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Identity Development

**PREVENT
RADICALISATION
THROUGH
IDENTITY
DEVELOPMENT**



THE USE OF TRANSFORMATIVE LEARNING IN THE PREVENTION OF RADICALISATION

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INTRODUCTION

You are working with young people and, thinking about the fact that young people are more often involved in threatening terror actions, you wonder how you could contribute to support young people to become resilient against getting into a slipstream of radicalisation? This publication is directed to youth workers and researchers in the fields of youth, migration and resilience change. It is a summary of the innovative approach to the problem of radicalisation prevention using the concept of transformative learning. The publication will capture the underlying reasoning from a scientific approach.

The Erasmus+-project (PR)IDE has been initiated to try out ways to work with young people to make them stronger against radicalisation. Its basic idea is giving them a protection shield by supporting them to develop their identity. To this effect, Mezirow's Theory of Transformative Learning (TLT) is applied. Its aim is to support youth workers and other people who work with young people, such as teachers, and offer approaches to include aspects of radicalisation to their daily work.

Chapter I (Intellectual Output 1 of the project "Preventing Radicalisation by Identity Development ((PR)IDE") elaborates on the underlying theoretical framework of the project. First, we will have a look into research about findings towards radicalisation. Then we focus some dynamics out of a developmental-psychological view by using the idea of Havighurst's developmental tasks and highlight how it might contribute to our concept. On that basis, two learning theories are explained and linked to each other: Marcia's theory of identity and the main theoretical framework, the theory of transformative learning (TTL). The latter is presented first in its basic assumptions, before we progress towards the intercultural context where, as you will see, it is easier to make essential, transforming changes in life. It will bring us to our focus: the emotional work in intercultural contexts. Emotions should not be ignored, as also listed in the *Radicalisation quotations of the Radicalisation Awareness Network* (RAN Collection, 2016b, p. 6):

"Emotions are important: Success is not achieved through evidence alone, which can always be refuted and countered. Instead, they need to appeal to human emotions."

Chapter II will give two examples out of the project groups' work, which explain how the knowledge in the work with young people including students, migrants and refugees who have experienced voluntary and non-voluntary migration can be linked and applied.

ENTRY POINT OF THE PROJECT (PR)IDE ¹

From a historical perspective, radicalisation has not been always emotionally charged negatively, but "has often been a force of progress" (Schmid, 2013, p. iv). The negative bias of our time is a discourse in contemporary societies to cope with recent events and thought of as an increasing social power. This power has a visible part, following observations: threatening outcomes, mindless violence against innocent people often leading to their death. And moreover, there is an invisible, hidden part. It goes on unobserved under the eyes of the public, and it is experienced as increasingly dangerous in the long run: the malevolently and systematically hidden and controlled processes. To put it simply, before we will have a closer, more differentiated look in chapter 1:

The process is seen as a sort of cascade, in which single persons with dangerous and vulnerable intentions manipulate innocent young people for their purposes and radicalise them against society. How this radicalising cascade can happen, and which conditions support those developments can be explored on

1. a macro-level: radicalising public opinion and political parties
2. a meso-level: the radical milieu
3. a micro-level: the vulnerable individuals

The ERASMUS+ project "Preventing Radicalisation by Identity Development ((PR)IDE)" is focusing on the micro-level with the intention to contribute to the milieu and society. Let's step further and have a look what that means!

¹ Right in the first transnational meeting, the project team decided to change the name "PRIDE" into "IDE" [here after (PR)IDE]. The aim was not to address the label "radicalisation" with the risk to scare the young participants, but to offer a label that might be a more wanted identification shell, and which are also aimed at by the project. IDE means "idea" in Swedish and evokes associations with creativity and self-determination. These two aspects cover already as the impacts of the approach of the project.

I. THEORETICAL INGREDIENTS

The underlying conception of (PR)IDE aims to provide terms and theories to become able to talk about and access phenomena:

Chap.	Focus Questions	Theoretical Aspect	Purpose
1-	What is the project context?	Models towards Radicalisation	These models follow a processual view on radicalisation, so that it becomes possible for us to get a deeper understanding of where within the radicalisation process prevention can take effect and who can be addressed by (PR)IDE.
2-	What's the bigger picture?	Developmental Tasks	That concept is most accepted to understand about human beings' life events and developments over the life span. This allows us to talk about the young people's perception, motivation and attraction.
3-	How could an aim be described?	Developing Identity	The knowledge of those theories supports an understanding of young people's developmental tasks and defines the context for the understanding of the effects.
4-	How can it be reached?	Theory of Transformative Learning (TTL)	This theory is the base of the project; it helps to understand young people's self-regulated transformation processes; its core aim is the transformation of perspectives.
5- NEW	What is the catalyst ingredient?	The youth workers' or teachers' attitude	Here will be described - deduced from the practitioners' knowledge - that there is a special attitude needed to prepare the learning frame in which transformational learning can happen.
6-	How to make the transformational change?	The Essence: Emotions a. Features of an intercultural incident b. Follow the emotion - quality of the dilemma / irritation	<p>Within the transformational learning model, the first step of the disorienting dilemma is mostly perceived by its cognitive component. In order to make a difference or achieve a change in the young person, we need to work with something that is highly meaningful for them and which they have always with them: their emotions.</p> <p>We will get to know why looking at those is essential, what added value intercultural situations give to it, what are emotions and how to accompany young people through them.</p>

Tab. 1: Overview of the underlying conception of the ERASMUS+-Project (PR)IDE

1. WHAT TO PREVENT? – MODELS OF RADICALISATION

The topic radicalisation can be approached from at least two perspectives:

One perspective looks at the radicalised person. A lot of research is done here connected to the topic of terror. You can find research looking at the radicalised person's view: e.g. the personal perspective of a radicalised person (see Dalgaard-Nielsen, 2008), or looking towards a classification regarding types of participants (see Bjørge & Horgan, 2009).

The other side, the side who suffers from that phenomenon, is hardly researched; e.g. it is difficult to find research about the persistent feeling of threat in societies. But, however, here we will disregard both views!

Our approach focuses on the process, on how to become radicalised, and this is the one where we gain some important insights for our better understanding by present academic findings.

a) Factors of Radicalisation

Joshua Sinai (2012) is reporting six factors of radicalisation. He connects them to psychological explanations. These factors are categorised as:

- (1) personal: such as a **cognitive opening** which takes the form of a **seeking** of an empowering religious or political ideology that addresses the individual's concerns;
- (2) political and socioeconomic factors: such as a **perception** that one is being **discriminated** against;
- (3) **ideological** factors which are crucial but insufficient by themselves;
- (4) community factors: such as the presence of extremist **subcultures** within one's local community;
- (5) **group** factors: such as the presence of an extremist gateway organisation in one's community;
- (6) **enabling** factors that provide means and opportunities to become an extremist.

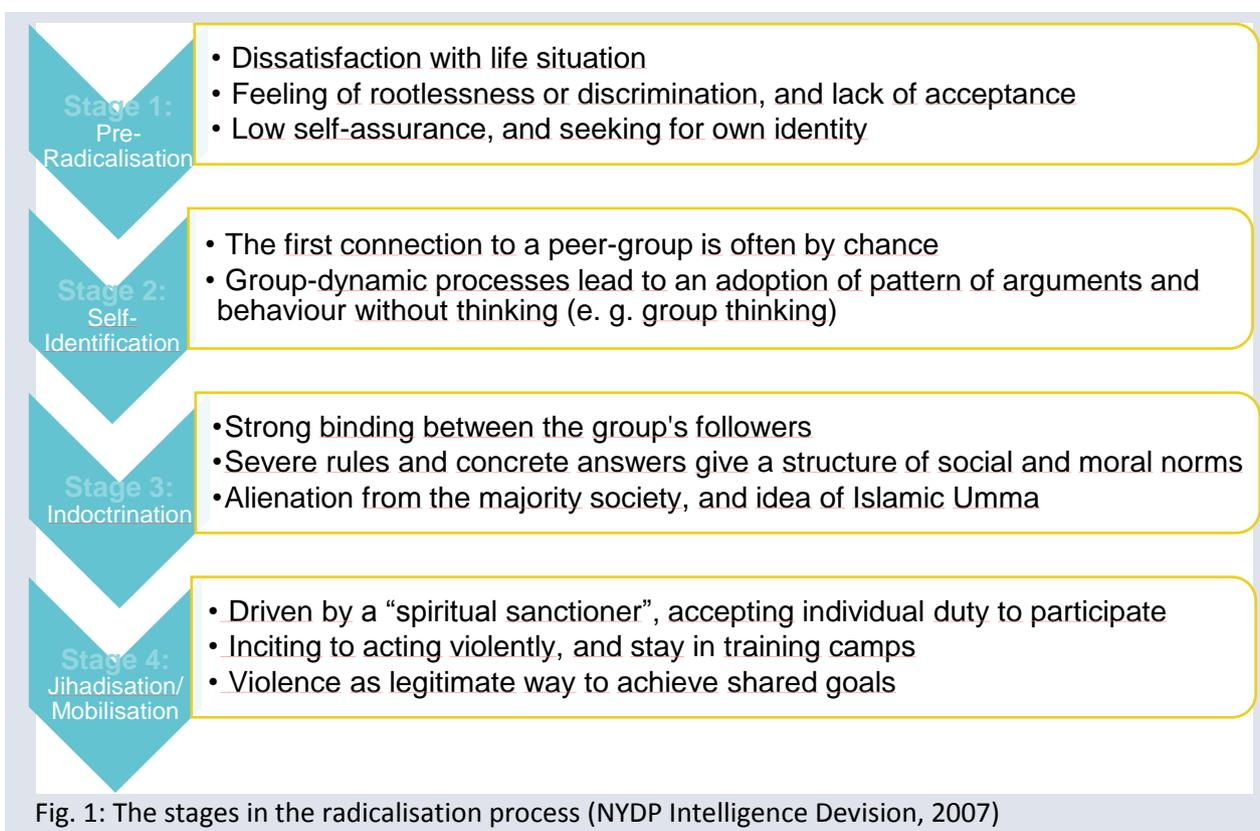
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All words, which are italicised by the author (U. d. P.), are psychological aspects and show that radicalisation is an inner happening, a whole development that a person passes through. These terms are more deeply explained by the Social Identity Theory (for further interest see Hogg, Abrams, Otten and Hinkle, 2004), which explains that it is also group process. We will come back to that.

b) Stages in becoming radicalised - Radicalisation Process

To understand the interactional process between individual and group, and to make it possible to talk about the individual development resulting from this interaction, models are designed to think about the stages and to support the identification of the vulnerable point where prevention comes in.

The following graphic is based on the stages of the NYPD Intelligence Division (2007), that was established as a consequence of 9/11, where the systematical approach was apparent and generally accepted.



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This graphic embraces the idea of a prescribed sequence of becoming radicalised; in reality this process is much more diverse, complex and entangled. For the view on prevention in context of (PR)IDE, however, the "**stage 1: pre-radicalisation**" presents interesting aspects. When reading the listed feelings and mental states the reader will go into resonance and respond with e.g. a "feeling of being under pressure" or a "need to change" - and this is exactly what (PR)IDE is heading for: developing tools together with the young people to learn to use those feelings productively, to become able to contain such feelings and to lead them into non-destructive, creative solutions.

From stage 2 on you will need what is named "exit strategies", as reported in a paper from 2017 of the RAN collection of the European Commission (for further interest see RAN, 2017).

c) Narratives - vehicle for radicalisation

In the context of explaining extremism, there is research done towards narratives that are used by extremists.

ORIGIN OF THE TERM

Looking at the origin of the term "narrative", the use in the extremist context becomes more understandable.

The term "narrative" was brought into the philosophical discourse by the French philosophe Jean-François Lyotard. He wrote "La condition postmoderne: Rapport sur le savoir (The Postmodern Condition: A Report on Knowledge)" for the councillors of the university of Québec². Here he used the expressions "grands récits" and "metarécits" in his opus about ideologies. From his original in French language it was translated into the English terms "grand narrative" and "master narrative" (for further interest see Bennington & Massumi, 1984). It should be noticed that by this translation, the term itself has lost the connotation of

² It is remarkable that it started in Canada, where the approach towards indigenous psychology is nowadays taken for granted; one of the criteria of indigenous psychology is that it gains access to psychology in a narrative way.

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memory that is part of "récits". The origin of the term "narrative" derives from the Latin word "narrare" and should therefore be seen rather in line with "relating" (where the term "relation" indicates something intersubjective, grown and with history), instead of "telling", which can also be used for story, has only been told once.

CURRENT USE OF THE TERM NARRATIVE

The discourse on examining narratives is currently strongly in fashion; especially in the context of polarisation and radicalisation it is an interesting phenomenon. Let's consider why it is such a modern phenomenon?

Several aspects can be highlighted, which make the use of a narrative very attractive:

- A narrative is based on language. It can be seen as a special figure of thought based on language, "relating a story".
- A narrative can be seen as a first incidence in the creation of matter on its way from a thought to its realisation; between formlessness and world gestalt or entity.
- A narrative is a way to share views on the world between a subject (individual) and the subjectivity (me and the other). This explains that it has a transferring intention; it is meant as a vehicle for thoughts from an individual to another to a group to the mass and vice versa.
- A narrative is dual; it implies its counter-horizon. This opens up a whole dimension. The narrative and the counter-narrative are the two poles of the dimension. The narratives, therefore, do not polarise; they are themselves polarised.
- A narrative is a simple, albeit discussable sentence or statement. Only the context, in which it is used, indicates the connotation, the emotional quality it transports - an emotional container.
- The function of a narrative is to protect against the Other and to make the individual immune.

(For further exploration; the blog of the German author, philosopher and podcaster Tom Armarque, e.g. Armarque, 2015)

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EXTREMIST NARRATIVES

The Radicalisation Awareness Network (RAN, 2016a) outlined the main extremist narratives. There are three modes of engagement and understanding offered by

EXTREMIST NARRATIVES

- a sense of identity;
- a sense of belonging;
- a sense of loyalty/duty/mission.

As we will see, these three narratives are closely linked to what young people are busy with in that life stage. To understand the view on the young people's life stage, we the following chapter focusses on an aspect from the developmental psychology: Developmental Tasks.

2. WHAT'S ALREADY THERE? – DEVELOPMENTAL TASKS

Through the course of their life each human being has to face challenges on her/his way. The US-American professor Robert James Havighurst (University of Chicago, U. S.) was busy with research on aging in human life, when he compared the development of human beings over a five-year span. 1953 he came up with a stage model following age intervals, to which he attributed special tasks that the person has to develop in the course of his or her socialisation. His theory of the developmental tasks over a person's life span (e.g. Havighurst, 1972) is very influential. The underlying idea of his theory is that there are special "teachable moments" (Havighurst, 1953/1957, S. 7), which are sensitive time zones for change in life. Development is linked to the coping with these challenges, as they become necessary by changes in life. This idea was revised in models and concepts repeatedly. In 2007, the educational psychologist Michael Kavšek, (University of Bonn, Germany) coins the expression "windows of opportunity" (Kavšek, 2007, p. 86), in which he states that a certain impulse has to take place for making the developmental step.

For our purposes, we will have a closer look to Havighurst's theory, as far as relates to the young people who are addressed by (PR)IDE: young people between 10 and 25 years of age. In Havighurst's Theory of Developmental Tasks these comprise three different stages, namely middle childhood (6-12 years), adolescence (13-17 years) and early adulthood (18-25 years):

DEVELOPMENTAL TASKS (ADOPTED FROM HAVIGHURST, 1972)**Middle Childhood (6-12 years)**

- (1) Learn physical skills required for games
- (2) Build healthy attitudes toward oneself
- (3) Learn to socialise with peers
- (4) Learn appropriate masculine or feminine role
- (5) Gain basic reading, writing, and mathematical skills
- (6) Develop concepts necessary for everyday living
- (7) Formulate a conscience based on a value system
- (8) Achieve personal independence
- (9) Develop attitudes toward social groups and institutions

Adolescence (13-17 years)

- (1) Establish more mature relationships with same-age individuals of both sexes
- (2) Achieve a masculine or feminine social role
- (3) Accept own body
- (4) Establish assurance and economic independence of a family
- (5) Acquire skills necessary to fulfill civic responsibilities
- (6) Develop a set of values that guides behaviour

Early adulthood (18-25 years)

- (1) Select a Partner
- (2) Learn to live with a partner
- (3) Start a family
- (4) Manage a home
- (5) Establish self in a career/occupation
- (6) Assume civic responsibility
- (7) Become a part of a social group

Tab. 2: Developmental tasks (selected from Havighurst, 1972)

3. WHERE SHALL IT GO? –DEVELOPING IDENTITY

Identity is a term that is at the same time easy and difficult to define. A person's identity is his or her own sense of self; of who they are. It becomes more complex when we consider, that besides a definition towards personal identity, one can social identity, the collective identity and even the cultural identity of a person. The more we look towards the embeddedness of a person in her or his environment, the higher the complexity towards that issue becomes.

When we discuss the development of identity, three aspects can be emphasised:

- Identity is in progress during the entire life span, it is no fixed state.
- Identity is an intersubjective term. It results from an ongoing negotiation between a person and the others or environment.
- According to the aforementioned developmental tasks, identity becomes more shaped during the course of one's life.

These three aspects cover the idea of the identity being subject to constant change. For the (PR)IDE framework, it supports the perspective on transformation:

- a. Identity is not fixed over the entire life-span: This means a person has more or less at any time the possibility to change => there are not only "teachable moments" as Havighurst stated, but one can always change according to the tasks a person is busy with. And as an aside: a person can be busy with a task belatedly or ahead of its time; it is helpful to look at Havighurst's stages as an ideal period in the sense that most of the people will be busy with the topics in those age intervals.
- b. Identity results from intersubjective negotiation with others: The intersubjective part links to the ability to communicate to others what one needs. Therefore, a person becomes more "visible", able to care for him/herself and take more responsibility for (the success of) a relationship.
- c. Identity gains in shape over the course of life: This aspect implicates that a person becomes clearer, more aware of who she or he is. It is connected to self-acceptance

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and resonates as well with the idea of coping with the challenges of the developmental tasks and, even more to the point, of being the agent of the self (self-efficacy).

The developmental psychologist James Marcia (Simon Fraser University, British Columbia/Canada) worked on those perspectives and developed a theory, which supports the (PR)IDE project: The Identity Status Theory. Congruent with Erikson's idea of the identity crisis as a psychosocial task between the two poles "Ego identity" and "identity diffusion", Marcia tried to verify this concept (Marcia, 1966, p. 551). With his method of an Identity Status Interview, in which he investigates people's exploration and commitment across different life stages, he distinguishes four identity statuses (Marcia, 1980). The graphic on page 14 follows Marcia's idea and illustrates the connection between status and exploration (crisis) or commitment.

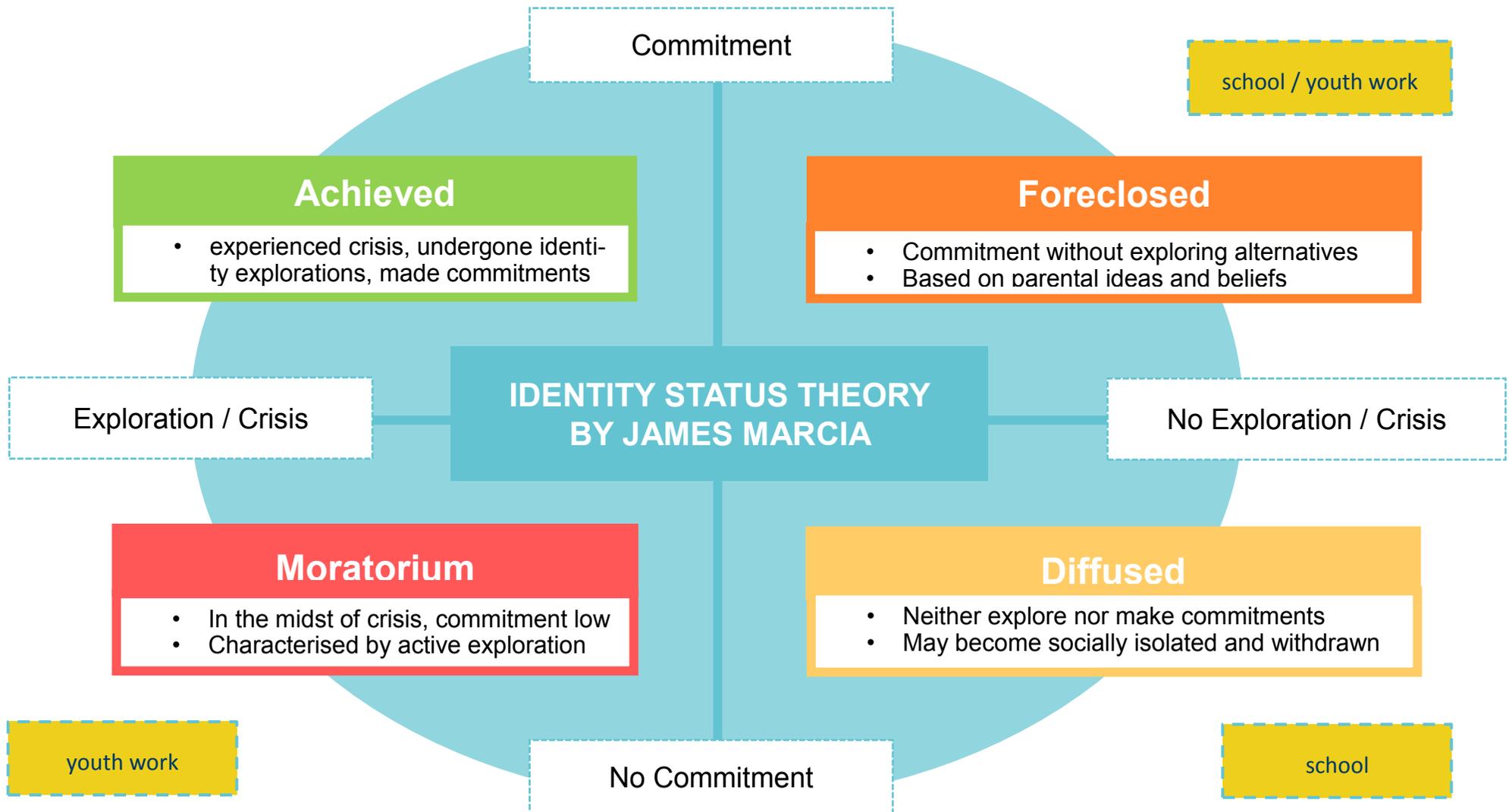


Fig. 2: The Four Identity Status of James Marcia (1980) and the fields of higher probability of occurrence (own graphic)

Following his findings about commitment and exploration he argued, that two distinct parts form a person's identity: *crisis* and *commitment*.

The term "crisis" is defined as a period of "engagement in choosing among meaningful alternatives" (p. 551); it's a period of upheaval, in which a person questions his/her life situation, reevaluates norms and is open for new choices. It is often connected to a feeling of pressure for change. Young people who are in that stage will also more likely to participate in international youth work events, such as (PR)IDE. They are searching and looking around, also for programmes that promise support to find a new orientation.

"Commitment", however, is about making "a decision [at one's] own term, even though his ultimate choice may be a variation of parental wishes" (p. 552), and he added: "In general, he [means a person; A/N] does not appear as if he would be overwhelmed by sudden shifts in his environment or by unexpected responsibilities" (ibid.).

'Foreclosed' young people are not searching actively. They will be rarely found in youth workers' programmes but can be reached by mandatory school programmes. If they join a youth workers' offer at all, then their motivation will be something like "it's good to do" or "everybody does it nowadays". Although the foreclosed person might be open for activity-based tasks, they might not participate in any self-reflecting task.

The diffused person is difficult to motivate because it is sticking in a depressive mood.

Even though the status of achievement is the one (PR)IDE would like to support, we have to pay attention to the fact that Marcia's general description also applies to radicalised people and that their status of foreclosure is a quite stable and satisfactory one. They have established an identity; they normally did not experience a crisis that touched their identity, and they tend to meet the others' expectations – without questioning.

Two thoughts should be kept in mind:

On the one hand it has to be emphasised that a criterion of vulnerability is not the meeting of others' expectations itself is, but the lack of previous reflection. Therefore - and this will more often be found in collective cultures because of their interdependent mind-set – when decisions are mostly based on taking other relevant persons into account, this can mislead.

More significant is the reasoning that goes along with it. Of course, there is a difference in reprocessing former experience if someone argues: “That’s how you have to do it!”, or if he explains: “Based on my past experience, I’ve chosen to...” (see “Modified Marcia Identity Questionnaire. Annex 3, p.52)

On the other hand, the foreclose status *can* result from getting in touch with people with extreme beliefs.

The most vulnerable people are those who stick in a moratorium status, not knowing how to deal with that high pressure for change, because they can’t even name the associated feeling; it all stays diffuse and unclear.

So, the question is - how to support the individual to go successfully through a crisis without becoming radicalised?

It becomes obvious that we have to get still closer to the transformative process itself. The next chapter therefore elaborates on the Transformative Learning Theory, which implies that transformation starts with a crisis, more precisely: dilemma.

4. HOW CAN IT GO? – THEORY OF TRANSFORMATIVE LEARNING (TTL)

Whereas the Identity Status Theory can be classed among *psychological* learning theories, the Theory of Transformative Learning (TTL) is located in *sociology*. Jack Mezirow, an American sociologist, and his colleague Victoria Marsick presented that theory in 1978 (published by Mezirow alone the same year).

The main achievement of the Theory of Transformative Learning is the discovery of a creative step in the learning process: adults do not only apply old ways of learning to new situations, they find out that there is a need for the development of new perspectives, to enlarge their scope of perspectives. Otherwise one is unable to get a complete understanding of the change process (Mezirow, 1991). Therefore, it was named Perspective Transformation.

Transformational effects can be observed at three levels: on a **psychological level** by chang-

es in the understanding of oneself; on a **convictional level** by revisions (or multi-perspectivity) of one's belief systems and on a **behavioural level** by changing one's lifestyle.

The transformational process, according to Mezirow, follows a sequence of phases. He identified altogether 10 consecutive phases of Transformative Learning:

1. A disorienting dilemma
2. A self-examination with feelings of guilt or shame
3. A critical assessment of epistemic, sociocultural, or psychic assumptions
4. Recognition that one's discontent and the process of transformation are shared and that others have negotiated a similar change
5. Exploration of options for new roles, relationships, and actions
6. Planning a course of action
7. Acquisition of knowledge and skills for implementing one's plan
8. Provisional trying of new roles
9. Building of competence and self-confidence in new roles and relationships
10. A reintegration into one's life on the basis of conditions dictated by one's perspective

This theory is mainly applied in *adult* education. "Adolescence", according to Havighurst, "as a transitional period between childhood and adulthood is characterised by a high incidence of change in developmental tasks (Havighurst, 1948/1974) and role transitions (Elder, 1985)" (Nurmi, 1993, p. 175). Therefore, it is justified to use that theory as a base for the development of people in *adolescence*, too, especially in order to find the right moment, where an input can be set for a transformation in the direction of radicalisation preventing.

5. HOW TO MAKE THE DIFFERENCE? – THE ESSENCE: EMOTIONS

When looking at research and literature on transformative learning and learning itself, cognitive approaches prevail (de Ponte, in progress). Emotions are often mentioned, concealed in terms like dilemma, or explicitly mentioned by Mezirow such as guilt and shame, but the

authors don't follow on what happens to those emotions in the course of an incident. But following emotions is an important link to the stage of pre-radicalisation.

For our framework towards the prevention of radicalisation and focusing on the stage of pre-radicalisation (see chapter 1b), Fig. 1), working with emotions is be the core element to support preventing radicalisation. The crucial trigger points in chapter 1b) were:

- a) dissatisfaction with life situation;
- b) feeling of rootlessness or discrimination, and lack of acceptance;
- c) low self-assurance and seeking for own identity.

Linked to Marcia's Identity Status Theory (see fig. 2, p. 15) the pre-radicalised person is in a state of seeking for identity and can therefore be located in the lower half of the diagram; more precisely in the Moratorium status with a perceived pressure for change. Feeling dissatisfied, rootless or discriminated against, alongside with a low level of self-assurance, the persons shows low commitment and finds itself in the process of reflecting about how to move on. Such a person looks for and needs support. This support can come from a radicalised group or from a group, that contributes positively to society. If we think this through, it looks as if it is the person him/herself who has to make a choice between drifting away from or towards society.

But let's slow down and reconsider. Feeling rootless must have be based upon personal history or biography; there must have been an event that the person was not able to integrate. Usually these are states, in which – simply said - a person felt very bad and was left alone. This may not be noticed at the time. It can also be a creeping process. To mention some examples: A mother that never says that her son did something well, only always moaning; a father who is not interested in his children as persons. In the last years, the term "developmental trauma" was created to describe those "creeping, chronic" parts of not being accepted by significant others. This sort of trauma is seen as embodied, saved by feelings that can be reactivated like triggers and that drive our behaviour.

Feelings can be seen as a perfect storage place of non-integrated emotions, that are perceived as too painful for our psyche. Therefore, feelings are activated often in situations, in

which a special quality resonates with the former non-integrated situation; it can explain the psychological function of emotions, namely finding a better solution and (re)integrate. In general, bodies have the ability to function as a big storage place for experiences - both positive and negative. They thereby support the coping with all kinds of situations, especially those, where a person is not able to cognitively integrate overwhelming situations. No school in the Western civilisation is teaching how to deal with emotions; this is seen as work for psychologists only. And this, of course, might be true for a certain level of intensity, but on a daily level there is a lot one could learn. Emotions can become a great personal advisor, and one always carries them along.

This is the contribution of the project IDÈ: for the prevention of radicalisation, working on emotions is seen as the essence of the framework, centered in the transformative learning approach.

Along with this, we learned from the project (PR)IDE, that a special setting must be set up for working on the disorienting dilemma, and with it on emotions; something that creates an environment, in which a young person dares to share an experienced dilemma and to try out transformed perspectives. This environment is characterized by trust.

6. (PR)IDE'S MODIFICATION OF MEZIROW'S TRANSFORMATIONAL LEARNING THEORY:

THE YOUTH WORKERS' OR TEACHERS' ATTITUDE

Emotional availability (EA), as a construct, refers to the capacity of a dyad to share an emotionally healthy relationship.

The work, that was done by the local partners in (PR)IDE with their respective groups of young people, led to a reappraisal of the youth workers' and the teachers' attitude. This was a crucial insight for the team, as it was followed by a translation of Mezirow's theory from a vertical to a horizontal approach and led to the discovery of a missing part in Mezirow's theory: For the use of Mezirow's theory by youth workers' or teachers', a step 0 has to be included: the youth workers' or teachers' attitude of creating a trustful atmosphere.

According to a teacher's attitude some research can be found. But as it was mainly done with a focus on "students' academic success with a lack of lifespan developmental perspective" (p. 738), the Turkish researchers Ulug, Ozden, and Eryilmaz (2011) stressed the fact that "(a) teacher with his teaching methods and furthermore with his attitudes and behaviours, provides his students to gain a mentally healthy personality and to have a new clear world view by leaving unforgettable traces on them" (ibid.).

They also discuss the "abilities and characteristics that are necessary in order to be a good teacher (...) eight basic characteristics (...) Knowledge of material; Decision making; Critical thought and problem-solving ability; Self-understanding and self-correction; Reflecting; Recognising students and knowing students learning needs; Applying new finding in education; Teaching and communication ability" (p. 739).

More specifically, Ulug et al. (p. 739) identify some positive behavioral criteria for a teacher who is "able to interact with the student", such as:

- "asking questions,
- understanding their thoughts,
- showing interest and
- [showing] appreciation."

Besides that, “teachers become role models for students by way of their own behavior and attitude” (ibid.).

What do those results show in context to the framework of the project (PR)IDE?

All four behavioural criteria mentioned above lead to – to put it into psychological terms - “emotional availability” and therefore can be seen in direct connection with creating an atmosphere, in which confidence can grow. The term “emotional availability” was brought up by Mahler, Pine, Bergman in 1975 to “describe a mother’s supportive attitude and presence in the context of infant/toddler explorations away from her” (Biringen, Derscheid, Vliegen, Closson, & Easterbrooks, 2014, p. 115). Biringen et al. emphasise the importance that “emotional availability involves a full range of emotions, both negative (e.g., distress, anger, sadness, disgust) and positive (e.g., interest, satisfaction, joy, and surprise). The child’s emotional expressions provide the parent with information about what the child is feeling and what he/ she may or may not need or want” (p. 115). And this is exactly what the (PR)IDE framework with working on the emotions aims to: Offering the young people the opportunity to take part in the project by opening up towards the others and share experiences. This trustful belonging-to can be seen as the protective factor against discriminating non-integrated experiences. To use a metaphor, emotional availability of a positive role model has the same effect as vitamin C to radicals in the bodies. It is the basis for the supportive attitude of teachers as well as youth workers.

7. THE SPECIALITY OF AN INTERCULTURAL INCIDENT

In the next chapter we will have a closer view on the opportunities that are given by working in intercultural contexts. If people, who are socialised in different cultures, interact, this can be described as a cultural overlap (see e.g. de Ponte, 2017a). This means that people act automatically in the process of perceiving, thinking, feeling, judging and behaving. These patterns have been learned in socialisation and are taken-for-granted. This often leads to misunderstandings, and the other's behaviour is experienced as e.g. irritating, puzzling, disgruntling or also funny. At least one briefly stops from taking the behaviour for granted, switches into an inner conscious mode and starts to observe and to reflect on how one acted. Such situations are called intercultural critical incidents.

For a better understanding, some basic assumptions of an intercultural setting are important and should be considered:

- **Emergence of the inter-cultural:** Interculturality is interactive. Therefore, it does not exist on its own, but it emerges the moment a cultural overlap occurs.
- **Cultural overlap:** Cultural overlap describes the phenomenon that two or more people, socialised in different cultures, interact and become significant for each other.
- **Shift to consciousness:** Each person acts, especially in the first encounter, while being trapped into taking things for granted; this is not linked to consciousness. The unexpectedness leads to a shift towards consciousness.
- **Benignity:** Usually one can be sure that the interaction partner does not want to harm the other and has good intentions.

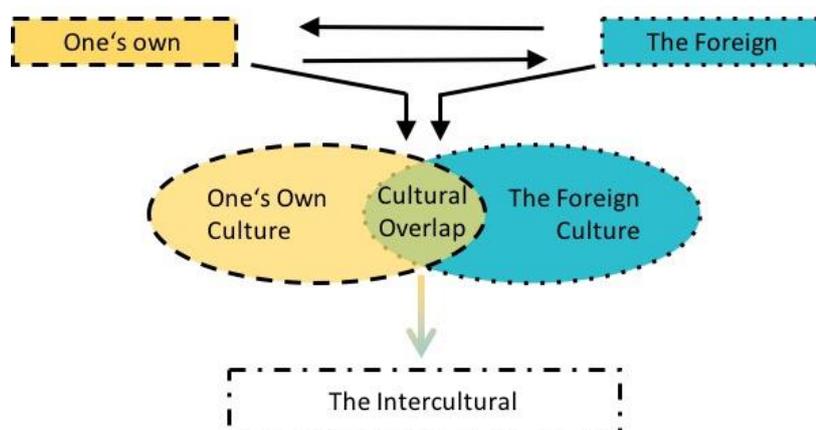


Fig. 3: Cultural Overlap and the Emergence of the Intercultural (Thomas, 2013)

TRANSFORMATIVE LEARNING THEORY (MEZIROW 1998)	INTERCULTURAL ANCHORED IN-QUIRY (KAMMHUBER, 2000)
Disorienting dilemma	Intercultural Critical Incident with critical element (Feeling)
Self-examination with feelings of guilt or shame	
Critical assessment of epistemic, sociocultural, or psychological assumptions	One's own interpretation of what happened
Recognition that one's discontent and the process of transformation are shared and that others have negotiated a similar change	Generating multiple perspectives of interpretation
Exploration of options for new roles, relationships, and actions	Reflecting the perspectives of interpretation
Planning a course of action	Generating multiple possibilities for acting
Acquisition of knowledge and skills for implementing one's plan	Reflection the consequences of those actions
Provisional trying of new roles	
Building of competence and self-confidence in new roles and relationships	Metacontextualisation
Reintegration into one's life on the basis of conditions dictated by one's perspective	
Transformation of Perspectives	Metacontextualisation

Tab. 3: Comparison between the 10 phases of Transformative learning Theory (Mezirow, 1991) and the Intercultural Anchored Inquiry (translated from Kammhuber, 2000, p. 111-117).

As one can see, the phases are quite similar, so one can say that the transformative character of the Transformative Learning Theory is closely related to the Intercultural Anchored Inquiry. Both learning theories could also be drawn in a cycle according to Kolb's learning cycle. (Even the graphic of the Identity Status Theory shown above follows that cycle.)

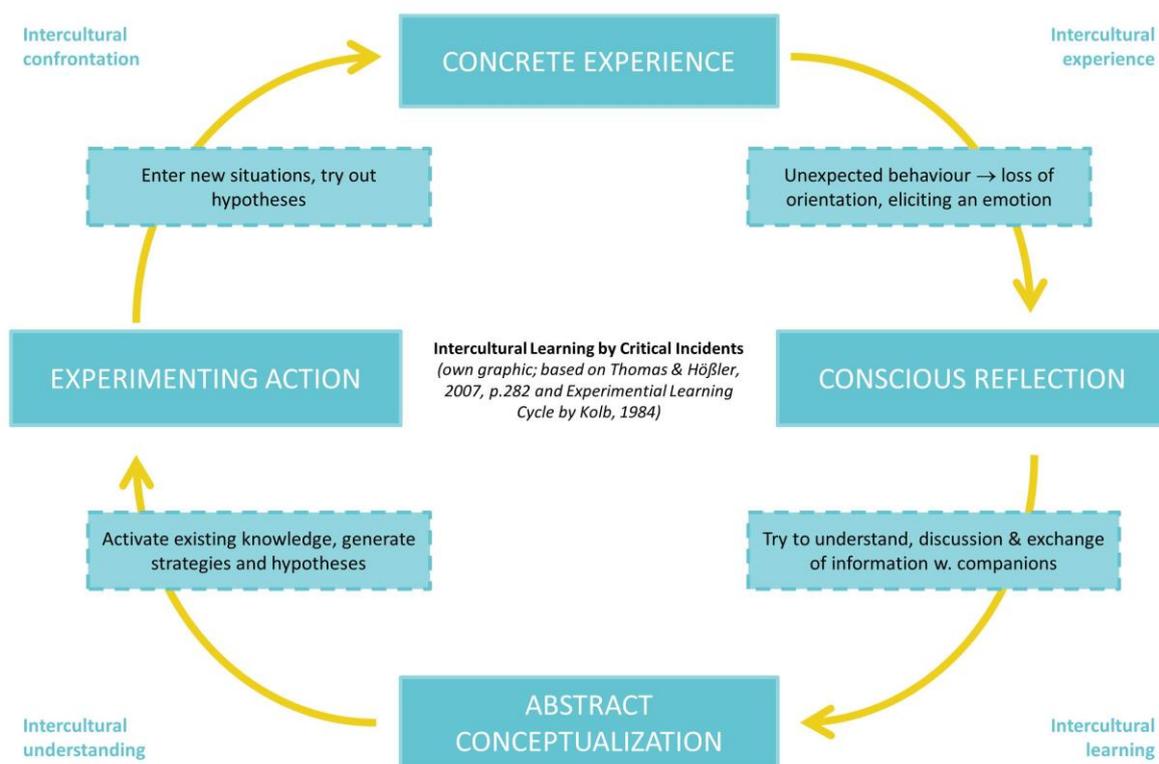


Fig. 4: Intercultural Learning by critical incidents

There are two ways for working on a critical incident that will be shown in an example in Chapter II. Before we start looking at those methods, let's look at the background in some more detail.

INTERCULTURAL CRITICAL INCIDENT

The term critical incident belongs to a special observation technique: the critical incident technique. It aims to identify factors that are linked to facilitative and to obstructive behaviour at work. It was invented by the psychologist John C. Flanagan (1954) for assessing staff for flight crews.

It was the Greek-Canadian psychologist Triandis who used that technique first for intercultural exercises. In this context he introduced the definition for puzzling interaction situation with the following criteria:

Definition of a critical incident (according to Fiedler, Mitchell & Triandis, 1971)

A critical incident

- is a daily, authentic interaction between at least two partners out of different cultural backgrounds [„cultural overlap", A/N]
- is called an interaction, which does not develop as **expected** (negative / positive) and which is experienced at least for one interaction partner as **surprising**, incomprehensible and even confrontational.
- is connected to behaviour that is easily misinterpreted but could be understood if one knew more about the other culture.

BENIGNITY, HORMESIS & UNFOLDING - THREE DECISIVE FACTORS

There are three decisive factors for intercultural encounters: meeting the expectation of the interaction-partner's benignity, hormesis dose of being stressed by the strange, and unfolding of meaning.

Benignity: If people go abroad for work or holiday, or work in multicultural teams at home, one can usually assume that people from the other country have good intentions when interacting. Therefore, if they misunderstand each other, it might be just because automated, subconscious perceptions and expectations have misled the action. They can exchange views and learn from each other. Briefly said, one can reflect without fear on him/herself and learn about the own and the others' culturally driven automatisms, one can have a look at where they derive from and is free to reflect upon what to keep and what to change.

This assumption of benignity seems to be crucial for supporting the transformative learning process, which is essential for the prevention of radicalisation, and is linked to the youth workers' and teachers' attitude of "emotional availability" as well mentioned in chapter 7.

This is very different from monocultural interaction, although there is also room for misunderstanding. Because of the shared meaning context, one can be less sure that the other person is not intending to sanction or trying to frame a situation in his or her sense to profit from the situation. Intercultural encounters offer more opportunities. Therefore, intercultural encounters are very valuable for personal development.

Hormesis: Expectation towards the 'strange' without the expectation of being sanctioned by the others for being a stranger oneself, a mixture you find as well in games or riddles. It's experienced as an agreeable excitement which leads to a physiological state, where early research (Yerkes & Dodson, 1908) showed that results are depending on the difficulty of the task, the level of arousal and performance.

Unfolding: Expectation towards the strange also goes along with the assumption, that there might be at least two interpretations of a situation that unfolds unexpectedly. Therefore, there is a sort of "echo effect", because for that thought to develop, I need to reflect that I am myself culturally influenced. While searching for a consistent meaning, interpretations fan out. The multitude of interpretations puts the view of my own behaviour as "the right one" in perspective and can set an impulse for the switch from an ethnocentric to an ethnorelativistic point of view.

All three, benignity, hormesis, and unfolding, can be seen as intermediating factors between emotion and the processing of memory, for which emotions can be seen as containers, as said before.

8. FOLLOWING THE EMOTION - THE QUALITY OF THE DILEMMA

Therefore, intercultural encounters are even more productive: Besides supporting reflecting on the own and others' culturally shaped behaviour, one can also learn more about the own biographical elements that encroach upon the misunderstanding.

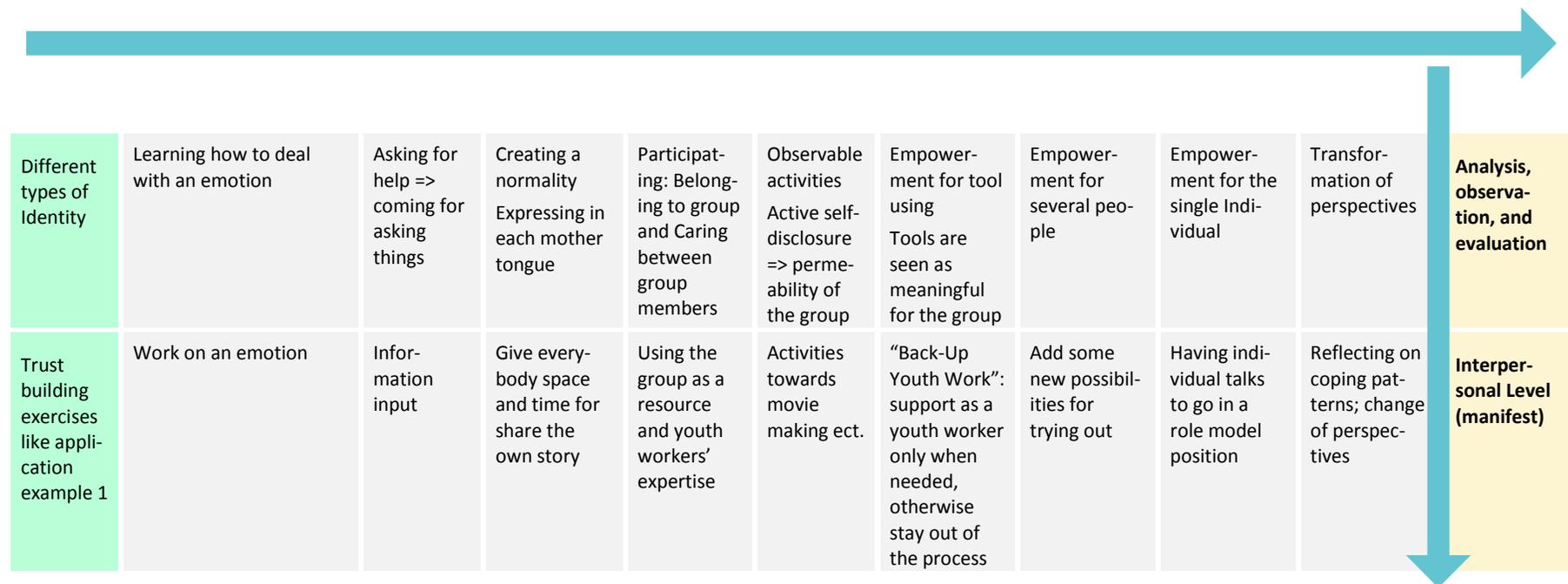
Green and Mälkki (2017) discuss the "relationship conflict as disorienting dilemma" and states that "'our urgent need to understand our experience' [means biography, A/N] can also be understood as a need for intelligibility" (p. 76): we want to understand ourselves and we want mutual intelligibility, too. They state it as an experiential prototype for transformation.

For getting to know more about emotion and which emotions exist, please have a look to the annex on page .37.

9. BRINGING ALL TOGETHER – AN OVERVIEW OF THE PROJECT’S FRAMEWORK

Bringing all together, the (PR)IDE groups brought two perspectives on the Transformative Learning together which can be seen as the foundation of the project’s framework.

The first is a vertical transformational learning line (like shown in application example 2, p. 37 here in the IO1); the second unfolds on a horizontal level which shall be unravelled now in the following graphical overview (developed at the Transnational Meeting 4 in Sweden 2019). It builds the base for “guideline for youth workers” (see IO2) where you will find elaborated steps for working with.



Sharing coming from another countryt	Speak out emotions Know how to contain an emotion Accept my emotions	Better knowing how => orientation	I'm ok! Self-acceptance	Ownership of the activity	Self-efficacy	Someone believes in my ideas	Feeling encouraged and proud	Feeling accompanied	Increase of mentalising Self-awareness	Individual Level (latent)	
The youth workers' attitude towards trust building	Critical incident technique (see application example 2)	Where do I/ my emotions come from	Experience that the others are the same	Reflecting on new roles	Workshop action with personal support of their ideas and trying new tools		Try out new roles	Routinize new roles	Responsibility for my own behavior	Goal for youth work	
0	1	2	3	4	5	6	7	8	9	10	Conceptual TLT³-step
Building up Confidence	Disorienting dilemma	Self-examination with feelings of guilt or shame	Critical assessment of epistemic, socio-cultural, or psychic assumptions	Process of transformation are shared and that others have negotiated a similar change	Options for new roles, relationships, and actions	Planning a course of action	Knowledge and skills for implementing one's plan	Provision of new roles	Competence and self-confidence in new roles and relationships	Reintegration into one's life on the basis of conditions dictated by one's perspective	

Table 4: Overview of horizontal and vertical approaches of the TLT (developed at the Transnational Meeting 4 in Sweden, 2019).

³ TLT = Mezirow's Transformative Learning Theory

II. TRANSNATIONAL MEETINGS AND APPLICATION EXAMPLES

ACTION BETWEEN PROJECT GROUPS AND KNOWLEDGE PARTNER

This chapter will show two application examples from our national working groups, which point to a way to use the quality of the irritation to work on emotions. It will be shown that this eases the transformative character of the learning. It fits very well with the developmental tasks. Young people love that method, especially because everybody can use it and everyone has it always with them.

There was a kick-off-meeting from 2nd to 4th October 2017 at the East-Bavarian Technical University in Regensburg. Here the theoretical framework was presented as a proposal for the first time and applied in some workshop exercises (see de Ponte, 2017). In the period from March to May all the teams (besides the Slovakian one) were visited at their home base. A great thank you to the national teams that volunteered to be observed during their work with the young people! Based on these observations and according to the framework, we had a period of reflection and counselling talk. That's how we dealt with learning together and from each other how to apply the theoretical framework together with the young people.

From the end of May until start of June we made reflection telephone interviews with all partners (besides the Swedish team from Örkelljunga).

In the get together with all groups in Berlin in October 2018, the young people showed all the applications and ideas they had towards the transformative work on emotions.



APPLICATION EXAMPLE 1 - A PERSONAL ACCESS TO THE TOPIC EMOTION:

- Especially for participants who don't know each other

EXERCISE "GUESS - TRUE OR FALSE"

Divide the group into small groups of four participants and let them sit together. Deal to each person three moderation cards. Then give the following instructions:

Instruction 1

Think of three short descriptions (one sentence each) telling something about you. Two of them shall be true and one shall be a false one. Write on each of your cards one sentence. Guess from each member of your group which is true, and which is false. Everybody's descriptions shall be guessed.

Reflection 1: It will need about 15 min, until everybody's descriptions were guessed. Now it's your turn to lead the young people into more depth by asking:

Question 1 (general question)

- How did it go? What did you experience? The answers will be about whether it was easy or difficult to guess.

Question 2 (strategies)

- How did you proceed? What were the reasons for guessing right / wrong? Answers will be e.g. the use of a method of elimination, or that there was a contradiction between two descriptions.

Question 3 (evaluation of results)

- Was it more interesting if you guessed right or wrongly? The answer will probably be that it was more interesting when one was guessed wrongly.

Question 4 (background of the evaluation)

- Why is that? Why is it more interesting to be guessed wrongly? They are likely to say, because one gets to know more about oneself.

Question 5 (introduction of emotion)

- How did you feel when your group members said it is wrong, but it was right?
- How did you feel when your group members said it is right, but it was wrong? More often the second case is experienced as more challenging, more uncomfortable, because their wrong example is bound to negative feelings and the connected stories are hurtful experiences.
- Did you ask your group members what they thought? Often the group members combine something nice, they normally do NOT want to harm the person to be guessed (especially when they don't know each other).
- How is it to listen to those positive, nice things about you?

=> Paint these following quadrants on the board / flipchart

Input - summarising reflection1

	Person who shall be guessed		
Group members who guess		right	Wrong
	Right	Less learning potential	High learning potential
	Wrong	High learning potential	Less learning potential

Explanation

1. By asking the other group member and listening to their reasons why they chose it to be wrong or right, one can nourish oneself and will feel better afterwards. Those reasons are likely to be a positive surprise for the person to be guessed.
2. The hurtful experience of the person to be guessed is witnessed by others and appreciated.

Introducing of the concepts "Witnessing", "Recognition" and "The Shared Third" (Benjamin, 2019)

Those three concepts are very important for "healing from old hurtful experiences". We can't give that to ourselves, we need the significant other and depend on the other's reaction according those three concepts. Only with a significant other person we can create the so-called "Shared Third" (Benjamin, 2004; 2019), which means that we let emerge a mentally space by self-disclosure: sharing our feelings and stories of vulnerability; listening to each other, letting us be touched and being able to contain together being different from each other. We are witness for each other when we confirm "Indeed, this happened to you!" and we let it come true when we confirm "Indeed, you experienced a hard period or situation and it is fully reasonable how you felt about". The moment we give this each other, we share misery in the sense of "misery loves company" and we feel calmer inside and accepted. Trust emerges between us.

Role in the Prevention of Radicalisation

If old hurtful stories are not shared and not satisfied by being witnessed and appreciated by a significant other,

- the emotion can be triggered, which means an emotion is keeping the hurtful scene vivid and relevant in the present day
- one remains vulnerable, for one is less able to choose with whom one wants to share or even feel that emotion; one does not select whom one chooses for witnessing and appreciating, but is chosen by others

Instruction 2

Invite the participants to ask the group members (once more) about the reason why they thought something right is wrong or something wrong is right and exchange your story connected with the wrong description.

Outcomes

=> Introduction of the two concepts "Witnessing" and "Appreciation"

=> Learning step: Learning to choose as significant others those who do me good and whom I want

Extension

The same game is done as well by the teamer.

If there are two teamers: The participant shall guess twice with two true and one false answer, and they shall match the descriptions to both of them.

#Variance in true descriptions

For two teamers it can be done as well with two true and one false option or with three true ones for each.

Effect of the second design: The participants get to know more about the teamers, which will gain more trust.

#Variance in when

The teamers can do it after the group or before.

Effect of the second design: This might lead to a leap of faith by taking away the uncertainty of how the game is going. It might also ease the way for participants' personal self-disclosure.



APPLICATION EXAMPLE 2 - HOW TO WORK ON EMOTIONS

- Especially in a later phase for participants who know each other

Working with the Concept of Cultural Standards (Thomas, 2017)

WORK WITH A CRITICAL INCIDENT 1: INTERCULTURAL LEARNING	TRANSFORMATIVE LEARNING THEORY (MEZIROW 1998)	
<p>Situation</p> <p>A man, who grew up in Turkey, went with a male friend (as well grown up in Turkey) to Poland on holiday. The first evening they went for dinner in a restaurant. When they had finished, they asked for the bill and he wanted to invite his friend.</p> <p>A male Polish waiter came, looked at his plate and said: "Oh, ok, you don't have to pay for the food. I'm sorry that it didn't taste well." The man asked back: "No, no, I loved the food. It was delicious, everything tasted very well. How did you come to that impression?" The waiter said: "Well, you show it! By your cutlery!" The man quickly said: "No, please, I really appreciated the food. How much is it?"</p> <p>But the waiter didn't accept to take the money and left the man very ashamed behind.</p> <p>Why did the Polish waiter behave like that?</p>	<p>observable part</p>	
	<p>Critical Element / Emotion</p>	
	<p>Question for further work</p>	<p>Disorienting dilemma</p>

<p>The Turkish man's perspective</p> <p>Oh no, loved the food very much. That is so shameful in front of my friend. Now I can't invite my friend and no chance of compensating my fault.</p> <p>Feel so ashamed.</p> <p>How can he be that merciless?</p>	<p>The Polish waiter's perspective</p> <p>Did he not like the food? Or how can he put the cutlery like this? People will think that he didn't like our food. That is shameful. Has he no respect?</p>	<p>feelings and thoughts</p>	<p>Self-Examination with feelings of guilt and shame (there could be also other feeling like anger, rage, sadness, disappointment etc.)</p>
<p>Şeref</p> <p>Being reprimanded in public and in front of a significant other is experienced highly shameful. This means you have done something very bad. It is like being excluded from society.</p>	<p>Orientation on the Person / Appreciation</p> <p>Respect and orientation on the person are seen as essential and linked to respect and appreciation. The person has to be recognised behind whatever role.</p>	<p>Cultural Standard from a Germans point of view</p>	<p>Critical assessment of epistemic, sociocultural, or psychic assumptions</p>

<p>The Turkish concept of honour has four layers; it rules the relations between a person and the embeddedness in a community/family:</p> <ul style="list-style-type: none"> • Şeref: reputation outside the family • Namus: honour of the females family member • Saygi: relation between older and younger and between parents and children • Sevgi: love 	<p>Poland has a history of having been invaded by others several times and not allowed to use their language. Not to be seen, can be linked to this collective trauma and might be easily evoked by behaviour that is experienced as impolite.</p>	<p>historico-cultural background</p>	
<p>Role for the Prevention of Radicalisation</p> <p>Constructing knowledge about other cultures supports understanding the inner logic of another culture.</p> <ul style="list-style-type: none"> • If parts of collective identity are touched it becomes more difficult to compromise. • This vulnerability should be kept in mind. 			
<p>Outcomes</p> <p>=> Knowing that each culture has its inner logic, which is linked to and triggered by historical constructions.</p> <p>=> Knowing that oneself as well as others often do have their respective vulnerable spots.</p>		<p>As it is linked to Culture, all members of that cultural group will experience it similarly:</p> <p>Recognition that one's discontent and the process of transformation are shared and that others have negotiated a similar change</p> <p>(Metacontextualisation)</p>	

WORK WITH A CRITICAL INCIDENT 2: BIOGRAPHICAL "WOUNDS"		TRANSFORMATIVE LEARNING THEORY (MEZIROW 1998)
<p>Biographical work on emotion</p> <p>Feeling ashamed in public is very humiliating and can have an impact on self-esteem.</p>	<p>Biographical work on emotion</p> <p>Not to be seen can evoke feelings of being humiliated. If that happens in a public space, it is experienced as shameful or can evoke anger.</p>	<p>Exploration of options for new roles, relationships, and actions</p>
<p>Leading into biographical work</p> <ol style="list-style-type: none"> 1. Think of an experience that first comes up in your mind and in which you once have experienced a biographical wound in life. You might have experienced it yourself or you watched how it happened to an important other. For our imagination and sub-conscious mind, it is the same. 2. You will feel it, if you found the "missing link in the past", because it will feel coherent. You will know, trust your feeling. 3. You need not to share it with the group or the teamers, just think of it. 4. Now you know the reference where the feeling might have originated and became embodied in your body. 5. You are older now (adult now, grown up now). Have once more a look at the critical incident - what do you think, is it still important to feel ashamed? If yes why, if no why? 6. What would another solution look like from today's point? 		<p>Acquisition of knowledge and skills for implementing one's plan</p>

Role for the Prevention of Radicalisation

It will not always be possible to unravel the old bonds of the feelings:

- When one finds the "missing link in the past", one will gain more freedom to decide what he or she really wants.
- When one finds the "missing link in the past", one can make a new decision on how to feel by getting a new perspective on it.
- Understand that this old feeling is kept locked and waits in the body memory until you feel safe enough and you can guide yourself to a better solution.
- Look carefully with whom you want to share this old experience; choose for a significant and trustworthy person for witnessing and appreciation.

Outcomes

- Learn to understand the mechanism of our body-soul-mind-relation to cope with situations and feelings when we were left alone and felt helpless.
- Learn that old unsolved feeling can be triggers in present situations and lead to bad solutions now.
- Learn that we mix up present interaction partners with past ones
- Understand that you can decide to think and therefore what to feel differently now.

Reintegration into one's life on the basis of conditions dictated by one's perspective

Building of competence and self-confidence in new roles and relationships

Transformation of Perspectives

SUPPLEMENTS



SUPPLEMENT 1: EMOTIONS

- Especially for session on how to realise emotions and give them a name

Which Emotions are known?

The concept of basic emotions is widely accepted. The US-American psychologist Robert Plutchik (1962) developed a Theory of Emotions by identifying eight basic emotions. His underlying assumption is that each emotion has its genetic base involved in controlling the adaption of behaviour. The basic emotions are:

- fear / panic
- anger / rage
- joy / ecstasy
- sadness / grief
- appreciation / trust
- disgust / revulsion
- surprise / astonishment
- curiosity / expectation

Christof Wahner (2009) differentiates three dimensions towards emotions:

1. Positive / Negative
2. Active / Passive
3. Reference Aspects: Identification Object, Needs, Future Events, Self-Esteem

With this he created the following value matrix:

REFERENCE ASPECTS	TENDENCY	POSITIVE (PLEASANT)	NEGATIVE (UNPLEASANT)
Identification Object	Active	Love, Appreciation	Hate, Contempt
	Passive	Affection	Reluctance, Disgust
Satisfaction of (Basic) needs	Active	Lust	Anger/Rage; Jealousy
	Passive	Joy, Happiness	Sorrow, Grief, Anguish
Future Events (Chances / Risks)	Active	Courage, Readiness	Fear / Anxiety
	Passive	Confidence, Faith	Despair, Helplessness
Self-Esteem, Power, Honour	Active	Pride	Guilt, Remorse
	Passive	Complacence	Shame

This table shall support to locate a feeling more precisely.



SUPPLEMENT 2:

BERTHING EXTREMIST NARRATIVES TO THE DEVELOPMENTAL TASKS

Instruction: Try to link the extremist narratives with the developmental tasks by setting the token behind:

ID - Sense of Identity; **BEL** - Sense of Belonging; **LOY** - Sense of Identity.

Aim: It makes clear that on one hand the extremist narratives fully address the interests of young people; on the other hand, the young people are vulnerable to extremist narratives, because, by being busy with those developmental tasks, their perception is primed towards those narratives, so that these can easily grasp their attention.

DEVELOPMENTAL TASKS (ADOPTED FROM HAVIGHURST, 1972)

Middle Childhood (6-12 years)

- (1) Learn physical skills required for games
- (2) Build healthy attitudes toward oneself
- (3) Learn to socialise with peers **BEL**
- (4) Learn appropriate masculine or feminine role **BEL**
- (5) Gain basic reading, writing, and mathematical skills
- (6) Develop concepts necessary for everyday living **BEL**
- (7) Formulate a conscience based on a value system **ID, LOY**
- (8) Achieve personal independence **ID, BEL**
- (9) Develop attitudes toward social groups and institutions **ID, LOY**

Adolescence (13-17 years)

- (1) Establish more mature relationships with same-age individuals of both sexes **BEL**
- (2) Achieve a masculine or feminine social role **ID**
- (3) Accept own body **ID**
- (4) Establish assurance and economic independence from a family **ID, BEL**
- (5) Acquire skills necessary to fulfill civic responsibilities **BEL, LOY**
- (6) Develop a set of values that guides behaviour **ID, LOY**

Early adulthood (18-25 years)

- (1) Select a Partner **BEL, ID**
- (2) Learn to live with a partner **BEL, ID**
- (3) Start a family **BEL, ID**
- (4) Manage a home **BEL, ID**
- (5) Establish self in a career/occupation **ID**
- (6) Assume civic responsibility **LOY**
- (7) Become a part of a social group **BEL, LOY, ID**

Tab. 3: Developmental tasks (selected from Havighurst, 1972) and berthed extremist narratives

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ANNEX 1



ACTIVITY ON EXTREMIST NARRATIVES: (1) LOOKING AT THE COUNTER-HORIZONS

When we try to find the counter-horizons it might look like this:

	NARRATIVE	COUNTER-HORIZONS
Sense of Identity ID	<ul style="list-style-type: none"> • an inspiring person • a personage • a developed person • a person who knows what he/she wants • not influenceable / immune 	<ul style="list-style-type: none"> • a nobody • person without personality • a undeveloped person • formless crowd; follower / tag- along • very irritable / manipulable
Sense of Belonging BEL	<ul style="list-style-type: none"> • having a home • membership, family • people who care for you • embedded, with others 	<ul style="list-style-type: none"> • homeless person • street life • existential fight • loneliness
Sense of Loyalty / Duty / Mission LOY	<ul style="list-style-type: none"> • trust • reliability • no lies • person entrusted with confidential information • person that can become important • adventure 	<ul style="list-style-type: none"> • mistrust • unreliability • lies • chatterbox • person without any importance • boring person

Tab. 2: Example of finding counter-horizons towards extremist narratives

This is by no means a complete list, but by reading both sides you will be able

- (1) to identify the special feeling that comes up and that is connected. This is like a halo, a sort of "meaning halo".
- (2) to become aware that the counter-horizons are exactly those narratives, which are told about the young people who follow extremist groups. Considering the last bullet point of the aspects of narratives we do understand how "perfidious" the chosen narratives are.



ACTIVITY ON EXTREMIST NARRATIVES:

(2) THE BROKEN MIRROR: TWISTING THE SALUTOGENESE

To invite your attention to another aspect we will look into the research towards resilience. The first researcher who became famous with his approach towards how to stay healthy in hard and even traumatic times was Aaron Antonovsky in 1970.

From his great achievements, we will highlight here his *sense of coherence*. Antonovsky's finding was that if a person's sense of coherence is high, even very stressful happenings couldn't harm him/her. The sense of coherence consists of three factors:

- (1) Comprehensibility: oneself can understand what happens and it appears reasonable.
- (2) Manageability: oneself can somehow control what happens.
- (3) Meaningfulness: oneself can learn from what happens and make an important development; life is more profound afterwards.

If we compare those three factors with the extremist narratives, we will find:

EXTREMIST NARRATIVE	ANTONOVSKY'S FACTORS
sense of identity	Meaningfulness
sense of belonging	Manageability
sense of loyalty / duty / mission	Meaningfulness

ANNEX 2

SENSE OF IDENTITY, BELONGING AND LOYALTY/ DUTY/ MISSION

NARRATIVE	STAGE	DEVELOPMENTAL TASK
sense of identity	Middle Childhood (6-12 years)	<ul style="list-style-type: none"> • Learn appropriate masculine or feminine role • Formulate a conscience based on a value system • Achieve personal independence • Develop attitudes toward social groups and institutions
	Adolescence (13-17 years)	<ul style="list-style-type: none"> • Achieve a masculine or feminine social role • Accept own body • Develop a set of values that guides behaviour
	Early adulthood (18-25 years)	<ul style="list-style-type: none"> • Establish self in a career/occupation
sense of belonging	Middle Childhood (6-12 years)	<ul style="list-style-type: none"> • Learn to socialise with peers • Develop concepts necessary for everyday living • Achieve personal independence
	Adolescence (13-17 years)	<ul style="list-style-type: none"> • Establish more mature relationships with same-age individuals of both sexes • Establish assurance and economic independence of a family
	Early adulthood (18-25 years)	<ul style="list-style-type: none"> • Select a Partner • Learn to live with a partner • Start a family • Manage a home • Become a part of a social group



sense of loyalty / duty / mission	Middle Childhood (6-12 years)	<ul style="list-style-type: none">• Formulate a conscience based on a value system• Develop attitudes toward social groups and institutions
	Adolescence (13-17 years)	<ul style="list-style-type: none">• Acquire skills necessary to fulfil civic responsibilities• Develop a set of values that guides behaviour
	Early adulthood (18-25 years)	<ul style="list-style-type: none">• Assume civic responsibility• Become a part of a social group

ANNEX 3

MODIFIED MARCIA IDENTITY QUESTIONNAIRE (BENNION & ADAMS, 1986)

Write your score in the space before each number

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

1. I haven't chosen the occupation I really want to get into, and I'm just working at whatever is available until something better comes along.
2. I sometimes join in recreational activities when asked, but I rarely try anything on my own.
3. I haven't really thought about a "dating style." I'm not too concerned whether I date or not.
4. Politics is something that I can never be too sure about because things change so fast. But I think it's important to know what I can politically stand for and believe in.
5. I'm still trying to decide how capable I am as a person and what jobs will be right for me.
6. I don't give religion much thought and it doesn't bother me one way or the other.
7. There are many reasons for friendships, but I choose my close friends on the basis of certain values and similarities that I've personally decided on.
8. While I don't have one recreational activity I'm really committed to, I'm experiencing numerous leisure outlets to identify one I can really get involved in.
9. Based on past experiences, I've chosen the type of dating relationship I want now.
10. I might have thought about a lot of different jobs, but there's never really any question since my parents said what they wanted.
11. A person's faith is unique to each individual. I've considered and reconsidered it myself and know what I can believe.
12. My parents know what's best for me in terms of how to choose my friends.
13. I don't think about dating much. I just kind of take it as it comes.
14. I guess I'm pretty much like my folks when it comes to politics. I follow what they do in terms of voting and such.
15. I'm really not interested in finding the right job; any job will do. I just seem to flow with what is available.

16. I'm not sure what religion means to me. I'd like to make up my mind but I'm not done looking yet.
17. My own views on a desirable life style were taught to me by my parents and I don't see any need to question what they taught me.
18. I don't have any real close friends, and I don't think I'm looking for one right now.
19. Sometimes I join in leisure activities, but I really don't see a need to look for a particular activity to do regularly.
20. I'm trying out different types of dating relationships, I just haven't decided what is best for me.
21. There are so many different political parties and ideals, I can't decide which to follow until I figure it all out.
22. It took me a while to figure it out, but now I really know what I want for a career.
23. In finding an acceptable viewpoint to life itself, I find myself engaging in a lot of discussions with others and some self-exploration.
24. I only go out with the type of people my parents expect me to date.
25. I've thought my political beliefs through and realize I can agree with some and not other aspects of what my parents believe.
26. My parents decided a long time ago what I should go into for employment and I'm following through on their plans.
27. I've gone through a period of serious questions about faith and can now say I understand what I believe in as an individual.
28. I've tried many different friendships and now I have a clear idea of what I look for in a friend.
29. My preferences about dating are still in the process of developing, I haven't fully decided yet.
30. It took me a long time to decide but now I know for sure what direction to move in for a career.
31. I attend the same church my family has always attended. I've never really questioned why.
32. I don't have any close friends. I just like to hang around with the crowd.
33. I've been experiencing a variety of recreational activities in hopes of finding one or more I can enjoy for some time to come.

34. I've dated different types of people and now know exactly what my own "unwritten rules" for dating are and who I will date.
35. I really have never been involved in politics enough to have made a firm stand one way or the other.
36. I just can't decide what to do for an occupation. There are so many that have possibilities.
37. I really don't know what kind of friend is best for me. I'm trying to figure out exactly what friendship means to me.
38. All of my recreational preferences I got from my parents and I haven't really tried anything else.
39. I date only people my parents would approve of.
40. My folks have always had their own political and moral beliefs about issues like abortion and I've always gone along accepting what they have.

SCORING

Add up the scores according to the following, the highest category helps determine your "status"

	Sum of scores
The identity-achievement score is the sum of items: 4, 7, 9, 11, 22, 25, 27, 28, 30, 34	
The identity-moratorium score is the sum of items: 5, 8, 16, 20, 21, 23, 29, 33, 36, 37	
The identity-foreclosure score is the sum of items: 10, 12, 14, 17, 24, 26, 31, 38, 39, 40	
The identity-diffusion score is the sum of items: 1, 2, 3, 6, 13, 15, 18, 19, 32, 35	

Modified from:

Bennion, L. D., & Adams, G. R. (1986). A revision of the Extended Version of the Objective Measure of Ego-identity Status: An identity instrument for use with late adolescents. *Journal of Adolescent Research*, 1, 183-198.

Marcia, J. E. (1966). Development and validation of ego-identity status. *Journal of Personality and Social Psychology*, 3, 551-558.

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