



VOICE OF ADVERSITY



The implementation of this project has depended on close collaboration among partners:



Roma Foundation “Iskra” Shumen



**Hope and Homes for Children
– Bulgaria**



**Child and Space
Centre for Rehabilitation and Integration
“The Hedgehogs” Sofia**



Social Activities and Practice Institute (SAPI)



Parallel World Plovdiv

Centre of Social Support Sadovo

Daycare Centre for Children with Disabilities Shumen



**Health and Social Development
Foundation (HESE)**

We have benefited from the opportunity to communicate frequently with the donor – Tanya’s Dream Fund and representatives of parallel projects



In Bulgaria it is difficult to openly and visibly engage with disadvantaged children and families.

It is difficult to be totally transparent about difficulties they face and to create public awareness of their needs and aspirations.

There are two main barriers. These phenomena are easily understood when you consider the recent history of the country and its Balkan neighbors.

However, they make life especially difficult for the country's neediest families.

The issues:

1. Cultural chauvinism and the desire to conceal the blight on the rose petals.

The needy spoil the picture.

2. Rules and regulations created for the sake of having rules and regulations.

The needy often find compliance difficult.

**We need to ensure self-advocacy and activism take place in a
SAFE PLACE.**

We need to create a coherent, sustainable NARRATIVE that can help erode the barriers that prevent children, youth and adults speaking for themselves about things that make others feel uncomfortable.

OUR ULTIMATE AIM

The project involved two main actions –

Mentoring in self-advocacy via storytelling

First steps towards developing skills in collaborative action within the community

The key revelations from the stories we have collected enable us to

(a) Work towards creation of a **Safe Space** for self-advocacy by better understanding the challenges lying within the institutional and social frameworks in which future activists will operate

(b) Work towards development of a sustained, coherent and effective **Narrative** that can have a transformative effect on attitudes and practices.

Storytelling and its impact: mentors and target groups

Our storytellers

Engagement with our storytellers continues but here is an analysis of the most up-to-date position:-

We have a total of 336 stories in our database drawn from multiple sessions in which 347 individuals have made a single appearance while 437 people have participated more than once. (In total, there have been 780 instances of individual participation.)

We specify 3 age groups – children (aged 0-18), young adults (aged 19-29) and adults (aged 30+). We also differentiate between male and female.

The majority of participants have been women aged 30+ (542 out of the 780).

Children have provided 99 stories, young adults 59 and adults 178.

Storytellers include representatives of the Roma minority and young people with special needs.

The stories

We have used a computer database to help us identify themes or patterns that have emerged from the stories. Those who mentored the storytellers and encouraged self-advocacy had been given advice during training and induction that is interpreted as follows:

“We understood that we shouldn’t voice assumptions based on our professional interpretation of the issue of adversity or, in any way, *guide* participants to comply with our expectations. By guiding in this way, we would be stealing the initiative – the dominant position – and turning the Voice of Adversity into the Voice of Adversity as Directed by Others.”

The project encouraged social service providers to draw participants from *target groups*. The next thing they had to do was to, in a sense, *completely forget the basis on which participants were targeted* and to allow them to speak as fully rounded individuals.

During the induction of the mentors in self-advocacy (September, 2021), several confessed that they found the prospect of starting with a “blank slate” intimidating. In the absence of a clear agenda, how do you make a start? The thing is, *there was always an agenda* – capturing the day-to-day life of certain groups of people. Our first job was to win trust, to instill a sense of security and to show our credibility as Listeners.

There were also misgivings about the responsiveness and storytelling capacity among the target groups.

When providing feedback on their actions with the target groups, several of the mentors explained how things turned out to be more straightforward than they imagined:

“... I was waiting for the lightbulb to come on. I had no idea how to conduct storytelling sessions at the start. The competence developed with practice.”

“I’m not sure I had real worries but I did have a nagging doubt about the long-term commitment of participants. My worries were unfounded. The youngsters continue to take part and I can see a transformation in them.”

“Something that definitely surprised me that it is that it is actually fairly easy to conduct a session without having a theme once you develop the skills and are able to lead and keep it alive and interesting. It is important to prepare yourself so as to be ready to improvise, looking for alternative approaches and means of engagement.”

The database: looking for the emergence of themes or patterns

It seemed essential to create a framework, a system of criteria.

Did the framework that we created fulfill its purpose?

The answer is: *Yes and No*

Yes: The project team and mentors became highly adept at story analysis using the tool. It was *user-friendly*.

“The framework provided made it straightforward (no notetaking, no voice recording). It provided both the freedom and the incentive to focus on the meaning of what you were being told. Listening in this manner was quite a profound experience.” (Report from a mentor)

Within the project team, Lora found it easy to transfer information from standardized documents designed for use by mentors into the computer files. Additionally, David, who is not a native speaker of Bulgarian, could, nevertheless, scan the summaries of all 336 stories and share information with other team members and personal advisors.

No: The tool was devised in the expectation that significant themes would be identified primarily on the basis of an accumulation of very similar stories pertaining to one or more areas of the storytellers’ lives defined as follows:

1 Issue within the family	4 Social welfare	7 Employment / household economy
2 Education (incl. preschool)	5 Social services	8 Transport & mobility
3 Health (including mental health)	6 Accommodation / living conditions	9 Leisure & recreation

While there may be potential for this to happen over an extensive period of time in which many hundreds of stories have been accumulated, it did not happen in the context of the project.

Why not?

Probably because of

- Breadth of diversity among the target groups
- Lack of “critical mass” within any one geographical location or category of participant

These factors contributed to the potential for *random* distribution of stories within our framework.

We worked with 31 distinct groups using mentors drawn from 9 service providers in 7 locations –

Shumen

Ruse + Byala

Sofia

Plovdiv + Sadovo

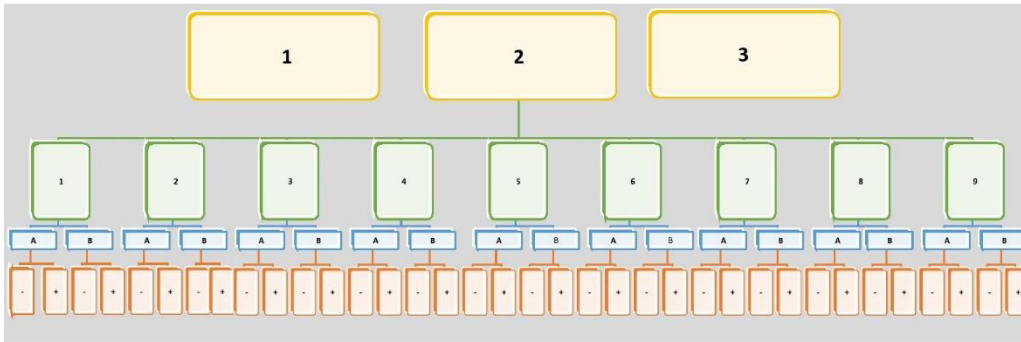
Vidin

Weakness

In our attempt to eliminate the impact of professional assumptions and opinion on the generation and selection of stories, we failed to devise another means of *focus*. (A report compiled in January, 2022 acknowledged the potential for “haphazardness”.)

However, taken as single body of information, the story summaries did reveal certain patterns giving insight into the social and institutional framework and its impact on storytellers.

The Framework



4 levels are visible. We work from top to bottom.

Level 1: Child / Youth / Adult

For a variety of practical reasons, there is not an equivalent number of individuals in each age bracket.

Additionally, the age groups were not evenly distributed across the 5 geographical districts in which we are active.

Level 2: Domains of Life

There are 9 domains specified. It's an attempt to split lived experience into chunks. Hopefully, we can see where the bulk of issues arise for families in crisis and those who have survived hardship.

1 Issue within the family	4 Social welfare	7 Employment / household economy
2 Education (incl. preschool)	5 Social services	8 Transport & mobility
3 Health (including mental health)	6 Accommodation / living conditions	9 Leisure & recreation

Not all of the domains has the same direct relevance for each of the three age groups because their experience of those domains differs. However, phenomena within each of the domains can potentially affect members of all age groups, albeit in different ways.

Level 3: What determines the main relationships / forms of engagement in the story? 1. Intimate 2. Formal

At the outset we defined BONDING social capital rooted in the quality of intimate relationships and LINKING social capital that relates to the respect and courtesy that should be shown in more formal relationships and interactions (where there is often a power differential).

You'd naturally expect variation in the number of references to bonding (intimate) and linking (formal) interactions depending on which of the 9 domains you are considering. For instance, when considering *Issues within the Family*, references to formal relationships (linking) are likely to be far less frequent than reference to intimate relationships.

Level 4: Affirmation of social capital / Violation of social capital depending on the main focus of the story

Affirmation: Is something good happening in the event or interaction described in the story so that the storyteller's sense of wellbeing is improved?

Violation: Is the storyteller being treated badly e.g. bullied, victimized, feeling devalued or ignored, rejected, blamed, embarrassed or made to feel shame?

The way the system works

3 age categories

9 domains for each age category = 27 options

2 choices for each of the 27 options = 54 outcomes

2 choices for each of the 54 outcomes = ultimately, 108 silos in which story summaries are filed

The experience of our storytellers

We asked our storytellers what they gained from taking part in the project.

Members of every working group said that they got something positive out of the experience of sharing stories.

Among all age groups, there is reference to a sense of camaraderie and togetherness, of making new connections, of experiencing a sense of sharing. This sharing works on two levels. In a practical sense, storytellers are revealing aspects of their lives while participating in a *communal* activity. In addition, they come to realize that their familial problems show that they have a great deal in common with others.

Younger participants find the sessions interesting, stimulating and good fun. They want the activity to continue (after the project ends).

Adults have stated that they provide an opportunity to “share and see their successes as parents”. The storytelling “gives them more confidence to overcome difficulties; not to feel desperate; to look for solutions; to act.”

Teenage participants have said that in this format they feel calm, free to express their opinions and have a sense of belonging to the group. They have suggested that they would like it to happen this way in the school environment which provokes us to think of a way we can encourage this to happen.

Among the Roma participants, there has been reference to affirmation of positive aspects of their culture as well as safety to explore sensitive topics like early marriage and women’s rights. They can comment openly on controversial issues like the tendency to situate landfills and refuse sites close to Roma neighbourhoods.

Many speakers refer to the amelioration of day-to-day stress through the activity of sharing – “I feel a kind of unloading during these meetings, even if we just talk about common things or just listen, it makes me feel very good.”

Professional Development among the mentors

Has acting as mentors in self-advocacy and listening to the stories of their clients had a meaningful impact on providers of social services?

Mentors report a transition from a focus on family / youth / disability *issues* as professionally delineated to a situation in which they better understand the minutiae of the everyday life of their clients and the significance of simple, everyday things.

“I’ve learned that, however different people are, their interests, values and personal stories, on a day-to-day basis, the little things are shared by everyone.”

One mentor referred to the “creation of a sense of community and mutual support” among service users to supplement professional intervention.

“The project has influenced the service where I work because I have been able to build with the parents of children a stronger emotional relationship. I managed to gain their trust about sharing fairly personal and intimate moments of their lives.”

“This helps us expand the services provided. Also, topics that are shared create the opportunity for more adequate and precise planning of future activities in the organisation so as to be responsive to the real needs of our target groups.”

What have we learned and what is the way forward if we want to develop community activism?

An Emperor of a city is fond of fine clothes. Two imposter weavers enter his city and tell him they will create a suit for him that will be invisible to stupid people. The weavers only pretend to weave the suit and present the fake garment to the Emperor so that he can wear it during a public parade. Of course, neither the Emperor nor his courtiers can see the suit while it is being manufactured but they pretend that they do. Indeed, everyone who looks upon the suit is troubled by what they cannot see, and whether this means they are stupid and inadequate. Everyone lies and says they can actually see the suit. It's absolutely splendid. During the public event, a child breaks everyone's delusion by shouting out, "the Emperor is not wearing anything at all!"



This tale from Hans Christian Andersen raises questions about self-deception, conformity, and obedience to authority.

What our storytellers reveal

1. Feedback on project participation

Storytellers were asked: "Would you like to work with us to try to change the way things happen?"

While some members of the younger generation expressed an idealistic desire to take part (and, more particularly, to continue engagement with the mentors and peers), apprehension was widespread among adults for two main reasons –

1. Embarrassment and fear of public exposure

2. Doubts about officialdom’s willingness to listen: “We will be a voice in the wilderness”; “They don’t care. They never listen.”

Having said this, the mentors who worked directly with storytellers referred to a “need to break away from their daily commitments and be part of a group of people that is a safe place for them, where they feel accepted, calm, understood and supported by other members”.

Let’s triangulate. This means aligning different perspectives so as to create a more comprehensive understanding of something. Back in 2016, Equilibrium did some research among expectant mothers and mothers with young children (pre-school age). We were contemplating the creation of our Family Centre. We wanted our future actions to have *meaning* and *value*. Parents told us they want

- Ease of accessibility to advisors and resources
- A comfortable, welcoming meeting-place that provides a sense of community and shared values
- Simple, positive communication and informal interaction
- The opportunity to contribute

Can you spot the way that the appeal made by parents back in 2016 aligns with the aspirations of our storytellers?

In 2019, after talking to parents who frequented the family centre, Dr. Vesela Banova picked up on words and expressions they used – “rest”, “calm”, “warm”, “welcoming”, “community”, “sharing”.

“For all parents the Family Centre is a good place to meet. They receive, on the one hand, unobtrusive professional support from the centre’s specialists, reducing their anxiety, providing reassurance and creating a sense of tranquility and comfort. On the other hand, they all have the opportunity to meet other parents and develop a sense of belonging to the parent community. *For some, it is the only community to which they have a sense of belonging.*” (Our italics)

(Dr. Vesela Banova)

Dr. Banova’s words convey a very strong sense that the Family Centre provides an *antidote* to something. Her closing sentence suggests what this might be –

For some, it is the only community to which they have a sense of belonging.”

Safe Space

This takes us back to our earlier expression of a need to create a Safe Space for self-advocacy. In the way that the family centre acts as a type of “sanctuary” for parents with young children, we need to sustain a sense of safety when individuals make the transition from storytelling among their peers to acting as community activists.

Feedback from our participants show that, in general, they lack readiness. It is our belief that this reveals as much about the Bulgarian social and institutional landscape as it does about the personal capacity of children, youth and adults.

2. *The stories*

We noticed something. We defined it in the following terms:

“A broad pattern or common characteristic that emerges when we step further back and look at the bigger picture....”

Taking the stories together – as a body of information – they offer glimpses of characteristics of the world in which the events took place. It’s kind of like baking a cake from a host of ingredients that you can legitimately combine. A is consistent with B and it brings out the flavor of C and D.

“(W)holes have properties not present in the parts and not reducible to the study of the parts.”

(Nicholas Christakis, Social Scientist, Harvard University)

Christakis is known for his research on social networks. He offers us a hint about creating a Narrative to carry into our work on community activism.

FrameWorks Institute help people tell stories about social issues. They point out that, in the context of community activism, the effectiveness of personal stories (This happened to ME) can be amplified by inclusion of signs that the storytellers see themselves as representing a group (This routinely happens to US).

For this reason, we are happy to have spotted a “*broad pattern or common characteristic*”.

Often something is being *inferred* about the *implicit* meaning of certain stories, their *underlying* message. You could say that there is now a need for *manifestation*. Certain things need to be brought into the foreground. This is what we mean when we refer to creating a coherent and sustainable Narrative in a Safe Space in which children, young adults and older people feel safe to claim: “This routinely happens to us.”

Areas for exploration

We have taken an expression drawn a story by Hans Christian Andersen – “The Emperor has no clothes!” It is a colourful and memorable way of expressing our findings from the stories, a kind of metaphor.

We have identified two phenomena about which a fair amount has been written by researchers and professional commentators. We found them lurking among our stories. We probably should not be surprised although their pervasiveness is remarkable as is the variety of ways in which they make their presence felt irrespective of which of the following domains you might want to focus upon:

1 Issue within the family	4 Social welfare	7 Employment / household economy
2 Education (incl. preschool)	5 Social services	8 Transport & mobility
3 Health (including mental health)	6 Accommodation / living conditions	9 Leisure & recreation

The issues (in brief)

The rigidity of public institutions and their fixation with regulation and procedure

In Bulgaria there is a significant mismatch between the means by which public administration is undertaken and the needs and aspirations of those subject to that administration. This lack of appropriate alignment impacts on *all* Bulgarian families but it is most sorely felt by those whose day-to-day lives are precarious.

This interferes with development of essential processes that involve exploration or outreach and this includes public consultation and community participation that meaningfully involves children.

Cultural chauvinism that manifests itself in hollow appeals to “tradition” and concerns with surface appearance

In its most extreme form, this creates a clash between human rights (e.g. acting in the best interests of each and every child) and a populist appeal to “traditions, decency and commonly accepted morals in the State” or “traditional family values”.

Both phenomena are antithetical to and the aims of this project.

It is worth noting that during the period in which Equilibrium has been accumulating personal stories, Bulgarian childcare practitioners and academics have been assisting with the development of a “systems map” by an organisation called Nexial. The World Resources Institute explain what systems mapping involves:

“Broadly speaking, systems mapping is the creation of visual depictions of a system, such as its relationships and feedback loops, actors and trends. Systems mapping is intended to provide a simplified conceptual understanding of a complex system.”

(<https://www.wri.org/insights/insider-systems-mapping-vital-ingredient-successful-partnerships>)

The Nexial map shows the complex environment that surrounds vulnerable families in Bulgaria with a special emphasis on the risk of separating children from their parents.

The watchword is *Complexity*.

When you think about it, Equilibrium has been doing something similar in the realm of Self-Expression using words, expressions and storylines in pursuit of “a simplified conceptual understanding”. We see a very large number of scenarios unfold and a broad variety of events depicted.

We have concluded that – *being culturally embedded* - the two phenomena we have identified impact on all our storytellers – children, young adults, parents – irrespective of the cultural group to which they belong or degree of disability.

This tells us that, as we go forward, the issue of Safety (psychological and emotional) is of paramount importance. It tells us something about the potential potency of social and institutional opposition to community activism and the reluctance of families to align themselves with activists.

Additionally, when obstacles relate to attitudes or beliefs, it is essential that you name those attitudes or beliefs in a manner that facilitates public discussion as opposed to causing people to recoil or become defensive through a sense of being associated (rightly or wrongly) with the source of difficulty. We need to graphically reveal specific instances of how attitudes, beliefs and the resultant behaviours cause harm (To US and not only ME).

This is what we mean when we talk about creating a Narrative for future Storytelling.

The way forward

A Safe Space

At this time, Equilibrium and its partners are exploring ways to strengthen and support our storytellers through the formation of networks.

Each network identifies a guiding theme and possible collaborative actions, such as: campaigning for legislative change; a platform to communicate and organise collaborative youth activities; researching topics important to communities and sharing experiences; parents advocating for other parents and supporting service providers; developing mentoring skills to lead storytelling sessions.

Additionally, recent developments in the realm of social services for children and families signal increased emphasis on eliciting and recording feedback from clients.

There may be scope for the official sanctioning of the proliferation of the Storytelling model as a means of achieving this.

Creating a Narrative



As stated above, the framework for analyzing stories was created so as to search out issues that are *specific* to the extent that would be able to say – for instance – “In the field of healthcare, there is something that seems to be happening on lots of occasions and to lots of people.”

However, over the course of time, we became more concerned with signs of issues that are *highly pervasive*.

In the realm of personal experience, phenomena that are pervasive have precedence over issues that are more specific. Issues relating to attitudes, beliefs and social mores shape the circumstances in which things happen and behaviors are acted out.

It is arguable that our research has guided us not to put the cart before the horse.

On 16th January, our mentors were invited to try a number of simple exercises with storytellers that encourage them to think about *why* certain patterns of behaviors take place.

We believe this is a *constructive* way to proceed.

Appendices

Appendix 1: Tips

When members of the Equilibrium project team got together in Ruse with the would-be mentors prior to starting the storytelling sessions, certain expressions revealed the collective mindset. The group sessions that we were planning were routinely referred to as “focus groups” that were to be delivered by “our experts”.

Changing the mindset

Appendix 1 contains a small collection of ideas and considerations that came to prominence during the earlier stages of the project. They are important when making the transition between roles. They ensure the capture of meaningful stories.

Becoming a mentor / coach

Our mentors were drawn from the ranks of the professional working in the sphere of social service provision. When talking about the need to change roles, the clue lies in the word “provision”. It shows that this is a person who is accustomed to directing, intervening and being in a dominant position vis-à-vis the client.

The second role is that of a mentor who, on occasions, needs to act as a coach.

Mentors are people who impart their own experience, learning and advice to those who have less experience in the particular field.

Coaches generally set goals, explore values and beliefs, and help create plans of action. This is achieved not by advising or telling, but largely by questioning to facilitate awareness and self-directed learning.

As a **coach**, your job is to encourage participants to take charge of their own lives by developing their competence in 4 areas –

1. Knowledge of Self (The capacity to acknowledge your own character and feelings = self-awareness / the ability to recognize and manage your own emotions + recognize, understand and influence to emotions of others = emotional intelligence)
2. Communication (The ability to speak for yourself or for others while remaining courteous, respectful and reasonable)
3. Knowledge of Rights (You can stand up for your rights. This is qualitatively different from a statement of desires or ambitions)
4. Initiative (Self-advocates understand that asking for help when needed or standing up for their rights is a personal choice and is part of taking control of their lives.)

As a **mentor** your job is to refine the performance of group members based on your greater awareness of public services, bureaucracies and the ways things get done in institutions.

The difference between conducting a storytelling session and facilitating a focus group

Mentors / coaches were encouraged to assure participants that you will provide an emotionally safe and stimulating environment for them for them to

Tell personal stories

Develop strong relationships and allegiance to the group (social capital: bonding)

Learn to advocate for themselves and eventually feel inspired to start actions as representatives of their community that help bolster social capital (social capital: bonding and linking)

(The terms “bonding” and “linking” are defined below.)

However, there is no compunction.

The following terms are of paramount importance:

Trust / Openness / Honesty / Transparency / Informality / Intimacy

By way of contrast, a *focus group* involves bringing together a small group of participants in a moderated setting. Those participants have been specially selected. They have common traits or share a range of experience that enabled them to contribute to research on a particular topic. Alternatively, they may have been chosen as representatives of a particular population. The watchword is “research”. The session is designed for the pursuit of answers to particular questions. Indeed, questionnaires may be used.

Eliciting and evaluating stories

The main purpose of the computer framework is to scan for patterns and significant issues among a diverse group of storytellers. Appendix 2 contains the document used by our mentors that enables them to analyse stories so that they could be uploaded onto the computer database.

You will note that the document refers to the affirmation or violation of Social Capital.

Social capital is defined by the OECD as ‘networks together with shared norms, values and understandings that facilitate co-operation within or among groups’.

(<https://www.oecd.org/insights/37966934.pdf> / ENG)

The strength of personal and social relationships, institutional trust, social norms and civic participation in Bulgaria is said to be low (Legatum Prosperity Index, 2021)

We focus on 2 types of social capital:

BONDING

Bonding social capital is described as the strong relationships that develop between people of similar background and interests. These usually include family and friends, provide material and emotional support, and are fairly inward-looking and protective.

LINKING

Linking social capital refers to ‘norms of respect / courtesy and networks of trusting relationships between people who are interacting across explicit, formal, or institutionalised gradients of power and authority in society’.

We use storytelling to help repair deficiencies in bonding and linking. Over time, this will help us build a bridge between those who are deprived or socially marginalized and the social majority with its representative institutions (social capital: bridging).

By using the framework and staging regular discussions with our mentors, we were able to narrow our collective focus. With the participation of highly committed storytellers, we defined four platforms (self-advocacy collectives) in which stories can be selected and used to help persuade and move people to action. Stories are over 20 times more memorable than facts alone but the stories must be refined and developed.

Refining a story

Many large advocacy organisations have published guides to storytelling on their websites.

There are two scenarios –

1. Something ought to happen but it doesn't
2. Something happens and it has a significant negative impact

An overview of storytelling guides reveals 4 core components –

1. Say why it matters. Don't assume that it's obvious or that the audience can work it out for themselves.
2. Reveal the impact on you and others like you. Stories need emotional content.
3. Provide sufficient detail about which things lead to which impact. Make the connections clear.
4. Say what can be done about it.

Be concise, be brief and avoid the following:

- Making it all about ME. Find ways to involve others in the same position

- Creating an “us-versus-them” dichotomy. Avoid accusations: “*They* do this.”
- Excessive focus on the thing that is failing or the system that is broken. Show the alternative. Paint a picture of the future you wish to see.

ASK for something to happen.

Appendix 2: Story analysis

REPORT FROM SESSION WITH TARGET GROUP

Title of the group

Date

Location (city, village)

Mentor

Partner organisation

Participants - add the required number of rows in the table below

Participants (without names)	Gender	Age	Participation history
Participant 1			
Participant 2			
Participant 3			
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Story 1

Section 1: DESCRIPTION

City, town, village to which the story relates.....

1. Determining the basic problem / topic - please describe in a few words (for example - a complaint about an irresponsible family member)

2. Main participants (in the story), people with special roles - please list below (for example: parent, teacher, etc.); Put as many participants as you deem necessary

-
-
-

3. Important elements of the situation - please describe the story in 2-3 sentences

4. Have other participants in the group had a similar experience? Please underline one answer the table below (for group conversation only).

YES	NO
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****If there is a similar experience (answer to question 4), are situations almost identical (participants & context) or broadly similar (participants & context) - please give specific examples in up to 3 sentences (for group conversation only).**

Section II Story analysis – criteria

Please follow the following sequence – A then B

a. Context: Nature of the family / social situation (in the story)

Please highlight only one of the boxes in the grid below:

1 Issue within the family	4 Social welfare	7 Employment / household economy
2 Education (incl. preschool)	5 Social services	8 Transport & mobility
3 Health (including mental health)	6 Accommodation / living conditions	9 Leisure & recreation

b. Type of Social Capital - Please highlight only one of the two capabilities in the table below

<i>Linking</i> (official engagements – with institutions, at work)	<i>Bonding</i> (family and friends, informal relationships)
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c. How social capital is affected (in the story)- please highlight only one of the two options in the grid below:

Violation	Affirmation / Development
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Mentor's comment (topics not included above, incl. difficulties experienced when working with the group)

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