# FAIR Deliverable 26

# Program for prevention and disengagement from radicalisation for detainees and gradual transition towards their release

**September 2018**

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## Section 2: Reintegration

**Executive summary**

Radicalisation (Islamist, right wing or left wing) amongst detainees is a serious concern which has received increasing attention over recent years. Levels of education amongst detainees tends to be much lower than that of the average population. The programmes which we present here are educational ones, designed to stimulate critical thinking and a positive role as an active citizen.

In this document you can find some general recommendations, followed by a series of practical workshops which can be carried out by a trainer or facilitator with a group of detainees. For each workshop, learning goals, a setting the stage activity, a working methodology, requirements and materials, information for instructors and where appropriate, additional materials, are provided. You can find an evaluation form to be given to participants as an annex to the document.

Although each workshop has a slightly different focus, they are all designed with the intention to provide a context in which life experiences and world views can be discussed in an open and respectful way and to promote positive contact between prison staff and detainees. In this way, we hope to provide a contribution which can make use of a prison sentence to provide learning opportunities, leaving detainees more resilient to possible radical influences and supporting a positive reintegration process after the sentence has been completed.

**Introduction**

Our project, FAIR, is designed to prevent and tackle radicalization and extremism amongst prison inmates. In this training program, we consider the causes of radicalization in prisons, how we can work to minimize them, and try to see the seeds for a positive reentry into society following a prison sentence.

Our project has included a needs assessment amongst people working in prisons in various European countries through interviews, round tables and desk research. In the remaining part of this project, which runs until 2020, we will design of trainings programs on this basis of this document and the implement trainings for prison workers. The programs we describe here will form a part of these trainings. In this way, we seek to meet the desire for information about radicalization and practical methods to address, which were expressed by prison workers in the needs assessment.

FAIR is carried out by a consortium in which academics and practitioners of all kinds including psychologists and those working directly with prison inmates. The programs described here below are suggestions based upon FAIR's research trajectory and the experience of the participating partners. It is an educational approach, inspired by the commitment of FAIR to the concept of the importance of lifelong learning. It is not intended as a treatment or therapy, nor is it intended to replace any programmes currently available in prisons. It is offered as a suggestion to support and augment current programs, in the belief that ongoing learning has an immense potential to contribute to positive development for prison inmates and can serve to inoculatethem from extremist messages which they may be exposed to. It is intended to establish and strengthen a bond between inmates and staff.

Radicalisation inside prison has become a serious issue in recent years. According to some authors, it happens regularly and on a large scale (Beardsley 2017). Beardsley further adds that many terrorists, including those who launched attacks in Paris and Brussels were radicalized inside prisons. Confirming this, Professor Hamm (2013) argues that the environmental factors within prisons play a crucial role in radicalization inside prison. Overcrowded prisons, gang culture, a racially segregated environment and insecurity can all play a corrosive role, contributing a a fertile ground for radicalization.

In order to prevent (further) radicalisation inside prisons, FAIR offers this document to provide suggestions for programmes for detainees, to counter radical narratives, to improve the resilience of inmates to radical messages, and to contribute to a successful reintegration into society following release.

**Recommendations for training**

The FAIR consortium has recently (2018) organized some roundtable and interview sessions with professionals and experts who were dealing with the issue of radicalization inside prisons and youth care centers. In addition, a needs assessment was carried out amongst prison workers from the participating countries. ( The results of this needs assessment are available at http://fair-project.eu/fair-outcomes/ ) In summary, results of this combined research indicate that there is a need for:

- Training for staff on the subjects of prevention, radicalization and reintegration of detainees who have been imprisoned for theorist acts;
- Programs for detainees;
- Awareness raising on radicalization amongst both staff and inmates.

Radicalisation is a sensitive and a complex issue. In order to develop a successful training program, we make the following general suggestions. They are based upon recommendations by experts from within our consortium and those who participated in the roundtables and interviews, and a review of the state of the art of literature on this subject.

**When selecting a trainer or facilitator**

All of the trainings and workshops described below need to be delivered by a trainer. In order to make the training successful and effective, it is very desirable that the trainer:

a. has theoretical and practical knowledge of the topic;
b. is able to establish a relationship with detainees based on trust;
c. avoids expressing prejudice;
d. is able to avoid confrontational discussions;
e. is able to have an interactive session without imposing his / her own ideas;
f. promotes positive relationships between staff and prisoners;

g.  tries where possible to involve family and friends of detainees in order to strengthen social support;

h.  is honest and transparent regarding the content of the training and any possible agreements amongst the prison staff regarding the information shared ( for example possible referrals on the basis of it. ).

Detainees are sometimes suspicious towards prison staff therefore an external trainer might be more successful than an internal trainer.

**When setting up the sessions**

Just as the choice of trainer or facilitator can play a crucial role in the success of your program, context is crucial too. A workshop that takes place in isolation and is not supported by the spectrum of professionals within the prison is much less likely to have a positive impact than one which is embedded in the context of the services which the prison can provide. These suggestions are intended to help maximize the positive impact of your program and are things you can consider in advance when planning the workshops.

Your trainings should be:

a.  based on multi-disciplinary approach; that is, it is ideal if the trainer is in contact with the other professionals working within the prison and that they are aware of the content of the sessions;

b.  supported where possible by both risk and needs assessments.

c.  not be limited to prison life only; where possible, ideas, wishes and hopes for post-prison life should also be take into account. Where appropriate, parole or probation services which will be involved in the post detention period might be invited to contribute.

d.  be supported be religious or spiritual services as offered within the prison. We strongly suggest that, where appropriate, professionals providing religious or spiritual support for inmates are informed about the program, so that they can provide support and advice on the content if appropriate, and spiritual guidance and discussion following the sessions to any inmates who might request it.

**Learning goal of the training**

FAIR is deeply committed to the concept of lifelong learning. This approach offers the opportunity of utilizing a prison sentence to offer access to educational resources, including the program described here. Taking an educational approach offers broader benefits from only those related to resilience to extremist ideology – it can also lay a foundation for a successful reintegration into society following a prison sentence by providing new skills.

With its focus on prevention of radicalization and successful reintegration of radicalized detainees, our program sets some very specific learning goals. The workshops described here are intended to:
a) Stimulate critical thinking amongst inmates, enhancing their capacity to question and resist extremist ideologies which they might be exposed to in prison;
b) Provide a space in which life stories and life philosophies can be explored in a way which is both meaningful and accessible to the target group, where possible challenging extremist narratives and promoting tolerance and respect.

FAIR aims, ultimately, to support that successful reintegration of prisoners. Those who have never help radical views but may have been exposed to them during a prison sentence will be more resilient as result of our program – more able to critically evaluate and challenge the radical narrative, weakening it and reducing its attraction. Those who have held radical views – even those who have been imprisoned as a result of their radical views – will, we hope, be more inclined to distance themselves from the radical group as a result.

**Some recent literature on delivering prevention, rehabilitation and de radicalization programs in prison**

Any prevention, reintegration and rehabilitation program focused upon radicalization offered by a prison needs to be a comprehensive one, as the problem it deal with is very complex. Entenmann, Heide, Weggemans and Dorsey (2015) provide comprehensive guidelines for a rehabilitation program to fight radicalization both inside and outside prison. Their work focusses specifically upon foreign fighters who are imprisoned. These guidelines are mentioned here as recommended reading. They provide instructions for pre and post period in detention. These guidelines are meant to achieve both short-term and long-term goals. They cover three different phases through which a detainee has to pass, namely pre-trial (detention), trial and post- trial (imprisonment).

*Pre-trial or (detention)*

The authors recommend starting the rehabilitation program as early as possible. However, it is important to know that the rehabilitation program can generally not be made obligatory. It can be made available only on a voluntarily basis.

*Trial period*

It is also useful to make the rehabilitation program available during trial period until the final sentence has been determined. In this case, the actual sentencing can offer an opportunity for mandatory participation. It is important to bear in mind that rehabilitation programs work more effectively when the detainee has opted themselves to attend.

*Post-trial period (Imprisonment)*

Rehabilitation programs can provide a valuable opportunity to reach people who are sentenced to a period of detention. In this stage, participation in rehabilitation programs can (sometimes) be made mandatory, though as we have pointed out, voluntary programs tend to be more effective. Compared to the previous stages, prisoners in the post-trial period should be closely monitored and rehabilitation programs should be in depth, *beyond the prison context.* Entenmann, Heide, Weggemans and Dorsey recommend extending rehabilitation programs to extend them into the early stages of life after prison. This is important because it can support the reintegration process. A reintegration and rehabilitation program should not be limited to a de- radicalization and disengagement model. It should also cover other areas such as resettlement, education, employment training and vocational training.

These trainings could be of great help in the post-trial period. Coates (2016) argues that although prison populations are generally not highly educated (we'll discuss this aspect at more length later in this document) they do have the capacity to learn and participate in the society; working on general education can be crucial as it increases both this capacity and employment opportunities after the prison sentence, thereby contributing to a positive future perspective following the jail term in a concrete and practical way. A training for detainee could therefore usefully be comprehensive, covering other important aspects of civic life such as: active citizenship, understanding cultural diversity, social inclusion & equity etc.

**Three broad lines of recommendation**

A prison is composed of various populations of detainees. They have widely varying skills and levels of education (Hawley, Murphy and Souto-Otero (2013) and other authors – see below). Detainees' literacy and numeracy skills are on average extremely low. These barriers make the detainees vulnerable on the one hand, and create a barrier for reintegration programs on the other. We therefore recommend a three fold approach, focusing on awareness raising for the general population and a tailored learning program aimed at specific groups.

1. **Awareness raising program**

   As stated earlier, we are dealing with a sensitive and complex issue (radicalization). If the awareness program is not carried out professionally and properly, it may make radical ideas attractive to detainees as opposed to challenging and debunking them (a potential problem which was expressed by participants of the round table discussions). We suggest that you:

   a) Use an expert who is aware of the sensitivity of the subject to deliver the training.

   b) Be clear and correct in the use of terminology. This can help prevent confrontational discussion and make a program more attractive; for example, a program entitled "active citizenship" may be more attractive and positive than "awareness raising program on radicalization".

   c) The program should be open for multifaceted dialogue and differences in opinions.

   d) The awareness program should be written and communicated in simple, low threshold language.

2. **Tailored learning program**

   A tailored learning program is a much more appropriate approach to education within the prison setting than a one-size-fits-all model because of the varying skills, abilities and levels of education of the detainees, as pointed out above. Tailored learning is an educative model which utilizes the detainee's learning style and personality type. Accordingly, it creates lessons (through assessments) to motivate detainees. Hawley, Murphy and Souto-Otero (2013) add that a tailored learning program offers appropriate information, advice, guidance and ensures that educational models developed for detainees address the individual's specific needs and interests (what detainees exactly need and what detainees

exactly are capable of). This approach needs to be preceded by a comprehensive intake procedure which should identify the needs and abilities of the detainee. Once this has been established, education workers within the prison are in a position to be able to create a tailored structure, providing a clear trajectory both for themselves and for the detainees. The content of the program can be adapted in intensity according to the needs and abilities of the detainee.

**3. Mentor program**
Where possible, use mentors. A description of this approach is given below. This provides an opportunity to give detainees space to discuss their experiences and life views one-to-one and receive support, both during and following their prison sentence.

Our conclusions then, in brief:

a) A jail sentence can offer crucial learning opportunities which can serve to inoculate detainees against a radical narrative, to soften previously held radical views and to make a broader contribution to a positive outlook following the sentence through teaching new skills.

b) Any prevention, rehabilitation, de-radicalization and reintegration program should begin early and should where possible take into account the early stages of post prison life.

c) Trainings should in general take a two pronged approach – a broad, awareness raising approach, coupled with tailored learning programs.

d) Care should be taken when selecting the trainer and any program offered should be embedded in a multidisciplinary approach.

This document describes some programs which have been found to be of value in some of the countries participating in FAIR. You will find that they focus on similar themes – identity, world view, future development, and offer a variety of ways in which to open these personal subjects for discussion in a respectful manner, designed to bring positive contribution to personal development.

We invite you to visit the FAIR website to find more FAIR documents and recommendations, and for news on upcoming FAIR trainings in your region.

# Resilience and Identity

**Educational Program**

It is well-established that the prison population has lower educational levels than the general public. The Social Exclusion Unit (2002) reported that within the prison population, 80% have the writing skills, 65% the numeracy skills and 50% the reading skills at or below the level of an 11-year-old child. These low levels of education act as barriers to employment and successful resettlement to the prisoners upon release, increasing recidivism rate. Therefore, providing prisoners with the necessary training, be it basic education or vocational training, gives them a better chance in life without reverting to criminal activity for an income.

Prisoners find it hard to trust prison guards, yet an exception is made for the education staff, because a relief from the everyday pains of prison is found in the classroom (Crewe, 2012). Various studies have proven that individuals who engage in educational programs whilst incarcerated have a higher chance of desistance upon release. They are anywhere from around 3 times less likely to reoffend (Nally, Lockwood, Knutson & Ho, 2012; Ubah, 2004) to 5.1 times (Aos, Miller, and Drake, 2006 cited in Kim and Clark, 2013) to a staggering 46 times less likely to recidivate (Meyer, 2011). Prison programs open doors to social mobility and psychological well-being. These programs, like any form of education, build on self-confidence, self-worth and critical thinking, all aspects that radical individuals sometimes lack. For a large number of inmates, radicals and those at risk for radicalization, tackling issues related to their social life, for example family, finances and accommodation, is crucial before the deeper issues can be dealt with (Clark & Loewenthal, 2017).

Focusing solely on radicalization, education holds a crucial role in preventing extremism and radicalization in prison. In addition to preventing radicalization of a potentially vulnerable target group, prisons can serve as efficient institutions where de-radicalization as well as counter-radicalization take place. Prison programs on radicalization vary. It is vital to keep in mind that no prison program can be one-size-fits-all. Programs must be catered to the country and its intended audience. One thing however can be generalized and this is the fact that extremist Islamist

ideologies are best challenged via education on Islam, since a balanced and contextual reading of the Quran should discredit any extremist beliefs (Akbarzadeh, 2013). Furthermore, programs aiming solely at disengagement are incomplete since ideology is still intact (Chowdhury & El-Said, 2011).

When prison programs include aspects such as active citizenship, democratic values, media literacy, critical thinking and cultural diversity, the problems of radicalization are tackled in a non-intrusive manner, making it more likely to be successful, especially amongst those who are very set in their beliefs. UNESCO strongly believe in this approach, so much so that they are currently helping countries to deliver educational programs with the aim of building learners' resilience against violent extremism. With this *soft power* given to the individuals, the *soft power* of propaganda can be kept at bay.

## **Mentor program**

### **Learning Goal:**

The aura of 'us' and 'them' is very palpable within a custodial setting. Prisoners in general treat authority figures, prison staff included, with suspicion. They are much less likely to open up, listen, and understand a uniformed member of staff then they are with someone they feel is impartial, and therefore less likely to judge.

Under the premise of a mentor programs, radicalized individuals and those at risk of radicalization are offered a peer mentor. Unfortunately, even though peer mentorship is one of the most hopeful rehabilitation tools, it is also one of the least researched. A peer mentor is a non-uniformed individual not employed directly by the prison. A trained mentor who is sociologically and psychologically close (for example socio-economic status, age, gender) to the inmate identified is matched to the offender. For this reason, it is vital that there is a 'mentor pool' available to prisons which want to implement this system of individuals from all backgrounds.

Mentorship should not be a 'through the gate' service. Instead, mentors befriend the prisoners when in prison and offer support throughout their sentence. Most prisoners do not have the opportunity to open up and talk to anyone in prison, so having a mentor within prison walls will ease their frustrations, in turn reducing their chances of prisonisation, further radicalization and recruitment of other prisoners. The prisoners would then keep their mentor upon release, thus providing them with a sense of continuity and assistance throughout their transition. This will give them stronger motivation and ability to desist from violent extremist upon release.

## Relationship between mentor and mentee

The relationship between mentor and mentee needs to be taken very seriously. Experience has shown that detainees do not trust prison staff, they treat them with suspicion. Detainees consider prison staff part of the system and are not communicating openly with them. Therefore, it is important to bring in an outsider as a trainer / mentor. A successful mentoring relationship should have the following characters:

- Develop a relationship of trust before mentoring takes place.
- Begin each relationship with a *getting-to-know-you* session.
- Learn about each other's educational and professional background.
- Clearly define role and responsibilities.
- Be transparent.
- Discuss short and long term goals and make practical plans to achieve them. Exclude the unachievable goals and explain the exclusions with argument.
- The mentor should continue to build upon the mentees strengths, needs and goals.
- Mentor should take the mentee seriously by listening actively.
- Mentor should have knowledge of the topic.
- Timing is everything. Mentors must be sensitive to the timing of feedback. If emotions are high or a mentee seems defensive, mentors need to respect that and reschedule another time for giving feedback or address the perceived barriers.
- Brainstorm: the mentor offers ideas but the mentee should have the opportunity to choose.

- The mentor should be able to train the mentee to think in different ways (perspective taking).
- The mentee should feel free to ask questions openly, and discuss / disagree with the answers provided by mentor (Mincemoyer & Thomson, 1998).

Through an informal education setting via a 'personal coach' idea, individuals with a vast knowledge of Islam and jihad are put in contact with those at risk for radicalization in prisons. Mentors and prisoners have informal conversations, in a friendly setting, about Islam with the ultimate aim of putting the religious teachings into context. Through their mentors, prisoners are helped with any resettlement (job, accommodation, education) needs so they will have the option not to return to their previous, especially if extreme, social circle upon release. This will avoid unnecessary exposure to further high risk situations. Mentors also counsel the prisoners and help them realize their self-distortions and evaluate their actions, as well as providing guidance, encouragement, understanding, trust and hope.

**Setting the Stage Activity**

Mentoring provides a slightly different concept to correctional education. A mentor program is set on a longer period of time; the mentor follows the mentee from prison days to around 6-12 months post-release. The first 30 days post-release should be the most intense period and the mentor could accompany the ex-offender to meetings. Mentor and mentee should meet twice a week during this period, and once a week thereafter. Should the need of more meetings arise, the mentor and ex-offender can schedule more meetings.

Mentoring is not the same as supervision, and mentors should have the same confidentiality premises as that of a professional Counsellor. This, as well as when this clause needs to be broken, needs to be explained to the inmate. The knowledge of confidentiality itself will allow the inmate, by time, to relax and open up about their true concerns and reasons for radicalization. It is only then that this can be tackled successfully.

When an individual is recognized as needing a mentor, the inmate's characteristics are compared to a mentor available. The mentor and mentee are introduced at the prison by educational staff and their join responsibilities are explained. They are then left together to get to know each other better and to schedule their next meeting.

**Working Methodology**

Mentor and mentee meet once a week, always with an informal agenda. The idea is for the mentor to befriend the inmate who is at risk of radicalization, or who is already radicalized, and help them change their attitudes towards violence by understanding their personal reasons for radicalism. Through a personal relationship, the inmate will start to accept self-responsibility and disengagement from violent thinking and acts. The mentor will help the inmate self-reflect and work on their practical problem solving which in turn would introduce skills to challenge extremism. Finally, though a joint effort, mentor and mentee plan for the future for the inmate, most notably for the inmate's eventual release.

Once the inmate has been released, the mentor will keep the meetings and helps the ex-inmate stay on track. The mentor can go to meetings with the mentee to offer support. The first 24-hours are crucial for a newly released inmate so this is when the mentor needs to be present most. The mentor should discourage the mentee from keeping in contact with radicalized friends and family.

**Requirements and Materials:**

- Mentors - either voluntary or paid professionals. A basic character description should include: commitment, reliability, resilience; good listening skills; practical problem solving; and an ability to be non-judgmental yet capable of challenging wrong behavior. Ex-offenders, especially in this case ex-radicalized individuals even if never incarcerated, would prove to be excellent mentors as they would have a deeper understanding of this underground world.
- Material: training for the mentor
- Space: a quiet room for mentor-prisoner meetings as well as a mentoring center for community mentoring (this center can be anything from a meeting room to a quiet corner in a cafe)
- Group: one-on-one

**Closing Activity**

Once the ex-radical feels that they can cope in society safely, the mentor and mentee part ways. This needs to be done gradually, by making the meetings between them less frequent. This way, the ex-offender will never feel like he/she has been abandoned and needs to resort back to the 'safety' of his/her extreme former group.

Both the mentor and the mentee decide on which would be the best course to take for the future. For example, the mentor might agree for the mentee to keep his contact details and contact them in the future should the need arise.

**Information for the Instructor**

**Mentor Training** – *a full description of content is outside the scope of this training session. For more in-depth information please refer to the links below.*

- Mentors need to be knowledgeable on Islam and *Jihad*, coming from all backgrounds.
- Mentors are given rehabilitative and security in prisons training, a summary of what is given to prison staff
- Mentorship is not a solitary entity and offenders have multidimensional needs: Mentors are given training and information about liaising and cooperating with other resettlement agencies.
- Mentors are given basic counseling skills as well as basic psychology. They need to be aware of the confirmation bias, to be linguistically aware when speaking to their mentees especially initially.
- Mentors need regular supervision and/or counseling to discuss any issues that might arise. Attention needs to be given to the fact that mentors might themselves become radicalized.

**Supplementary material:**

- [Amsterdam's Key Figures](#)
- [Denmark's Aarhus Model](#)
- [EXIT-Germany](#)

- [BOUNCE young](#)
- [St. Giles Trust](#)
- [Approved Provider Standard (APS)](#)
- [PACT](#)
- SOVA


## <u>Workshops for Awareness Raising on Terrorism and Radicalisation</u>

**Learning goals of the workshop:**

**Premise**

Topical issues of public debate, especially sensitive ones (for example; politics, immigration, wars, Islam, terrorism) can become taboo. Those working within prisons are rarely trained to face the professional challenges which these issues can pose, but a CVE (Countering Violent Extremism) approach asks to those actors "to discuss exactly the issues used to mobilize sympathy and support for extremists before the extremists do." (Civic Approaches to CVE, 2016). This workshop is designed to allow space for discussion of themes which can lead to polarization such as terrorism, immigration, Islam, and geopolitics. These discussions can become heated and can leave the floor open to non-popular or politically incorrect ideas, such as the "right cause" for mobilizing violent extremists or "the kernel of truth" in their narratives ( ex.: Colonialism, Drones, Guantanamo, etc.). We provide tips for managing this kind of discussion.


Conflicts and themes that lead to polarizations are debated in the (social) media, so it becomes very relevant to establish which stories take part in creating our idea of terrorism and radicalization. In fact "stories are so important for structuring human thought. (…) Most of our experience, our knowledge, and our thinking is organized as stories. (…) Stories influence our ability to recall events, motivate people to act, modulate our emotional reactions to events, cue certain heuristics and biases, structure our problem-solving capabilities, and ultimately perhaps even constitute our very identity."( William D. Casebeer and James A. Russell, "Storytelling and Terrorism: Towards a Comprehensive 'Counter-Narrative Strategy'," Strategic Insights, Volume IV, Issue 3, March 2005)

Participants will focus on exploring their own ideas, story, identity, needs and rights by relating them to war of words in the public space that involve religions, ideologies, political parties and movements, government agendas and mass-media.

The challenge of the workshop is to select the testimonies whose meaning and storytelling may fit the cultural background of the audience, in a safe space where all the actors may freely express and discuss their opinions, emotions and grievances in order to understand the causes and the process of the violent radicalization and the development of the current conflicts.

**Learning goals**

The workshop aims to strengthen inmates' critical thinking on polarization and extremism using a cognitive and behavior approach. The workshops will develop a set of discussions and an exchange of views / experiences between participants in group work and individual exercises that lead to a deeper insight into the problems and cases discussed and can allow for planning for the detainees' own behavior in real and future situations.

The learning goal is to provide a strong awareness of the possibility that biographical stories with similar starting conditions may have outcomes that, one road can lead to participation in violent extremism and criminal activity, while the other can find peaceful and effective ways to resolve conflicts and frustrations.

**Setting the stage activity**

Choice of trainer is crucial for the success of these workshops. It's important to choose a person capable of creating an atmosphere of empathy and trust. This stage setting activity is intended to create the preconditions for a clear and constructive dialogue about world issues and topics and to allow the detainees to feel safe and empowered to ask the questions which can be difficult to articulate without fear of causing offence. In this way, detainees are able to explore questions and responses in an open, constructive manner.

The first impact of these discussions can be harsh and might make participants wary. Educators, intercultural mediators and religious leaders who the detainees already know and have a relationship with can play a crucial role, either as facilitators themselves or in supporting an external facilitator. The relationship of trust is essential for the success of the workshop.

To set the stage amongst the prison staff and those who will be coming into contact with participants, you might find it helpful to take some internal steps before delivering the workshops. These might include:

- A skills audit, recognizing the talent and expertise across staff team in order to build trust with the inmates.

- To equip the staff team with relevant and up to date information for possible signposting or referrals that might happen as a result of your group work sessions, group members might share around issues such as, identity, sexual orientation, culture, political view point. Not every referral needs to be to terrorism or radicalization, nor do you need to be an expert in all things relevant to young people and their lives. Healthy anticipation for possible outcomes will assist you in the long run.

- Make clear agreements about the information which will be shared by participants. Might this lead to referral, or is the expectation that what is shared in the workshop stays in the workshop? This might vary depending upon the nature of the institution but it is crucial that it is clear to team which will be involved and also that it is communicated openly to all participants at the start of any workshops.

When setting a safe scene for group work on sensitive issues with the participants, the facilitator can discuss the following issues:

- Set ground rules. When ground rules are agreed properly, they can ensure that group activities are run safely and in a manner that all members agree with. More importantly group members will know what to do if they feel the group is not working for whatever reason. It's important to make clear that all the group members feel that they can express their views and that these will be listened to and discussed in a respectful and open manner.

- Explain the confidentiality policy which you have agreed upon with the staff. When discussing topics of a sensitive and sometimes personal nature it is vital that group members understand the parameters of confidentiality, how you will work within in it at all times. Sometimes it helps to display your organizations confidentiality statement throughout the meeting, include it in any paperwork that you share with the group.

- Agree on some desired outcomes for each session, include group participants in the creation of session outcomes and session evaluations.

**Target group**

While selecting the target group of inmates at an early stage of radicalization attending the workshop, it's relevant to remind what RAN recommends:

"One of the key challenges to dealing with radicalization effectively is the distinction between 'regular' offenders and those that can be called 'radicalized' or 'extremists'. When offenders have been convicted of terrorist crimes, it can be assumed that they are violent extremists although even this boundary can be quite vague. Occasionally violent extremists are convicted for other crimes as their extremism is hard to prove. In some states, those convicted of terrorist crimes may have no intention of being violent and the offence implies no violence e.g. downloading a magazine linked to a terrorist group. Since many decisions on how to work with an individual in the prison and probation system depend on a first assessment, it is important to consider vulnerability to radicalization or grooming at this initial stage." (RAN 2016)

A homogeneous cultural background of the participants is strongly recommended to reach the learning goals.

We suggest that this workshop should be given to a group of no larger than twelve participants.

**Working methodology**

The format may include three meetings as working group sessions, plus a closing activity, as individual activity following such methodology:

    A) Word pairs
    B) Storytelling
    C) Identity
    D) Reclaiming being radical

The format is flexible to the needs of different contexts.

Duration: 3 session (2 hours each) + 1 session ( closing activity)

## A) Word pairs

Presentation of the team and of participants and the workshop. Key information regarding confidentiality is given. The goals of the session are agreed upon. Through a series of exercises exploring pairs of words, for example, martyr/ terrorist, jihad/ war, justice/ revolution, force/ violence, the participants will explore opposing terms. The facilitator can then introduce the word pair radical/radicalized and highlight the differences. It is ideal if the example given is close in experience and culture to the target group.

The presentation of the pairs of terms can be supported by use of videos (for example those also identified above from Extreme Dialogue) and where appropriate, pictures, to facilitate the discussion.

These first discussions around the terms aims to focus the root causes driving radicalization, the dynamics of reciprocal radicalization behind violent conflicts and methods of recruitment; the presence of extreme violent ideologies and the history of political violent in the current society. The lesson should cover the origin of terrorism in the history, definitions according international bodies, different types of terrorism.

This session aim to create a shared knowledge on the terms and concepts around conflicts and terrorisms. The participants learn that all groups of people - divided by country, religion, ethnicity etc.- have identities, values, or rights which may become polarized and lead to conflicts.

The choice of the pair of words should fit the target: for instance, in case Islamist extremist offenders, the words may tackle terms which may be used in a misleading way in jihadist propaganda. Well-respected imams of the city (utilizing a community approach and empowerment of local networks) may provide a dialogue on the right interpretation of elements of Islam and a moderate vision of the Qur'an.

**Discussion questions** in this session are related to the pairs of terms, for instance: What do you think of as the differences/similarity between war and terrorism? How many kinds of terrorism there are?

## B) Storytelling

Stories or testimonies from former terrorists, terrorists or extremist parents, parents who have lost their children to terrorism or as a result of their child radicalizing, victims of terrorism or violent extremism, non violent leaders, etc.) can be very useful. They may be direct, or indirect, at a distance, using media or literature. A story tends to have more impact when it is told directly in person, where possible.

The discussions following the storytelling or the testimonies aim to focus on the pair radical-radicalized and on similarities and differences among stories, stressing all the factors of resilience which can be found in them.

This session aims to create empathy with the testimonies and to stress the basic needs of the human kind. The participants learn that all human beings are different in their individuality, but with the same basic needs to resist and react when facing traumatic and stressful situations due to conflicts.

**Discussion questions** in this session are related to the evaluation of the stories, for instance: what resonances have the stories had with mine? What would you have done in the same circumstances as those we heard about? Where do you stand in relation to the person who has shared their story? Do you believe in just one race of the humanity?


## C) Identity

The participants' stories: who I am, my passion about the world, my concerns about the injustices I see, my hopes, my rights… links and comparisons with lessons learned in the previous sessions.

The discussions following the identity topics aim to focus on the pair radical-radicalized, activism and political engagement under conditions of imprisonment and limited freedom.

The session tackles identity issues (being Muslim- being European, being radical being non-violent, being free - being in prison) and present an overview of people in history who have used non-violent action to fight for their ideals, rights and social groups. The participants learn about the relations between inner/personal and external/social conflicts and ways to use force instead of violence. Moreover, the session may tackle non-violent communication skills and offer an overview of non-violence leader's speeches. Participants recognize that we express and confirm in relationship with others and learn the principles of non-violent communication and conflict-resolution skills.

**Discussion questions** in this session are related to research the links with the issues/topics emerged in the previous sessions. For instance: Which are my past, present and future identity? Why and what I am fighting for ? Can fight for my ideas without the using of violence?


## D) Reclaiming being radical

The closing activity at individual level, asks each participant to write or invent a text from this **discussion question**: I may have radical views, but before you see me as radicalised or as a terrorist, let me explain…

Participants may choose to share or not their own stories, whether written or orally, in a final discussion to assess all the workshop sessions.

The text should be present in different form: song, poem, theatrical act, diary, novel, etc.

Participants may choose to share or not their own texts in a final discussion. Moreover, the evaluation forms will be distributed and given the time to fill in them.

**Closing activity – Information for the instructor**

A closing discussion might refer back to the learning goals agreed upon by the group at the start of the program and deal with any further necessary practicalities including further discussion of the topics raised with other members of the multi disciplinary team – for example a religious leader. Where appropriate, participants can be asked to fill in an evaluation form – you can find an example of one as Annex 1 to this document. If appropriate, a physical copy of any texts or written contributions that participants have produced might be shared.

**Workshop materials**

The selection of audiovisual materials, stories and testimonies must be particularly careful to well fit the cultural backgrounds of the participants (target group) and the national context.

**VIDEO:**

Example of (digital) storytelling from formers and victims use in projects on radicalisation awareness and prevention: Women Without Borders https://www.youtube.com/user/WomenWithoutBorders0/videos and Extreme Dialogue https://www.youtube.com/user/extremedialogue/videos
https://www.youtube.com/watch?v=zwpiI18TBdE


**Autobiographical Narration and Multimedia** Part I

**Learning Goal:**
Prisoners are often made to suppress their true identity within prison in order to conform to the prison society found within. This official 'legal narrative' is a detriment to actual rehabilitation (Hall & Rossmanith, 2016) as it disregards the underlying causes of radicalism and violent behavior by the offender. Harkins, Pritchard et al. (2011) see violence and criminogenic behavior as a script, a play, learnt from society. In this case, in line with Social Learning Theory (SLT), radicalism is a learnt behavior. Through drama, a 'new' social script is created and only then can 're-learning' occur.

Moreover, through expressing their own personal autobiographical narratives, prisoners can better understand their own motivations and reasoning. Discussing these narratives gives the added benefit of a third person perspective, often with different and opposing viewpoints. Openly sharing such personal information also aids making sense of cognitive distortions, which as Murphy (2009:332) explains are 'self-statements made by offenders that allow them to deny, minimize, rationalize and justify their behavior.' In turn, neutralizations will be brought to the foreground, allowing them to be dealt with. The result would be a better chance at successful anti-radicalization and rehabilitation.

Whilst it has been proved that formal prison programs do produce results, artistic activities work better on interpersonal and narrative skills. Drama, dance, music and drawing have been used frequently in prisons and it has been concluded that such activities enrich the inmates' experiences and helps them relax enough for rehabilitation to take place (Parkes, 2011).

For example, in Canada those inmates who were enrolled onto a liberal arts program were 75% less likely to reoffend (Bayliss, 2003)

Here we look at two sessions: The first session will allow the inmates to view self-narrative recordings, provided by Extreme Dialogue (https://extremedialogue.org/), a UK-based organization who aims at providing educational resources against radicalization. These recordings depict individuals who have experienced radicalization first-hand and are now telling their story to inform others and help them not to make the same mistake.

The second session will allow for the inmates to make their own 'recordings' in the form of drama monologues. Inmates will create their own reality - their own understanding of radicalization. Inmates will work in pairs, where one inmate can act and the other watches (and records). These will then be acted to the group and discussed. Any discrepancies with Islamic teaching will potentially be highlighted and debated.

**Setting the Stage Activity**

1. The facilitator introduces themselves and asks each inmate to do the same. Each inmate is to use one word to describe themselves and tell the rest of the group why that particular word was chosen.

2. The facilitator gives a brief of how this session is going to be run to the inmates. They are informed that the videos contain ex-radicals and that some of what will be shown might hit them personally.

3. A set of agreements between the facilitator and the participants is set, for example: one of mutual respect, no judgments, and everyone needs to listen to each other with an open mind. These agreements are brainstormed by the inmates and written on the flipchart by the facilitator.

4. The inmates are told that they need to watch the videos quietly, however they are free to write down points of reference for discussion later.

**Working Methodology**

1. One of the videos from the Extreme Dialogue website is played.

2. Once the video ends, inmates are given some time for self-reflection.

3. Inmates they are asked to offer their feedback on the videos. Questions like the following could be asked:

   - Do you think he was a victim of the circumstances?
   - Do you think the individual thought clearly?
   - Do you think he was coerced?
   - What would YOU do in the same situation?

   They are all encouraged to speak, no matter what it is they need to say. It is vital here that everybody listens. Anyone with a different opinion is free to voice it.

4. This model is repeated for each inmate, creating a discussion with self-narratives and beliefs as the core.

**Discussion Questions**

- Recorded videos, as presented by Extreme Dialogue, provide a narrative from a previously radicalized individual. This provides knowledge as well as educational, psychological and social knowledge on radicalization of violent extremism from a third person perspective. Self-reflection should ensue.

- After watching the videos, inmates evaluate and discuss the reasons, as presented by the individual, to what made them act the way they did. What could have been done so that the outcome would have been different?

- The consequences of the individual's actions are evaluated. Do these relate to the consequences faced by the inmate and the victims?

**Materials**

- Timeframe: One session of two hours.
- Material: Downloaded videos, projector or laptop, flipchart, notepad and pen for each inmate
- Space: A quiet room with ample space
- Group: Four inmates and a facilitator

**Closing Activity**

As a closing the facilitator would give a brief summary of all the different opinions and mind frames which emerged during the session. It is then explained to the inmates that the next session will involve them making their own 'videos', in pairs which will then be discussed in the same manner as above.

Questioning others' motivations during this session will set the stage for session 2 where inmates will criticize each other diplomatically.

## Autobiographical Narration and Multimedia Part II

**Learning Goal:**

By acting out their own story, inmates are put in the position of the 'situated knower'. They would be the ones challenging their own stories, through others' feedback. Their own mythologies will be brought to the fore, which are then discussed as a group. Furthermore, inmates will be in contact with other inmates they can relate to, who hold the same mind frames. Through theatre they can confront misconceptions in a non-threatening way, as a 'social identity', an act, is put up for review.

**Setting the Stage Activity**

1. Inmates are reminded of the 'rules' they operated with during the last session. They are asked if they still agree with them or if they would like to amend anything.
2. They are asked to give a quick summary of the videos which they were shown during the last session, to mention any realities, fictions, what they felt was wrong, what they felt was right.

3. They are given a chance to reflect, in a group, on the videos. Having had time to think about them quietly, different opinions and thoughts may emerge.

**Working Methodology**

1. Inmates are divided into pairs and are asked to produce a narrative each. In each group, one person will produce their story first, whilst the other one watches (or records if this is acceptable to both the prison and the inmates). Each narrative should last roughly 10 minutes.
2. Once the story is told, the partner, taking the role of a religious person, challenges beliefs they think are not in line with either the Quran ( for inmates holding Islamist views), society, or their person. The storyteller can rebuff any remarks made with his own reasoning and interpretations.
3. The inmates swap roles and step 3 above is repeated.

4. In their pairs, the inmates produce one joint narrative with both their stories for the whole group to watch and discuss. In this video, any feedback produced during their solo videos is incorporated and it is shown why, and how it was taken on board. This step should produce an alternative self-narrative, one that is more positive and in tune with society.

**Discussion Questions**

1. Inmates have the chance of challenging each others' beliefs, whilst taking up roles. Through discussing different scenarios, critical thinking and self-evaluation will be nurtured.
2. What could have been done differently in your life (skill – problem solving)
3. Do you think a different group of people would have helped you make different decisions?
4. Where do you see yourself in a week's time? Two weeks' time? A year?

**Closing Activity**

Inmates have some time to reflect on the group acts. They are given the chance to list skills and knowledge they have gained from this experience. They are asked to mention things, especially incorrect interpretations, they wouldn't have realised had they not spoken to each other about it.

**Materials**

- Timeframe: One session of two hours
- Material: Video recorder - if recording, any props deemed necessary by the inmates
- Space: A quiet room with ample space
- Group: 4 inmates and facilitator

## Workshop of Rap and Hip-Hop

### Introduction

The idea of using Rap and Hip-Hop, as well as all other creative elements that are not firmly controlled by the facilitator are risky approaches in a prison context. As an example one can imagine a group of radical right-wingers coming up with lyrics that glorify hatred towards particular groups, or drawing up posters and paintings reflecting hate. In the opinion of the authors, the role of the facilitator is not to censor or stop the inmates from expressing themselves in this manner, but to actually use the inmate's creative product as 'a text' – that is, as an item that is put on the agenda for discussion among the group. In such groupings it is important to have a mix of inmates from different social classes, otherwise the facilitator risks being outnumbered in one's arguments. It is also important that the facilitator is clear about his role  and approach with the prison authorities, otherwise the latter might view his or her activities with suspicion, with the risk of being stopped from such activities.

The authors are aware that there might an issue with holding a music session with Muslim radicals since extreme Muslims condemn all kinds of music, and it is considered Haram. For this reason, the facilitator can choose to change the rap and RNB song into a poem, with no music involved. Alternatively, and if the facilitator deems fit, this lesson can be forfeited altogether. The option on how to facilitate this lesson should be entirely up to the Facilitator as they better know the target group and would have a better idea of what outcomes to expect.

### Learning Goal:

- The expressive nature of music, more so rap and hip hop, gives the opportunity to the inmates to express their thoughts and feeling in a way that can be related to by others. Through music, inmates can sort out their beliefs, and have others comment on them via song.

- Using the keywords, certain topics (topics deemed fit by the prison) will have be used. This would make certain that topics the inmates would refuse to discuss in a normal setting would come out in the open, making the inmates aware that they are free to talk about their worries and reasons for radicalization.

### Materials

- Timeframe: One session of 2 hours.
- Material: recorded background music of 3 Hip Hop and/or Rap songs, printouts of the keywords for the inmates; one notepad and one writing instrument for each inmate.

- Space: A quiet room with ample space
- Group: 4-6 inmates

**Setting the Stage Activity**

- The facilitator explains to the inmates the procedure for this session. They are told that they are going to be given a list of keywords as well as background music for a rap and/or hip hop song.
- The inmates are given the keywords and are told to read through them and think about the possible meaning and connotations they bring to mind.

**Working Methodology**

- It is explained to them that, in a group, they are to write lyrics to one of the background music using the keywords as the main themes of the verses. The words can be used in any sense and in any order.
- It is suggested that song can be written in either of two ways:
  a. As one story where the inmates write a verse each, keeping in mind continuation. or
  b. In a call and response manner, where inmates work in stanzas rather than in verses.

**Discussion Questions**

1. Why did you interpret [*insert word here*], the way you did? Did anyone else have a different interpretation? Why do you think this is so?
2. Do you agree with the message of the lyrics? If you had to re-write this, how would you do this?

**Closing Activity**

For the Interpreter:

Key words which can be used include: hate, hope, Jihad, family, live, die. However, this list should be amended to suit the needs of the particular group participating in the session.

## Workshop on World Views

Citizenship is a notion of belonging to an organized community. Several definitions are available in literature, relying mainly on the elements / qualities that constitute citizenship. Therefore, a clear definition of citizenship can not be found in literature. On the contrary, many descriptions are available on what citizenship is or what a good citizen does. From ancient Greece to the present, key features have been described as attributes of a good citizen. Some of them have remained the same throughout the ages, and others have been changed significantly, based on the peculiarities and social ties of each period.

In today's society, there seems to be a tendency for a citizen to be active and to join social activities more and more to find a right place in society. Several countries embrace the term "participatory society" to stimulate citizens to become active.

Although this seems to be a strong vision, active citizenship seems not to be possible for everyone. Because of social circumstances, missed opportunities in education, or other environmental or social issues, people can become vulnerable. For example, adults experiencing low literacy skills or basic skills (literacy, cash, technology) may experience barriers to becoming active citizens.

This means that active citizenship can not be seen only as the realization of new projects in the neighborhood, or activism in political movements and the support of others, but also as simply the individual's ability to first join contemporary society.

Thus, the citizen of the 21st century should be:

- Informed, engaged / involved and active

- Aware of the civic field

- With interdisciplinary and multidisciplinary understanding, willing to understand complex contexts such as environment, financial, economic, business and entrepreneurial education; and health skills

- Capable of playing securely, intelligently, productively and responsibly in the digital world

- Aware of the crucial importance of education and training, especially adult education

In nine out of ten countries around the world, knowledge about the impact of adult education has increased. In addition, more than half of the countries agree that adult education can have an impact on employability. Adult learners seem to have a better place in society after adhering to adult education, both formal and non-formal. In other words, adult education can be a lever in increasing the rate of social inclusion among vulnerable citizens. For example, vulnerable learners acquire better language skills, seem to be more active in their surroundings, are less isolated and appear to

be more assertive, gain more self-confidence, face personal growth, and have better contact with the others. As a side effect for some of these, their current status on the labor market will be improved after adhering to an adult education course. For example, one is more active in looking for a job, some learners have found a job, and others have become active as a volunteer. Finally, adult students seem to have better physical and mental health, and the rate of depression seems to fall.

In conclusion, after adhering to adult education courses, adult learners become more integrated and active in society. But what does this mean for these learners? To help understand the details of the process in which the learning pathway promotes active citizenship and inclusion, we present a framework with two perspectives that illustrate the balance between the individual and environmental processes of inclusion and the balance between the emotional and functional processes of inclusion. Such a holistic understanding of the motivations of active citizenship can be useful for adult education professionals to continue playing a role in enabling vulnerable people.

To describe social inclusion as a result of education, two perspectives must be considered:

- the first perspective or process of inclusion refers to the balance between the importance of the individual and the social environment (family, neighbors, colleagues, etc.)

- and the second perspective refers to the balance between emotionality and functionality.

First perspective: individual-social. Firstly, our behavior is determined by the interaction between our individual needs and the changing social environment. On the one hand, the environment can be a determining factor in changing behavior. On the other hand, the individual is able to make his own choices and to determine his own plans for the future.

The second perspective: emotional-functional. Secondly, vulnerable people can join adult education programs, motivated by different factors. They may wish to increase contact with others to cope with loneliness (emotional perspective) or, for example, to increase their knowledge of internet use (functional perspective). In this context, social inclusion can be seen as addressing functional issues (such as literacy, for example) and social issues (such as contacting neighbors) in everyday life.

In this context, activation and participation can be seen as processes of increasing knowledge, skills and functional attitudes to deal with the problems of everyday life. An example of activation is organizing and reading correspondence (individual) and participatory, for example, organizing a physician vista (development in contact with the environment). From another perspective, internalization and connection are processes that describe the increase in emotional rewards from the perspective of the individual level, more assertive, and, on the other hand, gaining more personal networks (in contact with the environment).

A holistic approach. Policymakers and society as such need to realize that promoting active citizenship also means promoting basic skills and social inclusion. Adult education has a long experience in this field and has the potential to be an important lever to make active citizens vulnerable in different areas of life.

Four skills are considered to be essential for adults, especially vulnerable, who intend to become active and responsible citizens: a) civic skills (participation in society, for example, through volunteering and influencing public policy through vote and petition); b) social skills, living and working with others, solving conflicts; c) communication skills (listening, understanding and engaging in discussions); and d) intercultural skills (establishment of intercultural dialogue and appreciation of cultural differences).

Citizenship in the 21st Century aims at educating informed, involved and active citizens. More specifically, citizens who: a) will have the necessary knowledge and skills to participate in civic life, b) want to engage in civic activities and exercise their citizenship rights, and c) actively participate in the local / which are, but always have in mind the international and digital dimension.

## 1. "Understanding World Views" as a first step Active Citizenship Program in Prison

The presented program aims to educate for active citizenship, a responsible democracy and participation (as fundamental social values from a global - local perspective). Active citizenship promotes peace, equality, respect for diversity and intercultural dialogue, respect for the environment and sustainable human development. It also aims to promote knowledge and awareness of the principles and values of the Constitution of the Republic of Moldova, as well as to develop the critical capacities of an adult-citizen who respects the common values at a given moment at a global, international and local level. This means creating a climate of community sharing and solidarity, actively applying the values identified in the modules covered by this program, promoting respect for human rights and dignity in every situation, and encouraging active, responsible and informed participation both in the program probation, at the course or during individual counseling hours, as well as in local organizations / bodies.

Developing citizenship also involves promoting a culture of legality as an essential step towards both participatory citizenship and the development of social and civic competences needed for lifelong learning.

The program we suggest proposes, for example, different types of learning activities that integrate teaching strategies and capitalize on the participant's concrete experience. The trainers are free to use the examples of learning activities that we propose, to supplement and adapt them, so that the program can provide a didactic approach appropriate to the concrete situation in the context of adult education delivered under probation programs. This assures the premises of contextualized application and the design of personalized learning paths, starting from the specifics of the development of the people in these programs.

The content of learning is organized by field and represents basic acquisitions, informational means for the training of the participants. Methodological suggestions include recommendations on didactic design, teaching strategies that contribute predominantly to skills, and assessment elements. The methodological suggestions are intended to guide the trainer into using the educational program for teaching-learning-evaluation activities, in accordance with the specifics of the subject and with the context specificities.

In order to implement the content as easily as possible, the program was developed in detail, up to the structure of the lesson plan, a concept that is part of the design of the teaching process for a learning unit. Having structured information up to this level, a trainer with minimal teaching experience can easily answer successively the following questions:

- What purpose will I do? (identifying specific formatting skills for learners within that unit of learning);

- What content will I use? (content selected)

- How will I do? (learning activities are determined);

- What will I do? (resources are analyzed, for example, material resources, time, organizational patterns of the learner group);

- How much has been achieved? (evaluation tools are established).

For this purpose, combined strategies can be used:

- heuristic strategies (based, for example, on role play, case study, analysis of images, free exchange of views, debate, heuristic conversation, posters, drawings);

- Algorithmic strategies (based, for example, on identification, individual or team drafting of letters);

- Explanatory and demonstrative strategies (for example, through student meetings with representatives of the local community, development of activities with volunteers);

- mixed, inductive-deductive and deductive-inductive strategies (made, for example, by developing a small dictionary of terms, making portfolios);

- Algorithmic strategies combined with heuristic strategies (for example, by initiating and running projects, engaging participants in volunteer activities).

The use of these strategies focuses on:

- achieving differentiated learning pathways and progressive acquisition of acquisitions (knowledge, skills, attitudes) acquired through participation in the program;

- using active methods that can help to develop communication, critical spirit, create a trust- based educational framework, and respect for learners to understand their rights and responsibilities, to actively engage the person in detention in the process of building skills for participation in the social space;

- alternating forms of activity (front, team, small group, pairs, individual);

- building examples, exercising program-specific purchases, using them in new contexts (decision-making, problem-solving, dilemmas);

- capitalizing, in the learning process, the experience that learners gained in informal and non-formal contexts.

Lesson plans also contain suggestions on recommended teaching strategies. In order to form the competences specific to the Active Citizenship program, strategies, methods, processes, means and forms of organization of the activity are recommended by which the students become participants in their own training, and the learning acquires a pronounced practical, applicative, participative and creative character.

Each conceptual unit from the program we present can be considered a "lesson" itself or may be part of a wider learning sequence. Our recommendation is that a learning sequence should be up to 120 minutes and group up to 3 conceptual units. The way of organization depends strictly on the decision of the trainers (probation counselors), the interest of the participants and their availability.

The full program, with all the modules, is recommended to run for up to 10 sessions (a session representing a learning sequence or "lesson" that does not exceed 120 minutes as a stretch of time).

Besides these 10 meetings, we recommend:

- an initial meeting organized by each participant's probation counselor, an individual working session, presenting the program, structure, obligations, benefits.

- a final group meeting organized by the program trainers, in which the participants present their own "mini-personal project" whereby the learner exemplifies with practical activities the improvements made to the personal life as a result of each conceptual unit.

To be a practical tool for the trainers (advisers) running the program, the conceptual unit is described as a "lesson plan". Thus, we take into consideration the most widespread version of the program, where trainers have the opportunity to deliver each conceptual unit in the form of a separate learning sequence of approximately 120 minutes. But, these conceptual units can be grouped together and delivered in a more condensed timeframe.

Regardless of the context and possibilities of program implementation, the recommendation is that the learning sequences retain the same structure. This is thought of as a didactic project.

The composition of the didactic project is related to both the theoretical training of the trainer and his didactic skill. Although there are no generally valid models (the teaching act being an act of creation), it can be proposed to follow a general "film" of the events of a lesson.

Training events are a temporal succession of motivational events in any activity, triggered by an "initial impulse" and aimed at achieving a "final goal". The symbiosis between the motivated participation of the students in the lesson and the professional direction of the training process - by the trainer - ensures the success of a teaching activity.

The scenario (lesson) will be more developed or more schematic depending on:

- didactic experience of the trainer;

- the content and complexity of the topic;

- composition of the participants' team;

- the creativity of the trainer and the type of lesson involved.

Training events are largely:

- organization of the working group, organizational sequence;

- catching the attention;

- checking and updating previous knowledge (needed for new learning);

- the purpose and objectives of the lesson;

- presenting new content;

- directing learning and gaining performance;

- performing feed-back and performance evaluation;

- consolidating / verifying retention and ensuring transfer;

- establishing the theme for home / theme of thought.


1. The organization of the working group refers to the establishment of order and discipline, the preparation for the training session and the reminders of the rules to be respected in the activity. It also includes notation of absentees / attendees and discussion of organizational issues.

2. Catching attention is not done through observations, by direct announcement of the title of the lesson or by immediate verification. Attention is drawn by a surprise element, such as:

- to emphasize the importance of the respective theme to man or to the human community in general;

- presenting a real case in the field;

- presentation of a problem situation.

These stimulate the interest of adult learners for the lesson and mobilize their attention at the beginning and during the course of the didactic activity.

3. Explaining the purpose and objectives of the lesson provides the perspective of the activity, the awareness of the lesson's finality, and paves the way for these ends. Teaching objectives are formulated succinctly and clearly, for the learners.

4. Checking and updating previous knowledge.

Checking knowledge from earlier classes is done to see how the learners have mastered this knowledge and how long they still retain. Updating the knowledge previously learned to acquire new knowledge is called "anchor ideas" (knowledge, skills, abilities, skills). Without this knowledge, learning can not continue or take place with a great deal of time.

5. The presentation of new content and learning tasks depends on how the trainer imagined them in the didactic project. trainer:

- knows CE will tell learners;

- knows how to proceed in each teaching sequence;

- knows WHAT THE learners will do during this time, so how will their joint work take place.

6. Driving (learning to lead) is to lead learners in situations that are most conducive to acquiring new knowledge, skills, etc. Conducting learning is done concurrently with the presentation of content and learning tasks. Achieving performance equates to effective acquisition of new knowledge, skills, and acquiring the desired behavior.

7. Making the feed-back indicates whether learning has taken place if the goal has been reached. Feedback is done in various ways:

- confirming good answers;

- amending some answers (if not appropriate)

- oral verification of some participants;

- applying tests or questioning.

Performance appraisal means assessing the degree of achievement of the set goals. The rating can be:

- formative (throughout the teaching-learning activity);

- summative (at the end of the teaching-learning activity);

- through the feed-back, the learners' knowledge is also set.

8. Ensuring the understanding of new concepts and their transfer in real life situations is done according to the conclusions drawn from the evaluation, which will determine the trainer to determine how the level of the restraint and internalization participants can be increased. At this time of the lesson, the homework assignments are also set up.

It is essential that the didactic project not become a formal act, but a necessary tool to help trainers achieve a quality, effective teaching activity.

**Theme 1: What is a WORLDVIEW**

**Session 1 – General Introduction of the topic**

| Stages of the training sequence | Topic of the talk – essential information |
|---|---|
| **Organization moment / attention grabber** <br><br> *(15 min .)* | *Introduction of the overall thematic and the sessions to be held* <br><br> *Linkage with the overall program* <br><br> *Presentation of concepts and learning outcomes* |
| **Refresh of thematic / previous knowledges** <br><br> *(15 min.)* | Since this is the first Session of the Theme, the trainer looks to see the trainees' understanding and starting point for the topic WORLDVIEW. The trainer dose a brainstorming activity, writing on white board or paper all words / concepts suggested by the participants that define in their own understanding the WORLDVIEW. The trainer keeps the list of words for later use at the end of the session. |

| | |
|---|---|
| *Communicating and dialogue about new knowledge*<br><br>*(60 min.)* | The trainer divides the group in two or three and for each small team gives a written definition of the WORLDVIEW:<br><br>Group 1: "A worldview (or vision of life) is a framework or set of fundamental beliefs through which we view the world and our calling and future in it. This vision need not be fully articulated: it may be so internalized that it goes largely unquestioned; it may not be explicitly developed into a systematic conception of life; it may not be theoretically deepened into a philosophy; it may not even be codified into official belief; it may be greatly refined through cultural-historical development. Nevertheless, this vision is a channel for the ultimate beliefs which give direction and meaning to life. It is the integrative and interpretative framework by which order and disorder are judged; it is the standard by which reality is managed and pursued; it is the set of hinges on which all our everyday thinking and doing turns."<br><br>Group 2: "A worldview is a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions (assumptions which may be true, partially true or entirely false) that we hold (consciously or subconsciously, consistently or inconsistently) about the basic constitution of reality, and that provides the foundation on which we live and move and have our being."<br><br>Group 3: "Worldviews consist of our most deeply ingrained beliefs, the kinds that are most resistant to questioning or amendment. They frequently guide us, though we're not consciously aware of it. When we do examine these beliefs, we tend to reject information that conflicts with them almost automatically. Our worldview is particularly important because it enters into many decisions about what to do or what to believe, decisions that we need to make regularly to live our lives."<br><br>Each group gets the time to read and discuss about the definition, make own understanding and conclusions. Each group is asked to agree on common ideas to be shared with the rest and to decide of a spokes-person. Than the trainer opens up the discussions to share the idea and understanding from the presented texts. |

| | The trainer explores together with the group the challenge "why do we need a worldview" and guides the trainees towards the idea that a worldview is the answer to a set of fundamental questions we all have. The trainer presents a list of questions: |
|---|---|
| | 1. What is prime reality—the really real? To this we might answer: God, or the gods, or the material cosmos.<br>2. What is the nature of external reality, that is, the world around us? Here our answers point to whether we see the world as created or autonomous, as chaotic or orderly, as matter or spirit; or whether we emphasize our subjective, personal relationship to the world or its objectivity apart from us.<br>3. What is a human being? To this we might answer: a highly complex machine, a sleeping god, a person made in the image of God, a naked ape.<br>4. What happens to a person at death? Here we might reply: personal extinction, or transformation to a higher state, or reincarnation, or departure to a shadowy existence on "the other side."<br>5. Why is it possible to know anything at all? Sample answers include the idea that we are made in the image of an all-knowing God or that consciousness and rationality developed under the contingencies of survival in a long process of evolution.<br>6. How do we know what is right and wrong? Again, perhaps we are made in the image of a God whose character is good, or right and wrong are determined by human choice alone or what feels good, or the notions simply developed under an impetus toward cultural or physical survival. |
| *Retaining & feedback*<br><br>*(20 min.)* | *The trainer will bring in front of the group the initial list of concepts listed in the brainstorming session and ask trainees to re-asses their answers and to add new concepts, re-adjust existing ones, according to the learning experienced in the session.* |
| *Food for thought"– reflection topic*<br><br>*(10 min .)* | *The trainer launces a number of questions for the trainees to reflect upon until the next session. Should the trainees wish to answer in writing, the trainer encourages them to do so. The questions are:*<br><br>- *What is my worldview?*<br>- *Has my worldview ever change? Could it change again? Why?*<br>- *Where did my worldview came from?* |

*Theme 1: What is a WORLDVIEW*

*Session 2 – How can we understand a worldview*

| Stages of the training sequence | Topic of the talk – essential information |
|---|---|
| **Refresh of thematic / previous knowledges**<br><br><br>**(15 min.)** | The trainer reminds the trainees about the previous session's discussions on what is a worldview and, on the challenge, set last time, what is their own worldview.<br><br>The trainer gives a refresh on the definition: A worldview is a network of ultimate beliefs, assumptions, values, and ideas about the universe and our place in it that shapes how a person understands their life and experiences (and the lives and experiences of others) and how that person acts in response. |

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| *Communicating and dialogue about new knowledge*<br><br><br><br>*(50 min.)* | The discussion is set out on what exactly are the components of a worldview, also related to the set of questions presented in the first session: Theology, Anthropology, Knowledge, Ethics, Salvation.<br><br>Theology<br><br>Theology (from the Greek word theos) is most simply defined as the study of God. Every worldview has a theology; that's to say, it reflects some kind of perspective on God. Its view of God may be very precise or it may be very vague. It may be explicit or implicit. It may be primarily negative in its perspective, focusing more on what God isn't than what God is. But every worldview has a 'take' on God.<br><br>Anthropology<br><br>Anthropology (from the Greek word anthropos: 'man' or 'mankind') is the study of human beings. Just as every worldview has its own theology, so every worldview also has its own anthropology. It represents a certain perspective on humanity, on our fundamental nature and purpose. Already you should be able to see how the first two areas of a worldview are closely connected. What we believe about God has significant implications for what we believe about ourselves, and vice versa.<br><br>Knowledge<br><br>Knowledge is widely viewed as a very useful and important thing. Knowledge is certainly more valuable than mere opinion. If I were to tell you that eating a whole raw cabbage every day would add a decade to your life, it would matter to you whether I really knew that to be true!<br><br>A worldview will typically have something to say about our knowledge: about what we can know and how we can know it. It will also have things to say on closely related subjects, such as truth, logic, reason, experience, intuition, and revelation. (All of these topics fall under what philosophers call 'epistemology'.) |

|  | Ethics |
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|  | Just as every worldview has a distinctive take on truth and knowledge, so it has a distinctive take on goodness and morality. Every worldview has something to say in answer to the question, "How should we then live?" |
|  | Salvation |
|  | Last, but not least, every worldview has a "salvation story" to tell what a worldview says or implies about the basic human problem and the solution to that problem. |
|  | All Interrelated |
|  | It's important to see that these five areas—Theology, Anthropology, Knowledge, Ethics, and Salvation—are closely interrelated. What a person believes in one area will inevitably affect what they believe in other areas. |
|  | While everyone has a worldview, relatively few people are aware that they have a worldview and fewer still have critically reflected on their worldview. The more they are prompted to consider these fundamental issues, the more worldview-aware they will become. |
| ***Retaining & feedback*** <br><br> ***(30 min.)*** | *The trainer asks the participants in groups of two to share to each other own worldview and try to answer on the major component. At the end, one or two volunteer pairs explain their results* |
| ***Food for thought" – reflection topic*** <br><br> ***(10 min .)*** | *The trainer launces a number of questions for the trainees to reflect upon until the next session. Should the trainees wish to answer in writing, the trainer encourages them to do so. The questions are:* <br><br> - *From what do you think other understand what is your worldview?* <br> - *How do you manage to read the worldview of others close around you? Does it help you?* |
| ***Organization moment / attention grabber*** <br><br> ***(15 min .)*** | *The trainer reads / presents a short (or summarised version) of a well-known regional or local story. The trainer asks the participants to share in few words on how the world looks like for the perspective of the characters in the story. After collecting all the ideas, the trainer concludes a quick worldview of the author* |

**Theme 1: What is a WORLDVIEW**

**Session 3 – Examples of major worldviews**

| Stages of the training sequence | Topic of the talk – essential information |
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| **Organization moment / attention grabber**<br><br>*(15 min .)* | *The trainer starts the session with presenting the following quote: "You never really understand a person until you consider things from his point of view … until you climb into his skin and walk around in it." ~ Atticus Finch, in To Kill a Mockingbird by Harper Lee.*<br><br>*Than the trainer proposing a reflection exercise to the class, with the following questions:*<br><br>1. *What were the rules and ways of communicating within my family? How has this affected the way I see the world?*<br>2. *What country or countries did I grow up in, and what languages do I speak fluently? How has this affected the way I see the world?*<br>3. *What is my historical context? What local or world events have I lived through, and how have they affected the way I see the world?* |
| **Refresh of thematic / previous knowledges**<br><br>*(15 min.)* | The trainer reminds the trainees about the previous session's discussions on how do we express intentionally and unintentionally our own worldview and how others can read us. The trainer collects answers from the participants interested in sharing from the above exercise and concludes that we tend to make categories just to find an easier understanding. |

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| *Communicating and dialogue about new knowledge*<br><br><br>*(60 min.)* | *It sometimes seems as if there are more philosophical and religious views than any normal person could ever learn about. Indeed, there are more than six thousand distinct religions in the world today. However, some people are surprised to find that the world's religions and philosophies tend to break down into a few major categories. These five worldviews include all the dominant outlooks in the world today.*<br><br>Naturalism<br><br>(e.g. Atheism, Agnosticism, Existentialism)<br><br>Reality<br><br>The material universe is all that exists. Reality is "one-dimensional." There is no such thing as a soul or a spirit. Everything can be explained on the basis of natural law.<br><br>Man<br><br>Man is the chance product of a biological process of evolution. Man is entirely material. The human species will one day pass out of existence.<br><br>Truth<br><br>Truth is usually understood as scientific proof. Only that which can be observed with the five senses is accepted as real or true.<br><br>Values<br><br>No objective values or morals exist. Morals are individual preferences or socially useful behaviors. Even social morals are subject to evolution and change. |

Pantheism

(e.g. Hinduism; Taoism; Buddhism; much New Age Consciousness)

Reality

Only the spiritual dimension exists. All else is illusion, maya. Spiritual reality, Brahman, is eternal, impersonal, and unknowable. It is possible to say that everything is a part of God, or that God is in everything and everyone.

Man

Man is one with ultimate reality. Thus man is spiritual, eternal, and impersonal. Man's belief that he is an individual is illusion.

Truth

Truth is an experience of unity with "the oneness" of the universe. Truth is beyond all rational description. Rational thought as it is understood in the West cannot show us reality.

Values

Because ultimate reality is impersonal, many pantheistic thinkers believe that there is no real distinction between good and evil. Instead, "unenlightened" behavior is that which fails to understand essential unity.

Theism

(e.g. Christianity; Islam; Judaism)

Reality

An infinite, personal God exists. He created a finite, material world. Reality is both material and spiritual. The universe as we know it had a beginning and will have an end.

Man

Humankind is the unique creation of God. People were created "in the image of God," which means that we are personal, eternal, spiritual, and biological.

Truth

Truth about God is known through revelation. Truth about the material world is gained via revelation and the five senses in conjunction with rational thought.

Values

Moral values are the objective expression of an absolute moral being.

Spiritism and Polytheism

Reality

The world is populated by spirit beings who govern what goes on. Gods and demons are the real reason behind "natural" events. Material things are real, but they have spirits associated with them and, therefore, can be interpreted spiritually.

Man

Man is a creation of the gods like the rest of the creatures on earth. Often, tribes or races have a special relationship with some gods who protect them and can punish them.

Truth

Truth about the natural world is discovered through the shaman figure who has visions telling him what the gods and demons are doing and how they feel.

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| | Values<br><br>Moral values take the form of taboos, which are things that irritate or anger various spirits. These taboos are different from the idea of "good and evil" because it is just as important to avoid irritating evil spirits as it is good ones.<br><br>Postmodernism<br><br>Reality<br><br>Reality must be interpreted through our language and cultural "paradigm." Therefore, reality is "socially constructed."<br><br>Man<br><br>Humans are nodes in a cultural reality – they are a product of their social setting. The idea that people are autonomous and free is a myth.<br><br>Truth<br><br>Truths are mental constructs meaningful to individuals within a particular cultural paradigm. They do not apply to other paradigms. Truth is relative to one's culture.<br><br>Values<br><br>Values are part of our social paradigms as well. Tolerance, freedom of expression, inclusion, and refusal to claim to have the answers are the only universal values. |
| *Retaining & feedback*<br><br>*(20 min.)* | *The trainer asks the participants in groups of two to select one of the worldview described, commonly agreeing to one different from their own. The trainer than asks each pair to imagine a good friend that holds this worldview, and then answer to the following questions:*<br><br>1. *Think of someone with whom you work regularly, or a close friend. Consider the cultural, history, and geographic contexts that may apply to this person. What other aspects of their life, such as gender identity, sexual orientation, race, and ethnic identity might affect the way they see the world?*<br>2. *Imagine what feelings and thoughts you might have if you had had the same experiences. If you know anything about this person's life experiences or current life and work situations, add that information to your imagination process.* |

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| *Food for thought" – reflection topic*<br><br>*( 10 min .)* | *The trainer invites the participants until the next working session, to have an "interview" with a close person, a colleague or an acquaintance, to understand their worldview, following the questions:*<br><br>- *What was it like growing up in [fill in the blank]?*<br>- *Where did you go to school? What did you enjoy about it? What did you not like about it? How did it affect the way you see the world?*<br>- *How did [fill in the blank - local or world event] affect you?*<br>- *What was your family life like, and how did that influence the way you live your life now?*<br>- *How did your gender/ race/ ethnic identity/ religious identity affect your life experiences? How did those experiences affect the way you see the world?* |

| Stages of the training sequence | Topic of the talk – essential information |
|---|---|
| **Theme 2: What is shaping my WORLDVIEW** <br><br> **Session 1 – Facts, Values and Worldviews.** ||

*Theme 2: What is shaping my WORLDVIEW*

*Session 1 – Facts, Values and Worldviews.*

| *Stages of the training sequence* | *Topic of the talk – essential information* |
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| ***Organization moment / attention grabber*** <br><br> *(15 min .)* | *In order to avoid being spun by politicians or advertisers, we must evaluate the believability of their claims. As we do so, we unavoidably try to compare any new information to the background beliefs we bring to the table. Sometimes it doesn't work. For instance, suppose we encountered the following pronouncement:* <br><br> *All sturgeon types are represented in the Danube Delta ecosystem.* <br><br> *Most of us would be at a loss to evaluate this claim because, of course, we have no experience with sturgeon types or river Danube or deltaic ecosystem. On the other hand, we might encounter the following:* <br><br> *The moon is made of green cheese.* <br><br> *Now this claim we can do something with. We will (one hopes) quickly reject the claim because we know that, for instance, the moon is actually made of rock, that it is not green at all, etc.* <br><br> *In fact, everyone has a multitude of background beliefs, and we filter new information through the screen of those beliefs.* |
| ***Refresh of thematic / previous knowledges*** <br><br> *(15 min.)* | We've all had that experience, the one where we start arguing with someone and find that we disagree about pretty much everything. When two people have radically different background beliefs (or worldviews), they often have difficulty finding any sort of common ground. The trainer explains to participants that in this session they will learn to distinguish between the two different types of background beliefs: beliefs about matters of fact and beliefs about values. They will then go on to consider their most deeply held background beliefs, those that constitute their worldview. Students will work to go beyond specific arguments to consider the worldviews that might underlie different types of arguments. |

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| *Communicating and dialogue about new knowledge*<br><br>*(60 min.)* | There are different ways in which we can disagree. The most common difference is between matters of fact and values. When we are unclear about how we disagree, we can sometimes talk past one another. Disagreements about matters of fact are often relatively easy to resolve: we need only look at appropriate references. Disagreements about values are harder to resolve. A lot of persons will sometimes need assistance in determining whether a disagreement really is over facts or over values.<br><br>Disagreements come in two different varieties. We might disagree about matters of fact (e.g., the final score of last night's football match) or we might disagree about values (e.g., which of the players in last night's game is the best). What this means is that when we encounter a controversial topic, there really are four different relationships that can arise. For example, let's consider the positions we might take about the Brexit.<br><br>Agree on both facts and values. Anna and John might agree that UK did not have economic indicators to support exit and that braking treaties is always wrong.<br><br>Disagree on both facts and values. For instance, Ana might believe that UK did not have economic indicators to support exit and that braking treaties is always wrong whereas John might think that UK really did have some stock signs and that braking treaties is justified whenever it will benefit the UK.<br><br>Agree on facts and disagree on values. Anna and John might both agree that UK did not have economic indicators to support exit, but might still disagree about whether or not it is ever moral to go against a treaty.<br><br>Disagree on facts and agree on values. Perhaps Anna and John both agree that going against a treaty can be morally permissible but disagree as to whether or not UK had economic indicators. |

When dealing with disagreements, then, it is important to be clear on what kind of disagreement is really at issue. Disagreements about matters of fact can often be resolved simply by looking at the relevant data. Disagreements about values are deeper and cannot usually be resolved so easily.

The trainer explains to the participants that the answers aren't always black-and-white when it comes to identifying facts and believes. Consider the following exchange:

Jorge: The earth is approximately 6,000 years old.

Edward: The earth is approximately 2 billion years old.

Obviously Jorge and Edward have a disagreement about a matter of fact (namely, the age of the earth.) But let us suppose now that the Jorge in question is Jorge Mario Bergoglio, now known as Pope Francis, and the Edward in question is actually Dr. Edward Witten, the prominent scientist in the field of Physics and Cosmology working the "String theory". Jorge might well claim that his belief in the age of the earth is grounded in his not- inconsiderable understanding of the Bible while Edward would claim that his belief is rooted in his own understanding of evolutionary biology. The disagreement about a matter of fact is, in this case, really a disagreement about what sorts of things count as appropriate evidence (i.e., revealed religion vs. scientific evidence). Thus, Jorge and Edward's disagreement could be one of fact, but it could also be classified as a disagreement in value.

The trainer presents the following pairs of statements and asks the group to identify if they are conflicting in facts or values:

1. a. A stitch in time saves nine. b. Better late than never.

2. a. Absence makes the heart grow fonder. b. Out of sight, out of mind.

3. a. The race is not to the swift, nor the battle to the strong. —Ecclesiastes 9:11 b. But that's the way to bet. —Jimmy the Greek, responding to Ecclesiastes

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| | 4. a. War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to face it. — Benito Mussolini, Encyclopedia Italiana, 1932 b. War crushes with bloody heel all justice, all happiness, all that is Godlike in man. In our age there can be no peace that is not honorable; there can be no war that is not dishonorable. — Charles Sumner, Addresses on War, 1904<br><br>5. a. While I was mayor I lowered 23 or eliminated 23 different taxes I lowered them, I lowered them dramatically. —former New York Mayor Rudy Giuliani b. The correct nomenclature would be "We cut taxes," not "I cut taxes." —former New York City Council Speaker Peter Vallone, responding to Giuliani<br><br>6. a. Next in importance to freedom and justice is popular education, without which neither freedom nor justice can be permanently maintained. —James A. Garfield b. Education is fatal to anyone with a spark of artistic feeling. Education should be confined to clerks, and even them it drives to drink. Will the world learn that we never learn anything that we did not know before? — George Moore, Confessions of a Young Man, 1888 |
| *Retaining & feedback*<br><br><br>*(30 min.)* | The trainer splits the participants into pairs of 2 and reminds the group about the underlying concept of the module, the worldview:<br><br>*Worldviews consist of our most deeply ingrained beliefs, the kinds that are most resistant to questioning or amendment. They become so much a part of us that we frequently screen other information through them without being consciously aware that we are doing so. We tend to reject information that conflicts with them almost automatically. Our worldview is particularly important because it enters into decisions about what to do or what to believe, decisions that we need to make regularly to live our lives. Some examples of beliefs of this kind: it's wrong to betray one's country; everyone is mortal; the laws of physics don't change from day to day; killing is morally wrong.* |

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| | *Most of our worldviews are of this general sort, but some of them are also very specific: belief (or disbelief) in God is a pretty specific belief, but for many it is a central part of their worldview.*<br><br>Than the trainer asks them to spend a few minutes discussing some beliefs that might count as part of someone's worldview and what facts a worldview can hold, how much a fact can be a belief. Then have the individual groups report their findings back to the class. |
| ***Food for thought" – reflection topic***<br><br>***(10 min .)*** | The trainer challenges the participants to find and article / story where there are presented facts, but when analyzed from a different perspective, the facts can actually show the beliefs and worldview of the author. |

**Theme 2: What is shaping my WORLDVIEW**

**Session 2 – Stereotypes, Provincialism and the Herd Instinct.**

| Stages of the training sequence | Topic of the talk – essential information |
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| **Organization moment / attention grabber**<br><br>*(15 min .)* | *Good reasoning doesn't come naturally. In fact, humans are instinctively terrible reasons—most of the time, the way our brains work isn't rational at all. Even with exceptional training in analytical thinking, we still have to overcome instincts to think simplistically and non-analytically.*<br><br>In this lesson, the trainer presents to the group that they will explore some of the irrational ways in which humans think, and learn to recognize and overcome the habits of mind that can get in the way of good reasoning. They will focus on the ways that people define themselves and others—how we develop our personal and group identities, how we treat people whose identities are similar or different, and how this affects our perceptions and our ability to reason. |
| **Refresh of thematic / previous knowledges**<br><br>*(15 min.)* | *Good reasoning requires that we withhold judgment until we have all the facts, collect evidence from neutral sources, and make sure that we understand all sides of an issue. Unfortunately, the human brain seems to have a compulsion to simplify. Unless we are vigilant, certain instinctual thought patterns will derail our attempts at solid analytical reasoning.*<br><br>*One type of simplification involves putting people into groups, since it is easier to deal with a few groups than with many individuals. We not only pigeonhole other people—we also put ourselves into groups and then identify strongly with our self-imposed categories. This has some benefits, especially in marketing and politics—it can be much easier to appeal to someone's group identity than to appeal to the individual. But the assumptions that we make about people based on their categories can impair reasoning. Depending on our taxonomy, we may be more or less likely to heed people, more or less likely to find their concerns important, more or less likely to contradict them, and more or less likely to think well of them. We may also seek out evidence that supports our assumptions, instead of evidence that is solid and unbiased.*<br><br>The trainer refreshes the notions of the last session about facts and believes, how important they are to one's worldview and how they can be manipulated. |

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| *Communicating and dialogue about new knowledge*<br><br><br>*(60 min.)* | The trainer ask participants to take several minutes to write down every group to which they feel they belong. Provide some varied examples, such as "adults", "football player," "gardener," "believer," "parent". The trainer is encouraged to write the categories to which he/she belongs on the board, either before they start or while they are generating their own lists.<br><br>Once trainees have come up with a list, the trainer asks for examples of what they came up with. The trainer will choose two or three (non-controversial) examples and have students discuss characteristics of people in that group. First the trainer ask the trainees who made the suggestion how he or she would characterize group members; then solicit input from the rest of the class.<br><br>Lead discussion with the following questions:<br><br>- How do the group's characteristics as described by a group member differ from the characteristics described by outsiders?<br>- Does every member of that group have these characteristics?<br>- What are the potential benefits of making these assumptions about what group members would be like? What are the potential pitfalls?<br><br>The trainer explains to students that it is natural to have positive beliefs about a group to which you belong, and to make assumptions (positive or negative) about other groups. In fact, sometimes these assumptions are useful.<br><br>*We think of stereotypes as negative, and many are ill-founded or mean, but some assumptions can help us target an audience and get our message across. For instance, it is a stereotype that high school students are interested in video games, since it's not true of every student—but if you are trying to reach a group of high-school-age kids, you could do worse than to base your approach on that idea. However, there are several ways in which these assumptions can get in the way of good reasoning.* |

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| | 1) Prejudice. Even if a stereotype is based in reality—and many are not—it will not be true of every member of a group. Assuming that you know how someone is like because of the groups they belong to is prejudice, and it can keep you from rationally evaluating their motives and choices. <br><br> 2) Partisanship. We tend to make positive assumptions about groups to which we belong. Among other assumptions, we believe that people who think like us are more rational and more informed than people with whom we disagree. This hinders reasoning because we accept arguments based on who makes them, not on their content or support. <br><br> 3) Provincialism. We tend to think that issues affecting our identity groups are more important or more urgent than issues affecting other groups. This prevents us from accurately evaluating these issues. <br><br> 4) Herd instinct. We make assumptions about what's acceptable and popular in the groups to which we belong, and it's often hard to go against these norms. When an opinion is unpopular, the herd instinct can make us inclined to ignore evidence so we can maintain beliefs that are in line with the mainstream beliefs. <br><br> The trainer will ask students to come up with examples of each of these phenomena. They will be encouraged to think both inside and outside their own experience and their own identity groups. |
| ***Retaining & feedback*** <br><br> ***(20 min.)*** | Choose five volunteers, each of which should write down one of their activities, hobbies or other characteristics that their peers in the training group don't know about. These should be things that are significant parts of their lives and defining for their worldview — for instance, "competitive figure skater" would be a good choice, but "once had a mole removed" would not be. Collect these characteristics and write them on the board, without indicating which one goes to which trainee. Call on participants to guess which of their peers fits each description. Each guess should be accompanied by an explanation of why they chose that person. <br><br> After assigning all the traits, discuss the assumptions that went into each guess. |
| ***Food for thought" – reflection topic*** <br><br> ***(10 min .)*** | The trainer asks the participants to go back on their first sessions, where they defined their own worldview, and reflect what assumptions are affecting them. |

## Workshop on Religious Studies

### Introduction

Making a workshop about religion for detainees in prisons is a very challenging task. Religion is a sensitive issue and facilitators delivering this program should be aware of the need to choose the vocabulary used in the workshops carefully. The recent migration crisis in Europe and a series of terrorist attacks carried out in the name of a supposed faith can give rise to heated emotions and discrimination.

As we have seen in the introduction to this document and in several of the descriptions of workshops provided here, the average level of education amongst prisoners tends to be low. Amongst other problems, this can bring with it a lack of awareness about world faiths, and this, in turn, can lead to prejudice and the blurring of lines between faith and terrorist acts.

The workshop which we describe here is designed to promote general awareness about faith and to separate the disparate subjects of terrorism and religion. Please note: It is not the intention of this workshop to evangelize about any faith – using it to do so would defeat the purpose of awareness raising and tolerance.

For any facilitator who is interested in broader reading on this subject matter, there are some good materials about religion behind the prison walls. For example Booker and Dearnley (2016) or Johnson (2013) examined inmates' religiosity and faith but since this matter is very sensitive and ever-changing they were not able to make universal conclusions which apply to everyone and every situation. The book by prison chaplain Chris Hoke; "Wanted – A Spiritual Pursuit Through Jail, Among Outlaws, and Across Borders" (2014) provides real stories from United States prisons. Beckford and Gilliat's book the "Religion in Prison: 'Equal Rites' in a Multi- Faith Society" (2005) which is the first in-depth study of relations between the Anglican Church and other faiths in the Prison Service Chaplaincy in England and Wales, providing some interesting insights from within the European context.

The purpose of our workshop is to provide a new educational training program about religion without pledging any denominations. This workshop program provides a basic introduction into the world of religions. Its key learning goal is to provide basic information covering the key points of the most crucial world faiths. We propose that, where possible, it is delivered in collaboration with prison chaplains, Imams or other spiritual leaders. Again, it is vital to make it clear that the purpose of this workshop is to provide general information about mainstream faiths
– positive or negative statements about any religion should be avoided.

It should be made explicit by the facilitator that all detainees are welcome to take part regardless of their faith, or lack of it.

A key goal of this workshop is to prevent prejudices regarding one or another religion taking form in the detainees' mind. If participants express prejudice or if a prisoner have already developed a hostile attitude towards a religion (or religions) it is necessary to settle this conflict with him/her. Because continuous hate can transform into a deeper and more violent form, which results potential risk factors to grow.

We developed this workshop as it is a continuous one, so every occasion is different from the previous one. However the program depends on the detainees' background knowledge about religions, so a preliminary survey is necessary to be able to shape the training material for the corresponding version. It is important because the length, the style and the group size could change, so a little flexibility from the prison is necessary too.

Information to the facilitators: Preparing for the lessons could easily handle with an appropriate learning material. It is suggested to use the following book's corresponding chapters: "Gellman, M., & Hartman, T. (2002). Religion for Dummies (1st edition). New York: Wiley Publishing House (ISBN 978-0-7645-5264-9)." The book's e-book version is attached along to the workshops description.

### *Activity: Workshop about Buddhism*

**Learning goals**

This workshop aims the goal to familiarize the inmates with the basics of Buddhism. Knowing the basic things of a religion could shape a prisoner's thoughts in a more favorable form. Buddhism is a one of the five great religions of the world, even if it is not a popular religion in Europe. However knowing the basic idea of this religion the inmates will gain elementary knowledge about it, and when they meet Buddhism in the future they will know how to react to it.

**Setting the Stage Activity**

The facilitator introduces itself and asks the participants to do the same thing. It is quite necessary because this material is very sensitive and a friendly atmosphere is required for the whole session.

The facilitator tells the participants that this lesson is not about convert somebody into a different religion it is simply an educational program. Therefore if someone has an obligation against this lesson it needs to clarify in the beginning of the session and any hostilities must be ceased.

The facilitator tells the inmates that they will hear an educational lecture about Buddhism but they are free to ask any questions at any time. It is advisable that the facilitator should observe the audience and adjust or reduce the learning material according to them.

After the lecture the participants have the opportunity to ask freely about the subject and discuss the "hot spots" of the subject. The facilitator should bring up the topic of radicalization and ask the detainees' opinion about it. Together they will answer these questions and clarify what religious radicalization means. It would be desirable to increase the religious tolerance level of the prisoners and raise sympathy towards foreign religious people.

**Working Methodology**

1. Every participant should pay attention to the facilitator who will introduce the whole topic and give brief information to the detainees.
2. The participants work in pairs where they have the following task: One of the detainees imagines that he/she is a religious Buddhist person. Based on the previously heard lecture try to define what means to you to being Buddhist. Highlight the things which are necessary for your faith, and explain which things are meaningless for you. The other half of the pair will listen to the storyteller's opinion and make questions about the topic.
3. After the session the pairs change role and repeat the previous point.

**Discussion Question**

1. What is your opinion about Buddhism?
2. Which parts/rules/thoughts did you find the most interesting in Buddhism? Why did you choose this? Please share your thoughts with the others…
3. If you met a person who claims himself/herself as a Buddhist what would you do? How do you approach him/her? Please explain your moves…

**Closing Activity**

Finishing the whole session with self-reflection is essential because this topic holds many-many questions. The participants have the opportunity to reflect the previously heard material and share their doubts with others and the facilitator. Together they answer these questions and after that the inmates have to fill a complacency form where they rate the session and list the skills that they have learned so far from this workshop.

**Materials**

- Timeframe: one session should not be longer than 1 or 1½ hours but it is separated into two 30-30 or 45-45 minutes sessions. The length depends on the participants' ability to pay attention, it should be decided by the facilitator
- Competent teacher/trainer with sufficient knowledge about religions who can handle extreme situations
- Material: one laptop with projector for the presenter
- Space: a well-supplied room
- Group: possibly no more than 10 people, preferably in pairs

*Activity: Workshop about Christianity*

**Learning goals**

This workshop aims the goal to familiarize the inmates with the basics of Christianity. Knowing the basic things of a religion could shape a prisoner's thoughts in a more favorable form. Christianity is a one of the five great religions of the world, it is the most widespread religion in Europe, however its tendencies are changing nowadays. From country to country this religion shows very different aspects; therefore talking about these features will increase the inmates' knowledge no matter which country where they live. It is important to know what Christianity means today and what denominations attract the most people. At the end of the workshop the inmates will learn how to react when they meet a Christian based community in the future.

**Setting the Stage Activity**

The facilitator introduces itself and asks the participants to do the same thing. It is quite necessary because this material is very sensitive and a friendly atmosphere is required for the whole session.

The facilitator tells the participants that this lesson is not about convert somebody into a different religion it is simply an educational program. Therefore if someone has an obligation against this lesson it needs to clarify in the beginning of the session and any hostilities must be ceased.

The facilitator tells the inmates that they will hear an educational lecture about Christianity but they are free to ask any questions at any time. It is advisable that the facilitator should observe the audience and adjust or reduce the learning material according to them.

After the lecture the participants have the opportunity to ask freely about the subject and discuss the "hot spots" of the subject. The facilitator should bring up the topic of radicalization and ask the detainees' opinion about it. Together they will answer these questions and clarify what religious radicalization means. It would be desirable to increase the religious tolerance level of the prisoners and raise sympathy towards foreign religious people.

**Working Methodology**

1. Every participant should pay attention to the facilitator who will introduce the whole topic and give brief information to the detainees.
2. The participants work in pairs where they have the following task: One of the detainees imagines that he/she is a religious Christian person. There is no limitation which Christian denomination is chosen by the inmates. Based on the previously heard lecture try to define what means to you to being Christian. Highlight the things which are necessary for your faith, and explain which things are meaningless for you. The other half of the pair will listen to the storyteller's opinion and make questions about the topic.
3. After the session the pairs change role and repeat the previous point.

**Discussion Question**

1. What is your opinion about Christianity?
2. Which parts/rules/thoughts did you find the most interesting in Christianity? Why did you choose this? Please share your thoughts with the others…
3. If you met a person who claims himself/herself as a Christian what would you do? How do you approach him/her? Please explain your moves…

**Closing Activity**

Finishing the whole session with self-reflection is essential because this topic holds many-many questions. The participants have the opportunity to reflect the previously heard material and share their doubts with others and the facilitator. Together they answer these questions and after that the inmates have to fill a complacency form where they rate the session and list the skills that they have learned so far from this workshop.

**Materials**

- Timeframe: one session should not be longer than 1 or 1½ hours but it is separated into two 30-30 or 45-45 minutes sessions. The length depends on the participants' ability to pay attention, it should be decided by the facilitator
- Competent teacher/trainer with sufficient knowledge about religions who can handle extreme situations
- Material: one laptop with projector for the presenter
- Space: a well-supplied room
- Group: possibly no more than 10 people, preferably in pairs

*Activity: Workshop about Hinduism*

## Learning goals

This workshop aims the goal to familiarize the inmates with the basics of Hinduism. Knowing the basic things of a religion could shape a prisoner's thoughts in a more favorable form. Hinduism is a one of the five great religions of the world, even if it is not a popular religion in Europe. However knowing the basic idea of this religion the inmates will gain elementary knowledge about it, and when they meet Hinduism in the future they will know how to react to it.

## Setting the Stage Activity

The facilitator introduces itself and asks the participants to do the same thing. It is quite necessary because this material is very sensitive and a friendly atmosphere is required for the whole session.

The facilitator tells the participants that this lesson is not about convert somebody into a different religion it is simply an educational program. Therefore if someone has an obligation against this lesson it needs to clarify in the beginning of the session and any hostilities must be ceased.

The facilitator tells the inmates that they will hear an educational lecture about Hinduism but they are free to ask any questions at any time. It is advisable that the facilitator should observe the audience and adjust or reduce the learning material according to them.

After the lecture the participants have the opportunity to ask freely about the subject and discuss the "hot spots" of the subject. The facilitator should bring up the topic of radicalization and ask the detainees' opinion about it. Together they will answer these questions and clarify what religious radicalization means. It would be desirable to increase the religious tolerance level of the prisoners and raise sympathy towards foreign religious people.

## Working Methodology

1. Every participant should pay attention to the facilitator who will introduce the whole topic and give brief information to the detainees.
2. The participants work in pairs where they have the following task: One of the detainees imagines that he/she is a religious Hindu person. Based on the previously heard lecture try to define what means to you to being Hindu. Highlight the things which are necessary for your faith, and explain which things are meaningless for you. The other half of the pair will listen to the storyteller's opinion and make questions about the topic.
3. After the session the pairs change role and repeat the previous point.

**Discussion Question**

1. What is your opinion about Hinduism?

2. Which parts/rules/thoughts did you find the most interesting in Hinduism? Why did you choose this? Please share your thoughts with the others.
3. If you met a person who claims himself/herself as a religious Hindu what would you do? How do you approach him/her? Please explain your moves.

**Closing Activity**

Finishing the whole session with self-reflection is essential because this topic holds many-many questions. The participants have the opportunity to reflect the previously heard material and share their doubts with others and the facilitator. Together they answer these questions and after that the inmates have to fill a complacency form where they rate the session and list the skills that they have learned so far from this workshop.

**Materials**

- Timeframe: one session should not be longer than 1 or 1½ hours but it is separated into two 30-30 or 45-45 minutes sessions. The length depends on the participants' ability to pay attention, it should be decided by the facilitator
- Competent teacher/trainer with sufficient knowledge about religions who can handle extreme situations
- Material: one laptop with projector for the presenter
- Space: a well-supplied room
- Group: possibly no more than 10 people, preferably in pairs

*Activity: Workshop about Islam*

**Learning goals**

This workshop aims the goal to familiarize the inmates with the basics of Islam. Knowing the basic things of a religion could shape a prisoner's thoughts in a more favorable form. Islam is one of the five great religions of the world and maybe it is the most infamous in Europe and the Western world due to the terrorist acts which were committed in the name of Islam. However, knowing the basics of this religion will clarify that Islam is not a violent religion and everybody should pay more attention when they meet the religion itself. Apart from introducing the basic teachings of Islam this workshop will try to react the contemporary negative image of the religion making clear which things are true and false when we hear something about Islam. At the end of the workshop the inmates will develop the necessary skills to recognize a true believer from a false prophet and they will know how to react when they meet Islam in the future.

**Setting the Stage Activity**

The facilitator introduces itself and asks the participants to do the same thing. It is quite necessary because this material is very sensitive and a friendly atmosphere is required for the whole session.

The facilitator tells the participants that this lesson is not about convert somebody into a different religion it is simply an educational program. Therefore if someone has an obligation against this lesson it needs to clarify in the beginning of the session and any hostilities must be ceased.

The facilitator tells the inmates that they will hear an educational lecture about Islam but they are free to ask any questions at any time. It is advisable that the facilitator should observe the audience and adjust or reduce the learning material according to them.

After the lecture the participants have the opportunity to ask freely about the subject and discuss the "hot spots" of the subject. The facilitator should bring up the topic of radicalization and ask the detainees' opinion about it. Together they will answer these questions and clarify what religious radicalization means. It would be desirable to increase the religious tolerance level of the prisoners and raise sympathy towards foreign religious people.

**Working Methodology**

1. Every participant should pay attention to the facilitator who will introduce the whole topic and give brief information to the detainees.
2. The participants work in pairs where they have the following task: One of the detainees imagines that he/she is a religious Muslim person. Based on the previously heard lecture try to define what means to you to being Muslim. Highlight the things which are necessary for your faith, and explain which things are meaningless for you. The other half of the pair will listen to the storyteller's opinion and make questions about the topic.
3. After the session the pairs change role and repeat the previous point.

**Discussion Question**

1. What is your opinion about Islam?
2. Which parts/rules/thoughts did you find the most interesting in Islam? Why did you choose this? Please share your thoughts with the others…
3. If you met a person who claims himself/herself as a Muslim what would you do? How do you approach him/her? Please explain your moves…

**Closing Activity**

Finishing the whole session with self-reflection is essential because this topic holds many-many questions. The participants have the opportunity to reflect the previously heard material and share their doubts with others and the facilitator. Together they answer these questions and after that the inmates have to fill a complacency form where they rate the session and list the skills that they have learned so far from this workshop.

**Materials**

- Timeframe: one session should not be longer than 1 or 1½ hours but it is separated into two 30-30 or 45-45 minutes sessions. The length depends on the participants' ability to pay attention, it should be decided by the facilitator
- Competent teacher/trainer with sufficient knowledge about religions who can handle extreme situations
- Material: one laptop with projector for the presenter
- Space: a well-supplied room
- Group: possibly no more than 10 people, preferably in pairs

*Activity: Workshop about Judaism*

**Learning goals**

This workshop aims the goal to familiarize the inmates with the basics of Judaism. Knowing the basic things of a religion could shape a prisoner's thoughts in a more favorable form. Judaism is a one of the five great religions of the world, even their numbers were greatly reduced during the World War II. Nowadays they have an independent state in the Middle East and they have secured their religion's position in the World. Knowing the basic teaching of this religion the inmates will gain elementary knowledge what makes this religion special. When they meet Judaism or a Jewish person in the future they will know how to handle the situation.

**Setting the Stage Activity**

The facilitator introduces itself and asks the participants to do the same thing. It is quite necessary because this material is very sensitive and a friendly atmosphere is required for the whole session.

The facilitator tells the participants that this lesson is not about convert somebody into a different religion it is simply an educational program. Therefore if someone has an obligation against this lesson it needs to clarify in the beginning of the session and any hostilities must be ceased.

The facilitator tells the inmates that they will hear an educational lecture about Judaism but they are free to ask any questions at any time. It is advisable that the facilitator should observe the audience and adjust or reduce the learning material according to them.

After the lecture the participants have the opportunity to ask freely about the subject and discuss the "hot spots" of the subject. The facilitator should bring up the topic of radicalization and ask the detainees' opinion about it. Together they will answer these questions and clarify what religious radicalization means. It would be desirable to increase the religious tolerance level of the prisoners and raise sympathy towards foreign religious people.

**Working Methodology**

1. Every participant should pay attention to the facilitator who will introduce the whole topic and give brief information to the detainees.
2. The participants work in pairs where they have the following task: One of the detainees imagines that he/she is a religious Jewish person. Based on the previously heard lecture try to define what means to you to being Jewish. Highlight the things which are necessary for your faith, and explain which things are meaningless for you. The other half of the pair will listen to the storyteller's opinion and make questions about the topic.
3. After the session the pairs change role and repeat the previous point.

**Discussion Question**

1. What is your opinion about Judaism?
2. Which parts/rules/thoughts did you find the most interesting in Judaism? Why did you choose this? Please share your thoughts with the others…
3. If you met a person who claims himself/herself as a religious Jewish person what would you do? How do you approach him/her? Please explain your moves…

**Closing Activity**

Finishing the whole session with self-reflection is essential because this topic holds many-many questions. The participants have the opportunity to reflect the previously heard material and share their doubts with others and the facilitator. Together they answer these questions and after that the inmates have to fill a complacency form where they rate the session and list the skills that they have learned so far from this workshop.

**Materials**

- Timeframe: one session should not be longer than 1 or 1½ hours but it is separated into two 30-30 or 45-45 minutes sessions. The length depends on the participants' ability to pay attention, it should be decided by the facilitator
- Competent teacher/trainer with sufficient knowledge about religions who can handle extreme situations
- Material: one laptop with projector for the presenter
- Space: a well-supplied room
- Group: possibly no more than 10 people, preferably in pairs

# Reintegration

**INTRODUCTION**

This section of our manual focuses on reintegration of inmates vulnerable to radicalization, or those who were involved in a process of de-radicalization. It intends to be a proposal for the exploration of potential paths towards professional and community reintegration and not a comprehensive program on this specific subject. Therefore, it is important that these workshops are complemented with personalized career orientation and an extended systemic community reintegration approach. All activities proposed in this part of the manual can be implemented as they are proposed and/ adjusted to the specificities of the person/people who will participate in the activities (e.g., personality, educational background, work history and related skills, informal network, family characteristics), the country legislation, norms and regulations on reintegration of ex-offenders, contextual specificities of the community where the program is being developed, among other elements considered relevant by those who will implement and participate in them.

This program enables participants to reflect on their own ambitions and objectives, not only concerning their professional (re)integration but also the amplification of the (in)formal network and community links (e.g., recreational associations, community cultural clubs, adult education schools and/or training facilities, gymnasiums or other places to do sport). It assists them in reflecting on their own education and professional aspirations, promoting self-awareness, open questioning and curiosity about themselves, the community they are living in, and the world (accepting its diversity and complexity). It includes one workshop, composed of three sessions, focusing respectively on professional choices, community integration, and promoting empowerment and autonomy (focusing on "life after program"). For each session, we present two suggestions of activities. There are no academic or skills prerequisites, so written activities are limited and all tasks will include alternative suggestions for illiterate ex-offenders.

The program content takes in consideration the previous workshops suggested in this manual, so it is not recommended to do these activities without previously confirming that participants are willing and able to actively invest in the process of reinsertion in society. Even though the sessions proposed are insufficient to comprehensively deal with the complex influence of a broad range of factors (including factors related to occupations and professions in different countries) that interact in personal, family and community choices and opportunities each person has during life trajectory, they constitute an exploratory approach that will help professionals in their responsibility of dynamically promoting successful reintegration of inmates vulnerable to radicalization, or those who were involved in a process of de-radicalization. All activities include final assessment strategy, so participants' comments and suggestions can always inform modifications on the program, so that it can be adjusted to their specific needs, concerns and expectations.

This activity plan was designed with the main purpose of facilitating the learning process. To do so, the professional responsible for the sessions should assume the role of learning facilitator, allowing the participants to access to diversified information, ask questions and expose doubts, mobilize their own knowledge and opinions, access and use differentiated resources and to develop skills so they can be proficient and autonomous. We suggest that you:

- **Promote a positive, collaborative and secure learning environment** – hallmarks of this type of environment are trust, empathy, honesty, open communication and sharing of learning experiences. Focus on building trust and a global feeling of security, encouraging participants to actively contribute to the session if they wish to (do not force participation and/or sharing of personal/professional experiences). Implement all activities, even classroom rules and procedures, using strategies collaboratively and focusing in the positive aspects are also essential. Be a role model of open, clear, truthful and positive communication! A secure environment also means equity in opportunities to share and expose own ideas/experiences/perspectives – note signs of inflexibility, mistrust and imposition of opinions from some of participants toward others. If those occur deal with them promptly, helping the group: (i) accepting that disagreement is to be expected when discussing/exposing one's opinion, (ii) understand how to communicate openly and clearly, showing respect toward others, and (iii) mobilize positive and assertive communication strategies.

- **Adjust all tasks to the specificities of the group of participants** – each activity should be related to all the others and that connection must be explained, clearly and with evidence, to the participants. The complexity of the approach should be balanced – complex enough to enhance participants' motivation to learn but not so complex that disregards their capacities, previous knowledge and skills.

- **Encourage motivation and creativity** – Motivate participants to express their ideas and share their experiences, allowing for different perspectives – be very careful not to impose your own opinion! Mobilize, and recognize the contributions of participants as pertinent and meaningful, including their previous knowledge and skills. Allow divergence and positive conflict, promoting constructive strategies to achieve consensus and to negotiate. Create opportunities to think "outside the box" and to defy participants' own (sometimes inflexible) opinions.

- **Give high relevance to compilation of resources** – Mobilize diverse internal and external resources in each session. Help participants to recognize resources (e.g., intrapersonal, interpersonal, community) that can potentially be helpful in various moments and circumstances (e.g., during a job interview). Introduce (new) resources, explaining how they are accessible, why they are necessary and relevant to different tasks in this program - but most importantly, in their lives.

- **Ensure active and meaningful learning opportunities** – Participants' learning increases if in each session, they find opportunities for sharing of experiences, analysis of real situations, discussions and debates. It is also very important to include moments to reflect on their own learning, focusing on the positive dimensions of the achievements/products and using the "negative" remarks from participants as moments for resilience building, flexibility training (e.g., every remark can be transformed in a positive suggestion for improvement) and motivation for continuous growth and improvement. Adult learners learn more deeply if they perceive the connections between their previous knowledge and experiences, what they are learning and potential future applications in their lives. It is very important that a learning situation allows participants to explore different possibilities for analyzing/solving a problem, using diverse strategies, producing different outcomes and fostering continuous transfer of learning.

- **Provide opportunities for discussion, analysis and reflection** - those will contribute to deeper and more meaningful learning processes, allowing them to critically reflect on the themes proposed, taking in consideration their own beliefs, judgments and values.

- **Include feedback, monitoring and (self and hetero) evaluation in the session priorities** – Actively help participants to: (i) take a critical look at (their own and the group predominant) learning strategies, (ii) review the main achievements, (iii) analyse the choices they make/made, and identify the potentialities and advantages associated to them, (iv) examine difficulties and constraints and plan possibilities to positively deal with them. Give positive, focused and clear feedback!

THEMATIC A – ACTIVITIES FOR EMPLOYMENT REINSERTION: VOCATIONAL EXPLORATION AND JOB SEEKING STRATEGIES

## A.1 Job seeking strategies – Session 1

### Learning goal

The global objective of these sessions (A.1 and A.2) is to develop skills in the field of job search strategy.
   o By completing this session, the trainee will explore and analyze specific tools available for job seeking (CV, Cover Letter, Social Media - LinkedIn, Facebook, among others).

### Setting the stage activity

1. Ice breaking exercise (10 minutes) – Each participant replies to the "If you were to create a slogan for your life, what would the slogan be?" in a small piece of paper. All papers are included in a bag. After mixing, each participant should take one of the papers (not his/her own) and try to guess who said it. Only positive slogans and positive reasons are allowed. All slogans will be included in the training "Ice breaking" chart (to be built during the program).

2. Pre-test assessment (20 minutes) – Oral questioning on already known/used job seeking strategies. Each participant will be invited to list two job seeking strategies and to explain when and how they used it. From the narrative participant will choose two main potentialities and two difficulties of each strategy. Those contributions will be included, by facilitator, in the session white board (include name of the strategy and equivalent draw/symbol of the strategy so illiterate participants can also understand what is on the board).

3. Analysis, in small groups (2-3 people), of one the strategy of active job seeking that are included in the white board (no repetitions are allowed) (30 minutes) – Each group will present to the big group a proposal on how to operationalize the strategy chosen (e.g., details of the strategy – what is it and globally why should we use it, in which circumstances is better to use it, how to use it, assessment of its efficiency, how to ask for help in using the strategy). After presentation all participants, including facilitators, will help the group enrich their contribution, with complements, suggestions, different ideas and questions. After discussion, the facilitator will present a brief resume of the strategy for the entire group.

4. Example analysis (20 minutes) – each group will be given a strategy example to analyze (e.g., small video with professional presentation, brief CV). According to the example they will have to indicate the main potentialities and problems/limitations shown in the example. After presentation, facilitators assist the group in systematizing the essential components of an efficient strategy. In the end of the session, big group will choose who they would hire (if they were responsible for recruitment) and why.

5. Challenge for next session: Each participant will be invited to bring a proposal for a useful tool for job seeking and application. This activity is not mandatory and all suggestions, even if only drafts, are welcome!

6. Final discussion and Group evaluation (10 minutes)

**Working methodology**

The predominant working methodologies to be used in this session are active and reflexive. The objective is to motivate the participants to be part of the process, and to engage them in planning their own job seeking plan.

**Discussion questions**

The central questions in this session will revolve around job seeking strategies. It is designed to help participants recognize their knowledge and previous expertise and, simultaneously, enhance their knowledge and skills with efficient techniques to successfully search for a job. Some examples of questions are:
   o Where did I search for job opportunities? Do I know other possibilities, even if I did not use them yet?

- What tools did I use in the job searching and application? Do I know other possibilities, even if I did not use them yet?
- How can I consider my experience and life trajectory as assets in the job seeking process?
- What strategies seem easier to use? Which ones seem more difficult? Why?
- If I need help in plan or using some strategies where can I go and to whom can I speak?

## Materials

The materials to be used in this session, due to the active and reflexive methodology, will be restricted to writing and drawing equipment (white board, board pens, paper, pens, pencils), PC and data-show (for videos) and logistic/room materials (chairs, tables).

## Closing activity - Discussion and evaluation

Final discussion and Group evaluation (10 min) – Clarification of remaining doubts, compilation of suggestions for further thematic exploration and qualitative assessment of the session (e.g., objectives, contents, activities) and facilitator. Facilitator will summarize three main positive aspects of the session and three improvement suggestions from the group. All opinions are welcome!

## Specific information for the learning facilitator

- Ensure that during the session participants' motivation level remains high, and they are actively listening what is happening, different perspectives are shared, assertive communication is implemented and the environment is respectful and safe to all.
- Limit the tendency to present long explanations, excessively theoretical remarks, and do not dominate the session with your perspectives and opinions – the focus is on the learner!
- Be flexible and adjust your expectations and activity proposals to the singularities of the group. Be open to modifications that can help participants to be more active and to better use knowledge and skills in their lives.

## A.2 Job seeking strategies – Session 2

## Learning goal

The global objective of these sessions (A.1 and A.2) is to develop skills in the field of job search strategy.
- By completing this session, the trainee will gather the necessary skills to use common strategies (e.g., CV, LinkedIn profile, pitch) for active job seeking.

**Setting the stage activity**

1. Welcoming exercise (15 minutes) – "My most embarrassing moment at work or school – and how I solved it!)" – Each group (different of the groups of session 1/random selection) will discuss embarrassing moments at work. They will choose one of them to present to the big group, highlighting how the person (who will not be nominated) solved the problem. Facilitator will also present one embarrassing moment. After the game, facilitators and group will discuss the importance of accepting our limitations.

   Key messages: we are not perfect, but as we should always try and do our best. There is always some remediation/solution, no matter how difficult the problem seems in the moment. We can always learn from previous mistakes.

2. Pre-test assessment (10 minutes) – Oral questioning on their perspective about the most efficient job seeking strategies (consider the strategies discussed in previous session). Each participant will be invited to choose one of the job seeking strategies mentioned for exploration during this session. All proposals will be included, by facilitator, in the session white board (include name of the strategy and equivalent draw/symbol of the strategy so illiterate participants can also understand what is on the board).

3. Small group activity (40 minutes) – Implement the strategy. Each group will operationalize the strategy chosen (e.g., build a brief CV, prepare a pitch) – if participants brought their contribution for the challenge of previous session, this activity should include them! After presentation, all participants, including facilitators, will help the group enrich their contribution, with complements, suggestions, different ideas and questions. Following the discussion, facilitator will present a brief resume of the strategy for the entire group.

4. Challenge for next session: Each participant will be invited to do his/her own operationalization of the chosen strategy and share it with the facilitator in individual session. This activity is not mandatory and all suggestions, even if only drafts, are welcome!

7. Final discussion and Group evaluation (10 minutes)


**Working methodology**

The predominant working methodologies to be used in this session are active and reflective. The objective is to motivate the participants to be part of the process, and to engage them in the planning their own job seeking strategy.

**Discussion questions**

The central questions in this session will revolve around job seeking strategies. This focus should help participants recognize their knowledge and previous expertise and, simultaneously, enhance their knowledge and skills with efficient techniques to successfully search for/find a job.
Some examples of questions are:

- o How do I include my experience and life trajectory in the strategy I am using?
- o What strategies should put in practice to keep my motivation throughout the process?
- o What are my insecurities approaching the process, and how can I address them?
- o Which components of the strategy is more difficult for me? How can I ask for help if I need to?
- o How can I improve my skills in using specific strategies?

**Materials**

The materials to be used in this session, due to the active and reflective methodology, will be restricted to writing and drawing equipment (white board, board pens, paper, pens, pencils), PC and data-show (for videos) and logistic/room materials (chairs, tables).

**Closing activity - Discussion and evaluation**

Final discussion and Group evaluation (10 min) – Clarification of remaining doubts, compilation of suggestions for further thematic exploration and qualitative assessment of the session (e.g., objectives, contents, activities) and facilitator. Facilitator will summarise three main positive aspects of the session and three improvement suggestions from the group. All opinions are welcome!

**Specific information for the learning facilitator**

- Ensure that during the session participants' motivation level remains high, they are actively listening what is happening, different perspectives are shared, assertive communication is implemented and the environment is respectful and safe to all.
- Limit the tendency to present long explanations, excessively theoretical remarks, and do not dominate the session with your perspectives and opinions – the focus is on the learner!
- Be flexible and adjust your expectations and activity proposals to the singularities of the group. Be open to modifications that can help participants to be more active and to better use knowledge and skills in their lives.

## B.1 Community reinsertion – Session 1

### Learning goal

The global objective of these thematic sessions (B.1 and B.2) is to strengthen participants' community links.

- o By completing this session, the trainee will explore and critically reflect on his/her informal community network, pointing opportunities for its enlargement and strengthening.

### Setting the stage activity

1. Welcoming exercise (15 minutes) – "Let's be community mobilizers!" – Each group is responsible to signalize one community welcoming space for adults and families and, in five minutes, they must actively convince the rest of the group to go there, next weekend. After the game, facilitators and group will discuss the major assets of each context – Key messages: we all know beautiful, interesting, secure and adequate contexts in the community to spend our personal and family time; we need to be open to the possibility of knowing other places and other people; some contexts are specially good to relax, others to meet new people, others to do informal activities, etc. – we need to see the positive aspects of those places before *appraise* them as potentially inadequate.

2. Pre-test assessment (20 minutes) – Oral questioning on already known/used contexts in the community – priority given to informal places (e.g., gymnasium, gardens, religious spaces, library, cinema, coffee shops). Each participant will be invited to list three contexts they find especially appealing and to explain when and how they used it. From the narrative participant will choose two main potentials and two difficulties of expending time in each context. Those contributions will be included, by facilitator, in the session white board (include name of the strategy and equivalent draw/symbol of the strategy so illiterate participants can also understand what is on the board).

3. Analysis, in small groups (2-3 people), the characteristics that a context should have to be friendly and secure (20 minutes) – Each group will present to the big group their proposal. After presentation all participants, including facilitators, will help the group enrich their contribution, with complements, suggestions, different ideas and questions. After discussion facilitator will present a brief summary of the criteria chosen.

4. Brainstorming of other community informal contexts that complement the main criteria chosen previously (25 minutes) – Each participant will give suggestions on possible contexts that would be easier and secure to visit (alone, with family, with friends) and how they could meet new people and be involved in new activities (e.g., sport) in those contexts. Difficulties and insecurities will be dealt with, by facilitator and participants, using assertive and positive strategies (e.g., how to volunteer for a football match that is happening in the park, how to deal with negative replies on participation, opportunities and strategies to propose activities).

5. Challenge for next session: Each participant will be invited to a brief description of his/her time in one of the contexts chosen previously. This activity is not mandatory and all suggestions, even if only brief comments, are welcome!

6. Final discussion and Group evaluation (10 minutes)

**Working methodology**

The predominant working methodologies to be used in this session are active and reflexive. The objective is to motivate the participants to be part of the process, and to engage them as active citizens, supporting successful reintegration.

**Discussion questions**

The central questions in this session will revolve around community links, strengthening the feeling of being an active member of the community through exploration and active participation in informal contexts. The content should help participants recognize their preferences, fears and vulnerabilities in exploring new contexts, difficulties and restrictions in using already known contexts, and to recognize and value the potential of active civic life.
Some examples of questions are:
- o Which spaces/contexts in the community seem appealing to me?
- o Which informal activities do I like to do? With whom do I like to do them (e.g., going to the park, using the library)?
- o Which places are my favorites and why?
- o Would I like to know more places?
- o How do I choose a place to relax? Or to have fun? Or to do gymnastic/sport?
- o How do I deal with difficulties in speaking to new people?
- o Which places I would like to go but I still did not do it? Why?
- o If someone asked me for an advice on secure places to hang out which contexts I would suggest?

**Materials**

The materials to be used in this session, due to the active and reflexive methodology, will be restricted to writing and drawing equipment (white board, board pens, paper, pens, pencils), PC and data-show (for videos) and logistic/room materials (chairs, tables).

**Closing activity - Discussion and evaluation**

Final discussion and Group evaluation (10 min) – Clarification of remaining doubts, compilation of suggestions for further thematic exploration and qualitative assessment of the session (e.g., objectives, contents, activities) and facilitator. Facilitator will summarize three main positive aspects of the session and three improvement suggestions from the group. All opinions are welcome!

**Specific information for the learning facilitator**

- Ensure that during the session participants' motivation level remains high, they are actively listening what is happening, different perspectives are shared, assertive communication is implemented and the environment is respectful and safe to all.
- Limit the tendency to present long explanations, excessively theoretical remarks, and do not dominate the session with your perspectives and opinions – the focus is on the learner!
- Be flexible and adjust your expectations and activity proposals to the singularities of the group. Be open to modifications that can help participants to be more active and to better use knowledge and skills in their lives.

**B.2 Community reinsertion – Session 2**

**Learning goal**

The global objective of these thematic sessions (B.1 and B.2) is to strengthen participants' community links.
  o By completing this session, the trainee will explore and critically reflect on his/her formal community network, pointing opportunities for its enlargement and strengthening.

**Setting the stage activity**

1. Welcoming exercise (15 minutes) – "Let's be community entrepreneurs!" – Each group is responsible for presenting five community contexts essential for their daily life and, in five minutes, they must actively convince the rest of the group why they should use them. After the game, facilitators and group will discuss the major assets of each context and the context with most positive points will be considered the winner – Key messages: we all know important formal contexts in the community – we need to see the positive aspects of those places before *appraising* them as potentially inadequate/ "waste of our time".

2. Pre-test assessment (20 minutes) – Oral questioning on already formal known/used contexts in the community. Each participant will be invited to: (i) list two contexts they find especially appealing and two they find particularly difficult, and to (ii) explain when and how they contacted with them. Each participant will also choose two main potentialities and two difficulties of expending time in each context. Those contributions will be included, by the session facilitator, in the white board (include name of the strategy and equivalent draw/symbol of the strategy so illiterate participants can also understand what is on the board).

3. In small groups (2-3 people) participants will analyze the characteristics that a formal context should have to be efficient, culturally appropriate and secure (20 minutes) – Each group will present their contributions to the rest of the group. After presentation all participants, including facilitators, will help the group enrich their contribution, with complements, suggestions, different ideas and questions. Following this discussion, the facilitator will present a brief resume of the criteria chosen.

4. Brainstorming of other community formal contexts that reunite the main criteria chosen previously (25 minutes) – Each participant will give suggestions on contexts that would be important for an included lifestyle (e.g., hospital, social security, citizen shops, etc.).

5. Challenge for next session: Each participant will be invited to send an email to facilitator with a brief description of his/her time in one of the contexts chosen previously. This activity is not mandatory and all suggestions, even if only brief comments, are welcome!

6. Final discussion and Group evaluation (10 minutes)


**Working methodology**

The predominant working methodologies to be used in this session are active and reflective. The objective is to motivate the participants to be part of the process and to support successful reintegration.

**Discussion questions**

The central questions in this session will revolve around strengthening community links and feeling like an active member of the community through exploration and active participation in formal contexts. The questioning should help participants recognize their preferences, fears and vulnerabilities in exploring new contexts, difficulties and restrictions in using already known contexts, and to recognize and value the potentialities of the contexts.

Some examples of questions are:
  o   Which formal places in the community seem interesting to me?
  o   Which formal activities am I involved with?
  o   Would I like to know more formal organizations?
  o   How do I deal with difficulties in speaking to people and professionals in formal community contexts?

- o Which suggestions I could give to other participants so they can use formal places (e.g., social security, hospitals, employment centers)?
- o Which places I would like to go but I still did not do it? Why?
- o If someone asked me for an advice on secure places to see my civic rights which contexts I would suggest?

## Materials

The materials to be used in this session, due to the active and reflexive methodology, will be restricted to writing and drawing equipment (white board, board pens, paper, pens, pencils), PC and data-show (for videos) and logistic/room materials (chairs, tables).

## Closing activity - Discussion and evaluation

Final discussion and Group evaluation (10 min) – Clarification of remaining doubts, compilation of suggestions for further thematic exploration and qualitative assessment of the session (e.g., objectives, contents, activities) and facilitator. Facilitator will summarize three main positive aspects of the session and three improvement suggestions from the group. All opinions are welcome!

## Specific information for the learning facilitator

- Ensure that during the session participants' motivation level remains high, they are actively listening what is happening, different perspectives are shared, assertive communication is implemented and the environment is respectful and safe to all.
- Limit the tendency to present long explanations, excessively theoretical remarks, and do not dominate the session with your perspectives and opinions – the focus is on the learner!
- Be flexible and adjust your expectations and activity proposals to the singularities of the group. Be open to modifications that can help participants to be more active and to better use knowledge and skills in their lives.

## C.1 Activities for after-care – Session 1

**Learning goal**

- The global objective of these thematic sessions (C.1 and C.2) is to promote high levels of autonomy, self-sufficiency and community attachment throughout participants' life.
  - By completing this session, the trainee will explore and critically reflect on his/her participation in the program, including main achievements and difficulties.

**Setting the stage activity**

1. Welcoming exercise (15 minutes) – "Would I do it?" – Two lines are drawn in the floor, one is "Yes/I would do it" and the other "No/I would not do it". Ten questions related to job seeking strategies and community (in)formal links strengthening will be posed (e.g., would you do a pitch and post it on YouTube?, "would you tell the recruiter that he/she is wrong in the assessment of your expertise in X area",) are presented to group and each participant must choose the line accordingly to his/her perspective. Facilitator will analyze the arguments presented for yes and for no.

2. Pre-test assessment (10 minutes) – Oral questioning on their perspective about the potential of the course and their assessment on major gains and remaining difficulties in implementing the strategies learned. All comments will be included, by facilitator, in the session white board (include name of the strategy and equivalent draw/symbol of the strategy so illiterate participants can also understand what is on the board).

3. Small group activity (40 minutes) – Each group will choose a difficulty and a gain from the previous list. They will propose a plan to diminish the difficulty by using the gain chosen. Each group will operationalize the strategy chosen. After presentation all participants, including facilitators, will help the group enrich their contribution, with complements, suggestions, different ideas and questions. After the discussion the facilitator will present a brief resume of the strategy for the entire group.

4. Final discussion and Group evaluation (10 minutes)

**Working methodology**

- The predominant working methodologies to be used in this session are active and reflexive. The objective is to motivate the participants to be part of the process, and to engage them in the planning their own job seeking plan.

**Discussion questions**

- The central questions in this session will revolve around the participation in the program, including main achievements and difficulties.
  Some examples of questions are:
  - Which gains did I get from participating in this program?
  - Which difficulties I still face?
  - How can I actively diminish my difficulties?
  - Which suggestions do I give to other participants so they do not loose motivation?
  - I am willing to try new strategies?

**Materials**

The materials to be used in this session, due to the active and reflexive methodology, will be restricted to writing and drawing equipment (white board, board pens, paper, pens, pencils), PC and data-show (for videos) and logistic/room materials (chairs, tables).

**Closing activity - Discussion and evaluation**

Final discussion and Group evaluation (10 min) – Clarification of remaining doubts, compilation of suggestions for further thematic exploration and qualitative assessment of the session (e.g., objectives, contents, activities) and facilitator. The facilitator will summarize three main positive aspects of the session and three improvement suggestions from the group. All opinions are welcome!

**Specific information for the learning facilitator**

- Ensure that during the session participants' motivation level remains high, they are actively listening what is happening, different perspectives are shared, assertive communication is implemented and the environment is respectful and safe to all.
- Limit the tendency to present long explanations, excessively theoretical remarks, and do not dominate the session with your perspectives and opinions – the focus is on the learner!

Be flexible and adjust your expectations and activity proposals to the singularities of the group. Be open to modifications that can help participants to be more active and to better use knowledge and skills in their lives.

**C.2 Activities for after-care – Session 2**

**Learning goal**

The global objective of these thematic sessions (C.1 and C.2) is to promote high levels of autonomy, self-sufficiency and community attachment throughout participants' life.
  - o By completing this session, the trainee will explore and critically reflect on his/her expectations and goals for the future.

**Setting the stage activity**

1. Welcoming exercise (15 minutes) – "Let's be a facilitator" – Two groups are formed and each group will summarize a pitch about the essential characteristics the group possesses that ensure they would be amazing facilitators in this program. Both will present and the big group will do a positive critical evaluation of the pitch.
2. Pre-test assessment (10 minutes) – Oral questioning on their perspective about their expectations and goals for the future. All comments will be included, by facilitator, in the session white board (include name of the strategy and equivalent draw/symbol of the strategy so illiterate participants can also understand what is on the board).
3. Small group activity (40 minutes) – Each group will choose two goals. They will propose a draft of a strategy to accomplish them in the next 12 months. Each group will operationalize the strategy chosen. After presentation, all participants, including facilitators, will help the group enrich their contribution, with complements, suggestions, different ideas and questions. Following discussion, facilitator will present a brief resume of the strategy for the entire group.
4. Final discussion and Group evaluation (10 minutes)

**Working methodology**

The predominant working methodologies to be used in this session are active and reflexive. The objective is to motivate the participants to be part of the process, and to engage them in the planning their own job seeking plan.

**Discussion questions**

The central questions in this session will revolve around the participants' expectations and goals for the future.
Some examples of questions are:
  - o Which are my professional goals for the next year?
  - o How can I actively pursue those goals?
  - o I am motivated for successfully achieve my expectations?
  - o How can I continuously increase my informal network in this community?
  - o Who can I reach to if I need help in pursuing my goals?

**Materials**

The materials to be used in this session, due to the active and reflexive methodology to be used, will be restricted to writing and drawing equipment (white board, board pens, paper, pens, pencils), PC and data-show (for videos) and logistic/room materials (chairs, tables).

**Closing activity - Discussion and evaluation**

Final discussion and Group evaluation (10 min) – Clarification of remaining doubts, compilation of suggestions for further thematic exploration and qualitative assessment of the session (e.g., objectives, contents, activities) and facilitator. Facilitator will summarize three main positive aspects of the session and three improvement suggestions from the group. All opinions are welcome!

**Specific information for the learning facilitator**

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