PEACE & LOVE VECTOR

Handbook

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PROJECT DESCRIPTION

The project 'Peace&Love Vector' represents an ambition to build a metaphorical link across geo — political borders, cultural differences, formal disciplines and imbalance of experience. The aim of the project is empowering youth leaders and youth workers in the field of preventing extremism and radicalization focusing on young people with migrant background through exchange of practices and experiences between partners' organizations from the EU and the Eastern Partnership countries.

Conflicts, wars, persecution and poverty have forced more than one million people to seek safety in Europe during recent years. The refugee crisis that has unfolded in Europe created division between European citizens and questioned the core of the European idea. Reaching Europe's shores does not mean the end of suffering for survivals of the dangerous routes and smuggling. Public authorities on national and regional levels often fail to provide adequate response to the arrival of large numbers of migrants. Poor receiving conditions, incidents of corruption, closed borders and severe passport control are coupled with increasingly hostile attitude of the local population in different EU member states and in EU neighborhood. Such attitudes are rapidly developing into radicalization, fuelling nationalist parties and extremist movements that in turn affect young people in very negative way.

Partners of this project agreed that youth leaders, workers and representatives of civil society can play an important role for an action response to the refugee crisis and radicalization as its main consequence. There are many examples when active citizens have gone beyond their limits filling the gap left by national and regional authorities and proven they have got capacity to be engaged and support men, women, young people and children who seek safety in Europe. Such positive cases must be learned, analysed and multiplied. All partners expressed the need of such capacity building based on exchange of practices.

Development of a network of actors working or willing to work in the field of integration and reducing radicalization and extremism is a valuable base. First of all, it is important to find a right vector and build capacity of staff members, social workers, youth

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workers and human right activists in the youth field in order they could provide adequate support to refugees and migrants in the areas of education, social services, linguistic or psychological support, social mentoring and integration processes.

There is also a necessity to empower youth workers and youth organizations to work closely with youth and promote harmonic, inclusive and tolerant European communities, promote quality youth work. They need to be better prepared to contribute to the resolution of current problems and to the policies of migrants and refugees' integration. This improvement and professionalism can lead to work. They need to be better prepared to contribute to the resolution of current problems and to the policies of migrants and refugees' integration. This improvement and professionalism can lead to providing prompt, adequate support and valuable feedback for national policy makers.

The organizations involved in 'Peace&Love Vector' are:
1. Armenian Progressive Youth (Armenia);
2. Eesti People to People (Estonia);
3. More Mosaic (Sweden);
4. Center for European Initiative (Ukraine).

The project includes different layers of local and transnational activities designed to empower youth workers and youth organizations to work closely with young people and promote harmonic, inclusive and tolerant European communities.
Strategic partnership project 'Peace&Love Vector' objectives are to:

- improve and professionalize the cooperation among partner organizations based in the EU and EU—neighboring countries in the area of work with young migrants, IDPs, refugees trying to reduce growing radicalization and extremism among young people;
- foster and improve transnational cooperation through staff and youth workers exchange, through innovation and the exchange of good practices in the area of combating extremism and radicalization against migrants;
- develop a network of stakeholders that are willing to contribute to the migrants, IDPs, refugee's integration processes;
- bring together youth leaders and workers, staff members, project managers, educators in the field of non—formal education from the partner organizations in order to develop new competences;
- increase knowledge of the participants in combating violent extremism and hate speech towards migrants, misinformation about refugees and xenophobic discourse by drawing attention of their local communities to positive contributions of refugees;
- empower youth leaders to become stronger actors for current problematic and to

contribute to the resolution of the crisis through influencing local and national policy making;

• establish a working reference group for knowledge and information exchange.

The project's objectives go in line with objectives of Erasmus+:

• to improve the level of competence and knowledge in the field of youth work, active citizenship and participation;
• to encourage inter—cultural dialogue, multicultural diversity, social inclusion and cater for the needs of disadvantaged groups;
• to foster new developments in the work of the participating organizations;
• to promote European citizenship's values;
• to promote mobility and capacity building.

The innovation of the project lies in the possibility of international sharing and exchanging own experience and way of training/ teaching and creating active methods, lessons, activities for young people that will serve to achieve project aims.

Most of the programs that target refugees and migrants are mostly of a nature of humanitarian aid and assistance. We believe that project 'Peace&Love Vector' will be complementary to the programs managed by relevant EU institutions, UNHCR and other international organizations.

As we learned during development of this application, there are few transnational projects that are targeting staff members, leaders and youth workers of civil society organizations aiming to expand their capacity in the area of working with migrants, refugees and reducing radicalization and extremism among young people. During the conversations and the meetings with this project partners we have clearly identified the lack of such thematic projects and limited possibilities to build capacity of our staff members in this field.

Specifically, we consider that humanitarian aid should be provided along with other services such as non— formal education, language teaching, integration, rehabilitation and

psychological work. These activities could be partly implemented by civil society organizations if they acquire necessary qualifications and skills. During 'Peace&Love Vector' project we bring together professional experience and up—to—date competences from EU and Eastern Partnership countries targeting specifically civil society organizations and their staff members providing them with a long—term learning possibility. We believe that this approach will be innovative and will have a significant impact on participants, the organizations involved and the communities they operate in.

As this strategic partnership project aims exchange of practices, the main results will be international sharing of experience between project partners and also outside project consortium with different stakeholders interested in the project topics and also with general audience. Partners will develop and conduct specialized training, teaching and learning activities on the problematic. They will create local and international networks.

As a result:
- 24 staff members of the partners' organizations will gain skills, knowledge and practice on the topics of migration extremism and radicalization;
- 24 staff members of the partners' organizations will complete educational program and gained professional qualification;
- partners will gain research—identification of scale, causes and consequences of radicalization and extremism among young people;
- there will be approx. 10 study visits, stakeholders meetings and public events conducted locally in Sweden, Estonia, Armenia and Ukraine involving local communities which will have a multiplying effect for the local and international communities;
- PDF—handbook will be developed and disseminated amongst relevant stakeholders such as youth and youth organisations, local authorities and policy makers, international organisations and general audience in partners' and other countries;
- 20 youth workers will participate in the training course in Estonia and gain skills of work with young people in order to reduce extremist and radical attitudes and ideas;
- final meeting in Armenia will serve as a multiplier event in both — local community and on an international level.

We estimate that around 200 persons will benefit indirectly from the project. The project will be considered as successful if at least 80% of this number will be involved as indirect beneficiaries.

The planned research will encompass local youth workers, schools, youth organizations, organizations involved in the work with young people. The developed PDF—handbook will be disseminated amongst relevant stakeholders such as youth and youth organizations, local authorities and policy makers, international organizations etc.

During final evaluation meeting in Armenia and dissemination of the project results, we plan to hold a round tables with experts on the theme and networking event for the project 'Peace&Love Vector'. Youth from local communities and migrants as well as international organizations' representatives will take active part.

All partners are experienced in the field of youth work and international cooperation within Erasmus+ projects. The success of the project relies primarily on an effective cooperation and communication as experienced from previous cooperation.

However, in order to ensure that this is achieved in our project the following principles

have been followed:

- clearly shared objectives,
- mutual respect,
- transparency in all actions,
- clear communication process,
- decision—making process is understood by all partners,
- thorough assessment of all the methods and results,
- regular monitoring,
- procedures for conflict resolution agreed.

IMPACT

Since the project is about the problem of violence and extremism, that nowadays affects lots of young people in different countries across and outside Europe, the successful implementation of it can have significant impact on different levels. The information and experience gained during this strategic partnership can be used in varied ways, by the participants themselves, by the organizations that they represent and by the communities, where gained knowledge and skills are implemented.

Participants directly involved in the project activities (transnational meetings, research, training) will get new knowledge and skills that they gain during the activities. First of all, the methods of achieving inner peace will help the participants to understand, how important is own perception, views and state of mind for helping others to change. Additionally, since they come from different backgrounds and work with similar problem from different angles, the project will serve as useful exchange of best practices for all of them.

For example, today it is Ukraine and Armenia that are facing the problem with IDPs — internally displaced people — which is not common for Sweden, the country that mostly work with external refugees and migrants. Estonia as an ex—Soviet country and EU member began to receive both Russian speaking migrants and refugees from outside Europe. Their mutual participation during the workshops and discussions will initiate new methods, applicable for both Armenian/Ukrainian IDPs and migrants, refugees from Africa, Western Asia and Middle East.

For participating organizations the most obvious impact is broadening their networks, establishing new contacts for further cooperation, new inter—cultural experience and sharing of vision and good practices abroad, as well as learning new methods and implementing them to organization's daily practice. The problem mapping implemented within the project in the communities of the partnering organizations will help to understand the directions of work and elaborate possible solutions not only within this strategic partnership but also for a long—term perspective. The participants of the training and transnational meetings will bring home to their NGOs ideas and/or materials, created during the workshops and discussions and ready for implementation. Local implementation and dissemination of new methods and practices are essential achievements of the project.

Certainly, the most important impact will be on the target groups, which are aimed at by project's goals —youth with IDP, migrant/refugee backgrounds. The knowledge and skills gained during the training and transnational meetings will allow the participating organizations to apply methods and implement new approaches, that will be developed based on cognitive approach and practices, already well—functioning in the participating countries. The methods will take into account the specific background of youngsters, help them to avoid anger, frustration and radical engagement.

The participants of the project will be able also to show on their own examples, how achieving inner peace is important in order to generate peaceful surrounding. That will motivate youngsters to challenge and develop themselves and be actively involved in helping others. As the implementation phases will include other institutions, such as, local schools, volunteer organizations and communities working with IDPs, migrants/refugee etc., the number of youth, who will get access to the new methods, will expand. The project and initiatives within it will increase the amount of stakeholders ready to work on the topic of inclusion of refugees/IDPs and prevention of radicalization and extremism in hosting communities. The quality of the youth work in the communities of partnering organizations in this direction will improve due to the implemented initiatives and disseminated materials. In the long—term perspective the communities of the partnering organization will be more cohesive and inclusive.

THE TRAINING COURSE — Nelijarve, Estonia.
December 18th — 23rd, 2017

The training course was organized with the aim to empower participants to achieve inner peace and learn how to teach and train final beneficiaries — young people in their organizations and communities — to be in balance with inner and outer world. Among target groups we also included young people with fewer opportunities and from post—conflicts regions and youth at risk of radicalization and extremism.

Aims of the training course were to:
• bring together youth leaders and workers, staff members, project managers, educators in the field of non—formal education from the partner organizations in order to develop new competences;
• increase knowledge capacity of the participants in combating violent extremism, hate speech towards migrants, misinformation about refugees and xenophobic discourse by drawing attention of their local communities to positive contributions of refugees;
• empower youth leaders to become stronger actors for current problematic and to contribute to the resolution of the crisis through influencing local and national policy making;
• to establish a working reference group for knowledge and information exchange.

During the training course the participants received research findings available from each country, share best experiences of proactive participation and empowerment of young people. Participants also learned new methods from trainers how to deal with anger, how to reconcile conflicts and how to be open to a dialogue, tolerance to newcomers, how to accept and appreciate diversity. They also learned rehabilitation methods. As a result they acquired ability to transform oneself and empower others. Main trainers were from Sweden and Estonia.

Method for the training course included experiential exercises, discussions and living examples from partners' organisations. During the training the participants exchanged experience of proactive participation and empowerment of young people. It included the Full Circle Emotional Awareness Exercises where participants learn to:
• Turn harmful emotions into constructive self—expression,
• Understand the difference between emotion and feeling,
• Work with emotions—when to control, and how to avoid repression,

- Master the keys to redirecting destructive emotional energy,
- Attract the circumstances which person needs to succeed,
- Consciously draw upon the "success powers" of Inner Self.

Additionally to the main methods introduced by the trainers, a space was granted to the partner organizations to share their experiences and methods of inclusion and inter—cultural dialogue work which they use in their communities in relation to refugees/IDPs and hosting communities. It created an added value in empowering the participants of the training.

After the training course in Estonia the participants started the implementation phase of new gained competences and methods in youth work and shared their experiences and results of such work with their colleagues and young people on local level as well as on social networks.

A SHORT RESEARCH PAPER
FROM MORE MOSAIC NGO

This short research was developed by Lorenzo Moro, EVS volunteer at More Mosaic NGO, during his project 'DemoHome' (April 2017—March 2018). Although it can present limitations of methodology that impact or influence its interpretation, especially constraints on generalisability and applications to practice, it focuses on integration and extremism, and it was included in this handbook to provide a different point of view on the situation in Stockholm and its surroundings.

Introduction

Radicalization and extremism are so—called "contested concepts" that can have different meanings depending on how they are used. We can try to define them this way:

Radicalism challenges the legitimacy of established norms and policies. It does not lead, in itself, to violence. It includes the rejection of the values of a surrounding society, but the adherence to the law in an attempt to bring change through politics.

Extremism is far more reaching than radicalism.

Extremists accept violence as a legitimate means for obtaining political goals. Extremism involves categorical "us—versus—them" thinking, and tends to disconnect an individual from society.

Violent extremism encompasses violent behaviors originating from an ideology shared at least by a limited group of individuals. Violent extremism is considered as the willingness, training, preparation, and actual conduct of violent acts, often involving the killing of innocents (through dehumanization of the victims).[1]

In May 2017 a research published by the Swedish Defence University (Forsvarshogskolan), showed that nearly half of local councils in Sweden that were in contact with young people linked to violent extremism last year did not offer support to those affected. Out of 224 Swedish councils that took part in a survey from the National Board of Health and Welfare *(Socialstyrelsen),* 45 (20% of the total), said they had been in contact with children or young people who were either involved in, or risked becoming involved in, violent extremism. Out of those 45 councils, only 27 had offered support to the individuals affected via local social services, most commonly through counseling. The majority — 37 of the 45 councils where there had been contact with extremism — said they had encountered religious extremism. 15 had come across political extremism. The social services mainly receive information about young people being involved in extremism through tip—offs from schools and after—school clubs, and through reports from the

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[1] *Molenbeek and violent radicalisation. A social mapping,* EIP — European Institute of Peace, June 2017

police[2].

The where and when of extremism

Extermination is a process that cannot be restricted to particular places, although it might be easy to relate Islamic radicalism with particular mosques or communities or contexts considered to be more "extremist" than others. These places and situations simply contribute in triggering a pre—condition that formed in the individual's very brain connections.

"The places involved are often those where many young people gather, whether in actual meeting rooms or in chat rooms (…) By providing a simple and low—cost alternative, the internet has also enabled sophisticated and extensive propaganda campaigns aimed at particular target groups"[3].

The process of radicalization and extremism usually start at a fairly young age and it is not a phenomenon a person "will grow out of': "The majority of those who have become radicalized in a violence—promoting Islamist context in Sweden are between the ages of 15 and 30"[4]. That is why preventive measures should therefore primarily target young people, who are most susceptible to radicalization attempts.

"Biographies of 'homegrown' European terrorists show they are violent nihilists who adopt Islam, rather than religious fundamentalists who turn to violence"[5]. That also

explains a path that brought so many youngsters from crime and drug dealing to terrorism. Religion is just a channel through which they convey different feelings. It also provides a better label to perform acts that would be otherwise considered crimes. That also explains the similarities between different patterns of radicalization, as for instance through neo—Nazi propaganda and Islamic one: "These similarities are rooted in the fact that the main reason that some young people seek out extremism in different forms often involves social and emotional causes, rather than the ideological content. (…) a deeper knowledge of Islam may reduce the risk of radicalization or contribute to de—radicalization"[6].

Peer pressure and social environment seem to be also drivers for radicalization: "The likelihood that a person will accept radical ideas depends largely on the extent to which

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[2] *Worrying' lack of support against violent extremism in Sweden: researcher,* The Local, Karin Nilsson, 15 May 2017
[3] ***Violence—promoting Islamist extremism in Sweden,***Swedish SecurityService, 2010,Stockholm, Sweden
[4] ***Violence—promoting Islamist extremism in Sweden,***Swedish SecurityService, 2010,Stockholm, Sweden
[5] *Olivier Roy, Who are the new jihadis?,* The Guardian, 13 April 2017
[6] ***Violence—promoting Islamist extremism in Sweden,***Swedish SecurityService, 2010,Stockholm, Sweden

friends or relatives do so and the extent to which these people are perceived as role models. (...) surprisingly large proportion of the young people who are radicalized are team—mates in a sports context"[7].

"Push factors"[8] drive individuals to violent extremism. Examples of push factors:
- Perceived global injustices
- Perceived oppression (of ethnic group, country or religion)
- Discrimination (of oneself or others)
- Marginalization (of oneself or others)
- Identity—seeking or difficulties to combine different identities
- Seeking meaning
- Difficult or destructive family circumstances
- Societal involvement
- Personal trauma or tragedy
- Fascination with violence
- Seeking excitement
- Low self—esteem
- Desire to make a difference
- Frustration over inadequacy of democratic channels
- Other grievances

"Pull factors" attract individuals to violent extremism. Examples of pull factors:
- Sense of power or control
- Significance or status in the group
- Social intercourse or friendship
- Sense of belonging
- Meaningfulness
- Clear life rules to live by
- Security
- Attractive ideological arguments
- Loyalty among the group's members
- Conviction that one stands for what is right and fights evil
- Respect.

"Contextual factors" provide a breeding ground for violent extremism[9]. Examples are:
- Fragile states

Co-funded by the Erasmus+ Programme of the European Union

- Lack of rule of law
- Corruption
- Criminality

The Path to Integration in Södertälje — An interview with Josef Ajdin (Board of Syriac Orthodox Church in Sweden)

Södertälje, a 71,774—city in the southern outskirts of Stockholm, is famous for its massive industrial center and to be the birthplace of Bjorn Borg, the Swedish tennis living legend. Its society has been influenced by labour immigration since the 70's but in recent times the in—flow has risen critically and changed the social composition of the city. About 39% of inhabitants have foreign backgrounds, and this proportion increases by 1.5 percent per year. In 2013, Södertälje has taken in more Iraqi refugees than the US and Canada combined. That is why it can be considered a good example of migration and integration patterns in the country, in order to highlight the positive and negative change that have undergone in Stockholm's outskirts.

The author discovered the Syriac Orthodox Church in Sweden almost by chance: living in and commuting from Södertälje, it was almost impossible not to notice the two big churches this community gathers around and not to meet anyone who has Syrian origins. This led me to speak with the archbishop —Mor Dioscoros Benyamin Atas — who then introduced me to Yusuf Aydin, PR responsible for the board of the Syrian Orthodox Church in Sweden.

Mr. Aydin, can you tell us something about the Syriac community in Sweden?

Syriacs [or Aramaens, a Christian minority originally from Turkey, Syria and Iraq, but scattered around the world Ed.] are one of the largest groups of immigrants in Södertälje. The first families arrived in the 1960's as refugees from Turkey and settled as workers for the factories in the area (Scania, in particular). As many immigrants do, the Syriacs followed the pattern of familiar links, tending to settle close to each others.

How is the life of refugees that settle today in Sweden?

In the past, patterns of integration were different. Not many immigrants spoke English (and also less Swedes than now) so they had to learn Swedish faster. The communities were smaller and they needed to get into contact with locals. Who doesn't speak English nor Swedish feels lost but nowadays this person doesn't even need to get out of a closed community. These communities grew big quickly and they can "provide" for everything but this way one doesn't get the chance to integrate in the society. This fosters the separation.

Furthermore, immigration has become more asylum—driven than work—driven, due to wars in SubSaharan Africa and in the Middle East. And many people developed a passive stance waiting for the asylum permit: grants are subject to criticism because they may delay the need to "make it" in the society, to be active economically and socially.

What about the Syriac community, how was your "path" to integration?

We are a peculiar case: a "minority in the minority" among Syrians in Sweden. Syriacs have been one of the most successful immigrant groups in Sweden, taking advantage of the opportunities that the local environment offered. As of today, our community has established several churches, two soccer teams (Assyriska FF and Syrianska FC), many businesses, three TV channels (Suroyo TV, Suryoyo SAT and Assyria TV) and many associations. We have representatives at high levels in politics, sports, culture and other fields of the Swedish society. Perhaps being threatened and persecuted in our original lands, brought us to look for social redemption here. Now our main goal is engaging in integration without losing our culture.

In your opinion, what are the barriers that a newcomer faces when arriving in Sweden today?

Different languages, cultures, religions are barriers difficult to overcome. Both your personal experience and the environment that surrounds you may influence heavily your willingness to adapt.

Being rejected or seen a threat, newcomers might feel forced to put apart their cultures: this leads to a closure towards the surroundings and a desire to preserve what is perceived as "original". Even people who considered themselves more liberal in their countries can feel the necessity to defend their culture against blending or losing it. People who weren't conservatives in their countries can become so when confronting another social environment. Integration in Sweden is also undermined by the very different sense of community that locals have in comparison to newcomers (especially Middle Easterners): Swedish individualism [10] clashes with immigrants' family bonds.

In my opinion Södertälje provides a better example of integration than other Stockholm suburbs: in this city the immigrants have proved to be more ambitious, starting their own businesses and trying to build a good relationship with locals.

Second and third—generation youngsters feel a "mixed" identity, perceiving their nationality as Swedish but their culture as Syriac.

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[10] For a further understanding of the phenomenon, see: *The Swedish Theory of Love,* Documentary by Erik Gandini, 2016

What about municipalities and government policies? Did something change recently?

Södertälje's municipality proposed to repeal or modify the "EBO act", because we need to adapt laws and policies to the actual situation. The EBO act *(Lag om eget boende –* "Own living" act) means that any asylum–seeker is entitled to find a place to live on his or her own. This law, originated from a non–discriminatory point of view, has proven to be a double–edged weapon. It is in fact increasing isolation: you are now "free to isolate" yourself and not to mix with the local culture. Even not meeting locals at all. The need to find safety in one's original community is a natural behavior, but it becomes a problem when it lasts too long.

Can schools and education system in general do something more for integration?

Education is crucial in the process of integration, but its role is rapidly decreasing, due to this process of separation. Neighborhood schools are getting more and more segregated, because some of them have a majority of Swedes and some have almost only foreign–origins students. When locals leave places, these communities become more and more isolated. Fear rises and less locals know or are interested in understanding what happens in those zones, and at the same time less immigrants are interested in meeting locals or mixing with them.

Do you think something changed in the relationship between locals and refugees after the terror attack in Stockholm? Were there cases of "hate speech " in Södertälje?

Today the Syriacs in Södertälje are not subject to hate crimes but you can detect a feeling of insecurity in the society. Locals and asylum–seekers grow more and more separated and this lack of trust can be felt in everyday chats as in the news, as in politics. The perpetuation of intolerance increases radicalism and fear. This is an issue that influences also many groups of immigrants: they suffered persecution from majorities or from the government in the past so they tend to perceive other groups or the authorities in general as enemies. A change of mindset is necessary.

What can be done to foster further integration?

I think that churches and civil society, as long as sport organizations, can do a lot to promote this "change of mindset" towards immigration, addressing young people from both sides. Civil society, churches and local municipalities have to find ways to reinforce the values of integration and start a big discussion on common values. Today the inter–religious dialogue is not much developed, also because many Syriacs are not ready to take this step. The dialogue with other churches was developed in the past and now is time for us to engage in a discussion with Muslims. It's not everything about policies: those can be perceived as an imposition by both locals and newcomers. The development of a deeper integration lies in the everyday life and actions.

The Södertälje Assyrians case is particularly interesting, them being a "minority in a minority" within a mostly Muslim community of Syrians in Sweden. Previously, the main immigrant groups in the city were from Finland and former Yugoslavia. Like many immigrants did and still do, the Syriacs followed the pattern of familiar links, tending to

settle close to each others. As this trend intensified, more and more Muslims (from Syria and elsewhere) faced more difficulties living in the city.

The first policewoman wearing a headscarf in Sweden, Donna El Jammal, lives in Södertälje, although she admitted that "being Muslim and living in Södertälje is not easy"[11] [12]. According to some sources , many Muslim immigrants have left Södertälje, as they often suffered hate crimes by the Assyrians of the city[13], who were in turn often oppressed by Muslims majorities in their countries of origin.

Groups of people who suffered persecution from majorities or from the government in the past tend to perceive other groups or the authorities in general as enemies. Perpetuation of intolerance and increasing radicalism produce and re—produce each other and, as a result, amplify fear. At the same time, there is a lot of stereotyping about Södertälje and Stockholm's peripheries in general, but it mostly developed because most of the locals have never been in these places or avoid going there.

In the past few years, immigration in Sweden has become more asylum—driven than work—driven and this new pattern has stirred many critiques: according to many, receiving a grant while waiting for asylum or visa permit generated a "passive stance" towards everyday life, less interest in mingling with local culture and in entering the job market.

The EBO act (Lag om eget boende —"Own living" act) meant that any asylum—seeker was entitled to find a place to live on his or her own. This law, originated from a non—discriminatory point of view, has proven to be a double—edged weapon.

The EBO Act was recently replaced by the so—called *Bosattningslagen:* the new law intends to provide a fairer distribution of new arrivals in the country's municipalities while improving the ability of newcomers to enter society and the labor market. The number of new arrivals that a municipality will receive depends on the municipality's population size, labor market situation, total reception of new arrivals and unaccompanied children, as well as the number of asylum seekers already in the municipality, adapting laws and policies to the actual situation.

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[11] *The Case of Sodertalje: "Immigrants Can Be Racist Too",* Patheos, June 18, 2012
[12] *The Case of Sodertalje: "Immigrants Can Be Racist Too",* Muslima Media Watch
[13] *The Case of Sodertalje: "Immigrants Can Be Racist Too",* Patheos, June 18, 2012

What can be done

At the core of the problem lies the separation between locals, first—generation Swedes and recent immigrants in the urban context:

- physical distance *(ghettofication)*
- cultural distance (systems of languages, beliefs, ways of life)
- political/economical distance (rich vs. poor, discrimination)

Rising extremism derives from rising fear and polarization within the society, leading to more more separation instead of integration and ultimately to more extremism. The main problem of Islamic extremism in urban areas in Europe nowadays seems to be not the extremization of Islam, but the "Islamification" of extremism: grievances coming from different sources (lack of jobs, personal problems, racial targeting) can be channeled into violent religion—based extremism.Therefore what is needed is a "a human—centred approach, one that starts from within" [14].

The process to break the vicious circle of discrimination and polarization has to part of a larger strategy to make society more resilient to any kind of violent extremism.

The Swedish National Coordination has presented a plan of long—term measures including:

- spread knowledge, questioning propaganda;
- target groups of local stakeholders as schools, youth clubs and social services.

The vicious circle of segregation can be tackled also within the school system, for example implementing resources as: mandatory integrated classrooms, site selection of new schools, mixing/exchange programmes between local schools.

Civil society organizations, cultural organization and sport association have to organize activities to include different kinds of people. Civil society's organization should be fostered to be more inclusive and to organize activities not only on mono—cultural basis. Language cafes[15] and the SFI Program[16] are good initiatives but only language—driven. People,

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[14] *Terrorists don't kill for their religion. It's something else entirely,* Leena Al Olaimy, World Economic Forum, 27 Jul 2017

[15] Language cafes (*Sprakcafe*) are organized by many local institutions, such as libraries and town halls, to have locals meet and talk with new—comers, improving their capabilities in Swedish language.

[16] *Swedish For Immigrants* (normally known as SFI or *Svenskundervisning for invandrare* in Swedish) is the national free Swedish language course

especially young people, have to see with their own eyes and experience life in places they've never been to and learn new ways to live together. They have to engage meaningfully with others within their communities, because that leads to critical thinking and ability to choose autonomously.

To effectively tackle those "push and pull" factors, civil society and politics have to address the root causes of youth's problems, as feeling of being rejected, lack of after—school activities, communication biases between adults, teenagers and youngsters in general. Open—mindness, possibility and capability of exchanging ideas, intercultural dialogue has to be augmented on a political and social level. Those are the most important tools for education against extremism.

THE SURVEYS

The focus of these surveys was to highlight the level of intolerance and eventually radicalization in our target societies: a questionnaire was spread among young people in the four partner countries, to reach a better understanding of the situations we live in order to find new strategies for the youth workers of tomorrow. The questionnaire was developed by APY and used by all partners. The survey results are merely presented in different ways but have been collected following the same methodology and during the same time frame (Autumn 2017). They might show similar and different patterns, according to the local environments.

Definitions of intolerance and radicalism can vary a lot —everyone perceives them in different ways, and it can be challenging in the process of collecting and analyzing data. We can define *intolerance* as "unwillingness or refusal to tolerate or respect persons of a different social group" but also "their opinions or beliefs, as perceived contrary to one's own". The term *radicalization* here is defined as a "personal process in which individuals adopt extreme political, social and/or religious ideas and where the attainment of particular goals justifies the use of indiscriminate violence".

Intolerance and culture of violence among youth in Sweden
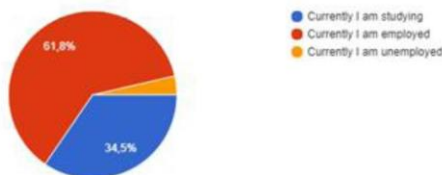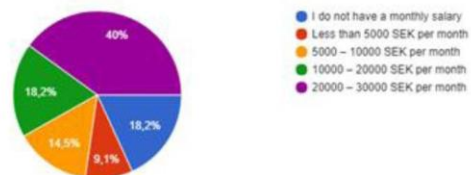*1. General profile of respondents (01 to 5)*

Q 1: Sex

- Female
- Male
- Other

49,1%
45,5%

Q 3: Education

- Basic (school education)
- Undergraduate
- Postgraduate
- Doctoral and Post-Doctoral
- Komvux nurse asistent

65,5%
23,6%

Q 4: Employment and occupation

- Currently I am studying
- Currently I am employed
- Currently I am unemployed

61,8%
34,5%
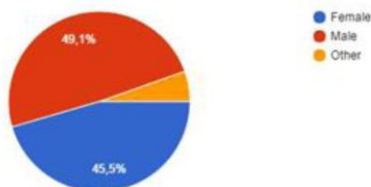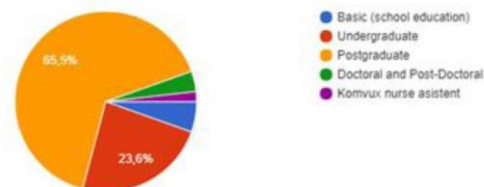
Q 5: Your average monthly salary is

- I do not have a monthly salary
- Less than 5000 SEK per month
- 5000 – 10000 SEK per month
- 10000 – 20000 SEK per month
- 20000 – 30000 SEK per month

40%
18,2%
18,2%
14,5%
9,1%

Since this survey was aimed mainly at youth, three out of four respondents are young people (under 35). The large majority of our respondents live in Stockholm or in another city/town. Only a few are from a rural area (so this survey cannot be considered representative of a non—urban environment). Most of them are highly educated and are currently employed. 50% of them are youth—workers while 50% work in other fields.

We'd like to highlight the gender balance of respondents: although the number of

answers is not so big, we have an almost perfect balance between male and female; the "third option" is included, enabling everybody to be equally represented.

*2. Causes of violence and intolerance spread (Q8 graph)*
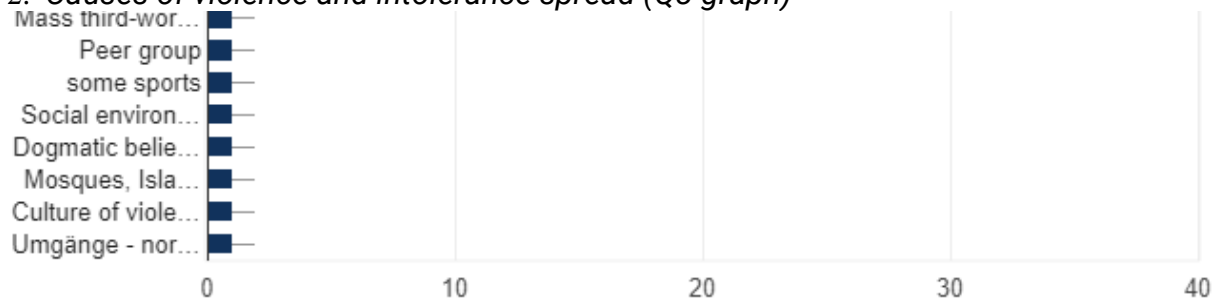
Q 8: In your opinion, which of the following contributes to the spread of violence and normalization of violenc...? (Please, choose maximum 3 options)
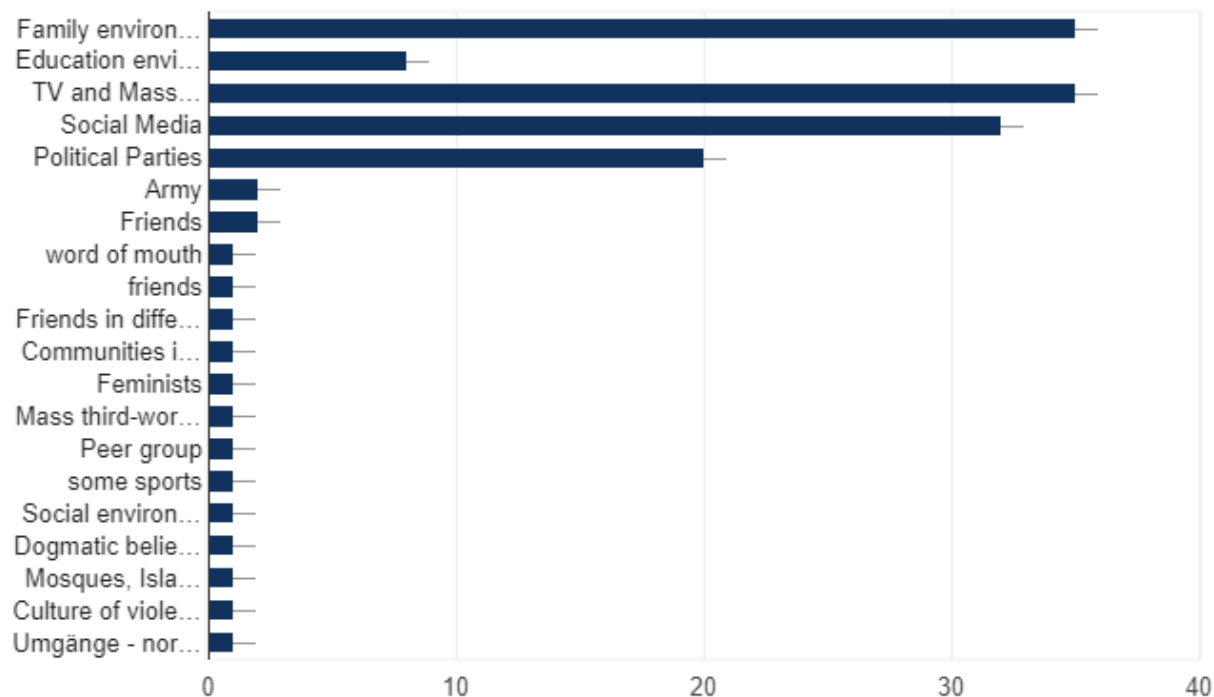
*3. Trends of radicalization (Q10 graph)*

Although we cannot know how much radicalized it is from a technical point of view (remember the definition), "Racism" is considered to be the most common trend, together with "nationalism" by our respondents. "Religious fundamentalism" is rated third, but is probably considered a factor endogenous to Swedish society, since religion is commonly perceived as a "cultural" element.

Q 10: In your opinion, which of the types/trends of radicalization are the most widespread among the youth in S... (Please, choose maximum 2 options)
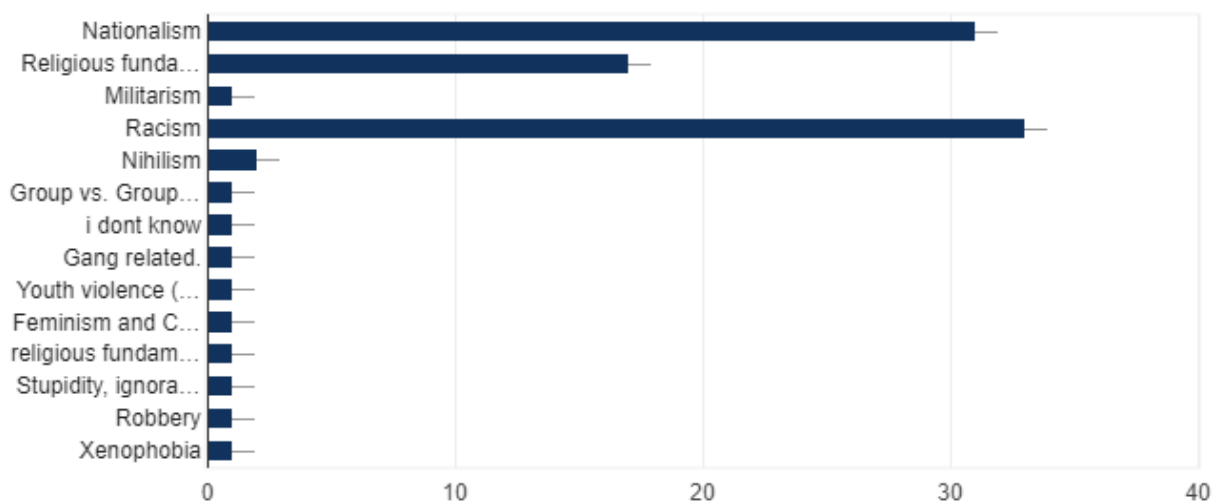
The Lutheran Svenskakyrka, former state—church, nowadays is known for its liberal position, particularly about homosexuality: in 2009, Bishop of Stockholm Eva Brunne became the first openly lesbian bishop in the world. It's worth noticing that "nihilism" is among these trends. As we saw before, "militarism" is not perceived to be an important trend of radicalization.

Q 11: In your opinion, which of the manifestations of intolerance are the most widespread among the youth in S... (Please, choose maximum 4 options)
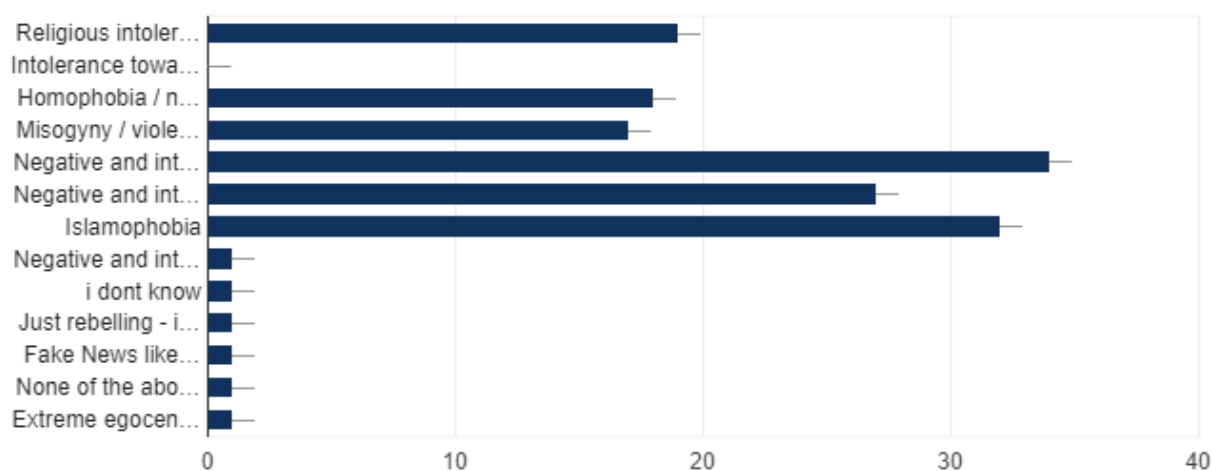
It's worth noticing that there seems to be no intolerance −at least perceived or witnessed− towards "people with disabilities" (second position in the graph). We'd like to

analyze this graph together with the answers given to Q9: most common kinds of violent behavior noticed among the youth living in a community are:

— Verbal—related: hate speech, insults, swearing — 14 (also known as "microaggressions") 18
— Hooliganism, drunken aggression — 12
— Crime—related: theft, robberies etc. — 10 (violence not related to intolerance)
— Racism — 7
— Bullying and cyber—bullying — 7
— Sexism, Sexual assaults, harassment — 7
— None — 6
— Exclusion — 5
— Vandalism — 4
— Threats — 3
— Discrimination towards LGBT people — 1
— Violence towards animals — 1

5. Frequenc rate of intolerance/violence (Q13 graph) and Reactions to intolerance/violence (Q12 graph)

Q 12: In your opinion, which of the following is more likely to happen if an instance of violence and intolerant be...on of aggression and oppression, etc.)
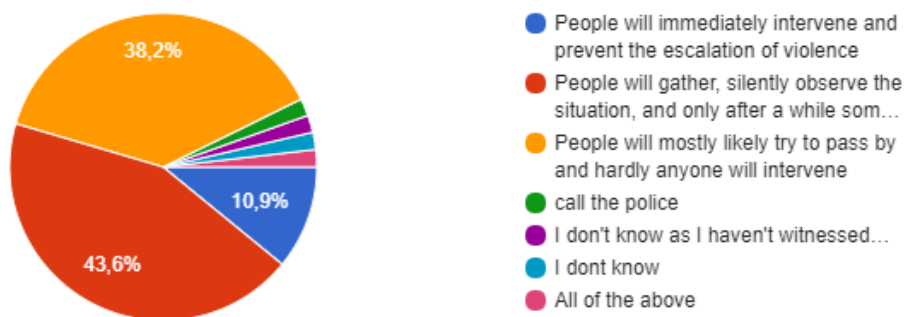

Q 13: How would you rate the frequency of instances of violence happening in your community? (within a range fr...NT and widespread in your community)
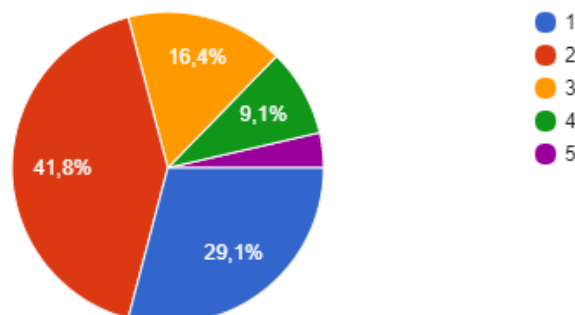
6. Targets of intolerance/violence (Q14 graph + Q15 answers)

Violence against "representatives of other nationalities/foreigners" and "national and ethnic minorities" received similar answers: the level of violence is rated 1—2 (low) by 48%, 3 by 31% and 4—5 (high) by 20%. "Representatives of other religions" and faiths and "religious minorities" also show similar results: the level of violence towards them is rated 1—2 by 60% and 3—5 by 45% of respondents. In the case of "refugees": 41% rates violence against them 4—5, 25% rates it 3, and 32% rates it 1—2.
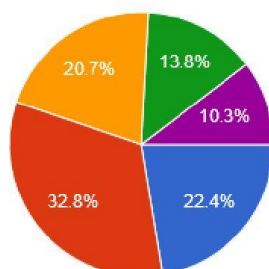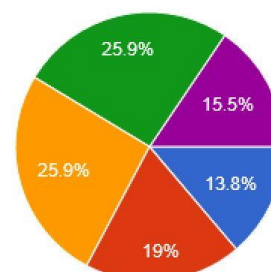
Representatives of other nationalities/foreigners
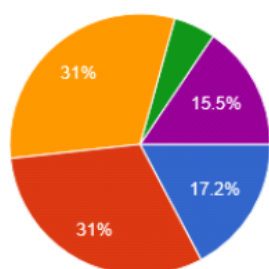
Activists and human rights defenders
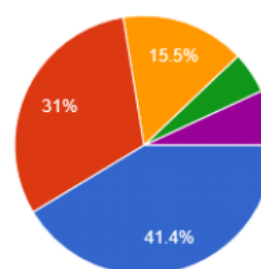

Women

Refugees

The case of "LGBTI people" is similar to "representatives of other nationalities/foreigners": 58% rates violence against them as 1—2, 25.9% as 3 and the remaining 15% rates it 4—5. Violence against "women" seem to be more clearly definable and it shows a larger incidence of high rate: 13.5% rated it 4 and 10% rated it 5.

As also shown in Q11, "people with disabilities" seem to be almost not a target of violence (84% rate it 1—2), while cases against "elderly people" are rated 1—2 by 80% and 3 by 17%. Probably these percentages would be higher if the respondents would have been older people, but this survey pictures the violence as it is seen and perceived mostly by young people towards other young people. "Persons involved in politics" and "activists and human rights defenders" are also considered to be similar.
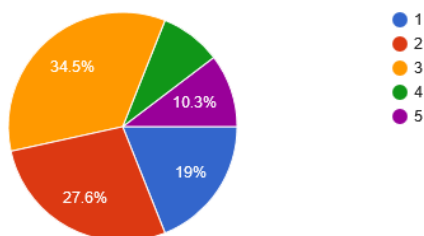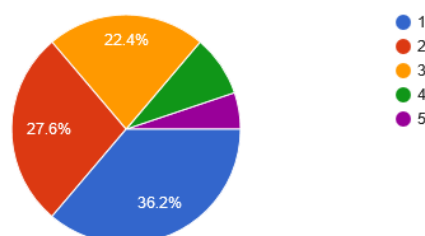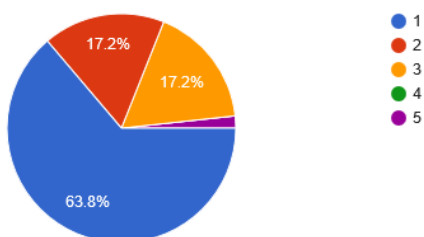
People with disabilities
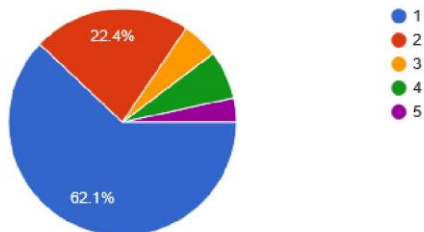
LGBTI people
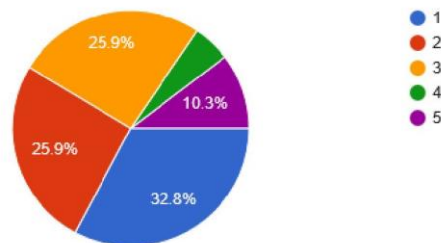
National and ethnic minorities

Persons involved in politics

Elderly people

We'd like to compare these graphs with the answers provided to Q15 — Examples of violence towards these different vulnerable groups:

- None — 16 (it is worth noticing the fact that, even if the cake graphs show different results, a large amount of people seem not able to provide an example — this might highlight the difference between real and perceived level of violence. When asked to provide an example, a respondent answered: "Look at Rynkeby and Rosengard to see how good it is")
- Racism, aggression towards minorities (incl. bullying, staring, keeping distance, hate speech) — 13
- Fights, bullying among same national group — 9
- Insults and attacks towards refugees — 5
- Towards LGBT (hate speech, attacks) — 4
- Sexism, discrimination of women — 2
- Extreme Christian tried to reverse Muslims – 2
- Attacking people on the base of religion, damaging worship places — 2

- Sexual harassment — 2
- Gang related — 2
- Bullying towards disables — 1
- Rape — 1

Interesting stories/instances were also provided by respondents:

"Racism can work both side, in the area where I live youth with immigrant background feels that they 'own the streets' and there were instances of attacks on locals".

"A girl was sexually harassed by a group of teenagers. It happened in fron t of me, so I decided to act; the guys attacked me so I had to defend myself. Police came and I was charged with assaulting minors. I still have a black dot in my file and I am not allowed to work at any school or minors anymore, but it still feels that I did the right thing and protected that girl".

"I live in a upper—high class area in Stockholm, nothing really happens just there, but I am aware of violence in other parts of city, like central parts and some suburbs".

"I haven't witnessed explicit physical violence, but what has worried and surprised me is the lack of a community here. At least in Stockholm, it appears that people are very individualistically motivated and this has formed a very unforgiving and unsympathetic society. Perhaps this is a reason why, despite people feeling a strong ideological support of Sweden's fairly 'open' immigration policy, little appears to be being done to promote integration. In Stockholm there is massive segregation. I even know of people who have had to change their 'foreign' sounding name, in order to increase their chance of finding an apartment or job here".

"Much is an attitude that violence equals power and becomes the way to get status"

Radicalization and the culture of violence among youth in Armenia

By Armenian Progressive Youth NGO

While the common belief is that high level of unemployment and thus income cuts are the main reasons for growing violence and radicalization among youth, yet some studies[1] indicate that not poverty but rather experiences of injustice, discrimination, corruption as well as abuse by security forces are a reason for shift to violence and radicalism in youth. While similar findings are mostly resulted in studies that try to look deeper into causes of violent extremism and terrorism, yet these patterns are also observed in societies which not necessarily become hotspots for extremism ideologies. Recent violent protest in Athens with 20.000 people[2] protesting against state's new restrictive measures is one such manifestation. A protesting group threw petrol bombs and stones at security forces that were protecting the parliament building. This violent behaviour has been the reflection of economic restraints in the country combined with political processes that left the interests of the wider public neglected.

Similar protests which bring the society, especially youth to the streets may be resulted by internal as well as external factors.[3] According to the UNDP research some internal factors as in case of the abovementioned example may include feeling disillusioned with the state and its governance and responsiveness, perceiving social inequality favoring specific groups, feeling unable to express oneself or not feeling listened to or engaged, feeling humiliated, disrespected and unrecognized, etc. External factors meanwhile may include geopolitical developments, demographic change, economic pressures of climate change, migrations, social and mass media proliferation, etc. In some societies one of these factors may result in radicalization, but more often these two factors are intertwined.

An illustration of this combination is the society in Armenia, where some outer factors such as geopolitical developments go hand in hand with the internal factors such as prevalence of patriarchal dominance resulting not only in oppression of some layers of the society but also in violence and radicalization of other groups. As such, on the one hand there is a state—level promotion of "nation— army" concept which is the mobilization of the society in service of national security[4]. The latter is resulted by an outer factor, i.e. regional conflict Armenia is involved in.

On the other hand this outer factor directly interferes with all internal spectres of life, from social movements to economy, culture, etc. Any "deviation" from the traditional is therefore observed as a threat to national security, such as in case of feminism, which is perceived by the conservative aspects of the society as follows; "Feminists want to corrupt the Armenian family. Because of feminism, the number of divorces has increased and women have become "immoral". Feminism is against motherhood, and has caused birth rate decline which

puts the future of the nation under threat."[5]

In the context of "nation—army" women too have their role as mothers of future soldiers[6], therefore this narrative is only one such example of polarization within the society. Another example is viewing "homosexuality as a threat to the future of the nation."[7] Not only this perception fits in the patriarchal system that is rooted in nation—army framework, but it also had a very visible illustration when back in 2012 a bar known for being one of the few locations welcoming LGBT persons was attacked by two young persons with a Molotov cocktail.[8] Not only there was no condemnation from authorities, but the attackers were released from custody just in a few days, one of them being bailed out by the representatives of a right wing party. Another right wing ruling party representative in its turn justified the attack, calling the bar "a den of perversion" and LGBT community having the goal "of alienating the society from its moral values".[9]

Another reflection of this "nation—army" ideology has been taxing employed citizens additional 1000AMD for showing greater assistance to soldiers who were wounded in the army or if killed, to their families[10]. Considering the rising income tax in the past years[11] combined with price hikes of some basic goods[12] hitting the low and middle income families, it becomes clear that the government is not saving efforts to create prerequisites for further radicalization of the society and particularly youth. This in its turn contains the ongoing potential for the right wing ruling party to bring in military rhetoric in order to remind the society how social unrest can create fertile grounds for the "external enemies", at the same time directing the social, especially youth dissatisfaction towards "internal enemies", LGBT groups, feminists, peacemakers, etc.

With this in mind, it is of interest to examine the current trends of polarization and radicalization specifically among the youth in Armenia. One such attempt to research the area was made by Armenian Progressive Youth (APY) NGO in November, 2017. The NGO carried out an online research with the purpose to reveal the existing trends and patterns of radicalization and manifestation of violence among the youth living in Armenia. For the purposes of its survey the term *radicalization* has been defined as a process in which individuals adopt extreme political, social and/or religious ideologies and aspirations, and where the attainment of particular goals within this ideology justifies the use of various forms of violence.

The online research was carried out among163 young people and youth workers living in Yerevan (72% of respondents) and in the regions of Armenia (28% of respondents). 65% of the participants were female.

Here is some more information regarding the background of the interviewees: 71% of the respondents mentioned that they are employed and their average monthly income is 100.000250.000 AMD (180—260 EUR). In terms of employment, an important indicator for the organization was the involvement of the participants in the field of youth work. Therefore 55.8% of respondents in the survey are youth workers. The division between youth workers (YWs) and non—youth workers (non—YWs) is an important one as far as youth workers have the opportunity

to observe the trends and issues in the area of youth and to identify these issues in a comprehensive manner. Most respondents are 17—23 years old (56% of youth workers and 45.5% of non—youth workers). About 35% of the participants are at the age of24—29from each group.

Who suffers most according to youth?

Responding to the most central question regarding the most widespread <u>manifestation of intolerance</u> in Armenia, the overwhelming majority of respondents in both groups reported homophobia (about 95% of respondents). Islamophobia came second among the responses of youth workers (52.7% of the respondents) and misogyny (intolerant and prejudiced attitude towards women) among the responses of non—youth workers (54.2% of respondents).

While the outcome of state failure to address continuous discrimination against LGBT people results in hate speech and cases of violence towards them[13] and the very recently adopted law against domestic violence[14] is yet to manifest its potential to curb violence against women, reasons of islamophobia lie in some internal factors such as Armenian society being mono—ethnic and mono— confessional[15], as well as external factors of historically facing conflicts with neighbors of Islamic faith.

Overall the picture regarding manifestation of intolerance towards groups is as follows:

According to YWs:

- Homophobia — 91,2%
- Islamophobia — 52,7%
- Xenophobia — 45,1%
- Misogyny — 44%
- Negative and intolerant attitude towards national and ethnic minorities — 19,8%
- Negative and intolerant attitude towards refugees — 14%
- Intolerance towards people with disabilities — 7,7%
- Homophobia — 97,2 %
- Misogyny — 54,2 %
- Islamophobia — 48,6 %
- Xenophobia — 43,1 %
- Negative and intolerant attitude towards national and ethnic minorities — 20,8 %
- Intolerance towards people with disabilities — 13,9 %
- Negative and intolerant attitude towards refugees — 9,7 %

In order to assess the frequency of cases of <u>manifestation of violence</u> among youth and particularly against which groups, the interviewees were also asked to rate such cases (by scale of 1—absence of violence to 5— quite frequent cases of violence) and name the

groups which suffer most.

The majority of both youth workers and non—youth workers estimated cases of manifestation of violence above average (3 or up). According to 26.4% of youth workers cases of violence are fairly common and probable (4 and 5 points), while 37.4% of youth workers estimate the frequency of violence among young people estimated above average (3 points). As for non—youth workers, while 33.3% estimated frequency of violence at 3 points, more frequent cases estimated at the scale 4 received as much as those estimating cases of violence as absent —13.9% respectively.

It is noteworthy that both groups assessed LGBT people as the group most subjected to violence and intolerance (5 points), while activists and human rights defenders come next (4 points by YWs and 3 points by non—YWs). Interestingly enough intolerance and violence towards representatives of other religions and faiths as well as religious minorities received equal points in both groups as cases of violence and intolerance towards women — 3 points respectively.

The equal perception of these two options might be due to the factor that while cases of intolerance and violence towards religious minorities or representatives of other religions and faiths are reported in media (whether in positive or negative manner) and there is also relatively prompt action by the police[16], cases of intolerance and violence against women are often underreported[17] and the law against domestic violence is too fresh (it was adopted on Dec. 8, 2017) to enable collecting statistics or declaring of rise in the awareness of the public on the issue. Despite this, local organizations alone report about receiving more than 2,000 calls about domestic violence cases each year.[18]

Human rights defenders and activists also feature under the cases of manifestation of violence due to the cases of threats recorded against some human rights defenders for their work or cases of libeling them[19], as well as cases of violence towards activists at protests in the past few years in the form of excessive use of *police force* .[2]According to YWs:

- Towards LGBT people — 5 points
- Towards activists and human rights defenders — 4 points
- Towards representatives of other religions and faiths — 3 points
- Towards religious minorities — 3 points
- Towards women and girls — 3 points
- Towards the representatives of other nationalities/foreigners — 2 points
- Towards national and ethnic minorities — 2 points
- Towards refugees — 2 points
- Towards persons involved in politics — 2 points
- Towards people with disabilities — 1 point
- Towards elderly people — 1 point

Here are some citations from youth workers' responses:

Cases of homophobia: "I have heard the following phrase about sexual minorities: "I have scorned them in a way that they barely escaped from my hand".

Violence towards activists: "I witnessed the cruel and brutal treatment towards the activists".

Intolerance towards representatives of other ethnic or religious groups: "The public transport drivers often mock Indian students. Or the Armenians treat negatively the tourists from Iran".

"Just 2 months ago, several young people called a representative of religious minority to speak separately persuading him that they will only speak about religion, but they beat him by claiming that he had no right to speak of his religion".

Violence against women: "In my community, violence is more frequent in a latent way, often it seems that it does not happen, but there is actually a lot of pressure on women".

"A drunken husband has beaten a woman who was suspected in "betrayal"."

Violence based on social status: "The guy who was in a bad social condition was beaten by his peers without any pity".
Here are some citations from non—youth workers' responses:

Case of homophobia: "I, myself, hate LGBT people."

Intolerance towards representatives of other religious group: "They suppress Jehovah's Witnesses, and they are doing the right thing".

Violence towards women: "Several weeks ago, in the yard, as a result of the argument between a man and woman, violence towards woman was applied, and the whole family of the man supported his actions".

"When a young man had kidnapped a girl against her will and did not let her go out from home for a year, there was psychological violence and physical violence. But no one's family responded. It's like this girl has become something that they had bought and they could command her the way they wanted".

"The most frequent encounter is violence towards women in a husband's family".

Intolerance towards refugees: "I have seen the humiliation of a refugee by provoking a fight".

Intolerance towards people with disabilities: "The boy with disabilities was mocked publicly and was even beaten".

"Now I live temporarily in a community where I have witnessed how people made a girl with mental illness the subject of laughter and banned their children to communicate/contact with her".

How is violence/intolerance demonstrated?

The respondents also described the type of violent behavior or expression of intolerance they witnessed among youth attributing particularly the male gender with specially gross/overwhelming/ threatening contact patterns, commonly known as mockery/bullying

culture among young people. Indifference among youth towards violence was also mentioned to be a concerning factor. Some narratives from youth—workers' interview "Strict and coarse behavior, stereotypical mentality, manifestation of superiority of men to women".

- "'Solving' elementary problems, disagreements with fists".
- "In general, in our society, the cases I encountered were mainly related to gender inequality and sexual (sometimes national) minorities. Besides there were many cases of nationalist hatred and conflict with other nationalities, in particular towards citizens of Azerbaijan/ Turkey, more frequently taking place out of Armenia".
- "Basically, the so—called bullying is always the most common form of violence in any society. There is immense hatred towards LGBT people, as well as discrimination towards religious or ethnic minorities".

Non—youth workers' responses are more diverse in describing types of violence used among youth:

- "The phrases taken from Armenian poor—quality soap operas are very popular among young people".
- "Talking to each other with cursing, shouting and nervousness, pushing a woman, threatening each other, using a knife, even a gun".
- "It is accepted among boys to use force for solving problems. Girls do not take part in it, but accept it. In addition, violence (in different forms) is also used in educational institutions".
- "All those who are not followers of the Armenian Apostolic Church or their religion are perceived as nonbeliever, "Muslim" with negative connotation or not Armenian. Female representatives have limited rights. For example, they cannot be friends with the opposite sex or get involved in a profession that is "inappropriate" for a woman and a girl ("Armenian gene" syndrome). Sexual minorities are not regarded as human beings and are called upon to be burned down.
- "Domestic violence, neighborhood fights".

Where is the violence coming from?

Most of the respondents in both groups of youth workers and non—youth workers agree that the primary source of violence come from family environment (around 79% in both groups). Time will show whether there will be state willingness to make further steps to actually promote the implementation of the law against domestic violence, which could be among the factors in reducing the violence coming from family environments. Other factors include patterns of discrimination for example towards religious or ethnic minorities that may be influencing the younger family members which has to be eradicated through educational programs which is yet another state duty. Despite this, educational environment was mentioned as yet another source of breeding violence (YWs— 50.5%, non—YWs—48.6%) preceded only by TV/mass media (YWs—65.9%, non—YWs—63.9%).

Below is the full picture based on responses as to which are the sources of violence:
Responses from youth workers:

- Family environment ─ 79,1%
- TV and Mass Media ─ 65,9%
- Educational environment ─ 50,5%
- Army ─ 41,8%
- Social Media ─ 40,7%
- Political Parties ─ 22%

Almost a similar picture in the responses of non—YWs:

- Family environment — 79,2%
- TV and Mass Media — 63,9%
- Educational environment — 48,6%
- Social Media — 43,1%
- Army — 38,9%/
- Political Parties — 8,3%

Types/trends of radicalization most common in Armenia according to non─YWs:

- Nationalism ─ 58,3%
- Chauvini sm ─ 41,7%
- Militarism ─ 36,1 %
- Religious fundamentalism ─30,6 %

Summing up: The above information regarding types and manifestations of intolerance and violence in the society in Armenia is well reflected in the trends of radicalization mentioned by the respondents. As such intolerance towards ethnic, religious or sexual minorities as we observed in the above responses fits in the context of nationalism and chauvinism being top two trends highlighted by the respondents. "Nation—army" ideology promoted by the state is also not failing to have its position among trends of radicalization in the form of militarism to be followed by religious fundamentalism. Overall, the picture is as follows:

Types/trends of radicalization most common in Armenia according to YW:

- Nationalism — 49,5%
- Chauvinism — 40,7%
- Militarism — 38,5%
- Religious fundamentalism— 34,1%

Yet, trying to end on a good note, the respondents were also asked to evaluate possible reactions towards violence, to which most of the youth workers responded that there will be some sort of intervention with 38.5% mentioning that "people will immediately intervene and prevent the

escalation of violence" and another 38.5% mentioning that "people will gather, silently observe the situation, and only after a while someone might possibly intervene". In case of non—youth workers more respondents (40.3%) believe that people will react only after observing for a while and 29.2% believe that people's reaction will be immediate trying to prevent the escalation of violence. Only 23% of respondents in both groups considered that "people will mostly try to pass by and hardly anyone will intervene".

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[1] Youth & Consequences: Unemployment, Injustice and Violence, Mercy Corps, 2015 https://www.mercycorps.org/research—resources/youth—consequences—unemployment—injustice—and—violence

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[3] The Center for Free Elections and Democracy, "Survey of the Drivers of youth Radicalism and Violent Extremism in Serbia", UNDP Serbia, 2016, http://www.rs.undp.org/content/serbia/en/home/library/crisis_prevention_and_recovery/istra_ivanje—o—pokretaima— radikalizma—i—nasilnog—ekstremizma—meu.html

[4] G. Abrahamyan, "Armenia: Nation—Army Plan Raises Concerns About Society's Militarization", Eurasia.net, 2017 https://eurasianet.org/node/8399

[5] A. Voskanyan, "Myths about "Dangers" of Feminism in Armenian Society, Heinrich Boll Stiftung, 2017, http://www.feminism—boell.org/en/2016/03/17/myths—about—dangers—feminism—armenian—society

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[7] A. Voskanyan, op. cit.

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[9] ArmeniaNow, "DIY Incident Stirs National Debate: Hate crime was "right and justified" says deputy speaker of National Assembly", 2012, https://www.armenianow.com/society/38162/diy_gay_lesbian_club_bomb_attack_yerevan_reactions

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[11] JamNews, "Armenia's middle class hit by new taxation amendments", 2018, https://jam—news.net/?p=79993

[12] News.am, "Expert: Prices of about 40 products are expected to rise in Armenia", 2018, https://news.am/eng/news/430224.html

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[14] R. Janbazian, "Armenia Adopts Law against Domestic Violence at Last", ArmenianWeekly, 2017, https://armenianweekly.com/2017/12/08/armenia—adopts—law—domestic—violence—last/

[15] The World Factbook: Armenia, CIA, https://www.cia.gov/library/publications/the—world—factbook/geos/am.html

[16] US Embassy in Armenia, "International Religious Freedom Report 2016 — Armenia", 2016,

https://am.usembassy.gov/religious−freedom−2016/

[17]   Coalition to Stop Violence Against Women, "Femicide in Armenia: A Silent Epidemic", 2016, http://coalitionagainstviolence.org/wp−content/uploads/2016/05/Femicide_Report_ENG.pdf7be05b6

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[19]   Epress.am, "Armenian Human Rights Defenders Work in Inadequate Conditions, HRH Report Says", 2017, http://epress.am/en/2017/08/07/armenian−human−rights−defenders−work−in−inadequate−conditions−hrh−report−says.html

[20]   Human Rights Watch Report: Armenia, 2016, https://www.hrw.org/world−report/2017/country−chapters/armenia

"Radicalization and culture of violence among Youth in Estonia"

INTRODUCTION

The aim of this report is to present trends in the area of radicalization and violence among young people in Estonia. The survey was conducted between December 2017 and January 2018 through an electronic survey system. The survey involved exactly 100 people who identified themselves as citizens or persons permanently residing in Estonia.

The survey is conducted within the framework of the strategic partnership project "Peace and Love Vector" — prevention of radicalization and extremism among youth in Ukraine, Sweden Estonia and Armenia (https://www.facebook.com/peaceandlovevector/) within ERASMUS+ Program under the support of National Agency of Sweden.

TARGET GROUP

In this survey, 100 people aged between 14 and 37 were interviewed (both menand women). The respondents were divided into groups 14−16, 17−23, 24−29, 30−37 years. The diagram below represents how many percent of the total number
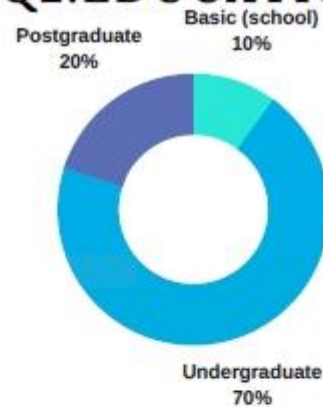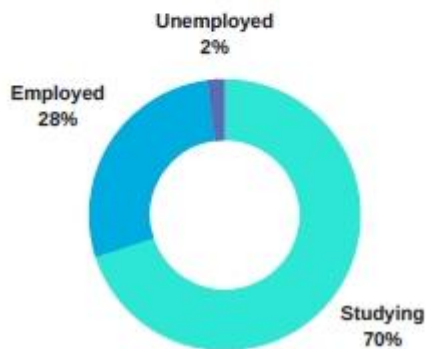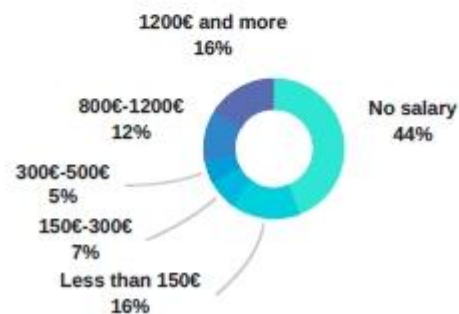
GENERAL PROFILE OF RESPONDENTS

Q1:SEX

Male
44%

Female
56%

Q2:EDUCATION

Postgraduate
20%

Basic (school)
10%

Undergraduate
70%

Q3:EMPLOYMENT AND OCCUPATION

Unemployed
2%

Employed
28%

Studying
70%

Q4:MONTHLY SALARY RATE

1200€ and more
16%

800€-1200€
12%

300€-500€
5%

150€-300€
7%

Less than 150€
16%

No salary
44%

In the framework of this survey, 2 youth workers also participated, who work with young people daily, including in the area of preventing violence in society and the family. Such a large percentage of undergraduate is conditioned by the fact that most of the participants studied either at school or at the university. In addition, some students work during their studies.

CAUSES OF VIOLENCE AND
INTOLERANCE SPREAD

Q8: In your opinion, which of the following contributes to the spread of violence and normalization of violence among the youth? (Please, choose maximum 3 options)
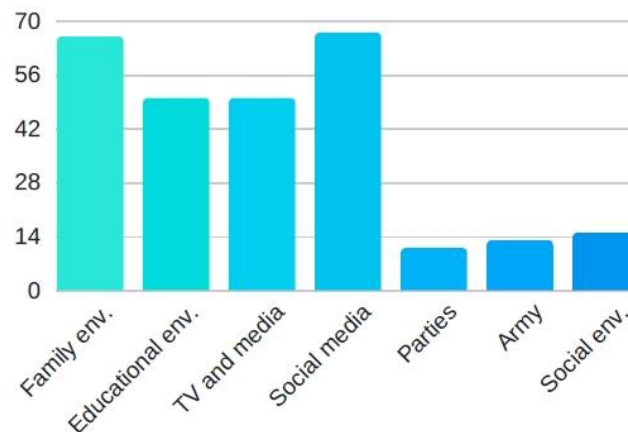
Most people noted (67 people) that the development of social networks provokes young people to be violent. In addition, 66 people also underlined that violence can be provoked by the family. 50 people agreed that the media and the educational environment could put young people's psyche in jeopardy.

TRENDS OF
RADICALIZATION

Q10: In your opinion, which of the types/trends of radicalization are the most widespread among the youth in Estonia? (Please, choose maximum 2 options)
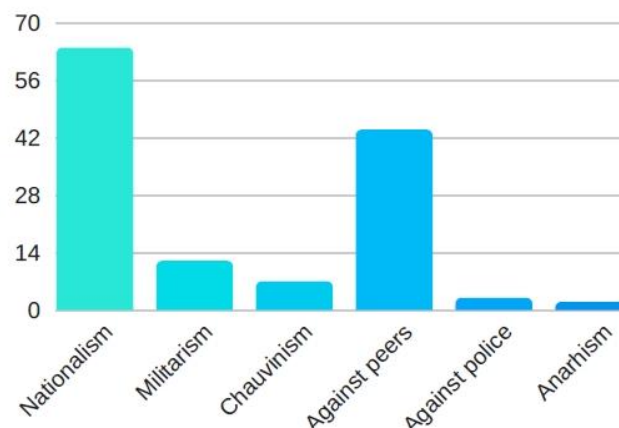
Most of the respondents noted that nationalistic feelings in our society are very clearly manifested (64). In view of the fact that most of the respondents were students, they noted that violence against peers is also very common (44). Special attention should also be paid to the fact that there is violence against the police in society (3). Only a few respondents drew attention to chauvinism (7) anarchism (2) and militarism (12).

MANIFESTATIONS OF INTOLERANCE

Q11: In your opinion, which of the manifestations of intolerance are the most widespread among the youth in Estonia? (Please, choose maximum 4 options)
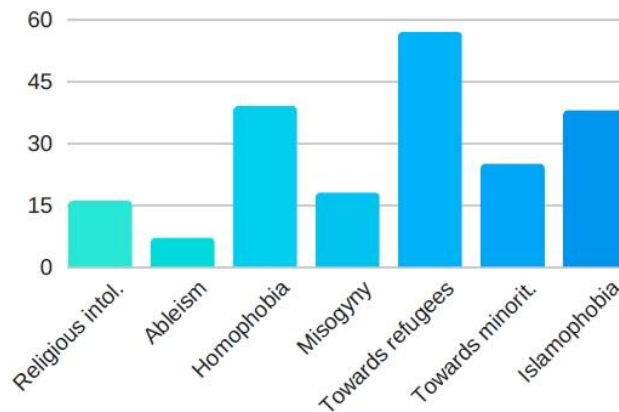

The greatest intolerance in Estonian society concerns refugees (57). More than half of the respondents think so. The second place is followed by homophobia (39). Islamophobia (38) is at the same level as homophobia. Misogyny (18) is still not eradicated in our society. There are also other types of intolerance: ableism (7), religious (16) and ethical intolerance (25).

FREQUENCY RATE AND REACTIONS TO VIOLENCE

Absolutely all respondents answered that in the case of a situation of intolerance or violence: **people will gather, silently observe the situation, and only after a while someone might possibly intervene.**

*Q13: How would you rate the frequency of instances of violence happening in your community?*
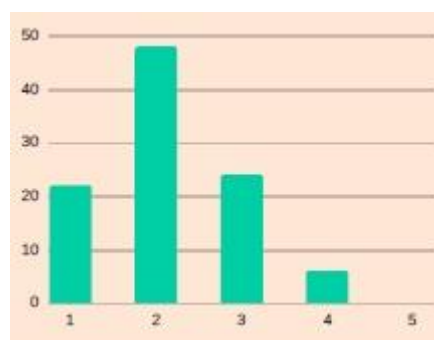
(1 means there are no instances of violence ever happening, 5 means that instances of violence are quite frequent and widespread)
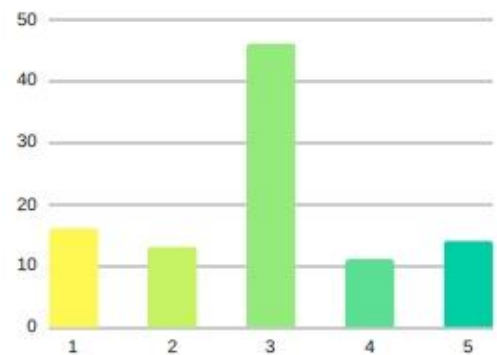
ARGETS OF VIOLENCE

Q74: Please, rate the possibility of violence and intolerance towards the mentioned groups by the youth in your community (Please, rate within a range from 1—5, where 7 means absolutely impossible, 5 means completely possible)

National and ethnic minorities
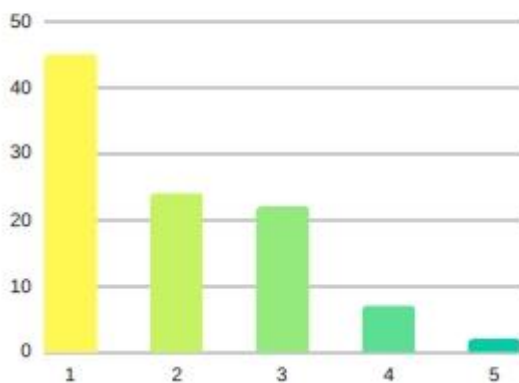
Representatives of other nationalities/foreigners

Representatives of other religions and faiths

Religious minorities

Q14: Please, rate the possibility of violence and intolerance towards the mentioned groups by the youth in your community (Please, rate within a range from 1—5, where 1 means absolutely impossible, 5 means completely possible)
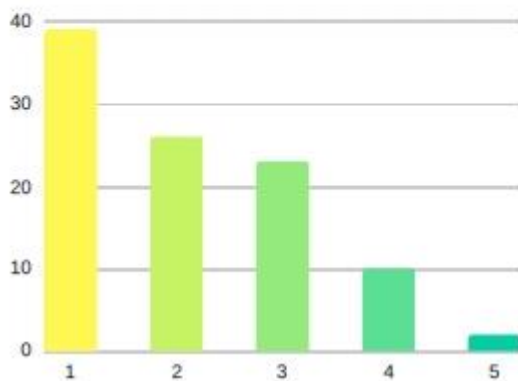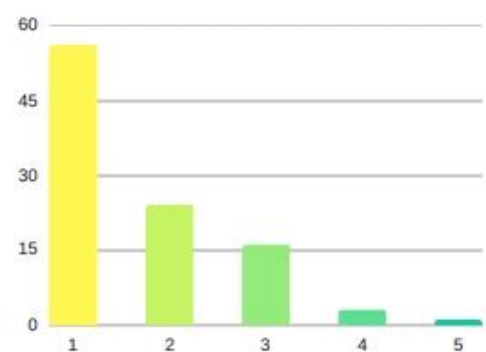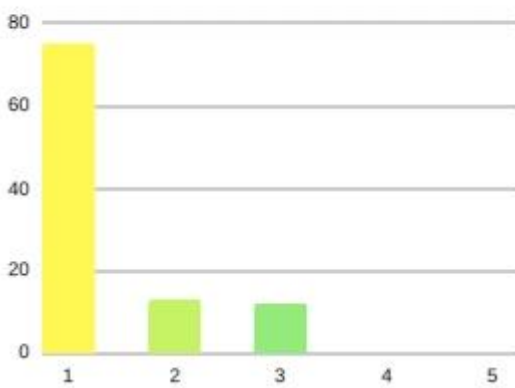
People with disabilities

LGBT people
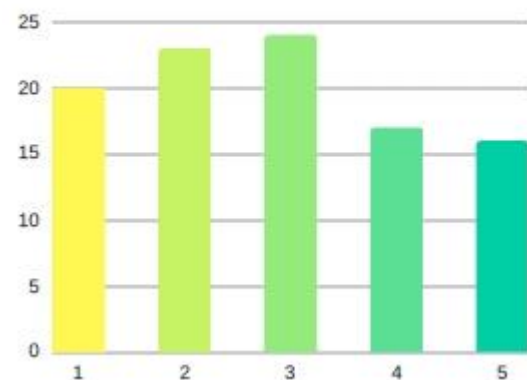

Refugees
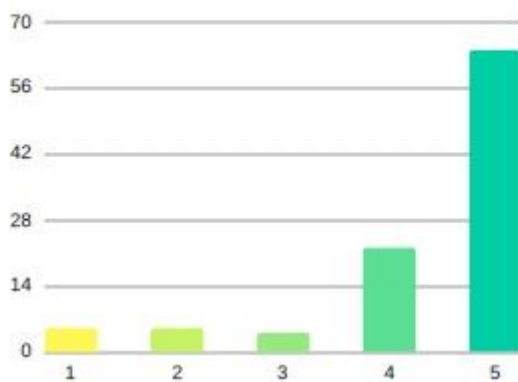
Elderly people
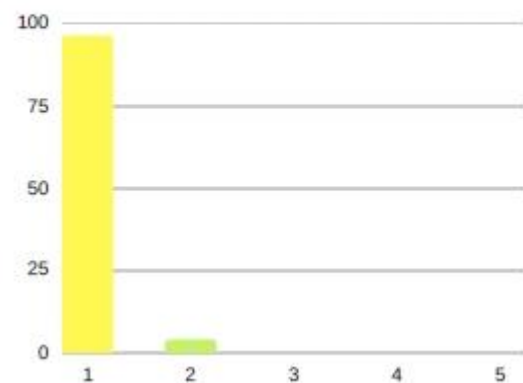
Q14: Please, rate the possibility of violence and intolerance towards the mentioned groups by the youth in your community (Please, rate within a range from 1—5, where 1 means absolutely impossible, 5 means completely possible)

Activists and human rights defenders
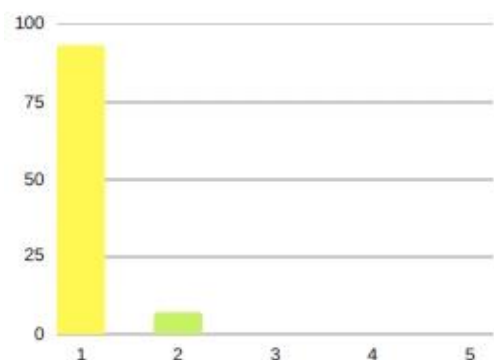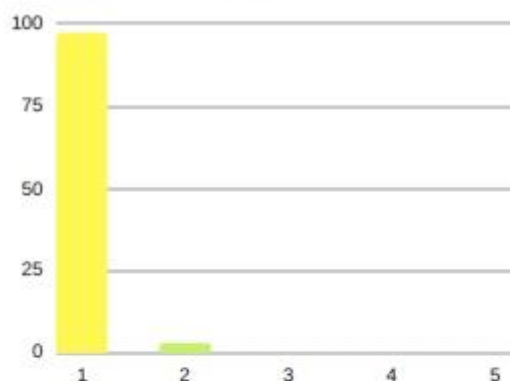
Women

It is generally believed that violence can be manifested in relation to refugees, representatives of other cultures, members of LGBT communities and religious minorities. The least of all in relation to women, the elderly, politicians and defenders of human rights

Persons involved in politics
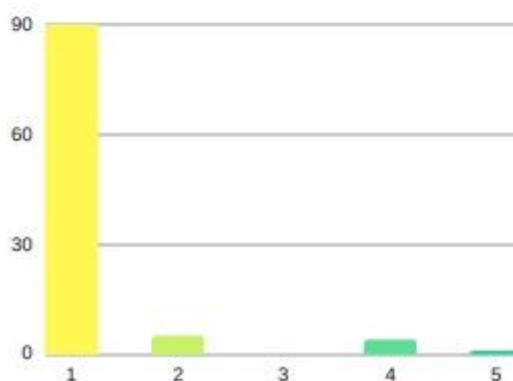
CONCLUSION

"and description of violence that happened towards the abovementioned groups in our community"

In general, Estonian society still has intolerance towards refugees, ethnic and national minorities and representatives of LGBT society. It is believed that in Estonia, women, people with disabilities and the elderly are not harassed. Some respondents also believed that in Estonia, it is often possible to hear grins towards representatives of other nationalities in public places. Tartu University students mentioned, that sometimes happens attacks against other national students in Tartu by local skinhead groups. It is necessary in the future to pay more attention to the problems of intolerance and cruelty in Estonian society, as well as to prevent possible attempts of aggressive behavior among young people in Estonia.

"Radicalisation and Culture of Violence among Youth in Ukraine "

General information about survey

The aim of the survey

The aim of the survey is identification of the tendencies of radicalization and pattens of violence among youth living in Ukraine.

For the purpose of survey the term "radicalization" is defined as a personal process in which individuals adopt extreme political, social, and/or religious ideals and aspirations, and where the attainment of particular goals justifies the use of indiscriminate violence. It is both a mental and emotional process that prepares and motivates an individual to pursue violent behavior.

The survey is conducted within the framework of the strategic partnership project "Peace and Love Vector" — prevention of radicalization and extremism among youth in Ukraine, Sweden Estonia and Armenia (https://www.facebook.com/peaceandlovevector/) within Erasmus + Program under the support of National Agency of Sweden.

Project coordinator: "More Mosaic", Sweden, www.moremosaic.eu
Partner organization: Center for Euroinitiatives, Ukraine, www.eu.sumy.ua
Partner organization: Armenian Progressive Youth, Armenia, www.apy.am
Partner organization: EESTI People to People, Estonia, www.ptpest.ee

Contact information on the survey in Ukraine:
Yuliya Ielfimova — project coordinator, Center for Euroinitiatives,
yuliya.ielfimova.cei@gmail.com

Profile of Respondent

81 young people and youth workers from different regions of Ukraine were interviewed within November—December 2017: 58% from regional centres of Ukraine, 22% from area centres, 12% from towns, 5% from villages and 3% chose other category (Diagram 3). Among the respondents there are 79% — female and 21% — male (Diagram 1).

Age scope of the respondents: 17—23 years — 35%, 24—29 years — 26%, and 30+ — 40% (Diagram 2).

Within the survey we also considered the level of education of respondents, their monthly income, occupation and belonging to the field of youth work.

The majority of the interviewed — 74% have high education (41% — Master degree, 26% — Bachelor degree, and 7% — PhD), 17% — secondary education and 6% — vocational education and 7% identified themselves to the category 'other' (Diagram 4).

67 % of the respondents work, 30% — study and 4% are currently unemployed (Diagram 5). The focus was also made if the respondents are involved into the youth work

Diagram 1: Profile of Respondents

Female   Male

Male 21%

79%

Diagram 2: Age of Respondents

17-23   24-29   30-36   37+

20%   35%

20%   26%
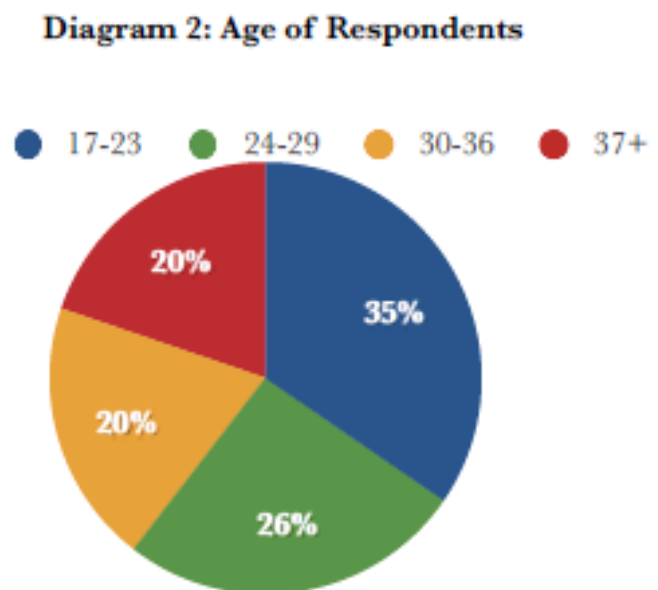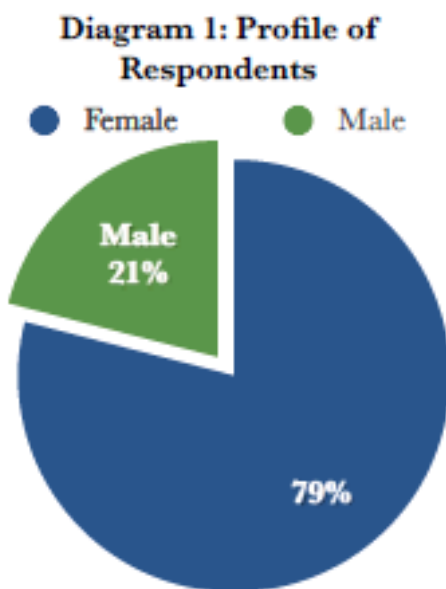
as it shows the level of their awareness towards the situation with young people. Based on the replies 53% are involved in the youth work and 47% are not (Diagram 7).

Diagram 3 Current/permanent place of residence

- Regional Center
- Area Center
- Other
- Village
- Town

- 58%
- 22%
- 12%
- 5%
- 3%
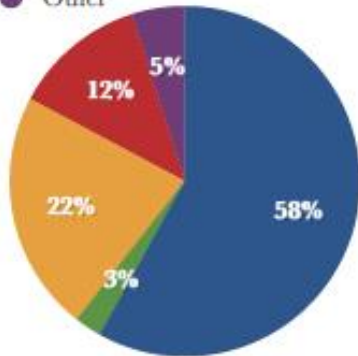
Diagram 4 Education

- Secondary education
- Bachelor Degree
- PhD
- Vocation education
- Master Degree
- Other

- 12%
- 6%
- 26%
- 41%
- 7%
- 7%
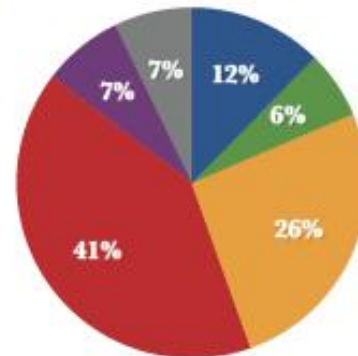
Diagram 5 Employment and occupation

- Study
- Work
- Currently unemployed

- 30%
- 67%
- 4%
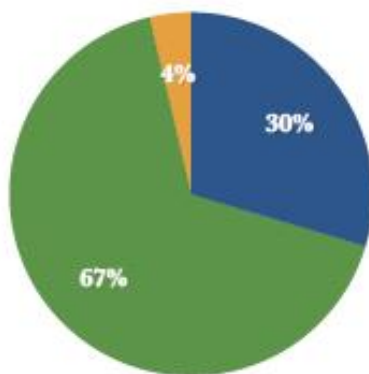
Diagram 6 Average monthly salary

- Don't receive monthly salary
- 3 000 - 5 000 UAH
- 10 000 - 15 000 UAH
- less than 3 000 UAH
- 5 000 - 1 000 UAH
- More than 15 000 UAH

- 21%
- 14%
- 36%
- 20%
- 9%
- 1%
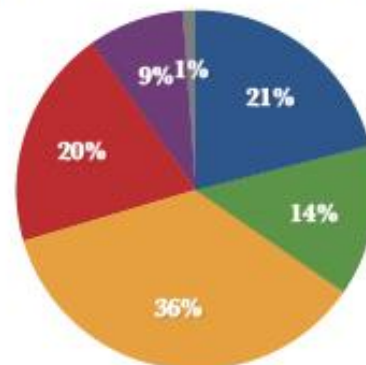
Diagram 7 Involvement to the field of youth work

- Yes
- No

- 53%
- 47%
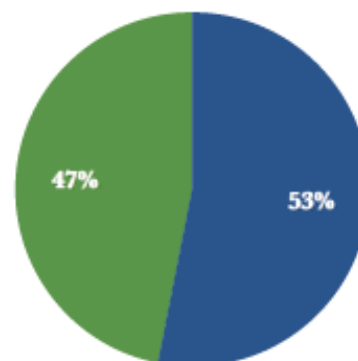
Reasons for the spread of violence and normalisation of violence among the youth

The survey showed the reasons for the spread of violence and normalisation of violence among the youth (Diagram 8). Based on the responses the main reason is family environment (84%), on the second place TV and Mass media (69.1%), on the third place educational environment (49.1%) and the rest goes to social media (42%), political parties (17.3%), army (9.9%) and Other: Social environment/Peers/Books/Poverty (4.8%).

Diagram 8: The reasons for the spread of violence and normalisation of violence among the youth
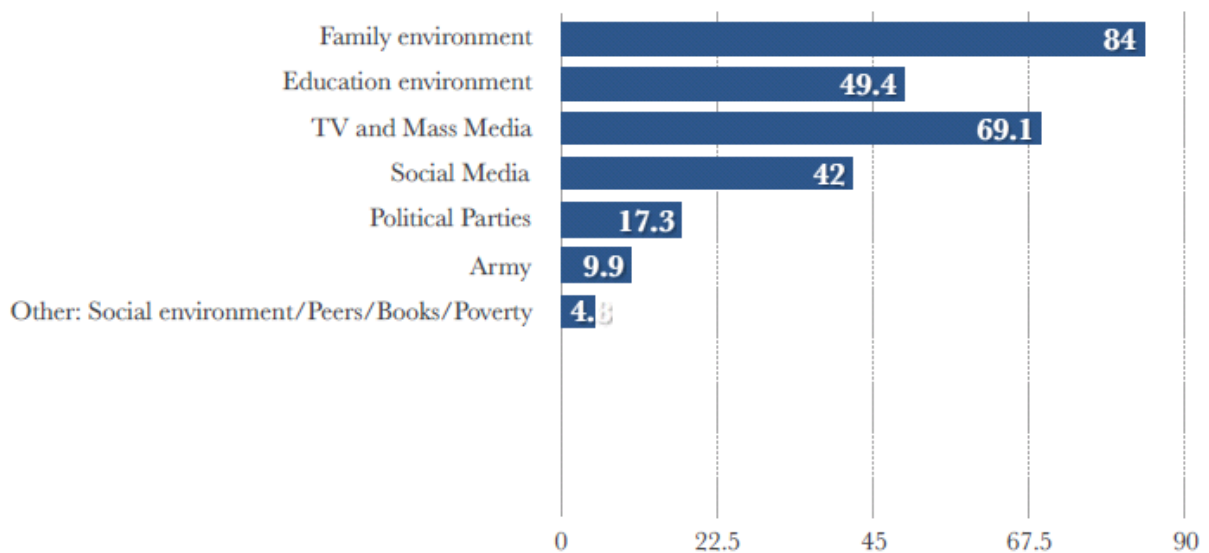
Forms of violent behaviour and radicalisation trends among the youth

Among the forms of violent behaviour and radicalisation the following was pointed out:

• Bulling, cyberbullying, mobbing, discrimination, aggression towards minorities (national, ethnic, LGBTQA+, social, religious, etc.)
• Activisation of right radical movements, nationalism in opinions which brings to radicalisation and violence
• Sexual harassment
• Emotional violence
• Physical and psychological violence towards women, representatives of different minorities
• Hate speech
• Sexism
• Threatening
• Violence towards animals
• Absence of violence in communities

Trends of radicalisation among youth in Ukraine

According to the respondents, the types and trends which are most widespread in Ukraine are (Diagram 9):
1. Nationalism — 59.3%
2. Chauvinism — 42%
3. Militarism — 25.9 %
4. Religious fundamentalism — 9.9%
5. Any of mentioned — 2.4%
6.Others — 12%
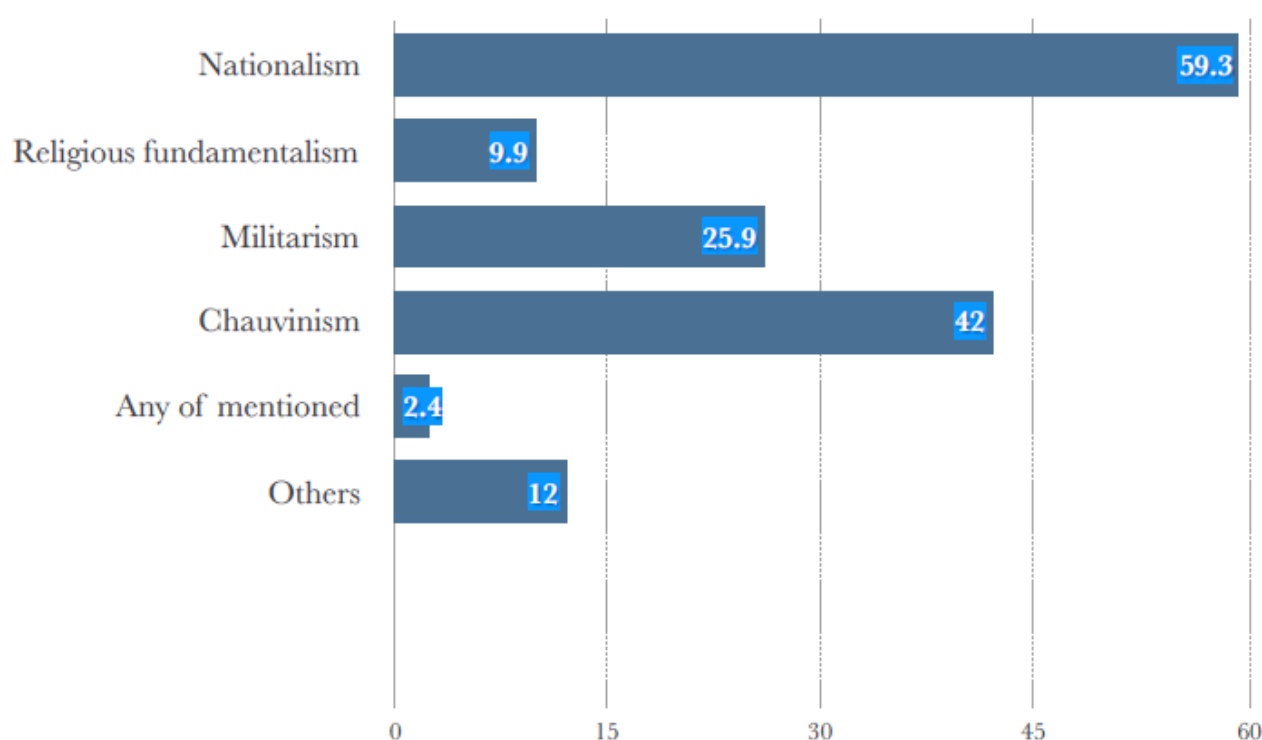
The respondents were asked to give examples of the types of violent behavior, which they noticed among young people in their communities. The following examples were provided:

• discrimination, bulling, cyberbullying, mobbing, sexism, sexual harassment, aggression,
insults;

• psychological violence, physical violence towards women, emotional violence, humiliation,
violent attitude towards animals, ethnic based violence;

• aggression towards minorities (national, sexual, social, very rare religious);

• activation of right wing movements, oppression of politically "neutral" citizens;

• there are no manifestations of violence in my environment;

• the failure to accept those who do not meet the imposed standards of thinking

and views;

　　　• hate speech offline and online, appeals to physical abuse over others;

　　　• bulling towards: African and Arab students, internally displaced people, people who promote tolerance and gender equality, LGBT community;

　　　• nationalization of thoughts, which leads to the failure of acceptance of multiculturalism and

to the increase of conservatism.

Manifestations of intolerance among the youth in Ukraine

Based on surveys' results the respondents pointed out Homophobia (79%) as a manifestation of the most common intolerance. On the second place Negative and intolerant attitude towards national and ethnic minorities (50.6%). On the third place Intolerance towards people with disabilities and Negative and intolerant attitude towards refugees (33.3%).

The following results were reported through the survey:

1. Homophobia — 79%
2. Negative and intolerant attitude towards national and ethnic minorities — 50.6%
3. Intolerance towards people with disabilities — 33.3%
4. Negative and intolerant attitude towards refugees — 33.3%
5. Islamophobia — 32.1%
6. Misogyny — 30.9%
7. Religious intolerance /intolerance towards religious minorities — 23.5%
8. Other — 6%

Reactions towards violence in Ukrainian communities

For evaluating the level of readiness of local communities to react to violence, the respondents were asked what is more likely to happen when a violence and intolerant behavior erupts in a public space in their community. The following responses were provided:

• People will immediately intervene and prevent the escalation of violence — 47%
• People will gather, silently observe the situation, and only after a while someone might possibly intervene — 39%
• People will mostly likely try to pass by and hardly anyone will intervene — 14%

According to 45.7% of respondents the frequency of violence among young people is estimated above average (3 points) and 30.9% of respondents rated as low (2 points), 4,9% as impossible (1 point), 14.8% rated it as possible (4 points) and 3.7% — completely possible (5 points).

Violence and intolerance toward specific groups by the youth in your communities

The respondents were asked to rate the frequency of cases of violence and intolerance towards specific groups. The rate was done from 1 to 5 where 1 means absolutely impossible, 5 means completely possible. The survey showed the following results: Among the groups which undergo intolerance and violence the most affected are:

1. LGBTQA+ — 4 points
2. Representatives of other nationalities/foreigners — 3 points
3. National and ethnic minorities — 3 points
4. Activists and human rights defenders — 3 points
5. People involved in the politics — 3 points
6. Representatives of other religious confessions — 2 points
7. Religious minorities — 2 points
8. Refugees/Internally displaced people — 2 points
9. Disabled people — 2 points
10. Elderly people — 2 points
11. Women — 2 points

The respondents gave examples of violent behavior towards the mentioned groups in the following way:

- Marches against LGBT meeting and beating activists.
- When working with young people, harassment and bulling of peers with disabilities are often observed.
- Disrespect for the elderly
- A man beat a woman publicly, because she did not agree with his opinion
- The human rights defender was killed
- Murder for political reasons, physical violence in the family
- Manifestations of aggression, oppression, and fights
- Violence against a gay person — the guy had to leave with his family
- Violence against activists
- Young people, representatives of one of the radical subcultures, after attempting to detain them (for an unpaid travel), started a fight with the use of gas cartridges
- I don't know such cases
- Bullying cases in schools by children and teachers towards displaced persons and children deprived of parental care
- Not once was a witness to the bullying and manifestation of aggression against LGBT + people. Also, oppression of women and a bad attitude towards them.
- Beatings, provoking foreign students;
- Public condemnation of young people who are public or political activists; girls who are

constantly at risk of sexual violence and are also victims of numerous stereotypes (do not do that, you are girl; you are girl, you must be silent, your place is in the kitchen, etc.);

- LGBTs — discriminative videos revealing the privacy of such individuals;
- IDPs — a lot of jokes, hate speech, hate in everyday life;
- Public condemnation of Ukrainians of Russian descent for trips to Russian Federation (even to relatives, etc.).
- The Civil Corps "Azov"* disrupted the movie nights dedicated to the LGBT.
- Attack on activists of National University of Kyiv—Mohyla Academy (NaUKMA) during a peaceful action against violence at universities.
- Drunken men told to a guy with disabilities that people like him must be destroyed.
- Disregard and unwillingness to sit next to people with disabilities, ignoring them
- Underaged neighbor beat an elderly man, who made remarks
- Afro—American was beaten up in the evening. According to his testimony, the criminals were a group of young people who at first insulted and threatened him.
- The parades of sexual minorities that are held annually in my city often end in beatings of the participants.
- In social networks, there are clear negative calls for violence against LGBT communities, disrespectful attitude towards foreigners (mostly Russians, Muslims)
- The children laughed at the IDP woman, calling her separatist.
- Very often there are cases of intolerance to the students from Middle East who study in local universities.
- The Civil Corps "Azov" discriminated people of different colour.

LIST OF RESOURCES

Preparing for Peace, John Paul Lederach

Little Book of Conflict Transformation: Clear Articulation Of The Guiding Principles By A Pioneer In The Field, John Paul Lederach

A Handbook of International Peacebuilding: Into The Eye Of The Storm, John Paul Lederach

The Power of Now, Eckhart Tolle

The Book of Forgiving: The Fourfold Path for Healing Ourselves and Our World, Desmond

Tutu

Long walk to freedom, Nelson Mandela

Transitional Age, Lawrence Steinberg

Builiding Peace After War, Mats Berdal

Peace by peaceful means, Johan Galtung

A Theory of Conflict: Overcoming direct violence, Johan Galtung

A Theory of Peace: Building Direct Structural Cultural Peace, Johan Galtung
Don't judge a book by its cover! The Living Library Organiser's Guide 2011, Nick Little, Gulesin Nemutlu, Jasna Magic, Balint Molnar

USEFUL LINKS AND ONLINE MATERIAL

More Mosaic NGO — www.moremosaic.eu

Armenian Progressive Youth — www.apy.am

Eesti People to People — www.ptpest.ee

Center for Euroinitiatives — www.eu.sumy.ua/en/center

Peace & Love Vector Facebook page — facebook.com/peaceandlovevector/

UNESCO — United Nations Educational, Scientific and Cultural Organization [Internet and the radicalization of youth: preventing, acting and living together](#)

WHO — World Health Organization [Various resources, materials and essays](#)

UNICEF — United Nations Children's Fund
[Handbok for socialsekreterare — Om barnrattsperspektivet fran forhandsbedomning till avslutad utredning (Swedish)](#)

Swedish national coordinator for protecting democracy against violent extremism
[National Strategy for 2016](#)
[Various Reports (Swedish and English)](#)

European Commission
[Policies on Crisis & Terrorism — Radicalisation](#)

Salto Youth

[Young people and extremism — Resource packs for youth workers](#) Seced UK
[How to build students' resilience to extremism](#)

Internet Matters
[Radicalisation of young people through social media](#)

Rand Corporation [Radicalisation in the digital era](#)

Connect Futures
[Is your organization ready to prevent extremism? (infographic)](#)

Peace Dialogue NGO
[Methodological Guide on Creative Peace—Building: Examples of Using Art in Community—Based Peace Building Work](#)

The European Peacebuilding Liaison Office (EPLO)
[EPLO publications archive & Member organization's publication](#) EU—CIVCAP
[EU—CIVCAP Conflict Prevention Report No.1 (December 2017), "Dealing with the Human Factor: Conflict Prevention and Civilian CSDP"](#)

EIUC Global Campus of Human Rights
[EIUC Venice Online course "Memory Sites and Human Rights"](#)

Educational Materials and Recommended Games

Extremism has a male face

"Men's lives are violent because their souls have been violated"
James Hollis. Under Saturn's Shadow.

'Imagine an extremist. And name 3 most vivid and important features of that person'. That was my introduction at several meetings with different people in Ukraine where we discussed the problems of aggressive behavior, radicalism and violent extremism. Of course, those portraits of an extremist were quite different except for one key feature: ALL OF THEM WERE MALE.

Researchers and UNESCO's guides on the prevention of violent extremism claim that oftentimes there is no single profile of an extremist. Many people come from different socioeconomic backgrounds, men and women, different ages, some with families, some single. However, most experts admit that YOUNG people are particularly vulnerable to the messages of violent extremists and terrorist organizations. Let me further narrow the risk group: YOUNG MEN are particularly vulnerable to the messages of violent extremists and terrorist organizations. Sure, women also join such organizations and their number has increased in recent years, but men still overwhelmingly prevail.

We do know, through research, that there are quite a number of different things that affect somebody's process of radicalization, and we categorize these into PUSH and PULL factors.
PUSH factors are basically what makes you vulnerable to a process of radicalization, to joining a violent extremist group. And these can be a lot of different things, but roughly, a **sense of alienation**, a **sense of isolation**, **questioning your own identity**, but also feeling that your in—group is under attack (your in group might be based on a nationality or an ethnicity or a religion) and feeling that larger powers around you are doing nothing to help.

I put in bold the first three factors not by accident. Although feelings of alienation, isolation and identity crisis are experienced by both men and women, I dare say that for most demographics men are more alienated, more socially isolated than women. For a complex set of reasons, men face additional roadblocks to connection. In addition, researchers agree that due to male reluctance to self—identify as having emotional problems, the scale of men's loneliness is probably underestimated. Also dozens of papers and books devoted to the crisis of masculinity have been published over the past decades.

Now, push factors alone do not make you a violent extremist. So we have to look at the PULL factors. What are these violent extremist organizations offering that other groups are not offering? And actually, this is usually very positive things, very seemingly

empowering things, such as **brotherhood** and sisterhood and a **sense of belonging**, as well as giving somebody a spiritual purpose to build a utopian society if their goals can be met, but also a **sense of empowerment** and **adventure**. And you become a **hero** challenging evil.

Again, these things are more attractive for men, than for women. Well, brotherhood and sense of belonging perfectly correlate with sense of alienation and isolation. They seem to say: "You're not alone anymore, now you are one of us".

John Eldredge in his book Wild at Heart. Discovering the Secret of a Man's Soul wrote: "There are three desires embedded so deeply in my heart that now I can't ignore them. These desires are universal, they are the clue to courage. They may be inappropriate, forgotten or misunderstood, but deep in his heart, <u>every man longs for a battle to fight, an adventure to live, and a beauty to rescue</u>". You see, every boy and man wants to be a hero, he needs to know that he is in power to overcome the trial.

Well, <u>what I'm getting at</u> is that 'developing the knowledge, skills and attitudes', 'discussing the issues of violent extremism and radicalization with learners' won't be effective enough if we don't give boys and young men a **sense of belonging** and a **sense of empowerment;** if we don't let them **fight their battles**, **live their adventures** and **be heroes** for someone special; if we don't stop **neglecting the emotional health of our boys, and our men**!

Well, I do not claim to ultimate truth, I'm just trying to draw your attention to some peculiarities of male psychology that make young men particularly vulnerable to ideas of violent extremism and radicalization. Perhaps, it will help us to develop more effective strategies to challenge extremism.

Developed by Victor Prykazchyk

"Percipio"

Issues/topics addressed by the activity

Environment, social media, politics, peace and war, discrimination and other social issues.

Objectives of the activity

1. To help participants to form their own perceptions on existing social problems.
2. To give a chance to participants to express and share with others their opinions on social issues.

Summary

«Percipio» is a card game that is built on the perceptions and associations of the participants on different social issues. The cards depict the art works of Pawel Kuczynski. The latter is a Polish artist who showcases the nowadays challenges through his art. The images on the cards help the participants to speak about different challenges in our society and our perceptions of those.

Game logo
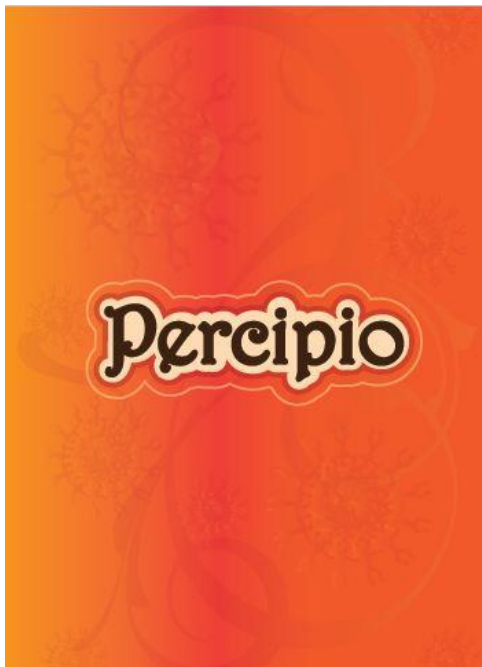
What to have to play the game?

•   Notebook and pen to note the points
•   84 cards
•   6 cards of different colors (1—6 points)

How to prepare for the game?

First, you need to choose the player who will note down the points and follow the counting. Then, mix the 84 cards and distribute among the participants giving 6 cards to each of them. The rest of the cards are placed in the middle.
•   In case you play with 4 players, each player receives 4 voting cards (1—4 points)
•   In case you play with 5 players, each player receives 5 voting cards (1—5 points)
•   In case you play with 6 players, each player receives 6 voting cards (1—6 points)

Attention:

Do not show your cards to anyone during the game.

How to play?

During the game all the participants take the role of the game animator on rotating basis. The animator chooses one of his/her cards and voices his/her association of that card without showing it to the other participants. You do not have any restriction on what should be the association voiced. It can be one word, an expression of several words, sound or a piece from a literary work, poem, for example.

Who starts the game?

The player who is the first to think of a word or expression representing his/her card, should voice it loudly in order to start the game. This player is the one to animate.
When the animator voices his/her association (expression, voice, etc.) of his/ her card, the other players choose from their cards the one which corresponds the most to the voiced association. The cards are given to the animator in a way not allowing the others to see them. The animator mixes all the cards, including the cards given to him/her by the others and his/her own one. After that the animator puts the cards on the table in a random order in order to make all the cards visible to everyone. The order of the cards on the table is counted from left to right, the first card on the left being the first one, the second one being the second, etc.

Voting

The players should find the card of the animator among the cards on the table. The players should secretly choose the card they think to be of the animator.
Then they choose from their voting cards the one which corresponds to the serial number

of the card they vote for and put on the table with its reverse side. The animator does not vote. After everyone has voted, all the voting cards are inverted so that the numbers are visible to everyone.

Attention:

Voting for your card is prohibited.

How to count the points?

When all the players guess or no one guesses right the card of the animator, the animator receives 0 points, and the others receive 2 points each.
In the other cases the animator and the players who guess right the card of the animator, receive 3 points each.
All the players, except the animator, whose cards have been voted wrong, receive points corresponding to the number of players who have voted for their card.
The person responsible for the counting notes down and counts all the points.

How to continue the game?

When the players give their cards to the animator, they are left with 5 cards each instead of 6. This means that after each round the players should take one card from the pile of cards in the middle of the table. The cards from the voting of the previous round are out of the game. The next animator is the player sitting left to the animator and the game continues clockwise till the end of the game.

How to end the game?

The game is over at the moment when there are no more cards in the middle of the table. The winner is the one who has the highest score.

A sample of a game

There are 5 players around the table, Karine, Anush, Mikayel, Lusine and Hayk.
Karine is the first to voice her association for one of her cards, hence she starts the game.
She voices her association: 'Dependence'.
The others choose from their cards the one that corresponds the most to the one voiced by Karine.
Anush has 6 cards.
She chooses the 2nd card among her cards as she finds it to be corresponding to the word 'Dependence' the most.
Anush gives that card to Karine.
Mikayel, Lusine and Hayk also choose the cards that correspond the most to that word and give it to Karine, the animator. Karine adds her card to the ones received from the others and mixes them. After mixing them she places the cards in the middle of the

table in a way that all the cards are visible to all the players.

All the players, except the animtor, choose the card they believe to be of Karine. All the players put on the table their voting cards with their numbers facedown and invisible to the others. When everyone has voted, the voting cards are upturned and the counting of points starts.

Karine's card (No 4) was guessed only by Anush, therefore, Karine and Anush receive 3 points each. 2 players have voted for Anush's card (No 1), therefore, Anush receives 2 more points. Hayk receives 1 point as only 1 player has voted for his card. Mikayel and Lusine receive no point as no player has voted for their cards. To sum up, at the end of this round Anush, Karine and Hayk receive 5, 3 and 1 points respectively. Mikayel and Lusine continue the game with 0 points each. Hayk becomes the next animator of the game as he sits left to Karine.

Useful tips

If the animator voices an association that is a very direct description of the card image, then the other players can easily guess it, and the animator will receive no point.

On the other hand, if the animator voices a word that is very difficult and can hardly be associated with the description of card image, it is quite possible that nobody will guess it and the animator will receive no point.

So the animator should find an expression for the card that is neither very simple, nor very abstract. In this case, only some of the participants will guess the card (not everyone). At the beginning this may seem difficult, but you will be continuously inspired during the game.

The game has been developed by KASA Swiss Humanitarian Foundation.
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kasaam@kasa.am
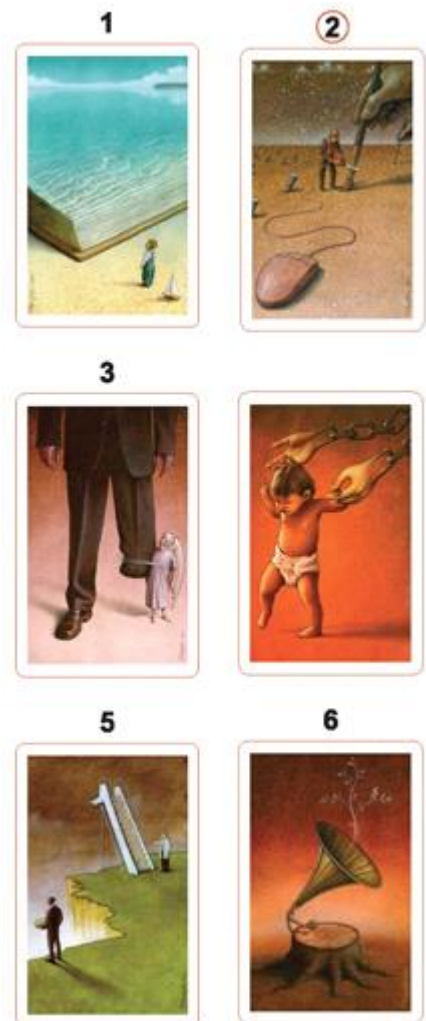
Thomas—Kilmann "Conflict model"

Issues/topics addressed by the activity:

      The Thomas—Kilmann Conflict Mode Instrument (TKI) assesses an individual's behavior in conflict situations—that is, situations in which the concerns of two people appear to be incompatible.

Objectives of the activity:

      To systemize people's behavior during conflict. To find out own behavior in the particular cases. To find out the "animal" that you become in the conflict.

Step—by—step description of the method with timing:

- Create this model in the whole training room dividing it into 5 parts with the photos of these animals and their titles, without X and Y axis.
- Explain to participants the behavior of all animals in this model.
- Read for participants conflict cases and ask them to choose which animal they would be in that situation and explain why.
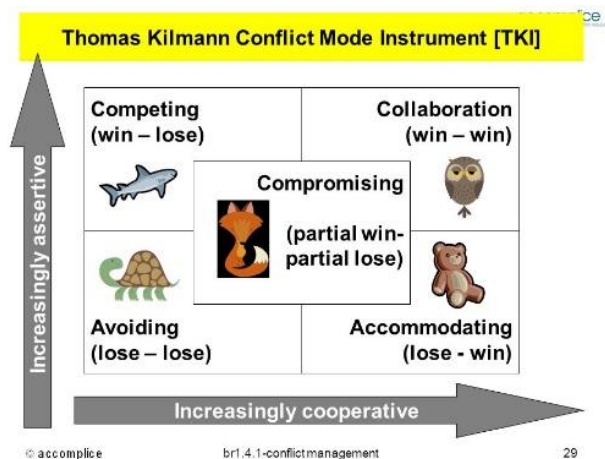
- After discussion of several cases explain the tool in flipchart.
- Give them the test and ask them before filling to concentrate in one particular environment or person.

Tips for facilitation: size of the group, needed materials and space, recommendations:

Group size: doesn't matter
Needed materials: Five A4 papers with these animals and their titles. Tape, flip chart, marker
https://www.skillsone.com/Pdfs/smp248248.pdf

Issues/topics addressed by the activity:

Conflict as a result of misunderstanding.

Objectives of the activity:

To raise the role of communication as a tool in conflict solution. To find out the Win–Win situation.

Step–by–step description of the method with timing:

- Divide group into two small groups
- Give them both secret task on the paper or whisper
    - ✓ To make a circle with the chairs in the room
    - ✓ To upside down all chairs in the room
- Give the instructions to the groups
    - ✓ Groups have 15 minutes to complete the task
    - ✓ They can't talk to each other.
- Discussion after the activity. Main questions.
    - ✓ What was difficult in the activity?
    - ✓ What will be the best solution of this activity?

    If you could talk, would your group win?

Tips for facilitation: size of the group, needed materials and space, recommendations:

Group size: 4+, but it's much more effective to do in large groups
Needed materials: chairs, but you are free to change the subject, the only thing is important, that it should be the same for both groups.

Training "Emotional World"

Aim:

To build understanding of the importance of emotions in the life among teenagers and youth; to create understanding of the unique nature of human emotions and feelings; to develop skills of emotinal literacy; to develop skills of self—reflection.

Training description:

1.   Introduction to the training topic and its objectives.
2.   **Activity "Common image of emotions".** The participants are invited to draw on the flipchart a symbol which means the mood of a participant at this moment. Then everyparticipants are invited to introduce himself/herself and explain the symbol of his/her mood means. Also, a trainer asks a question: How do you like your picture in the common flipchart?/How does your symbol fells on the common flipchart?

3.   *Agreements*. Creating the guidelines for the group using brainstorming.

4.   **Expectations.** A trainer invites participants to write on the a small paper in the form of a flower their expectations from the training and stick it on a flipchart creating the "Bouquete of expectations".

5.   ***Discussion and traininer's input about emotional intellegence and emotional competence.***
At the beginning a trainer asks the question to the participants: "Why do people need emotions? What are their functins?" After everyine will share their ideas the trainer gives his/her input: "Emotions play an important role in our life, feelings, health, relations with other people depend on them. Emothins gives an opportunity for people:
✓   To take off the tension in the situation (get rid of overload).
✓   Predict the situation (expect and make assumptions). Metaphorically emotions can be compared with the signs on the road which warn what is expected on the way. Emotions do the same and warn if we have the same speed we can crash down.
✓   Evaluate the situation. Thanks to emotions it is easier to understand how we treat a crtain situation and its consequences. If we are satisfied with the way how the goal is achieved or not.
✓   Search for the sense of humna's life, his/her actions. Thanks to emotions and feelings we understand what is the most important for us.
To understand yourself means to understand those emotional states which we undergo and be able to influence on them. To understand better what we feel we have, at least, to know which emotions can be and then learn how to understand them."
Brainstorming "Which feelings and emotions you know". A trainer writes down all names of emotions named by the participants creating the maps of feelings.
To help participants create own vocabulary of emotions a trainer hands out "Poster of emotions" developed by the psychotherapist Michail Dubynsli in 1997.
The question to the group: "What do you think if emotions are feelings are the same

notions or they differ?"

After participants shared their ideas, a trainer gives an input. "You can often confuse your experiences, as you can feel different feelings and emotions to one persn. Feelings and emotions are very similar, but there are differences in them. Emotions are tied in their essence to the situation and often characterize the relation to it. And feelings are deeper and addressed to a particular person. Therefore, it happens that by loving a person we can be angry at him/her at the same time because of some mistakes. (You can give an example of personal relationships).

The question to the group: "Do you think that there are positive and negative emotions (good and bad feelings)?"

Trainer's input: there are no bad emotions at all, but there is an illiterate tactic of dealing with inappropriate emotions. If under the "bad emotions" to keep in mind that some emotions "in general, in principle, always" are unacceptable and not allowed, then there are no such "bad" emotions. To consider certain specific emotions as bad "in general", inadmissible "in general" — more harmful, and to be agree at yourself or others for insult, anger or fear — is unwise.

On the other hand, the thesis "No emotions are good and bad" is sometimes understood as permissiveness, the permission of any person to any feelings in any situation. Like any extreme, this position is also incorrect. (You can give an example that anger is the ability to protect their borders, fear — the ability to escape in a critical situation, etc.).

Note for a trainer. The value of emotional intelligence in the development of the individual, and in the development of his/her "program of life", and in achieving this goal is extremely big. Emotional competence is an important prerequisite for acquiring professional competence. Once Plato said: "All learning has an emotional background." Understanding emotions, using, perceiving and managing emotions is no less a prerequisite for success in career growth than professional training, and sometimes more. As David Caruso emphasizes, one of the most respected researchers in the problems of emotional intelligence: "Emotional intelligence is not the opposite of intelligence, not the triumph of feelings over reason, it is a unique intersection of both processes."

The most widespread this phenomenon was became only in 1995 thanks to the works of D. Goulmen, who made the notion of emotional intelligence universally accepted. It is he, along with the concept of emotional intelligence, began to use the concept of "emotional competence". In the book "Emoti onal Inteligence" on the materials of psychological research and surveys D. Goleman proved that success in life depends not only on the logical intelligence — IQ, but on the ability to manage their emotions — EQ. He stated that an important role than IQ is played by the coefficient of EQ — an emotional index of intelligence. This is due to the fact that the control of their own emotions and the ability to correctly perceive the feelings of others characterize the intellect more precisely than the ability to think logically. According to D. Goulman's concept, EQ is calculated as the sum of indicators of certain abilities: self—awareness, self—motivation, resistance to frustration, impulse control, mood regulation, empathy, optimism.

According to his definition, emotional competence is the ability to recognize and identify own feelings, as well as feelings of others for self—motivation, to manage own emotions and in relations with others.

The later study of emotional competence are made by Carolyn Saarny, who views it as a set of eight types of abilities or skills: awareness of their own emotional states; the ability to distinguish emotions of others; the ability to use the vocabulary of emotions and the forms of their expression specific for a certain culture; the ability of sympathetic and emphatic inclusion in the experiences of other people; the ability to understand that the inner emotional state does not necessarily correspond to the external manifestation of the individual as well as of other people; the ability to cope with their negative experiences; awareness of the fact that the structure and nature of the relationship to a certain extent is determined by how emotions are expressed in the relationship; the ability to be emotionally adequate, that is, to accept your own emotions. In this case Carolyn Saarny notes that this list of abilities may be inexhaustible.

So, summing up everything above, we note that the concept of "emotional competence" is more recent and less learned than emotional intelligence. Encyclopedic definition of emotional competence can be formulated as awareness in the emotional sphere of personality, as "awareness in the emotional world of its own and others." That is, the level of emotional competence can testify to the integrity of emotional life. There are other definitions of emotional competence. Yes, it is understood as the ability to act with the inner world of their feelings and desires; or as an individual's ability to optimally coordinate emotions and purposeful behavior.

6.   ***Activity "Show emotion".***

Aim: to develop participants' skills of manifestation, understanding of their own emotions and experiences of others.

Description of activity:

A trainer invites participants to pick up one card with emoty smile. The task is to identify what kind of emotion is on the paper, then to find a partner and who this emotion using pantomime to his/her partner. The partner should guess what is the emotion. After that the partner shows his/her emotion. This taks is repeated with other participants at least 3 times.

A trainer asks to pay attention to how many times the emotion as guessed correctly.

Questions for discussion:

Was it hard to understand the emotion on the card and name it?

Was it hard to show emotion? Why?

Was it difficult to understand what emotion a person shows? Why?

Note for a trainer about capacity of expressing emotions. What should be remembered in order to understand others.

Most people have certain emotions that they used to hide. For example, a businessman needs to hide his fear or uncertainty when entering into an agreement. Otherwise, he simply will not get the desired terms of the contract. Add to this the need to exhibit emotions that we really do not feel.

Etiquette obliges the seller to smile at the customer, and not feel joy.

The reverse side of the ability to express emotions is the ability to understand them. And to understand both emotions that feel others, and those that we feel ourselves. If we

evaluate our own emotions, then it is important to pay attention to how we build the thoughts we feel. Emotions of surrounding people are analyzed by appearance, facial expressions, gestures, intonations, and so on. The evaluation of emotions is illustrated in the series Lie to me.

Using emotions in reasoning

When we are satisfied with life and when we are in depression, will our assessment of the same events be the same? Obviously not The speed of decision making at the moment of anger and frustration will be different. Therefore, the ability to understand how we make a decision in one or another emotional state affects our success.

Emotions affect the ability to reason.

Understanding the causes of emotions

Emotions are not accidental events. Our body, our state of mind, react to different events with different emotions. There are certain rules that give rise to certain emotions. Understanding the reasons why your interlocutor is angry will allow you to calm down him first, and then get what you wanted from him.

Emotions are an evolutionary mechanism that allows us to convey information about what is happening to us.

Managing emotions

Not all causes of emotion can be changed. You can not forbid the rain to go for the third day in a row, but it makes you feel tired. You can control how you manifest your emotions. Whatever emotion you feel, you always have a choice.

7. Activity "A minute, an hour, a day"

Creating the groups with the help of activity "Faces". Each participant receive a part of a puzzle with a part of a face (lips, nose, eye brows, eyes, ear, etc.). The task is to create a face by putting together pieces of a puzzle.

Work in small groups. Each group receives a task "How to manage with strong emotions if you have a minute/an hour/aday". The participants creates a flipchart with ideas.

Questions for discussion:

Which methods have you already used to manage the emotions among those listed?

Which ideas did you like and you want to try?

Do you know any method which can help to manage stong emotions (for example, alcohol, smoking, fight, drugs) constructavelly and distructively?

Is it worth using them? To whcih consequences it can lead?

8. Activity "Soldier and a rag doll"

At the beginning a trainer explains that one of the methods of managing your emotional state is to learn how to use the techniques of self—regulation. Different emotional state are closely connected with body feelings. That is why a skill to relax and strain can be called one of the most important skills of self—regulation.

Ask participants to stay in a way that everybody will have enough space around. Instruction:

Fully straighten out and hang it neatly like soldiers. Put yourself in the pose as if you were stoned (trainer shows).

Now, lean forward and lower your hands so that they hang like a cloth. Slightly bend your knees and feel how your bones become soft, and the joints are mobile.

After the participants show these two figures on the trainer's command. At the end of the exercise, shake your hands, as if dripping water from them. Shake the droplets of water from the back ... from the hair ... Now — from the upper part of the legs and soles.

Questions for discussion:

Hvae you managed to relax fully?

What was more difficult to strain or relax?

Conclusion: sometimes it is very important to be able to quickly relax, this what the activity teaches. You can do it yourself. It is worth training in such skills. If a person is relaxed, her anxiety subsides. It's easier to cope with emotions and survive a difficult situation.

9. *Conclusions "A smell of Flowers"*

A trainer invites each participant to answer the question: What is the most memorable in today's training? And write it on the post—its.

Then all participants announce their notes and attach them to the poster "Bouquet of Expectations" over the flowers, like the fragrance of this bouquet.

In conclusion, the coach offers everyone to share with the group their positive emotions. To do this, everyone gets into the circle and ends with the phrase: "I wish everyone good mood and ready to share with you ... (to name the emotion)".

Duration: 2 hours

Amount of participants: 15—20 participants.

Materials: post—its, markers, flipchart papaer, ready—made flipcharts with flowers for expectations and feedback, printed out smiles with different emotions.

Discrimination

Objectives:

To reflect issues of inclusion, equality and different social perspectives from different perspectives. To analyse this perspectives and the impact they entail.

Description:

1. Labeling people: The facilitator will put the participants in a comfort and recreation mood. It can be a party, a birthday, a festival, etc. For this activity, each participant will get a tag with a label without knowing what it says about them. It could be something related to physical characteristics, social skills, social, economic situation, a way of thinking, etc**.

After getting their tags, they have to discuss a neutral topic (the task is to treat the other by following the nametag, not to talk about something relevant) but having on mind the label of the others. As the names are related to many different issues, like Disability, Functional diversity, radicalism, immigration, etc., it could bring some conflict. Afterwards, it will be possible to discuss this kind of problems and share the feelings, impressions and points of view. The idea is to raise awareness of the effect of our behaviour on others, and how much our attitudes and behaviour are affected by the way we are treated by other persons.
** We can be more specific or open with the labels. It depends on what do we want to discuss.
2. Global chairs: To have a better picture of the world, we will try to get general information and a realistic view of the distribution of refugees, poverty and wealth across the globe. Against popular belief, participants can have a better picture: Developing countries host many more refugees than the nations of the EU. The activity should make participants aware of injustice and sensitise them towards reasons for light. In a room, there are five papers with the names of the continents.
Each participant needs to have its chair that represents the global income, and the participants represent the worldwide population. They can discuss and agree on the different tasks the facilitator will ask them to do. It is essential to consider the discussion for the Reflection Time. In the first round, the participants have to situate themselves in the different "continents" according to their idea of the worldwide community.
Then, they need to locate the chairs according to global income, remembering how many people is situated in each continent. When the participants have determined the chairs and the people, they must sit and analyse the per capita income. For the last time,

by keeping the chairs where they are, the participants have to distribute themselves, but in this case, by considering the migratory movements of the refugees. Once again, they have to have sit.

** For this activity, it is needed to know the number of participants. We will use the UNHRC reports.

Material:
- Papers
- Music
- One chair per participant

Workshop «Utopia»

Issues/topics addressed by the activity:

Peaceful resolution of conflicts, conflict mediation.

Objectives of the activity:

Development of effective solutions for long—time or frozen conflicts,
team work, achieving mutual consensus,
applying existing methods in different, original way for conflict resolution.

Step—by—step description of the method with timing:

— to divide into groups of 3—4 persons to create an trustable, intimate atmosphere,
— to give examples from own life or world problems and possible solutions to be applied,
— to discuss difficult or sensitive problems from participants' personal life or experience (30 min.),
— to develop alternative, creative and peace—focused solutions for each speaker's problem together in a group,
— to select 1—2 problems and its solutions to be presented for a bigger group,
— to discuss those issues in a big circle/group.

Important to take in all solutions, even non—realistic and impossible ones (e.g. of Nelson Mandela, Mahatma Gandhi etc. and conflicts – e.g. Palestine, Ukraine, Colombia). The participants are welcome actively contribute to the solutions for the given problems.

Tips for facilitation:

— size of the group: 10 persons, division into 3—4 persons' groups,
— needed materials: pens and paper and posters for a group presentations,
— space: more intimate one for each group's discussion and bigger space for the whole group.

Recommendations: it is important that the facilitator gives a few examples during the explanation, if possible – from his own life that creates mutual trust and better understanding of the task.

Where violence comes from

Aim:

To raise awareness of participants about sources of violence.

Description:

Introduction to the model of Structural/Cultural/Direct Violence by Galtung Mini–discussion reflecting on the experience during the activity "Passing Mano".

Cultural and structural violence cause direct violence. Direct violence reinforces structural and cultural violence. Direct violence, physical and/or verbal, is visible as behaviour. But this action does not come out of nowhere; its roots are cultural and structural.

Direct Violence

Violence can take many forms. In its classic form, it involves the use of physical force, like killing or torture, rape and sexual assault, and beatings.
Verbal violence, such as humiliation or put downs, is also becoming more widely recognised as violence. Peace and conflict studies scholar Johan Galtung describes direct violence as the 'avoidable impairment of fundamental human needs or life which makes it impossible or difficult for people to meet their needs or achieve their full potential. Threat to use force is also recognised as violence.'

Cultural Violence

Cultural violence is the prevailing attitudes and beliefs that we have been taught since childhood and that surround us in daily life about the power and necessity of violence. Consider the telling of history which glorifies, records and reports wars and military victories rather than people's nonviolent rebellions or the triumphs of connections and collaboration. Nearly all cultures recognise that killing a person is murder, but killing tens, hundreds or thousands during a declared conflict is called 'war'.

Structural Violence

Structural violence exists when some groups, classes, genders, nationalities, etc are assumed to have, and in fact do have, more access to goods, resources, and opportunities than other groups, classes, genders, nationalities, etc, and this unequal advantage is built into the very social, political and economic systems that govern societies, states and the world.

These tendencies may be overt such as Aparthied or more subtle such as traditions or tendency to award some groups privileges over another.

Violence

In sum, violence is any physical, emotional, verbal, institutional, structural or spiritual behaviour, attitude, policy or condition that diminishes, dominates or destroys ourselves and others.

~ Did you experience direct/cultural/structural violence during the activity? Give examples (what was said, what was done).
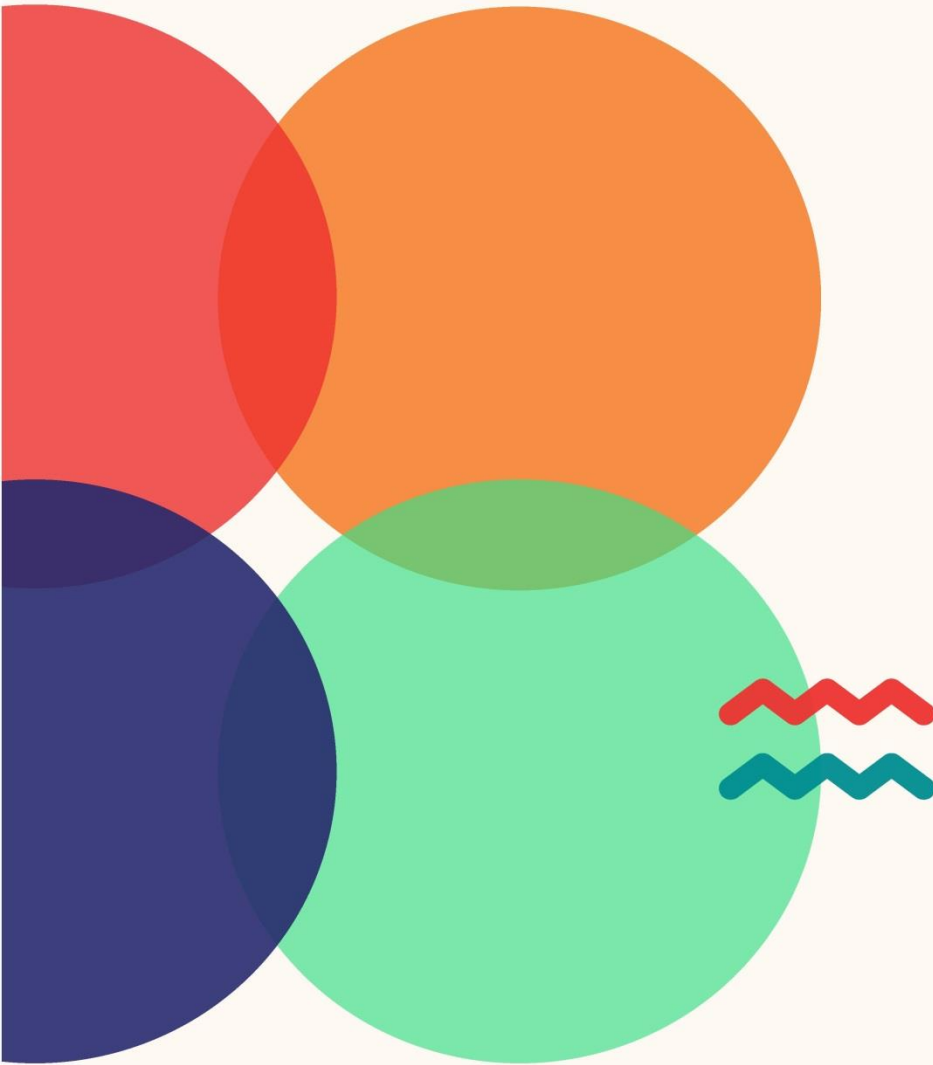
Step 2. Work in small groups "Ranging the violence"

Statements:

1.   Make a joke about the behaviour of another group
2.   Use a stereotype in a debate to strengthen your argument
3.   Throw a stone at an army vehicle
4.   Boycott of products produced by the other country
5.   Refuse to shake hands with a person from the other side of the conflict
6.   Throw stones at police at a demonstration
7.   Posting a critical comment in response to a wall post about a national memorial day of the other conflicting side
8.   Posting shocking images of a violent arrest on Facebook, claiming this is daily practice that all your people experience every day
9.   To invent facts during a discussion
10.   To exclude people from marrying each other based on religious or ethnic background
11.   To provide different types of passports based on someone ethnicity or religious background
12.   To not allow a person to apply for a job in the army or police force due to his/her ethnicity
13.   To not allow refugees and IDP's to return back to their homes
14.   Wearing a symbol that is offensive for the other side
15.   Punch another person
16.   Unfriend a person from Facebook/other social network
17.   Making a sexist joke/comment
18.   Throwing stones at public transport containing people of the other side
19.   Do not depict minority's history in history books

Debriefing:

1.   How did you start with your task?
2.   Were there statements that raised disagreement in your group? Why?
3.   How did you reach an agreement on the listing of the examples of violence?
4.   Do you have the feeling you understand the other sides point of view on certain situations of violence that you discussed?
5.   Is everybody in your group happy about the results/ decisions taken?
6.   How did you choose the most and least violent actions?
7.   To which type of violence belongs the most violent action – direct, structural, cultural?
8.   Why you consider it the most violent?
9.   Do any of the examples and the discussions you had relate to your own realities at home?

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