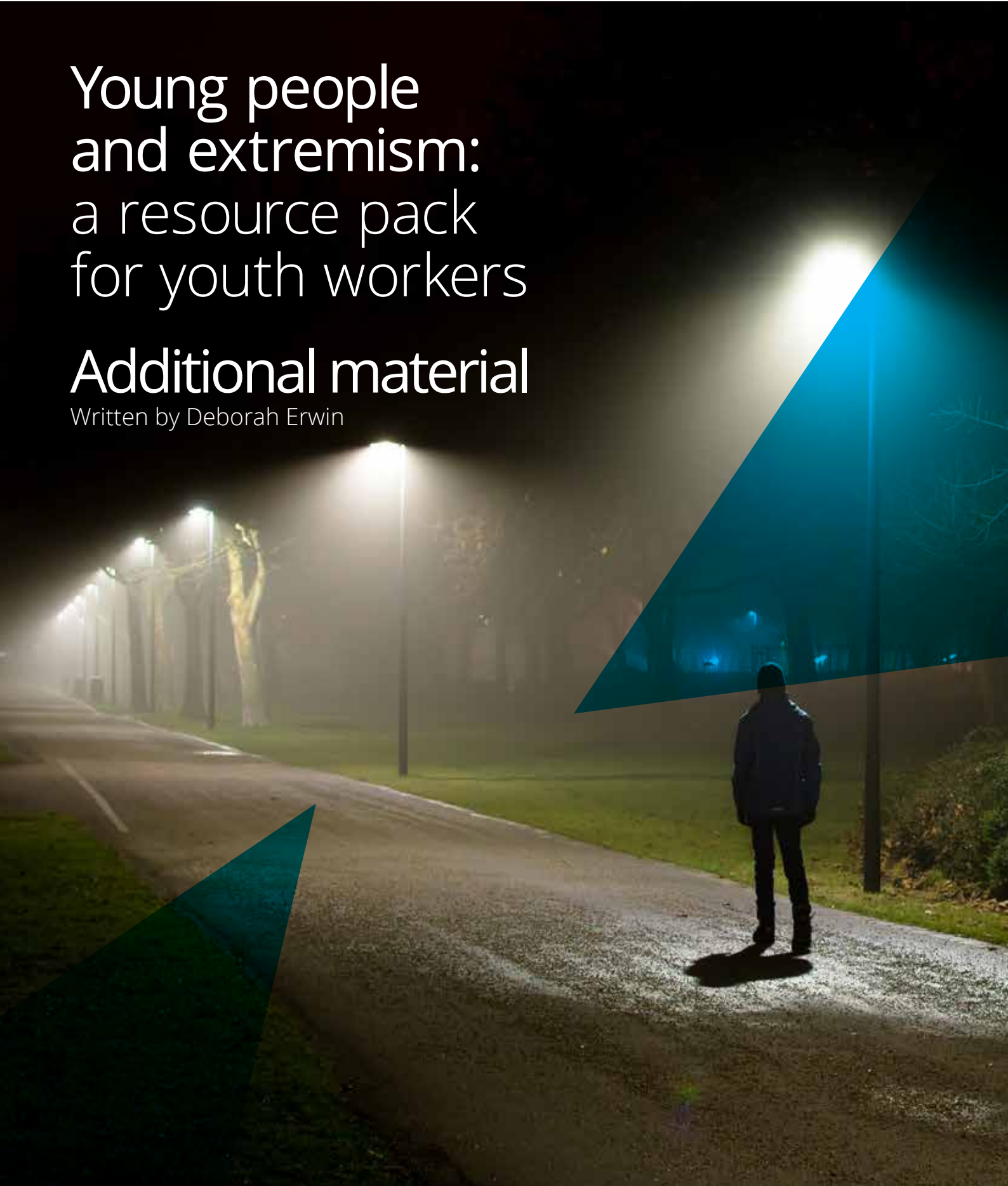


# Young people and extremism: a resource pack for youth workers

## Additional material

Written by Deborah Erwin



## **Erasmus+**

Erasmus+ is the European Union programme for education, training, youth and sport. It runs from 2014 to 2020 and has a budget of €14.7 billion.

Erasmus+ aims to modernise education, training and youth work across Europe, by developing knowledge and skills, and increasing the quality and relevance of qualifications.

It is open to organisations across the spectrum of lifelong learning: adult education, higher education, schools education, vocational education and training, youth and sport.

Erasmus+ will enable more than four million people to study, train, volunteer or work in another country. Access to international experience not only benefits the individuals involved, but also their organisations – enabling them to develop policy and practice, and so offer improved opportunities for learners.

Erasmus+ has responded to changing circumstances in Europe, and the growing concern for social inclusion, by encouraging new project applications which emphasise the following:

- Reaching out to marginalised young people, promoting diversity, intercultural and inter-religious dialogue, common values of freedom, tolerance and respect of human rights;
- Enhancing media literacy, critical thinking and sense of initiative among young people;
- Equipping youth workers with competences and methods needed for transferring the common fundamental values of our society, particularly to young people who are hard to reach;
- Preventing violent radicalisation of young people.

Given the current context in Europe regarding migration, Erasmus+ also encourages youth mobility projects involving – or focusing on – refugees, asylum-seekers and migrants.

(Based on the Erasmus+ Programme Guide 2017, page 78)

## **Cultural Diversity**

SALTO Cultural Diversity (SALTO CD) is one of eight resource centres in the SALTO-Youth network (Support, Advanced Learning and Training Opportunities for Youth). These support the Erasmus+ Youth Chapter by providing non-formal training and networking opportunities for youth workers across Europe.

SALTO CD is particularly concerned with topics such as culture, ethnicity, faith and identity, in order to promote cultural diversity. It has a keen interest in contributing to new approaches in relation to young people and extremism, and in promoting international partnerships which support further learning and exchange in this area.

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# Introduction

This additional material has been prepared as support for *Young people and extremism: a resource pack for youth workers*. It provides clear links to the resources and theoretical approaches discussed in the publication, along with new material to further develop relevant knowledge, skills and ideas.

This additional material builds on the main resource pack by providing practical and theoretical support to youth workers, as well as information and insight to policymakers, youth and education practitioners, and to organisations active in the area of young people and extremism.

Just like the main resource pack, this online material doesn't have all of the answers; the issues relating to young people and extremism are too complex to be solved by a publication. Our aim is to provide ideas, examples and practical tools through which youth workers, community workers, policymakers and others can engage with young people to explore challenging questions and enable them to better understand the context young people are living in.



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# Part 1: Exercises and Tools





## Circle exercise

### AIM:

To experience how it feels to be part of majority/minority groups.

### RESOURCES:

None

### DESCRIPTION:

This activity will help groups to explore the dynamics of inclusion and exclusion.

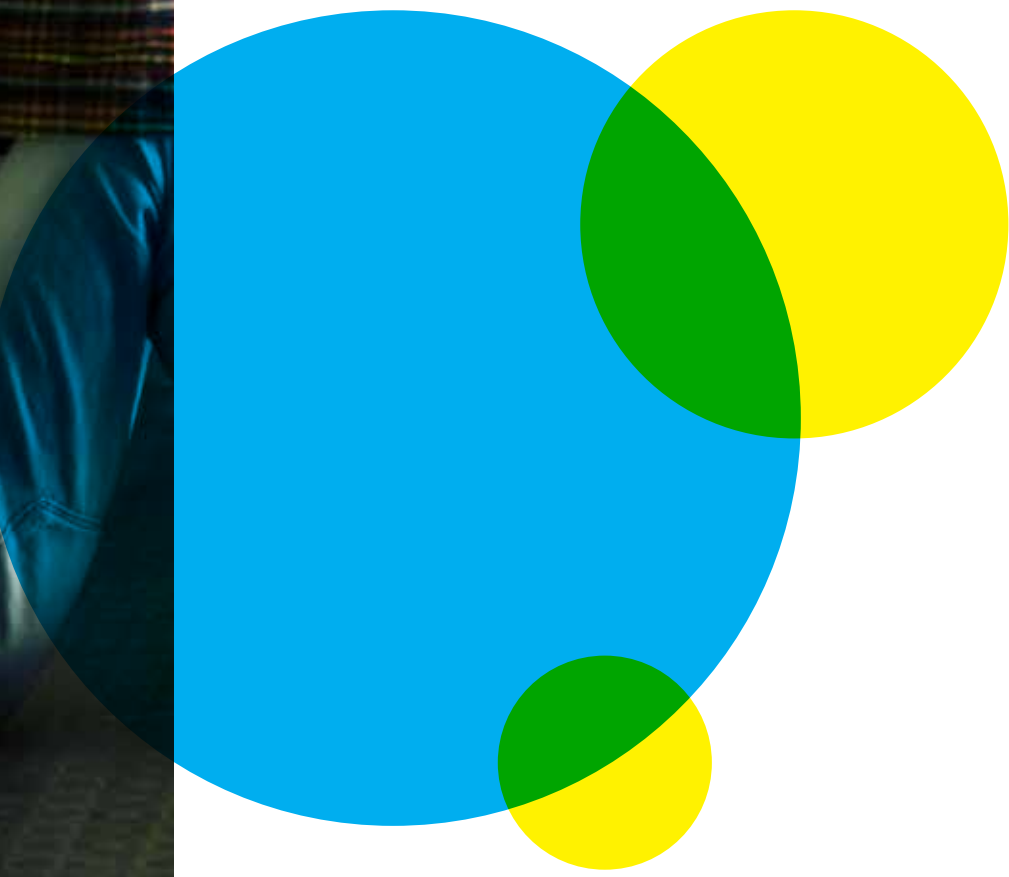
### METHOD:

Divide the group so that three quarters of the main group are on one side and one quarter is on the other. Ask the minority group to go outside so they can't hear. Explain to the majority group that they are to stand in a circle, facing inwards, linking arms. They must not let anyone join the circle unless they ask first. If someone asks they are to let that person link arms in the circle.

Explain to the minority group outside that they are to try to join the circle whatever way they can. Send one person in while the rest remain outside. Let this person try to join the circle. If he/she fails to ask the group, give him/her hints. Eventually they should make it in. Next ask the remainder of the minority group to come in and try to enter the circle.

### DEBRIEF:

- What was it like to be the first person trying to get in?
- What was it like for the majority group when the remainder of the minority group came in?
- What was it like for the minority group?
- What lessons might this teach us about the experience of different ethnic minority groups and their relations with the majority community?



## Circles of Influence exercise

This exercise provides an extension to the 'Identity exercise' which can be found on page 16 of the main resource pack.

### AIM:

To enable participants to identify and then visualise the different components that make up their personal identity.

### RESOURCES:

Photocopies of the circles of influence sheet on the next page for everyone in the group.

### DESCRIPTION:

This is an activity that gets everyone thinking about not just themselves, but about identity more broadly – and about how it affects group dynamics.

### METHOD:

Ask each participant to think about the different people or other factors which have shaped their identity and made them the people they are. Ask them to write these on the circles, positioning the factors they consider to be most influential closest to the centre.

The labels or identities that fill up the concentric circles can come from all types of factors, including: geography (e.g. country or city), culture or ethnicity, relationships (e.g. mother, brother), hobbies (e.g. sport, music) or experiences (e.g. travel).

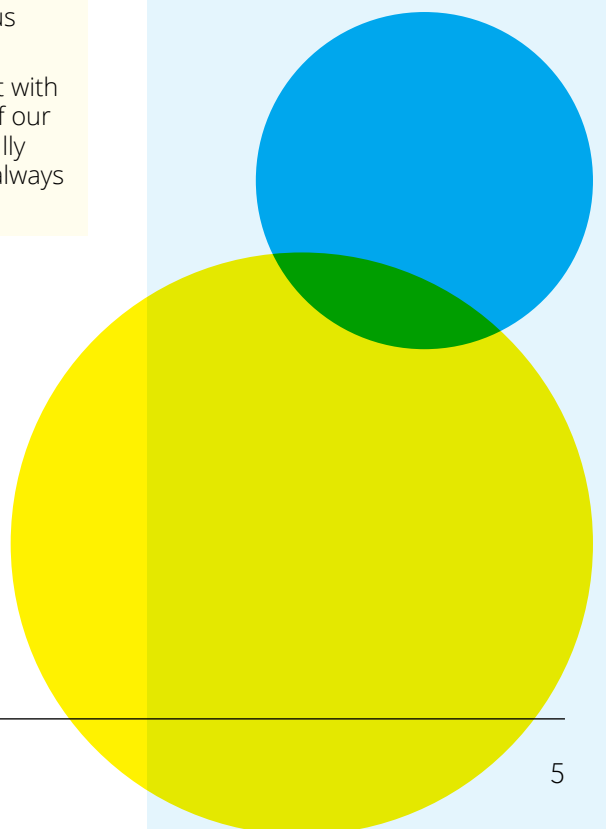
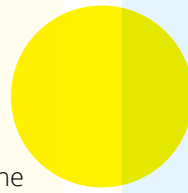
Ask the participants to share their circles of influence in small groups and discuss the following points:

- Share with your group what has influenced you (and particularly what went nearest to the centre of your circle).
- Do you share many of the entries on the sheet with a group of people (e.g. sports club you support, religion)?
- How many entries are ones that only you have? (e.g. "John's brother", experiences you have had)
- In what ways does your identity have anything to do with being part of a group?

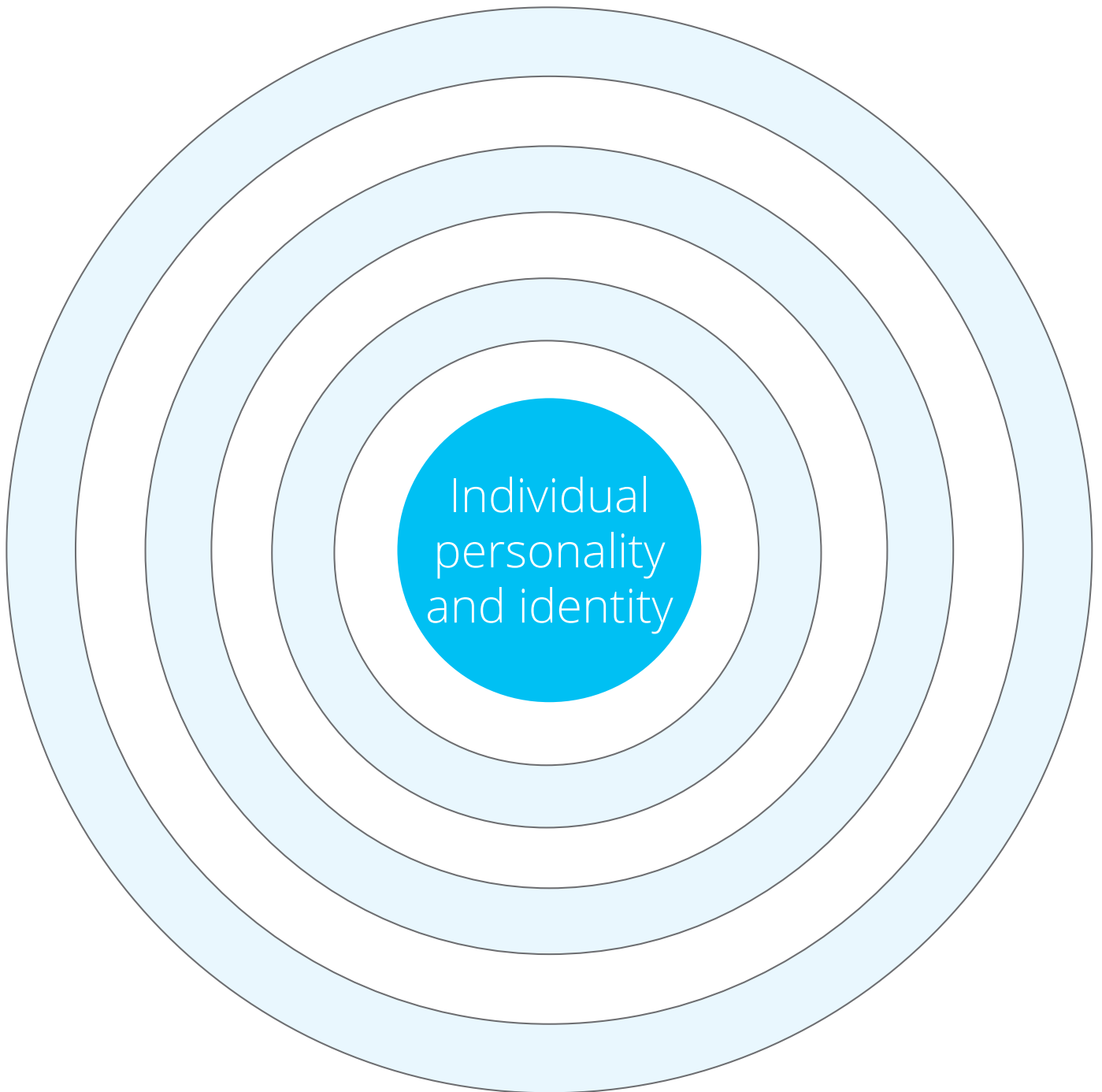
### DEBRIEF:

- Ask everyone in the group or the group as a whole what has been learnt as a result of this activity.
- Is there ever a time when our identity is shaped by things that make us different to others, rather than the things that make up who we are?

Many aspects of our identity are not ours alone; i.e. we share parts of it with other people, and in doing so become part of groups (e.g. as a result of our nationality or cultural background). This means that we often don't totally control our own identity; although some things about our identity are always unique to us.



*Circles of Influence exercise – Worksheet*





## Exploring Relationships exercise

### AIM:

This exercise explores who we consider to be our enemies, as well as the risks we might be prepared to take in support of reconciliation.

### RESOURCES:

Paper and pens for each participant.

### DESCRIPTION:

This activity gives participants a chance to think personally about their own lives and the relationships they have with others, and then encourages them to think more broadly about the relationships they as a group have with other groups.

### METHOD:

#### A. Self-exploration

Give the participants 15 minutes to reflect individually and write down their own responses to these questions:

- Are there people I avoid, people who are invisible to me in my family, school, youth group, workplace or community?
- Are there people who I have emotionally cut off, who were once in a relationship with me, but are no longer so?
- Do I have a habit of blaming others for personal injuries to my self-esteem, success or safety?
- What images have I created in my head about the person who has hurt me? Do I feel good about his or her imagined suffering?

#### B. Group-exploration

Split the group into small groups of 3–4, and give each group 20 minutes to record their responses to these questions:

- Do we exclude people who differ from us on the basis of stereotypes about character, minority status, race, sexual orientation, gender, religion, disability or some other factor?
- Do we put others in tribal categories by telling stories or making jokes that use language that excludes, trivializes, or demeans members of another community or group?
- Do we keep telling stories of hurts, injustices or indignations suffered at the hands of another group?
- If we were to see enemies as human beings like us, could we begin to imagine sharing life in our community or society without hatred, prejudice or hostility that has divided us from each other in the past?

### DEBRIEF:

Invite participants to share what they have learnt from this exercise (if they are willing to do so).

- What new insights have been gained as a result of these reflections?
- In what ways can the group as a whole be involved in improving relationships between different groups of people?
- What actions are required in light of the groups' responses? What possible projects could emerge from these discussions?





## Four Corners exercise

### AIM:

To create opportunity for discussion around the religious and political diversity in your local context.

### RESOURCES:

Make signs for each of the following: Agree, Disagree, Don't Know and Don't Care.

### DESCRIPTION:

This activity encourages participants to appreciate the diversity of their group and to engage in constructive debate with the chance to listen to different viewpoints.

### METHOD:

#### Part 1

Facilitators prepare in advance topics to cover. Examples could be: music, type of food, clothes, TV programmes, political parties, sports. Think of 4 types for each topic, e.g. Favourite fast-food takeaway – Indian, pizza, Chinese or burger and chips. Allocate each type to a corner of the room.

Ask the participants to choose a corner of the room that best represents their favourite fast-food takeaway. Once they have all moved to one of the four corners, ask for volunteers to share why they like this type best. Then, move on to the next topic, and repeat the exercise. You can encourage discussion between the groups at the different corners about why their choice is best.

#### Part 2

Label each of the corners: Agree, Disagree, Don't Know and Don't Care.

Make a list of statements for debate that are relevant to your local context.

#### Sample statements:

**[Name of country/town] is a good place to live.**

Nothing ever changes, it's impossible to make a difference.

**It is possible to live in [Name of country/town] and not be prejudiced about different communities or people from different backgrounds.**

The world is becoming more dangerous.

**Our politicians are doing the best they can.**

Read out one statement at a time. In response, encourage the participants to move around the room into the different corners, without communication, to help them focus on their own response to the statement presented and to be aware of the diversity represented within the group. They can position themselves wherever they want to, in or between corners.

Encourage participants to explain why they have chosen their position (if they want to) and encourage them to ask each other the reason behind their choice. The aim is to encourage honest debate about the issues. Encourage the group to have one speaker at a time so that everyone can hear and participate in the discussion.

As the debate continues, participants are free to move position if their opinion is influenced by listening to someone else in the group.

## The GROW Model exercise

This tool provides an extension to the section which discusses GROW on page 26 of the main resource pack.

### AIM:

To support goal-setting and action planning.

### RESOURCES:

None

### DESCRIPTION:

The GROW model is a tool often used in coaching to support coachees to set goals and develop an action plan to achieve those goals.

GROW stands for:

#### Goal

Current Reality

Options (or Obstacles)

Will (or Way Forward)

### METHOD:

The key to using GROW successfully is first to spend sufficient time exploring 'G' until the coachee sets a goal which is both inspirational and stretching for them, and then to move flexibly through the sequence, according to your intuition, including revisiting the goal if needed.

#### **Step 1 – What are your Goals?**

Identifies and clarifies the type of goal through an understanding of ultimate goals, performance goals and progress goals along the way.

Provides understanding of principal aims and aspirations.

Clarifies the desired result from the session.

#### **Step 2 – What is the Reality?**

Assesses the current situation in terms of the action taken so far.

Clarifies the results and effects of previously taken actions.

Provides understanding of internal obstacles and blocks currently preventing or limiting progression.

#### **Step 3 – What are your Options?**

Identifies the possibilities and alternatives.

Outlines and questions a variety of strategies for progression.

#### **Step 4 – What Will You Do?**

Provides understanding of what has been learnt and what can be changed to achieve the initial goals.

Creates a summary and plan of action for implementation of the identified steps.

Outlines possible future obstacles.

Considers the continued achievement of the goals, and the support and development that may be required.

Estimates the certainty of commitment to the agreed actions.

Highlights how accountability and achievement of the goals will be ensured.







## *Ideal Island exercise*

### AIM:

To get participants to consider what type of society they want to live in and the values that are important to them.

### RESOURCES REQUIRED:

Flipchart paper and markers.

### DESCRIPTION:

This activity enables participants to create an ideal society identifying the values that are important to them and then make a comparison with the community they live in now.

### METHOD:

Divide the group into small groups (3–5 in each group) and explain that they have all been stranded on a range of small islands. There is enough food, water and shelter to survive comfortably for the moment.

After the initial shock of being away from home the groups decide to stay and start a new life. Each group is asked to give their new island community a name and design a flag for themselves.

1. Each group is to draw a map of their island including where shelters/ housing, food stores, water, etc will be located.
2. The group has a chance to take all the problems they face in their home communities and have a fresh start.

As a group decide on a minimum of 6 and no more than 8 values or principles by which your island life will be 'ruled'. You need to address the following questions:

- How are decisions made in your community?
- What will you do when things go wrong?
- How do you provide for differences that exist within your group?

### DEBRIEF:

Encourage the participants to make connections to real society.

- What rules did they make and why?
- Were there similarities between groups?
- What values or principles would they like to try and make real in their own community?
- Is there a particular issue they could work on to make a positive change in their community?



## Nonviolent Communication (NVC) exercise

This tool provides an extension to the section in the main resource pack which discusses non-violent communication.

### AIM:

To develop honest and compassionate communication that generates honesty, empathy and shared understanding.

### RESOURCES:

None

### DESCRIPTION:

As highlighted in Part 5 of the main resource pack, NVC is a process of communication that helps us to express ourselves and listen deeply to others in ways that are authentic and compassionate.

## How you can use the NVC process



Clearly expressing how **I am** without blaming or criticising

Empathetically receiving how **you are** without hearing blame or criticism

### Observations



**1.** What **I** observe (see, hear, remember, imagine, free from my evaluations) that does or does not contribute to **my** well-being: "When I (see, hear)..."

**1.** What **you** observe (see, hear, remember, imagine, free from your evaluations) that does or does not contribute to **your** well-being: "When you see/hear..."  
(Sometimes unspoken when offering empathy)

### Feelings



**2.** How **I** feel (emotion or sensation rather than thought) in relation to what I observe: "I feel..."

**2.** How **you** feel (emotion or sensation rather than thought) in relation to what **you** observe: "you feel..."

### Needs



**3.** What **I** need or value (rather than a preference, or a specific action) that causes **my** feelings: "...because I need/value..."

**3.** What **you** need or value (rather than a preference, or a specific action) that causes **your** feelings: "...because you need/value..."

Clearly requesting that which would enrich **my** life without demanding

Empathetically receiving that which would enrich **your** life without hearing any demand

### Requests



**4.** The concrete actions **I** would like taken: "Would you be willing to...?"

**4.** The concrete actions **you** would like taken: "Would you like...?"  
(Sometimes unspoken when offering empathy)

## Orange Islands exercise

### AIM:

To illustrate the process of negotiating and communicating under stress.

### RESOURCES:

None

### DESCRIPTION:

This is a group activity that enables participants to explore handling difference, group dynamics and communication.

### METHOD:

Divide the group into 3 teams. Ask one person from each group to act as an observer. Ask them to sit in different corners of the room and give each group one of the following roles:

#### **Role 1**

Your people are farmers on an island where the principal crop is oranges. You have been delegated by your people to sell 300 oranges for as much as you can get. The livelihood of your people depends on you selling these oranges. You have the only oranges in these areas. You must consult with your people's representatives before agreeing the sale.

#### **Role 2**

You are representatives of an island who have been sent on a mission to another island to buy 300 oranges. You are desperate as your people are dying from a rare blood disorder and your doctors have discovered that the *juice* of these oranges can be made into a serum that when injected into the bloodstream will cure those affected.

You are the only healthy group left and as the oranges are your only hope of survival you have been allowed to spend your last €300 to buy these oranges. Your people are depending on you.

#### **Role 3**

You are representatives of an island who have been sent on a mission to another island to buy 300 oranges. You are desperate as your people are dying from a rare blood disorder and your doctors have discovered that the *rind* of these oranges can be made into a serum that when injected into the bloodstream will cure those affected.

You are the only healthy group left and as the oranges are your only hope of survival you have been allowed to spend your last €300 to buy these oranges. Your people are depending on you.

Tell all the groups that group one has oranges to sell and that groups two and three want to buy oranges. Give them 15 minutes to plan and negotiate a settlement that meets their needs. Once the 15 minutes are up, stop the groups and bring them back to the plenary for discussion.

The key to this game is that there is a solution that would make everyone happy. One group wants the juice of the orange, the other the rind, i.e. there are enough oranges for everyone. Few groups realise this; instead they prefer to compete.

### DEBRIEF:

- How well did you succeed in fulfilling your task?
- What was your strategy to fulfil the task?
- What made it difficult to negotiate with the other groups?
- What would have been the best solution to the problem?
- What comments would the observers like to make about how individuals and groups played the game?

## Shape Game exercise

### AIM:

To show how much we tend to divide into different identity groups and to show how we can be influenced by the need to belong.

### RESOURCES:

Photocopy of each of 5 shapes – circle, square, triangle, zigzag and rectangle.

### DEFINITIONS:

**Circle** – a caring compassionate person. They are sensitive to the needs of others, and look for opportunities to be involved in the lives of others. They like to empathise. They need to have plenty of time to share thoughts and feelings with others. They like to spend quality time with individuals.

**Zigzag** – the spontaneous, fun person. Likes change, enthusiastic about life, people and activities. Short attention span. “Don’t confuse me with the details”. A good person to enthuse teams, create fun ideas on the spur of the moment.

**Square** – “Give me all the details” – this person is the opposite of the zigzag. The square is a planner. They prefer structure rather than spontaneity. This person likes details and information; very pensive, and thoughtful. They’re a good person to go to for help to think through a problem.

**Triangle** – the caution sign: this person is into power sharing. They want to be part of the decision-making process, are often eager to share opinion with others and have strong leadership capabilities. They like being given tasks to do.

**Rectangle** – someone in transition, experiencing an ‘in between’ stage in their life. This transition might be a positive or negative one. These people are open and willing to love, to be loved and to learn as s/he waits to become a circle, triangle, square or zigzag again.

### DESCRIPTION:

This is a fun way of exploring different personalities but it also makes a serious point about how diversity and interdependence benefits all of us.

### METHOD:

Place the photocopies of the 5 shapes at different points in the room and ask the participants to choose one and stand beside it. Ask them to discuss with those standing at the same shape why they chose it. Does the shape reflect something about you? Do the groups share similar reasons for choosing the shape? Ask them to share their reasons for choosing their shape in plenary.

Read out the definitions of what the shapes are meant to represent. Now ask them if they want to move to a different shape that better represents their personality. Ask those who move to share why. Explain that many people are a mix of 2 and sometimes 3 personality types.

Ask the participants which shapes would cause them difficulty, i.e. which shapes would frustrate or annoy them? Ask what would happen if everyone in the world had a circle personality type, or a square personality type or a zigzag personality type. Ask the group what we can learn from this activity – does it teach us anything about our society or how groups behave?





## Understanding Contested Spaces exercise

This tool provides an extension to the 'Mapping your community' exercise in Part 2 of the main resource pack.

### AIM:

To explore the dynamics of contested space and violence.

### RESOURCES:

None

### METHOD:

Think through the following questions and note down your responses.

What does your local contested space teach you about...?

#### *A: In general, what is contested space?*

1. How does it work to shape everyday life for everyone, in exact ways?
2. How does your contested space shape what it is to be a young person?
3. How does it work to shape youth organisations?
4. How does it work to shape youth programmes, projects and services?
5. How does it work to shape youth work and civic youth work?
6. How does it work to shape youth policy?
7. How does it work to shape the ability to reflect on youth programmes?
8. What are the histories of your contested space?
9. How are these histories precisely relevant to your youth work with young people?
10. How are this space and the people who inhabit it (and in particular the young people in this space) viewed by others?

#### *B: In general, what is violence?*

1. How does it work to shape everyday life for everyone?
2. How does the violence in your contested space work to shape what it is to be a young person?
3. How does the violence in your contested space work to shape what it is to be a youth organisation?
4. How does the violence in your contested space work to shape what it means to be a youth programme, project and service?
5. How does the violence in your contested space work to shape youth policy?
6. How does the violence in your contested space work to shape youth work and civic youth work?
7. How does the violence in your contested space work to shape evaluation of youth programmes and the ability to reflect on them?

*C: What other specifics must you know about violence in contested spaces to go about doing civic youth work in that context?*

*D: How do you think young people would answer each of these questions?*

*E: How would you answer these questions, both privately and in your public persona?*

*F: And when answering as a (civic) youth worker?*

*G: What benefits did you find when using these questions to think about, plan and carry out your work?*

What questions need to be asked to reflect on the specifics of your space?



## Understanding Inter-Group Tensions exercise

### AIM:

To explore the dynamics between different groups of people that exist in your local community e.g. religious groups, ethnic groups, political groups, cultural groups etc.

### RESOURCES:

Large piece of paper e.g. flipchart or card.

### METHOD:

Think through the following questions and note down your responses.

1. Draw a large circle on a piece of paper. Leave enough space both inside and outside the circle for writing.
2. Inside the circle draw smaller circles or other shapes, each representing a group that is present where you work.
3. Inside the shapes, put both the name and the characteristics of the group members. How do you know that someone belongs to this group? Do they wear certain clothing? Listen to certain music? Hold certain opinions?
4. Are there groups or people that may not be present where you work but still have an impact on your work (are there groups that are perceived as threatening and may "invade" at any moment, etc.?)
5. Draw a solid line between groups that get along.
6. Now draw dashed lines between those groups that often do not agree or get along.
7. Draw an x line between the groups that do not interact with each other.
8. What other relationships between the groups exist? How can you represent this?
9. How many connections exist between different groups?
10. Now consider the questions above. How does the information you gathered and listed provide an answer to the questions? What questions does it not answer? Why?

## Veil exercise

This is an alternative scenario featuring a 22 year old woman for use with the Veil Exercise as set out in Part 5 of the main resource pack.

### AIM:

To explore discrimination, exclusion and inclusion.

### RESOURCES:

Seven large scarfs that can be draped over a volunteer's head, obscuring their vision.

### DESCRIPTION:

This experiential exercise enables participants to see and feel what it is like to be a young person when exposed to extremist ideologies – and to explore what may help to counteract emotions and ideas associated with extremism.

### METHOD:

The facilitator reads out a series of seven statements and participants are asked to place a veil over a volunteer participant after each statement. Once all seven veils have been placed over the volunteer, the second set of statements is read out, and after each statement a veil is removed. At the end, the volunteer is asked to share her/his experience and others are asked to reflect upon this.

### Scenario 2 (Scenario 1 can be found on page 33 of the main resource pack)

Yasmin is a 22-year old working woman who is single and lives with her parents.

#### First set of statements

1. Today I come home from work and my mother tells me someone pulled her headscarf off and told her she didn't belong in this country. I feel hurt and angry.
2. I go to work after the terrorist bombing incident and my colleagues are talking about this. When I enter the room, they all become silent. I feel confused.
3. When I hear the news on television, I understand that they blame my parents' country for this bombing incident and are now going to bomb the city my parents come from. I feel very angry and feel there is no justice.
4. I have been thinking about wearing a hijab and choose to wear it because it is the right time for me. I notice the looks of hatred I get when I walk down the street. I feel isolated and that I don't belong.
5. I go online and start chatting with other people who are like me and feel they, as well as Muslims across the world, are being victimised. I feel anger at the oppression Muslims are facing.

6. My parents tell me that they don't want me to wear a hijab as it is not safe. They also tell me that I spend too much time in my own room and don't talk to them. I feel they don't accept me and don't know me any longer.
7. I talk to a girl who is in Syria and is married to one of the 'freedom fighters'. I begin to think that I want to do the same. I feel frightened and feel I'm losing control over my life.

#### Second set of statements

1. My mother comes home and tells me her hijab was pulled off, but a few people who were there at the time helped her and called the police. I feel proud of the community.
2. After the terrorist bombing incident in my country, I go to work and my colleagues who were talking about it become silent. Later on, I talk about the issue at lunch and explain how the people who carried out the bombings are not accepted as Muslims and they are criminals. I feel listened to and accepted.
3. I hear the news and find out they are planning to bomb my parents' country for the bombing incident. I organise a petition and get thousands of people to sign it, including people at work. I feel I am helping to make a difference.
4. I decide to wear the headscarf and before I do this I start discussing this with my family, friends and colleagues. I also start a small campaign called 'see me, not my headscarf'. I feel empowered and in control of my life.
5. I go online and start chatting and hear that Muslims across the world are being victimised. I speak to my family and friends and get a more balanced view and understand that all communities have oppressors and victims. It is a human rights issue. I feel more informed about the complexity of situations.
6. A local NGO has decided to tackle the problem of increasing segregation between Muslims and non-Muslims. They organise an environmental project to bring all communities together. I feel part of my community and involved.
7. I hear how ISIS is recruiting young women and I find out real stories about how these women are mistreated and oppressed and let other young women know. I create a safe environment for young women to discuss these issues. I feel I am making a difference to the lives of others.

Thanks to Farkhanda Chaudhry and Ghizala Avan for permission to reproduce this exercise that they facilitated during the 'Preventing Youth Extremism' seminar in Paris, April 2016.

## Wool Web exercise

### AIM:

To illustrate how our connectedness and relationships grow when we share with each other and that we are stronger when we realise our interdependence.

### RESOURCES:

Ball of strong string or climbing rope.

### DESCRIPTION:

This short activity can be used as a warm-up activity or as an evaluation exercise at the end of a session.

### METHOD:

The group stands in a circle. The facilitator says their name and, holding the end of the ball of string, throws the ball to someone else in the group who says their name and so on until everyone is connected by the string. Then on the second round everyone shares something about themselves e.g. an aspiration or ambition that you have for your life.

If using as an evaluative exercise, you can ask everyone to share one word that describes the programme or project, together with one piece of learning that they are taking away from the session with them.

The result will be a web of string linking the group at multiple points.

### DEBRIEF:

Ask the group to look at the web that they have created and share what they think this activity teaches us.

If you are using climbing rope, and as long as you ensure the health and safety of participants is not compromised, it is possible to use a further illustration. Ask a volunteer to give their parts of the rope to their neighbours, ask everyone else to pull tight on the rope so that the web is taut. It is now possible for the volunteer to lie on top of web supported by everyone else. Ask the group to consider what this illustration teaches us.



# Part 2: Case Studies





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# Case Study

## *Khudi, Pakistan*

Launched in 2010, Khudi is a youth social movement working to promote a democratic culture in Pakistan to counter extremism. It does not see itself as a development organisation or non-governmental organisation in the classic sense, as it is focussed on the use of discussion and debate as key components of finding solutions to problems.

It believes that civil society has a vital role in making democracy come alive. A small staff team co-ordinates its main projects but it relies on a network of volunteers from diverse backgrounds across the country, some of which are organised in local chapters.

Khudi concentrates its activities on 4 key areas:

**Educate** – this is about awareness raising and providing access to information through translation of literature into Urdu and using a variety of media-platforms – TV, radio and social media to increase awareness of their aims and their work. Khudi runs an active Facebook page sharing ideas and generating discussion with almost 109,000 followers.

**Inspire** – the focus here is on the use of art in a variety of formats – photography, film, poetry, music – to challenge extremism and intolerance through cultural and creative expression and to encourage people to dream of and work towards a better future.

**Debate** – Khudi organises a variety of conferences, talks and workshops and also runs a campus magazine for students across Pakistan's universities. These activities bring

together young people from different backgrounds and perspectives, and encourage discussion, debate of different views as well as helping to generate ideas. Topics range from foreign policy, terrorism, economic and social development, peace building, and constitutional literacy to social activism, civic education, critical thinking, gender equality, active citizenship, and participatory democracy.

**Mobilise** – as necessary, Khudi gets involved in meeting practical needs to improve conditions in Pakistan.

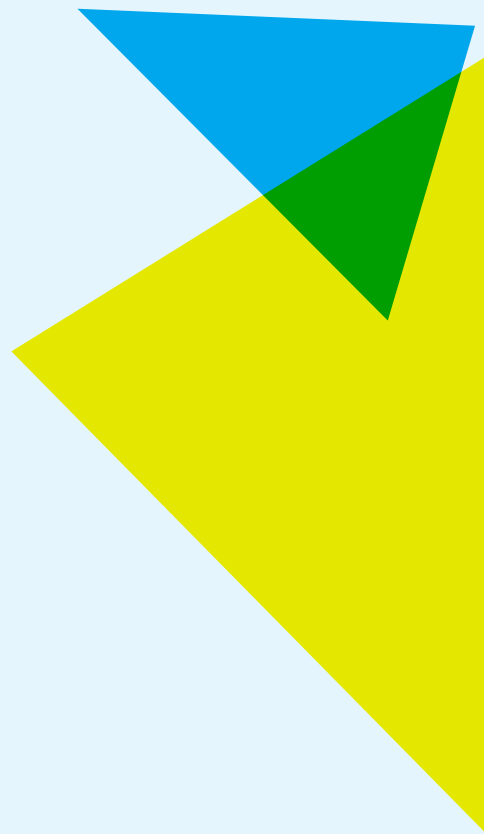
*Khudi refers to a sense of awakening which fuels greatness in individuals as well as the betterment of society. Inspired by this philosophy, our movement endeavours to encourage the youth of Pakistan to realise their true potential and to channel their energies towards positive change for the country.*

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### Further reading

<http://www.khudipakistan.com/>

<https://www.facebook.com/khudipakistan/>



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## Further reading

<http://myh.org.uk/>

<http://www.youthandpolicy.org/wp-content/uploads/2013/07/youthandpolicy92.pdf>

<http://myh.org.uk/content/research>

<https://www.facebook.com/muslimyouthhelpline/>

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# Case Study

## Muslim Youth Helpline

Muslim Youth Helpline (MYH) is a service-focussed non-profit organisation based in London, which has enabled young Muslims to access faith – and culturally sensitive advice, guidance and support services since 2002.

Their core service is a free and confidential helpline accessible via telephone, email, live chat and postal mail. In addition MYH offers an outreach service including face-to-face counselling and befriending.

The helpline is staffed by volunteers – most aged under 28 – with basic counselling as well as training in faith and cultural sensitivity. All these volunteers come from a range of diverse Muslim communities and therefore understand the kinds of issues facing those communities. They also understand the need for Muslim young people to have an outlet to talk about problems, particularly those that are considered taboo such as mental health or sexuality. A strong ethos of non-judgement and empowerment informs the service they offer.

Since 2004 the charity has also operated muslimyouth.net which is an online guidance and support channel that has been designed and is managed by young people. It addresses a range of current issues and social concerns and profiles specific campaigns such as 'Behind Bars: The Prison Campaign' to provide young Muslims in prison with an Eid gift pack during Ramadan, which has since become an annual campaign by the charity.

Volunteers are key to the organisation's sustainability and operations. MYH sees its role in training and equipping volunteers as one that promotes active citizenship by giving them the skills they will continue to use, impacting their communities and society more widely.

Finally MYH has spearheaded a number of research projects and their most recent research explores how young British Muslims interpret the idea of 'dissent' and how this impacts their ideas around social activism, political belief, faith, integration and identity.

*“By empowering young people with a sense of dignity and social stability, Muslim Youth Helpline confronts radicalism and intolerance, and promotes good citizenship in marginalised communities.”*

*– Shareefa Fulat & Raza Jaffrey, former MYH trustees.*

# Case Study

## Public Achievement

This case study is related to the 'Civic youth work action cycle' in Part 3 of the main resource pack.

### Civic Action Project, Belfast, Northern Ireland

Having been approached by an organisation supporting people from

countries in the Horn of Africa, Public Achievement staff worked with the NGO to establish a young women's group (ages 14–16) and supported them to develop and deliver their own 'civic action project'. This process is based on Public Achievement's civic youth work model (illustrated on page 18 of the main resource pack).

**Find out more:**  
[www.hapani.org](http://www.hapani.org)

<b>1 "Something needs to change."</b>	Building relationships and creating a safe space for discussion was the critical first stage that enabled the young women to speak honestly about some of the challenges they face as BAME (Black, Asian and Minority Ethnic) young people in Northern Ireland.
<b>2 "Let's do something about it, together."</b>	They spoke about how something as simple as trying to understand the bus system can make you feel like a stranger in Belfast, they shared their frustration with how they get constant questions about their hijabs, and they had observed instances of on-street racial harassment such as a person yelling to a group of Muslims, "go back to your country!" They also felt that they stood out in school and they were concerned about the experiences of other pupils whose first language is not English.
<b>3 Understanding what needs to change.</b>	Group work sessions focussed on supporting the young people to share their experiences and as the young people grew in confidence they became more articulate about specific issues they felt needed to change in their school in order to ease integration for newcomers to Northern Ireland. These included improving the choice on offer in the school canteen to accommodate halal and better support to overcome the language barrier.
<b>4 Deciding what to do.</b>	The group decided that the best way to communicate the challenges they face and their ideas about improving the school experience was to make a short film and share it with their school principal.
<b>5 Figuring out how to do it and rehearsing.</b>	The young women engaged in media training, learning about the different components of film-making and trying out different roles. They wanted to write to their school principal and using Public Achievement's networks they met with a retired school principal to get her advice about how best to communicate their concerns and ideas.
<b>6 Doing it!</b>	They completed the film then publicised it online with the support of Public Achievement. They wrote to their school principal telling her about the film and how they wanted to see some change in their school so that newcomers to Northern Ireland would get better support.
<b>7 Celebrating, reflecting on, evaluating and improving on what was done.</b>	As the summer break had arrived, the group used the time off school to reflect on their journey so far and prepare to meet the principal.
<b>8 What to do next?</b>	When the new term was underway, the group arranged a meeting with the principal where they talked about their film, shared their ideas and concerns, and discussed ways of supporting integration in the school. The principal told the girls that their film had made a real impact and over the summer staff had to put some new plans in place to support integration in the new academic year.
<b>9 Working on the issue.</b>	
<b>10 Celebrating, reflecting on, evaluating, and improving on what was done.</b>	The four women arranged a celebration event in their local community inviting friends and family to watch their film and share food together. This gave them the opportunity to share their reflections and learn from the process more widely.
<b>11 Spreading the word.</b>	

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# Case Study

## *Schools-based Peer Mediation, USA*

This case study provides further reading in relation to the section on conflict resolution on p.16 of the main resource pack.

It describes a schools-based mediation programme in schools across the USA, which trains children and young people as peer mediators.

'If we don't get mediation, I'd fight her,' says Alisha, a sixth-grader at Martin Luther King School. She had asked a fellow pupil, Elizabeth, a simple question, she said, and Elizabeth had responded by calling her names and 'getting in my face ugly.' Instead of fighting, however, Alisha and Elizabeth stomped down to the Center for Conflict Resolution on the ground floor of the school to ask for help from a fellow student trained in mediation. 'They resolved the problem by agreeing they would try to get along and not get smart with each other,' explained Patrice Culpepper, the eleventh-grader who mediated the case. 'There was follow-up afterward, and they were doing fine.'

The teenagers do not wait for problems to come to them; they go into the playgrounds and corridors where the problems are. Typically working in pairs, a boy and a girl, the young mediators, approach children who are arguing or fighting and ask them if they want to talk it out. Some simple ground rules are stated: agree not to interrupt, talk about your feelings, agree to look for a solution. The success rate is high. At Melrose Elementary School in Oakland, for instance, the mediation program was credited with substantially reducing violence and cutting suspensions fiftyfold.

Ury, W. (1999) *Getting to Peace: Transforming Conflict at Home, at Work and In the World*, New York: Viking.



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# Case Study

## *Young Men Initiative, Care International, Western Balkans*

CARE International is a large humanitarian and development organisation operating in 79 nations around the world. In the Balkans, its work concentrates on two areas – socio-economic inclusion and gender equality.

An example of the latter is the Young Men Initiative (YMI), which emerged from data collected during a participatory learning and action review about the issue of violence, carried out with young men from four western Balkan nations – Bosnia and Herzegovina, Croatia, Montenegro and Serbia – in 2007. This revealed a number of key issues including:

- Violence is normalised
- Peer violence is the most pervasive form of violence
- Fixed ideas about masculinity and what it means to be a man including the importance of the protection of 'honour' and how this also influences attitudes towards women.

Another factor is the historical and political context, where a culture of violence remains since the region emerged from conflict. This violence is not only nationalistic and political; homophobic violence, bullying in schools and gender violence are also prevalent challenges.

As a response, YMI seeks to support young men to reach their full potential through the promotion of more positive and healthy interpretations of masculinities and through tackling gender inequality. This is grounded in the understanding that both men and women benefit from gender equality in terms of health, human rights and equality.

Informed by youth work values and methodology, the pilot phase of YMI consisted of educational workshops delivered through school partnerships in Bosnia and Herzegovina, Croatia, and Serbia. These gave the participants an opportunity to explore issues around gender, masculinity, sexual health and violence prevention. The young men had the opportunity to create their own social media marketing campaign called, 'Be A Man', where they received media and marketing training to develop and design the campaign. 'Be A Man' clubs were also established in the participating schools where members served as ambassadors for the campaign, which shared positive slogans on masculinity. Other activities within the project included youth leadership camps bringing together participants from across the various sites and conferences for representatives from schools, government and civil society.

In terms of impact, an evaluation process indicated that those involved developed more equitable attitudes regarding gender and there was decreased use of violence. The project brought young people from different religious backgrounds and nations together thus helping to reduce prejudice and division in a post-conflict context. In addition there was an increased sense of civic engagement among participants evidenced by increased volunteering and engagement in their local communities.

**Read more here:**

[www.youngmeninitiative.net/en](http://www.youngmeninitiative.net/en)

[www.youngmeninitiative.net/?id=36](http://www.youngmeninitiative.net/?id=36)



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**Young people and extremism: a resource for youth workers**

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The project has been funded with support from the European Commission. This publication reflects the views only of the authors. The European Commission and the British Council cannot be held responsible for any use which may be made of the information contained within.