

Successful experiences in supporting the inwardness and spirituality of children and adolescents.

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Successful experiences in supporting the inwardness and spirituality of children and adolescents.

This paper analyses professional approaches to supporting the spirituality of children and adolescents in vulnerable situations, in the daily life of socio-educational centres. A concurrent mixed method design research project is presented with data gathered using a Questionnaire on Inwardness for Professionals working with Teenagers and Children (Cuestionario de Interioridad para Profesionales de Adolescencia e Infancia-CIPAI) created ad hoc for the project. The study was carried out in the XACS network (Social Educational Centres Network) made up of 23 non-profit centres from Barcelona (Spain). Answers were received from 128 professionals, making up 64.6% of the total number of replies, and from 14 centres, representing 61% of the centres. Conclusions: The professionals state that spirituality is worked cross-cuttingly in the centre's educational programme. Most of the activities for working on an inner life that they consider successful incorporate mediating elements that assist in the expression of more abstract ideas or feelings.

Keywords: childhood, social work, spirituality, inwardness, education, vulnerability

1- Introduction

Four articles of the UN Convention on the Rights of the Child (1989) emphasise the importance of meeting children's spiritual needs. The Convention considers spiritual development to be an important aspect of childhood that is on a par with physical, mental, moral, and social development.

Spanish researchers in education (Alonso, 2014; Buxarrais and Burguet, 2016; Fradera and Guardans, 2013; López 2015; Otón, 2018; Torralba, 2019) use the word "inwardness" to define the space composed of thoughts, emotions, memories, decisions, and things imagined and projected into the future, as well as values and beliefs, whether conscious or unconscious, where the personal spiritual dimension is developed. Traditionally, from a religious point of view, inwardness has been associated with spiritual life, while currently, based on approaches to personal growth, it is associated with self-awareness (López, 2015), which is a stage before spiritual life.

However, the word “spirituality” is not always accepted or used easily by social workers. In some cases, they state that they have received little training in dealing with the spiritual or religious needs of individuals or groups (Dinham, 2017; Hodge, 2017b). There is a perception that issues related to religion, beliefs, or spirituality are not considered important or are given less priority over other responsibilities (Gilligan and Furness, 2014). Although there is a clear consensus on the importance of addressing this human dimension, understood as an innate personal capacity (Basset, 2013; Canda and Furman, 2010; Crisp, 2008; Moss, 2011; Torralba, 2015), there are also some drawbacks, such as the difficulty in finding a shared definition (Moss, 2005).

Definitions range from those that equate spirituality with religious practice to those that simply associate spirituality to the meaning of life without a link to religion (Harvey, 2016; Hodge, 2017a). Currently, studies linking social work and spirituality adopt a contemporary view of this concept (Hodge, 2017a), taking spirituality as a cross-cutting dimension that is universal, but not necessarily linked to religion.

Furthermore, when focusing attention on social work among children and adolescents, it has been observed that it is extremely difficult to apply definitions of spirituality that unify and integrate a personal spiritual life, together with values and the meaning of life, into children’s reality (Basset, 2011). The study of spiritual development in childhood and adolescence is a topic of growing research interest. (Adams 2009; Basset, 2011; Hyde, 2008; Jensen, 2021; Kvarfordt and Herba, 2018; Watson 2016). In this sense, researchers like Hay and Nye (2006) regret the absence of a non-religious language that would help to identify spiritual experiences in children and relate them to their stages of development. Likewise, when the UN Convention on the Rights of the Child speaks of spiritual rights, it refers to innate human capabilities that differ from religious rights. Spirituality refers to the most intimate part of a person, a sphere beyond rationality that is therefore related to inner wisdom (Hyde, 2008).

In the context of social-educational research, there is already generalised agreement on how important it is to help children and teenagers to develop a spiritual

dimension. It is a personal aspect related to well-being and happiness (Watson, 2006; Crisp, 2008; EAUDE, 2009) and is considered a protective factor (Benavides, 2012) that promotes resilience (Vanistendal, 2001; Mercer 2006). Moreover, the effects of working on a person's spiritual dimension have benefits both for the individual and the group (Scott, 2003; Mercer, 2006; Kvarfordt and Sheridan, 2007; Ni Raghallaigh, 2011; Nye, 2009).

How children express spirituality can help to increase their self-confidence and self-esteem and plays an important role when identity is being formed (Adams, 2019). Most people who say they have had a spiritual experience did so during their childhood (Hyde, 2008) and these experiences, which are recalled in adulthood, shape the way they see and understand their place in the world (Adams, 2009).

We start from the concept of inwardness as the set of processes that constitute the "I", and spirituality as the way to emerge from this inner life, to transcend, give meaning to and orient life, starting from this inner "I" (Otón, 2018; Benavent-Vallès, Puig-Pey, Díaz and Valcells, 2021). Spirituality, understood as a consequence of all the spheres of inwardness, takes the form of the capacity to orientate the meaning of one's own life (Martínez-Rivera, Benavent-Vallès and Navarro-Segura, 2020). Spirituality has a relational character as it is expressed in the links that are established from the most intimate part of the person with the world, with others and with the transcendent (expressed in very different ways, depending on the person or culture). In accordance with Torralba (2019), the challenge that educators face is to work in such a way that students learn to live a meaningful life, not passively or through inertia.

The difficulty in finding a non-religious language to refer to aspects of people's inner life, together with the importance of adapting the concept of "spirituality" to the needs that appear in childhood, requires an analysis of what is being experienced by professionals in this field.

On the one hand, children have diverse ways in which to express their inner life, and this must be considered, as some find it difficult to talk about their spiritual beliefs

because they are afraid that adults won't take them seriously (Adams, 2009). Children show three abilities in their daily life which must also be considered: their sense of conscience, their sense of mystery and their sense of value (Hay and Nye, 2006).

On the other hand, educational acts are conceived as a sequence between the educator and the student, a sequence in which intentionality and certain means must be considered (Parcerisa, Giné and Forés, 2010). The appropriate selection and preparation of mediating elements can be the key to the success or failure of an educational intervention. When planning, educational intentions and means must be anticipated on the basis of needs (Forés and Vallvé, 2005).

There is very little consensus on how professionals can promote the development of spirituality in children and adolescents (Scott, 2003). Showing that people do not use traditional religious language to talk about their spiritual life, Hay and Nye (2006) proposed three categories to identify children's spirituality: awareness-sensing, mystery-sensing, and value-sensing. This is why educators must reflect on which elements and activities they can take into consideration when working to accompany the development of children's spiritual dimension (Hyde, 2008).

The research presented in this paper reflects the opinion of professionals that work with children and teenagers in vulnerable situations to examine two issues. The first analyses the working approaches to supporting inwardness carried out by social educators that work with children in vulnerable social situations. The second describes how these professionals integrate activities planned to build up inwardness into the daily life of the social-educational centres.

2- Materials and methods

Our research study was conducted from an interpretative paradigm, which approaches reality as something changing, diverse, and dynamic. From this paradigm, our interest focused on understanding human actions and social practice, considering the existing subjective diversity. The object of the research and the researcher are considered inseparable, and in turn, the assumption that everything is interrelated does not make it

feasible to distinguish causes from effects. The interpretive paradigm, therefore, avoids prediction and control (Guba and Lincoln, 1991; Lincoln and Guba, 1985, cited in González, 2001). A descriptive methodology has been used with mixed research methods, although the qualitative method is predominant, whose intention is to ascertain the professionals' perceptions. The procedures are not intended to generalise, but rather to describe, considering the phenomenological nature of the reality studied. The phenomenological-hermeneutic method has been chosen since the purpose is to delve into the essential meanings of socio-educational action concerning spirituality, based on the experience of professionals and from their perspective. It is thereby intended to explain the nature of this reality, to understand its essence and to become aware of the meanings attached to this phenomenon (Husserl, 1998 cited in Fuster, 2019).

2.1- Instruments

The study was conducted using a concurrent mixed method design, through qualitative and quantitative data, on work carried out on inwardness, gathered using a Questionnaire on Inwardness for Professionals working with Teenagers and Children.

The research was approved and validated by the Ethical Committee of the Pere Tarrés Faculty of Social Education and Social Work (Ramon Llull University) on 20 November 2019. The ethical criteria defined by Ramon Llull University (2019) were considered when designing, researching, and creating the information and informed consent documents.

The study was conducted in the XACS (Network of Social-educational Centres, made up of privately-owned non-profit centres, from the Barcelona area (Spain). The social-educational centres form part of the Public Social Services established by Decree 142/2010, of 11 October, passed by the Parliament of Catalonia. These social resources are preventive, take place outside school hours and are designed for the personal development, socialisation and basic learning of the children and teenagers who use them. The XACS is an organised group of social-educational centres pertaining to

different non-profit institutions that show concern for the spiritual dimension of young people.

This network is made up of 23 social-educational centres that provide services every day, outside school hours, that help children, especially those in vulnerable social situations, to develop as human beings and to enjoy a full emotional life through leisure and academic support activities.

2.2- Participants

The questionnaire was answered by 128 professionals out of a total of 198 (64.6% of the replies), who belonged to 14 centres out of a total of 23, equivalent to 61% participation for the centres. All were previously informed of the study's objectives. Participation was voluntary and they were asked for their consent to perform the study.

In terms of demographic data, 72% of the 128 professionals who replied were women. The mean age was 30.3 years (SD 7.9). In terms of education, 16.4% of the professionals had non-university professional training, 61.7% had a university degree or equivalent and 17.2% also had postgraduate education. The remaining 4.7% had a basic education level. In addition, they had an average of 5.2 years of experience (SD 5.1) as a volunteer and an average of 5.9 years of work experience (SD 5.1). Almost all (93%) performed tasks directly with children and teenagers and 7% had management or coordination positions. The Muslim religion was present in 87.5% of the centres and the Catholic religion in 63%. Other religions are present in very low percentages.

2.3- Data collection

The CIPAI questionnaire was designed in four phases. In the first, the problem was initially constructed through bibliographical analysis and semi-structured exploratory interviews with professionals, before data collection. The most relevant dimensions from the theoretical review were discussed in these interviews. In the second phase, based on the analysis of the first phase, a first questionnaire was constructed with qualitative open-ended questions, closed-ended questions, and questions with a four-level Likert scale. The questionnaire was made up of four blocks of questions: (1) about

the concrete experience with the group of children, (2) about the social institution where the socio-educational practice took place, (3) about the work carried out in the socio-educational centre and (4) about concepts and opinions related to the research. In the third stage, the instrument was validated by 10 experts following the instructions of Hyrkäs, Appelqvist-Schmidlechner and Oksa (2003), who define this number of validators as reliable. Validation was carried out at the level of understanding, belonging, and importance of the content of the instrument being validated. All experts had between 10 and 40 years of experience in caring for people and had a professional relationship with the content of the research. In the fourth phase, the relevant changes were made after the experts completed the validation process and the final version of the questionnaire was drafted.

The findings from the three specific sections of the questionnaire are presented in this article. In the first section, professionals were asked to choose from a list of possible activities, times, and spaces that they have used to develop spirituality in their centres. In the second section, they were asked about successful experiences they had experienced when working on spirituality with a group of children or teenagers. As the research is based on the professionals' point of view, we considered a successful experience as one that the professionals deemed helpful to achieving the educational objectives set, and where the interaction between the participants was satisfactory. This section used an open question, which provided qualitative data on how they viewed the different activities undertaken. The third section consisted of an open question to allow for general observations on building up spirituality with children and teenagers.

3-Results

Before presenting the results, the specific questions that were asked in the CIPAI questionnaire are presented to contextualise the responses obtained. In the first block were the questions on activities, times, and spaces to work on inwardness,

which were answered from an open list of possibilities that the professionals could complete:

- Which of these activities do you carry out linked to inwardness, in the group of children you support?
- During which of these times do you carry out work linked to inwardness, in the group of children you support?
- Which of these physical spaces do you use that are linked to inwardness in the group of children you support?

This feedback is complemented by the information collected with the following open-ended question:

- Explain any activity or experience that you consider successful or satisfactory related to inwardness concerning the group that you support
- Finally, the comments made by the professionals to this open question

were collected:

- Write down the observations you would like to make about the work on inwardness.

3.1- Activities, times, and spaces related to working on inwardness

The replies are shown in four categories: individual activities and group activities, both with and without the help of mediating elements (see Table 1). An activity, that only used words/speech without mediating elements, was considered for this classification.

The professionals also provided answers on times when they thought the educational activity was related to work on inwardness. The findings show that, depending on the purpose of the activity, there were more formal educational times when inwardness was dealt with, like individual tutorials, reflection assemblies and reviews at the end of the day, as well as less formal educational times like moments of acceptance, free playing time, and snack times.

Likewise, work on inwardness was usually identified with a specific space. Most frequently, space was adapted for this purpose. Professionals put forward the following

examples of space they considered to be linked with this purpose. They are shown according to the degree of specificity (see Table 2).

3.2- Successful experiences in work on inwardness

All professionals provided information about some successful inwardness-building experiences they had had in response to the open question about it. The replies were grouped into four large blocks:

(1) Activities whose primary objective was not to seek out moments of quietness and calm.

They mostly identified activities not explicitly planned to build up inwardness as tools that helped them to fulfil this purpose. They observed an identification between spirituality, emotional education, and education in values.

I think that the activity that works best is playing games, which we do one day a week. Children of different ages interact in these, bond together, and create a good atmosphere within the group (quote C08-P04).

This group also includes ordinary activities like art and crafts, especially modelling with plasticine, a workshop on art and image, nature trips, working in the vegetable garden, and doing homework with soft music in the background.

Any activity using the hands that encourages reflection and working together, from painting a mandala to making a fancy-dress costume... (quote C12-P10).

Professionals pointed out the importance of informal moments like snack time, which often generate conversations on matters that worry the children.

There are moments when we simply talk to the boys and girls when they make confessions, open up and talk about personal things or things that have occurred at home or in school. When they feel they can trust you, when they know you are there for them, they open up to tell you what concerns them (quote C09-P02).

Likewise, some activities are explicitly planned to work on values like group cohesion and cooperation, self-esteem, and the appreciation of others.

We do cooperation activities in which we 'give' or 'do' things to others: give a massage, praise others, say 'thank you', give hugs, and so on (quote C12-P09).

(2) Activities planned to put feelings or emotions into words, including personal desires. Most centres have a series of daily activities set up so that the children can convey feelings and emotions and assess the activity they have been involved in on that day. Several professionals said that habitually scheduling spaces for looking inward, and verbalising emotions and feelings helps children to get to know themselves and identify elements of their inner life.

When the group arrives, they always tell us what their day has been like. At the beginning of the school year, their answers were very simple (good, bad, etc.), with no further explanation. As time went by, they got used to telling us a little more about their day and how they felt about the different situations (quote C02-P03).

Since last year, there has been a highly positive evolution in the group's ability to express themselves. On an individual level, some young people weren't able to express emotions or situations that made them anxious, but now they are the ones who ask to talk to me when things get to be too much for them (quote C08-P03).

Likewise, some centres habitually organise activities designed to appreciate others, and/or provide spaces of forgiveness. On some occasions, these activities are known to be reactive, that is to say, they are carried out when a conflict arises.

At the end of the school camp, we considered an activity that consisted of writing a personal virtue on a sheet of paper and on another one, an aspect that needs improving. These sheets were passed around to other members of the group, who wrote something to empower the person. The activity reached such a level of intensity that hidden emotions came to the fore (quote C01-P03).

– Some noteworthy activities in this section include group assemblies, the welcome given at the beginning of the afternoon and assessment at the end, the expression of emotions using different dynamics, group or individual tutorials, dynamics that encourage them to ask questions and collectively reflect on them, work using tales or fables, reflective writing, debates on topics of interest, and projecting emotions using puppets or dolls.

- Formal and informal spaces of individual attention were considered to be appropriate for building up a person's inner life and related spiritual capabilities:

Individual tutorials, mainly when they are requested by young people, allow us to work on those aspects, probably with greater success (quote 75:19, C12-P05).

More than an activity, when giving individualised attention, because it is when we deal more closely with this aspect of a person and where there is usually greater success (quote 48:19, C07-P08).

(3) Activities that explicitly seek out moments of quietness and calm.

This block deals with activities whose main objective is to work on introspection, self-knowledge, and self-awareness. In some cases, professionals highlighted how difficult it is to perform them, as they admit they find it hard to prompt this willingness to create calm; in others, professionals observed that as children put them into practice, they felt more at ease doing them. In some centres, relaxation activities are offered as an alternative to other activities.

The room is divided into different spaces (for art, movement, relaxation, games, etc.), the children can choose what they want to do, and the adults work with them (quote C13-P02).

This point reveals such disparate activities as yoga, relaxation, massage, quiet music, guided conscious visualisations, a Tibetan bowl concert, handling different textures, and conscious breathing techniques. These activities normally require a space that meets special requirements. In some centres, there are specific spaces set aside for spirituality-based activities, but what usually happens is that the room is adapted to these types of activities.

(4) Activities related to religious beliefs.

There were very few references to activities in this section and these mainly dealt with the integration of festivities or religious practices into the centre and, in a few cases, of inter-religious dialogue. Some professionals said that they embrace personal concerns when they come up and even share them with others.

At the beginning of Ramadan, I suggested to one of the girls that she should bring one of the typical sweets eaten during this celebration and share it with the others. This was an excuse for her to explain what the celebration represented (quote C01-P02).

A Christian girl asked me to give her religious counselling and I did so (quote C04-P03).

Opening prayer spaces, reading Biblical texts, learning about religious diversity, celebrating some festivity, and being with the children are all examples of how centres deal with spirituality when it is experienced from the point of view of a specific religion.

3.3- Professionals' general observations about work on inwardness

The replies expressed how difficult it is to work on non-tangible aspects in highly complex educational settings and admit there is a lack of specific training for it. They also recognised the need to explicitly include work on the personal inner dimension, especially among children.

We don't have much time to do a lot of things and in the end, we place greater importance on academic activities, although I think these other activities would be extremely beneficial for children (quote C11-P04).

Social workers should be trained in techniques to help to build up awareness of inner life and be proficient in their use, and thus be able to work on them with children (quote C13-P12).

Childhood is the building block of life, and it must be a strong block so that children can find their way to the path of self-knowledge (quote C14-P03).

Social-educational spaces should be applied in the yearly syllabus and seek what children need, above and beyond what they want (quote C01-P05).

In some cases, professionals thought it was essential to work on the personal inner dimension with the professional team. There is a clear awareness that previous personal motivation is needed to build up an inner life with others.

When we work on spirituality with the team, we connect with the people that we work with from another point of view, and I think this is positive and enriching (quote C01-P01).

I think this is a highly personal matter and everybody deals with it and works on it in a private way (quote C07-P08).

4- Discussion

The findings show that professionals admit that they work on elements related to spirituality, mainly cross-cuttingly through diverse activities that are not strictly linked to this objective, and occasionally through explicit activities that seek to develop the personal inner dimension. At the same time, we can establish a ranking among the diverse activities chosen to educate inward life that ranges from the most external to the most internal areas and from the most communitarian to the most individual.

4.1 In relation to activities, moments, and spaces

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4.2- On successful experiences

When analysing contributions regarding successful experiences in building up inwardness, firstly, most of the professionals' contributions referred to activities in which the initial objective is not to seek out moments of quietness and calm, but to end up generating spaces for introspection. This suggests that they thought that the personal inner dimension can be worked on by integrating it into daily activities (Hyde, 2008), focusing on the present moment and that it is not essential to schedule specific activities for this purpose (López, 2015).

Secondly, there is another major group of activities whose main objective is to empower children to verbalise aspects of their inner life. This group of activities also includes informal moments of dialogue. In accordance with Torralba (2019), the inner world and outer world are two complementary, but inseparable, concepts. One of the most important points of connection between them is verbalisation. Learning to ask oneself questions and to express what one feels is fundamental to cultivating one's

inner life (López, 2015). These verbalising activities are normally considered in the educational programme, although on occasions they are improvised reactively to deal with a specific, unexpected situation or need.

Thirdly, there are activities that professionals explicitly prepare to guide children towards introspection, explicitly planned to seek out moments of quietness and calm. The activities that are conceived and expressly programmed with the explicit purpose of working on the spiritual dimension provide complementary elements to informal or daily life activities. There must also be activities which specifically deal with this issue because making children aware of intangible elements requires a certain level of conceptualisation that acts as a complement to informal experience (Buxarrais, 2015).

Educators provided examples of other activities that bring about successful experiences, namely those that facilitate silence and introspection. These need to have a space specially adapted for this purpose because, as previously shown, only in a few cases is a space dedicated to this objective available.

Gradual satisfaction is observed with relaxation activities based on mediating elements such as visualisation activities, descriptive relaxation with the support of Tibetan bowls, meditation using a candle, and the manipulation of textures. As Nicole Fabre (2011) writes, for certain children who are used to immediacy and the logic of ownership, it is essential to promote learning to be calm and to be familiar with the inner life in the heart, from which the spiritual dimension can develop. Practitioners considered that one of the most successful activities related to introspection is massage; it shows the importance of relating the body to the spirit. They said that following a massage session performed in pairs, conversations flow with greater ease. Linking the inner world and outer world, spirit and body, leads us to look at spirituality as an integral part of being human (Tolentino, 2016).

At this level, we also include all activities that are strictly linked to a field of religious belief. The religious diversity in the centres involved in the study, mainly Christians and Muslims, generates situations in which it is essential to work on inter-

religious dialogue. The professionals also provided some examples of individual work based on the specific religious concerns of children and teenagers.

4.3- On the professionals' general observations

Beyond the analysis of activities and times when the inner life is developed, professionals worried about the difficulties they face when working with children in vulnerable situations. Sometimes they are overwhelmed by a lack of time, a lack of resources, and by the pressure of family expectations and those placed on them by the institution itself. This may be why they do not dedicate enough attention to scheduling activities that explicitly deal with inwardness. Professionals place priority on practical aspects of their daily tasks, based on interpersonal relations, an attitude that is in accordance with the thesis put forward by the researcher Rebeca Nye (2009), when she states that a child's spiritual core is to be found in his or her relational awareness.

A person's spirituality is closely linked to personal decisions (Martínez-Rivera, Benavent-Vallès, Navarro-Segura, 2020). The ability to take decisions, as affirmed by Rogers (1996) and other existentialist humanist thinkers, is one of a person's richest processes and it is important to work on it from childhood. Among the successful activities that professionals have reported, there is hardly any whose specific objective is to help to develop decision-making skills. Decision-making is implicitly related to group responsibility and commitment. However, the need for clear work on decision-making in children and teenagers is not observed in the professionals' responses.

Children attending these centres normally experience episodes of mourning. However, we observed that this area of work rarely appears in the activities suggested by the professionals. Experiences of suffering, illness, loss, or frustration are closely related to the spiritual dimension, which is why it would be a good opportunity to take advantage of these situations to accompany the spiritual growth of children and adolescents.

It is obvious that there is concern among educators that they need to work on spirituality, and they find little difficulty in taking activities related to the personal inner

dimension with emotions, feelings, and values. However, it is not clear how this work would be approached educationally, even though most of the centres show an explicit institutional concern for children's spiritual dimension.

We can highlight that spiritual intelligence is cross-cuttingly present in all the successful activities used to build up spirituality. Although some activities explicitly designed to develop spiritual competencies have been mentioned, most of the activities reported are those in which the personal inner dimension is developed holistically.

5- Limitations of the research

The centres in which the research was carried out have very similar characteristics, which allowed for fairly uniform observations to be made. Future research should look for a sample of centres with more diverse characteristics to have elements of contrast between them. The research is based on a questionnaire that allowed us to obtain interesting data; however, it would be advisable to include interviews to explore the training needs on interiority and spirituality expressed by the professionals.

6- Conclusions

Most activities that professionals identified as ones that develop spirituality are not explicitly scheduled with this purpose in mind. Furthermore, they identified aspects related to developing an inner life at informal times. This highlights the value of the cross-cutting nature of this work, as well as the importance of integrating the development of the personal inner dimension into the daily life of the centre.

Although informal moments are the most common for working on spirituality, professionals also schedule activities for this purpose. Most of the successful activities for developing inwardness put forward by professionals make use of mediating elements that help young people to express and form more concrete ideas out of ones that are highly abstract by nature. The use of these elements provides a solution to overcome the difficulties or limitations that some professionals express when dealing with inwardness. In terms of content, the focus of these activities is the verbalisation of

emotions, feelings, and desires. Bearing in mind that the core of children's spirituality is found in relational awareness, being able to express concerns is a natural way of helping them to develop this dimension.

Finally, among the activities that professionals have provided, there are no examples of activities dedicated to decision-making, although this is one of the most important characteristics of a person's inner life. Nor is there any reference to activities linked to suffering, illness, loss, and frustration, which are situations that frequently appear in educational work with children and teenagers in vulnerable situations.

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Tables

Table 1. Typology of successful activities

With mediating elements	Individual	Group
	<ul style="list-style-type: none"> -Storytelling -Reflection (time) with candles -Handicrafts -Plasticine workshop -Painting mandalas -Reflective writing 	<ul style="list-style-type: none"> -Activities on religious diversity -Reading and study of Biblical texts -Doubts and worries box -Box for personal messages -Positive reinforcement activities -Activity to assess the group members - Art-image workshop -Looking after vegetable garden -Theatre -Nature trips -Fun outings -Cooking workshop -Space upkeep workshop -Watching films -Family Games -Game to work on telling the truth and lying -Group building activities -Cooperative games -Puppets or dolls to work on feelings -Activities to express personal fears -Expressing feelings through mime -Daily mood assessment -Workshop on values and culture -Massage workshop -Body language -Psychomotricity -Dance workshop -Yoga -Tibetan singing bowl concert -Handling textures -Doing homework in silence with relaxing background music -Workshop on gift-making for others -Working with fables and tales -Activity to discuss dreams
Without mediating elements	Individual	Group
	<ul style="list-style-type: none"> -Relaxation -Space for silence -Space for thanksgiving -Coaching -Spaces for body reflection 	<ul style="list-style-type: none"> -Descriptive-imaginative relaxation -Group work on gender - Conversations on spiritual themes - Informal chats -Workshop on social skills

-Activities for personal reflection	-Conversation on positive aspects of their groupmates and of themselves
-Individual religious counselling on demand	-Debate on dying
-Individual tutorials	-Debate on the role of women in society
	-Chats about worries
	-Acceptance spaces
	-Group tutorials
	-Assemblies
	-Family prayer
	-Assessment activities

Table 2. Typology of spaces for building up inwardness

Specific spaces	Specific corner; Silence room; Chapel; Haima (tent)
Adaptation of space	Carpet; Thinking space; Chill out
Most commonly used spaces	Garden or natural space; Patio; Circular assembly space; Group room; Activity room; Kitchen; Library; Theatre; Space outside the centre
