Young People and a Critical Exploration of Grief

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Biography

Dunja has worked with radically different and innovative methods and models for collective learning and self-organisation, such as is the 'Organisation Workshop' by sociologist Clodomir Santos de Morais. Her interests relate to grassroots self-organisation of disadvantaged communities and she is extremely passionate about the formation of ecosystems and individual and community psychotherapy as ways of addressing the struggles of marginalised communities, in addition to the transformative potential embodied in reclaiming the public space as political space.

Introduction

Considering that individual and community resilience are intertwined and resilience cannot be framed as an individual phenomenon, addressing a young person's grief in an effective way requires both building the young person's emotional resilience and building a greater sense of community, whilst at the same time taking into consideration that addressing grief in an effective way has individual, interpersonal, local community and wider socio-political, economic, and cultural determinants. This points to the importance of taking into consideration that personal exploration and transformation are inherently interlinked with a wider community, socio-political, economic, and cultural exploration and transformation. As Murray (2003) points out, although there are some similarities, overall the responses to loss vary and in order to understand the different responses it is of great significance to take into consideration "the individual embedded within the family, family embedded within community, and community embedded within social and cultural systems"(Murray, 2003). It is also important to take into consideration that we live in a society which is death averse and in which people become isolated when feelings such as sadness, grief, guilt, loneliness, anger or confusion come up for them. Therefore, it is important to create and strengthen a sense of community for which it is important to take into consideration that there are different ways that people process grief. In regards to young people and how they process grief at different stages, whilst some may need to be alone, others may benefit from joining a physical community of some sort. At the same time others may need to be alone physically but would benefit from connecting with others via digital means. Moreover, whilst some may need to feel part of a physical or virtual community, others may benefit from feeling part of a wider community, socio-political and cultural context. Below are examples of some of the different ways that young people address grief.

Virtual community

Due to the issue of death being a taboo conversational subject in Western culture and hence people feeling discomfort when they talk about their grief-related feelings in person, there is value for youth to use the online world to process their feelings. A benefit of using the virtual world for processing grief is that it alters/disrupts the traditional rituals of mourning and gives a much needed sense of ownership, power and control to the mourner, which is shown to be an aspect of great value in the

process of grieving, as will also be demonstrated further below. As put by Lingel (2013), the online world is a space that is open and that has less social and cultural obligations than does a traditional cemetery or funeral home, and hence where mourners are allowed to take up varied roles rather than solely be instructed by a moderator as to what to do or what not to do. Thus, this gives the mourner a greater sense of ownership, power and control over his or her grieving process. Moreover, social networking sites provide a space for youth where they can create a public memorial and "document, historicize, share, and reflect on their experiences with the deceased in a way that supports adaptation to the loss" (Patton et al., 2018).

The role of social media is of great importance in today's age. This points to how the virtual community, and social media in particular, can support the process of young people who are grieving and how it can contribute to the creation of a sense of community for them. Not a lot of research has investigated the grief and mourning of youth who have had a close friend of family member pass away, and even less research has investigated the usage by youth of social media sites for the purpose of processing their grief (Patton, et al., 2018). Moreover, research by Carroll and Landry (2010) shows this online usage for grief purposes as potentially empowering for those who have been marginalised by traditional forms of memorialization. Therefore, it is possible as well that this contribution of social media and the online world as a whole varies depending on socio-economic status and other aspects of youths' lives. The study by Patton and colleagues (2018) shows the potential of Twitter and other social media platforms for supporting those who are harder to reach by traditional, offline, means, in particular marginalised populations and young people who live in violent neighborhoods and who lack access to support in terms of resources or people to help them in their grieving process.

There are various means of addressing online grief as a social phenomenon, particularly through social media platforms such as Facebook, Instagram and Twitter. Online grieving can come in the form of comments of an obituary, online messenger services offering support, or in chatroom support groups. Other examples include personal Web pages on social networking sites, such as memorialized Facebook pages or MySpace pages where the deceased users are remembered. This has even resulted in the emergence of websites which aggregate Myspace pages of the deceased, such as Yourdeathspace (http://yourdeathspace.blogspot.com/) or MyDeathSpace (http://www.mydeathspace.com/vb/forum.php) which consists of links to about 150 personal web pages of deceased MySpace users, as well as information about their deaths. Another way of dealing with grief and addressing its isolating feelings is through online illustrations, comics and graphic novels, creating even a 'hospice comics' genre. This can be seen by the great number, 350,00, of followers on writer and illustrator Mari Andrew's Instagram account (https://www.instagram.com/bymariandrew) where she daily posts an original comic as a result of her personal experience of grief after her father passing away.

Physical community

Research into grief support for young people shows many options for both formal therapy, paid or free, a myriad of bereavement support services, grief counseling, peer-based support groups and grief camps provided by various organisations, as well as informal gatherings organised for the bereaved, alongside simply community building around certain other main activities where the unifying factor is grief. Examples of how young people process grief in person will be shared further

below. However, in western society what can often happen is that the individual is pathologised and their particular problem at hand, in this case the grief that they are experiencing, is not put in the wider socio-political and cultural context.

Feeling part of a wider community, socio-political and/or cultural context

Feeling part of a wider community, socio-political and/or cultural context may be achieved through, firstly, the development of critical consciousness of one's environment, society and its values, and how they may influence the individual's emotions, behaviour, and well-being. Whilst how we experience loss, death and grief may be universal, at the same time each individual still has very unique ways of perceiving, choosing and interpreting meaning, on which a variety of socially-mediated factors have an influence on (Harris, 2016). Kumagai and Lypson (2009) talk about the importance of developing critical consciousness, a process that Paulo Freire calls "conscientization", and which as defined by Harris (2016) is a "reflective awareness of the differences in power and privilege and the inequities that are embedded in social relationships (...) and the fostering of a reorientation of perspective toward a commitment to social justice" (Harris, 2016). An aspect of this is the importance of raising awareness of grief and death in our societies.

Secondly, and as part of the development of critical consciousness, is raising awareness of the internalized oppression (Freire, 1970) within the oppressed, that is the raising awareness of what individuals have internalised of the system's values without having conscious awareness of it. As the individual and the community are intertwined, the internalisation of values that are actually oppressive must be looked at frankly, discussed and taken into consideration, and one must become aware of the oppressive values and of the oppressor that one has internalised. internalized oppression "refers to the interpersonal dynamic whereby individuals internalize the structures that dominate them and replicate them in their intimate lives" (Chavez, 2005). As pointed out by Merson (2016), systemic injustice lies deep in our minds and our society and we are unaware of the fact that we constantly perpetuate it

Thirdly, feeling part of a wider community, socio-political and/or cultural context may be achieved through becoming involved in social action. By feeling part of the wider community, socio-political and/or cultural context one recognises that one is part of a larger system, which may give one a sense of ownership, control and power over one´s actions at a time as difficult as when grieving when one may feel a lack of power and lack of control in life overall, and thus may help with building resilience and with building a greater overall sense of well-being. Moreover, the benefit of this for youth can be seen in the example of 1995 when Yitzhak Rabin, the Prime Minister of Israel, was assassinated by a political opponent. The research by Klingman and Shalev (2001) shows the way in which in this macro-level collective trauma youth processed their grief by writing graffiti on the walls of Tel Aviv's city hall, which represented "spontaneous memorization" and a way for the youth to address "the social, political, and cultural aspects of the tragedy."

The Development of Critical Consciousness

Becoming aware, through the development of critical consciousness, of the environment and how it influences the individual, as well as how the individual influences the environment, may well be an

imporant aspect to consider when talking about grief and about young people. Martin Luther King in 1967 in his speech The Other America proposes that not only irresponsibility but also inequality is a reason for the arising of disorder, and that social conditions that have become untolerable are what cause riots. As pointed out in the Guardian article by Phillips (2016) the economic exclusion of the young where "more than a million 16- to 24-year-olds with neither work nor full-time education", thus showing great inequality, is of significant influence on the grieving process of young people. Moreover, a society where grief is suppressed, if one is aware of this happening through the rise of critical consciousness, is one where there are intolerable social conditions and where some social strata do not have access to support with their grieving process as do others. An example related to this are the 2011 London riots. In relation to the London riots, Patton and colleagues (2018) point out Laurence Ralph's view that grief that comes about through the devaluation of black lives that had been ended prematurely should be seen as consisting both of a "temporary sadness that can be overcome (mourning) and a perpetual condition that cannot (madness)" (Ralph, 2015, p. 32, as cited in Patton et al., 2018). There is benefit, thus, in focusing on both the development of critical consciousness and the raising of awareness of the internalisation of the oppression as one could argue that there is benefit for the person experiencing grief to become aware of the named perpetual condition and the social context, and even perhaps to address it in their own way, be it through community involvement, social action, protest, etc. Therefore, an important aspect of the grieving process for some young people may be the social justice aspect.

The development of critical consciousness and the raising awareness of the internalised oppression can be said to contribute to the raising of the awareness of grief and death in our societies, which is a crucial aspect to consider when discussing the issue of grief. As put by Harvey (2007), "to have a fighting chance of processing your own grief with a modicum of grace or helping someone you care about process his grief in a like manner, it's imperative that you understand the process known as grieving, particularly the nature of grief, the close association between grief and loss, and the factors in society that complicate the natural response to grief." Grief has been presented in a certain way in western society. Whilst death and grief are all around us every day, they are still taboo subjects in Western society where mourning must not to be discussed, and sadness, sorrow and grief not be felt but instead are to be suppressed in order to exhibit more 'productive' behaviour. It is important to consider that, as Fearon (2011) points out, there is a "disconnect between Western society´s belief that one needs to "move on" and process their emotions in a timely manner, and the lack of emotional outlets available for the bereaved to process their emotions." This puts individuals in isolating and unhealthy situations where they feel no sense of power or control,hence the importance of critical consciousness raising as a means of (re)gaining this sense of control and power and taking initiative into one's own hands. Thus, by increasing one's critical consciousness one can suggest gives the necessary support to the individual for effectively processing one's own emotions and building both individual emotional and community resilience.

Building a sense of community. Tackling isolation in a culture where grief is a taboo subject.

Many young people have moved away from traditional sources of comfort, such as religious institutions, yet they still desire a sense of community. Below is a list of initiatives that help to create this sense of community. One example is the Families in Grief (https://familiesingrief.org/young-people/young-people-groups) initiative in the UK in North Devon

and the Torridge area, which organises up to two groups a year for young people aged 13 older, and which has also organised a facebook group for them to join. These groups are free to attend to all bereaved young people in the area. Furthermore, the Grief Network (https://www.thegrief.network) based in London is a community for bereaved young people who meet up informally and monthly to share their stories of love and loss over a drink or two. Similarly, Let's Talk About Loss (https://letstalkaboutloss.org/) organise meetups for young people ages 18 to 35 to informally talk through the taboo of death. There is also the Shared Grief Project (http://sharedgrief.org) which tackles the issue of isolation of bereaved children and teens by providing a rich resource online of personal narratives of high-profile public figures who also lost a loved one when they were a child or a teen. These public figures provide a sense of solidarity, support, empathy and hope to children who have lost a loved one. The Shared Grief Project website also provides guidance for managing the grieving process; on the Shared Grief Project website there is the General Discussion Guide which gives ideas to young people, families and teachers for how to use the Shared Grief Videos for effective grief processing, whilst the specific Reflection Guides focus on spurring thinking and conversation about the material presented on the website. Another way of building community is through talking and socialising centered around a meal. One example is the Dinner Party (https://www.thedinnerparty.org), a nonprofit organisation that, for a $35 membership fee, organises potluck dinners in about 100 cities around the world to bring young people in their twenties and thirties who have experienced significant loss together to talk about their loss and about how it impacts their lives. Another example of an initiative trying to tackle this problem of death being a taboo subject is Death Over Dinner (https://deathoverdinner.org), which is active in numerous countries and which attempts to "bring the conversation about death back into mainstream culture" and thus "build greater comfort and literacy" around the topic of death. A similar example is the Culinary Grief Therapy: Cooking for One Series, which was developed through a partnership with a local community college culinary arts program, in order to support individuals who have lost a loved one and consequently are having a hard time with adjusting to doing grocery shopping, planning a meal, and cooking for one person (Nickrand & Brock, 2017). Similarly, the Death Cafe (https://deathcafe.com), active in various countries around the world and where people come together to drink tea, eat cake and discuss death, has as its objective also to increase awareness of death. It is a directed discussion group which has a focus on philosophical discussions related to the topic of death. People can also take initiative and self-organise their own Death Cafe. Another example is the CoffinClub (https://coffinclub.co.uk), which attempts to normalise conversations about death, supporting a much needed change in society in regards to how grief and death are looked at, accepting the reality and either decorating their own coffin or helping a close one who is dying decorate their own coffin. It also attempts to provide a platform for people to take initiative and themselves run a local Coffin Club in their own area, for which they are provided the blueprint. Furthermore, the End-of-Life University (https://lessonsfromdying.wordpress.com/about) attempts to assist as well with awareness raising and the building of a knowledge base in our society about all aspects of the end-of-life, and it does so through interviews, articles, podcasts, videos, and teleseminars.

Moreover, it may be beneficial for the young person to not only connect with others in similar situations in terms of their grieving process, but also to connect with other young people through a different common unifier to grief. An example of this may be to connect with other young people through an activity of identifying a real local community issue to address, either related to their particular grieving process or separate from it. Other examples may include fitness, meditation,

leadership coaching, various sports activities, etc. These examples are only a few of many that point to the importance of having at least one other factor that unites people other than the shared grief aspect. Accordingly, the Hello Grief online community and social network (https://www.hellogrief.org/online-community-and-social-network) recognises people are not defined by their loss and their grief, and hence it supports the forming of communities through groups and forum conversations which are not only based around loss or grief themes but instead also around work, school, sports, volunteering, hobies, being a teen, etc. Hello Grief provides a free online grief and bereavement community where users are able to create profiles, exchange photos and stories with one another, create memorial walls and create groups. Another example, non-grief related but which helps create a sense of community includes SoulCycle (https://soul-cycle.com/uk) which is a spin class where fitness is associated with empowerment, joyful living, and both inner and outer strength. All of these examples also show the importance of mutual support and of looking out for each other within the group, in order to strengthen a sense of community. Another non-grief specific related example of this is Crossfit (https://www.crossfit.com/) where participants check up on and call one another if one misses a session.

Whilst these initiatives may indeed raise awarness of death, it is questionable how much of their focus is on critical consciousness raising. Here comes to the forefront the importance of both having a critical consciousness of the society one lives in, but also being aware of the internalised oppression. The following aspect of becoming involved in social action may assist in further addressing this matter.

Becoming involved in social action

As is in line with critical community psychology perspectives, personal healing and community transformation are mutually interconnected and there is also a case to be made that they are also intertwined with social action. In line with this, the RYSE Center (https://rysecenter.org) in Richmond, CA, has a focus on creating a safe space for young people based on "personal healing, social justice, and community transformation." It also encourages youth to take initiative, organise and change policies which affect, in a negative way, their own communities. Moreover, it has the Phoenix RYSing initiative which is a spoken word workshop for processing grief through performance art, as well tackling challenges which come up from prolonged personal and community trauma exposure. There are also other initiatives out there that recognise some of the above-mentioned thus far, such as CTZNWELL (http://www.ctznwell.org) which serves as an example of an initiative that connects the dots between practices of personal transformation and the politics of social and environmental well-being. It also acknowledges the importance of the social action aspect by connecting individuals and groups to initiatives working towards a change in the social norms and policies (Kuile, C. & Thurston, A., p.10). Furthermore, Psychologists for Social Change (http://www.psychchange.org) is a network of applied psychologists, academics, therapists and psychology graduates who are interested in applying their psychological knowledge to policy and political action. Their aim is to encourage one another to become involved in political and social action as they also believe that central to one's experience as an individual is their particular socio-political context. Furthermore, very relevant to this discussion is the **psychotherapy and social action model** which is a psychotherapeutic approach that acknowledges that individual symptoms are shared amongst those people who are oppressed and marginalised in similar ways. It aims to help individuals to overcome

mental illness by means of personal psychotherapy, group coping, and collective social action (Apsych, 2015). The psychotherapist Sue Holland who had a background in community action developed the framework for the psychotherapy and social action model in 1980 in London whilst she was working with women at a housing estate in West London and observing how their mental health challenges were being affected by their status of women in society and thus by the social and economic challenges they faced on a daily basis. Holland went on to propose a way forward from individualized treatment to sociopolitical action. Furthermore, therapist Molly Merson advocates for the benefit of the social-justice focused, analytic therapy, as therapy that is able to support the development of awareness "that we are participating in some unconscious internal process that is also being reflected and reinforced in the outside world". This work supports the development of a sense of ownership, power and action, as it makes clear to individuals what is their responsibility and what is not, therefore giving a clear choice to the individual as to whether he or she wants to keep taking part in the systems or if they want to change the systems (Merson, 2016).

Moreover, the University of Rochester's clinical assistant professor of psychiatry, Dr. Janet Lewis, talks about the importance of, amongst others, groups that are like-minded, such as environmental activist groups for example (Knight, 2019). An example of an environmental activist group dealing with grief is Extinction Rebellion (XR) (https://rebellion.earth), a global uprising of both young people and adults. XR does nonviolent protests and organises grief circles for people to share their grief and anxiety in regards to the climate situation and the destruction of the Earth. Through the school strike movements, such as the one inspired by Greta Thunberg, the Swedish teenage activist on September 20th which mobilised milions of young people, and the march called 'The Air We Grieve', organised by the Extinction Rebellion (XR) children's assembly in Hackney, London, young people demonstrated that they believe not only in change at the individual level (using less plastic, using electric cars, flying less, etc.) but also that they want to actually take part themselves and become involved in social action (Sheridan, 2019). This points to the importance, for the process of grieving, as well as for mobilising a lot of people, and specifically young people; of firstly recognising their awareness level, which in the XR example is being done through sharing scientific knowledge on climate change, learning the facts; secondly through raising awareness and recognising that we live in a society where it is encouraged to not feel the grief; and therefore thirdly, of recognising the importance of coming together, in community with others, and feeling grief and acting around it. There are also support networks, such as Good Grief (https://www.goodgriefgroup.org) in Salt Lake City, created to help people build resilience while discussing "'eco-anxiety,' despair and inaction on the environment" (Christensen, 2019). Susan Clayton, who is a psychology professor at the College of Wooster and one of the lead authors of the American Psychological Association guide says that the real problem is actually paralysis caused by fear as climate change evokes an increase in psychological responses such as "as conflict avoidance, fatalism, fear, helplessness and resignation" (Christensen, 2019).

Personal action can give one a sense of purpose and meaning and make one feel less helpless. Therefore, whilst being in a community is important, a sense of making a difference and the quest for meaning in life are also crucial aspects to take into consideration. Williams and Merten (2009) mention an example of this when talking about a situation where young people used the deceased persons' page for the purpose of organising a petition for a safer intersection for the area where their friend had had a car accident. It has been shown in a qualitative study of a 100 teenages in five major cities that a sense of meaning is of crucial importance and that millennials search for both a spiritual as well as a community experience and that both give their lives meaning (Flory & Miller, 2007). The Camerados initiative (https://www.camerados.org), for example, recognises the two most

essential things for someone when they are going through a hard time, namely friends which give a sense of connection, and purpose. Camerados are people all around the UK who are there for each other, daily, in Public Living Rooms, ensuring that an individual always feels like they have somewhere to go to relax, to chat and to get support.

The process of adapting to loss consists of being able to reenvision a future that does not involve the deceased person but which still is able to have a sense of purpose and meaning (Patton et al., 2018). However, in a social context of devalued black lives, as mentioned earlier in the example of the London Riots, one cannot accept such a death, and purpose and meaning are to be found in and through grief as expressed in a public manner (Patton et al., 2018), within the socio-political and cultural context. Thus, having a community which shares the pain and grief, and protests it, is required for the process of adapting to loss (Patton et al., 2018). Therefore, raising one's critical awareness of the society one lives in and, being part of a community, and participating in social action related to an issue of direct interest to one, may well be of importance for youth dealing with grief as it may provide for a youths' sense of community and belonging.

Analysis by Fearon (2011) of Facebook pages and one Memorial page comments and posts reports that continuing a relationship with the deceased and supporting the grieving are major themes. Similarly, through the findings of Hieft (2012) one can see that there is a need for keeping a relationship with the deceased loved ones, which social networking sites are quite adequate for. It is quite common and helpful for youth to be able to still have the deceased person's profile page, in order to see photos and leave comments on them or to leave messages on their walls. Even though they are one sided conversations they seem to have a huge importance in the process of supporting youth to effectively cope with their grief. As pointed out by Hadders (2007), it appears that an attachment, if not a relationship, is trying to be established through the posting of comments on the deceased person's webpage. As pointed out by Williams and Merten (2009), adolescents felt a need for an "ongoing attachment" (Balk, 1996, p. 377, as cited in Williams and Merten, 2009) with the deceased and used online social media commentary as a way to directly speak with the deceased loved ones. Furthermore, as pointed out by Sanderson and Cheong (2010), through photos, old conversations and videos happy memories are immortalized via Facebook. The need for a continued relationship is also seen through the existence of an initiative called if i die.org (http://www.ifidie.org) which gives one a way to say some last words to someone when those words cannot be said in person. It enables one to write and store letters written for one's friends and which will only be sent if one dies (each letter is stored securely and encrypted with a special password of one's own choosing). The need for continuing the relationship with deceased loved ones may be supported by giving them a sense of meaning and purpose in relation to the deceased one. This may mean becoming involved in, as previously mentioned, social action that tackles the overarching problems of our society which relate directly to grief, or which relate to other aspects of the individual's life. This may also be through the creation of positive memories through providing the physical and/or online space to share one's story and make memory of the person who died, perhaps through a diary possibility similar to a Facebook post, or a possibility of a graphic memorial where users can use basic graphics to create their own memories. Furthermore, even in the processes of mourning in person one can see the importance of a visual expression, the creation of positive memories, and continuing a relationship with the deceased loved one. Young people, in response to a sudden death of their friends (gun-shooting, car accident and the likes), pay tribute to their deceased friends by holding vigils and coming together in great numbers with collages of photographs, stuffed animals, etc. Moreover, they also pay tribute by making memorial cards or

making cards and putting them on lockers. Additionally, the need for continuing the relationship with deceased loved ones may be supported also by supporting others in the future who are going through or will go through the same as they have gone through, thus acting as a type of role model.

All of the above-mentioned points to the importance of initiatives and activities that make one feel a sense of ownership and a sense of meaning and purpose, as well as a feeling that one is part of a community, a group of people also being active around the same cause. Accordingly, Dr. Elizabeth Haase, a Carson Tahoe Health psychiatrist in Nevada, is of the belief that a good way of taking control over a situation in which one feels powerless is to take personal action (Knight, 2019). The importance of exploring, in a digitally advanced society, how the bereaved take control, or lose control, of the way in which they mourn and when they mourn, has been shown by certain studies, such as for example the study by Gibson (2015). This also points to the importance of feeling a sense of ownership and of self-organisation as a way of taking control over the situation in which one feels powerless.

Taking ownership, control and initiative to self-organise

Another way for young people to engage with grief and loss (Travis, 2017) and acquire a greater sense of ownership, power and control, is through video games. One third-person perspective game called Last Day of June was designed to help people process grief. In this game there is a car accident that happens to a couple which kills one of the persons and leaves the other one wheelchair-bound where he goes through the process of reliving past memories of his partner when she was still alive. There's another game called Sea of Solitude where one has to meet one's monsters by embarking on a journey with one of the characters who starts exploring her own feelings of loneliness and tries to help save her loved ones from theirs. Another game, called Re-Mission, is a third-person perspective game for young people who are going through chemotherapy, where one shrinks in size and is able to go inside someone's actual body, while being given the task to fight off cancer. There is a lack of understanding amongst the youth of the process of chemotherapy or what happens to the body with cancer, and this game has been designed to explain it all in a clear way and safe environment. Moreover, a randomized control trial has been done on it which has shown that children and youth who played the game better adhered to treatment regimes (Oullette, 2019). Thus, these games can be said to provide the players with a sense of ownership, power and control.

Another important aspect is that of self-organisation. An example of the importance of taking initiative and self-organising is the Compassionate Neighbours (https://compassionateneighbours.org) social movement of local people who provide emotional and social support to each other towards the end of life, share stories about death, dying and loss, and encourage engagement with these topics. An individual within the movement is also able to become an ambassador, coach or peer evaluator. Camerados (https://www.camerados.org) is yet another example of taking initiative and self-organising. The importance of feeling ownership and having role models is furthermore shown by the Band of Brothers (ABOB) (https://abandofbrothers.org.uk). A Band of Brothers is a charity established by men with a commitment to positive social change through personal development and community building. Band of Brothers recognises the importance of shared local responsibility and of rolemodels, and it connects young men involved in the criminal justice system to older men who can serve as role models to them, and it also recognises the importance of inner psychological work (as it works with individual shadows, the archetypes), thus

putting an equal focus on inner work and community building. ABOB offers young men a rites of passage experience and mentoring to help them make the difficult transition (Bridger, 2017). A further example of taking ownership is Straight Talk TNT (http://straighttalkadvice.org) which is a nonprofit that provides "free advice for teens and twenties by teens and twenties." Another example of people building a community through self-organising is the Blue Mother's Day Campaign (https://chasingcreation.org/category/grief) where one can hold digital space by contributing online content that supports those who are grieving, thus providing messages of love and support on Mother´s Day that are just one hashtag away for those who need them. At the same time as providing support to individuals with their grief, this initiative is also supporting the process of raising awareness of this issue in our society, giving the process of grieving and mourning equal value as the process of celebrating Mother´s Day. All of the above-mentioned point to the importance of a creation of a platform for young people to be able to process their grief by creating those activities and initiatives that they do not find existent already.