



EMPOWERING YOUTH for troubled times



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FOREWORD

This guide offers advice and approaches for those working alongside young people across the global Transition Movement and beyond who are taking up the challenge of re-imagining and re-building our world.

There is not one recipe for this work, and certainly not one outcome. But all of the approaches in this guide challenge everyone involved in these learning journeys to ask more and better questions, and be part of building connections and community across difference.

The challenges our societies and their young people face are numerous and varied; from rising seas and food prices, to precarious work and loss of traditional cultures. So, although it is in human nature to think that now is the critical moment, with climate breakdown happening around us I believe my generation has really inherited a unique challenge. **We don't have the luxury of waiting until we're older and more experienced to make change happen, which makes the support of peers and elders all the more vital.**

Carving out the spaces where young people can ask questions about the future is crucial work, and this guide offers many ways to do this. Young people's futures, the futures of our communities, and **the future of our shared planet rely on us asking 'what if?' questions, and having the curiosity and determination to answer them together.**

I feel huge gratitude to those doing this vital work alongside young people, both in this guide and far beyond. So, take the ideas in this guide that speak to you, share them, play with them, talk about them, and experiment with them.

Future generations will thank you for it.

Henry Owen

Born at 356 ppm CO2 in our atmosphere.
Co-chair of Transition Network

MY DEAR ANCESTORS...

My dear ancestors

I write to express my thanks for allowing me to contribute to the world of my dreams, and for having done the groundwork to change the way we live on this beautiful planet.

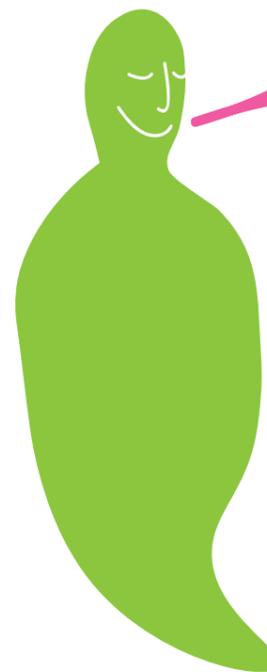
I read in history books that back in your time, everything was hanging upon a thread, that civilisation was headed for systemic collapse. Despite a growing number of people aware of what was happening, it was hard to see our way out of the "system".

This was true also in regards to how youth was prepared to walk into adult life. The education system had deadlines and programmes which were inadequate to fully prepare for human life. It seemed to plod on, ignoring the fact that the younger generations needed to be prepared to a new world and old/new ways of living.

But what happened? Adults began to realise that they needed to make their experience and wisdom available to those who came later. We witnessed a return to eldership, to creating circles of knowledge. When I was young I thought I had very few possibilities in front of me but then I had the opportunity to take part in transformative education programmes. In nature and with my peers, I was guided to find my hidden qualities and talents, to listen to myself deeply and find my true purpose in this life, my ikigai.

Now I can name what I love, I can say in what I excel, I am aware of how I can be of use to the world and I know how to provide for my livelihood.

JD, 2047



Just do it!

Take a few moments to reflect on what path has led you to open this booklet.

What is the best possible emerging future for the project, job or idea you have for empowering youth in troubled times? Close your eyes, take a few deep breaths and envision a future where your dream has become part of a larger vision for change: it's all happened! How is life in this future different? Take pen and paper and write yourself a "Dear Ancestors" letter, expressing gratitude and acknowledging what has transformed.

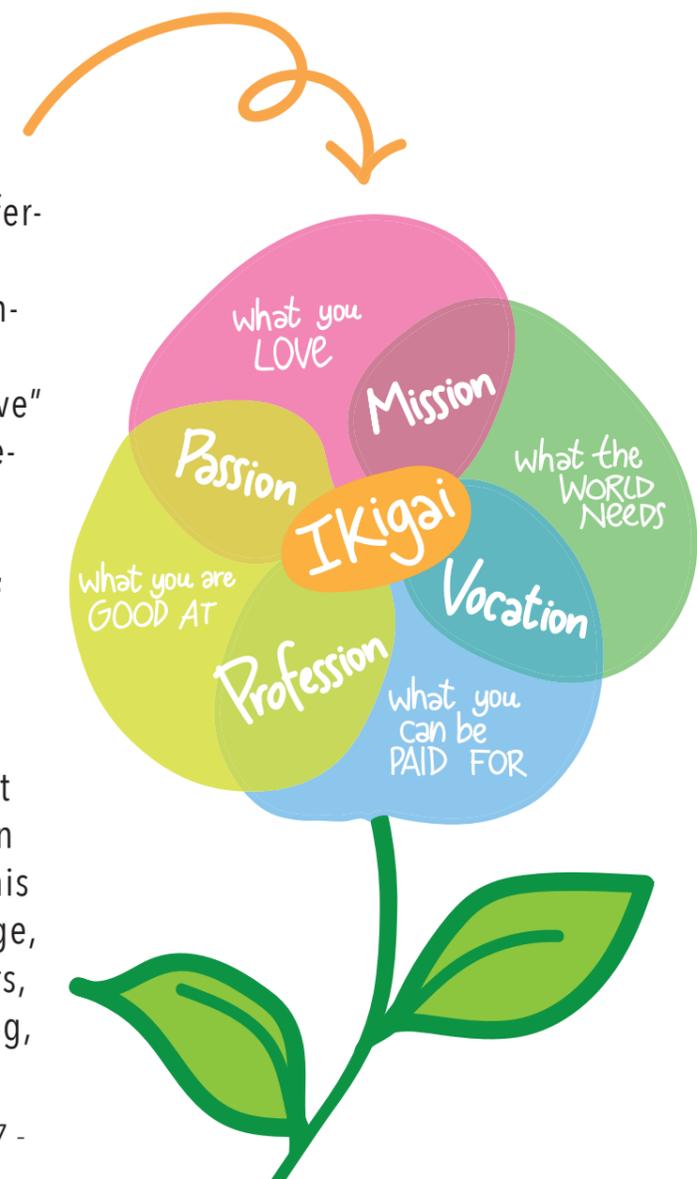
FINDING IKIGAI

The letter at the beginning of this book referred to the joy of "finding ikigai".

Ikigai is a Japanese word and concept translated as "reason for being". It compounds two Japanese words: iki meaning "life; alive" and kai "effect; result; fruit; worth; use; benefit; avail"

What makes you jump out of bed full of energy and joy in the morning?

Finding ikigai is a life-long endeavour of personal growth, and we may come upon it in many ways. Support in finding ikigai can come in many of the forms recounted in this booklet: freedom to experiment and change, peer and community support, wise mentors, time in nature, slowing down and reflecting, going "out there" and trying it out.





INTRODUCTION

We are living in times of uncertainty, in which systemic changes seem to be accelerating every day more. Despite the growing ranks of activists committed to making a difference and putting in place the building blocks of a new, possible, world, there is doubt in our minds and hearts. No matter how hard we work and commit, will we be the ones to see the result of all this effort?

This question leads to others:



Who will carry on this work after us?

Are we resourcing new generations, particularly “millennials” with all the skills needed to live in a radically different world and create, if possible, a more equitable, sustainable and resilient world?

What does today’s youth need in order to become tomorrow’s leadership?

How can we fully develop our abilities as mentors, in order to support youth in finding their own way and purpose in the world?

What tools and experiences are at our disposal to be inspired by, test, implement, and improve?



These are the questions behind the idea of creating a short guide which we hope might help orient “agents of change” who wish to work with and for youth. We have collected stories, practices, experiences and approaches that seem to us to be steps in a good direction. We hope these pages serve to connect these experiences and inspire new ones. We have written and asked for reflections and contributions from Hungary to Italy, from the UK to Brazil.

This time of the world rightfully belongs to those born between the end of the Twentieth Century and our time.

They are the ones who may reap the benefits of our work to prepare a world more inspired by fairness, justice and balance. Or they might be the ones suffering hardship on the surface of a conflict-ridden, resource-depleted and poisoned planet.

We are deeply grateful to all those people, movements and groups committed to transforming education pathways and we dedicate this small contribution to all young generations, now and in the future.

We realise that tools and skills can, and should, be acquired at any age. That said, we have focussed our attention, for this guide, on youth on the threshold of adulthood, that is, in our culture, people aged 16 to 26, more or less.

We move from the realisation that the current mainstream education system does not adequately prepare students for life in complexity, nor to life in a world which we imagine will be profoundly different, and profoundly more challenging, from the one which gave rise to the current educational paradigm. We are also aware that to change the education system is a task way beyond our scope: this would imply that society’s whole vision of itself change. So we are offering not a replacement to the current structures for education, public or private, but rather a support, an integration, and a guide to those places where something new is happening. The current school system and education paradigm tends to the creation of standardised learning - of standardised people! - and is oriented to economic productivity. Rarely does it actually take into account the ecological limits within which we need to remain if we hope for long-term human life on this planet, in balance with the lives of other species.

This opens a journey of discovery: how can youth find and recognize their unique talents and precious gifts and vocations they may offer themselves, the community, and life on Earth?

WHO IS THIS FOR?

We created this guide particularly for people working with youth, agents and facilitators of change and transition, who might be looking for inspiration on how to interact with, and create activities for, youth. The ideas and stories contained within could also inspire other forms of mentorship, with all sorts of age groups.

Our readership might, therefore, include teachers, nature guides, educators, facilitators, trainers and coaches. We also extend our welcome to those working in the business world mentoring young startups: we hope this booklet can be an invitation to add a deeper layer of humanity to the search for financial and environmental sustainability.

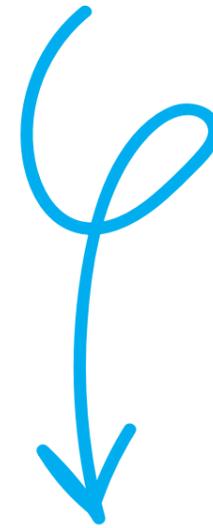


WHAT WILL YOU FIND?

The first part of this booklet contains stories from inspiring programmes. "One Year in Transition", which ran five editions in the UK, aims to mentor youth in finding their vocation, following their path for an entire year. "heArt of change" is a collective, a book, a training course, a EU project and more, weaving many different practices into a coherent whole. Practical skills were the core of the "Transition Youth Camp" held for two editions in 2015-2016. We've asked the designers, coaches and participants in these programs to collect stories and learnings to pass on.

In the second part of the booklet we've tried to distil some key learnings and to provide some groundwork and ideas on how to begin. Interspersed among the text are "just do it!" boxes inviting you, the reader, to start interacting with the material and transforming it into part of your personal toolbox. **Start now, wherever you are.**

GETTING INSPIRED



Just do it!

Take a moment to map your network of inspiration and support. Who are your superheroes and superheroines? Who do you know, personally or otherwise, who is a source of inspiration as a mentor, teacher or coach? Find a way of reaching out to them and asking for their story... this might mean sending an email or phone call, or doing some research on the internet, reading a book, watching a video. Who is inspiring you? What are their qualities?



ONE YEAR IN TRANSITION

Isabel Carlisle - Co-ordinator for One Year in Transition International

INTRODUCTION

The experience of human life is that of negotiating change. Small amounts of change are manageable. Major disruption is a different matter, and it seems that at this present time, in the early 21st century, the potential for major geo-political, social, environmental and economic disruption is on the increase. That is why we have been trying out a new story in One Year in Transition (1YT) saying that getting lost is part of finding a new way. And we ask more questions and better questions rather than looking for the one 'right answer'.

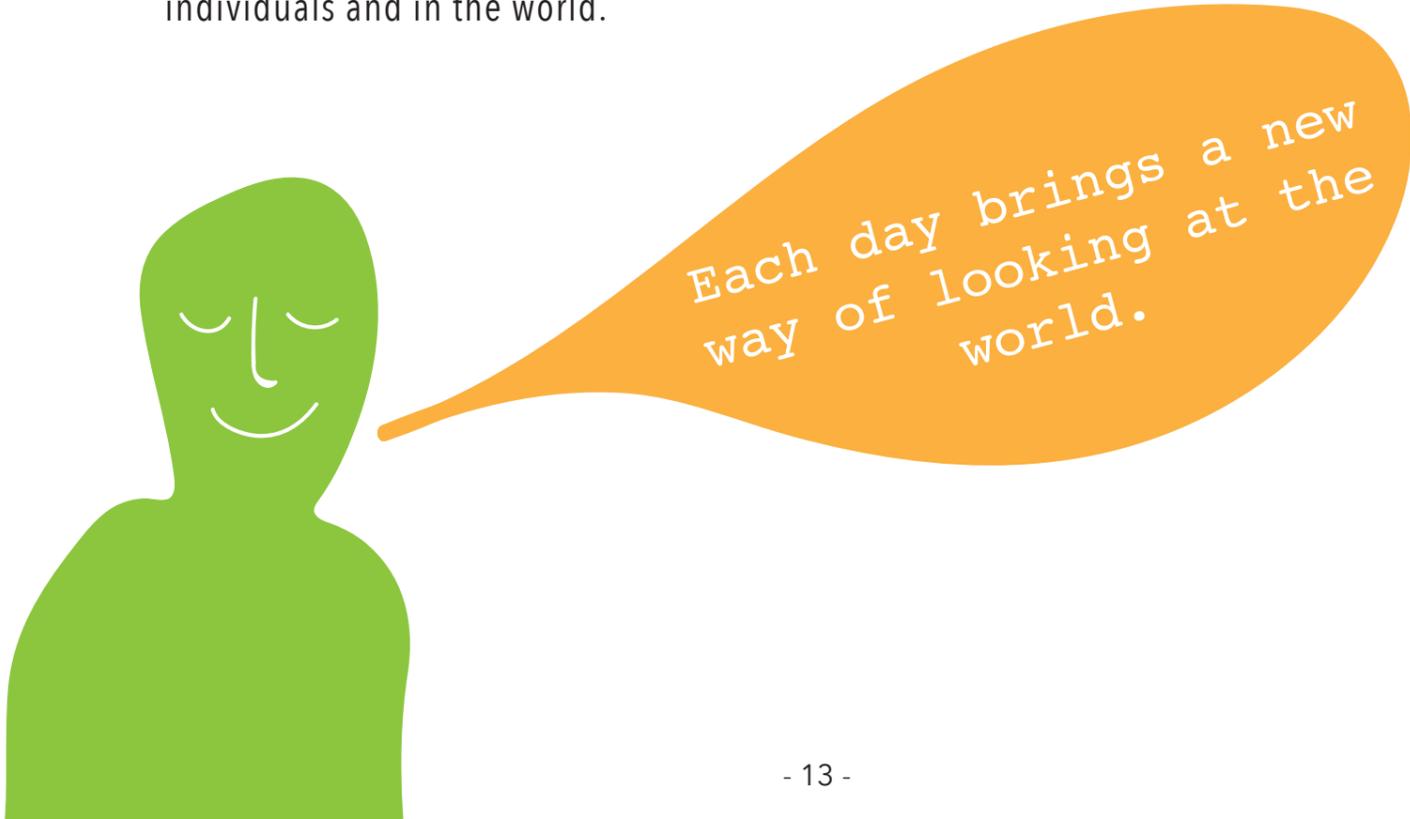
Our students are aged 20 to 35 and come from all backgrounds and an assortment of countries from Germany to Kenya. **We offer an adventure rather than a crisis:** let things emerge, hold an intent, have some courage. We recall that we have the capacity to be way-finders for ourselves and others. Disruption offers us the opportunity to raise any situation to the next level by inviting in a new story. It is all in how we choose to respond. What do I want to have happen? How do I need to be for that to happen? How do I need to resource myself so that I can be that way? Through considering these questions we find ways in which we claim our agency to act as change-makers and begin to make our own maps and use our own bodies, our instinctual being, as way-finding instruments to help us navigate.

Of course we don't just need one new story to shine a light onto the way ahead—we need many. And we already have the stories, myths, metaphors and poetic language that can help us tap into what is deep, old and true and free us up to use our creative right brains as well as our rational, logical left brains. **We cultivate the agility of many ways of knowing.**

BACKGROUND OF THE PROGRAMME

One Year in Transition began as an experiment back in September 2012 with just three students. We were stepping into unknown territory, the space of un-learning, **holding onto the conviction that humans are Wayfinders and we were on the track of that lost art.** A great deal of planning had already gone into the programme as I had worked with a design-term of seven young adults aged 16 to 26 who had generously given their time to a whole series of sessions on Skype. The 'ingredients' that they came up with of learning through mentoring, meeting activists, skills-based apprenticeships, story-telling, being in Nature and Action Enquiry.... and the whole programme as a learning journey... are still there in this fifth year of running the programme. But it is fair to say that when we started we didn't know how it would all mesh together, or if it would meet the needs of this rising generation.

We were all clear that we needed something very different from the learning offered in schools, colleges and universities. **Each person was to co-design their own learning programme and would have their project-work critiqued by their peers throughout the year.** Four week-long meet-ups would be balanced by work out in the world. There would be no written assignments and communication would be mostly verbal whether on Skype or in person. We were not concerned so much with success or failure, but whether a person was on the track of revealing their unique gift to the world. **And we were always curious:** asking questions that took us to our learning edges, setting up feedback loops, enquiring into how change happens in individuals and in the world.



Each day brings a new way of looking at the world.

Looking back over 5 years in which the programme has kept on evolving through the inputs of the students, I can say that **the format was constantly enriched by the challenges that we encountered**. Indeed, meeting and overcoming challenges became part of the learning: whether it was operating on a tight budget, designing a study week away visiting social enterprise in a new town, or students leading the learning sessions. Below I will outline the ingredients of the programme, but if I was asked to sum up what 1YT was all about I would say that it was trying to recover a very old way of learning, the way in which humans have always learned from the earliest times, and applying it to the future.



It may sound surprising when I tell you that the first week the new students arrive on the course, full of both hopeful ideas and anxiety, we do our best to shake them up and break open their 'learned' ways of learning. **Each day brings a new way of looking at the world:** Inner Transition work about the psychology of change and how to navigate it; story-telling and an exploration of old myths that give us personal road maps; time outside in nature foraging for wild food and medicines; games and cooking together. For many young adults play, story-telling, being in community, going outdoors, and sitting in circles discussing new ideas is very foreign as a way of learning, and can be challenging. **We hold the group very strongly and with kindness and love.** We always keep an eye out for those that have mental health problems, knowing that they need extra support. It is important to be aware that this work does attract individuals 'on the spectrum' and that mental health issues are on the rise in this generation.

STRUCTURE OF THE 1YT PROGRAMME

At the first meet-up, when the students are new and shy, we start by inviting each one to take time to think about their life story and how to tell it. We set aside around 30 minutes of individual journaling/thinking time and then come back together in a group at which each person gets around 10 minutes to tell us how they come to be there, from the time they were born til now. This is one of the very first things we do with the students, the first day.

We then get them into groups of three or four at which one person draws a mind map of their project and the others help them by asking questions or making observations (putting peer mentoring in practice). Then each person presents their project, with the help of their mind map, to the group. Ideas are sparked by doing this and we offer them up.

At the end of the first week we ask each student to return to their mind map and create a timeline for action, starting with a small first step. What will they do in the next week, the next month, the next three months? Where will they be in six months, a year? **We want them to get intentional and move from designing into prototyping and of course into action.** Even if the actions are small.

HOWEVER, and this is really important, we say to them: To create your work, you need to be tuned into the field you want to contribute to and part of its web of relationships. Knowing the system so you can be an active part of its will requires a process of listening, asking questions, being present, observing, interacting and mapping. **You are looking for what the system needs and where the gaps are rather than swanning in with your bright but untested idea.**



While the first meet-up in September focuses on the individual and the life-project that they are planning, the second meet-up in January moves into how to work with others and be in community. Knowing that we cannot do this work alone is key learning and so project presentations and design (that are always the focus of every meet-up) need to take that into account. We also deepen into Action Enquiry in January.



In Action Enquiry we hold a question that takes us to our learning edge. It could be "How do I make a living doing what I love?" or "How do I let go of my fear and welcome change?" Whatever it is, the conscious process of holding that question and regularly reflecting on it allows answers to come and we become free to grow and change. We started the Action Enquiry cycle at the first meet up and continued it every six weeks during the year, either online, using a video conferencing tool such as Zoom or Skype, or at each meet-up. As facilitators our role is to hold the space and ask questions that prompt the deepening of the enquiries.

While we are apart we write out our question and put it up on the fridge or somewhere we see it every day. We aim to return to it at least once a week, and to do some journaling or free-fall writing around it. Often the question shifts and almost imperceptibly we live our way into the question so that it is no longer an unknown but resolved into the fabric of our lives.

Below are the questions that the students of 2015-16 started the year with:

Erica: "How would committing to a place and community shape my life?"

Tali: "How do I enrich my life making the changes I want to make without it becoming a chore?"

Julia: "How can I find a sense of freedom inside myself to make decisions easily?"

Pierre: "How can I be my complete self with others particularly those who don't share my views?"

Erica: "How do I achieve a balance in my life that nourishes both me and the world?"

James: "How to hold my centre and not get overwhelmed when working with change?"

Vivian: "How can I feel a sense of achievement towards my future livelihood on a daily basis?"

Alex: "How can I follow what makes my heart sing?"





In meet-up two each student also reviews their project through the lens of Regenerative Design.

From the perspective of conscious design for social change, **we take the community as the eco-system and look at how to raise its capacity for self-regeneration.** Re-generation cannot be imposed, it needs to come from the roots of the community and its place: a story that goes back to geological time. Teasing out that story and re-fashioning it in terms of contemporary place-based potential, offering that new story back into the community and working with stakeholder groups to vision their role in the new story is the work of the regenerative practitioner. This is by its nature a gradual process. It requires the ability to hold different and often opposing narratives until a common thread emerges, to facilitate group dialogue, to be able to talk to many different stakeholders and hold a vision that you do not own.

In meet-up three we take ourselves out of rural Devon and go to an urban centre which is doing innovative work in the field of sustainability and social enterprise. So far, we have visited North London, Oxford, South London (Brixton) Bristol and St Ives in Cornwall. We have a packed schedule of going around to visit projects to do with food growing and distribution, makerspaces, incubator hubs for social enterprise, community projects and small businesses that are part of a local economic 'eco-system'. Apart from the first year, the visits have been organised by a past student who lives in that place and knows it well. We will also have a weekend course like permaculture design or building things out of reclaimed materials: something that the students have voted for. And as always, there will be teaching sessions and a spacious time for students to present the progress in their projects.

Meet-up four is more like a retreat than a teaching session. It takes place in a rural camping spot that also has an indoor space for gathering and cooking. We use this week for integrating all the learning of the year and getting students ready to go out into the world, their backpacks full of 'tools', wisdom and a sense of adventure. **From the first, we imagined 1YT as an initiation: a crossing-over the threshold from youth into adulthood,** with a journey witnessed by a whole community of fellow learners. To mark the transition we hold an overnight vision-quest. Students are sent out into their sit-spots holding a question about their future path and welcomed back in the morning with a hearty breakfast and the telling of tales of what they encountered.

The ikigai for each student is the precious thing that emerges from this year, and always I reflect that apart from all the things we learned, the people we met and the experiences we had, the main change that I witness is courage. The courage to be who you really are, to take your dreams in both hands and slowly make them real.



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ONE YEAR IN TRANSITION

A GUIDE FOR FACILITATORS

CREATING A FRAMEWORK OF CARE

The experience we want the students to have is that of being held in a safe container so that they can learn and grow. The learning is about themselves, the group, and the world around them. **The container is built good and strong by the facilitators, ready for the unexpected to happen...** And the unexpected invariably does happen.

How do we, as facilitators, need to be for them to have that experience?

Ready for the unexpected, ready to challenge and question, able to get out of our own way and invite in a power that is greater than ourselves, that I will call the "It". Without getting out of our own way we end up holding too much energy and getting overwhelmed. Without inviting in the "It" there is nothing behind us and we get drained. Imagine yourself as a transformer in an electrical circuit, changing AC to DC. You are the energy entry point and re-director of the energy so that it all flows in a generative direction. **That is the inner work of mastering our minds and will, going alongside the outer work of facilitating and transformation.**

We also need to be attuned to the group and ready to be flexible: able to change our plans around content and means of delivery as needed. Able to see everything as learning, and naming it as such, and able to hold the push-back: there is a bottom line (see below). Above all, we need to be free: free to hold the space and each other.

How can we resource ourselves to be in that way?

A daily personal practice that enables us to change negative energy into rocket fuel, and gives us space, insight and strength so we continue to restore ourselves and grow. Everyone will have their own preferred practice, and my experience is that having a practice makes all the difference.

A supportive network of people located outside the course that we can check in with. Ideally they too are facilitators and so know the territory. This may be the elders group that we are in the process of forming.

We can also hold in reserve the knowing that we can step out at any time if we are triggered, and that our co-facilitator can step in and support us. Here is a strategy we can use at times when our emotions are near to spilling over and impacting on the group. **All the time we are dancing in the flames, knowing that the fire of transformation that we invite in has the potential to consume us too. Being aware of that helps us stay balanced and cool.**

INTERNAL LOCUS OF CONTROL, EXTERNAL CONSIDERING

Becoming part of the 1YT facilitator team is about **building your core strength, the ability to hold your own emotions while being in service to the group.** In order to grow strong, there is a regular time for check-in and feed-back so that facilitator needs and emotions can be processed at the beginning and end of the day. Through this reflective and planning space, facilitators gain self-knowledge, own their wounding (trigger points), and ask for and receive help and support.

All the time we
are dancing in the
flames.



While facilitating, you are in a dance between internal locus of control (holding your centre, not being blown about) and external considering (placing your attention on what is going on in the group). Your mind is always checking in with both so that you know how to be in service to the group. The Regenes Group, in teaching their states of being. Regenerative design is the tool we use to help students design their life projects. Here are some short excerpts:

Regenerative development requires us to disrupt old patterns of thinking and working, and this can lead to a lot of resistance and reactivity—in ourselves as well as among our colleagues and stakeholders. It also requires holding more complexity and dynamism than we're used to and not collapsing into frustration. **If we want to remain effective, compassionate, and clear-headed, exercising internal locus of control is important.**



External considering is the practice of consciously and proactively taking others into account when acting. When we engage in external considering, we make someone or some entity other than ourselves the center of our attention and seek to deeply understand them. We place ourselves "in their shoes," seeing things from their point of view based on their experience of life and the value they are aspiring to create.

This is important not only because it helps us develop empathy and understanding. It also enables us to expand consciousness in order to develop a realistic understanding of the whole of a situation and the potential that is present. **By deliberately attempting to see the world from the perspective of others, we become aware of things outside of our usual pattern of perceiving** and thus without our usual filters and prejudices.

It's not that we disappear. It's just that we are no longer the center of our own attention. **In a sense, we have become larger than ourselves.** The advantage of this is that it can awaken caring and will, which always orient to something that feels bigger or more important than just us. Caring, you might say, is the fuel for regeneration. **An ability to engage our own caring is key to being able to awaken caring in others.**

QUESTIONS ARISING

In 1YT we teach by asking questions, trusting that the group itself holds all that it needs, it just needs to be brought into awareness as either knowledge or lack of knowledge that can then be hunted down. Given the complexity of the challenges now facing the world we cannot possibly know how things will turn out. So there we have the paradoxical situation of knowing and not knowing, and getting comfortable with that. On the other hand, there is human wisdom that is abundant and fundamentally linked to an instinct about what is "true" or "good" in the ethical sense. This is best teased out by the facilitator's skilful questioning. On the back of each realisation there is always a further question!

In 1YT, as part of the work of inner transition, we practice Action Enquiry into our tender learning edges. We ask the facilitators to join in and also hold a question for the duration of course, which will almost certainly change. My current enquiry is: How do I hold my centre with loving kindness while staying fully present to what is happening around me? **The practice of holding the question, checking in with it and regularly journaling about it, is a powerful way to invite insights and learning into your life.** Almost imperceptibly you will find the question resolving itself into a knowing: "This is how I ...". Exploring the questions all together in the group Action Enquiry is a powerful form of witnessing.

THE ROLE OF METAPHOR

Metaphors are visual images that convey meaning at a non-verbal level. One example is Shakespeare's "To take arms against a sea of troubles", in which two metaphors are combined. Metaphors are literally transformers, the word metaphor is derived from the Ancient Greek "to carry over". Today we are losing our ability to understand and use metaphor because we concretise everything. **Yet metaphors free us up and bring our imaginations into play, opening the door to a psycho-dynamic space.** This is the space we all live in as children and that is re-awakened by poetry, myth and story. Metaphor literally means "a crossing over" so we choose them with care. Metaphors are valuable tools for assisting change to happen in a person's psyche, and an integral part of 1YT.

Marion Woodman, in writing about finding the core strength needed to "hold that center point where spirit and body meet and do not meet" says that it lies in the metaphor that we choose, and that **metaphor is the language of the soul.**



Soul is from a different reality than body. It is eternal. It hears with eternal ears, sees with eternal eyes, smells with eternal nose... It has no language but the language of the transitory body. Therefore, it speaks in imagery, the only way it can communicate eternal truths to beings who are both eternal and temporal... Our culture dismisses metaphor at its peril.

At its peril because our Beingness thrives in the imagination. Children who are given space to imagine dance their days through hours of creative play. Adults who give themselves time to play, time to connect to the energy they so often repress in their workaday world, go into their chaos and behold, childlike energy is available to them. Their imagination dances with their soul...

...Without metaphor, culture is meaningless, dreams are meaningless, symptoms are meaningless (except in terms of curing them), religion is meaningless. Life is two-dimensional, flat and boring... Life without metaphor is intolerable.

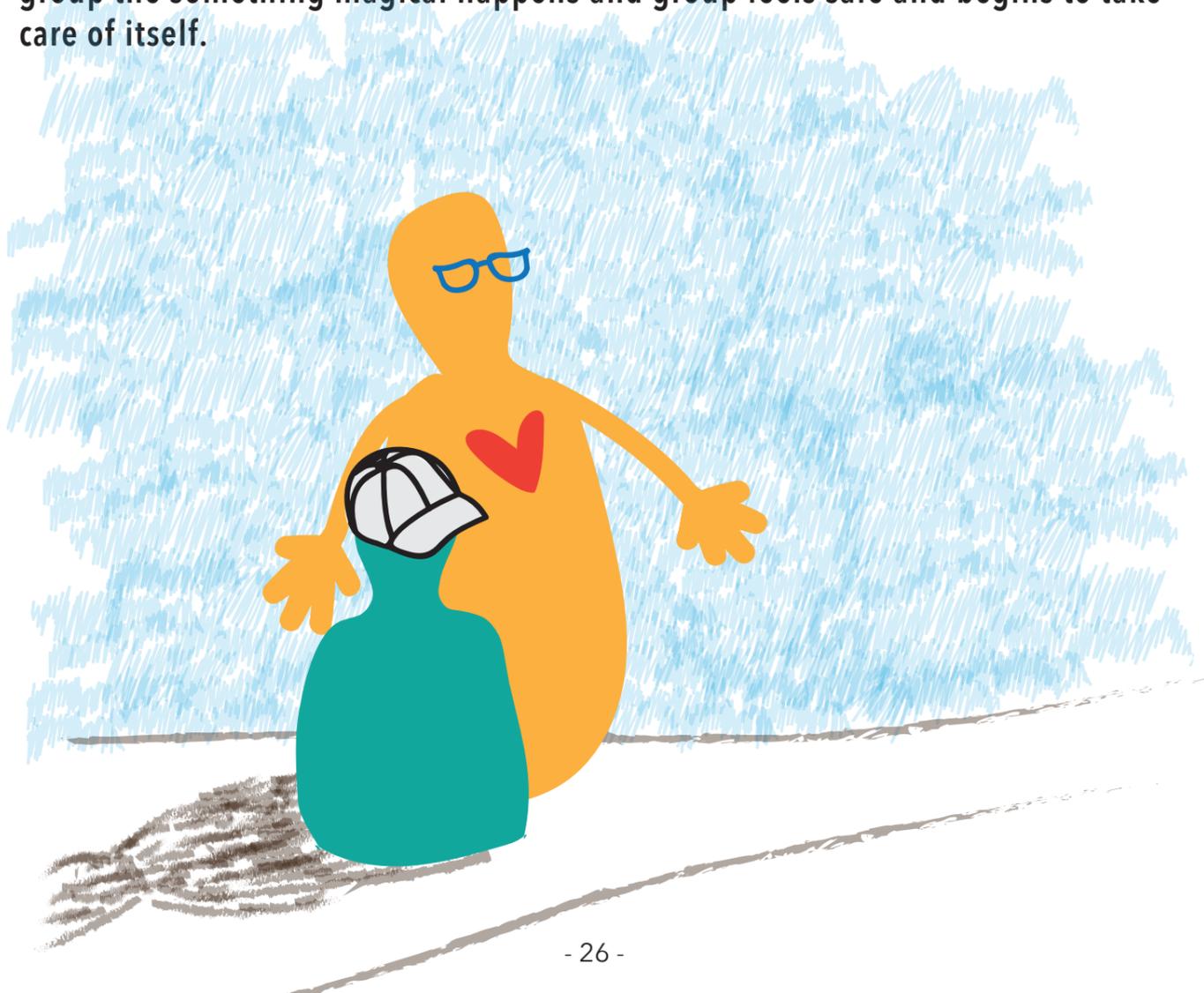


When you start working with metaphors you will almost certainly find that your environment responds by giving you experiences and symbols that reflect back your inner state to you, or are clues to information that you need at that moment. If as facilitators we hold this in our awareness, we give permission to the students to do the same. **Some of their greatest learnings then will arise through dreams or symbolic events that we encourage them to pay attention to and hold lightly.**

VALUING AND VALIDATING YOUR OWN SELF

We can only do this for ourselves and others if we have built our ego strong enough. In many ways, this is the secret ingredient of 1YT (and why we use wayfinding as our metaphor). It doesn't really matter what project the student intends to work on, **they will succeed at whatever they do if the core of their own being is validated**. This is the feedback that we get from students who have gone through the course, and once again it is what the facilitators need to model. Of course we need validation from each other, from our support networks and from the students we are working with. This is a positive, reinforcing, feedback loop as the more you are validated the more you can validate others. But we also need to be able to hold our own centre.

In terms of my own ego I am not in the space when I facilitate, but am directing the energy and naming what is true. This involves stepping back and not trying to control outcomes. It involves reflective listening. It involves slowing things down and being at peace with the not-knowing. Increasingly, I think of this way of facilitating as being a heart-based practice. **If we can expand our hearts to hold the whole group the something magical happens and group feels safe and begins to take care of itself.**



THE CHALLENGE OF WORKING WITH YOUNG ADULTS LOVING AND HOLDING TO ACCOUNT

Young adults in 1YT find themselves in a space where they are valued, listened to and believed in. They find themselves with like-minded peers, their ideas and feelings are validated, and their spirits begin to soar. The art here is to enjoy their energy but not be carried away by it. As facilitators we have our fingers on the thermostat, able to turn the heat up or down as the moment requires. So we need to be conscious of the group temperature and act to moderate it so that the group keeps a steady course. We do not create a space where anything goes, **we are consciously holding a line, the line of both loving and holding to account.**

Closely connected to that is witnessing, which is also the role of the personal mentors/elders. **Many therapeutic groups attest to the power of healing that is held by a circle of people who are consciously and compassionately witnessing each other's wounds and validating the changes and growth that follows from that.** This is a really important service that we give the students, and again it requires us to be a little distant, "in the group but not of it". It also requires us to speak directly, compassionately and truthfully to name what we see and awaken the desire in the student to go deeper into the adventure of self knowledge.



THERE IS A BOTTOM LINE: THE UNITY AND WELLBEING OF THE GROUP

We are in the group but not of it. **Our role as facilitators is to act as a transformer of energy**, that means constantly and invisibly processing emotions in that space. The unity of the group is paramount. Liberty does not trump fraternity: the wellbeing of the group is equally as important as our liberty to express ourselves. We do not need to put our truth as facilitators before the common welfare. Facilitators are not the main story here: the coherence, clarity and energy of the group and the individual students is.

VOICES FROM 1YT PROGRAMME



1YT greatly helped me to gain clarity on where I was, the questions in front of me and possible choices. I was able to navigate the unknown territory into which I had entered with curiosity and a strong inner compass. The warm companionship of my fellow 1YT travelers and the reflection and guidance through 1YT, was key for me in order to consciously and courageously step into both a new phase of life and a new field of work: facilitation and group development for non-profit organisations such as social services, Transition groups and education centres.

Alex Froede, Germany

And that is the main thing that I have learned through 1YT: dare to dream, commit to it, however impossible it might seem at the time, and continue following the fine line between fear and excitement with patience and trusting that things will start falling into place...

Vivian Winterhoff, USA

... The 1YT programme is very positive and I'm very positive. I'm not a no person I'm a yes person. I'm not a good activist because I don't say no, but the Transition movement is very positive so it made me be aware of the incredibly complicated, complex and difficult situation we are in and be able to cope with that knowledge and still be able to take positive action. And the storytelling that we did helped me to tell compelling stories and be authentic. One thing that that I really found as I was going through 1YT and subsequently is that I move into doing things I really believe in and therefore it is much easier to be authentic. ..."

Hannah Fenton, UK

I used the tools the course gave me to become clearer about my values and I was able to discuss some of my ideas in a receptive environment, but mostly it prompted me to reflect about all aspects of my life, not just my profession. I would say 1YT is first and foremost about living a life that makes sense for us, a life that we can say an honest "yes" to every day – with an understanding of the challenges of the times we live in, and that such a life cannot be isolated from questions about social change. ... I started the course because I was looking for a clear path, but I believe the most important thing it gave me was the acknowledgement that confusion is not only understandable, it is a valuable state of mind, maybe even necessary to arrive at answers that are new, and needed in our world.

Talita Soares, Brasil

1YT helped build my resilience by helping me alter my relationship with uncertainty. Having come from university and a very structured world when the structures were less obvious. Now I have greater emotional resilience and am better at looking after myself, through good and bad times. If I had to name three important resources I gain through the programme they would be: resilience (of an organic, human kind that helps build protection from flesh and compassion, not artifices of metal and ego); creativity (asking big questions of the world and playing with the answers); gratitude (I am much better at appreciating my luck in life and being grateful for what I have, rather than constantly asking for more and getting very stressed in the process).

Robert Holtom, UK

I understood that patience, confidence, openness and resilience are key elements for being happy (or in other words, successful) into activism.

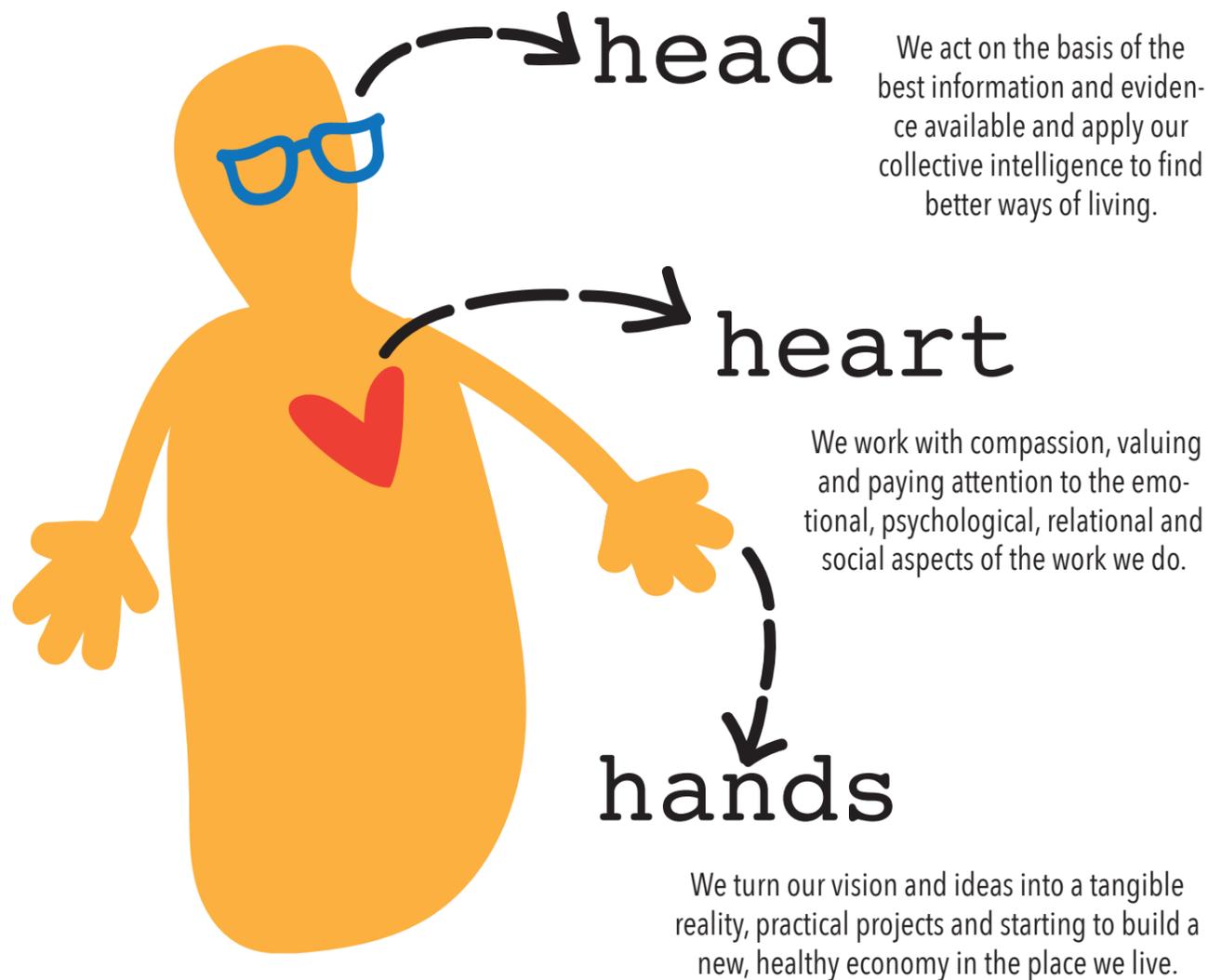
Pierre Bourguignon, Belgium



THE HEAD, HEART AND HANDS

APPROACH

The Transition movement strives to find a balance of these three elements.



The same model can be applied to youth programmes: what "head", "hand" and "heart" skills are we going to develop in our time together?

THE HEART OF CHANGE

Valentina Cifarelli and Sara Galeotti from "the heArt of change" team



Tell me, what is it you plan to do with your one wild and precious life? – Mary Oliver



In seeking answers to Mary Oliver's question we meet such questions as: **What makes me fully alive? What is truly meaningful to me and the world around me? What are my gifts and talents? What is worth my precious time? And what do I need in order to pursue and realise my dreams?**

We are confronted with these sorts of questions most strongly when we find ourselves at a crossroads on in a transitional phase, for example when we end a course of studies or training, or quit a job. Or activities that we have engaged in so far just somewhat start feeling less meaningful and don't make us feel alive anymore.

These are turning points, passages. In these times we often feel suspended, torn between past and future, full of questions and more or less devoid of adequate answers. Whether we interpret such times in our lives as a crisis or as an opportunity is up to us. With "The heArt of change" we encourage viewing them as opportunity, to embrace the freedom inherent in such times of change and choose a unique, individual pathway. This includes the search for new tools to orient oneself in times of great change; **its promise is the satisfaction of personal aspiration while, at the same time, contributing to healing and improving our world.**

"The heArt of change" emerged from the meeting of a number of experiences hosted in different European Countries including Italy, Germany, Austria and Hungary, working in non-formal education with youth aged 18 to 30. We have distilled over 10 years of experience as facilitators, educators, project coordinators, mentors and coaches, and in some cases as peers, collected and tested tools and created a toolkit through which to contribute to the education of critical, active people, aware of their talents and potential and therefore able to fully, authentically and freely participate in the challenges and opportunities of life in this world today.

On the one hand, "The heArt of change" invites us to know ourselves better as individuals, with in-depth explorations of our needs, feelings, thoughts and potential, so that we may add, day by day, to our self-awareness. On the other hand, the programme offers practical tools and guidelines to connect to the external context, developing a healthy, rich web of relationships with the outer world, by which we mean both human society and other living beings.

"The heArt of change" is an invitation to discover the authentic, personal contribution each of us can offer to construct and support a culture of peace, care, cooperation, empathy and sustainability. It encourages us to see ourselves as unique tiles in the universal mosaic: a tool for peace and love. Our highest vision is to overcome and counteract certain postmodern feelings we are afflicted by, such as resignation, apathy, distraction and consumerism.

We are unique tiles
in the universal
mosaic

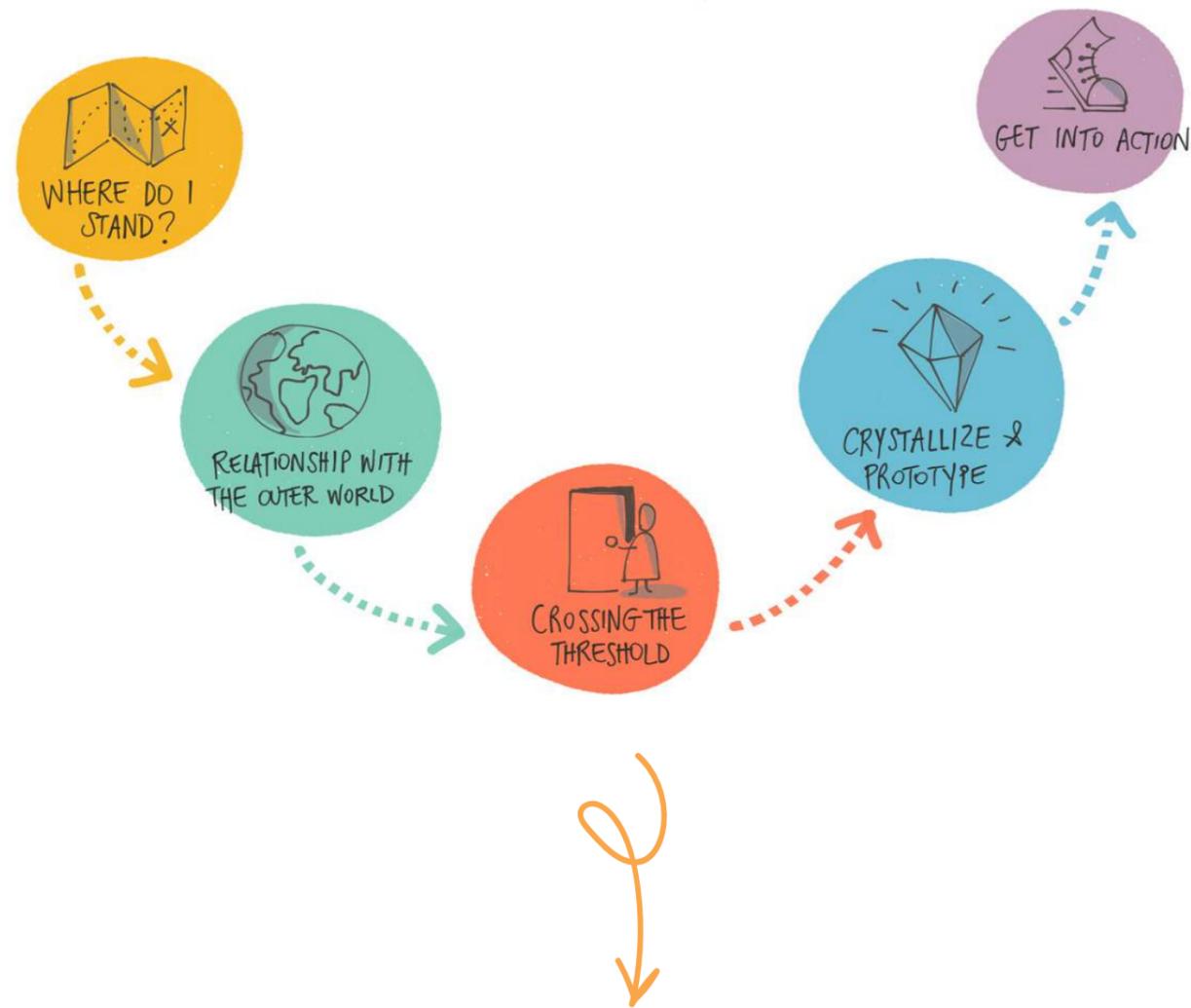


We started with a set of tools, and began to wonder how we could create an organic, complete programme which would move from an inner spiritual approach, all the way to radical and practical actions in the world. We found part of the answer in the way Otto Scharmer (MIT professor and co-founder of the Presencing Institute) frames "Theory U". Scharmer looks at what happens when organisations and individuals react to crisis. We were fascinated and inspired by one of the paradigm shifts he proposes, i.e. **the claim that learning can happen not only from the past but from the future, an "emerging" future.** Often we attempt to solve problems by applying the same mindset that created them: here a different view is offered, encouraging us to analyse and research in the depths. We explore how to leave past habits, ideas and judgements aside, looking for the blind spot to finding true self-awareness. From there we can find the strength to rise up, feeling the magnetic pull of a future radically different from what we left behind.

As mentioned by Scharmer himself, there is nothing really new in "Theory U": it's basically a re-organisation of pre-existing ideas, combining Zen teachings with depth psychology, strategic problem-solving to the applications of different intelligence frameworks, creativity tools and total quality. The same can be said of "the heArt of change", which adapts and combines different tools such as the Way of Council, Dragon Dreaming, Joanna Macy's Work that Reconnects, Open Space Technology and others.

These are the main steps of the heArt of change "U" process, with some notes on the main activities that come with each step.

The heArt of change



“The heArt of change” follows Scharmer’s U shape: we start from the top left quadrant, where we focus on our personal situation and our relationship with the world, slowly progressing down the U, where we meet our fears, face our deep selves, and find the momentum to crystallise and prototype, giving our projects form.

We received Erasmus+ EU funding which allowed us to work for one year and half in the field of non-formal education for youth. We were therefore able to create a training programme, test it for a week with an international cohort before crystallising it into a curriculum. The course inspired us to write a book, “Take the future in your hands”, which we think of as a map by which to orient in times of change and transformation, with exercises and practices on how to move along the “U” in daily life, even on one’s own. And to finish with a bang we designed a deck of cards: “Take the future in your hands - The unsticking game” in which a cast of characters comes to the aid with messages and questions for times in which we feel “stuck” in our quest.

WHERE I AM NOW?

If we wish to learn where we want to go, we first need to really know who we are.

Working on our biography means recognizing where we come from, who we are in this moment, where we want to go and what we need to get there. By drawing or telling our life story we learn to recognize our talents and honour our wounds. We seek a bird’s eye view connecting past, present and future to find the thread connecting significant or recurrent events and patterns in our life story.

HOW CAN I TRULY SERVE TO IMPROVE CONDITIONS IN THE WORLD?

When we look at what to do and where to begin, **we start by asking why we want to invest energy in a particular project.** Many reasons can push us to work to improve something in the world: it may be a sense of responsibility, anger, or fear. Beneath any such feeling is love, our care of the Earth, its inhabitants and well-being. In Joanna Macy’s “Work that Reconnects” we start from love and gratitude to move through difficult feelings into active, constructive engagement. We can awaken gratitude in many ways, including by completing “open sentences”, such as the following, alone or in pairs:

- What I appreciate in life is...
- What I appreciate in myself is...

Just do it!

WHAT MOVES ME DEEPLY?

Sometimes we are faced with questions such as: what is the true essence of my work? What wants to emerge through me? In such cases, it’s better to stop and take a break from daily distractions, in order to focus on the objectives and answers we really need. **Nature can provide a precious mirror for our inner lives.** Being outside, immersed in nature, brings us alive, reconnecting us with our instinct and with our ability to give symbolic meaning to whatever attracts our attention.

HOW CAN I PUT MY VISION IN PRACTICE?

This is the time in which to weave our personal qualities with our motivation to create the world we wish to live in. It's time to choose a direction and work to achieve our aims. Once we have identified our unique qualities and talents, we seek to name the essence, a guiding star in all our studies, work and projects. **The essence is a seed: like a seed it contains information and potential to become a specific kind of tree, which will develop and grow based on the outside environment.** In the words of poet David Whyte essence is "the one line already written inside us". It can take different forms through time, just as similar forms can be manifestations of different essences.

HOW CAN I BEGIN?

We then come to practical applications: how to move towards action, creating a detailed plan to **bridge the gap between the present situation and where we wish to be in the future.** In this phase we use a design tool such as Dragon Dreaming to define a project which includes powerful elements as celebration, collaboration, mutual support, and community.

PRACTICES FROM THE HEART OF CHANGE

“...try to love the questions themselves, like locked rooms and like books that are now written in a very foreign tongue...
Rainer Maria Rilke”

“If I had an hour to solve a problem and my life depended on the solution, I would spend the first 55 minutes determining the proper question to ask, for once I know the proper question, I could solve the problem in less than five minutes.
Albert Einstein”

Questions are a distinctive trait of the entire “the heArt of change” pathway. It all begins with a questions that may sound like “what is my personal contribution to the great chorus of Life?”. In this conversation with the Universe, we speak and listen from the heart. The heart can hear answers, interpret body signals, pay attention to feeling and intuition.

Deep listening is a serious commitment. **It takes awareness, training, care and a lot of courage to take decisions that harmonise with our feelings** and may grate against current jobs or aspirations or even with our own self-image.

We take questions seriously, and many activities included in "the heArt of change" revolve around questions and listening practices. One of the simplest, yet most powerful, is our **morning circle**.

This activity was inspired by "the Way of Council", with which it shares some ground rules, such as:

- Prepare a circle with chairs and/or pillows;
- Choose a talking piece (this can be stick, stone or any other object that can be held in the hands, denoting the power of talking to the group);
- The talking piece is passed around the circle; anyone who decides to hold on to it has the right to speak;
- Speak from the heart, choose words to mirror your feelings;
- Listen in silence and listen from the heart, without replying, correcting or judging;
- Try to speak briefly and let the energy flow around the circle;
- Trust in spontaneity, remain quiet until you feel ready to speak, as that is the precise moment in which the circle needs your words;
- Sharing is confidential and stays within the circle.

Every day usually begins with this circle, in which we invite to answer a question that touches upon the main topic for the day. **The circle is a protected space in which people find it easier to connect deeply with the question and with the stories shared by others:** the same question resonates in a diverse, yet unifying, chorus of voices.

In the morning circle we sometimes use cards as guides: we put cards in the centre of the circle, the illustrations visible, and invite participants to choose one or more which attracted their attention. Sharing the reason for one's choice with others is a starting point to speak of ourselves, our burning issues at the moment and to start to glean some insights into possible answers.

VOICES FROM THE HEART OF CHANGE PROGRAMME

Yvonne- Austria
I have just left my job as an educator, because once more I am asking myself what I want to do with my life. The course I took with "the heArt of change" was an important answer, it allowed me to dream again, to open to new possibilities, beyond the blocks and doubts that come from just worrying about how to support myself.

Julia- Hungary
I am a translator, I just started my business. I know what I want to do but I took part in "the heArt of change" programme to allow myself time to focus on my motivations, my strengths and my weaknesses, in order to resource myself for the challenges to come.

Ines- Germany
I came to "the heArt of change" with many questions, hoping to find answers. Instead, the course has taught me that looking for deep, specific questions is a useful pathway to finding oneself.





TRANSITION IN ACTION

Tracey Wheatley from Transition Hungary

Transition in Action 2, held in 2016, was a success: young people from five EU countries came to an eco farm in Kunszállás, Southern Hungary, where they made their mark on the homestead, the surrounding town, and maybe most importantly: on themselves.

Transition in general is trying to recreate a community along sustainable lines, where people are happier and work together better. The reason we named this project 'Transition in Action' is because you don't spend a lot of time talking here. It's an experience, a temporary community of similarly minded people who are committed to working together to make something happen for the larger community around them, in which they are guests for a week or two. The Erasmus Youth Exchange seemed like a good opportunity to fund a project like this, the idea being that young people who come here help to create something that stays in the local community after they leave, rather than being 'merely' a training.

A SPACE OF COOPERATION

As participants arrived, we tried to be open about the preparation. Like most bigger projects we have undertaken, there were setbacks – people's health, family issues crop up, and there is not always capacity to compensate. One of our team members was up front about this to the participants, as everyone gathered for introductions: "This was our idea, this is why we are doing it, out of this, this is how much we've managed to do so far. There was some stuff that hasn't been completed. **And these are the things we need to solve together.**"

This established a sense of ownership for the project, very early on:

“ This is ours. We need to make it work. ”

The participants could realize this way, that this is an ongoing story, which they can join now, and they will have very important influence on how this story goes on, and, eventually, how will it end. For the first two days, we went around the area, kind of mapping the local resources of the actual space, and doing a wider mapping of the possibilities of the local town. We decided, together with the participants, how to organize the working groups – we prioritized rotation, so that everyone could take part in as many different kinds of workshops as possible.

THE WORKSHOPS

On our host farm, you could take part in a really wide range of workshops. One key skills was learning how to use cob, either by working on the walls or doing mosaics, or by building the community sized rocket stove with heated bench together. Another trainer was working with wood, upcycling old farm furniture, and building a much needed and very decorative farm gate. There was a chance to try out all sort of tools and woodwork techniques during small projects too, like building a bug hotel or insulating a window. Tools were pretty challenging; not everyone was born with a chainsaw in their hand, or knows a chisel from a plane, so **this was a chance to experiment and be supported and guided towards new skills.**

On week two, people could continue the cobbing work, or try something new – participating in metal upcycling – welding, using flex, creating useful items from scrap metal.

TRANSITION KUNSZALLAS?

But what was a brand new development this year, was that the workshops didn't only happen in our space – we reached out and did things out in the village as well. An organic farmer was very happy to get some extra people-power, in exchange for a discount on vegetables we could use for cooking, which meant we got our food from local and organic sources, further enhancing the synergy between the town of Kunszállás and our team.

Most of what we ate came literally from a single kilometre away maximum. Cooking was also done by the community itself, so participants could learn about that too. And it was all meat free. This was one aspect of the exchange that we got a lot of feedback on, many commenting that they had a great experience in the kitchen and had no idea until then how to create vegetarian meals. There was a chance to have more low-key, focussed time too. A ceramist offered to share her knowledge and work together with our team.



THE TRIBE

When a group comes together it goes through different stages as people get to know each other and recognise their place in the community. This can be more or less harmonious: at the beginning most people try to show their best side as they make friends and it's only a little later that clashes and conflicts emerge, a difficult but necessary stage that allows the community to identify its own norms and stabilise itself.

Our Transition Youth Exchange offered the opportunity to spend two weeks together, in a rural situation, sleeping in a tent, using solar powered hot water and compost toilets, while doing physical work and contributing to the housework and cooking. That is quite a strong filter. So, already whoever applies for this is not somebody looking for sitting in an air conditioned room in the center of the City, doing a Power-Point Presentation based training.

As the organising team we tried to manage things in a participative way, bearing in mind the participant's experience - from the 17 year old first out her Country to a more travelled participant on their umpteenth exchange. As far as we could, we kept some fluidity: the program's boundaries and expectations were flexible and constantly negotiated, because the people wanted a chance to have an effect on the structure, have more input. However, some others felt challenged by the lack of hard rules.

We described ourselves as a tribe after a while, and the Barrios (this is how we called the tent areas of the five different Country Groups based on the Climate Camp structure) organized hilarious rituals at the campfire at night. They developed a portable sound system: a mobile phone inside a big plastic cooking bowl, it was called the "Lavór Sound System", because it turned out that the Bosnians and the Hungarians use the same word for that item, and it played the favorite hits of the Countries represented by the Barrios.

As organisers, there is no doubt we walked a narrow line between exhilaration and exhaustion as we tried to respond to the needs of the group as best we could. We often felt quite overwhelmed, which clearly limited our ability to work through all situations as well as we would have liked to. We look back on some issues and cringe... However, it became clear that as a group we had 'gelled' really quickly: this little community was working, thriving even. **What we had to ask ourselves is what factors were behind this spontaneous team harmony?**





LESSONS LEARNED

One key factor was clearly the high number of those who invested their time and energy selflessly to make the community work – those who came forth when a task needed solved or something needed tweaked. Creativity was also key – there was tons of it, and people shared it, from creating the wellness tent, to the tri-colour pasta, or the brave souls dealing with the infamous ‘mens piss area’.

Another factor may be the organising teams experience. We’ve created so many convergences through the years, different types of people converging on different types of spaces, and this might be something we’ve become quite good at: creating a space and holding it, and make people feel okay with that, at least for a short time. Maybe the setting played a positive role as well: a small farm, great shady trees, playful animals and curious kids. Sunshine, regular food and lots of coffee.. ehm and palinka – homemade brandy. Perhaps actually a little too much of that. Place-making had gone quite well. **We noticed that when there was some tension, it was often where the facilities or infrastructure had not been properly thought out.** We couldn’t for example eat together as there wasn’t one big table to share, a mistake that was interesting to ponder on when it became clear to us, and one that will help us learn for the future.

One more reason might be that there is not a lot at stake – **this group is only temporary, which motivates everyone to make the most of it,** before they all go back to their lives. This made it easier for people to accept what they didn’t like, in most cases quietly. For others it gave them a chance to shine, to be the group joker, the problem-solver, the carer.

And perhaps it may be that when the weather is good, the company is good and the work is good, people are just capable of doing amazing things together and being how deep inside they may really want to be; there is nothing more rewarding than wallowing in the positive feedback of 30 other wonderful people.

After the exchange someone said later that it was a life-changing experience that they could actually do what they stand for, what they talk and think about, in action. When you experience this, anything less like that becomes kind of hypocritical: how could you participate in a Climate Change conference using plastic cups and eating packaged, imported food? – a question one of our participants let us know about in her feedback, as she faced this situation right after our program ended.

And that’s what came back from many people: they did not expect themselves to perform so well in that type of situation before they came to Kunszállás. They went back with either a reinforced idea about themselves, or thinking, “God, I didn’t know this existed, and this could really work for me”. It gives a lot to environmentally conscious people to try out in practice how can you run an event like this, for two weeks, with absolutely minimal ecological footprint and using only local resources, all the while you are putting in hard work.

TRANSITION CULTURE

Our program was very heavy with practical work, some complained that there wasn’t enough theory, others that there was too much talking, others that there wasn’t enough. We can live with that and take it on board for the future. But I think **we were able to show that if you live according to the principles of Transition, you can also live very happily.** If that stays with these people, most being in their early twenties, all of whom will have to decide how will they live their lives – they will be culturally and emotionally embedded in the idea of Transition. That is an outcome we are happy with. We can all go home and follow up on books and the Internet about the subject: now the intellectual input can be absorbed much much easier, having this significant practical mileage and the emotional-cultural input behind them.

I personally lived my youth where we were not yet aware of climate change, with different types of global challenges. This experience will, we hope, help the participants to choose to act and help in tackling the challenges of the current era and help us live more lightly on this planet.

And we’re now thinking how we put what we learned into a more complex program – what other approaches can we take to Transition and how we we make sure young people are much much more a part of this? Thanks to all of the participants and the other transition folk who shared this experience with us.

VOICES FROM THE TRANSITION IN ACTION PROGRAMME

In 2016, **Beatrice Pelle**, a 29-year old farmer from Occhieppo Inferiore (BI), a village in the Italian Alps, took part in the Youth Transition Camp in Hungary as team lead for Italy. Beatrice set aside her Law studies and started her project, "L'Orto di Beatrice", i.e. Beatrice's vegetable garden, in 2010, with the vision of putting 8 hectares of fallow land belonging to her family, to good use. At the family table she had learnt to eat what was produced in the family smallholding: vegetables, bread, flour, and oil sent by family members in the Southern region of Calabria. This has remained her lifestyle, and the value-set she communicates to customers.

What is your view of today's youth?

“ I see them a bit demotivated, their ambition often limited to finding a job as an employee and to complete their studies. To wear a white shirt, have a managerial position. I've sometimes asked young people to help on the farm and many did not want to bend down and grow food, to work the soil. Of course this is not true of everyone, I've also met people my age who want to start something new. But still, many people my age describe me as the "little farm girl", they don't view me as an entrepreneur. I feel the weight of a hierarchy.”

Where do you think young people find work nowadays?

“ Many end up in call centers, or doing part-time, casual jobs. They want to do something, but maybe they are not as motivated, or have as much drive: I was lucky because my family and partner are very supportive.”

What could be done to support youth in finding their way?

“ In my opinion, by creating spaces, situations and contexts in which young people can support each other, helping each other rather than competing. Also, experimentation, allowing people to make mistakes, learn and improve. Young people also need good mentors: I found one in my mother, who supported me, but often more experienced, older people offer criticism and discourage youth.”

What was the Transition Youth Camp like for you?

“ I had a lot of expectations, but when I came home I was in doubt on whether it had been useful. But as time went by, during these two years, reflecting and processing what had happened, I came to appreciate and value the experience. It was not easy for me: I was 27 and managing my own farm, and I was working with students just out of high school. But we formed bonds and I think I learnt a lot. I had to interact with young people of different origins, lifestyles, beliefs, languages, cultures. During the camp we learnt to adapt to different needs and habits, from the food to the comfort levels (with rudimentary solar showers and compost toilets). What I loved the most were the practical workshops, which were very creative: we used recovered materials, built a cob oven, embellished a wall with a mosaic. I also enjoyed visiting a local farm: I learnt about growing methods which are very different from the ones I am familiar with.”

How did this help your personal growth?

“ I learnt about adaptation, and to complain less. I learnt to appreciate what I have here. When I came back, I managed to give my project an extra boot. I felt more determined, I could move from planning to action, without bending, thinking with my own head. I also learnt a lot about listening skills. Another useful thing was that I kept a journal during the programme: re-reading it gave me awareness of my learning process.”

What would you like to see improved, what would you keep for other training programmes?

“ I would like to see this type of campus spread all over, and I would like them to be focussed on practical tools that participants could apply to their “normal”, daily lives. I think they should include, for example, the topic of money, and how to access EU funding. To discuss vital, important topics and also give some theoretical background.”



EMPOWERING YOUTH THROUGH RITES OF PASSAGE

Shanti E. Petschel

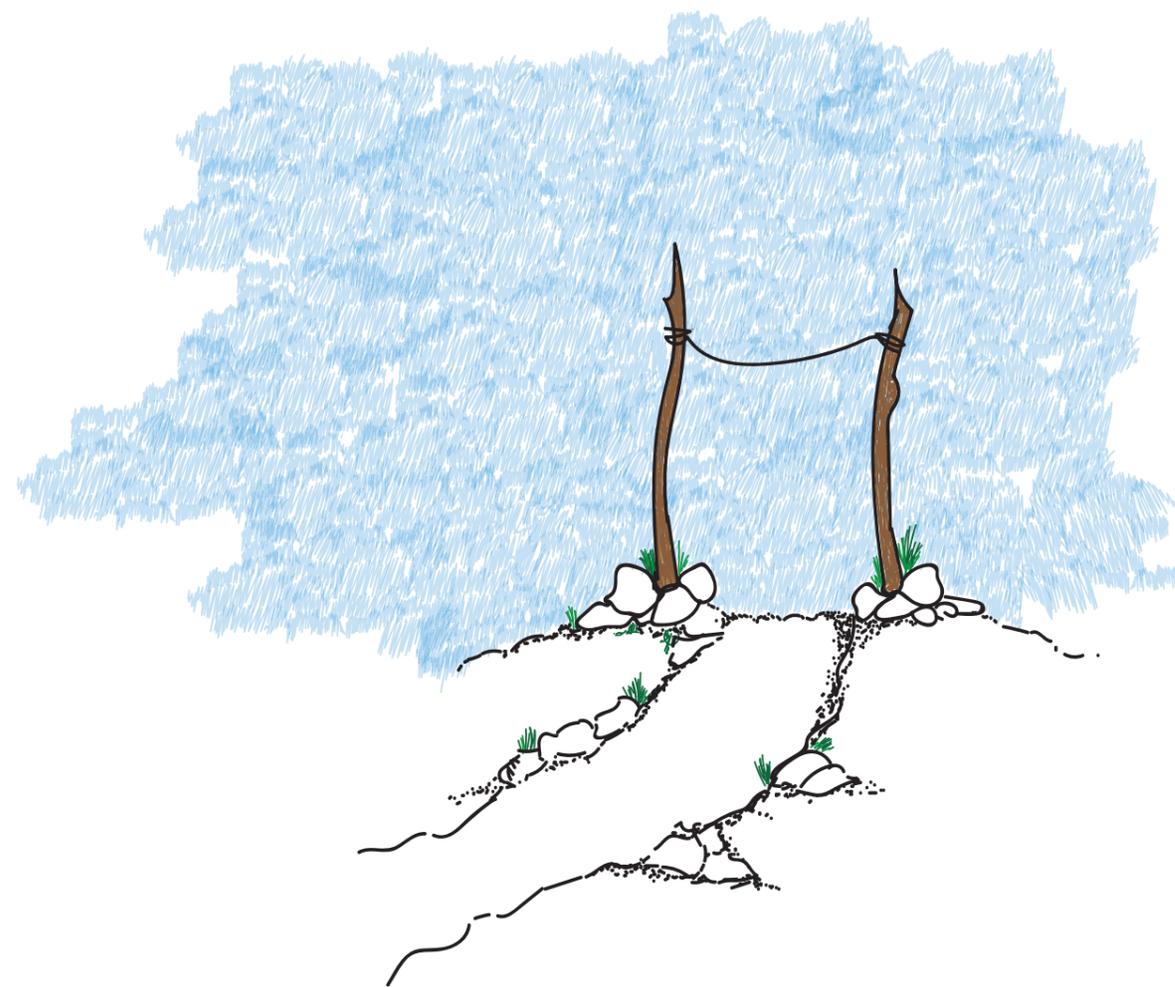
“ In many tribal cultures, it was said that if the boys were not initiated into manhood, if they were not shaped by the skills and love of elders, then they would destroy the culture. If the fires that innately burn inside youths are not intentionally and lovingly added to the hearth of community, they will burn down the structures of culture, just to feel the warmth. Michael Meade. ”

“ Show me your youth and I will show you the future of your nation. Georges Vanier. ”



WHAT IS A RITE OF PASSAGE?

Rites of Passage are a commons among the global Family of Mankind. They have emerged since at least forty thousand years ago, from a **basic and intrinsic need of man, to recognize, mark and safeguard the transitions in every life**. These transition-changes, like, f. i. conception, birth, coming of age, separation, marriage and death, were realized as being very significant for the opening of the full human potential - in the individual unique and the community as a living entity as well. **We can certainly say that RoPs have helped humankind to survive and thrive throughout ancient times until today** and become a cultural being in a sane natural environment. (van Gennep, et. al)



HOW TO?

Research has shown that the natural environment of human culture was the essential agent in these rituals. One had to be 'immersed' in Nature, to become aware of his very own natural condition and place. After once been born from a natural, human mother, each individual got in touch with the experienced unity with Mother Nature, as being the Greater Reality, that included everything alive...

In this manner, rituals of this kind have been an essential part of the social life and were, in sustaining ways, constitutional for the self-esteem, the connection to the 'village', the living environment and the psychological standing of any individual on his or her way to become an adult on becoming mature and a fully responsible member of the belonging community. Thus stipulating a deep connection to the social and natural environment, which brought fulfillment of the two most important psychological pillars of internal sanity: **evolving in one's intrinsic and individual potential AND - at the same time - developing a deep sense of belonging with something greater than oneself.**

TODAY'S POSSIBILITIES

These RoPs have fallen prey to the social and cultural revolutions of the last centuries. Misunderstood, forgotten, ridiculed; not seen in their sustaining and positive function as boosters of resilience of connection, social immunology and bravery towards the challenges of natural living. Maybe we should use the word 'delinquency' for naming the most dangerous disease of the Globalisation-Culture of today: relentlessly disrespecting and destroying life and Nature's wildernesses without any feeling of compassion, remorse or hesitation.

One of the most prominent, widely used patterns of a Rite of Passage is a Vision Quest. **A quest is a journey through the shadow of your own life as a child into the light of a different being that has been sleeping in the depth of your organs, bones and blood.** Like a caterpillar, evolving and morphing into a butterfly, through the state of being a pupa... a VisionQuest is revealing glimpses of the secret, sacred connection between your soul's untouched, pristine wilderness and the wild land that lies beyond your everyday's asphalt areas...

We, as the mentors of this work, have seen tremendous changes in young people, when they came back in a self-aware state of mind, that they, themselves would often call 'mind-blowing'.

We, the Campus CreaVista Quest-Team, are among the few hundred people today, who have revived this ancient ritual successfully, especially for the transition of youth into adulthood, coming of age. We are mentors, now for over 30 years, offering VisionQuest events for the young, (16 -24), who want to **consciously thrive and grow into a greater understanding, a more nature-based maturity, a sustainable sensuality towards the delicacy of life in an adult body** - facing the challenges, blessings and rewards of maturing as truly an adult!

THE TRIBE

We, as Elders in the global community of Transition, can clearly see the urgency. There is a flood, a roar, a storm out there. Things of human concern are shaking. The ground is swaying and we are not so sure, that we can reach higher grounds in time... **We do have the obligation to help our young into the boats of survival** - in peace, coexistence and harmony with nature and all that makes life worth living.



HOW TO GO ABOUT?

We do know very well, that this is only a small and feeble beginning to recover the full energetic enhancement that is still waiting to be unraveled inside this marvelous and powerful ritual. For our young people of the 21st century, **it might be essential to tap into the deepest knowledge of their ancestors**, concerning the connection to the WILDERNESS inside oneself and in the natural world...

A VisionQuest for Youth is designed to suit two parallel purposes:

1. the beneficial effectivity of the ritual in its connection to the old, proven ways.
2. the need of modern young people not to be overwhelmed and being able to build trust, towards the beneficial outcome for the community and themselves in conjunction.

To achieve this, we have developed a 'adapted version' of twelve, rather than 21 days of dedicated time-space in Nature. We set up a 'wilderness-camp' that helps the Young to experience a way of 'down-to-earth' - life-style. In this term it is neither too long, nor too short of a period to delve into the real-time contact with the Great Mother Nature.

Our participants are prepared for a three-day fasting in solitude, focusing on their very essential connectedness to themselves and Nature.

When they come back from 'the Sacred Mountain' they have realized a deeper touch of the living world and their Faces show the story they have received by their very own daring and respect. **They are 'HEROES' and 'HEROINES' in the true meaning of the word and they know it!**

..and that is the best outcome of such a ritual, encouraging those, who need to face and act on the huge challenges of our times!

EMPOWERING YOUTH THROUGH COMMUNITY EMPOWERMENT

Martina Francesca - Transition Italia



Suddenly, you discover that when we stop creating enemies, we extinguish the need for weapons
Kakà Werà

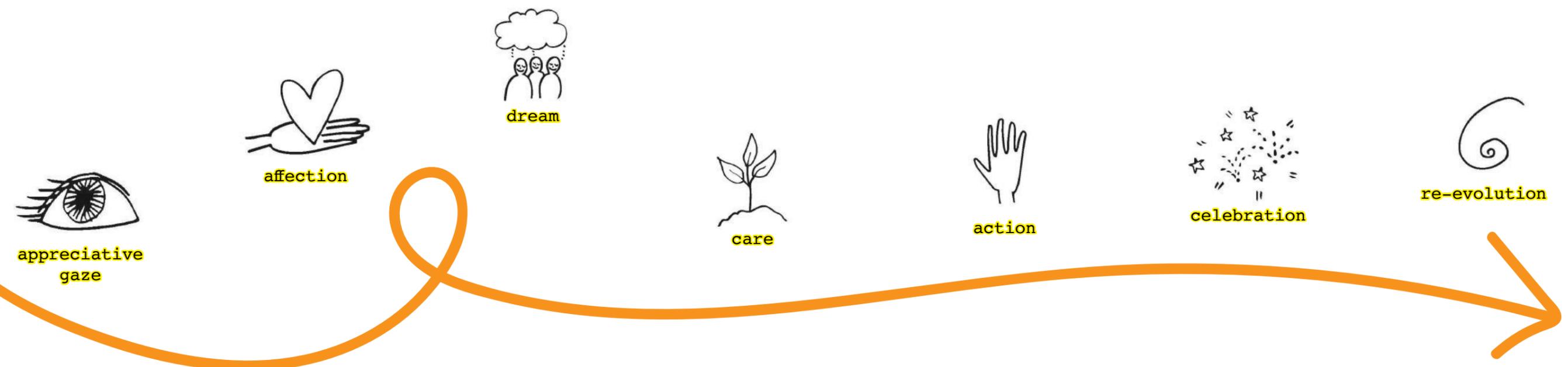


SEVEN STEPS FOR COMMUNITY EMPOWERMENT

Many people share the experience of having tried to involve the local community on topics dear to our own hearts, only to shatter against what feels like a "barrier" to participation. These experiences leave us frustrated, thinking along the lines of "Nobody cares!" or "People only think about themselves!". Many tools can help us activate community participation: I want to tell you about Oasis Game, a set of practices developed in Brazil by the Elos Institute. **It's a collective game in seven steps, injecting energy and empowerment in a community.**

To run an Oasis Game you need three elements: a local community (neighbourhood, village, school, building...), a group of "players" to kick-start the process, and facilitator/guides.

In order to engage and activate a community, Oasis Game is designed as a collective challenge. In a very short time (maximum two weeks), people's dreams are collected and realised in a spectacular action, which usually involves transforming public space by unleashing the resources and talents already present in the community itself. The experience catalyses the emergence of more long-term ideas and projects, which now find fertile ground, momentum, confidence and drive.



The process follows seven steps:

Appreciative gaze: we focus on what works well, rather than on problems, acknowledging the talents, resources and beauty present in the community;

Affection: we look for stories and people behind the beauty, begin to create relations, celebrating and testifying to the community's talents;

Dream: we collect people's dreams through interviews and one-to-one conversations as well as in public events, and identify a collective dream;

Care: the collective dream begins to take form in co-design events. Materials and resources needed for action are collected within the community.

Action: a collective challenge, to be accomplished in very little time, by using only tools, materials, resources and talents already present within the community;

Celebration: an essential phase in which to celebrate successful actions, acknowledge the work done and learn from the experience;

Re-evolution: the local community dreams and designs the next steps. New projects emerge, new ideas are shared, and ways are found to take care of what has been created up to here.

To transform spaces and relations, the Elos Institute invites to call unto people's dreams and visions for the places they live in, concentrating on beauty and potential and feeding energy to move towards action.

How can dreams come true? One option is to struggle and fight to submit or shatter the dreams of those who disagree with us. In battle, we are working hard to change others: the power to create something, to reach an objective, remains in someone else's hands, and the only thing left for us to do is protest. But we can also, as per Elos' invitation, enchant people with irresistible calls to change the world together.

We are appealing to the human need to create: by choosing to be part of something, together, despite our conflicts and differences, community is born.

HOW TO EMPOWER COMMUNITY

The Oasis Game begins by looking for beauty, with an appreciative gaze. This means grounding a process not in powerlessness and complaints, but by actively seeking out and taking note of what is already in place and working for the community. **Beauty is wherever people bring care and energy, and it is everywhere.** Everyone has talents to express, and seeking them is a great way to begin a meaningful conversation.

These are keys that open doors in unimaginable places, places which would be hard to reach by other means. Whenever we find ourselves thinking "People just don't care", we can try changing the frame and wondering: "What do people who live here care about? What are their passions? What are they good at? What beauty have they created and tended to?". By acknowledging the value of beauty and talents, people's energies are stirred into liveliness, marvel, and curiosity. Also, personal conversations bring a high quality to interactions. Empowering community and creating bonds means talking, listening, sharing stories and experiences, having a coffee together or a chat at the local café or in the park.

The dreaming stage invites to open conversations on future scenarios, long-term visions and passions. It is important to hold a space for difficult feelings if they emerge... but more often when people speak of their dreams, their eyes shine, and we can feel the community gearing up for action.

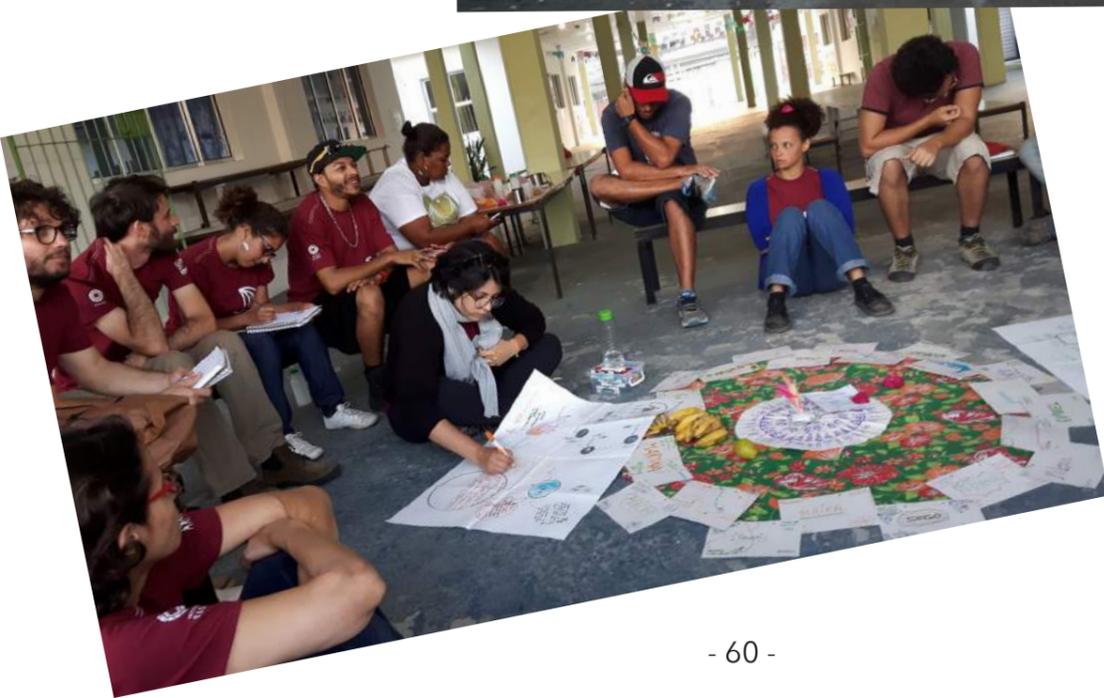
At the action stage, miracles take place under our very eyes as talents and resources from the community are made manifest. Results are concrete, visible, tangible: we CAN do it! It doesn't matter what kind of action has been planned: what matters is that it yields concrete and practical results in a short time, and that whatever we do gets amply celebrated. This injects self-esteem, empowerment, and energy in the community, thanks to a careful and well-designed preparation in the days before.

Action is like a wave rippling through the community and kick-starting... something. This energy must then be nurtured patiently with support, training, and mentoring by community facilitators. But the road is open now! There are networks, contacts, and we have proven that a space can be transformed in a short time-span thanks to people's resources and talents. **We do not know what will emerge from now on. But we do know that the process has given the community's collective genius, passions and creativity space and time to emerge.**



The Oasis Game process empowers the community, and its individual components as well. Each person is invited to share their talents, to dream their dreams, and to take steps towards their realisation. Like circles within circles, community empowerment requires personal empowerment of each "player". The experience is transformative for individuals and groups alike.

And this is actually the best you can offer to youngsters, both players and people involved: to be part of a process where you can express your energy, vitality and desire to create and contribute - in order to keep the energy of this collective game at top levels.



GUERREIROS SEM ARMAS

Every year, the Elos Institute hosts a training programme in which to live and learn the Elos methodology and the Oasis Game process. It's called **Warriors Without Weapons, Guerreiros Sem Armas (GSA)**. GSA is an international training programme attended by 60 youths from all over the world: active players for change, who learn by practical experience, interacting with the local community to build a collective dream.

GSA is designed to empower and inject courage into participants, pushing them beyond their personal comfort zones to shine light on individual resources and talents. It lasts for about a year, and has four phases:

Yes path: participants are presented with online and offline challenges to develop their appreciative gaze, direct it towards oneself and others, create collaborative projects and transform the world by following dreams;

Abundance game: the challenge is how to cover the costs of the GSA programme itself. Trainings and strategies are suggested with the aim of helping participants apply their talents and resources to realising their projects, drawing upon existing networks and building bridges based on mutual trust;

32-day immersive programme in Santos, Brazil, deepening the theory and practice of Elos as well as other social technologies, to learn how to mobilize people from three different communities in realising collective dreams;

Expansion path: online follow-up programmes supporting participants' projects with online classes, study guides on the Elos philosophy, monthly challenges to renew the call to action, and local practice groups.

For me this has been a great personal transformative experience with a big impact: on one hand I had the privilege to witness the empowerment process of México70 community, in Sao Vicente - on the other, I realized after returning home that participating in the GSA allowed me to expand my comfort zone and to recognize my own talents and resources that I can use for what I believe in.

GETTING READY



Just do it!

If you knew that you could not fail, what would you do to empower youth in troubled times? What would you do in the next year to make this vision come true? What resources, inner and outer, tangible and intangible, do you already have? What resources do you need, and do not have yet? What steps, no matter how small, could you take in the next week? Journal these questions. Then, find two people in your life to have a conversation about your vision. What are their dreams for youth? Listen deeply and see how your vision evolves as a consequence of these conversations.

10 TIPS FOR YOUR TOOLBOX

TAKE IT OUTSIDE

1.

Much of our contemporary lives are indoor-based. Use every chance you have to go outside. Include observations walks, unstructured time in nature, practices to be in dialogue with the outdoors. This includes the city-scape, with its parks, buildings and abandoned lots: create activities that encourage interaction with shop owners and passersby and encourage finding nature in unexpected places.

STAY WITH THE QUESTIONS

A mentor firmly believes that people will find their own answers and pathways... and is often surprised by what they turn out to be! Refrain from offering solutions and problem-solving. Open sentences, generative questions, divination techniques and journaling are some of the practices we can use to deepen personal and group enquiries.

2.

INVITE THE BODY IN

Our bodies contain a wealth of information, wisdom and knowledge which is rarely tapped into. Techniques from theatre work, conscious dance and movement, yoga, sports and games can help unlock this embodied wisdom. If this feels awkward at first, start with something simple, like a game or a circle in which we show how we are doing in gestures and sounds. Invite members of the group who practice yoga or sports to guide some activities and share their talents with the others. Be aware of any disabilities or individual difficulties in the group: express activities as invitations, and when in doubt on an individual's reactions, remember you can always take them aside and ask.

3.

MAKE SPACE FOR EMOTIONS

4.

Strong emotions can bubble up while doing this work. Circles, practices and rituals can provide a safe space to explore our feelings and allow them to be expressed. This can mean tears, expressions of sadness, anger, powerlessness, frustration. We can be present to these emotions, acknowledge them, but be wary of rushing to console: this can send out the signal that "it's not ok" to express feelings. Conversely, remember also that there is no way of knowing what is going on inside another person: outer demeanour is not an indicator of inner emotion.

LISTEN TO THE RHYTHM

5.

We make programmes in order to disrupt them. When planning a session or day, keep in mind your objectives but be flexible. A good learning environment is a fine balance of comfort and challenge, and it's just outside our comfort zone that we learn best. Remain open to signals from the group: are people feeling energetic, or tired? Picking up cues from the group, from individual people or from the environment can lead to the most unexpected and precious experiences: a bit of improvisation is often the key. At the same time, be aware of your learning objectives and prepared to push people to do things they never would think they can achieve.

INTEGRATE TECHNOLOGY

Acknowledge the pervasiveness of smartphones and social media, and find creative ways of integrating technology and media communication in the activities. Make a space for it in a way that is not disruptive to your programme, for example by channeling its use to organise a flash mob, a picture collection, bursts of research or by sending out instant messages as part of explorations or the surrounding landscape.

DO STUFF

The Transition movement speaks to the "head, heart and hands". What can the temporary community assembled around our programme do to give back to the community (human and non-human) around it? Build something, create a garden, set up a beautification project or a community clean-up, a repair café or a composting project. Ask for what is needed and leave the place a little better than you found it. To get stuff done in the material world is a tremendous source of personal empowerment.

OPERATE WITHIN RESOURCE LIMITS

8.

"What is enough?" is a question we need to learn to respond to in these planetary times. Practicalities and logistics to take care of the location used should include learning about its resource use, for example in terms of energy and water constraints. Include the management of the kitchen and food as part of the programme. This can provide opportunities to face the realities of resource management with activities or days in which the group encounters real constraints in managing water, energy or food budgets.

DESIGN FOR DIVERSITY

The more diverse the group, the richer the interactions and the denser the net of relationships built. When designing the program, think of accessibility and of how the costs or logistics may be perpetuating or disrupting patterns of privilege dominant in the society you are working in. What could you do to encourage more diversity in participation? Acknowledge how everyone in the room is different and comes from different ancestry and walks of life and encourage participants to value resources from different kinds of people. Challenge participants to interact with people they usually would not have the opportunity to meet. Create opportunities to forge bonds of radical friendship across walls and borders.

SET INTENTIONS, HOLD TRUST, LET THE DREAM EMERGE... AND GET OUT OF THE WAY

As mentors and guides we are prepared to be constantly surprised by what emerges in each individual and in the group as a whole. It is our task to set an intention and a tone for the experience, to express and clarify what the overall purpose of our time together will be. Trust is the common ground on which we can play, grow, transform and evolve. Share power with the group over decisions and tasks. Dance at the border of chaos and order. Allow for plenty of unstructured space in the programme: that's where things actually happen!

10.

DESIGNING A PROGRAMME FOR YOUTH



A journey of a thousand miles begins
with a single step.

Lao Tzu



Ellen Bermann

A few years ago I joined a group of colleagues and friends in a "Community of Practice" which formed around the "One Year in Transition" programme. My intention was, and is, to prototype a similar programme in Italy, aiming to reach the 18-26 age group. The first hurdle I encountered was the mere idea of designing and implementing a year-long programme. To involve a large-enough group for so long sounded difficult, risky, and expensive. It would require a lot of preparatory work, finding sponsors or funders and creating partnerships with established education institutes. Rather than be daunted by the task, I began to look into designing a "lean" first step of the programme, something that could stand alone and be integrated, in the future, in a more complex design.

IDEATION AND AIMS

To start testing and prototyping a programme for youth, focussed on connecting inner work with reflections and future scenarios on what is happening in the outer world. To design this as a first step of a longer transformative education programme which we can envision as a series of intensive residential workshops and professional mentorship sessions, as is the case in the UK-based One Year in Transition programme. To include a multiplicity of tools, such as Vision Questing and Dragon Dreaming Project Design.

The main aims are to support youth in:

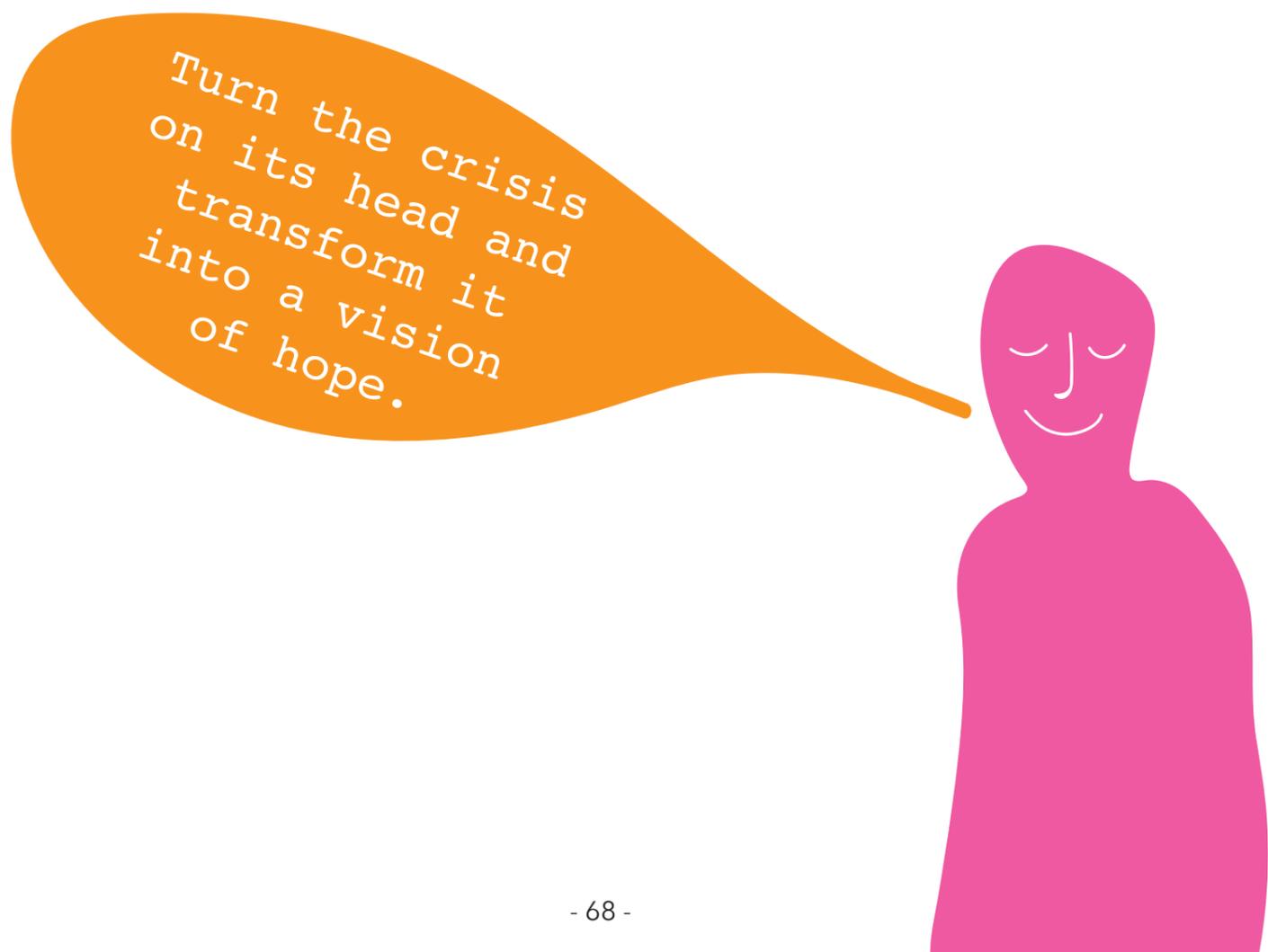
Bringing clarity to inner processes;
Becoming aware of one's longings and dreams;
Strengthening intention and sense of purpose;
Developing practical skills;
Experiencing self-organisation and effective communication.



In further detail:

- _to support in recognizing, appreciating and celebrating personal vocation and talent;
- _to support the emergence and sharing of dreams for personal and collective future which can contribute to an overall vision of a balanced and regenerative human culture and lived environment;
- _to fill a void in educational programmes on the subject of self-realisation and seeking vocation, in a world-time in which economy and environment are changing at a staggering pace;
- _to facilitate cultural innovation and disseminate an ethics of living sustainability by promoting and supporting the unique and precious gifts of personal and collective creativity;
- _to research and experiment with practical and innovative solutions for the global paradigm shift we are currently facing;
- _to offer information and story-telling on personal realisation and cultural innovation within the wider framework of environmental sustainability, thereby offering inspiration, encouragement and possible partnerships;
- _to provide effective communication tools grounded in empathy, collaboration and generative co-creation;
- _to counteract isolation, supporting individuals in finding belonging within a "tribe" of young, responsible human beings acting on behalf of life on Earth;
- _to connect and foster intergenerational harmony by recovering history, culture, identity and traditional or ancestral skills and tools, emphasizing the richness of diversity;

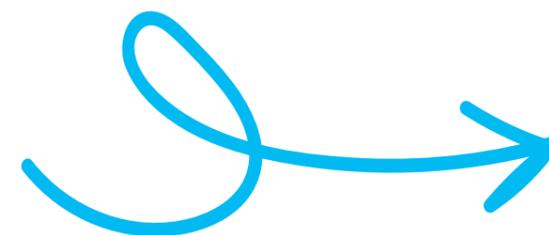
- _to remedy the loss of rituals in contemporary culture, by celebrating change and transformation, recovering or redesigning rituals of passage, thereby bringing healing to the rampant condition of lack of direction, loss of vocation and erosion of meaning;
- _to recover and honour intuitive knowledge and self-reliance in nature, re-learning how to provide for one's own survival and subsistence outside of the urban and/or consumer society;
- _to seek every opportunity for interaction and collaboration with existing institutions (schools, foundations, education and training institutes), aspiring to create connections between existing structures and innovative forms;
- _to help youth orient their next steps in education and training, thereby hopefully saving time, money and personal resources which might go wasted in the pursuit of outdated pathways which are no longer socially and environmentally sustainable;
- _to create opportunity for an experience of learning-from-within, in which mentors support youth in discovering their own self. To be a living laboratory of education in its original sense, e-ducere, that is, to shed light on what is already present within each individual;
- _to encourage a sense of care and responsibility in the use of resources and energy in daily life.



WHY?

The basic premise is the need to fill a gap in the education system, which seems to be dramatically missing the opportunity of supporting youth in times of accelerating change. There is an urgent need to offer the younger generations tools and skills by which to nurture individual and group qualities so deeply needed for the establishment of a new paradigm steeped in sustainability, thereby turning the crisis on its head, transforming it into a vision of hope. Yes, there are a lot of opportunities for, for example "incubating" a startup project, but most of these programmes are based on a mindset grounded in infinite growth and technological progress. Where are the programmes moving from awareness that we have travelled far beyond the planetary boundaries in terms, for example, of resource extraction, and that we are in the midst of a systemic crisis, which mandates a deep paradigm shift?

Another important element missing in our society and in our education models are rituals of passage, moments that ought to mark thresholds between life stages, ushering, for example, youth into adult society. We believe such programmes, moments and rituals could be added to "fit in" to existing structures, including in conventional institutions such as the public school system.



HOW?

We designed a mentoring and coaching programme to apply e-ducation: methods and tools by which to liberate and set free elements which are already present inside each one of us, but may be buried and not immediately accessible to conscious investigation. Rather than adding an extra infusion of information and notions, of which there seems to be a hyper-abundance around, we believe it is important to create nurturing spaces in which fear can transform and vocation, talents and dreams may emerge. Education systems currently favour mind-based activities and a cognitive approach: in a bid to re-balance, we favour practical, hands-on experience as well as emotional and soul-full education. The main aim is to design an educational environment which facilitates relations and collective learning.

WHO IS IT FOR?

In Italy there is a growing number of alternatives on offer for students of all ages, from kindergarten to high school. But what happens afterwards? There is a variety of focussed workshops and courses on offer, but no comprehensive programme. How to orient and choose a path? What is truly useful for me? We will therefore look at the 18-26 age group (with some flexibility!) and remain open to see who responds to the call. The programme should address the needs of those in the midst of change, such as students at the end of high school or people seeking a first or different occupation.

WHAT?

We named our programme "Seeds of Change" where the first step is a 7-day intensive retreat followed by 2 online meetups within the following two months. This time together will see the formation of a temporary community living together and experimenting with co-creating a programme, with elements of deep ecology, permaculture, team building and tools from art and theatre. People should emerge from the programme with awareness and knowledge of the current global scenario, more clarity on who they are and what talents they have to offer the world, and a new web of support from their "tribe". A one-day vision quest will offer a space for introspection and a taste of what a ritual of passage might be like in modern times. The week will be an experience in joyful community living, offering resources to transform a crisis into an opportunity. A structure of workshops, classes and mentoring will form a safe container within which to experiment with freedom and creativity. Not all time will be structured, in recognition of the importance of unstructured time as an opportunity to weave relationship and learning, as well as to become responsible of one's own resources and time, a most precious skill in these volatile times.

AND THEN?

The ambition is to create a year-long mentoring programme in which this first part (7 days+2 online meetups) forms an autonomous module to be integrated with other two retreats and with an ongoing mentoring and coaching support. The main barrier currently is how to enable financial sustainability and affordability for organisers and participants. This includes the topic of how to make the programme inclusive and open to those invested with less privileges, who might not be able to access such a programme without financial support (bursaries).

LIFE SKILLS

USEFUL ATTITUDES AND LIFE SKILLS FOR BECOMING A WHOLE PERSON

Nobody will ever be perfect, for sure, but life is a learning journey which offers lots of opportunities to develop and evolve, in order to become a "whole" and happy human being, fully expressed in his/her potentials. Sadly, a lot of time seems to be lost hanging around for years on school desks studying stuff just for the sake of teachers, exams and parents, but which is not really inspiring or motivating us. Also, very often what we have learned doesn't stay with us much longer than for the time it takes to prepare for a specific exam or test. This is not to say that subjects like maths, history, etc. are a waste of time! Rather, we would like to invite a larger view of what is important to learn for our lives. Skills such as these are relevant and important right now and, we believe, will become even more so for those who will be walking in a different way on this planet in the future to come.

HELPFUL ATTITUDES OR BEING SKILLS

Many of the following attitudes might seem to be an expression of a specific personality: some people may carry them as specific gifts, but all can be developed and trained.

*Inquisitive mind
(always asking
questions - why,
why, how?)*

*trust (in one-
self, in others)*

*gratitude and ap-
preciation*

empathy

humour

*authenticity, spon-
taneity and wilder-
ness (to re-wild our
humanity)*

observation skills

mindfulness

listening skills

curiosity

*coherence, con-
nection of mind,
heart and body*

*deep relationship
with nature*

*open heart and
mind*

DOING SKILLS

In most educational programmes, practical skills are marginalised and considered less worthy to be pursued than the “higher” cognitive capabilities. And yet, learning to do as many things as possible, by using our hands and bodies, not only will enhance our practical skills but will also enable the mind to function smoother and better. Besides, most of the time it’s fun and empowering! There are many practical skills which we consider as useful for the future and this is not an exhaustive list. So feel free to add your own!

Learning how to feed oneself: horticulture, agriculture, tree husbandry, raising animals, making compost, saving seeds, planting a forest garden, beekeeping, making preserves, drying food, processing food, cooking and baking;

Learning how to house oneself: skills to build a cabin, a house, a yurt, etc.; insulating a house, building furniture, cobbing, building an oven, building a stove, building and installing a compost toilet, building a solar panel, repairing and fixing

Learning miscellaneous crafts: weaving, sewing, knitting, basket making, pottery, woodworking, making shoes, mending, making candles

Learning how to take care of one’s health: herbalism, healing properties of food (nutrition), massage, energy healing (reiki), shiatsu, first aid, counselling
Learning arts: painting, sculpting, decorating, writing

Learning how to entertain oneself and others: singing, dancing, playing games, storytelling, theatre, playing an instrument

Others: bushcraft survival skills, forest management, making, repairing and using tools

OTHER USEFUL KNOW-HOWS

Our wish is that our young people become adults who are fully aware of their presence and participation in practical, physical dimension as in the social and political sphere. Other skills useful to cultivate in this context include:

Nature literacy: learning to read the landscape, weather patterns, knowledge on plants and animals

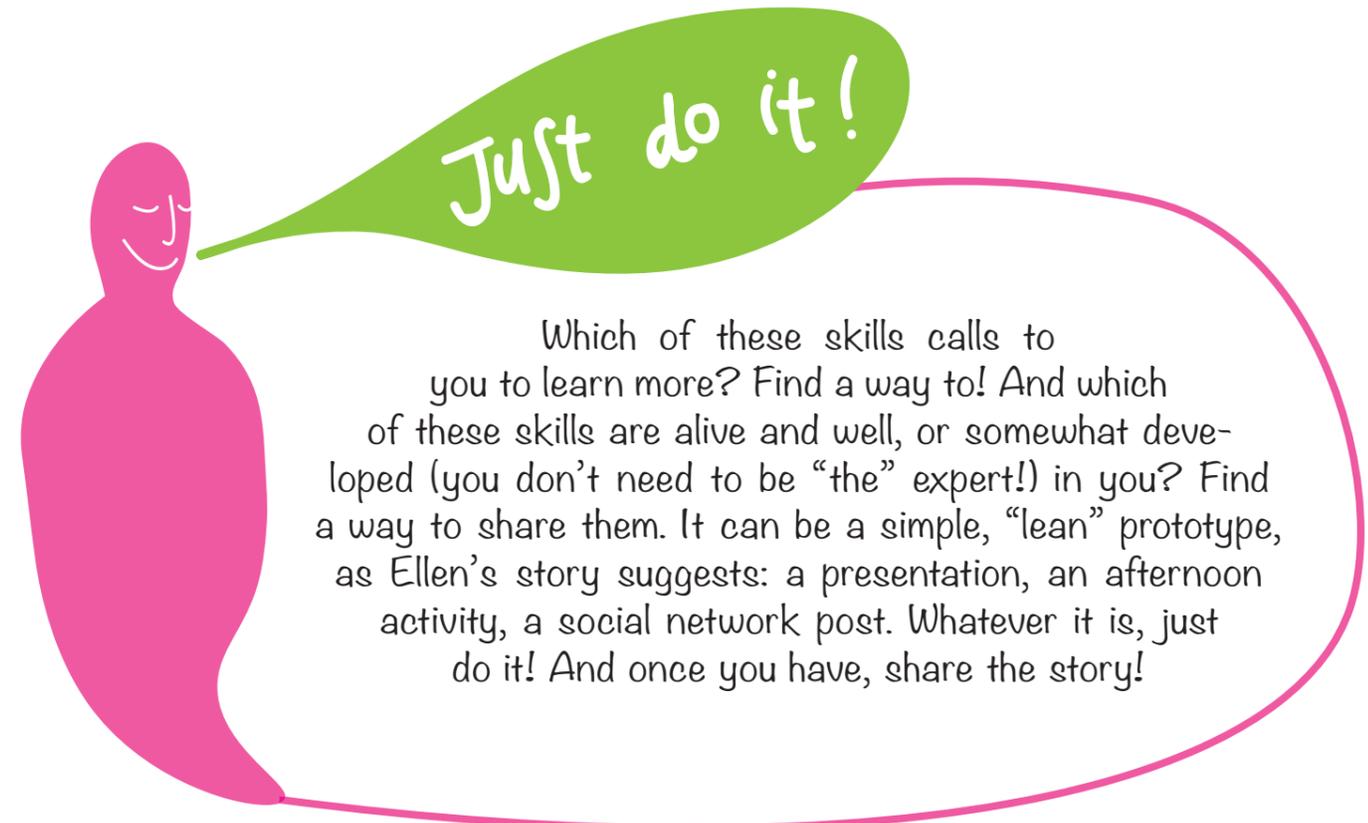
Design skills: permaculture

Leadership and group skills: facilitation, team building, sociocracy and holacracy, decision-making methods, open space technology and other participatory group methods systems thinking

Communication skills: nonviolent communication, speaking in public, etc.

Knowing and connecting the dots: researching and keeping oneself informed on what is going on in the world, the issues and the problems, learning how to navigate information streams

Spiritual development: through meditation, introspection, rituals, etc.



Which of these skills calls to you to learn more? Find a way to! And which of these skills are alive and well, or somewhat developed (you don’t need to be “the” expert!) in you? Find a way to share them. It can be a simple, “lean” prototype, as Ellen’s story suggests: a presentation, an afternoon activity, a social network post. Whatever it is, just do it! And once you have, share the story!



RESOURCES

The resources available to help facilitators to prepare for designing and conducting activities and workshops with young people are really vast. And the wider the knowledge and background, the better Therefore hereinafter you will find a few suggestions on where to start to get inspired.

BOOKS

The Transition Handbook	R. Hopkins
Take the Future in Your Hands	F. Kohler, R. Livits, L. Balazs, R. Cardinale
Coyote's Guide	J. Young, E. McGown, E. Haas
The Change Handbook	P. Holman, T. Devane
Coming Back to Life	J. Macy
Find Your Power	C. Johnstone
People and Permaculture	L. Macnamara
Soulcraft	B. Plotkin
The Empowerment Manual	Starhawk
The Hero with a Thousand Faces	J. Campbell

WEBSITES

<https://transitionnetwork.org>
<http://www.theheartofchange.eu>
<http://www.hostingtransformation.eu>
<http://www.oneyearintransition.org>
<http://coyotesguide.com>
<http://schooloflostborders.org>