EDURAD: Educational Responses to Extremism

Full Title: EDURAD: ADDRESSING VIOLENT RADICALISATION: A MULTI-ACTOR RESPONSE THROUGH EDUCATION

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EDURAD
Educational responses to extremism

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Country Report Ireland: Policy and Research Analysis

Introduction

Unlike the majority of EU Member States, however, Ireland does not have a national policy on preventing terrorism and/or a national policy on countering violent extremism and radicalisation that leads to terrorism.[1] The absence of a Prevent Strategy means that it is difficult to locate PVE-E in a broader policy context. It is noteworthy, however, that in various fora state authorities have sought to lay emphasis on the need for a multidimensional approach in preventing and countering violent extremism, with 'policies concerned with integration, equality, combating discrimination and building positive relationships with our minority communities' being seen as central to this.[2] While the role of education has not been addressed directly within this broadly integrationist approach, statements made by Ireland in the UN on countering and preventing violent extremism have sought to underscore the 'key importance of human rights education' in preventing violent extremism (Ireland, 2016).[3]

It remains the case that the Irish State wishes to preclude the risk of stigmatisation of minority communities and is committed to an approach that is underpinned by principles of equality, countering discrimination and interculturalism. At that time, the risk of an attack of international terrorism is possible, but unlikely, and remains so today. It is consistently underlined that the main threat on the island, according to the State, is dissident republicanism. Nonetheless, it is important to note that the question of violent radicalisation and violent extremism continues to be addressed with reference to the Muslim community. This appears to be in order to preclude the kinds of stigmatisation of whole communities that have been witnessed in other European countries, however, it is problematic given the kinds of association that it invokes. In response to a parliamentary question on the government response to Islamist extremism on September 16th 2016 , the former Minister for Justice and Equality, Frances Fitzgerald outlined the Irish position as follows.

"The need to counter violent extremism is well recognised by the authorities here, particularly in the context of the current international terrorist threat environment. International best practice indicates that a multidimensional approach is required to address the potential for violent radicalisation and our policies concerned with integration, equality, combating discrimination and building positive relationships with our minority communities are central.

In the circumstances of the current international threat environment a focus may unfairly be brought to bear on our Muslim community. I am sure the Deputy will agree that the actions of a small number of violent extremists do not reflect the views of the majority of our Muslim community, which is a peace-loving community of citizens that contributes much to the cultural vibrancy of the State. An Garda Síochána operates a progressive community engagement programme with all our minority communities through the Garda Racial, Intercultural and Diversity Office (GRIDO) and the national network of Garda Ethnic Liaison Officers. Interaction with our Muslim community, especially with the main mosques and cultural centres, is conducted on the community policing model which serves the general policing needs of the community. The GRIDO model has been identified as a model of best international practice by the UN Counter Terrorism Committee in the context of combating radicalisation.

Community engagement is also regarded as an essential component of strategies designed to deal with this issue and included as a key action in the EU's Strategy for Countering Radicalisation and Recruitment to Terrorism. Ireland contributed to the formulation of this Strategy and on an ongoing basis to EU responses to this threat. An Garda Síochána is a member of the EU's Radicalisation Awareness Network."

The most recent TE-SAT report (Europol, 2020) notes a rise in far-right extremist activity and anti-migrant rhetoric in the country, however, these remain on the fringes of society without popular support. However, grassroots movements have also highlighted concerns about racism and 'othering' practices, including in education, and the need to re-imagine Irishness so that it reflects the plurality of the Republic. Educators are sensitive to the issue of extremism, but there is little evidence of new forms of violent extremism or radicalisation in the Irish context, although the legacies of political violence persist in both North and South of the island. There is an appetite for learning how to engage sensitively and ethically in difficult conversations in education, to develop skills in supporting dialogue and cultivating relationships, to learn about creative pedagogies, and to build partnership and knowledge exchange across different stakeholders. In this respect, in the Irish context, it is important to not over-state the problem of extremism or violent extremism or inadvertently develop responses that can risk fomenting reciprocal polarisation, stigmatisation, or the alienation of communities. The Irish Government is also clear that it is essential not to stigmatise whole communities because of the actions of a few individuals. The general disposition is to think about prevention broadly, holistically and in the context of an integration strategy, and to support educational approaches that "unpack" extremism and engage the voices of young people. The following report outlines the policy context and introduces the findings from the questionnaires and focus groups.

Policy Context

Like many European Member States Ireland has amended its counter-terrorism legislation to counter terrorism and violent extremism. The Criminal Justice (Terrorism Offenses) Act of 2015 created three new terrorism offences: public provocation to commit a terrorist offence, recruitment for terrorism, and training for terrorism. In June 2017, the Irish Department of Justice announced new legislation making it illegal for Irish citizens to travel abroad to join or support terrorist organisation, reportedly in response to information that one of the attackers in the 2017 London Bridge attack had lived in Dublin for several years (Lally, 2017). This legislation, which will create three new offences of receiving training for terrorism, travelling for the purpose of terrorism and organising/facilitating travel for the purpose of terrorism, has recently been published in the form of the Criminal Justice (Terrorist Offences) (Amendment) Bill 2020.

Given the absence of a Prevent plan or strategy, the kind of accompanying infrastructure, such as the controversial surveillance measures that have attended the implementation of PVE policies in the UK is absent. However, the establishment of a formal programme[4] has recently been announced that will alert the authorities at an early stage to individuals who may be planning terrorist attacks. These new protocols, to be established by mid-2020, included training for police and probation officers on how to 'engage constructively' with offenders at risk of violent extremism. The programme will address all forms of extremism, not just Islamic extremism, and is not a de-radicalisation programme, but merely

a more formalised early warning system, building on work done by the Garda Racial, Intercultural and Diversity Office (GRIDO) and the national network of Garda Ethnic Liaison Officers (Gallagher, 2019).

The historic absence of a Prevent Strategy on the island of Ireland was perhaps indicative of a different approach to questions of political violence, conflict and (violent) extremism. More broadly, dominant policy approaches are P/CVE relevant rather than P/CVE specific, including, in more recent decades, policies that foreground strategies of integration, intercultural education, anti-racism, and dialogue, including inter-faith dialogue. The legacies of political violence in the early years of the Free State and the partition of the island have left legacies of education broadly segregated on religious affiliation, although there have been a number of efforts to transform this in both the Republic of Ireland (with multi-denominational schools) and Northern Ireland (in particular through Shared Education). However, the strategies adopted for education in prison for prisoners convicted of offences against the state in the Republic of Ireland, were and are based on the principles of adult education, and not on rehabilitation, narrowly construed, or de-radicalisation.

The Irish political landscape was marked by a period of violent conflict known as 'The Troubles', a thirty-year conflict on the island of Ireland. Although the experience of the conflict and its violence primarily impacted Northern Ireland, this violence also spilled over into the Republic of Ireland and wielded a strong influence over its criminal justice system (Hamilton and Healy, 2016: 4). The Belfast (Good Friday) Agreement (1998) established an international process for the disarmament and disbandment of all paramilitary groups and sought to deny further political legitimacy for violence. It committed all signatories to 'total and absolute commitment to exclusively democratic and peaceful means' for the resolution of disputes. The Agreement recognised the ongoing substantial differences between those of different political aspirations but reaffirmed, 'the rigorous impartiality on behalf of all the people in the diversity of their identities and traditions […] founded on the principles of full respect for, and equality of, civil, political, social and cultural rights, of freedom from discrimination for all citizens, and of parity of esteem and of just and equal treatment for the identity, ethos, and aspirations of both communities.' Given the shared history of the two jurisdictions, and their ongoing experience of political violence, this profile outlines policies relevant to the theme of preventing violent extremism through education (PVE-E) in both the Republic of Ireland and Northern Ireland, including youth work.

As noted above, unlike the majority of EU Member States, the Republic of Ireland does not have a national policy on preventing terrorism and/or a national policy on countering violent extremism and radicalisation that leads to terrorism. The absence of a Prevent strategy makes it important to locate PVE-E in a broader policy context. Indeed, a survey of salient education policies reveals no direct or indirect reference to either violent extremism or radicalisation. Whilst the Republic of Ireland does not have a significant far right movement, increasing attention is being paid to racism as well as the lack of prosecution of hate crime, and as in other countries, there have been a number of protests during the pandemic involving a range of positions, including very new far right Irish positions. This is a new phenomenon and flags the importance of addressing the mono-culturalism implicit and explicit in Irish nationalism. The most recent TE-SAT report (Europol, 2020) notes a rise in far-right extremist activity and anti-migrant rhetoric in the country, however, these remain on the fringes of society without popular support. The Republic of Ireland does not yet have hate speech legislation and is currently working on an Action Plan against Racism due for completion by 2021 with 'the intention is that its work will be grounded in the lived reality of people's lives and that the recommended Action

Plan will be action-oriented and practical'. It should be noted that the National Action Plan against Racism (2005-2008) was not renewed at its conclusion.

A different approach from that which can be found in other jurisdictions is evident in the approach adopted by the Garda Siochána which privileges focus on integration, racism, diversity, youth diversion and youth engagement and community policing. Educational policy focuses on themes such as interculturalism and inclusion rather than mobilising discourses of extremism and radicalisation. Prevention work has tended to be focused on informal engagement with youth, including educational engagement.

Other relevant National Strategies include the *National Traveller and Roma inclusion Strategy (2017-2021),* the *Migrant Integration Strategy* (2017-2020). The UN Rapporteur on the elimination of racial discrimination in Ireland has urged swift review of the legal framework on hate speech and hate crime. The Irish Human Rights and Equality Commission (IHREC) notes a number of gaps in ratification of international human rights standards relevant to the Convention on the Elimination of Racial Discrimination (CERD and the non-incorporation of CERD to domestic law. It notes the chronic racism against Travellers in Ireland, the lack of publicly available disaggregated data relating to minority ethnic groups, and the enduring impact of the 27th Amendment to the Constitution, approved by referendum on 11 June 2004, removed the automatic right to citizenship for all children born in the State and provided the Oireachtas (Irish Parliament) with the power to legislate for citizenship.

Policy Description

The publication of the OECD review of Irish education (1991) highlighted significant policy deficits and inequities in Irish education. This led to the publication of a first draft of an education Green Paper (1991) which prioritised principles of equity and a balance between rights and responsibilities, followed by a more market-driven version of the Green Paper called *Education for a Changing World* (1992). An emphasis on equity in education was retained alongside a greater focus on cost-efficiency and quality assurance. Following a historic consultation process (National Education Convention, 1993) a White Paper on education (*Charting our Education Future*) was published in 1995. It affirmed a commitment to values of pluralism, equality, quality, accountability (transparency) and partnership. These principles found their way in the Education Act (1998) which legally set out broad objectives and principles underpinning the education system and provided for the rights of children and others to education. Overt, explicit references to racism within policy were more pronounced following the passing of the Equal Status Act (2000) and the Equality Act (2004). These Acts seek to promote equality of opportunity and prohibit discrimination in education, on any one of nine grounds: gender, marital status, family status, age, disability, sexual orientation, race, religion, and membership of the Traveller community.

Following a Government commitment at the World Conference against Racism in Durban (2001), ten recommendations were outlined for the education sector. A key policy aimed at developing integration and combating racism can be found in *the Planning for Diversity – the National Action Plan Against Racism 2005-2008)*. The purpose of this was 'to provide strategic direction to combat racism and to develop a more inclusive, intercultural society in Ireland based on a commitment to inclusion by design, not as an add-on or afterthought and based on policies that promote interaction, equality of opportunity, understanding and respect'. *Guidelines for Intercultural Education* in Primary and Post-Primary Schools were published by the National Council for Curriculum and Assessment (NCCA) in

2005 and 2006. *The Intercultural Education Strategy (2010-2015)* was published in 2010 and has not been updated since. The strategy was grounded in published research from the ESRI (Adapting to Diversity: Irish Schools and Newcomer Students, 2009) and OECD (Thematic Review on Migrant Education- Country Report for Ireland, 2009) and Reviews of Migrant Education - Closing the Gap for Immigrant Students: Policies, Practice.

The Intercultural Guidelines outline an approach to education that understands diversity and exchange as a strength in a society, that directly addresses the question of racism, and that offers an alternative to policies premised on either multiculturalism or assimilation. However, the translation of this into practice still requires significant further professional development and deeper engagement in educational settings.

Wider policy initiatives regarding racism and intercultural education involve a number of different national organisations and agencies. These include the National Youth Council of Ireland, Sport Against Racism Ireland and the Irish Traveller Movement. Educational approaches to youth work have tended to direct this issue more directly. In the Republic of Ireland, youth work is defined by s.3 of the Youth Work Act (2001) as:

> A planned programme of education designed for the purpose of aiding and enhancing the personal and social development of young people through their voluntary involvement, and which is complementary to their formal, academic or vocational education and training and provided primarily by voluntary youth work organisations.

This definition encapsulates two core elements central to developing an understanding of what constitutes youth work. Firstly, at its core youth work is educational in nature with a focus on the development of young people through 'non formal' or 'informal education'. Secondly, the acceptance that youth work is voluntary and young people have the freedom to choose if they want to be involved.

P(V)E-E Related Aims in Policy

The key document that informs Irish Youth Work is the National Quality Standards for Youth Work (2010). This outlines the principles and values that inform practice. In terms of informal education, these principles are viewed as the essential elements of youth work and are useful in terms of developing values and principles to shape PVE-E:

1. Young person-centred: Recognising the rights of young people and holding as central their active and voluntary participation.

2. Committed to ensuring and promoting the safety and well-being of young people.

3. Educational and developmental.

4. Committed to ensuring and promoting equality and inclusiveness in all its dealings with young people and adults.

5. Dedicated to the provision of quality youth work and committed to continuous improvement.

This policy can be viewed as an addendum to the National Children's Policy, *Better Outcomes Brighter Futures: The National Policy Framework for Children and Young People, 2014-2020* (2014). This outlines the following outcomes and objectives:

Outcome 2: Achieving full potential in all areas of learning and development

Objective 3: Young people's core skills, competencies and attributes are enhanced and promoted through accessible, responsive, formal and non-formal education and learning opportunities.

Outcome 3: Safe and protected from harm

Objective 5: Young people, and in particular vulnerable and marginalised young people, are supported to feel safe at home, in school, in their communities and online, and are empowered to speak out when feeling unsafe or vulnerable.

Objective 6: Young people have safe places and spaces where they can socialise and develop.

Outcome 5: Connected, respected and contributing to their world

Objective 9: Young people are included in society, are environmentally aware, their equality and rights are upheld, their diversity celebrated, and they are empowered to be active global citizens.

Objective 10: Young people's autonomy is supported, their active citizenship fostered, and their voice strengthened through political, social and civic engagement.

Conceptualisation of P(V)E-E

Irish youth and educational policies reflect wider national policy approaches and make no reference to the terms radicalisation and or violent extremism. Dominant policy approaches are therefore better understood as P/CVE relevant rather than specific, including in more recent decades, policies that foreground strategies of integration, intercultural education, anti-racism, and dialogue, including inter-faith dialogue. The focus is on the need to promote diversity, social inclusion, develop inter-cultural competence, challenge marginalisation and build an inclusive society. In so doing it reflects the thinking of, for example, the *Intercultural Education Strategy 2010-2015* (2010) and the *Migrant Integration Strategy* (2017). In contrast with a number of other European countries (e.g. Germany, Austria), in Ireland, youth work as a practice and a profession is a 'social profession' in its own right rather than being part of social work or wider social pedagogy.

As noted above, the absence of a Prevent Strategy, and the distinct approach adopted to the issue of extremism on the island of Ireland is perhaps due to the legacies of and learning from conflict on the island. Part of this legacy are the strategies adopted for education, including in prisons for prisoners convicted of offences against the State.

As previously noted, the Intercultural Guidelines for Primary and Secondary Education outline an approach to education that understands diversity and exchange as a strength in a society, that directly addresses the question of racism, and that offers an alternative to policies premised on multiculturalism or assimilation. Likewise, the National Quality Standards for Youth Work include a

commitment to ensuring and promoting equality and inclusiveness in all its dealings with young people and adults.

As elaborated above, both formal and informal educational approaches are employed to address extremism in Ireland. Within formal education, the translation of diversity and a commitment to inclusiveness into practice still requires further professional development and engagement in educational settings. Educational approaches to extremism and racism in youth work, on the other hand, have tended to address this issue more directly, and to this end have adopted a wide range of pedagogical strategies.

As part of the UK, Northern Ireland is covered by the UK's national counter-terrorism strategy (CONTEST). CONTEST addresses all forms of terrorism that affect the UK and its interests overseas, with the exception of Northern Ireland related terrorism in Northern Ireland, which is the responsibility of the Secretary of State for Northern Ireland (HM Government, 2018). The UK strategy also differentiates between the implementation of PREVENT – the strand of CONTEST relevant to the prevention of extremism – in Northern Ireland and the rest of the UK; the Prevent element of the strategy does not apply in Northern Ireland. The explanation given for this is that 'most of the levers which are relevant to the work of Prevent are devolved and are the responsibility of the Northern Ireland Assembly' (HM Government, 2015). It follows that the controversial 'prevent duty' or the statutory duty placed on educators in the UK to consider the need to safeguard people from being drawn into terrorism does not apply to, or in, Northern Ireland.

As noted above, UK's Counter-Extremism strategy developed in October 2015 (as a companion to the Counterterrorism and Security Act 2015) does not extend to that jurisdiction. In 2015, the UK Government stated: 'We remain open to the possibility that the [counter extremism] strategy could be extended to Northern Ireland in the future if that has the support of the devolved institutions' (HM Government, 2015). However, as McGovern (2016: 50) observes, this is unlikely given that the introduction of these measures into the North would require approval by the Northern Ireland Assembly and thus 'the support of a party and a wider constituency of people who know only too well what it is to be treated as a "suspect community"'.

Northern Ireland

Policy Context

While Northern Ireland is a society that continues to experience physically violent manifestations linked to the Conflict, the radicalisation discourse used in England and Wales does not sit comfortably in its particular context and the language of exit strategies such as de-radicalisation and disengagement are not used (RAN, 2019: 64). As Morrow and Byrne observe, 'violent extremism has been part of political landscape of Northern Ireland for decades, drawing on deeply rooted traditions of resistance and community defence that predate the language of violent extremism by decades and even centuries' (2020: 6). Despite this, much work that can be characterised as PVE-E is being carried out at the grassroots level in Northern Ireland against dissident Republicans or Loyalists, through local community organisations, many of which are coordinated and staffed by former combatants. As McEvoy and White (2012) observe, one advantage of this is that the history and experience of ex-combatants allows them to credibly engage in critical conversations on the use of violence with those who still believe in the use of violence. An example of this in the educational field is the Prison to Peace Partnership Consortium, which involved a number of ex-prisoners, the Community Foundation for Northern Ireland, and an academic specialising in citizenship education in Queen's University Belfast (ibid). Together the group developed a teaching resource and DVD on the prison and conflict transformation process that was delivered to Northern Ireland secondary schools (Emerson 2011). This resource sought to provide teachers with advice, activities, and guidance that could assist students to explore a number of themes such as reasons for becoming involved in political violence.

In the formal educational sphere longstanding and significant initiatives persist in Northern Ireland with Sharing Works: A Policy for Shared Education (2015). This was informed by the Human Rights Act (1998), the United Nations Convention on the Rights of the Child (ratified by the UK 1990), in particular Article 28, and states that 'The learning areas of Personal Development and Mutual Understanding (PDMU), Local and Global Citizenship and Learning for Life and Work (LLW) are key vehicles for embedding Shared Education' through the curriculum delivered in schools. They were developed specifically to enable young people across the key stages to learn about themselves and others, developing tolerance, respect and open-mindedness through understanding similarities and respecting differences between people in the local community and beyond in order to help them address the challenges and opportunities they may encounter in society. In addition, all subject strands but in particular, religious education, history, geography, English, languages, drama and art and design provide opportunities for teachers to design learning programmes that explore identity, diversity and promote reconciliation, developing the attitudes and dispositions' (2015: 9).

The Shared Education Act (Northern Ireland) (2016) states that 'The purpose of shared education is:

(a) to deliver educational benefits to children and young persons;

(b) to promote the efficient and effective use of resources;

(c) to promote equality of opportunity;

(d) to promote good relations; and

(e) to promote respect for identity, diversity and community cohesion.

The Northern Ireland Council for Integrated Education (NICIE) http://www.nicie.org/ also aims to support the development of integrated schooling. The Intercultural Education Service (IES) https://www.eani.org.uk/school-management/intercultural-education-service-ies is part of the Children and Young People's Services Directorate and works with the Education Directorate to meet additional educational needs of target communities. *Together: Building a United Community Strategy* also aimed to build community relations and was underpinned by the following principles: Cohesion, Diversity, Fairness, Inclusion, Integration, Interdependence, Respect, Responsibilities, Rights, Sharing, Tolerance. Projects have also been supported through PEACE funding, including now PEACE IV, which is supported by EU Special Programmes Funding.

PVE Related Aims in Policy

As with the Republic of Ireland, in the absence of a Prevent strategy, much work that can be described as PVE-E relevant takes place at community level without any strategic guidance for those operating in this area. Some guidance can be taken from the broader policy context such as the Shared Education Act in Northern Ireland (discussed above), which aims 'to promote respect for identity, diversity and community cohesion'.

As noted, the radicalisation discourse used in England and Wales and in other European countries does not sit comfortably in the Northern Irish context, given that violent extremism has effectively been part of political landscape of Northern Ireland for decades (RAN, 2019; Morrow and Byrne, 2020). Much work that can be characterised as P(V)E-E is being carried out at the grassroots level in Northern Ireland in response to strands of dissident Republicanism or Loyalism, through local community organisations, many of which are coordinated and staffed by former combatants.

As noted above, the absence of a Prevent Strategy, and the distinct approach adopted to the issue of extremism on the island of Ireland is perhaps due to the legacies of and learning from conflict on the island. Part of this legacy is the strategies adopted for education, including in prisons for prisoners convicted of offences against the state during that time.

Given that much PVE-E work in Northern Ireland tends to take place at grassroots level, the role of community groups and non-formal educational strategies are to the fore. Concepts are rarely made explicit, but as outlined in the section below, tend to involve use of former extremists (realism), critical self-reflection and a listening style of interaction. In the formal educational sphere, the strategy document *Together: Building a United Community Strategy* was underpinned by the following principles: Cohesion, Diversity, Fairness, Inclusion, Integration, Interdependence, Respect, Responsibilities, Rights, Sharing, Tolerance.

Many of the initiatives that can be characterised as PVE-E in Northern Ireland have involved realism, such as the use of the testimonies and stories of former extremists and victims of extremism. In addition to the Prison to Peace Partnership Consortium discussed above, examples of projects engaging in this type of initiative in Northern Ireland include the Omagh Support and Self-Help Group and NIACRO. The Omagh Support and Self-Help Group, for example, regularly provide educational seminars to students on the impact of terrorism and its effects on victims and survivors. They are also in process of developing an 'anti-radical schools' package' to engage with young people and deter

them from violence (RAN, 2019: 67). Finally, at the hate crime end of the spectrum of radicalisation and violent extremism NIACRO's Challenge Hate Crime project works with perpetrators of hate crime and has made several presentations at RAN Derad meetings. The aim is to engage in open-process intervention work as opposed to cognitive behavioural training and may involve victims of hate crime either directly or by proxy through restorative processes if appropriate. Other approaches to the issue in Northern Ireland aim through various techniques to transfer power to the young people themselves to challenge extremist narratives. Operating in the less formal educational sphere, Glencree's Transformative Dialogue Process is aimed at young people at risk of becoming involved in political violence and encourages participants to critically reflect on their own personal and community journeys, through an intensive listening experience.

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Pedagogical Examples

Country	Ireland
Project	Glencree Centre for Peace and Reconciliation (multiple projects)
Website and date accessed	https://www.glencree.ie/ 26 July 2020
Field of Practice	Glencree works with those who have been impacted by conflict through the use of dialogue, mediation, negotiation and peace education. The early focus of the Centre

was on Northern Ireland conflict (which continues as a focus) but has also evolved to address intercultural communication and inclusion. The centre's programmes currently focus on six key areas:

1. Community and Political Dialogue Programme - Focuses on providing safe, confidential spaces for inclusive dialogue related to the Northern Ireland conflict.
2. Peace IV Project - Focuses on sustained dialogue and contact between victims/survivors of the conflict and those perceived to have inflicted harm upon them.
3. Intercultural and Refugee Programme – Aims to help stakeholders and the wider public understand and appropriately respond to the experiences of migrant and minority groups to help combat discrimination.
4. Women's Leadership Programme – Aims to empower and encourage women to expand their political influence to promote peacebuilding nationally and internationally.
5. Peace Education and Young Adult - Aims to promote engagement among young adults from across the island of Ireland through peace education, shared learning and cross-border, cross-community relationship building.
6. Southern Voice for Peace Programme - Focuses on engaging people in the Republic of Ireland with the issues, organisations and communities in Northern Ireland toward reconciliation throughout the whole island of Ireland. (glencree.ie/work, 2020)

Primary Participants	The Glencree Centre for Peace and Reconciliation works with individuals, communities and organisations impacted by conflict, who share the centre's commitment to sustainable peace. Participants include victims/survivors, marginalised minorities and stakeholders from community leaders, politicians and faith groups.
Pedagogical Strategies	The core pedagogical strategies involve sustained dialogue across difference, mediation, negotiation and peace education. The centre also supports the development of curricular resource packets, runs its own 'summer school' and peace building programmes.
Rationale for Approach	Glencree is committed to the concepts of reconciliation and dialogue as principles for creatively responding to 'deep rooted conflict' (Redekop 2002). The centre applies these principles by providing facilitative support, resources and a 'safe space' in the form of a residential facility. 'Glencree's program is based on a conviction that peacebuilding is a process that encompasses an understanding of the nature of conflict and an exploration of the opportunities for resolving conflict without recourse to violence' (van Tongeren, van de Veen & Verhoeven 2002, 539).
Key concepts	Reconciliation, Dialogue
Significance for EDURAD project	The work of Glencree is particularly relevant to the project in Ireland. Glencree has been involved in Northern Ireland Conflict since 1974 and has developed strategies and a

	reputation for offering a safe, supportive and inclusive approach to conflict resolution. The centre has unique insight about how best to navigate the cultural and historical nuances of the Irish context and the legacies of conflict that continue to impact the country.

Country	Ireland
Project	SWAN Regional Youth Service: International Youth Club
Website and date accessed	https://swanyouthservice.org/services/ 27th July 2020
Field of Practice	SWAN Regional Youth Service is located in North Inner City of Dublin and offers a youth work service to young people in the locality. In January 2009, SWAN established 'The International Youth Club (IYC).' The IYC is for young people with an international/migrant background aged 13-21 years. It provides a safe space for young people to be themselves, develop new friendship circles, and engage in activities, without being exposed to racism. Over time integration is promoted with Irish young people and members are encouraged to get more involved in other programs in SWAN and projects in the local area. In keeping with the philosophy of the SWAN Regional Youth Service the IYC is youth-led with a focus on developing youth leadership and empowering young people to explore issues that impact on their lives. This commitment to youth leadership is evident in the day to day running of the club. The IYC is run in partnership with SWAN, young international/migrant volunteers who were members of the club and local youth projects. The need for the IYC was first identified by the interagency initiative 'The Young Persons at Risk Project (YPAR)' https://www.ypar.ie/ The IYC continues to inform the direction of YPAR by bringing concerns and issues that emerge in the club to the YPAR- International Young people at Risk sub-group.
Primary Participants	Young people with an international/migrant background aged 13-21 years, their families and local schools.
Pedagogical Strategies	The practice of the International Youth Club (IYC) reflects the principles and values of youth work as outlined in the 'National Quality Standards Framework (NQSF) for Youth Work' (Dept of Children and Youth Affairs, 2010) https://www.gov.ie/en/publication/b10560-national-quality-standards-framework-nqsf/In pedagogical terms the aim of the IYC is provide a safe space for international/migrant young people to build friendship networks and explore personal and structural issues that impact on their lives. The IYC is underpinned by the critical social education model of youth work (Hurley and Treacy, 1993; Cooper, 2012, SWAN, 2017). Through dialogue and social analysis the model supports young people to understand their lived experience, raise 'consciousness' as to how their experience,

	for example of racism, reflects wider power structures and empower young people to make change in their community, wider society and ultimately in their lives.
Rationale for Approach	IYC is an example of how youth work can promote the development, active participation and social inclusion of international/migrant young people. The efficacy of informal learning and critical social education is evident by the clubs outcomes. To date, the IYC has explored and addressed anti-racist bullying in local schools and developed strategies to respond to 'attacks' on international/migrant young people.
Key concepts	Youth work, Informal education, Safe space, Dialogue, Critical social education, Social inclusion.
Significance for EDURAD project	IYC is an example of youth led participation. It is also an example of how youth work can empower young people to challenge discrimination and racism. Finally, the IYC is an example of how youth work can use the concepts of 'safe space' 'dialogue' and 'critical social education' to promote the social inclusion of marginalised young people. While the terms radicalisation and or violent extremism are absent from Irish youth policy. It is evident that youth work has a role to play in the prevention of youth radicalisation and extremism in wider European contexts (European Commission, 2015, 2018). The aim is to support this endeavour by including the example of the SWAN – International Youth Club.

Country	Ireland
Project	Glencree Centre for Peace and Reconciliation (multiple projects)
Website and date accessed	https://www.justice-ni.gov.uk/sites/default/files/publications/justice/tp-info-booklet-may-19.pdf (accessed 23 July 2020)
Field of Practice	As part of The [Northern Ireland] Executive's Action Plan to tackle paramilitarism, criminality and organised crime Co-operation Ireland is working with communities in eight areas to help them overcome the threat and control of paramilitary and criminal gangs. Sessions are taking place for those who live, work and volunteer in Communities in Transition areas to identify the outcomes they want to achieve for their area and to consider the role the community should have in the delivery of practical solutions that will tackle paramilitary activity, criminality and organised crime. Each session is area specific and will focus on a particular theme identified through the first phase of the project. Under Measure A4, the Education Authority placed an Outreach Worker in each of the eight most vulnerable 'Communities in Transition' across Northern Ireland, with a view to preventing young people from joining paramilitary organisations. These areas are: Carrickfergus and Larne, Lurgan, New Lodge and Greater Ardoyne, East Belfast, Brandywell and Creggan, the Shankill, North Down and West Belfast.

According to the Executive Action Plan that accompanies the programme: 'The Outreach Workers aim to build relationships with young people who do not currently engage with the youth services and who could be considered as being at higher risk of involvement in paramilitary activity; they deliver programmes and support that develop the young people's resilience and awareness of risk factors.' Targeted local interventions, rooted in community relevant issues and delivered by youth workers in a range of settings seek to build 'capacity, skills and autonomy to address local concerns and harm proactively.' The focus is on supporting vulnerable young people in implementing long term prevention measures and addressing social issues in communities most impacted by paramilitarism and coercive control. Bespoke programmes include:

- A range of dialogic discussion events, such as 'Redeeming Our Communities' have been held across communities.
- Varying public awareness campaigns such as "What Can I Do? Ending the Harm' aims to raise public awareness of harm caused by criminal activities of paramilitary groups.
- 'Small Steps Active Citizenship' programme provides a range of educational resources for post primary teachers and students.
- The 'It's your Law' and 'It's Your Money' programmes aim to raise awareness about the harm caused by criminality linked to paramilitaries.
- The 'Women Involved in Community Transformation programme' (WICT) works with women to enable them to become involved in community development work.
- The 'Engage' programme works with women within the Criminal Justice system to withstand the pressure of paramilitary influence within their communities.

Primary Participants	The Tackling Paramilitarism works with the eight most vulnerable communities in Northern Ireland, with a view to preventing young people from joining paramilitary organisations. These areas are: Carrickfergus and Larne, Lurgan, New Lodge and Greater Ardoyne, East Belfast, Brandywell and Creggan, the Shankill, North Down and West Belfast.
Pedagogical Strategies	The core pedagogical strategies involve sustained dialogue with and across diverse communities. Bespoke, targeted local interventions are rooted in community relevant issues and delivered by youth workers in a range of settings. The programme also supports the development of curricular resource packs and runs various an annual conference.
Rationale for Approach	Tackling Paramilitarism is rooted in principles of community agency and aims to address 'devastating impact of paramilitary style attacks on victims, their families, local communities and wider society.' Working across the most vulnerable of Northern Ireland communities it works to overcome the threat and control of paramilitary and criminal gangs. Sessions are targeted at those who live, work and volunteer in these at risk areas to identify the outcomes they want to achieve for their area and to consider the role the community should have in the delivery of practical solutions that will tackle paramilitary activity, criminality and organised crime.

Key concepts	Dialogue, Youth work, Community engagement, preventive education.
Significance for EDURAD project	Tackling Paramilitarism is particularly relevant given its emphasis on building relationships with young people who do not currently engage with the youth services and who could be considered as being at higher risk of involvement in paramilitary activity.

Country	Multiple countries (Ireland, Bulgaria, Croatia, Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Italy, Netherlands, Serbia, Slovenia, Spain, Turkey).
Project	Learning to Disagree
Website and date accessed	https://www.euroclio.eu/project/learning-to-disagree/ (accessed 10 August 2020)
Field of Practice	Education for democratic citizenship and human rights education (EDC/HRE) is 'most relevant in addressing: i. violent extremism and radicalisation leading to terrorism; ii. deficit of democratic participation of both vulnerable and non-vulnerable groups in society; iii. integration of migrants and refugees.' (Council of Europe, 2017, p.13.) The *Learning to Disagree* (2017-2021) project aims to support the teaching and assessment of dialogue, debate and discussion in the History classrooms where the subject matter may, or may not be, sensitive and controversial. History is not the past. It is an academic discipline that seeks to understand the past. History is always contested, with discussion and debate at its heart. Stradling (2003) notes how Most, if not all, historical phenomena can be interpreted and reconstructed from a variety of perspectives … in the past, history education has all too often been taught from a perspective that was mono-cultural, ethnocentric, exclusive rather than inclusive and based on the assumption that the national narrative coincided with the history of the largest national grouping and dominant linguistic and cultural community' (Stradling, 2003, p.10). *Learning to Disagree* focused attention on developing social and civic competences which are necessary to support discussion, debate and dialogue in classrooms. Working with History teachers across 16 European countries the project focused on developing pedagogies to support conflict resolution, intercultural competence, research capability, advocacy, autonomy/agency, critical reflection, communication, debating skills, active listening, problem solving, working with others, amongst others. Disagreement and disputation is part of being human and that healthy societies are

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	those in which most people know how to argue without resorting to harm and violence.
Primary Participants	Post-primary History and Civics teachers across sixteen European countries.
Pedagogical Strategies	Pedagogical focus on developing a range of diverse dialogic, Multiperspectivity and community based pedagogies that support aspects such as: ▪ Identifying nuance and complexity within a variety of viewpoints. ▪ Analysing degrees of connection between viewpoints. ▪ Practising researching and constructing an evidence-based argument for debate. ▪ Practising refutation, with evidence, of an argument during a debate. ▪ Practising listening and persuading in dialogue. ▪ Amending and reviewing ideas and opinions. ▪ Identifying and analysing points of connection between people and perspectives. ▪ Forming, expressing and justifying an opinion.
Rationale for Approach	Focused on the teaching of History at post-primary level. The pedagogic approach is based on a view of History that ...does not attempt to transmit a single truth about the past. It deconstructs historical myths and stereotypes, and raises awareness on the fact that the past is perceived differently according to a person's background. It addresses sensitive and controversial topics in history in a responsible way, and promotes long-term reconciliation in divided societies. ...recognises that its significance is related to current experiences and challenges. It introduces global perspectives and encompasses the multiple dimensions of the study of the past, and addresses a manifold of human values, beliefs, attitudes and dispositions. It embraces cultural, religious and linguistic diversity, and uses the "history around us" as a powerful way to convey a vivid understanding of the past. (Euroclio Manifesto) Other perspectives and rationale relevant to the project include: ▪ To take part in society confidently and constructively, young people need to develop competences relating to argumentation and disagreement. Healthy societies are those in which people know how to disagree without resorting to harm and violence. ▪ History is not the past. It is an academic discipline that seeks to understand the past. History is always contested, with discussion and debate at its heart. That is, there may be agreement about certain established facts; there is rarely consensus about the meaning of these.

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	▪ Sometimes History, as taught in schools, can appear to be a fixed body of knowledge. Classrooms where there is discussion, debate and dialogue are those where students learn that there are many evidence-based opinions and have the opportunity to participate and to learn that their voice also counts. ▪ Discussion, debate and dialogue in the classroom are active, engaging young people in their own learning. They are also usually oral in nature, allowing students to speak before writing. For many young people, this supports the development of complex thinking and writing. School should also be a place where young people can test out ideas and explore new thinking and change their views without fear of judgement. They may also safely experience what it feels like to be misunderstood and to have cherished views challenged, thereby learning and growing with the skilled support of teachers.
Key concepts	Controversy, dialogic pedagogy, diversity, intercultural.
Significance for EDURAD project	Learning to Disagree is particularly relevant given its emphasis on pedagogical approaches to controversy in the classroom.

Country	Based in the USA. Supports and engages affiliates internationally.
Project	Institute for the Advancement of Philosophy for Children (IAPC)
Website and date accessed	https://www.montclair.edu/iapc/, Accessed 25 July 2020
Field of Practice	The IAPC is widely recognised as the birthplace of a global educational movement called Philosophy for Children (P4C). With affiliate centres in over 40 countries worldwide, the IAPC has served as the home of P4C since its founding in 1974. The IAPC and its affiliates actively support school-based programming, teachers and teacher professional development, independent programme design and curricular development.
Primary Participants	The IAPC engages with various constituencies in its work including, students from early years through college; teachers, international P4C practitioners, community organizations and NGOs.
Pedagogical Strategies	The IAPC's approach to pre-college philosophy education and education more generally is focused on developing classroom 'Communities of Inquiry' where students engage in collaborative 'inquiry dialogue' with the aim at reasonably responding to philosophical questions or issues, including those revolving around the concepts of social justice. The collaborative and philosophical nature of the inquiries the IAPC seeks to engender have led many to apply the principles and approaches of P4C in the service of ethics education, citizenship education and violence prevention.

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	The IAPC has also developed a substantial collection of curricular materials including 'teacher' manuals' that offer a unique approach to developing philosophical 'discussion plans' and 'exercises'.
Rationale for Approach	The IAPC curriculum and methodology are grounded in social-constructivist learning theories. These theories point to social interaction (dialogue) as a mechanism for the internalization of new and more complex ways of thinking and speaking. An important insight of these theories is that the modelling of these more complex ways of speaking and thinking is not exclusively the role of the teacher. When groups of young people engage in thoughtful and disciplined discussion, any one of them may activate effective ways of thinking and speaking that serve as strategies to be internalized by others (Oyler, 2016). The conception of critical thinking embraced by the IAPC programme is strongly influenced by pragmatist epistemology that sees the "truth" replaced by "reflective equilibrium" as something that evolves over time, through an ongoing process of inquiry, communal scrutiny, and verification in action (Gregory 2002).
Key concepts	Collaborative Inquiry, Philosophy, Philosophical Education, Democratic Education, Pluralism
Significance for EDURAD project	Particularly relevant to the EDURAD Project is the IAPC commitment to cultivating a robust conception of higher order thinking that includes 'Caring Thinking'. The idea of caring thinking arose from the IAPC founder's sensitivity to the role that our passions and emotions play in thinking. To that end, the IAPC identifies caring thinking as thinking, that is, at a minimum: concerned with the problems and challenges that others face; careful to maintain the cognitive excellence of the process and product of one's thinking; normative in searching for what ought to be rather than simply describing what is; and deliberative in weighing contextual factors prior to making a judgment (Lipman 2003b). Caring thinking is thus thinking that reflects care through a sensitivity to how we are thinking, who we are thinking with, what is worth thinking about, and what is important to consider as we are thinking. A number of P4C programs around the world, especially ones concerned with developing pro-social behaviours and the reduction of violence, make caring thinking their central focus (Oyler, 2016). In addition, the IAPC approach to curriculum development offers insight into how principles like caring thinking can be systematically incorporated into similar educational materials.

Country	Ireland
Project	National Youth Council of Ireland – Outside In Transforming Hate in Youth Work Settings.
Website and date accessed	https://www.youth.ie/articles/transforming-hate-in-youth-work-settings/ 27th July 2020

Field of Practice	The National Youth Council (NYCI) is the representative body for voluntary youth organisations in Ireland. It represents over 50 member organisations with the aims of representation, advocating on issues that impact on the lives of young people, capacity building and professional development and promoting the development of high quality youth work practice. In 2017 the NCYI became a partner in a wider European Erasmus project, 'Outside In-Transforming Hate' with the aim of developing a network of trainers and resources to support youth workers to address and transform hate speech and behaviour in youth settings. For more information go to: http://transforminghate.eu/
	The NYCI is disseminating the learning thought its 'Equality and Intercultural Programme' and has developed two resources:
	(1) *Transforming Hate in Youth Settings An Educational Tool and Practice Manual for those working with young people* (NYCI, 2018) https://www.youth.ie/articles/transforming-hate-in-youth-work-settings/ The manual is also available as a web resource http://transforminghate.eu/toolsandpractise/
	(2) *Beyond Hate[1]: A Journey with Young People Towards Inclusion- An Activity Resource for Youth Workers* (NYCI, 2019) https://www.youth.ie/wp-content/uploads/2019/05/PX3815-Beyond-Hate-V2.pdf
	'Transforming Hate in Youth Settings' (NYCI, 2018) is primarily to build the capacity of youth workers to respond to young people who use hate speech and or behaviour. It is a comprehensive manual covering youth work methodology, theoretical perspectives on hate, and ways to recognise, address and transform hate speech/behaviour. 'Beyond Hate' (NYCI, 2019) is a shorter companion to the 'Transforming Hate' manual and offers sixteen activities that youth workers can use with young people to explore and transform hate in youth work settings.
	Both resources are designed to support youth workers to understand, address and work with young people to transform hateful language and behaviour in its many diverse forms e.g. Racism, Sexism, Homophobia, Transphobia, Disablism and Faith-based hate. The aim is to provide youth workers with the theoretical understanding and tools to work towards transformative practice. In essence, employing youth work methodologies (e.g. compassionate dialogue, needs based approaches) to create 'safe learning spaces' that allow youth workers to challenge hate speech/behaviour and support young people to understand the impact of their hate on others. The approach taken by 'Transforming Hate in Youth Settings' is worth highlighting, the belief that hate and discrimination will not be changed by taking a punitive approach. Rather, finding

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[1] The resources define hate speech and behaviour: 'as encompassing all forms of expression (including violence) which spread, incite, promote or attempt to justify any form of hatred, stereotyping or discrimination based on intolerance oward persons with marginalised and/or minority backgrounds' (NYCI, 2019:6).

	ways to connect with young people who hurt others is essential for real and lasting change.
Primary Participants	Youth Workers, Youth Projects, Young people who express hateful speech and/or behaviour in youth work settings
Pedagogical Strategies	The resources reflect youth work methodologies: self-aware practice, taking a needs based approach, empathic listening, compassionate dialogue and the development of safe learning spaces. Reflecting the thinking of 'critical social education' youth workers are framed as 'critical educators'. The resources offer excellent activities to support young people understand why they engage in hate speech/behaviour *(Hurtful Words,* NYCI, 2019:15), the impact of hate on others (*How Hate Impacts on Feelings*, NYCI, 2019:40), how hate reflects wider systems and structures of discrimination (Pyramid *of Hate,* NYCI, 2019:19) and how to change and move beyond hate (*Youth-led Approach to Transformation, NYCI 2019:47).*
Rationale for Approach	A clear rationale for employing youth work methodologies to challenge hate speech/behaviour is outlined in 'Beyond Hate' (2019: 4): 'When hate speech occurs in youth work settings the youth worker is faced with challenging the behaviour by first identifying the most effective and constructive ways to intervene and respond. The challenge centres on being a critical educator and focusing on how best to support young people to understand the impact of hate speech. This means having a depth of understanding on knowing where it comes from, and to be able to challenge the attitudes that lie behind it. This resource seeks to address these challenges in order to create safer and more inclusive youth environments'.
Key concepts	Youth Work, Hate Speech, Critical social Education
Significance for EDURAD project	The National Youth Council of Ireland – Outside In Transforming Hate in Youth Work Settings is relevant to EURAD for three reasons (1) The manual 'Transforming Hate' (2018: 59) touches on the link between hate, ideologies that discriminate and the attraction for young people to sympathise with or join radicalised groups. (2) The resources 'Transforming Hate' and 'Beyond Hate' outline pedagogical tools and strategies for addressing and indeed transforming hate in youth settings. (3) Although the focus of the resources are on youth work the methodologies can be applied to any setting.

Country	Ireland
Project	Yellow Flag Programme
Website and date accessed	https://itmtrav.ie/strategic-priorities/education/the-yellow-flag-programme/ (accessed 10 August 2020)
Field of Practice	Supports primary and post-primary schools to 'become more inclusive of all cultures and ethnicities, celebrate diversity and challenge racism and discrimination' (https://yellowflag.ie). Equality and Diversity training is provided in the form of two-hour onsite workshops in addition to a series of online workshops. Workshops are designed to support schools to take an equality and human rights approach to

	intercultural education. Pedagogies are grounded within a global citizenship education framework.
Primary Participants	Primary and post-primary schools across Ireland.
Pedagogical Strategies	Workshops are structured in two parts. The first part consists of generic training for all schools, while the second includes a number of options from which schools may choose according to their situation and needs. Part I - Introduction - Reflecting on the Diversity in our school - Exploring 'identity' - Awareness of inequality and discrimination - reflecting on our own experiences - Elements of an Inclusive School Part II Exploring 2 of the following 4 topics: *Respecting, valuing and accommodating cultural and religious diversity* *Positive experiences and a sense of belonging* *Classroom practice to promote inclusion* *Planning for the inclusive school* Workshop are scheduled as part of a developmental sequence and grounded in principles of active, progressive engagement.
Rationale for Approach	The Yellow Flag programme was initiated by the Irish Traveller Movement with a 'vision to create a world where all children learn to celebrate and value difference and cultural diversity.' It aims providing practical assistance and support to schools in developing intercultural education initiatives and promote equality and diversity in the school and wider community. The programme is rooted in pedagogical emphasis on dialogic approaches to formulate and promote culturally appropriate initiatives. Working as community it seeks to providing those active at a local level with support and solidarity. The programme nine steps of the project: 1. Intercultural and Anti-Racism Training for Staff and Management 2. Involvement of local Community groups 3. Establishing a Diversity Committee 4. Undertaking an Intercultural Review 5. Developing an Action Plan 6. Monitoring and Evaluation 7. Curriculum Work 8. Going Beyond the School Walls: Engaging with the Community 9. The Diversity Code
Key concepts	Equality, racism, diversity, intercultural.

Significance for EDURAD project	Tackling racism through intercultural education is particularly relevant given its emphasis on supporting schools to take an equality and human rights approach to intercultural education.

Description of Field Work

Ethical Review

This phase of the project was submitted for Ethical Review to the Social Sciences Research Ethics Committee (SRESC) at Tier 2 level which means that it did not involve vulnerable participants. The proposal was submitted in late June 2020 and was given approval in early September 2020. The reason for the delay was because the SRESC committee does not read proposals during the summer months. The committee reviewing the proposal is a cross-disciplinary Faculty Committee. Ethical Review was approved shortly after the committee met. This phase of the project targeted only adults over 18.

Ethical Consent

Ethical consent was obtained for this first phase of the project which involved both a questionnaire and focus groups. In the questionnaire, a description of the project was provided in the overview summary of the questionnaire and participants were advised that their responses would be anonymous and gave permission for the use of the data provided by ticking the relevant box. Where any personal information was provided inadvertently, this was removed prior to the analysis of the data. It should be noted that a number of participants had questions about the aims of the project and expressed concerns about whether it was concerned with education or with security, and also flagged concerns about the funding source of projects as it was felt this determines the agenda for the project. One participant noted that they were warned not to engage in a project on extremism because there is often an alternative motive, either overt or covert. In response, the PIs on the project explained the purpose of the project and its educational remit, as well as providing supplementary resources explaining the issue..

Participants in both the focus groups and questionnaires were contacted first by a personal email to ascertain interest and to answer any questions that participants raised. Participants in the focus groups were provided with a comprehensive information sheet, contact details for follow up questions, and an ethical consent form which they signed prior to the focus groups. The focus groups were recorded using Teams and a copy of the MP4 file was downloaded immediately afterwards to a secure server and the original Stream permissions were deleted so that participants could not access it. Participants agreed that the conversations would remain confidential under Chatham House Rules and that they would not cite one another afterwards. Further individual requests for follow up contact would be supported by the EDURAD Maynooth University Team.

Rationale for Selection and Recruitment of Participants

The EDURAD project aims to engage with a diverse range of stakeholders. Participants for the questionnaire were selected using purposive sampling in order to reach out to the selected cohorts. This was followed up with snowball sampling where participants recommended other interested stakeholders. The focus group participants were drawn from the cohort approached in the questionnaires. In focus group 1, policy makers were identified who represented different target groups. These included Youth Work, Education, Children's Ombudsman, National Curriculum and

Assessment Agency, Department of Justice, Garda Siochána (police). In focus group 2, participants were drawn from education (schools) and youth work, professional development bodies, and Department of Justice.

Methodology
The methodological design was informed by the purposes and aims of the project, specifically WP3 and WP4, which will develop pedagogical modules and hubs. Since each country is operating in a very different context both in respect of PVE-E policy and in respect of both extremism and violent extremism, the questionnaire and focus groups were tailored to the local context. In Ireland, the questionnaire was comprised of 32 questions, a number of which invited the respondent to reflect on their knowledge, attitudes, skills, experience, and connections with other stakeholders. The focus groups involved a restorative practice framework whereby participants were invited to reflect without interruption for 3-4 minutes. Introduce yourself and offer a short 3-4 minute reflection on "How you think about the question of "extremism" from your professional perspective and context?", and "How you see the role of education (if any) is in responding to this question of "extremism?"". Participants were invited to feel free to respond to this in the way that makes most sense to them. This part was constructed as a listening exercise in which participants learn from one another. Once everyone had spoken, a brief summary of the primary themes was provided by the team, and the dialogue was opened for further discussion. Each focus group lasted approximately 1.5 hours.

The analysis of the questionnaires was framed by the questionnaire design. This focused on definitions of extremism and violent extremism, educational responses to extremism, and resources, gaps and skills. Thematic analysis was used to analyse the focus groups. In both cases, all PIs reviewed the questionnaires and focus groups independently, then met to discuss the findings, and the final analysis was based on the shared analysis.

Limitations
Whilst the questionnaires and focus groups reached a diverse range of participants, these were very much a targeted cohort of interested participants and are not necessarily representative, even of their own professions. The analysis of the questionnaires and the focus groups was completed with the aim of supporting the next phase of the project and it is clear that there are further opportunities for exploring these questions with participants, however the analysis can only be seen as indicative. However, given the design of the EDURAD project, it is hoped that there will be a continued engagement with these cohorts of practitioners through the next phases of the project building on this first phase.

Short Summary and Analysis of Findings (Questionnaire)

Whilst research participants understood a variety of issues to constitute (non-violent) extremism, when asked about how they sourced resources in order to engage with these issues, approximately half of the participants did not name any resources. Gaps in terms of resources and engagement with other stakeholders were highlighted. The overwhelming majority of participants believed that engaging with extremism was part of their role as educators, broadly understood. The primary areas of focus were dialogue and relationships, critical thinking, and CPD. Participants were keen to engage with the issues directly, should they arise, but some noted issues with "cancel culture" amongst students, including "cancel culture" directed toward teachers, and the need to engage and educate other educators rather than solely students. The issue of extremism was broached broadly speaking either in terms of as a consequence of ignorance or lack of knowledge on the part of students, or in an anticipatory preventative manner, responsive to wider global societal trends. One issue that surprisingly did not arise significantly was how to support students to learn to express their views. Overall, despite participants' concerns about extremism, there was little evidence to support widespread extremist attitudes amongst students (or educators) and no reference to violent extremism, however racism was a matter of concern. Of note is that the focus was on far-right extremism, rather than specifically racism, but this was informed by global trends. There was no reference to ongoing political violence on the island in the form of paramilitarism.

Participants

Fifty-nine respondents completed the online questionnaire (one after this element of the research was completed). Participants came from a range of professional backgrounds, including 18 teachers, 15 social/youth workers, eight school leaders and four policy makers (Figure 1). Nearly three quarters of the respondents (74 per cent) had over ten years of experience in their practice, with only three having less than five years of experience (Figure 2). Nearly 90 per cent (52 out of 58) worked either exclusively in an urban setting or in both an urban and rural setting (Figure 3).

Figure 1: Professional background of survey respondents
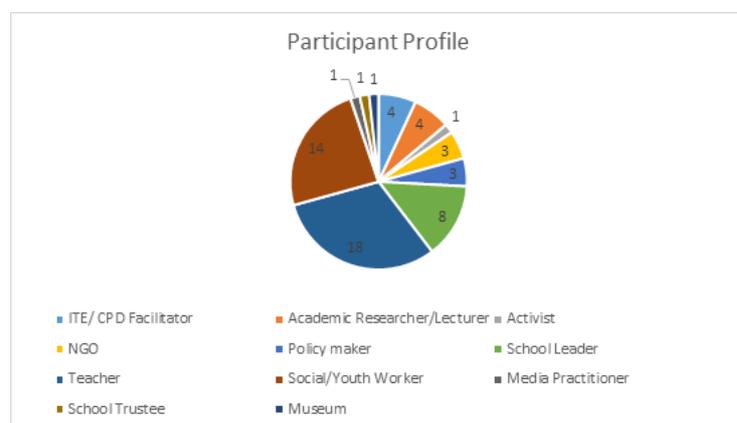
Figure 2: Professional experience of survey respondents

4. How many years experience do you have in this area

More Details

● 1-2	0
● 3-5	3
● 5-10	12
● 10+	43

Figure 3: Survey respondents by location of work/practice

7. Is the main location of your work/engagement/practice

More Details

● Urban	21
● Rural	6
● Both	31

Respondents reported encountering a range of different forms of intolerance in their practice (Figure 4), with the three most common being racism (47 per cent), homophobia (43 per cent) and sexism (43 per cent). 'Alt-right' and 'far-right extremism' were the least commonly reported at 9 per cent and 13 per cent respectively.

Figure 4: Survey respondents' experience of intolerance in practice

9. In your practice, do you ever encounter the following?

More Details

● Racism	47
● Islamophobia	25
● Hate speech	23
● Far-right extremism	13
● Alt-right	9
● Fundamentalism/Dogmatism	16
● Homophobia	43
● Sexism	43
● Religious intolerance	33
● Other	12
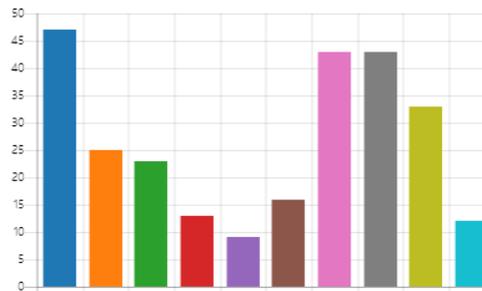
Defining Extremism

With regard to what is seen as extremism, there was a strong consensus among respondents that the characteristics of an extremist position included dogmatism, intolerance, an unwillingness to listen and a lack of empathy for others. These views were also reflected in responses to the question concerning the 'extremist mindset' with respondents identifying intolerance of difference, a closed or 'fixed' mindset and the failure to approach debate rationally or logically as key features. Interestingly, in line with Quassim Cassam's (2021) arguments about the core elements of an 'extremist mindset' a significant number of respondents (12) identified anger, fear/insecurity and/or a sense of victimisation as important reasons for extremism. As one respondent argues, 'Extremism is virtually always rooted in early life experiences or the unquestioning adoption of parental or other attitudes. These attitudes almost invariably see a threat (usually imagined) somewhere and the target of their anxieties become projected upon' (survey respondent #7). Another offered the view, 'I believe this mindset comes from a place of hurt or anger' (survey respondent #9).

Overall, a number ways of understanding extremism emerged in response to the question of what is seen as extremism: 1. Systems and environments that normalise different forms of extremism, including prejudice, xenophobia, and intolerance; 2. Positional extremism on a spectrum of social behaviour or norms; 3. Dehumanisation, intolerance, hatred, disrespect and degradation of others on the basis of minority or group identity with an emphasis on harm and even potential violence to others; 4. Ignorance and lack of awareness, in particular for adolescents, where upbringing and frustration may play a role.

However respondents also underlined that in the case of young people, there are a number of motivations and factors for engagement in language and attitudes that appear extremist, and were unwilling to categorise young people as extremist. A number of responses framed instances of extremism (for example, racism, sexism and homophobia) as an expression of individual personal prejudice rather than due to systemic structure.

Defining Violent Extremism

In relation to the question of violent extremism, the majority took a broad interpretation of 'violence' to include not just physical harm, but also verbal threats and emotionally abusive behaviour. A similarly broad view was also taken of the types of behaviours that can be understood as 'extremist', with a slight majority (51 per cent) of those who answered the question expressing the view that all of the behaviours listed in Figure 4 constituted a form of extremism. For these participants it would therefore appear that conceptions of extremist should not be confined to extremist actions. A strong majority of respondents (34 out of 51) also believed that their view of extremism had changed over time. Notable comments in this regard included the fact that hate speech was now more easily communicated via the internet and social media and that extremism had become more 'normalised'. As one respondent put it, *"I see extremism as a more worrying issue now because it has moved into a mainstream place. It is openly accepted to a much greater degree"* (R. 36). In similar vein, another respondent (R. 11) pointed to a tendency towards *"cancel culture"* among young people as an example of extremist behaviour, even when espousing supposedly 'liberal' views. Significant numbers also identified structural factors as relevant here as extremist violence can often arise from the absence of legitimate avenues for expression: *"racism and extremism can only be understood in the context of the historical and power dynamics at play"* (R. 18).

Educational Responses to Extremism

Useful Pedagogical Strategies

Some participants explained that their pedagogic strategies were derived from policy guidelines and published teacher guides published by Irish teacher support agencies. *Teaching Controversial Issues at Key Stage 3*; and two resources from the Council of Europe - *Teaching Controversial Issues* and *Managing Controversy: Developing A Strategy for handling controversy and teaching controversial issues in schools*. These responses were principally minority views with many respondents indicating proactive and progressive strategies rooted in discussion, debate and dialogue. Walking debates, jigsaw methodology, role plays and other empathic pedagogic strategies, including restorative listening exercises, were the primary means through which contentious issues were surfaced. These included narrative-biographical methodologies such as storytelling-as-pedagogy, memoir, song-writing and other arts-based approaches. One youth-worker respondent framed their approach within a peace-building framework which 'encourages dialogue among young people on a range of contentious or controversial issues but where difference of opinion is valued.'

Others emphasised the necessity of preparatory context building exercises before engaging in any PVE-E exercises. They outlined a belief a 'need to understand the groups and their positioning before you can fully address, engage and explore their ideas/ideology. Some pedagogical approaches can create a sense of being patronised and create a lack of trust which can be unhelpful in building a relationship of mutual appreciation for the standpoints and discussion that needs to happen.' Such views were common throughout the questionnaire responses with notable emphasis on scaffolding such exercises as a means through which to build group identity and avoid risks of shame-based approaches which serve to diminish and patronise. These indicate a notable shared preference among respondents for restorative pedagogies associated with established principles of transformative justice, i.e. 'healing justice, community accountability and compassionate work.'

Characteristics of good practice in engaging with extremist ideas or extremism.

A number of educational responses emerged which can broadly be categorised in five distinct ways – critical-dialogic, relational-restorative, cognitive/affective; multi-perspective/differentiated and person-centred/organisational. Together these offer a constructive means to further consider PVE-E appropriate pedagogies. A developmental approach was evident in most of the responses, arguing that addressing issues early, broadly, and educationally is the most effective.

The dominant pedagogic approach outlined by respondents was complex and nuanced and not solely or even primarily skills/knowledge based. The significance of a rights based, values-based approach which taps into personal and collective attitudes has merit. In these spaces there is clear and unambiguous valuing of human dignity and rights; valuing cultural diversity; justice, fairness and equality. There is also an attitudinal value towards openness to cultural-political otherness, respect, civic mindedness, self-efficacy and tolerance. Certain responses alluded to pedagogic styles which aim to interrupt conventional socialisation patterns therein prompting community members to embrace a broader range of interpretive possibilities. Emphasis in a number of responses was on the need to pedagogically support students' substantiation of viewpoints through verifiable evidence. Most

striking perhaps was the clear, significant, and in some cases urgent appetite for PVE-informed pedagogic discussions. Neither the questionnaires nor the focus groups revealed any sense of pushback from teachers based on unwieldy workloads, thought there was some acknowledgement of time pressures, and there was no sense of this a task that should be delegated to others.

Certain respondents identified the important role of the teacher as facilitator. Conceptualisations of extremist viewpoints, where identified and explained by respondents, were often times viewed in contested and ambivalent ways. Some respondents outlined views where particularly extremist, polarised stances must be challenged, resisted so they are not normalised and therefore viewed as acceptable ('Not being silent and speaking out. Engaging these views so that they are not normalised conflict and polarised viewpoints'). Others recognised the opportunity for potential growth which is necessary in any democratic society. Supporting peaceful protest and civil disobedience on matters of oppression and inequality ('Healthy dialogue between those with divergent perspectives to increase understanding and to consider approaches to work for social change'). Not explicitly referenced in the questionnaires was the issue of power and agency. 'Othering' was noted but more so in ways where the other was perceived as a uniform member of a homogenous out-group. Also evident in certain responses, whether intended or otherwise, were particular assumptions regarding ability of individuals to capably articulate their viewpoints and/or their willingness to share. Despite that many respondents outlined keen levels of sensitivity towards creating cultures that are open and invitational rather than promoting cultures which are more likely to silence rather than invite. Many respondents saw the creation of such cultures, and the necessity for facilitating and surfacing polarised viewpoints, as real and important pedagogic opportunities for growth and community building. The focus here was principally on the actions of the teacher and the necessity of incorporating strategies that develop skills of communication, conflict resolution, community building, resilience, critical thinking, etc.

Successful Outcomes in Engaging with Extremism

Responses were eclectic ranging from a focus on the highly individualised to broader collective, cultural and organisational aspects. Some framing in responses focused on identifying, targeting and, where possible, effecting positional shifts in individual epistemic rigidities. In these there was a clear sense of polarisation and empowering others to resist claims of extremist others who were often framed as a uniform member of a homogenous out-group. Some respondents outlined a view of success where those expressing what they deemed as extremist viewpoints came to see the impact of their extremist viewpoints and behaviours *("That their extremist viewpoints and actions can hurt others without reason but also those they care about and love").*

The role of education was one of socialisation and developing competencies – skills, knowledge, values and attitudes. The focus such aspects as dialogue, tolerance and empathy typically reflects what is found in policy documents where priority is given to providing young people with the knowledge and skills to engage with others in the rejection of harmful ideologies. Other responses were framed within a spirit of collective endeavour through community-building approaches. Much significance was given to building trusting pedagogic relationships, listening and facilitating 'reasoned discussion without aggression/shaming/dismissing.'

Perhaps not surprisingly, responses reflected a spectrum of ambition and expectation that ranged from high level to low level. Typical viewpoints included *"Acceptance and tolerance of others"* as a clear sign of success whereas another aimed for *"A win-win situation, allowing for moderation and*

compromise". Others were more tempered and in their expectations noting 'You will be very fortunate to succeed in engaging with extremism, but it doesn't mean that it cannot be done, but to me the success will be to start and engage.' For many, pedagogically achieving successful outcomes was fundamentally more complex and less assured. For many of these 'Young people having a better understanding of the complexity of issues intertwined with violent extremism' was a sought after successful outcome.

Despite clear ideas as to what they would consider a successful outcome of engaging with extremism few, if any, respondents provided concrete examples for how these might be pedagogically achieved or indeed what a pedagogical response might come to look like.

Strengths and Expertise brought by Participants.

Not surprising responses reflected the varied backgrounds, experiences and roles fulfilled by respondents. As stated fifty-nine respondents completed the pedagogic section of the questionnaire. Participants came from a range of practices, including 18 teachers, 14 social/youth workers, eight senior school leaders, four ITE/CPD facilitators and three policy makers (Figure 1). Almost three-quarters (74%) of the respondents have over ten years of experience in their practice, with only three having between three and five years of experience.

Given the diverse nature of the respondent group experience here was framed in three distinct ways. The first of these was facilitator experience at a macro and often national level involving 'empowering others in the use of appropriate methodologies for exploring controversial issues in ways that are as 'safe' as possible for all concerned.' Another noted 'Long term voluntary and professional expertise in working with social injustice, disadvantaged and marginalised communities.'

Many identified key personal and communicative strengths grounded in principles and practices of social, restorative justice as well as pedagogies associated with trauma informed practice. These included *"participatory and dialogical pedagogical approaches and anthropological sensitivity to cultural difference and its imperative for democratic pluralism".* Ability to listen was the most common strength identified by respondents followed by empathy and patience.

Within the responses only two noted actual hands-on experience of dealing with extremism in their teaching. A youth worker noted I've challenged many extremist ideas with facts, and dialogue and engaging in the conversation about it but also supporting the victims of extremism.' A school teacher noted their own first experience of extremist treatment, *"Belonging to a minority group and being the 'target' of extremist comments, actions …"*

Sources of Resources and Information

Responses in this domain were less surefooted with many respondents acknowledging that while they get most of their information from colleagues, advocacy groups and online websites (e.g. development education websites), approaches here were more 'ad hoc' and 'not easy.' One respondent noted *"my heart is the honest answer"* while another stated *"life experience"*. The general viewpoint was capably captured in one respondent who stated *"Not very many available...or else I don't know where to look for them?"* These responses indicate that these are not issues with which

over half the participants engage on a regular basis. Whilst participants had a range of ideas about pedagogical strategies that might address the issue, the issue of extremism is not one which many of the respondents felt they had to face on a regular basis.

Not surprisingly greater levels of confidence were expressed by those few respondents who were actively engaged in resource design and publication. These individuals identified the *Manifesto for Schools* (RAN) and *No Hate Speech* (NYCI). Others identified the support of agencies such as HETI, INAR, Council of Europe, PDST, Educate Together, IIRP, LSP, UNESCO, Amnesty International and Stop Racism. Print and digital media were commonly cited although specific details were not provided. A spectrum of individuals were cited as influential with a number of respondents highlighting the importance of fiction writers, films and docuseries. One respondent highlighted how *"Louis Theroux's documentaries are really good".* Others cited writers such as Joseph Conrad, Nadine Gordimer, and films and television series such as 'I Daniel Blake, Tsotsi, 12 Angry Men, Rabbit Proof Fence, Pavee Lackeen, Shooting Dogs, Selma, Amistad, The Boy in the striped pyjamas, Cry Freedom, Mississippi Burning' and 'wife swap.' In the main responses here indicated widely varied levels of confidence and clarity.

Characteristics of Educational Responses

Of all such questions this one returned the most unanswered with just less than one in five choosing not to answer. In the main, those that answered reflected a view that unlike other responses educational responses were participatory and dialogical and required anthropological sensitivity to difference. For some a relevant educational response provided proactive opportunities for 'difficult conversations.' It invites a structured approach to understanding topic through the lens of differentiated, multiple perspectives. The role of constructive confrontation as a valid educational response revealed significantly muted responses with only two respondents naming it. These both leaned towards a view of conflict as best avoided and unnecessary. The majority of respondents communicated a preference for educational responses that sought consensus and a 'middle ground.' Many respondents outlined keen levels of sensitivity towards creating cultures that are open and invitational rather than cultures which are more likely to silence than to invite. Many respondents saw the creation of such cultures, and the necessity for facilitating and surfacing polarised viewpoints, as real and important pedagogic opportunities for growth and community building. Focus here was principally on the actions of the teacher and the necessity of incorporating strategies that develop skills of communication, conflict resolution, community building, resilience, critical thinking, etc. The pedagogic emphasis reflected in questionnaire responses expressed a preference for facilitative and highly collaborative engagements with tight, horizontal interpersonal binding.

Pedagogically the view of conflict as unnecessary and best avoided is at odds with published research and therefore is one that offers much scope for further exploration within the scope of this project.

The Role of Training/Professional Development in supporting respondents to address extremism.

In regards to training and development respondents reflect a wide repertoire of training areas, including undergraduate education, (arts and social science) professional training (teaching/youth work/social work) and CPD. For the majority of respondents there is the view that their training and development does not support them to address extremism. A theme summarised by a respondent who stated 'there is not much CPD on this topic and it certainly wasn't taught to me in college' (R 40).There is evidence of an 'eclectic' approach with respondents drawing on knowledge from their academic/professional and wider life experience to inform pedagogy. A flavour of these areas include: anti-oppressive practice, anthropological imagination, critical analysis, restorative practice, strategies to promote safe environments for learning. In terms of supports that respondents availed of to address extremism in order to gain an understanding of 'extremist views' included study visits to N. Ireland as part of youth work training. Ways to 'deal with bullying' covered in teacher education are supportive because as one respondent shared 'bullying is the most common way in which extremism takes expression in the class room'. Engagement and CPD opportunities offered by organisations including, for example, the Professional Development Service for Teachers (PDST), Corrymeela Community and the Radicalisation Awareness Network (RAN) are named as offering training/development that support respondents to address extremism.

Extremism and Professional Role

The dominant view is that addressing extremism should be part of one's role, aptly summarised as 'I think it should be part of every educator's role' (R.41). Various ways of addressing extremism include providing knowledge of extremism, with the aim of promoting understanding and 'debunking myths'. For some respondents, there is an acceptance that role of educator requires a proactive stance of working to 'positively influence' and open the minds of young people by challenging extremist beliefs and opinions. As one respondent writes: *"I have the responsibility to give my students knowledge but also to challenge them why we believe or hold opinions and what impact these beliefs have on others"* (R.33). In terms of finding ways to 'open their students minds' teaching of the values of tolerance, respect, truth and acceptance and belonging are identified as important. Educators, are constructed as 'facilitators' tasked with the role of creating a safe learning space for complex, confusing and indeed contentious views to be heard. When challenging the thinking of young people there is the view for this to work it needs to be balanced and reciprocal. If not there is a veiled concern about educators moving out of role, in the words of a youth worker, "*I think there is a balance, we are not the police"* (R.20).

The themes of confidence to intervene and awareness are named by respondents as qualities/skills that support the role of educator. The role of insight and awareness as a way to understand the lived experience of young people offers an interesting approach. With reference to the teaching of English, a teacher writes: *"There is no point teaching To Kill a Mocking Bird if a teacher has no understanding of what a child of colour might feel listening to this story"* (R.58). Again a youth worker writes on the need for educators to understand "*how people in pain can be instrumentalised to carry out violent acts"* (R.21).

With regards to other perspectives, there is a minority view that addressing extremism is the role of parents and wider society. From the perspective of teaching there is debate about incorporating learning about extremism into the wider curriculum with a relevance for all teachers. There is also the 'partial' view that extremism is best addressed as part of specific modules (CSPE, Wellbeing classes) and addressed by teachers when necessary. For youth work, there are concerns about how to manage the boundary between 'prevention and intervention' with young people engaged in violent extremism.

Guidance and Support

Colleagues are identified as the main group that respondents will turn to for guidance/support when dealing with extremism. Colleagues are defined as primarily current and former work colleagues, peers and people in other organisations. Other forms of support include line managers and management teams, professional networks (teaching, youth work), working groups (e.g. wellbeing committee, violent extremism), NGO's, academics, people of colour and friends and family, supervision. Resources including: trusted media (Irish Times, NY Times) 'Teaching Controversial Issues' and 'Podcasts' on how to manage defiant extremism/defiant behaviour (Gabor Mate, OnBeing podcast) are named as potential sources of support.

Successful Outcomes for other Relevant Stakeholders

Responses were diverse, with 'success' defined in terms of what it means for students/young people to reflections on what successful outcome/s mean for schools, communities and wider society. However, a recurrent theme that unites these perspectives is the theme of 'change'. In regards to young people, respondents define success as finding ways to run "*programmes with young people who are associated with extremism"* (R.30) and students turning from *"violent extremism to become mentors/ambassadors for their communities"* (R.14) These perceptions that successful outcomes are linked to *"avoiding harm to self or others"* (R.34) or *"no further violence"* (R.37) may reflect how extremism is constructed and understood. However, the responses, should be contextualised by the fact that the association of extremism with violence was not an overarching theme in the responses to this question.

While at the personal level success is about 'resilient' students who can hold their own views and respect the views of others. At the wider level success is envisaged as a commitment to certain values (e.g. tolerance, respect, understanding) that allow for the development of a *"safe and comfortable school environment"* (R. 22) and *"a more open and tolerant society"* (R.21), 'respectful of people's beings and beliefs' (R.15). At the structural level, successful outcomes are envisaged as responding to factors (e.g. poverty) that act to marginalise young people, placing them at risk of radicalisation. The need to employ collective approaches to confront marginalisation was identified as central to success. A view summarised by a respondent: "*If we are working with same young people, and their children and their grandchildren, then we are not solving the structural issues, we are too focused on the individual and not the collective"* (R.44).

Gaps, needs and constraints in addressing issues related to extremism.

Gaps respondents face in addressing extremism include a lack of specified training, lack of opportunities for CDP and a deficit in the availability of relevant and useful resources. For some, gaps in level/s of knowledge on what constitutes extremism can generate a lack of confidence and concerns about not having 'the expertise' to address extremism. Gaps in funding and staffing are mentioned with a subsequent impact on resources and overreliance, in the words of one respondent 'the energised few' (R.6). There is a perception that gaps at the level of policy and a lack of a unified approach between different stakeholders is creating a climate for 'securitisation' (R.30), the 'avoidance of controversial issues amongst those in educational leadership' (R.28) and overall, is impeding ' a holistic' approach to addressing extremism' (R.30).

In terms of constraints, there is evidence of a 'tension' when it comes to an educational approach to addressing extremism. This tension arises from a desire to address extremist ideas and behaviours combined with fears about making mistakes, hurting young people and/or concerns about discussions falling into 'racism or Islamophobia'. This tension was also reflected in this respondents concerns about making an intervention and 'not … demonize young people for their ill-informed opinions. They could come from their parents/their culture. You don't want them to feel ganged up on. This could make them withdraw more' (R.50).

In regards to needs, the recurring theme is for 'training, education and resources' (R.32). For some respondents the tendency by educators to deny or avoid extremism can 'lead to the normalisation of attitudes that could lead to extremism' (R.1). In this context there is a need for educators to find the confidence and moral courage to address extremism. Finally, for one respondent to address extremism there is a need for curriculum development (e.g. inclusion of philosophy to promote understanding as opposed to knowledge) and wider diversity of 'race and religion' among teachers in schools *(note this is R.42 – only one person but interesting perspectives in line with ideas that emerged in focus groups)*

Useful Resources

The responses can be summarised into the following areas:

Resources
Class/educational settings: worksheets, case studies, and scenario based solutions, lesson plans, 'examples of how we can engage problem in educational settings' (R. 2) 'A designed programme that can be implemented in class' (R.3.2). 'Youth work programme to deliver with young people' (R.50).
Manuals/resource packs offering information on extremisms and guidance on how to address extremism (R.33), 'guidelines on how to deal with potential issues' (R.9). A guide covering factual information, advice and resources (R.16).
Videos/Stories: Aimed at teens, worksheets that go with film clips/extracts from novels/short stories.
*Speakers***:** Guest speakers, meeting international experts,
Training: Professional development training and awareness programme, key readings.
Translators: To support diversity.
Online: Website covering information on extremism and how to address issues/ideas

Curriculum Development
Initial Teacher Education student programme for Junior and Senior level, with support for teachers.

Workshops/collaboration
Workshops: Shared dialogue forums across youth sector and other educational spheres (R.11). Meeting other involved with groups associated with extremism (R1). Support systems by way of shared discussion groups.

Systematic/structural
Policy: Anti-racist policy and training in all organisations.
Role of EAL Teachers: Developing the role of EAL teachers towards becoming a credible, respected and knowable group within teaching.
Support/Monitoring Structures: A dedicated support service to support training on extremism (e.g. within PDST). Develop an organisation that monitors and educates in area of extremism.

Current Interaction with Stakeholders

Colleagues: Teachers (student/practicing), peers, youth workers
Other Professionals/Actors: Principals, gardaí, politicians, educationalists, psychologists, policy makers, Academics, people working in criminal justice area, Human rights activists, Theologians
Community: Parents, students, victims of extremism **Informal** – friends who are teachers, loved ones
Organisations Statutory/Professional: Department of Education, NCCA, NCSE, ETBs, HSE Migrant Organisations, TUSLA , Educational Welfare Officers, universities, professional bodies.
School: Management bodies.
Voluntary/Civic society (NGO): Fantifa, Anti-Racism Network, National Youth Council of Ireland (NYCI), parents' representative groups, Interfaith conferences, Sport Against Racism Ireland, Irish Refuge Council, Pavee Point
Conferences: RAN

Potential Connections with other stakeholders.

A wide range of potential connections were noted by participants, in particular building greater connections between teachers and youth workers.

PDST/Department of Education: To provide training for teachers and also to build an inter-departmental approach.

Grassroots/ vulnerable/marginalised groups: To build collective approaches and increase success.

Initial Teacher Education: To support development of students and connect with schools

Aid Agencies: To gain an understanding of issues on the ground in other environments.

Online Platforms: To engage with PVE and CVE specialists to understand online platforms used by recruiter/promoters of extremism and also to engage with online developers

Hopes for Engagement: Development of a forum allow honest exploration of extremism and explore what we can do. Conference/online connection

Short Summary and Analysis of Findings (Focus Groups)

As part of WP2 two focus groups were held to explore the 'question of extremism' from diverse professional perspectives and the 'role of education' as a response to extremism. The first, larger group (ten people) comprised mainly practitioners, including principals, teachers, youth-workers and academics involved in teacher education. The second group was smaller (six people) and had more of a policy focus, including stakeholders from a leading teachers' union, a representative body for youth organisations, the Department of Justice, and An Garda Síochána (the Irish police). Both were conducted using a restorative practice framework, which allowed participants to speak uninterrupted to the questions that had been circulated previously for a number of minutes. This involved sharing their experience and understanding of extremism and the role of education followed by a series of prompts on the project themes. What was most striking was the diversity of lenses, values, approaches and concerns that participants brought to the conversation, with each participant opening up a different dimension of the question, both in relation to pedagogical practice and values, and in respect of the level of analysis, with some focusing on the individual young person and others identifying the need for systematic analysis in order to understand the trajectories of young people's lives. As one participant underlined it is important to respond to the young person in their situated uniqueness rather than to look at these issues through the lens of group identity.

Policy, History, and Defining Extremism

Participants approached the issues of 'extremism' from a wide range of perspectives, many of which introduced a critical lens to the concept itself. One participant who was a member of the Garda Síochána asked "*Radical in comparison to what? Some "normal" Irish could be seen as ultra-extremist.* In this respect, the importance of being cognisant of "*how the language we use and how we frame out discussion dictates the outcomes".* In this respect, a representative from an education trade union, approached the question of extremism by examining the rise of populism and other threats to democracy in Europe and beyond, whereby states were creating coalitions to support the far right. This participant noted how instances of racism tended to be individualised as bullying or prejudice, rather than understood at a macropolitical level. This participant noted the intersection of misogyny, sexism, and right wing extremism.

Given the absence of a 'Prevent' policy in Ireland or any national policy on the prevention of violent extremism/radicalisation, there was some discussion in the second focus group in particular on the 'values' that could be said to underpin the Irish approach to these issues. Responses from the two Department of Justice representatives were slightly mixed, but both emphasised inclusion as a key value and need to regard security-based initiatives as part of a broader spectrum or 'continuum' of responses. Nonetheless, one noted that in the Department of Justice these issues have to be approached with a "security lens". Both agreed that there was a very important role to be played by

education in preventing extremism, albeit one that would (putatively) not be suitable for 'ringleaders' and those operating at the 'sharp end' of extremism.

In relation to young people who are regarded as susceptible to extremism the Department sees little difference in the profiles of those who are being targeted by organised criminal groups and those who may be attracted to extremist groups. It is therefore pursuing policies that would apply learnings from research into the diversion of young people from organised crime networks to the extremism and radicalisation context. This is evidenced in the draft Youth Justice Strategy which anticipates legislative measures to address grooming of children for criminal purposes as well as other initiatives 'to support those who are most vulnerable to becoming involved in serious offending, or at risk of radicalisation' (IYJS, 2020). In this respect, the approach in respect of education was framed by the lens of "vulnerability". Participants from both education and youth work tended to approach young people through strengths based lenses, including creating opportunities for empowerment and agency.

There are inherent dangers in adopting such a bifurcated approach, not least the ability to distinguish between those in need of 'protection' from those who are deemed to be beyond the reach of such policies. Moreover, the failure of the Department, and the Irish government more generally, to implement policies of inclusion *"on the ground"* was highlighted by a number of participants: *"what policies come out isn't (sic) necessarily the practices on the ground, and the whole concept of integration and social inclusion, words that I feel sometimes have no meaning for young people".* This was echoed very strongly by one youth worker, *"let's be clear, they [the Department] are not operating from a human rights framework. …The Department of Justice itself is perpetrating extremely, extremely racist structures and systems".*

The problematic nature of the term *"extremism"* and the connotation of terrorism that often accompanies it was noted by other participants. This participant further problematised the concept by asking *"who decides something is extreme or radical? Is it that it runs against the norm?"* In response, the approach of youth work is one that supports young people in evaluating and questioning dominant norms, as indeed would be the position of many educators. By positioning young people as the problem fails to examine systems of oppression and the gaps between policy and reality on the ground in respect of inclusion and equality. Moreover, it was questioned whether what was at play in Irish was integration, or whether it was asking *"the other side to make an effort to assimilate",* where, for example, there seemed to be little evidence that the institution sought *"to understand the difference of* [for example] *the Traveller community, and to bring empathy around that and to say there are differences how can we work with it".* A representative from the Children's Ombudsman Office noted the ways in which the anonymity of social media afforded a platform for racism and anti-immigration voices. Ensuring that young people and their families did not become disenfranchised, isolated and were supported was vital, and was clear from the work that the Office had done with young people in Direct Provision (asylum seeker accommodation). In this respect, the issue of Irish racism was raised as a problem, and something that these young people had also experienced in schools from their peers and teachers.

Finally, it was important to critically examine how the broad nationalistic discourses create forms of exclusion, and to adopt a justice framework in addressing these issues. A number of participants described how quickly conversations turned to nationalism in the Irish context and discussed the need to be open about "our own history", and that this is something that "we need to deal with", as

described by participant involved in the professional development of educators. Whilst at policy and strategy level, discourses of integration were privileged, on the ground, practices were viewed as closer to assimilation, in particular given this lack of critical interrogation of Irish nationalism in all spheres of life, including education, and of educators' and students' commitments to a particular understanding of "Irishness" that was often exclusionary. One participant noted that when the Black Lives Matter movement emerged, young people started at a grassroots level talking about their lack of belonging, "*in the way they look, the way they are represented, the way their accent is, and the way that they are identified as the "different other"'*. Noted by participants in both focus groups was the lack of diversity in the educators that they encounter, despite super-diverse and multi-cultural classrooms, and the need to educate educators about diversity, inclusion and belonging.

Diversity, Inclusion and Belonging

One participant flagged the importance of learning from one another, and learning from other contexts in terms of how best to approach these issues in all their complexity. A key element of this involves seeing young people in their diversity, *"their hopes and aspirations as different aspects of their life"*, saying that "*we need to understand where they are situated in their lives, why they take certain pathways because they move in different directions, who influences them, who are their echo-chambers"*. However, it was noted *"you cannot start pinpointing a group and saying that is where the problem lies"*. Both focus groups also examined the ways in which groups are 'othered' in Ireland and the lack of interrogation of Ireland's post-colonial history Participants identified as a problem the construction of Irishness in the dominant narrative that serves to 'other' those who do not fit that construction. In this respect, Said's conceptions of 'otherness' and the idea of 'imagined communities' was referred to at a number of points, alongside who is excluded from that imaginary.

This issue was also described through the language of belonging, asking whether someone feels they belong, and whether others believe they belong. Building on this, it was suggested that an ecological approach that approaches questions and instances of extremism as part of a process that needs to begin with reflection on one's own identity, values, blind-spots and prejudices as educator and person before seeking to engage in dialogue and discussion with students. However such reflections and dialogue needed to be situated at a collective level that offered a critical evaluation of racism, including in terms of State policies, in order to move from a focus on individual and psychological resilience toward developing socio-ecological resilience. In short, if you wish to have a democratic life, you need to put in place the conditions that don't push people to the margins.

A key theme cutting across both focus groups concerned the role of teacher education and the need to strengthen cultural competence at this level to ensure teachers are themselves educated about identity, diversity, inclusion, and belonging. However, a number of participants in both groups highlighted included a lack of diversity among teachers and youth workers, resulting in a lack of representativeness and lack of suitable role models: *"principals talk openly about the fact that their classrooms are multi-cultural, but their staff rooms are not".* Another teacher, who was responsible for inclusion in her school, suggested *"teachers do not represent multiculturalism … to try to counteract that I've been trying to make links with the wider community, bringing people in, guest speakers and all that".* This raised questions about whether the educational sector, as a *"system, within a system, within a system"*, as one participant put it, and therefore imbued with its own flaws, was sufficiently well equipped to respond to the complex problem of extremism. The very limited space afforded citizenship education, which ends at 15-16 in Ireland, together with the strong

'meritocratic ideological framework' around which the system is framed, was highlighted as particularly problematic in this regard by one respondent in the second focus group.

Another participant underlined the importance of building on the knowledge and skills of people in community. The value of tolerance was underlined by one of the representatives from the Department of Justice, whilst a representative from the NCCA underlined the democratic values and inclusive practices that needed to underpin curriculum design.

Controversial and Sensitive Issues

Participants agreed that it is important to engage with controversial and sensitive issues, including those within the Irish context, the island of Ireland and Irish and Northern Irish history. There was a variety of perspectives in response to this with a small number of participants from both schools and youth work arguing that this is an area that requires specific expertise, whilst others felt that these issues can arise in any subject teaching and that teachers need to be equipped to engage with them. The Educate Together approach is a permeated one that seeks to ensure that the ethical education curriculum permeates all subjects, and that when issues arise teachers should address them immediately using a restorative approach, however, it was noted that there are challenge given the priority placed on "*academic*" subjects. This participants reflected on how what really matters can be forgotten at times in education. Other participants underlined the need for critical thinking, in particular in relation to controversial issues, to be approached through a more "*rational*" lens.

It was noted that a lot of teachers don't feel comfortable in engaging in critical dialogue , critical thinking, and critical consciousness, and in navigating controversial issues. Moreover, when discussing extremism it is important to look at conspiracy theories as it can become a "rabbit hole to an echo chamber". In order to discuss these question, the need for a "safe space" for both student and teacher was emphasised by a number of participants, with one noting that it needed to be "*safe and challenging*". Some participants noted that certain subjects, like Politics and Society, are particularly discursive and can support these difficult conversations. The concept of "*multi-perspectivity*" was viewed as important, as were the critical thinking skills that would permit engagement with extremist views. This work requires reflection on "*bias, values, and stereotypes*", a point reiterated by a number of participants and further outlined in the next section.

A further issue noted by participants was the need for upskilling in facilitation of difficult conversations, and a number of participants felt that initial teacher education programmes could also support students in developing these skills. However, another participant who had been engaged in a cross-border project noted how long identity change and capacity building takes, even in a supportive community of practice. It was important, one participant noted, to *"educate the people who will educate young people"*.

Self-Reflection and Engaging with Young People

In terms of the specific role of education in responding to extremism, one respondent working in the youth work context felt very strongly that her role was not to *prevent* extremism, but rather to 'unpack' what is going on. *"My work is not to **prevent** something but to bring it to discussion".* A similar position was also taken by another participant who felt strongly that youth work should not be

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coopted as another means of 'oppression' of young people. Outside of this, 'critical thinking' seemed to be very much to the fore of practitioners' minds in the first focus group when considering an educational response to the problem. This term was employed by participants in two, quite different ways, however, with one group tending towards the development of critical skills or 'critical consciousness' as a way of building up resistance to extremism and the other more concerned with what Stephens *et al* (2019: 7) have termed, 'promoting political voice as prevention'. Some participants also reflecting on the level of investment involved in recruitment (to criminality and violent extremism) and grooming, asking what kinds of investments society is prepared to make in these young people.

Restorative practices were mentioned by a diverse range of participants as ways of supporting a safe space and as mechanisms to repair harm. One participant described a youth work resource called *Transforming Hate* as a set of tools to enable reparation of harm and engage in "*healing justice*". This means making sure that education and youth work are seen as separate from policing.

Consistently in the discussion, participants underlined the importance of self-reflection and awareness of practitioners in this space in order to create the conditions to be able to engage with young people. This was seen as a necessary condition for engagement. As one participant says "*deep reflection*" is needed "and "*self-reflection work has to happen first*". This required reflecting on how the system "*is manifesting in you*" as noted by the union representative who underlined the importance of understanding discrimination as systemic and of fostering teacher professional identities that supported questioning of "*who they are in the world*" and to become "*more articulate about their own identity*". One youth worker described this in terms of "*me-other-third space which is where the us can emerge*". One participant said that there is a gap between policy and practice and the language of integration and inclusion is not what matters to young people. The key issue is belonging, and "*belonging is what young people lack when they feel they are not part of the big picture and they don't have those hopes and aspirations that fit in with the bigger picture*". The questions that can support reflection include asking oneself and young people, "*Where do I belong? How do I belong? Who believes I belong*". Part of this self-reflective process, noted one participant, involved deep reflection on purpose, including the purpose of education, and the ability to explore questions openly.

A significant number of focus group participants highlighted the timeliness of the research given the impact of the Covid 19 pandemic on extremism. On this view, the pandemic and lockdown have provided, not only plentiful material for right-wing conspiracy theories, but have also resulted in increased levels of fear, social isolation, uncertainty, anger and more time being spent alone for young people. As one participant put it, "*that isolation, exacerbated by the fear, brings [out] not necessarily the best in us*". Participants highlighted the importance of critical thinking, critical media literacy and critical digital literacy as important tools in addressing mis- and dis-information, fake news, and the role of social media.

In relation to the former group, it is important to note that the type of dialogue envisaged by participants did not involve the silencing or condemnation of radical viewpoints: "*we have got to create ways in which students can engage with extremist views but in an educated way, in a critical way. In other words, we don't rubbish the extremist views, we give them capacity and ability to be able to engage in that*". There was a sense that this should be embedded across the curriculum rather confined to subjects such as history and politics and society. One participant noted in respect of polarisation that that teenagers are susceptible to extremism, which can be manipulated, because

they have *"a strong sense of justice"* and issues are *"often black and white and there are no grey areas"*. It was suggested that it's important to support young people in engaging with the complexity of these issues and *"opinions that differ from their own in a responsible way"* in order to support forms of agency in response to injustice.

This latter, more politically oriented, form of critical thinking, was strongly articulated particularly by those participants coming from a youth work background: *"it's about empowerment of young people, it's about equality, it's about inclusion, it's about social justice, it's about mutual respect, involving young people in the decision making".* This (teacher) respondent likened this to opening up that "*slow process of change*" for students, thereby providing an avenue for what she termed young people's "*strong sense of justice".* Respondents saw this relationship as being built on trust and (structured) critical dialogue, which allowed those working with young people to raise *"social awareness"* and "*provoke thought"* One pedagogical strategy advanced in this regard was the need to "*learn together"* about these difficult and controversial issues which, as one respondent argued, can be quite empowering for young people.

One youth worker respondent noted that since COVID there had been an increased focus on anti-mask protest, anti-lockdown and anti-government all related to the far right. The purpose of youth work is to engage with social education and social awareness and *"it's great to see people learn together"* from the different perspectives of youth work and teaching, and the opportunities for non-formal education in the school curriculum.

However, another youth worker participant said that we need to re-frame prevention and reconnect with where the tradition is coming from people keeping the duty of care at its heart. This means asking "*How do we keep young people safe, able to grow, and to meet their potential".* The Children's Ombudsman and representative from the NCCA noted that rather than only focusing on vulnerability when discussing child protection, it's important to see this as a matter for children's rights and human rights, creating the conditions for equality and inclusion of all young people. In this respect, again, there was resistance to deficit framing of the language of "vulnerability" which tended to individualise and "psychologise" these issues, in favour of looking at the systemic barriers in place and developing a positive discourse about inclusion that reframes the work of justice. Building on this the union representative noted how the "ultra-right" have mobilised the *"culture wars and identity politics"* to remove young people from school or withdraw young people from participation in the wider curriculum. This tension between "parental rights" and "children's rights" was viewed as significant, in particular in the Irish context in terms of constitutional protections. In this regard, a further discussion ensued about child protection policies in relation to prevention, as one that moves from a minimal approach of "*keeping children safe*" to one that affords the opportunity to all children to exercise their rights. One youth work participant asked *"Is it possible to take the education space, to extricate it from the security frame*", and if so *"what would be the specific role [of education]"*

Conclusion of National Report

Whilst there is a fringe far-right movement in Ireland, there is little evidence of widespread extremism or violent extremism or violent radicalisation. It should be noted that those groupings who remain committed to physical force republicanism or loyalism are not framed as extremist, and indeed are not referred to by the vast majority of participants. In this regard, it may be helpful to reflect on the social construction of extremism and the ways in which this is shaped and understood by global trends

and discourses. A further key issue that requires further exploration is the legacy of cultural nationalism in Ireland, one historically defined in opposition to Britain, and its relation to racism. However, it should be noted that racism is an issue and Ireland has not introduced hate speech legislation. At the moment a National Anti-Racism Committee is developing an Action Plan against Racism. The aim of this is to address the policy implementation gap through concrete actions.

There is a risk in a project focused on prevention, such as EDURAD, of seeking to pre-empt a problem because of the fear that it might come into being, and in so doing create a problem that did not exist until constituted as such. The issue of extremism is a sensitive and complex one, and there is a risk of constructing polarised positions that in turn create the conditions for reciprocal polarisation. Wider societal and global discourses, shape how participants understand concepts like extremism, and these also influence perceptions of existential threat and fear. Importantly in dialogues with a number of participants, prior to dissemination of the questionnaires, upon invitation to the focus groups, and during the focus groups, concerns were raised about the purpose of the project and the aims that it served. In part, these were informed by the experience in the UK of the Prevent strategy and concerns that this project might seek to support a securitised approach to these questions, one that risked alienating, stereotyping, and/or demonising young people.

No evidence of violent extremism was provided by participants, and participant were keen to engage with the question of extremism educationally. There was some difficulty raised with the "negative" and anticipatory framing of the term "prevention" and a sense that more positive ways of approaching these issues might be more helpful. This meant for a number of participants examining the meaning of the term "preventing extremism". In this regard, it was seen as more helpful to reframe the educational task as one of "unpacking extremism" whilst also exploring as professionals what prevention and protection mean in education. Participants were keen to reflect on what prevention and child protection mean in a holistic sense. This involves, in the case of prevention, thinking more holistically about supportive structures for young people from the micro to the macro level, engaging with questions of identity, belonging, systemic and structural racism (including by the State), and democratic participation. In the case of child protection, there is a risk of the securitisation of child protection, or of treating the child as inherently vulnerable rather than, in the case of education, seeking to conceptualise child protection in such a way that it is protective of a range of rights of the child. However, some participants suggested that youth work may be better positioned for prevention and intervention than school settings which could be more suited to prevention.

Overall, the research suggests a positive educational engagement with these issues is one which: 1. Supports reflection, dialogue, and relationships (a "self-other-us" framework); 2. Develops capabilities for facilitating and engaging with difficult conversations, including hate speech, racism and sexism, on both an individual and collective level; 3. Addresses prevention and intervention differently, acknowledging the tensions; and 4. Cultivates the imagination and explores questions of identity, belonging, meaning, agency, and purpose, individually and collectively. There was an appetite to create communities of practice with practitioners of diverse professional backgrounds to share knowledge, ideas and practice. As one participant noted, there is a risk in stereotyping those in marginalised and disenfranchised communities as 'at risk of radicalisation' when there are other young people who are not in that marginal position and become involved in (violent) extremism or radicalisation because they feel they don't fit into a frame. It was felt that it is important to include the voices and ideas of young people in discussions about these questions, and there was a need for further discussion about the question of harm, power, agency, parameters for engagement, and

clarity in terms of best approaches to working with stakeholders, including those from the criminal justice system.