, and is, unavoidable. This is a quandary hundreds of generations old, one so tangled and complex that we can't be surprised that humanity is just discovering means to resolve it.

I believe our dilemma arises from the innate vulnerability, or Achilles heel, of the human species, a "sacred wound" that derives from our uniquely human mode of consciousness and that holds the secret to our destiny, our collective human soul. Our distinctive

ego-based consciousness — made possible by our reflexive self-awareness — engenders both our crisis and our opportunity. Ego consciousness is our greatest liability as well as our greatest power.

The symptoms of our human wound become most apparent in adolescence. This is the phase of life in which most contemporary people get stuck and the phase in which most need the greatest support. Adolescence holds the key to our becoming fully human.

Genuine adulthood is not obtained merely by reaching a certain age, birthing or raising children, or accepting certain responsibilities. The adolescent must undergo an initiation process that requires letting go of the familiar and comfortable. She must submit to a journey of descent into the mysteries of nature and the human soul. She must plunge to the depths, in a sense to "hell," but not at all in the way mainstream society has come to understand — and to fear. The descent that adolescents must undergo is what most scares people about teenagers (including teenagers themselves). But this is also what grieves many older people, because, somewhere inside, they know this is where they needed to go as teens but didn't, and the question still hovers in the air in front of them as to whether it is too late.

Through psychospiritual adventure, the adolescent comes to know what she was born to do, what gift she possesses to bring to the world, what sacred quality lives in her heart, and how she might arrive at her own unique way of loving and belonging. Entry into the life of the soul demands a steep price, an ordeal, a psychological form of dying. The uninitiated adolescent does not easily give up her claim on "the good life." Grasping this, we must invent, or reinvent, forms and methods for soul initiation.

A deeper understanding of adolescence is where our hope lies.

Ecocentric development – Crisis and Opportunity

(Bill Plotkin – from the book "Nature and the Human soul")

Will the twenty-first century turn out to be the Great Ending or the Great Turning? Will we succeed at the Great Work? It's up to us...you and me and all others who are waking up to the extraordinary challenge, opportunity, and imperative before us. As poet Drew Dellinger asks, "What did you do...when the seasons started failing?"

My beginning premise is that a more mature human society requires more mature human individuals. For twenty-five years, I have been asking how we might raise children, support teenagers, and ripen ourselves so we might engender a sustainable human culture.

My second premise is that nature (including our own deeper nature, soul) has always provided and still provides the best template for human maturation.

In these pages, you'll find a narrative of how we might grow whole, one life stage at a time, by embracing nature and soul as our wisest and most trustworthy guides. This model for individual human development ultimately yields a strategy for cultural transformation, a way of progressing from our current egocentric societies (materialistic, anthropocentric, competition based, class stratified, violence prone, and unsustainable) to soulcentric ones (imaginative, ecocentric, cooperation based, just, compassionate, and sustainable).

In contrast to those presented in most other developmental models, the stages of life portrayed here are essentially independent of chronological age, biological development, cognitive ability, and social role. Rather, the progression from one stage to the next is spurred by the individual's progress with the specific psychological and spiritual tasks encountered at each stage.

This, then, is an ecopsychology of human maturation, a developmental psychology with a unique angle: it's a portrayal not of typical or "average" human development but of exemplary development as it occurs in the healthiest contemporary people — and as it could occur for everyone.

A third premise is that every human being has a unique and mystical relationship to the wild world, and that the conscious discovery and cultivation of that relationship is at the core of true adulthood. In contemporary society, we think of maturity simply in terms of hard work and practical responsibilities. I believe, in contrast, that true adulthood is rooted in transpersonal experience — in a mystic affiliation with nature, experienced as a sacred calling — that is then embodied in soul-infused work and mature responsibilities. This mystical affiliation is the very core of maturity, and it is precisely what mainstream Western society has overlooked — or actively suppressed and expelled.

Although perhaps perceived by some as radical, this third premise is not the least bit original. Western civilization has buried most traces of the mystical roots of maturity, yet this knowledge has been at the heart of every indigenous tradition known to us, past and present, including those from which our own societies have emerged. Our way into the future requires new cultural forms more than older ones, but there is at least one thread of the human story that I'm confident will continue, and this is the numinous or visionary calling at the core of the mature human heart.

Positive Psychology - concepts and tools

In this section we explore few elements from the Positive psychology that can enrich and reinforce the Youth work in its impact against radicalization.

Positive Psychology

Positive psychology is the study of the conditions and processes that contribute to the flourishing or optimal functioning of people, groups, and institutions.^[1]

In the past decade, psychologists have become concerned with prevention. How can psychologists prevent problems like depression or substance abuse or schizophrenia in young people who are genetically vulnerable or who live in worlds that nurture these problems? How can psychologists prevent murderous schoolyard violence in children who have access to weapons, poor parental supervision, and a mean streak? What psychologists have learned over 50 years is that the disease model does not move psychology closer to the prevention of these serious problems. Indeed, the major strides in prevention have come largely from a perspective focused on systematically building competency, not on correcting weakness.

Prevention researchers have discovered that there are human strengths that act as buffers against mental illness: courage, future mindedness, optimism, interpersonal skill, faith, work ethic, hope, honesty, perseverance, and the capacity for flow and insight, to name several. Much of the task of prevention in this new century will be to create a science of human strength whose mission will be to understand and learn how to foster these virtues in young people.

Working exclusively on personal weakness and on damaged brains, however, has rendered science poorly equipped to effectively prevent illness. Psychologists need now to call for massive research on human strengths and virtues. Practitioners need to recognize that much of the best work they already do in the consulting room is to amplify strengths rather than repair the weaknesses of their clients. Psychologists working with families, schools, religious communities, and corporations, need to develop climates that foster these strengths. The major psychological theories have changed to undergird a new science of strength and resilience. No longer do the dominant theories view the individual as a passive vessel responding to stimuli; rather, individuals are now seen as decision makers, with choices, preferences, and the possibility of becoming masterful, efficacious, or in malignant circumstances, helpless and hopeless. Science and practice that rely on this worldview may have the direct effect of preventing many of the major emotional disorders. They may also have two side effects: They may make the lives of clients physically healthier, given all that psychologists are learning about the effects of mental wellbeing on the body. This science and practice will also reorient psychology back to its two neglected missions— making normal people stronger and more productive and making high human potential actual. [2]

The aim of positive psychology is to begin to catalyze a change in the focus of psychology from preoccupation only with repairing the worst things in life to also building positive qualities. The field of positive psychology at the subjective level is about valued subjective experiences: well-being, contentment, and satisfaction (in the past); hope and optimism (for the future); and flow and happiness (in the present). At the individual level, it is about positive individual traits: the capacity for love, courage, interpersonal skill, perseverance, forgiveness, originality, future mindedness, spirituality, high talent, and wisdom. At the group level, it is about the civic virtues and the institutions that move individuals toward better citizenship: responsibility, nurturance, altruism, civility, moderation, tolerance, and work ethic. [3]

Having this in mind, one can say that positive psychology builds the capacities of the community, by helping individuals develop basic but fundamental competences that are neglected in the 21st century lives and educational systems. These competences include the ability to be authentic, grateful, joyful, resilient, mindful, happy and many more!

[1] Gamble & Haidt (2005)

[2] Seligman & Csikszentmihalyi (2000)

[3] Seligman (2000)



Positive emotions

(adapted from Chapter “Positive Emotions Broaden and Build” by Barbara Fredrickson)

It is true that emotion, a concept often cast as ethereal, was an early topic within psychology (e.g., Cannon, 1929; James, 1884). Yet, emotions science did not emerge as an organized subspecialty until the mid-1980s, as marked by the formation of the International Society for Research on Emotions (ISRE) in 1984, the first multidisciplinary professional association for scholars specializing in this area. It is fair to say that in the 30 years since, research on emotions has exploded. Yet even decades after emotions became a rigorous and accepted topic of scientific inquiry, psychology’s inferiority complex held sway to keep the focus on the most serious of emotions, namely, fear, anger, sadness, and the like. Even disgust made its way to the fore (e.g., Rozin & Fallon, 1987). It was as if the light-hearted emotions within the human repertoire might somehow weaken the fibers of the cloak of rigor that has been so important for psychology to don.

In this context, Barbara Fredrickson has sought to create an evidence-based understanding of light-hearted moments, charting their variety, the ways they change how the human mind works, and how, little-by-little, they change people’s lives. Fredrickson sets the stage for this review by briefly describing 10 key positive emotions. This is by no means an exhaustive list. She chooses to focus on these 10 emotions not only because they are the targets of increasing research but also because evidence from the lab suggests that these 10 are experienced relatively frequently in people’s daily life. With one important exception, she describes them in the order of their relative frequency, starting with the positive emotions people appear to feel most often and moving on to those that they feel more rarely. The exception is love, which in their studies emerges as the most frequently experienced positive emotion. As described below, she sees good reason to describe it last.



Like all emotions, positive emotions are brief, multisystem responses to some change in the way people interpret—or appraise—their current circumstances. When this multisystem response registers that circumstances are somehow bad for the self, a negative emotion arises; when it registers good prospects or good fortune, a positive emotion arises. To foreshadow the broaden-and-build theory, for each of these 10 positive emotions, she describes (a) the appraisal patterns that trigger it, (b) the broadened thought–action repertoire it sparks, and (c) the durable resources that it helps to build. Table 1.1 offers these in summary form across its first four columns.

10 Positive emotions

Joy. Joy emerges when one’s current circumstances present unexpected good fortune. People feel joy, for instance, when receiving good news or a pleasant surprise. Joy creates the urge to play and get involved, or what Frijda (1986) termed free activation, defined as an “aimless, unasked-for readiness to engage in whatever interaction presents itself”. The durable resources created through play are the skills acquired through the experiential learning it prompts.

Gratitude. Gratitude emerges when people acknowledge another person as the source of their unexpected good fortune. Joy becomes gratitude, for instance, when awareness of one’s own good fortune is combined with admiration for another person for thoughtfully going out of their way to create that good fortune (Algoe, 2012). Gratitude creates the urge to creatively consider new ways to be kind and

generous oneself. The durable resources accrued when people act on this urge are new skills for expressing kindness and care to others.

Serenity. Also called contentment, serenity emerges when people interpret their current circumstances as utterly cherished, right, or satisfying. People feel serenity, for instance, when they feel comfortable, at ease in, or at one with their situation. Serenity creates the urge to savor those current circumstances and integrate them into new priorities or values. The durable resources created through savoring and integrating include a more refined and complex sense of oneself and of one's priorities.

Interest. Interest arises in circumstances appraised as safe but offering novelty. People feel interest, for instance, when they encounter something that is mysterious or challenging, yet not overwhelming. Interest creates the urge to explore, to learn, to immerse oneself in the novelty and thereby expand the self (Izard, 1977; Silvia, 2008). The knowledge so gained becomes a durable resource.

Hope. Whereas most positive emotions arise in circumstances appraised as safe, hope is the exception. Hope arises in dire circumstances in which people fear the worst yet yearn for better (Lazarus, 1991). People feel hope, for instance, in grim situations in which they can envision at least a chance that things might change for the better. Hope creates the urge to draw on one's own capabilities and inventiveness to turn things around. The durable resources it builds include optimism and resilience to adversity.

Pride. Pride emerges when people take appropriate credit from some socially valued good outcome. People feel pride, for instance, when they accomplish an important goal (Tracy & Robins, 2007). Pride creates the urge to fantasize about even bigger accomplishments in similar arenas. The big dreams sparked by pride contribute to the durable resource of achievement motivation (Williams & DeSteno, 2008).

Amusement. Amusement occurs when people appraise their current circumstances as involving some sort of non-serious social incongruity. It can erupt, for instance, in the wake of a harmless speech error or physical blunder. Amusement creates urges to share a laugh and find creative ways to continue the joviality. As people follow these urges, they build and solidify enduring social bonds (Gervais & Wilson, 2005).

Inspiration. Inspiration arises when people witness human excellence in some manner. People feel inspired, for instance, when they see someone else do a good deed or perform at an unparalleled level. Inspiration creates the urge to excel oneself, to reach one's own higher ground or personal best. The durable resource it builds is the motivation for personal growth (Algoe & Haidt, 2009; Thrash & Elliot, 2004).

Awe. Awe emerges when people encounter goodness on a grand scale. People feel awe, for instance, when overwhelmed by something (or someone) beautiful or powerful that seems larger than life. The experience of awe compels people to absorb and accommodate this new vastness they have encountered. The durable resources awe creates are new worldviews (Shiota, Keltner, & Mossman, 2007).

Love. Love, which appears to be the positive emotion people feel most frequently, arises when any other of the positive emotions is felt in the context of a safe, interpersonal connection or relationship. Love broadens thought–action repertoires both in an “all of the above” manner and by creating momentary perceptions of social connection and self-expansion. Likewise, love builds a wide range of enduring resources, especially social bonds and community.

Table 1.1 Ten representative positive emotions

Emotion label	Appraisal theme	Thought-action tendency	Resources accrued	Core trio in mDES item
Joy	Safe, familiar unexpectedly good	Play, get involved	Skills gained via experiential learning	Joyful, glad, or happy
Gratitude	Receive a gift or benefit	Creative urge to be prosocial	Skills for showing care, loyalty, social bonds	Grateful, appreciative, or thankful
Serenity (a.k.a., contentment)	Safe, familiar, low effort	Savor and integrate	New priorities, new views of self	Serene, content, or peaceful
Interest	Safe, novel	Explore, learn	Knowledge	Interested, alert, or curious
Hope	Fearing the worst, yearning for better	Plan for a better future	Resilience, optimism	Hopeful, optimistic, or encouraged
Pride	Socially valued achievement	Dream big	Achievement motivation	Proud, confident, or self-assured
Amusement	Nonserious social incongruity	Share joviality, laugh	Social bonds	Amused, fun-loving, or silly
Inspiration	Witness human excellence	Strive toward own higher ground	Motivation for personal growth	Inspired, uplifted, or elevated
Awe	Encounter beauty or goodness on a grand scale	Absorb and accommodate	New worldviews	Awe, wonder, amazement
Love	Any/all of the above in an interpersonal connection	Any/all of the above, with mutual care	Any/all of the above, especially social bonds	Love, closeness, or trust

Broaden and build theory

(Adapted from <http://www.sicotests.com/psyarticle.asp?id=246>)



According to the “broaden and build theory”, formulated by Fredrickson (1998), positive emotions often initiate a cycle of more positive emotions. Specifically, positive emotions can facilitate the development of skills, networks, resources, and capacities, which in turn promote wellbeing and fulfillment.

Negative emotions tend to correspond to specific inclinations (Frijda, 1986& Frijda, Kuipers, & Schure, 1989& Lazarus, 1991& Tooby & Cosmides, 1990). Fear tends to coincide with the inclination to escape or avoid the immediate context. Anger is associated with the inclination to attack or maintain a course of action. Disgust is associated with the inclination to expel or shun some stimulus, and so forth. The corresponding physiological reactions facilitate these behavioral tendencies (Levenson, 1994).

In contrast, positive emotions seldom correspond to threatening contexts and thus such feelings do not need to evoke a specific set of inclinations or responses. In particular, positive emotions amplify the breath of attention and thinking-called the broaden hypothesis. Specifically, in contrast to negative emotions, which direct the attention of individuals towards potential threats and problems, positive emotions broaden the attention of individuals. For example, attention is directed towards a more extensive set of objects in the environment (Wadlinger & Isaacowitz, 2006). Similarly, individuals will consider a more extensive repertoire of possible actions in response to some event (Fredrickson & Branigan, 2005)& joy, for example, corresponds to playful creativity and exploration (Ellsworth & Smith, 1988). In addition, individuals are more receptive to novel and exciting experiences (Kahn & Isen, 1993). Finally, individuals will embrace feedback and criticism (Raghunathan & Trope, 2002).

When the breadth of attention is extensive, individuals can develop skills and capacities that enhance their resilience, wellbeing, progress, and satisfaction-called the build hypothesis. That is, individuals might develop more intellectual skills, enabling these individuals to solve problems. Second, they could also cultivate psychological capacities, such as the ability to regulate their emotions. Third, they might develop more stable and trusting relationships. Finally, even their physical health tends to improve.

Several studies have shown that interventions designed to promote positive emotions do indeed enhance resilience, relationships, wellbeing, and satisfaction. Here are a few examples of how positive emotions broaden and build our human capacities:

- Positive emotions trigger flexible thinking. Positive emotions seem to motivate a focus on global, broad patterns rather than specific details and features.
- Positive affective states can also influence the memory of individuals. Specifically, when individuals experience a positive mood, their memory of peripheral or extraneous details tends to improve
- Positive emotions also seem to facilitate openness to information, feedback, and advice. For example, when individuals experience positive emotions, their decisions are especially likely to incorporate subtle cues and sources of information
- Positive emotions facilitate the formation of relationships. Specifically, positive emotions activate mechanisms that facilitate the acquisition of additional resources, including the formation of close relationships.
- Positive emotions cultivate resilience. Positive affect might facilitate the development of psychological capacities that enhance resilience (see Tugade & Fredrickson, 2007). The flexibility and repertoire of action plans that coincide with positive affect might facilitate the capacity to regulate or overcome negative affect-called the undoing hypothesis (Fredrickson & Levenson, 1998). That is, over time, individuals who experience many positive emotions might acquire the capacity to recover rapidly from possible adversities.
- Positive emotions contribute to moral reasoning. When individuals experience a positive mood, their moral judgments tend to be more nuanced and sophisticated.

You can see the table of positive emotions in the previous section to see what resources each particular emotion accrues in human.

Outcomes

Workshops for Building Inner Peace

During the training the participants developed 6 educational sessions (workshops) that aim is to be used with young people to prevent radicalization.

Here we offer the description of these workshops:

Workshop 1

Reconnecting with yourself!

(Juany Mutphy, Bhunesh Nepal, Fátima Diaz Cuevas and Roxana Salome Morales Castro)

Objectives

- To improve the contact with the Nature (inner and outer);
- To develop awareness of one's body;
- To promote self-development using one's body.

General needs addressed

Recognition; love and acceptance of one's body

"To connect with the rhythm of your body"

"Connecting with your soul's house, your body"



Description

1st part

Choose as a location for starting the activity a green space in which you can gather fallen leaves. Before explaining the activity, is advised to invite the group to be barefoot, touching the grass directly.

- Ask them to split into 3/4 groups -in advance you had collected leaves and placed in 3/4 different areas in which the groups formed will be located.
- Each group needs to build a human body shape using the leaves. Once the creation process is ended, each member of the group will identify one part/organ of the body with which each of them feels grateful for a particular reason (the brain because he/she feels it's easy to learn a new language; the hands because she/he loves to design...).
- By group, they would discuss about the parts identified and the reasons.



2nd part

Ask each participant, to choose one person with whom they feel confident. Once in couples, ask to identify one part/organ of the body that they don't like/accept, would like to change and invite to discuss the motives by couples.

3rd part

Go back to a closed space. Receive the couples with soft music like [this](#) and invite to each couple to kindly touch the body of the person chosen, like a "healing" imposition of the hands, having positive thoughts for the other person while touching him/her carefully and respectfully.

4th part

Finally, invite to each couple to join slowly to the others couples -supporting with this kind of soundtrack [Biodanza Music](#) - and requiring to the group to end in big circle all dancing, following the rhythm of the music. (It is advised to introduce the practice of Biodanza before).

5th part

Benefit from the "magic" circle built and request to the group to sit down in order to close the session with the debriefing:

Reflection/Debriefing time: Sitting down making a "perfect circle" with all the participants, the facilitator introduced the following questions:

- a) What do you discover about yourself?
- b) How do you feel about other people touching you?

Materials

Leaves, music, speakers, good vibes

*It is advised to not put in place the barefoot part of the session in case of cold seasons.

Workshop 2

Subconscious journey

(Aleksandrs Jermolenko, Valentina Hristova, Anastassia Murašina)

Objectives

- To give to participants perspective through kinesthetic activities;
- To build up trust;
- To imagine chaotic and stressful Ping Pong world, and after that alive forest, which will give pleasant feelings, through touch and movement, and imagination in this great atmosphere;
- To do stress relief and relaxation of mind and body in order to absorb and process the experienced sensations, emotions & realizations.

General needs addressed

Belonging, Safety, Love, Trust, Beauty, Movement, Kinesthetic

Description

Human ping-pong (10-15 minutes)

One third of people are ping pong balls, their eyes are closed, others are sending them and receiving, by holding in the weight center, which is on belly button.



Human forest (20 minutes)

People take place in the room by spreading equally in the space, they are trees, they cannot move from their spot, but they can use their hands, branches. 3-4 people are travellers in this human forest, and they are blind, so the forest will guide them into their journey and give pleasant feeling. After one or a bit more minute, traveller sticks to the tree, and they change their roles, so everyone will go through both roles.

Stress relief relaxation (10-15 minutes)

People can lay down on the floor or sit on a chair while the leader will guide them to a more relaxed state of mind and body, using various techniques like visualisation and progressive muscle relaxation.

Materials

Space, Bodies, Magical forest music

Workshop 3

Human Connection

(Nicola Sacco, Polin Donahue)

Objectives

- To invite youth to reflect about their motivations in life;
- To understand the meaning of Balance and its principles;
- To experiment a deeper form of connection between people;
- To have fun, know each other in a meaningful way and develop more confidence as a group.

General needs addressed

Empathy, Connection, Belonging



Description

Motivation list (5')

Each participant writes a list of benefits they have working with their target groups, from material to spiritual benefits

Sharing and reflecting (10')

In groups of 4-5 people, they share and reflect about benefits and motivations found in their youth work

The Circle of Balance (10')

Participants form a circle and divide counting 1 and 2; they try to maintain balance while number 1s tend to fall outside and number 2s tend to fall inside, then again inverting directions; they can retry and correct their errors, to achieve a better performance. As a group, we reflect on the difficulties and requirements in doing this exercise, then the reflection is guided to reflect about the principles of Balance in life systems, recalling the example of a cell, representing the group as a living system.

Eye connection (15')

With a music, participants are invited to wander in the room, maintaining a slow rhythm and saluting each other with just the eye contact (no hands, no facial expression or head movements); after 5 minutes of wandering and practicing eye contact with all, they freely choose a partner to stop and stay with, while continuing the eye contact in pairs, coming to hold their hands, and concluding, if they feel so, with a heartfelt hug or other thanksgiving gesture.

Materials

PC with music or internet connection, amplifiers; paper and pencils

Workshop 4

Exploration of emotions and emotional intelligence

(Anastasia Ntalamaga, Mircea Manita, Savvas Papageorgiou, Dolores Mauridou, Ilias Tsioufas)

Objectives

Participants will explore:

- Recognition of the human emotions, good or bad, that we have all experienced at some point
- How do emotions manifest (facial expressions, movement, behavior)? How can one emotion be manifested differently by two people?
- How well do we understand the emotions that underlie people's behavior?
- How can the different emotional states put us in a specific direction in the way we react to other people and to daily problems?



General needs addressed

Many needs can be addressed in the long term. Because if we know our emotions and we are conscious about them, we communicate them better and we make more meaningful relationships. In addition, when we practice at understanding others, we react in a more appropriate way to them so again, we build better relationships. This way, we feel more included and secure.

Description

We divide the participants in 4 groups, 6 in each group.

We have 6 little papers in a box with different emotional states or affects (anger, anxiety, heart-broken, horny, ecstatic, innocence) written on them. They randomly chose one paper. (2')

Then we do a short meditation in order to help the participants come in contact with the emotion from the paper. They think and focus on a past memory when they felt that particular emotion. (3')

We ask them to make a drawing that depicts this emotion (the aura of the emotion, a situation with this emotion, anything). This way they connect even more with the emotion in a deeper level, not only verbally, but with images. They keep their drawing for themselves. (5')

After, they are introduced to the role-playing. We give them the context; they are supposed to be passengers in a train. They are all going to the same direction. They are invited to have a conversation about who they are, where are they going and why. They have to share a little story, acting always with emotion as a compass. After a while, suddenly, we tell them that their wagon is separated from the rest of the train. "You are in the middle of nowhere! Your life is in danger. ACTION!" (15-20')

When the role-play end we give them 5 min to talk inside their group and guess what emotions other people depicted.

In the end, all the participants gather in a big circle and a 10' debriefing starts from the questions:

- 1) What did you noticed in your group?
- 2) What did you learn about yourself and your interaction with other people.

Materials

A4 papers and crayons/markers for the drawing, chairs for the "train scene"



Workshop 5

Connect with oneself and others

(Maria Michael, Anna Elia, Antigone Vatylioti)

Objectives

- Participants to feel connected with themselves and others as an equal and valid member of a group (belonging)
- To generate positive emotions
- To develop relationships and share meaningful moments (engagement)
- To be present, mindful and feel still
- To create a safe environment where they can reflect on their thoughts and feelings
- To provide the means and space to express freely



General needs addressed

Need for stillness, being present and mindful

Need for connection through non verbal ways and creation of bonds with other members of the group

Need for personal reflection and closure

Need for positive emotions and meaningful insights

Description

1. For the first activity participants are invited to find a person whom they feel comfortable with and find a place in the room. The activity is a partners massage which aims to relax people and get them develop a bond through physical attach. They are split in A and B partner. A partner lays on the blanket and closes the eyes, the lights in the room are also slightly turned down. Then B partner, optional with the use of the essential lavender oil, creates a relaxing atmosphere for his/her partner. They are invited by the facilitators to give impulses to different parts of the body, joints, and muscles from head to toes. That helps both participants practice mindfulness and be present through this body scan and awareness that is brought to them with the contribution of their partner. A peaceful music is played on the background and after 10 mins participants swap roles.

2. The workshop's flow is kept being continual and without changing the set up or their location, participants now sit on the blanket, facing each other, this time without any physical contact. Now they are invited to make an eye contact and keep it for the next 5 minutes. This is again a mindfulness activity that helps in the development of relation with one another.

3. After the 5 mins, this long eye contact continues and this time the facilitator invites the pairs to start a simultaneous and silent gratitude conversation. To be more explicit, that means that the 2 participants use their inner voice, so they kept silent, and they share and express in their mind their thoughts, feelings, memories and anything else which is up to them to, addressed to the person in front of them. With this activity, most of the objectives are covered and expected to be fulfilled, especially the ones about generating feelings of gratitude and positive emotions.

4. The previous two activities are done in silence in order to achieve the feeling of stillness and deep emotional connection between the participants without any other input. The eye contact ends by the ring of the bell and participants are invited to change their setting and place if they need to, and say goodbye to their partners. This last activity is individual and is all about personal reflection. A calm easy music is set on the background, papers, coloring pencils and blankets are offered. Participants have a variety of options on

how to individually spend these last 15 minutes of the workshop. They are invited by the facilitators to arrive in a conclusion and reflect on their emotions and thoughts using art, meditate on their own or write in their journals. This is the time for them, while keep being part of the group, to not share with others their state of being, after the previous activities, but find a way to process and externalize it with themselves. In this way participants are expected to connect with their heart and mind.

Materials

Music player, lavender essential oil, blankets, white paper, coloring pencils, bells

Workshop 6

Be together as one

(Benita Primo, Kamen Jhizhanov)

Objectives

- To highlight the importance of cooperative attitude.
- To raise understanding of the influence of communication challenges in the process of interdependency.
- To raise awareness about specific roles and responsibilities for the achievement of a common goal.
- To promote creativity as a way to include team members talents in achieving the goal



General needs addressed

Empowerment, motivation and development of competences

Description

Names

Small introduction about the name of the participants.

The shooter

The participants are standing in a circle. One person, the shooter, is in the middle and “shoots” one of the participants. This one is falling down and, in that moment, the people on the sides “shoot” one each other, saying their names. The last one saying the name of the partner is “dead” and should leave the circle.

Basket fruit

The participants are standing in a circle and are saying their names. The facilitator is standing in the middle of the circle and explaining the development of the game. When he points one person, he will say the name of a fruit (orange- saying the name of the partner who is in right; lemon- saying the name of the partner who is in left; apple- saying their own name and tutti frutti- changing their places). If someone is doing a mistake, should leave the circle.

The rope

All the participants are standing in a circle and must to hold one big rope in their hands. The facilitator is saying: „ Create a.... (square, circle, house, chair, letters, numbers, other more complicate things)” and the participants must to create these shapes, without leaving the rope and respecting the time limit. If anyone let the rope from their hands, they must to start again. After that, the participants are sharing their impression, what they could improve and what they are satisfied with.

The bridge

Preparation:

We divide the big group in two teams and we give them written instructions and a visual map of the communication process flow. We explain the rules and give them 5' to decide the roles. To decide the place for a meeting point and two more working places for each team. From the working place, the teams should not be able to see each other or the meeting point. Give each team different materials to achieve the goal.

Teams Instructions:

You are the citizens of a town and you need to build a bridge to connect your town with the neighboring town. You should build half and the neighbors will build the other half. Both parts of the bridge should connect and be as similar as possible. The first step is to choose the roles of the team members in the process. For each team you will need 1 major, 1 messenger and the rest will be builders. The majors can communicate between them and they will be able to transmit instructions to the messengers. The messengers will be the join between the majors and the builders and transmit the instructions. The communication between the majors and the builders is not allowed.

Final phase:

We join the two groups to check the results. According to the results we establish a process of reflection on the different aspects that we wanted emphasize about the activity. Teamwork, communication, roles, capacity to follow instructions, etc

Reflection

The reflection process is realized at first, in those two groups, with a set of helpful questions. (How did you feel?, With what are you satisfied?, What were your strengths?, What could you do better, could improve?). The participants are answering to those questions, discussing in their groups. After that, those two groups are coming together and there is taken place a big reflection, around the same questions. The participants can share their other thoughts.

“You can't leave footprints in the sands of time if you're sitting on your butt. And who wants to leave buttprints in the sands of time?”

Jo Ryan



Additional materials

EU policies regarding radicalization

1. Overview of the actions countering radicalization in EU. Quite easy and straight forward to see more or less what EU has done so far. – [here](#) ;
2. EU Counter-terrorism strategy. Simple and clear, available in all EU languages. – [here](#) ;
3. How to prevent the radicalization of young people – [here](#) ;
4. Tackling radicalisation through education and youth action – [here](#);
5. The contribution of youth work to preventing marginalisation and violent radicalisation – a practical toolbox for youth workers & Recommendations for policy makers – [here](#);

Fundamental values

1. Goals and values of the EU – https://europa.eu/european-union/about-eu/eu-in-brief_en
2. Videos about the Values of the EU:
 - Part 1 – <https://www.coursera.org/lecture/europe/fundamental-values-of-the-eu-part-1-the-european-union-as-a-community-of-values-qY0Yq>
 - Part 2 – <https://www.coursera.org/lecture/europe/fundamental-values-of-the-eu-part-2-protecting-european-union-values-within-the-rvSTm>

Causes and effects of violent radicalization

1. [Young people and extremism: a resource pack for youth workers](#);
2. [Young people and extremism: a resource pack for youth workers – Additional material](#);

Methods for affecting hard to reach youth

1. Young people and 'NEETs' – <https://www.eurofound.europa.eu/young-people-and-neets-1>
2. NEETs Who are they? – <http://llpengage.eu/en/home/training-resources/module-1-support-young-people-who-are-neet/1-neets-who-are-they/>
3. Working With Hard To Reach Young People – A Practical Guide – <https://www.gov.scot/Publications/2007/12/06145646/1>

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