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YOUTH AND RELIGION · IN SOCIAL MEDIATION ·

yarim

Unit 4: Youth needs and primary prevention action

IRTS — Institut Régional du Travail Social Hauts-de-France

POUR LA SOLIDARITÉ — European think & do tank

idebate — idea beta — international debate education association

ASSOCIAZIONE FORMAZIONE PROFESSIONALE PATRONATO S.VINCENZO

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CEPS Projectes Socials Barcelona

Training sequence N°1	Youth representations
Objectives	Identify and evolve one's own representations related to youth
Animation guide estimated time: 20'	The trainer promotes the spontaneous expression of the participants and the exchange

Description of educational activities	**YOUTH method "picture language"**
	
	The trainer lays pictures on the table. Each participant identifies three images that represent, according to him/her, the youth of today and glue to the wall with a word below.
	
	The trainer highlights :
	    o The diversity of representations related to youth today, both referring to positive images of youth (the potential of youth) and secondly, negative images (shortcomings, the fragility, difficulties).
	    o The trainers invites a collective discussion on the genesis of these representations and the potential impact of these representations on the conception that the social workers has of its own missions and her/her role.

Equipment	Picture language

| Educational Resources made available to the animator : theoretical and methodological resources | **Definition of youth:**
Youth is a social category that includes individuals who are between childhood and adulthood. This step to prepare for the social role of an adult. In our society, this period tends to be longer because of economic realities that imply an extended dependence to parents.

Youth: consider « possibilities »
Historically, youth is perceived by the adult world as different, disturbing, heralding a decline in core values promoted by the current system. Youth shouts its emancipation concern, willingness to change the world, its pursuit of an ideal. These young people, animated by a new physical potential, a widening of their thinking ability, new ideals, project themselves into new ways of thinking the world. Immersed from birth in a communications universe governed by new information and communications technology, they unfold in real time to the universe and distance that knows no geographical limitation. What are they looking for? What drives them? How the adult who accompanies the youth can allow them to plan for a possible future, to enhance their engagement capabilities, creativity?

Youth need adults to give them a place, existence, a decision-making power over their own lives and their own destiny, the power to believe in their lives and their future!
They need adults to recognize them, as Youth and subjects in their own right, endowed with faculties of innovation capabilities. This dual recognition, which seems essential today: youth recognition by adults and by civil society and recognition of civil society by these youth.

Entering adolescence:
In our society the rituals that mark the childhood transition to teenager are less socially highlighted.
It is the individual who bears this heavy task to leave the childhood planet in order to grow, to emancipate, to the unknown and to access another relationship to the world. The period of childhood is lived by the future teenager as the known universe, familiar, populated by happy or less happy experiences. Jumping into the teenage world is to risk losing this safety; taking the risk to loose the child attachments to pursue his/her identity construction.

The main challenge of adolescence: defining who I am.
The main challenge of the adolescent is to discover him/herself (Who am I?). The challenge is to find oneself, to define oneself as a unique and a singular being (which satisfies the need for self-affirmation) while establishing links of filiation and affiliation, answering the 'membership' need. This search for self is made in favour of a comprehensive change process that affects all spheres of life: physical, cognitive, emotional, and social.

End of Adolescence: |

	As for entry into the teen world, we see in our societies to the erosion of social rituals to confer the new status. However, some indicators persist, marking the entry into the adult world: access to employment, independent living, entering married life, sometimes the birth of a child. Psychic tensions in adolescence then subside. Part of the identity questioning, "Who am I?" is answered in what the subject actually built in daily life. The space-time rhythms according to social demands, work, family. The goals to be achieved are emerging. For some Youth, religious engagement is part of this daily process: offering a meaning to life, a guide that orients behaviours: What can I do? What I must not do? A rhythm that structures time if the subject practices.

training sequence N°2	Needs of Youth
Objectives	Identify the needs of accompanied teenagers who can be of fragile identity.
Animation Guide estimated time: 30'	The trainer encourages the expression of professional practices and debate among participants.

Description of educational activities	Sequence 3:
	The trainer asks the group to work on the list of needs, identifying what they cover and illustrating each of these needs by examples from their experience. The work can be done in small groups by spreading needs.
	   o Need assertiveness
	   o Need to belong
	   o Spirituality Needs
	   o Need of ideal
	   o expression Need
	   o Need of Act / body
	   o Need of recognition
	   o Commitment need
	This list can be mofidified, needs can be added based on participants.

Equipment	

Teaching resources made available to the facilitator: methodological and theoretical resources	o **Need assertiveness:** The need for self-affirmation reflects the need to assert its emerging new identity. Being different and unique, goes through the need to break with the childhood attachments and to take distance from family models. One must then find new attachments, from other social groups or other conveyed models. The young seek in its wider environment, figures with who he/she can identify. These identifying images are set in real life but also now in the *distance world* through the Internet and social networks. The 'Other' is often seen as more accessible when the relationship is established through the screen. This relationship helps Youth to free him/self from his/her inhibitions, and can change the image he/she wishes to display. Young expresses his need for affirmation by fashion choices, musical tastes, membership in groups, and possible opposition to the established behaviour pattern. o **Need to belong :** The need to belong is fed through links of filiation and affiliation. The reference to the filiation remains an important part of the feeling of belonging for youth. This is driven by a compelling need to re-examine his/her origins and to position him/herself in relation to them. The more they are blurred or mute the more the quest of oneself seems vital. Youth people actively seek to be part of new affiliations. This gives them an additional affiliate that is supposed to give them pride and predominant position. Belonging to peer groups reassures, calms, gives life, proposes a model, which strengthens. The group offers to behaviours and attitudes to adopt, modes of communication and expression to promote, jokes to share. Belonging to the groups reassure one's own ability to exist for someone, find a place among the "other self". The membership group also helps sometimes to dare to be the one not yet be, it offers experimental space that opens up field of possibilities.... o **Spirituality Need:** Youth do not always express the need for spirituality and often retains that part of the private world. Yet when spontaneously in relationship of trust, youth often express a need to believe in something that transcends. Youth evokes beliefs that refer to religious beliefs or other forms of world representation. The questions related to life after death and therefore the meaning of life, activated by the fear of death, are revived by the confrontation of the youth close to death. Youth is looking for an answer to distress, a life representation and a world that makes sense for him/her. o **Need ideal:** This need is the **<u>de-idealisation phase</u>** (renunciation of old attachments) during which the subject may be experiencing a feeling of existential emptiness, as if psychic life was suspended without ideal, without any dynamic that would allow self-projection. Clinging to an ideal means to feel, again, alive. This need for Ideal is fed by new intellectual faculties of the teenager

that lead to hypothetical thinking that moves away from the concrete and delights in the use of the symbol. The internet and remote communication feeds this need for expansion of teenager thinking. The world is therefore 'Understandable'. The suffering, and injustice in the world come to Youth, and he/she cannot and does not want NOT to know anymore. At the opening to the world and its harsh realities, doubt with the social model advocated adult society also join. The teenager sensitivity towards the conspiracy theories is to be though the same way. The teenager is particularly sensitive to manipulation thesis, since manipulation is something felt in the youth own existence, between the need to build oneself and the influence of adults to guide choices.

o   **Need expression:**

The expression needs meet both the need to clarify for oneself what animates (emotions, mood, and representations of the world) and giving it back to the world. The need for expression results in various creative acts mobilizing various media such as writing, music, video, body language.

o   **Need to Act / body**

Puberty, with its changes, hormonal pushes, puts Youth and the body at the forefront. With these body changes, comes the questioning of sexual identity. Accepting the emergence of new body feelings, pleasure, but also anxiety and guilt.

o   **Need of recognition:**

The need for recognition refers to triple psychological, social psychological and sociological dimensions. This need is firstly seens in the family, with the search for recognition by relatives and then in the friendly sphere in different social spheres (school, sports clubs work ...), and in society in which the individual evolves. The need for recognition is involved in developing the identity of the youth and development of self-esteem. It also participates in the development of the ability to establish harmonious social relationships, and capabilities to the recognition of others.

A lack of recognition creates frustration, which can induce feelings of hatred. This hatred can discharge against a society that, by inclusion default, crystallises the resentment.

o   **Commitment Need :**

The teenager lays between passivity and sometimes lust and need for action, for moving. Youth needs to engage. Acting is unloading one's own internal tensions; to act is also sometimes an illusion to change things, to change the world, to take charge of one's own life. Movement for the young means life. It mobilizes and believes in one's own ability to move, in the ability to represent the world and shape it. Growing up is to transform passive movements into something active, that makes sense for him/her and give autonomy, freedom to think, to act, to be.
The influences that encourage teenagers to take action are attractive! They balance the need to discharge internal tensions,

	breaking with old models, the need for self-assertion, the need to feel alive in a sometimes meaningless life even if these proposals can lead to violent commitment.

Training sequence N°3	**Prevention action and focus groups on protective and risks factors**
Aims	Raise awareness about prevention methodologies
Animation Guide estimated time: 70'	The trainers values participants' experiences and practices
Description of educational activities	The trainer defines the primary, secondary and tertiary preventions and then invite the participants to use the 'Focus group' method to identify the risks and protective factors involved in the radicalisation process. In the focus group technique, participants discuss all risks and protective factors involved in the Youth they work with. To do so, they share their professional experiences. The aim is not to reach a consensus, but rather to hear all the ideas. From the results, the trainers ask the Youth workers to identify which activity they could lead with Youth in order to develop the protective factors.
Equipment	

Educational Resources made available to the facilitator: theoretical and methodological resources	**Tips:** **Please have a look at the YARIM toolbox to animate the training sequence:** - **Prevention paradigm (SWTI model)** - **Focus group methodology (in the risks and protective factors part)** - **Focus groups results** - **25 activities sorted out by categories referring to risks and protective factors**

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