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EDURAD: Educational Responses to Extremism

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

Project Acronym: EDURAD
Project Number: 871110 (ISF-P)
Work Package 2
Output 2.2

Team Information:

Work Package 2 Lead	Maynooth University (Prof. Aislinn O'Donnell, Prof. Claire Hamilton, Dr Anthony Malone, Dr Brian Melaugh)
Work Package Team Members	Maynooth University (MU), Vrije Universiteit Amsterdam (VU), Frankfurt University of Applied Sciences (FUAS), Centre for Social Innovation (CSI), University of Art and Design, Linz (UoL)

Caveat: The global impact of the COVID-19 crisis has led to an unforeseeable delay in Work Package 2 for two reasons: 1. Emergency contingency planning within home organisations; 2. Re-conceptualisation of research design due to impact of COVID on the wider educational sector and availability of stakeholders to participate in research in the scheduled timeline. No delay in final completion of the project is anticipated at present. In order to complete WP2 as planned, this has required an overlap with the schedule for WP3, however the action research principles underpinning the design of the project support this. These involve continual development and ongoing refinement of the work packages. WP2 is designed to support the research for the pedagogical modules of WP3. It will also contribute to WP4 as the focus groups with stakeholders will be developed to form the PVE-E hubs. Opportunities for learning, sharing, and reflection from the global experience of this pandemic will be developed through the focus groups. The project will also take address some of the implications of Covid-19 policy responses for democracy, education and prevention.

Given the extended timeline, preliminary work has begun on elements of WP3 in researching the modules.

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EDURAD: EDUCATIONAL RESPONSES TO EXTREMISM 1

INTRODUCTION 4

EUROPEAN POLICY 5

INTRODUCTION 5
DEFINITIONS 5
RADICALISATION POLICY FRAMEWORK 2005-2017 7
RADICALISATION POLICY FRAMEWORK 2017-TO DATE 8
RELEVANT EDUCATIONAL POLICIES 9
CONCLUSION 11
REFERENCES 11

THEORETICAL FRAMEWORK 15

INTRODUCTION 15
REVIEWING THE LITERATURE ON EDUCATION AND EXTREMISM 16
Example 1: Students as suspects?: The challenges of developing counter-radicalisation policies in education in Council of Europe member states. 16
Example 2: Preventing Violent Extremism: A Review of the Literature 17
Example 3: Review of Educational Initiatives in Counter-Extremism Internationally: What Works? 18
THE EXTREMIST MINDSET 18
Extremist Preoccupations 19
Extremism and the Emotions 20
Extremist Attitudes 20
Extremist Thinking 20
Summary of the Extremist Mindset 20
LIMITATIONS OF THE CONCEPT OF THE EXTREMIST MINDSET: THE QUESTION OF ADOLESCENCE 21
EDUCATION, CONSPIRACY, DISINFORMATION, AND HATE 23
THE BEAUTIFUL RISK OF EDUCATION 25
AFFECT, EXTREMISM AND EDUCATION 26
REFERENCES: 29

NATIONAL POLICIES: POLICY AND RESEARCH ANALYSIS 34

AUSTRIA 34
CYPRUS 40
GERMANY 44
Republic of IRELAND 50
NETHERLANDS 59

PEDAGOGICAL EXAMPLES BY COUNTRY 62

COUNTRY: AUSTRIA 62
Example 1 62
Example 2 64
Example 3 66
Example 4 68
Example 5 70
COUNTRY: CYPRUS 72
Example 1 72
Example 2 73
Example 3 74
Example 4 75
Example 5 76
COUNTRY: GERMANY 77
Example 1 77

The European Commission's support for the production of this publication does not constitute an endorsement of the contents, which reflects the views only of the authors, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

Example 2 ..... *78*
Example 3 ..... *79*
Example 4 ..... *80*
Example 5 ..... *80*
COUNTRY: REPUBLIC OF IRELAND 82
Example 1: *82*
Example 2 ..... *83*
Example 3 ..... *85*
Example 4 ..... *87*
Example 5 ..... *88*
COUNTRY: NETHERLANDS 91
Example 1 ..... *91*
Example 2 ..... *91*
Example 3 ..... *92*
Example 4 ..... *93*
Example 5 ..... *94*

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Introduction

The purpose of the EDURAD project is to develop a set of pedagogical strategies and communities of practice to support preventing (violent) extremism through education. In so doing it will offer both theoretical and practical innovation to this emerging field. Working with an inter-disciplinary literature, it will identify key pedagogical principles and values that will support P(V)E-E and enable design and testing of pedagogical practices to respond to those varieties of extremism that undermine educational relationships, engagement in education, trust, and commitment to pluralistic, democratic societies. This will be supported by the establishment of multi-stakeholder P(V)E-E hubs. The expertise of the group will also enable specific guidance to be given to educators seeking to engage hard to reach young people.

EDURAD will build pedagogical approaches that contribute to the field of policy and practice at a European level through a multi-agency, multi-disciplinary, and multi-actor approach. The critical overview and analysis of research and policy combined with theoretical analysis of the literature provides the foundation for the development of the fieldwork and pedagogical components of the project. This is supported by a short database of diverse good practice examples from different countries. This strategic mobilisation and analysis of examples of good and helpful practice at both European and national levels will support development of an innovative range of resources to respond educationally and pedagogically to these questions, and a re-conceptualisation of the field in order to support and guide educators in their practice.

To this end, this document aims to provide a critical and targeted overview of key approaches to understanding how to prevent (violent) extremism through education in each partner jurisdiction. In order to align the outputs of the project with best practice and EU and national strategies in the field of engaging with extremism, a brief review is provided below of European policies in this area followed by select national policies and pedagogical practices. Discussion of national policies and practices is preceded by the theoretical framework that presents and critically evaluates select approaches in the multi-disciplinary literature in order to begin to theorise the relationship between education, prevention and extremism in these times.

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European Policy

Introduction

The prevention of violent radicalisation, and by extension violent extremism, is primarily a responsibility of individual Member States as part of their counter-terrorism and national security strategies. As such, European Union (EU) initiatives in this area must fully respect the existing division of competences between Member States and the EU, particularly the provision in Article 4 (2) of the TFEU recognising that national security remains the sole responsibility of each Member State. The EU has therefore sought to concentrate its efforts on areas where it believes it can provide added value, such as facilitating exchange of experiences and good practices, strengthening cooperation, and increasing joint capabilities. Given EDURAD's interest in Preventing (Violent) Extremism through Education (P(V)E-E) this paper provides a descriptive overview summary of EU initiatives in the prevention of extremism and radicalisation with the intent of introducing the main EU approaches in this area, alongside outlining those wider educational initiatives related to the prevention agenda which aim to support democracy, societal cohesion, and integration.

It distinguishes between those approaches that are specific to P/C(V)E and those that are relevant to P/C(V)E. This distinction enables different ways of understanding how P(V)E-E can be conceptualised and understood in educational settings. Elaboration of individual national approaches is provided in the national profiles. These reveal diverse ways of understanding, conceptualising and approaching P(V)E-E, in particular for countries with no national Prevent policy. Maintaining and valuing context-specificity and pluralism of both interpretation of P(V)E-E and enactment of diverse pedagogical approaches is central to the EDURAD project. This approach may also have implications for how EU policy frameworks should be developed. The project will aim to provisionally conceptualise this approach in the theoretical framework as a starting point for thinking about educational responses to extremism and prevention.

Definitions

Radicalisation and extremism are both contested and often problematic terms. Radicalisation is defined by the European Commission (nd) as 'a phased and complex process in which an individual or a group embraces a radical ideology or belief that accepts, uses or condones violence, including acts of terrorism, to reach a specific political or ideological purpose'. In a number of its policy documents, including its recent High Level Expert Group Report on Radicalisation (discussed below), the Commission appears to view radicalisation as a process that is logically prior to violent extremism and terrorism. A number of critiques have questioned this type of linear approach (see, for example, Christodoulou, and Szakács, 2018: 41; Horgan, 2005, 2008; Bartlett and Birdwell, 2010). However it is useful to reflect on how to develop awareness of both risk and protective factors, as we will outline below. It is also worth noting that in much of the work in this area, the Commission has sought to bring together the concepts of Preventing Violent Extremism (PVE) and Countering Violent Extremism (CVE) under the single banner of Preventing and Countering Violent Extremism (P/CVE) (see, for example, European Commission, 2017a; RAN, 2019; for a critique see: Christodoulou, and Szakács, 2018; Stephens et al., 2019; O'Donnell, 2020).

Equating "countering" with "prevention" has led to some confusion and has arguably precluded the kind of reflection on approaches to prevention that might be better suited to the diverse range of educational contexts that we witness in Europe. As a consequence, one policy document suggests differentiating generic, targeted and indicative prevention (European Commission, 2017d). Whilst the

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universal or generic approach is the one broadly adopted by EDURAD, an approach that has been called CVE relevant rather than specific (Romaniuk, 2015), EDURAD will also be informed by the learning from targeted and indicative prevention that is closer to what is called CVE specific, in particular in respect of gaining insights into what is important to young people, how their experiences have shaped their trajectory, and the kinds of pedagogical encounters that have proven helpful to them. The pedagogical modules will be developed taking into account these insights.

The expert group of the European Commission (2017d: 12) describes '*Radicalisation* is the process of growing willingness to accept, pursue and support far-reaching changes in society, conflicting with the existing order' and '*Extremism* refers to positions that are strongly directed against shared values and moral standards within a given society. The term "extremists" refers to people who strongly disrespect or even fight those values and standards (including the use of violence)'. These definitions raise important questions about how 'the existing order' is to be understood in Europe and what its relation to democracy is, in particular given risks of human rights abuses as raised in the *Report of the Special Rapporteur on the promotion and protection of human rights and fundamental freedoms while countering terrorism (A/HRC/31/65)* because it may lead to governments qualifying even non-violent actions that are critical of them as "violent extremism". He notes that 'this is compounded by the resolution's reference to 'extremist ideologies or intolerance' without any reference to violence and the use of the vague expression 'supporters' of violent extremists' (2016, p. 12).

The OSCE (2019) offers an expansive definition that again draws together "preventing" and "countering" with its 'whole of society' definition of 'preventing and countering violent extremism and radicalism that lead to terrorism' (P/CVERLT). It underlines the risks associated with these terms and states that 'the focus of P/CVERLT is on (1) preventing and countering processes of radicalisation that may lead to terrorism; (2) addressing and reducing grievances and structural social, economic, and political conditions that may be conducive to violent extremism; (3) assisting those already radicalised to terrorism to disengage and reintegrate into society; and (4) building community resilience to VERLT' (2019: 25). It distinguishes this approach from that of counter-terrorism, and views P/CVERLT as complementary to counter-terrorism.

The following sections outline the European Union's approach. As noted above, prevention, including in education, has tended to be situated within a broader counter-terrorist framework. However, the areas of CVE and PVE are relatively recent and there is now increasing sensitivity to the need to develop a nuanced approach that distinguishes between those strategies *specific* to PVE and CVE respectively and those that are *relevant* to PVE and CVE respectively, as well as to articulate what constitutes an educational response. This is a complex domain in terms of evaluation, so it is important to focus on positive factors that are generally understood to be protective factors. This will enable a better understanding of how these terms are understood in education and enacted through pedagogy.

It is outside the scope of this policy mapping document to offer a comprehensive evaluation and analysis of the full range of initiatives in this field, or to map the extensive critical literature in respect of radicalisation, however, the definitions proposed of these terms will continue to be explored and examined through the project. The EDURAD project does not simply target specific 'at risk' groups, though it seeks to learn from the range of experiences that young people undergo when developing its educational approach and pedagogical modules. It does so in order to open up a diversity of ways of understanding prevention of (violent) extremism through education that are sensitive to local contexts, and to articulate educational responses to extremism that retain commitment to pluralism, exchange, and context sensitivity, as well as the voices of children and young people.

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As set out in the EU Counter Terrorism Strategy (Council of the European Union, 2005) the prevention of radicalisation is a cornerstone of the EU's counter-terrorism effort. EU policies in this area have been strengthened in recent years as has been reflected in a number of policy and strategy documents, as well as in numerous EU initiatives and EU funding programmes. On 15 January 2014, the Commission adopted a Communication on *Preventing Radicalisation to Terrorism and Violent Extremism: Strengthening the EU's Response* where it identified 10 areas where Member States and the EU could reinforce their actions to prevent radicalisation and recruitment, including the establishment of an EU Knowledge Hub (European Commission, 2014). In June 2014, the Council adopted a revised EU Strategy on preventing radicalisation and recruitment (Council of the European Union, 2014) and since then several Council Conclusions addressing different aspects of preventing radicalisation have called upon the Commission and Member States to adopt and implement numerous policy measures relevant to countering this process. In April 2015, the Commission adopted the *European Agenda on Security* emphasising again the particular importance of 'prevent work' as part of a comprehensive approach to countering terrorism and tackling the root causes of radicalisation and violent extremism (European Commission, 2015). More recently, in a June 2016 Communication, the Commission specified in more detail how the EU supports Member States in a number of key areas making use of instruments and initiatives in different policy areas (European Commission, 2016).

Key policy initiatives in this area have included the establishment of a number of EU networks for cooperation and exchange between the different stakeholders involved in the prevention of radicalisation and violent extremism. These include the Radicalisation Awareness Network (RAN), the Commission's main policy tool for countering radicalisation; the EU Internet Forum to address terrorist propaganda online; the network of national prevent policy makers; and the European Strategic Communications Network (ESCN). RAN in particular has been very active in the field of PVE-E through its explicit mandate to connect frontline practitioners (including teachers and youth workers) who are working in this field throughout Europe. The working group on education, initially called RAN EDU, held its kick-off meeting in November 2015 in Prague with the aim of better equipping teachers and the school system so they can play a crucial role in preventing radicalisation. Since 2015, RAN EDU has been very active in supporting and promoting PVE-E following its *Manifesto for Education – Educators and Schools*, that was published after a large meeting with 90 educators in Manchester in 2015 (RAN, 2015). One recent example of work in this field is a 2018 paper *Transforming schools into labs for democracy: A companion to preventing violent radicalisation through education* (RAN, 2018a) which discusses 'a need for a 'whole of school' approach to establishing certain conditions for students and teachers that would facilitate prevention work and activities'. Another is a recent *ex post* paper on education and violent extremism that has begun to gather evidence on 'what works' in these initiatives, with some directly targeted at P/CVE, while others are more indirect and focused on areas such as anti-racism, citizenship or value pluralism (RAN, 2019). The RAN Centre of Excellence (which supports and coordinates RAN) also produced two videos in 2018, one on conducting difficult conversations in the classroom (RAN, 2018b) and one on building resilience among young children (RAN, 2018c). RAN Y&E (Youth Work and Education) now brings together educators and youth workers, as it seeks to develop a concept of schools as labs for democracy, whilst learning from educators, in particular youth workers, what young people are experiencing and what they are struggling with.

These efforts at coordination have also been replicated at Member State level. Through its 2014 Communication on Radicalisation, the Commission has also encouraged the development of prevent

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strategies and networks at a national level allowing for the exchange of experiences and expertise among relevant stakeholders. These prevent strategies or prevention measures are collected in the repository of prevent strategies here.

The Commission's stated main policy objective is to support stakeholders in Member States to effectively prevent and counter radicalisation in areas where it is viewed that the EU can bring added value. Thus, it has tended to focus on enhanced exchanges of practices and expertise, capacity building, and financially supporting initiatives and projects. The policy approach is grounded in the promotion of democratic values, a multi-sector/agency approach, the empowerment of civil society, and the involvement of local actors (European Commission, 2017b: 4). As can be seen, in addition to more targeted initiatives, the Commission has engaged adjacent fields in the areas of education, youth, social inclusion, integration etc. that can make a relevant contribution to tackling what are understood to be the root causes of radicalisation while strengthening resilience. This type of action has included, for example, the funding of non-formal educational projects under the EU Work Plan for Youth 2016-2018 and the development of a practical toolbox for youth workers providing guidance on how to encourage active citizenship and prevent marginalisation and radicalisation (Expert Group, 2017).

The position of the comprehensive assessment of EU security policies which reported in 2017 was that the EU added value of these initiatives, but it also identified room for improvement (European Commission, 2017c). The Report noted a stakeholder view that work within the EU framework needs to keep pace with new challenges and would require a comprehensive response combining an enhanced criminalisation framework with measures on prevention of radicalisation:

> The various EU initiatives (such as the Radicalisation Awareness Network and initiatives under the EU Internet Forum) have laid a solid basis for more effective Prevent work and made valuable contributions to equipping the relevant stakeholders with the necessary skills to tackle radicalisation. At the same time, given the increased threat level and the scope and scale of radicalisation, the Assessment found that more could and must be done in terms of coordination, outreach and impact, building on the achievements so far (ibid: para 3.2)

Further related initiatives include the Council of Europe's 'No Hate Speech' campaign launched in 2013. Like the RAN, a range of approaches are presented, including the use of alternative and counter narratives.

Radicalisation Policy Framework 2017-to date

Further to this 2017 Report, the Commission established a High-Level Commission Expert Group on Radicalisation (HLCEG-R) to offer advice on how to further develop this strand of work at EU level. The final report, published in May 2018, encompasses recommendations for further action in priority areas as well as making recommendations on cooperation mechanisms (European Commission, 2018). Education is identified as one of the priority areas for action, with the Report identifying education 'as a cornerstone for effective prevention of radicalisation by strengthening resilience against radicalisation and recruitment' (ibid: 12). The Report is also clear on the crucial role played by educators and youth workers in 'fostering social inclusion, promoting common democratic values and managing controversial issues with open discussions in safe classrooms' (ibid). Recommendations specific to the Commission in the Report include: improving access of first line responders to existing EU practices in the area of education; encouraging (with Member States) the use of existing platforms (such as eTwinning) to promote fundamental values, democracy and citizenship and to help develop critical thinking; and promoting (with Member States) initiatives in the cultural field to strengthen

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resilience against or help countering radicalisation. Recommendations of the HLCEG-R in relation to reform of the existing Prevent architecture have been adopted with the creation of an EU Cooperation Mechanism, including: a Steering Board, a network of national prevent policy makers, and a reinforced coordination and support structure in the Commission. As outlined in the HLCEG-R report this would ensure higher visibility for EU action in the prevention field as well as allowing for a more flexible, bottom up approach.

Relevant Educational Policies

The following offers examples of educational policy approaches to key themes identified in radicalisation policy work or to prevention discourses. The UNESCO (2016) *A Teacher's Guide on the Prevention of Violent Extremism* references both the position of the United Nations and UNESCO in viewing education as a vital tool to promote 'a culture of peace, tolerance, intercultural and interreligious dialogue that involve youth and discourage their participation in acts of violence, terrorism, xenophobia, and all forms of discrimination' and, for UNESCO, this helps to prevent terrorism and violent extremism. Global Citizenship Education is the chosen model for this educational approach. It describes the key messages to deliver as '1. Solidarity; 2. Respect for Diversity; 3. Human Rights; 4. Learning to Live Together; 5. Young people's Engagement. In their analysis of European policies, Weilnbida and Kossak (2020) argue that terms that focus on wider ethnic groups should be avoided as should a focus on one kind of violence. They claim that approaches in the RAN have an Islamism bias that does not pay sufficient attention to right-wing and far-right extremism, however arguably the remit of RAN's agenda was devised in order to be responsive to the political context and front-line practitioners. It has recently addressed the question of this wider spectrum of extremisms. *The Contribution of Youth Work to Preventing Marginalisation and Violent Radicalisation* (2017d) offers a framework for understanding youth motivation and engagement, and also supports for targeted educational interventions with hard to reach groups.

A further useful example for EDURAD from the global context is the MGIED/UNESCO document (2017) *Youth Waging Peace: Youth led guide on prevention of violent extremism through education* that makes a clear distinction between PVE and CVE. It states that CVE is a targeted and responsive activity aimed at de-radicalisation or counter-radicalisation and focuses on people involved in or at risk of being involved in violent extremism. This, they suggest, is rather like a treatment when one is diagnosed with an illness. Prevention is rather like general advice that one might obtain from a doctor to live a good and health life. It is concerned with preventing something from occurring and for this reason, it is difficult to measure.

An additional example of an educational policy approach committed to the promotion of democratic competences is embedded across both European and national policy initiatives, reflecting a multi-sector/agency approach, the empowerment of civil society, and the involvement of local actors (European Commission, 2017b: 4). The *Definition and Selection of Competencies: Theoretical and Conceptual Foundations* report (DeSeCo, 2003) identified a conceptual framework for social and civic competencies and listed three broad overlapping categories deemed necessary for living within a well-functioning society: using tools interactively, interacting in heterogeneous groups, and acting autonomously. Each of the three categories contains a number of competences outlined below.

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Key competencies for a successful life and well-functioning society	
Critical thinking: Holistic and integrated approach	***Acting Autonomously*** • ability to defend and assert one's rights, interests, responsibilities, limits and needs • ability to form and conduct life plans and personal projects • ability to act within the big picture/the larger context
	Using tools interactively • ability to use language, symbols, and text interactively • ability to use knowledge and information interactively • ability to use (new) technology interactively
	Functioning in socially heterogeneous groups • ability to relate well to others • ability to cooperate • ability to manage and resolve conflict

Source: *Definition and Selection of Competencies: Theoretical and Conceptual Foundations* (DeSeCo, 2003)

Subsequent European policy documents have further elaborated on these with varying descriptions of social and civic competencies for democratic cultures. *Key Competences for Lifelong Learning: European Reference Framework* (EU, 2006); *Key Competences for a Changing World* (Council of Europe, 2010) and *Rethinking Education* (EU Commission 2012) and the Council of Europe's *Competences for Democratic Culture* (2016) are relevant here. In the main, these describe an individual as acting competently when he or she meets the demands, challenges and opportunities that are presented by democratic and interpersonal situations. Viewed through a policy lens, competences are generally categorised as values, attitudes, skills, and knowledge.

The *CRELL Research Network on Active Citizenship for Democracy* (2010: 126) describe these as follows:

Knowledge: human rights and responsibilities, political literacy, historical knowledge, current affairs, diversity, cultural heritage, legal matters and how to influence policy and society;

Skills: conflict resolution, intercultural competence, informed decision-making, creativity, ability to influence society and policy, research capability, advocacy, autonomy/agency, critical reflection, communication, debating skills, active listening, problem solving, coping with ambiguity, working with others, assessing risk;

Attitudes: political trust, political interest, political efficacy, autonomy and independence, resilience, cultural appreciation, respect for other cultures, openness to change/difference of opinion, responsibility and openness to involvement as active citizens, influencing society and policy;

Values: human rights, democracy, gender equality, sustainability, peace/non-violence, fairness and equity, valuing involvement as active citizens;

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Identity: sense of personal identity, sense of community identity, sense of national identity, sense of global identity.

The focus here highlights the necessity of individuals' abilities to express, recognise and understand alternative perspectives; to engage empathically and negotiate effectively with others in and across diverse groupings; to communicate critically and creatively through a range of multimodal environments; to negotiate and communicate ideas and both seek and act on feedback; in addition to displaying socio-political knowledge and awareness. Being competent here is grounded in attitudes of collaboration, solidarity, assertiveness and integrity. For CIDREE (Consortium of Institutions for Development and Research in Education in Europe), core skills of democratic competence include the ability to communicate constructively in different environments, to show tolerance, express and understand different viewpoints, to negotiate with the ability to create confidence.

Conclusion

Since 2013, the prevention of (violent) extremism through education has been promoted and enacted by different international organisations such as the Council of Europe, European Commission, and UNESCO. The European Union is no exception in this regard and, as can be seen above, has outlined a framework for 'prevent work' that situates education as one of the core fields of intervention of such work. The RAN stands out as particularly significant in this regard, although as noted it has used the terms CVE and PVE interchangeably. It has also been criticised for failing to clearly identify what educational practices should be prioritised in this area (see further Christodoulou, and Szakács, 2018: 39), however its purpose is to bring together front-line practitioners in order to exchange knowledge and practice in a live context. The EDURAD project will seek to draw on learning from CVE in order to develop an approach to P(V)E-E that is educationally specific.

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Theoretical Framework

Introduction

This theoretical framework aims to provisionally conceptualise the relationship between education, extremism and prevention and to offer some conceptual distinctions that can illuminate how concepts of prevention, risk, and security can be understood in an educational context. This framework is informed by learning from educational practitioners and researchers who have worked with young people who have become involved in violent extremism (Glaser, nd). Glaser (2017) notes that the difficulty with discourses of radicalisation and extremism is that they have been too closely linked with counter-terrorism rather than education or pedagogy. Whilst the approach offers a novel re-conceptualisation of extremism that may support educational engagement, it's important to note that this needs to be understood in the context of young people's lives, in particular their experience of adolescence. As Glaser notes, a deficit approach should be avoided in favour of one that engages with the complexity of their lives, their lived experiences and situations, the functionality of different kinds of engagement for them, and their efforts to find their place in the world. Key pull and push factors such as alienation, lack of belonging, purpose, adventure, attraction, identity, resentment, mistrust, social isolation, political commitment, and perceived victimhood will be further addressed in the fieldwork for WP2 as well as in WP3. This will involve reflections on educational relationships and in the development of engaging pedagogies and curricula. The approach to extremism and education presented here is thus different from the approaches of what has been called the 'Preventive State [which] connotes a more recent tendency for states to pass preventive laws and measures designed to enhance their capacity to forestall risk and reduce or pre-empt harm' (Zedner and Ashworth, 2019:431). Indeed, Christodolou (2020) observes how the securitisation of education can have ethical, pedagogical, social and political repercussions in her critical appraisal of the Radicalisation Awareness Network (RAN).

For this reason, it is important to note that the logic of pre-emption has informed diverse conceptualisations of prevention, risk, and security in criminology, political philosophy, sociology, anthropology, and terrorism studies, for example in areas like 'algorithmic governance' (Rouvroy, 2016), big data and machine learning (Zuboff, 2019), and the use of pre-emptive and precautionary logics in counter-terrorism (Heath-Kelly, 2012; O'Donnell, 2020). This project, whilst cognisant of this wider literature and the impact of these approaches on the lives of young people in educational settings, aims to approach questions of prevention, security, risk and extremism through an educational lens (Stephens and Sieckelinck, 2020) that avoids some of the pitfalls of precautionary logics by putting the young person at its centre and by engaging with them in the current situation.

Furthermore, much of the policy literature in this arena, including critical thinking skills, has a strong focus on a form of rationality detached from affect, for example some of the work on controversial issues, which assumes that 'countering' or 'challenging' positions will mean that people will be persuaded to change their beliefs. As Glaser notes above, this approach fails to develop a holistic understanding of the motivations and desires driving such engagement. Another approach focuses on 'hearts and minds', often also used in discourses of soft power in counter-insurgency. Another approach is one of counter-narratives or alternative narratives, however these tend not to be trusted if participants feel that the outcome or output has been pre-determined, if there is little opportunity for exploration of complex questions, if funded covertly by States, or if one (dominant) narrative is privileged.

To understand the affective lives of young people involves both listening to them and enabling them to raise the issues that matter to them when seeking to explore their needs, interests, desires and

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agency. One way in which the endpoint or outcomes will be seen as prescribed or imposed is if the methods adopted are directed toward finding ways of bringing people to see the error of their positions. Working through the complex relationship between affect, desire, meaning, purpose, needs, and rationality is, we argue, a more fruitful approach. It can help to avoid the oppositional strategies of 'countering' and 'challenging' in order to instead engage in meaningful dialogue. It also enables the temporary suspension of polarising discourses by centring on points of connection, interest, shared values and concerns, and by exploring what really matters to young people. Sieckelink et al (2019) describe the importance of listening and dialogue, including listening to those positions that young people may hold that are noxious. This was raised by young people in their study who described how their own families claimed to be open-minded and support discussion yet swiftly shut down any conversation about the (extreme) positions that young people held. Difficult as it may be, in order to sustain relationships of trust and listening, it is important for young people that open spaces for difficult conversations and disagreement are preserved. They need to feel **they** matter more than the ideas or beliefs they may hold.

This theoretical framework begins with an overview of three existing literature reviews on extremism, prevention, and education. Mobilising Cassam's (forthcoming 2021) philosophical analysis of extremism, the next section outlines his concept of the 'extremist mindset', and presents his analysis of mindset, positional and methods extremism. This is then provisionally re-positioned to make it responsive to the field of education and the lives of adolescents. This analysis of extremism has practical and pedagogical utility in developing educational responses to extremism. Extending the existing literature on pedagogical and educational responses to extremism, the middle section introduces what Gert Biesta has called 'weak education' and the 'beautiful risk of education' to articulate an outline of a 'weak' educational response to extremism. The final section introduces indicative literature to help to understand the question of affect, in particular 'how ideas feel', and relationships in education. The questions of security and care are also re-framed in order to respond to our contemporary context.

Reviewing the Literature on Education and Extremism

This section offers a short summary of three literature reviews by Ragazzi (2017), Stephens et al. (2019) and Davies (2018), each of which addresses relationship between education, extremism and prevention.

Example 1: *Students as suspects?: The challenges of developing counter-radicalisation policies in education in Council of Europe member states.*

Ragazzi asks whether policies aimed at countering radicalisation (PVE and CVE) might have the opposite effect in the education sector, serving to create suspect communities, securitising education, and undermining human rights. He suggests that the Council of Europe principles of Education for Democratic Citizenship (EDC), Human Rights Education (HRE) and Competences for Democratic Culture (CDC) conflict with counter-radicalisation policies. He describes these educational principles as follows:

(1) **Education as a transformative process:** Criticising the status quo and questioning established values can be a key principle of education for democratic life, grounded in valuing human dignity and rights as well as the development of critical skills.

(2) **Schools as safe and free learning environments:** Providing quality education means that schools should be spaces for experiencing democracy and freedom of expression in a critical fashion.

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Competences of respect and tolerance of ambiguity cannot take place in an environment in which educators are required to spot and report certain opinions or behaviours.

(3) **Education based on diversity:** Promoting intercultural dialogue against racism and discrimination and sharing knowledge about all cultures, which allows pupils to learn to value cultural diversity, openness to cultural otherness and respect, cannot take place in an environment that considers a section of the population *a priori* suspect.

(4) **Teachers as role models:** Teachers cannot be considered as role models for democratic education if they are perceived to be discriminating against a category of students.' (2017: 5)

He argues that professions like education, youth work and social work rely on building trust and fostering relationships and that this relationship can be undermined if motivated by the interests and priorities of security and intelligence. This, in turn, risks generating resentment, alienation, and exclusion and undermining the social cohesion that policies to counter radicalisation aim to preserve. In short, there is a tension between an approach to prevention that is driven by security concerns and the idea of prevention that is motivated by educational concerns.

Ragazzi's analysis centres on radicalisation which CVE and PVE policies have tended to conceptualise as a 'process' that can be detected and prevented through, for example, educational and pedagogical intervention. Yet, the framing of radicalisation as a pathway or process focuses on (catastrophic) possible futures and risks introducing a logic of pre-emption and anticipatory futurity to educational engagement (O'Donnell, 2020) rather than focusing on the present, and the life and situation of the young person.

Example 2: *Preventing Violent Extremism: A Review of the Literature*

In their review of the literature, Stephens et al (2019) note the difficulty of mobilising the P/CVE framework. CVE has tended to be driven by a security agenda, and slippage between methods, behaviour and ideas is prevalent in that literature. They identify four themes and outline the sub-sets of approaches that are related to those themes in their review of the literature that has sought to respond to critiques of security-driven prevention.

1. **Theme:** The resilient individual.
   Approaches: a. Developing cognitive resources; b. Fostering character traits; c. Promoting or strengthening values.

2. **Theme:** Identity and identities
   Approaches: a. Adolescence as a period of identity search; b. Identity threat and belonging; c. Creating space to explore identities; d. Strengthening and validating identities.

3. **Theme:** Dialogue and action
   Approaches: a. Create space for exploration and critique of controversial issues; b. Create space for airing of frustrations and grievances in relation to power; c. Provide opportunities for engagement in action.

4. **Theme:** Engaged resilient communities .
   Approaches: a. Community engagement; b. Community Resilience.

They suggest that this approach to resilience and prevention 'can shift the focus from protecting youth from extremist ideas, to providing the resources which enable youth in divisive and polarizing environments to address positively the questions of their values, where they stand in relation to others and society, and what realms of choice and action are available to them' (2019: 11).

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Example 3: *Review of Educational Initiatives in Counter-Extremism Internationally: What Works?*

In her systematic review, Davies (2018) explains that multiple definitions of CVE and PVE are in use, and the terms are often used interchangeably. She notes that CVE and PVE are sometimes combined as 'soft power' in counter-terrorism strategies. The review focuses on the 'non-coercive side' of CVE/PVE that engages all youth rather than those interventions that target specific individuals or groups (2018: 4). It outlines approaches adopted in different countries. Davies describes Theories of Change (TOC) approaches. These approaches 'to education and PVE [offer] theories of why individuals are at risk of becoming extreme and/or violent and then identify a point along any 'pathway' when such processes can be interrupted or reversed' (2018: 12). They identify a problem (in deficit terms) and provide a solution, but the difficulty, she says of TOCs in PVE is determining whether they are concerned with indicators or with proxies: is a programme CVE specific or CVE relevant? Davies notes the difficulty in evaluating programmes and questions the sustainability of approaches, such as contact theory, that do not have a clear long-term evidence base. She outlines the following principles and states that PVE 'should focus less on what students should *not* become and more on what they actively become' (2018: 49). What appears to work most effectively are not those approaches premised on an intervention but rather the non-prescriptive approaches based on listening and embedded within the culture of the school or youth project offer more effective and sustainable response.

- When a strategy is firmly embedded into a school in its permanent safeguarding policy, in its ways of thinking (e.g. rights, integrative complexity, philosophy for children) and in its curriculum (e.g. multiple perspective history)
- When teachers have had good (i.e. more than superficial) preparation to be able to discuss controversial issues, react to an immediate terrorist event and/or safely and sensibly identify children at risk
- When a programme is non-prescriptive, not moralising, but leads to independent thinking and reflection on ethical dilemmas and concerns; when learners are listened to.
- When a holistic set of 'recipients' is envisaged and targeted – students, teachers, family and community, acknowledging the networks of interaction that surround learners
- When a wider range of actors is involved and consulted on the programme – local police, religious leaders, community actors, social workers
- When a multitude of 'drivers' of extremism is acknowledged and a programme does not just target one (e.g. poverty, or ideology)
- When a programme is not just learning about 'other' faiths, but provides a political understanding of conflict
- When a practical and visible outcome is achieved: civic engagement, campaigns, production of counter-narrative materials, i.e. that learners are not just recipients of 'interventions' but become active in anti-extremism work themselves. (2019: 49).

The Extremist Mindset

Quassim Cassam (forthcoming, 2021) offers a philosophical analysis of extremism that offers some useful conceptual distinctions between different kinds of extremism. (The following summary draws from a final draft of this text and all quotations are from this draft.) This analysis does not ignore

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contextual drivers, but the conceptual distinctions outlined below provide clarity and precision that is helpful for educational purposes and in reviewing the wider literature on PVE/CVE and P(V)E-E.

Cassam distinguishes between three ways of understanding extremism:

1. **Methods Extremism:** 'To be a methods extremist is to use or support the use of extreme methods in pursuit of one's political objectives' (Cassam, forthcoming) Whilst extremist methods may be indifferent to negative consequences of their actions, they are not necessarily so. Extremist methods ought not be equated with violence.

2. **Positional Extremism:** This describes those positions that are at the extremes in the space of ideas and ideologies. This identifies ideological positioning on the spectrum of ideas.

3. **Psychological or 'Mind-Set' Extremism:** This is primarily concerned with the ways in which ideas are believed rather than what is believed, although the content of beliefs is still important. This means rather than overly focusing on identity or ideological positions, attention is also given to the attitudes that express an evaluative stance and extremist preoccupations. This is described as 'the extremist mindset'.

Both the concepts of the 'extremist mindset' and 'extremist methods' are useful for this project, though both require considerable further refinement for educational work, in particular with adolescents. The concept of extremist mindset, says Cassim, is influenced by the work of Hoffer in his book *The True Believer* and that of Gerald Saucier et al's writings on the militant extremist mindset (MEM). However, Cassim's approach differs in seeking to develop an empirically informed philosophical analysis of the extremist mindset.

Psychological extremism, says Cassam, is a 'cast of mind' that is only 'partly a function of what one believes'. Beliefs are motivationally inert thus extremism in the psychological sense 'must include an affective element'. Extremism is a matter of degree and involves a nexus of characteristics. It is not, however, possible to say in advance what would constitute the number of such characteristics that would be 'sufficient' to constitute an extremist mindset, and no single characteristic is necessary.

Cassam explains why it is important to understand the relationship between extremist attitudes and extremist preoccupations; certain postures have an affective quality – hostility to compromise also involves contempt of compromise – something *felt*. He suggests the 'affective quality of this posture is *aversion.'* It is thus necessary to look at feelings and emotions when seeking to understand what is characteristic of the extremist mindset. This may be surprising, he says, to those who think of extremism simply in terms of a position in ideological space, but it is important to outline the *kinds* of feelings and emotions that mobilise the extremist mindset, for example, self-pity, resentment, and anger. Alongside these affective elements are thinking patterns or 'thinking styles' that themselves constitute different ways of seeing and interpreting.

He outlines the following components of the extremist mindset:

Extremist Preoccupations

Characteristic of the extremist mindset is a 'purity' preoccupation, or perhaps more precisely a concern with impurity. This can be a preoccupation with racial purity, with ideological purity or with religious purity. In all cases, the concern is with eliminating 'impurity'. This is often bound up with a concern with virtue which views its own position as the only position that is right or can be right, and often is tied to a sense of perceived victimhood, perceived humiliation and perceived persecution. This does not mean that those who are victims, humiliated or persecuted are extremists, rather in the case of the extremist mindset this involves imaginary persecution or a disproportionate or

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inappropriate response. A further preoccupation, for some, involves a sense of nostalgia and mythologising the past.

Extremism and the Emotions

Cassam draws on British empiricist philosopher David Hume's argument that people are motivated to act by their emotions or passions. He invokes Bernard Williams to suggest that emotions involve a way of seeing, noting that often when an object is viewed in a different light this can displace the emotion, however certain emotions can be particularly recalcitrant, and indeed, 'violent passions'. The emotions associated with the extremist mindset are humiliation and self-pity alongside resentment and anger, but these are often inappropriate, disproportionate and recalcitrant responses. Cassam offers as an example the difference between the ANC under Apartheid and the Men's Rights Movement (MRM). The latter, as Kimmel argues, involves white men's anger characterised by 'the potent fusion of two sentiments: entitlement and a sense of victimization' (2017: x cited in Cassam). A further violent passion is that of *ressentiment,* for Nietzsche the mixture of hatred and envy. These emotions express extremist preoccupations and also express the attitudes of the extremist mindset.

Extremist Attitudes

Cassam separates the issue of violence from that of extremism because whether violence is to be used will depend on context and on the alternatives on offer. One may be militant and pro-violent without being an extremist. An extremist is, on this definition, totally uncompromising, in that their attitude to compromise is often both implicitly and explicitly hostile. He notes that a principled person may also be uncompromising and draws on Avishai's Margalit writings on compromise to argue that the *principled* person is hostile to rotten compromises such as upholding an inhuman or cruel regime. Margalit also links hostility to all compromise with an obsession with purity. The 'non-extremist person of principle' is one willing to compromise, but the extremist 'regards all compromises as rotten'.

This extends the argument that the extremist mindset is simply about 'how one believes' by showing that it may also be about what one believes. This 'negative attitude to compromise is closely related to three other attitudinal elements of the extremist mindset: indifference, tolerance and anti-pluralism'. The extremist is concerned about putting principles into practice but is indifferent to the repercussions of these principles. The form that intolerance takes is Manicheistic, premised on logics of 'us and them', vilifying out-groups and preoccupied with the purity of the in-group. Similarly, the extremist mindset is often hostile to pluralism and tied to '*impositionism*' – the idea that 'those with different ends must be re-educated or crushed'. One may not be anti-pluralist if one is a methods extremist, but an extremist mindset will tend to involve a number of these characteristic attitudes.

Extremist Thinking

Drawing on Jonathan Baron's work, Cassam says that thinking is a 'method of choosing between possibilities'. The ways of thinking associated with the extremist mindset include 'conspiracy thinking, utopian thinking, apocalyptic thinking, and catastrophic thinking' however one may have an extremist mindset, without any of these thinking styles.

Summary of the Extremist Mindset

There are core and peripheral elements to the extremist mindset, and perhaps surprisingly, says Cassim, a more compelling argument can be made for attitudes to be viewed as core elements of the extremist mindset with thinking styles appearing more peripheral. This concept of the 'extremist mindset' is an analytic tool, informed by empirical research, that has limitations, in particular in its application to the lives and worlds of young people who are exploring identities, beliefs, values, and

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even mindsets. Yet elements of his analysis are particularly insightful, including for educational spaces, in particular when he writes, 'When it comes to psychological extremism, intolerance, indifference as understood here and hostility to compromise are hard to view as optional extras. They are, in some sense, constitutive of an extremist mindset. Emotions like anger and resentment have a less strong, but still respectable claim to core status. Preoccupations are more of a mixed bag. Virtue and purity are common enough extremist preoccupations, but not clearly essential. On the other hand, a preoccupation with victimization is closer to the core, though there is room for debate about this.'

By separating the extremist mindset from ideological positioning, methods, or a sole focus on the content of beliefs, it becomes easier to reflect on ways of developing educational responses to extremism that can work with young people as they *are*. The concept of the 'extremist mindset' offers, in some respects, a promising diagnostic tool to see how and where dialogue may break down because it provides a nuanced typology of characteristics of the Extremist Mindset that is sensitive to context and to "clusters" of characteristics. Nonetheless, in education, it is more likely that tendencies toward an extremist mindset will be present rather than a fixed position, and it's important that listening to young people's motivations, their perspectives and their experiences are taken into account when responding.

Limitations of the Concept of the Extremist Mindset: The Question of Adolescence

The concept of the extremist mindset is limited, however. It offers a philosophical analysis of a concept that focuses on key characteristics involved in psychological extremism and is thus insufficient for the purpose of developing educational responses to extremism. Young people may be involved in extremist movements, without having an extremist mindset, and may attracted by certain dimensions of extremism and extremist cultures for young people. These can involve a sense of belonging, of excitement, of rebellion, and of adventure. The EDURAD project has much to learn from social and youth work, in particular those practitioners who are directly engaging with young people in these areas.

In short, questions of age matter in respect of both extremism and violent extremism. Adolescence is a time that involves quite specific vulnerabilities and needs, but it is also as a phase that is characterised by openness and fluidity of orientation, in comparison to the concept of "mind-set". This also includes the attractiveness and dynamic nature of extremist (youth) scenes as youth cultures. These motivations of attraction, adventure, status and excitement, extend beyond Atran's idea of sacred values and are not sufficiently addressed by Cassam's philosophical concept of 'psychological extremism' which is concerned with offering an analysis of the concept of extremism, rather than outlining diverse motivations for engagement in extremist and even violent extremist movements. Whilst Cassam's analysis of characteristics of the extremist mindset may be of educational and pedagogical value, in the case of young people, coming to understand extremist cultures as sub-cultures can also help to better understand the attraction to these scenes to young people (El-Mafalaani, 2014, 2016; Kilb, 2015; Leonhardt, 2016). This is supported by the work of John Horgan whose social psychological approach revealed the diverse motivations for becoming involved in terrorist organisations. Indeed, he also noted that dis-engagement need not involve de-radicalisation, and so too engagement in terrorism does not necessarily involve radicalisation. In the case of young people, a statement that expresses an extremist position does not necessarily mean that the young person has an extremist mindset. It's important to face the complexity of their lives and motivations, and to develop pedagogical approaches that are able to 'hold' that complexity.

Again, reflecting on the specific context of adolescence, research shows that there are many different pathways into extremism and violent extremism, many of which do not start with ideological

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affinity/attraction and do not even necessarily lead to extremist attitudes or an extremist mindset (Krüger, 2008; Bertelsen, 2018; Logvinov, 2017; Khalil 2014; Kruger 2008). In other words, young people might join extremist groups without becoming ideological extremists. Their motivating reasons can include social reasons or even an attraction to violence, but in doing so they still a. support these groups and might even be a part of their violent actions (security perspective), and b. do harm to their own life perspectives (youth welfare-oriented perspective). This range of possibilities for engagement in extremism is not fully accounted for in the concept of the 'extremist mindset'. This is why it is important to get to grips with the functionality of extremist engagement for young people – what does this engagement give them?

A broader issue that is important to take into account is that of societal context, in particular as it relates to adolescence. An educational discussion on preventing "extremism" in (European) societies also needs to engage with some of the societal dynamics fuelling extremism - e.g. the role of polarising discourses (e.g. on "Islam"), of reciprocally polarising dynamics among different "extremisms", of stigmatising effects of prevention politics, and last but not least the issue of practitioners as "part of the problem" (Aufsess and Eren-Wassel 2018). It is vital that in developing educational responses that this encompasses a range of educational approaches, extends beyond formal education, explores what matters to young people, and is sensitive to the non-functionality of other social spheres.

Prevention approaches, understood educationally, can make a difference here, not only by creating protected spaces for expressing one's opinion but also by creating structures and opportunities to experience participation outside protected spaces, in everyday life, to promote democratic decision-making within school-structures, to make experiences of self-efficacy within the community. Examples of this include Nordbruch (2018) "Prevention Work: Showing Alternatives to Salafism", Glaser, Müller, Taubert's *Selective practices* (2020), the *Village of Youth* Report (see policy outline below, 81-85), in particular "respect coaches"; as well as dialogic approaches (Aiello et al, 2018). All of these approaches are all committed to supporting reflection on the democratic quality of social structures that young people are part of, including educational environments, as well as exploring professionals' own attitudes and practices (Schau, Langner, Figelstahler and Glaser, 2018), by widening the focus from "problematic" mind-sets of pupils to a more contextualised perspective.

Young people's identities and positions are evolving, and part of that process of evolution and change involves resistance. The aim of education should not be one of simply conforming to dominant norms and values but involves creating spaces where young people can engage with, critique, and re-imagine the traditions that they have inherited, and imagine a world of the future. Education requires different kinds of responses, including to what may be seen as tendencies toward an extremist mindset, for example, unwillingness to compromise or a desire for purity or identity. These should take into account adolescent identity formation, and the ways in which young people seek purpose, agency, belonging, and meaning. Exploring these issues with young people in an open way that seeks to build relations, allows for vulnerability, and that rests on a respect for their lives and their singular being beyond whatever positions they may adopt, matters. It should also explore the positive motivations and the functionality of engagement, as well as the non-functionality of other spheres of their lives.

Another educational approach, drawing on Cassam's definition of 'methods extremism' is to explore the ways in which different methods, techniques and communication tools operate in terms of different kinds of community building, visual and sound cultures, and online sociality. This might involve analysing social media, looking at how algorithms operate or practices of trolling, as well as algorithmic bias, (Zuboff, 2019; Rouvroy, 2016). It can also involve learning about confirmation bias, or understanding how propaganda works (Stanley, 2018; 2015). It might even involve an exploration of epistemology, including scepticism. Seeing how these methods and tools operate in a wider

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'assemblage', including learning that Conspiracy Theories are monetised, can enable young people to discuss the implications of these approaches. It can also explore different ways of building community and connection, and methods of communication that are centred on exchange and pluralism that support both agency and a sense of belonging, and invite young people to unpack these complex questions together.

Education, Conspiracy, Disinformation, and Hate

Even if education involves a beautiful risk, there is also a need to create spaces of safety, stability, and security in particular in these times of global anxiety and uncertainty. Creating further turbulence or underlining the importance of living with existential uncertainty may not be what is most helpful in young people's lives at the moment. From an educational perspective, understanding why people may become attached to dogmatic positions, including Conspiracy Theories, is important, in particular in better understanding positions that may serve, albeit unwittingly, another agenda, such as far-right extremism, or that operate as self-sealing, monological belief systems. These theories offer explanations, simplicity, and clear causality, and are particularly resistant to fact-checking, and the hermeneutics of suspicion mobilised against beliefs they disagree with is unfortunately not applied to their own beliefs. The convergence between Conspiracy Theories, such as QAnon, anti-vaxx and anti-5g propaganda, and extremist agendas, in particular far-right positions, is one gaining increasing attention. However, it is important to not over-state these issues, and to not fuel discourses of (reciprocal) polarisation, but rather to provide educational opportunities for exploration of different claims to knowledge.

Sometimes, the positions espoused by a young person are a symptom of other issues that they may be struggling with, and sometimes it involves testing the boundaries and exploring and trying on different positions and ideas. Educators need to be able to make judgement *in situ* in terms of the response appropriate to the situation. It even may be necessary to temporarily suspend the conversation in order to come back to it later (O'Donnell et al, 2019). At times, indirect pedagogies that refuse oppositional logics and allow for 'surprise', can disrupt antagonistic dynamics and sometimes approaching these issues at a meta-level that draws on resources from epistemology can abstract from controversial content in order to explore ideas and belief formation more dispassionately, however not all topics can or should be approached in this way. The educator will have to make judgements as to whether a pastoral response is called for or a pedagogical response can be pursued (O'Donnell, 2020).

There are nonetheless challenges in terms of the rise of violent far-right extremist movements that are led by young people, and supported with active recruitment and grooming by older adults, but it's also important to note that these are small groups and are not replicated across all jurisdictions. *Hope not Hate's* recent report "Hitler Youths: The Rise of Teen-Age Far Right Terrorists" describes the emergence of some of these movements in the UK and notes the virulent racism, glorification of terrorism and direct calls for violence that motivate them. The report cites Cynthia Miller-Idriss 'who has studied far-right youth culture, argues that expressing far-right ideas and taking on its imagery and language "may provide agency for youth who feel constrained or let down by the adult world" and that "far-right engagement may thus be thought of as a mode of resistance and cultural subversion" for young people' (2020: 6). Social media platforms like Telegram support and drive racist and violent content through the use of 'jokes', and gaming enables younger users who are interested in extremism to connect with older users who can guide them in this sphere. Eco-fascism, 'a loose and intensely antisemitic far-right scene that emphasises a mystical connection to the land, the violent

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enforcement of animal rights, and often genocidal solutions to the issue of overpopulation' (2020: 15) is another movement enabled by the platform Telegram.

Cassam's book on *Conspiracy Theories* (2019a) offers additional distinctions that are helpful in understanding those elements of the relationship between Conspiracy Theories and extremism that are gaining momentum during this global pandemic. Cassam is clear that Conspiracy Theories (capitalised) are not the same as conspiracy theories – Watergate was a conspiracy theory – and whilst some kind of Conspiracy Theories may be relatively harmless, such as doubting the moon landing, others, like denying the Sandy Hook massacre, are harmful and hurtful. Conspiracy Theories are speculative, based on conjecture rather than knowledge, generally amateurish, often convoluted, and implausible by design (Cassam, 2019a). He argues that Conspiracy Theories should be understood in terms of their ideological functions – what political or ideological objectives are served by the Conspiracy Theories, regardless of intent? Conspiracy Theory Produces is big business, and is supported by the circulation of content by Conspiracy Theory Consumers. Cassam then asks why, given so many of these Conspiracy Theories have been comprehensively refuted, do people continue to believe them. He writes, 'When psychologists talk about our brain's 'quirks and foibles', they're usually talking about a range of so-called cognitive biases. Here are three of them:

- intentionality bias – the tendency to assume that things happen because they were intended rather than accidental;
- confirmation bias – the tendency to look only for evidence that supports what one already believes while ignoring contrary evidence;
- proportionality bias – the tendency to assume that the scale of an event's cause must match the scale of the event itself (2019a: 40-41).

However, he argues that these biases cannot explain Conspiracy Theories because we are all affected bybias. Another explanation that has been offered is that these beliefs are caused by personality traits or by an attraction to conspiracist ideologies. However, Cassam maintains that the different explanations don't manage to explain *why* some people believe Conspiracy Theories. Rather, '[t]he Conspiracy Theories they devise and promote are those that match their particular political or ideological commitments. To this extent ideology is both the cause and the effect of many Conspiracy Theories' (2019a: 49): in short, people are drawn to Conspiracy Theories that fit with their political outlook, or ideology. Bartlett and Miller's study (2010) showed that Conspiracy Theories are prevalent across the extremist spectrum. However, it is important to note that there are other good reasons for being conspiracy minded, such as those marginalised populations who have been subjected to conspiracies and have good reason to be suspicious.

Cassam describes how belief bubbles are formed that reinforce shared opinions and exclude (unfriend) those who question or disagree. In this way, Conspiracy Theories are 'self-sealing' (Sunstein and Vermeule cited in Cassam, 2019), rejecting 'establishment' sources or experts and viewing 'fake news' as part of the conspiracy. Cassam says that correcting such views or using 'cognitive infiltration' can result in a backfire effect whereby people become even more committed at a deep level to their worldviews. Conspiracy Theory Producers benefit ideologically and financially from their circulation but there may be some hope of engagement with those who are less committed, for example, young people. 'A political response to Conspiracy Theories will need to do at least three things: make the case that many Conspiracy Theories are forms of political propaganda rather than serious attempts to tell the truth; show that one can criticise Conspiracy Theories without being an apologist for government misconduct; and be careful to respect the distinction between Conspiracy Theories and conspiracy theories' (Cassam, 2019a: 73). They are part of a wider theory about how the world works.

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Cassam describes critical thinking and discernment as important, though insufficient, in seeking to respond to Conspiracy Theories. 'This educational response to the spread of Conspiracy Theories clearly has a lot going for it. It connects with philosophical ideas about so-called intellectual virtues like open-mindedness, critical thinking, respect for evidence and curiosity. Intellectual virtues are personal qualities that help us in our pursuit of knowledge and understanding. The hope is that by developing such virtues at an early age 'people can be immunised against Conspiracy Theories by learning to see for themselves what is wrong with them' (2019a: 81). Nonetheless, he argues that responding to Conspiracy Theories and the extremist worldviews that can accompany them needs to involve more than a cognitive response. Educational responses should also engage the affects, values, and emotions. Indeed, as Cassam notes, some of the most compelling elements of Conspiracy Theories is that they are good stories, they involve a 'who dunnit', and they are morality tales. In the context of this global pandemic, movements like QAnon that flexibly respond to, and create, people's fears, can offer a feeling of belonging and connection, and a sense of purpose and meaning. In the case of QAnon it enables people to deny and face the realities of the crisis by claiming that COVID 19 is not real but a cover for global child sex trafficking run by a secret cabal.

The Beautiful Risk of Education

In the examples of literature reviews outlined above, a number of themes were consistently highlighted by authors. Included in these were listening, trust, and dialogue, and the importance of approaches that are sensitive and responsive to the identity formation of young people. Cassam's analysis of extremism above offered a useful conceptual tool and his work *Vices of the Mind* offers some reflections on remedying vices such as dogmatism and developing self-knowledge, including through education. The wider field of epistemic injustice and vice epistemology is useful in this regard. As Cassam notes, we are generally blind to our own character and to our epistemic and intellectual vices. Education can open up a space for a different approach (Smeyers et al, 2013). As has been underlined, it is important to meet and respect young people in a relation of respect, openness and dialogue. Principles underlying this practice of dialogue might include practices drawn from Simone Weil's (1962) writings on attention which describe attention as a way of approaching the other that suspends the concerns of the ego, however temporarily, in order to listen and to radically accept the singular individual that the other is. Raimond Gaita (1998), drawing on Weil, describes this approach as illuminating the singularity of the human being. Other approaches like Fiumara-Corradi's (1990) philosophy of listening allow us to reflect on the ethical principles that ought to underpin educational encounters.

Gert Biesta's book *The Beautiful Risk of Education* criticises both "what works" discourses and risk aversion in education. He aims to re-frame risk as something that is at the heart of education. If the educational encounter does not involve unpredictability and surprise and instead strives toward pre-determined outputs, it risks moving into the sphere of indoctrination and manipulation. What we might call 'strong' education, for example certain kinds of character education, is an approach that sees education as a matter of inputs and desired outputs, but this undermines the *educational* nature of education. Education always involves a risk because it is an encounter between human beings, between subjects of action and responsibility. He writes, 'The desire to make education strong, secure, predictable and risk-free is an attempt to forget that at the end of the day education should aim at making itself dispensable—no teacher wants their students to remain eternal students—which means that education *necessarily* needs to have an orientation toward the freedom and independence of those being educated' (2013, 2). What *attitude* is involved in this desire to maintain a dependent relationship? Biesta draws on Meirieu to describe it as infantile – the idea that the world is at our disposal and that education can be under total control. 'It denies the fact that other human beings have their own ways of being and thinking, their own reasons and motivations that may well be very

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different from ours. To wish all this away is a denial of the fact that what and who are other to us are precisely that: *other.* (2013: 3). The educational concern involves the transformation of *what is desired into what is desirable,* and this is a question of dialogue. Biesta writes,

> In each case there is of course a risk. To engage with the openness and unpredictability of education, to be orientated toward an event that may or may not happen, to take communication seriously, to acknowledge that the power of the teacher is structurally limited, to see that emancipation and that may or may not happen, to acknowledge that education can never be reduced to the logic of *poiesis* but always also needs the logic of *phronesis,* means to take this risk seriously, and to do so *not* because the risk is deemed to be inevitable—it is, after all, conceivable that at some point in the future and through a huge effort we may be able to take all unpredictability out of education—but because without the risk, education itself disappears and social reproduction, insertion into existing orders of being, doing, and thinking, takes over (2013: 140).

Drawing on Arendt, Biesta describes education as a process of coming into the world and coming into presence that involves existential 'uniqueness-as-irreplaceability', that is, the singularity of the subject involves responsibility, where it is one's uniqueness that matters, rather than one's identity or having certain characteristics. This provides an ethical approach to education that approaches subjectivity as an event rather than an identity and that involves us being put into question. Yet, says Biesta, when asked what this has to do with education, 'My response to this predicament is to argue that while subjectivity cannot be *produced* through education—or for that matter politics—it is actually quite easy to *prevent* the event of subjectivity from occurring' (2013: 145).

Biesta and Masschelein and Simons describe the importance of thinking educationally and the ways in which education can temporarily suspend the wider and immediate concerns of the world, in order to turn toward the world in a different way. Creating educational spaces that support this turning to the world is important (O'Donnell, 2018), but part of this must involve fostering relationships with young people that are based on trust and dialogue, that respect their lives, and seek to understand their situations. This means enabling vulnerability and intellectual humility in ways that are safe for the young people.

The next section outlines some of the proposed ways in which educational responses to extremism that engage with affective life can be approached. This will be further developed in WP3.

Affect, Extremism and Education

In his philosophical analysis of extremism, Cassam outlined some of the affective elements associated with attitudes characteristic of the extremist mindset. This final section extends beyond a focus on extremism in order to explore affect in educational spaces. This involves moving from a deficit approach that has been prevalent in much of PVE and CVE practice and policy toward an approach that starts with the young person, their affective life, their sense of purpose and their investments, including what Scott Atran (2016) has called 'sacred values'. The next short section explores ways in which affective life might be engaged in education, including an exploration of 'how ideas feel'. This will be further developed in the fieldwork for WP2 and in WP3.

In his article on the securitisation of education and agonistic emotions, Michalinos Zembylas distinguishes between affect and emotion. He says that affect involves felt 'unstructured' experience, atmospheres, and the relationships between bodies, whilst emotion 'signals cultural constructs and conscious processes' (2020: 6). He draws on affect theory from a tradition of thinking that draws on the work on Spinoza and Deleuze. These thinkers describe how affect involves the capacity both to

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affect (power or *potentia)* and to be affected. Affects cannot be controlled but emerge unpredictably, shaped by embodied individual biographies and collective imaginings (Gatens and Lloyd, 1999), as Spinoza described in his *Ethics.* Zembylas explores the ontological insecurities that arise in those securitised framings of education, which emphasise threat, vigilance, anxiety, and fear, and suggests resisting a simple opposition to securitisation. He says, 'Educators need to offer young people pedagogical opportunities that pay careful attention to identifying and interrogating the affective, ethical and political conditions of securitised discourses and practices within and beyond classroom spaces and seek actions and practices that negotiate alternatives ways of life' (2020: 15).

Exploring affective investments, embodied engagements and the aesthetics and sensibilities that accompany different ideas and attitudes may help to open up new ways of thinking about educational responses to extremism. Reason alone is unlikely to 'move the passions', as argued by philosophers Hume and Spinoza, even in education. Zembylas (2019) writing about agonistic emotions, affect and the far-right, argues that it is important to pay attention to 'affective complexities and struggles over political ideas' (2019: 2). He argues, drawing on Miller-Idriss, that young people's attraction to the far-right is often affective in nature and that this dimension should be central to pedagogical responses. This approach to affect is not psychological or intra-psychic but rather is attentive to the 'assemblages' of relations of bodies, ideas, symbols, spaces, gestures, etc. He argues that rather than opposing affect (non-representational) to emotions, it is important to see how they are inter-twined, and how they both connect and divide.

Drawing on the political philosophy of Chantal Mouffe, he argues for an approach to education that is not centred on consensus or agreement (O'Donnell et al, 2019) but that instead seeks to nurture agonistic emotions. To do so, he draws on Claudia Ruitenberg's work on political emotions and power in education. He suggests that what is needed is a de-stabilisation of essentialist identities and questions those liberal approaches that privilege the idea of a cognitive transformation of affective investments or a moralistic framing of discourses, like those of the far right. He describes this pedagogical approach as follows:

> For example, this idea would mean providing opportunities in the classroom to debate the politics of different ideologies, including far right ideologies, as long as this takes place within a democratic frame. It is easier said than done, of course, however, educators attempting to do this may need to employ a range of pedagogical strategies that skillfully navigate the dangers such as: developing a supportive emotional atmosphere and a trusting, open relationship between educator and students; being sensitive to students' personal biographies; acknowledging how the educator and students feel about the issue at hand; emphasizing the importance of educators and students reflecting critically on their emotions and affects; recognizing and examining multiple perspectives and interpretations, yet identifying and taking a firm stance against racist views; and finally, using familiar active approaches such as discussion, small groups, and independent learning as short-cuts into controversy (Zembylas, 2019: 10).

Nonetheless, Zembylas' pedagogical approach requires further steps and engagement to help to explore with young people what, for example, racist values, attitudes, and beliefs offer or give young people, and where the drive for such investments stems from, in particular in the nexus of purity and identity associated with racism and other extremist positions. Glaser has identified the complexity of motivations for involvement in (violent) extremism, but these questions can also be part of the educational project of 'unpacking extremism'. At times, this means 'digging deeper' rather than taking young people's statements at face value. Sometimes dialogue about these questions can take place within the educational space, although the ideas should be discussed without attacking or demeaning others within the group. At other times, it means creating relationships of dialogue and trust with students outside the space of the main group. This could also involve asking broader questions such

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as: 'In what sense is society working for you and why is that not sufficient?'. It can involve other pedagogical strategies like teaching young people how to research and ask questions in order to come to develop a skillset that involves active listening and curiosity. It can engage with Science and Technology Studies to develop understanding of the potentials or and problems with diverse methods and tools of communication. It could involve developing the tools for observation using multiple modalities, enabling a way of looking at the world that through different exercises allows young people and educators to notice what is seen and observed in 'natural perception', and come to identify investments in memory, biography, affect and fantasy that also shape perceptions. These approaches are best supported by relations of trust and dialogue. Particularly important in these times is to create a sense of security and stability in educational settings that invites openness and listening, rather than to focus on de-stabilisation, in particular in a global context where a number of ideological positions have as their aim the de-stabilisation of society.

Understanding the complexities of affective and emotional life involves sensitivity to political aesthetics (Hengehold, 2007) and agonistic emotions (Zembylas, 2020) as well as sacred values (Atran, 2011), and desires for resistance, adventure, hedonism, belonging, justice, and violence. It also means, as we have seen, understanding and valuing what Gert Biesta calls 'the beautiful risk of education' (2013) by supporting 'weak education' that does not attempt to i. manipulate or coerce students, ii. remove all risk from education, and iii. which aims to preserve the delicate balance between the existential becoming of the student and the ethical relation to others. This 'weak' approach is in contradistinction to some of the 'strong' discourses that rest upon challenging extremism, such as the UK's Prevent Strategy, that privilege the language of 'countering' and 'challenging'. It involves supporting educational turbulence (Davies, 2014) that allows for difficult ideas to be aired and worked through without shying from legacies of racism and sexism (hooks, 1994) whilst at the same time creating spaces of stability, security and safety for young people that are sensitive to wider societal anxieties and instabilities and people's desire for certainty and answers, in particular in a time of pandemic. The work of Edouard Glissant (2009; 2010) and Sylvia Wynter (McKittrick, 2015) challenge the logics of purity, monoculture and monological thinking, as well as the institution of hierarchies, that have served to privilege homogeneous identities over the ability to exist with difference and diversity. In this vein of thought, the work of anthropologist Mary Douglas (1966) on purity and pollution help to understand how and why identitarian discourses are connected with images of purity.

Listening, dialogue, and trust, foregrounded throughout their writings by philosophers of education like Paulo Freire, Nel Noddings, and Martin Buber, alongside what Jean Oury has called an 'ethics of relation with the singular other' or an 'ethics of the *with*' (O'Donnell, 2018: 33) are central to such pedagogical approaches. Oury argues that existential competence involves developing the ability to: (1) respond to the other as 'other'; (2) support the other's abilities to take on responsibility; and (3) co-create spaces that invite the composition of new subjectivities (O'Donnell, 2018: 32). In using the concept of the 'extremist mindset' as a prompt for reflection, including reflecting on when one ought not be open-minded, a different kind of engagement with a wider literature on affect, emotion and atmosphere is needed. This would enable cognitive and meta-cognitive approaches to be accompanied by affective pedagogies that are more sensitive to aesthetics, perception, the senses, and bodies, and a relational ethics that keeps at its heart the life and situation singular young person and that supports the ongoing and open reflection of the educator. In this way, the educational task and concern is not necessarily firstly the prevention of extremism so much as unpacking, talking about, and understanding extremism.

WP3 will develop these ideas and concepts pedagogically, offering different ways of approaching the question of extremism in education. The theoretical framework offered above introduced some of the ways in which educational responses to extremism can be developed. It introduced concepts such as

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'extremist mindset' and 'methods extremism' in order to invite deeper critical reflection of how to approach the question of extremism in educational work with young people. It foregrounds the importance of affect and relationships with young people in engaging with ideas, and identifies some of the tendencies and attitudes, that can reinforce a sense of alienation or resentment, and ways to respond to these. Importantly, it explores ways of responding to monoculturalism and monological thinking without resorting to approaches that rely solely on countering positions or on moralising. Finally, it will explore imaginative pedagogical approaches that create opportunities for dialogue, criticality and reflection, rather than risk fuelling reciprocal polarisation.

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AUSTRIA

Name of Policy (I)

Austrian Strategy for Prevention of Extremism and Deradicalization (Österreichische Strategie Extremismusprävention und Deradikalisierung) 2017-2022

Country

Vienna, Austria

Source/Website

https://www.bvt.gv.at/bmi_documents/2236.pdf

Date accessed

23rd October 2018

Description of policy

There is no homogeneous and continuous strategy for preventing extremism in Austria. The different weightings of the political balance of power significantly influences the orientation of the prevention of extremism. In Austria there are more than 40 non-governmental organizations that work sustainably and systematically in the prevention of extremism and radicalisation.

The EU Commission had requested that member states develop their own prevention strategies.[1] The public discussion in 2014 was shaped by the phenomena of Syrian 'Jihad', Islamist radicalisation and domestic terrorism. In response to terror attacks and public debates, government authorities in Austria started a number of initiatives, programs and pilot projects. From 2014, several government-supported NGOs and private initiatives began to develop advisory, information and awareness-raising measures in care and advisory areas. Youth work and educational resources were the focus of these new developments. (Götsch 2017: 175) The 'Austrian Strategy for Prevention of Extremism and Deradicalisation' published in 2018 followed the 'Combating Anti-state Extremism and Anti-state Radicalisation' anchored in the Austrian government programme 2017-2022 (https://www.oeh.ac.at/sites/default/files/files/pages/regierungsprogramm_2017-2022.pdf).

The strategy paper supports the expansion of preventive and de-radicalisation measures in the area of internal security in Austria. For the first time, Austria has a nationwide developed and coordinated strategy for dealing with radicalisation and extremism. On the initiative of the *Federal Office for Constitutional Protection and Fight Against Terrorism*, the 'Nationwide Network for Prevention of Extremism and Deradicalisation' (*Bundesweite Netzwerk Extremismusprävention und Deradikalisierung*, BNED) was established in 2017. With the BNED, Austria has for the first time a central strategic body that deals comprehensively and holistically with the issues of 'prevention of extremism and de-radicalisation'. This network consists of representatives from ministries, civil society institutions and all federal states. The BNED meets at regular intervals to discuss issues related to the prevention of radicalisation and extremism. As the central strategic body in Austria, the network aims at regular interdisciplinary exchange and knowledge transfer, at bundling preventive measures in Austria, and at strategically reviewing measures in the field of extremism prevention and de-

[1] http://www.europarl.europa.eu/meetdocs/2009_2014/documents/com/com_com(2013)0941_/com_com(2013)0941_de.pdf. 28. 05. 2018

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radicalisation. As a first measure, the BNED developed an 'Austrian Strategy for Extremism Prevention and De-radicalisation'. Based on the objectives of the BNED, a national approach was also chosen for the creation of the 'Austrian Strategy for Prevention of Extremism and De-radicalisation'. The aim was to combine the numerous individual Austrian measures in a strategic document and thus to provide guidance for those in Austria who deal with the topics of extremism, prevention and de-radicalisation but are not part of the BNED.

Stated aims of policy

The governmental policy is designed to raise awareness of how to promote extremism prevention and de-radicalisation. The strategy primarily serves as a guide for all those involved deal with the topic and represents the basis for the further implementation of concrete measures.

Conceptualisation of PVE-E

The programme makes reference to the 'Paris Declaration 2015' as an essential framework for PVE-E initiatives. Civil society is important in the fight against anti-democratic tendencies. Extracurricular youth work (open youth work, youth information) is a significant support for PVE-E. Initiatives to strengthen democratic awareness and democratic involvement should be directed at young people. To deal with these requirements continuous training of educators, stakeholders, youth workers was established. The programme supports people that are working at schools (school psychology, social work, youth coaching etc.) in the field of diversity, inclusion, political education and global citizenship.

Justification of policy approach

One of the Government's youth policy objectives is that all young people of Austria should have real access to influence. This means that they must be given the opportunity to influence other groups in Austrian society. Therefore, it is important that all representatives continue to network with relevant stakeholders between public and private institutions and support institutions on a permanent basis.

Central concepts

The Austrian government is taking several different measures aimed at strengthening democracy in the longer term and at preventing anti-democratic attitudes and intolerant tendencies. The government's policy objective is to create a strong democracy concept in which citizens have more influence and in which human rights are respected. Violent extremist environments can emerge at the local level for different reasons. The Austrian government compiled an overview of local examples of how different actors have countered and prevented violent political extremism.

Pedagogical strategies

Education is an essential prerequisite for strengthening resilience to radicalisms and extremisms and involves interaction and communication. Schools play a central role and have a clear task to increase democratic awareness and an understanding of democratic principles among young people. The programmes of the BNED provide interventions designed to encourage soft skills, innovation, entrepreneurship and social entrepreneurship. These programmes address civic factors, such as those that seek to understand the needs of different communities and also encourage debate and dialogue within and between such communities, and between such communities and governments. The 'Österreichische Strategie Extremismusprävention und Deradikalisierung' programme aims to improve civil society and promote democratic accountability and good governance. The Extremism Information Centre ('Beratungsstelle Extremismus'), initiated and funded by the Federal Ministry for Family and Youth (BMFJ) on December 1, 2014, is still the government's flagship project for the de-radicalisation of young people. The centre is operated by the BOJA ('Bundesweite Offene Jugendarbeit', or Nationwide Open Youth Work) and offers support and advice on extremism and

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radicalisation such as right-wing extremism, nationalist movements or jihadist-salafist groups (BOJA 2015). The main activity of the Extremism Information Centre is a telephone hotline for family members, teachers, social workers and friends of people facing extremism. Personal advice is offered in individual cases. The advice centre also offers workshops and training courses.

Name of Policy (II)

Network for De-radicalisation and Prevention ('Netzwerk für Deradikalisierung und Prävention')

Country

Vienna, Austria

Source/Website

https://kja.at/site/files/2017/02/Medienpapier_Expertforum1.pdf

Date accessed

February 2017

Description of policy

The main goal of the Vienna network for de-radicalisation and prevention is to protect children, adolescents and young adults from extremist tendencies as well as from stigmatisation and general suspicion. The Vienna network includes the following actors: governmental business units; five members of the Vienna parliament and local council; the Viennese child and youth advocate; the city school council for Vienna; and the magistrate departments 10, 11, 13 and 17. Other network participants include the police, *AMS Wien Jugendhilfe*, *Verein Neustart*, *Wiener Arbeitnehmer/innen Förderungsfonds* (WAFF), *Beratungsstelle Extremismus* and *Extremismusprävention und Deradikalisierung, Analysen zum politischen Extremismus und zu Terrorismus* (DERAD), which carry out de-radicalisation interventions in detention centres. In order to successfully deal with extremism and to take preventive measures, step-by-step further and advanced training events are given to the employees of the network participants. Colleagues who work directly with adolescents and young adults are thereby prepared for a safe use of radicalisation and trained in prevention work. The first conference on de-radicalisation, prevention and culture of democracy took place on April 27, 2015 in the town hall with approx. 300 participants from politics, city administration and experts from youth work, science, social work and pedagogy, family psychology, etc.

Stated aims of policy

The goal of the Vienna network for de-radicalisation and prevention is to help to make social workers, psychologists, youth workers, police officers and teachers experts, not only on the subject of extremism of all kinds and its prevention, but above all in creating better life prospects for young people.

Conceptualisation of PVE-E

In the period 2015-2017, the network was able to offer various further education and training measures on the subjects of religion, salafism, jihadism, identities, migration society, bullying, violence prevention, right-wing extremism, prejudice and child welfare. As part of the network, the members of the network have developed a series of in-house teacher training courses and cross-school training courses on the subject of de-radicalisation and prevention (topics: religion, salafism, jihadism, migration society, bullying, violence prevention, right-wing extremism, prejudices, etc.).

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Justification of policy approach

In order to support the network and the city of Vienna as a whole in terms of their content, political and institutional positioning, a separate forum for experts has been set up. The forum consists of a top-class group of theoreticians and practitioners from various disciplines, who jointly develop recommendations for action and possible solutions. These recommendations are reflected upon by those politically and administratively responsible, before being finally agreed upon.

Central concepts

Further development towards an inclusive, human rights-based diversity policy; bringing together youth, integration, diversity and human rights work - creating synergy and branding; platforms for the transfer of knowledge between science and practice; expand the circle of interlocutors; increase pluralism of opinions; expand (with care) partner pool in prevention and de-radicalisation work; discuss issues of gender equality, sexuality and homosexuality with children and young people from an early age; development and expansion of knowledge on right-wing extremist movements in the migrant community; promotion of political education and media literacy; migration society as a learning society: creating spaces for dialogue, learning and discussion; dialogue spaces for networking and exchange with associations and organisations of the migrant communities; support for a humanistic, pluralistic Islam.

Pedagogical strategies

The key points of the network are expertise, training and further education, regular exchange and cooperation between all positions, organisations and institutions. With the advanced training, the network reached over 6,000 participants in different professional groups.

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CYPRUS

Name of Policy

Unlike other European member states that have developed their own frameworks for preventing and countering radicalisation and violent extremism in education, Cyprus does not have an established national policy in this area.[2] Rather, at the level of legislation and governmental organisation, prevention action in Cyprus is understood primarily as the targeting of terrorist activities; thus, it lies in the field of law enforcement and counterterrorism.

Country

Cyprus

Source/Website

Not applicable

Date accessed

Not applicable

Description of policy

In this context, the capacity to detect, deter, and respond to terrorist situations is led by the National Counterterrorism Coordinator, who coordinates a specialised antiterrorist squad within the Cyprus National Police's (CNP) Emergency Response Unit (United States Department of State, 2015). The office of the Coordinator was established on October 8th 2010 by the Council of Ministers of the government and its responsibilities include the following: (a) advising the government on policies relevant to preventing/combating international terrorism; (b) overseeing the implementation of EU and other international obligations of the Republic relevant to counterterrorism actions; and finally (c) acting as a representative of the Republic at international and European meetings regarding terrorism (Council of Europe, 2011). At an institutional level, the Government's activities to prevent and combat terrorism involve a number of different authorities – such as the Ministry of Justice and Public Order and the Police, the Ministry of Foreign Affairs, the Law Office of the Republic, the Unit for Combating Money Laundering (FIU) of Cyprus, the Department of Customs and Excise, the Central Bank of Cyprus, the Central Information Service, etc. As mentioned above, the activities of these agencies are under the supervision of the National Counterterrorism Coordinator (Council of Europe, 2011).

Stated aims of policy

Even though the legal and institutional framework in Cyprus does not lay down provisions which are specific to the prevention of radicalisation and violent extremism, the latter is addressed under the scope of international co-operation and national security strategy. As the Council of Europe's report

[2] According to a recent research report on the topic, a key reason for the lack of this national framework or policy on radicalisation is because, 'Cyprus has not yet faced phenomena of radicalisation in the sense of youth engagement with violent extremist movements of the same intensity or frequency as other countries in Europe'. The specificity of Cyprus' responses to radicalisation and violent extremism is expressed in how these categories are not viewed through the lens of traditional understandings of far-right or Islamic fundamentalism; rather, 'attitudes and actions that are deemed as radicalised in the island revolve around the continuous occupation of Cyprus by Turkey following the 1974 invasion' and the radical expression of ethnic/religious divisions that stem 'from the political situation and division of the island' (YEIP Partnership, 2018: 24).

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on Cyprus' counterterrorism capacity states, 'Cyprus supports the EU priorities for combating terrorism and the objectives of the Counter-Terrorism Strategy', a commitment that, amongst other activities, includes 'preventing the radicalisation and recruitment' for terrorist purposes (2011: 9). Furthermore, in relation to its national strategy, Cyprus closely follows the EU's 2005 strategy on radicalisation and its four pillars of 'Prevent, Protect, Pursue, and Respond' (European Council, 2005). Cyprus's commitment to these pillars was consolidated in 2014, with its Council of Ministers supporting not only the adoption of a new strategy based on the EU model, but also the participation of Cyprus in the Europol Data Fusion Centre for the identification of potential terrorist threats (United States Department of State, 2015).

While the National Strategy on Radicalisation is a confidential document and thus not publicly available, some of the basic ideas it expresses regarding prevention can be gleaned from both its connection to the general EU strategic framework, as well as from secondary research that offers insights by policy-makers involved in the drafting of the strategy (YEIP Partnership, 2018: 28).

Conceptualisation of PVE-E

As regards Cyprus's commitment to the EU's conception of prevent, in the initial version of the EU strategy 'prevent' primarily took the meaning of addressing the 'challenge of combating radicalisation and terrorist recruitment' on a transnational level (European Council, 2005: 8). This traditional counterterrorism framing of the term, however, changed significantly in the more recent version of the strategy, which linked prevention to the notion of social justice and equal opportunities for all. In the 2014 revision of the EU strategy, prevention work was understood to involve also responses to societal discrimination more generally; this type of intervention, the strategy states 'is significant and valuable in its own right, and need not have an exclusive and explicit counter-radicalisation or terrorism focus' (Council of the European Union, 2014: 6). Accordingly, the focus of prevention is additionally directed towards 'combating inequalities and discrimination … promoting inter-cultural dialogue, strengthening education to enable opportunities and critical thinking, and promoting tolerance and mutual respect, exchanging viewpoints and communicating to civil society the success in these areas' (Council of the European Union, 2014: 6). In this statement we can observe a discursive shift towards a broader conception of not only radicalisation and violent extremism, but also their potential causes. Correspondingly, this shift has been key in the shaping of a strategy out of which more diversified prevent radicalisation actions have emerged. For instance, newly introduced objectives like 'empower[ing] the civil society in building and promoting resilience to resist and withstand the appeal of terrorism' necessitate new applications of prevention such as practices that 'promote the education/training of young people, mainly by means of Schools and Universities on issues related to nationality, politics, religious and national tolerance, democratic values, cultural differences, and the historical consequences of nationally and politically instigated violence' (Council of the European Union, 2014: 11).

The move of the EU prevent strategy into domains such as education and youth action has also been reflected in recent governmental P/CVE action in Cyprus. This action has taken primarily the form of training and capacity building. As stated in a recent RAN *ex post* paper, 'Cyprus has provided all secondary school directors with training on identifying radicalised behaviour', and the 'Ministry of Justice and Public Order are also training the staff of the Cyprus Youth Board, a public organisation responsible for youth issues and the progress and welfare of all youth in Cyprus' (2019a: 6). The Cyprus Youth Board has been especially active in the area of PVE-E, with its activities being supported by the Ministries of Justice and Public Order, Foreign Affairs, and Education and Culture.

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Justification of policy approach

In a 2017 international conference organised by the Youth Board, Costas Kadis – the Cyprus Minister of Education and Culture at the time – delivered the opening address, in which he noted that the government of the Republic of Cyprus 'strongly believe[s] in the positive role that young people can have in promoting peace' and that their potential 'to be agents of peace within and among societies should be empowered' (2017: 5). Echoing the abovementioned priorities of the 2014 EU prevention strategy, Kadis pointed out the importance of not only the 'potential contribution of youth policies in order to prevent extremism and radicalisation' but also that of 'build[ing] resilient communities and promot[ing] the culture of peace' (2017: 5).

Central concepts

These largely reflect the general EU strategic framework such as empowering civil society in building resilience, promoting national tolerance, and strengthening democratic values (Council of the European Union, 2014: 11).

Pedagogical strategies

In terms of building the capacity of educators to address radicalisation in school environments, Cyprus has been engaged in the development of training tools like the 'Managing Controversy: Developing a Strategy for Handling Controversy and Teaching Controversial Issues in Schools' programme (RAN, 2019b: 38-39). This tool, alongside others of similar scope,[3] show the participation of Cyprus in initiatives of international (mostly European) cooperation that seek to implement new approaches and practices to prevent radicalisation and extremism.

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[3] For instance, another project, called INSPEC^{2}T (Inspiring CitizeNS Participation for Enhanced Community PoliCing AcTions) sets similar priorities as the "Managing Controversy" initiative, but with more specific focus on policing and on the training of law enforcement officers, local community organisations/NGOs and the general public. For more, see pages 250-251 of the RAN 2019b report.

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GERMANY

Name of Policy

Extremismusprävention und Demokratieförderung

Country

Germany

Source/Website

https://www.bmfsfj.de/blob/115448/cc142d640b37b7dd76e48b8fd9178cc5/strategie-der-bundesregierung-zur-extremismuspraevention-und-demokratiefoerderung-englisch-data.pdf

https://www.demokratie-leben.de/bundesprogramm/ueber-demokratie-leben.html

Program evaluation reports on the federal programmes since 2013 (in German):
https://www.dji.de/ueber-uns/projekte/projekte/programmevaluation-demokratie-leben-zweite-foerderperiode/projekt-publikationen.html
https://www.dji.de/ueber-uns/projekte/projekte/programmevaluation-toleranz-foerdern-kompetenz-staerken/projekt-publikationen.html

Date accessed

23rd July 2020

Description of policy

German prevention policy is strongly shaped by the fact that Germany is a federal state, consisting of 16 states with own executive, legislative and judicative structures and far-reaching political autonomy. This includes state sovereignty in relevant prevention-related fields like the prison system, police and school politics. As a result, Germany's prevention policy is less centralised than in other European states. Also, the federal responsibility for school politics causes a specific difficulty for the federal level to implement preventive measures in the formal educational system. For youth work and non-formal education, the constitution provides a shared responsibility between the federal and the state level; however, for these fields the federal state is given only an 'initiating' function: while it may initiate and fund measures to support the professional development of these sectors, it is not allowed to finance regular work. However, the federal state plays an important role in prevention politics, in particular by conceptualising and implementing rather extensive **nation-wide funding programmes** for prevention measures: When it comes to financing targeted educational prevention activities, these programmes are the most relevant financial source in Germany (see below).

Besides that there are two federal institutions, both situated at the Federal Ministry of the Interior, that play a relevant role in nation-wide prevention activities: **The Federal Agency for Civic Education (BpB)** carries out its own measures (mainly conferences and workshops for professionals and training for multipliers, but also activities with youth themselves) and is also funding activities by others in the field (funding sum in 2016 ca. €34,000,000 (BMFSFJ 2016: 9)). Additionally, it provides an extensive information pool, offering knowledge on the phenomena as well as on prevention approaches and activities (www.bpb.de). **The Federal Office for Migration and Flight-related Affairs (BAMF)** set up and provides a nationwide counselling network on Islamist extremism for relatives and professionals seeking advice and support in dealing with (potentially) radicalised youth.

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Exchange between the federal state and the 16 states on issues regarding prevention of extremism takes place in a working group on deradicalisation ('Arbeitsgruppe Deradikalisierung'), situated at the Joint Counter-terrorism Centre ('Gemeinsames Terrorabwehrzentrum'), bringing together security authorities from federal and the state level with relevant federal ministries and institutions. Further exchange is organised in regular working groups between federal and state ministries in the context of the federal programmes described below.

NGOs, especially from the social work and youth work sector, play an important role in federal prevention politics. They are not only main recipients of government funding but also shape prevention strategies by developing their own approaches and some of them are very present as relevant stakeholders in public and political prevention discussions. This position was backed by the legislation the main funding programmes were based on for many years: until 2020 the BMFSJF-run programmes were anchored in the Child and Youth Services Act (KJHG) that primarily regulates non-state actors engaged in state funded youth-related activities (this legislative provision does not apply to the funding period 2020 - 2024).

Germany has a comparatively long tradition in programmes addressing political extremism by educational means, with the first programme running from 1992 – 1996 in the Eastern German states and nationwide programmes having been established continuously since 2001. The programmes and their funding are mandated by the federal parliament (Bundestag) and have to be passed by parliament in each legislative period. From the beginning these programmes have been run by the Ministry for Family Affairs, Senior Citizens, Women and Youth (BMFSFJ). Since 2010 a smaller programme, focussing on rural and structurally disadvantaged regions, is located at the Ministry for the Interior (BMI). (From 2008 to 2014 there had also been programmes with a focus on labour market aspects, set up by the Ministry for Work und Social Affairs.) The two federal programmes running at present are 'Demokratie leben! Aktiv gegen Rechtsextremismus, Gewalt und gruppenbezogene Menschenfeindlichkeit' (Live Democracy! Active against right wing extremism, violence and group-focussed enmity) (BMFSFJ, since 2015, yearly funding, in 2020: €115,500,000) and 'Zusammenhalt durch Teilhabe' (Cohesion through integration) (BMI, since 2010, €12,000,000 per year).

The main (BMFSFJ-run) programmes focus on two aspects: the **promotion of preventive structures** and the **development and testing of new educational strategies** (so called 'pilot projects'). The promotion of preventive structures includes: cooperation networks between municipal policy structures and civil society actors ('partnerships for democracy', funding 265 communities in 2014-2019); mobile advisory teams on right wing extremism and anti-Semitism; and advisory centres for victims of extremist violence and for people who want to quit extremist scenes. During the last programme period (2015-2019) funding also included support for 35 NGOs engaged in preventing extremism to develop a nationwide structure and profile of their work. The actual programme includes funding for so-called competence centres and competence networks, aiming to further develop expertise in different thematic areas related to the prevention of extremism (BMFSFJ 2016, 2018, 2020).

The key function of the pilot project area of the programme is the development and testing of innovative approaches in promoting and shaping democracy and in prevention of extremism. It is thematically structured, with changing emphasis on different facets of political extremism, different target groups and different approaches over the years, defined in so-called 'fields of action'. Funded projects mainly focus on work with youth, training and development of educational materials, but also include formats for professional exchange. Educational and information material developed in the context of the programme are documented and made accessible on a website (www.vielfalt-mediathek.de).

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For many years educational prevention measures mainly focussed on the prevention of right-wing extremism, racism and anti-Semitism. Islamist extremism became an issue in federal (educational) prevention politics rather late. Only in 2011 did the BMFSFJ set up a programme, rather limited in size, widening the scope to Islamist and left-wing extremism. In the following years Islamist extremism gained growing attention in public and political debates, which was also reflected in the conceptualisation of prevention programmes: The BMFSFJ-run programme 'Live democracy!' (set up in 2015) addresses right wing and Islamist extremism alike, though still stresses right wing extremism in its title and guidelines (there is also a section on left wing extremism, but with a comparatively small budget). In 2017 and 2018 an additional 'national prevention programme' was implemented (joint responsibility of BMFSFJ & BMI, ca. €100,000,000 per year), focussing on the prevention of Islamist extremism only.

Whereas the first federal programme in the 1990s focussed on (right wing) extremist and racist youth, the programmes set up since 2001 address the prevention of (violent and non-violent) extremist tendencies as well as the promotion of a democratic culture, stressing the relevance of a strong, democratic civil society for preventing extremist tendencies. The pilot project area of the current programme 'Live Democracy' addresses the following topics: 'promotion of democracy' in childhood and among young people; 'anti-Semitism'; 'antiziganism' (anti-Romanyism); 'islamophobia'; 'homophobia/transphobia'; 'racism'; 'plurality and antidiscrimination', 'right-wing extremism', 'Islamist extremism', 'left wing extremism', 'prevention/de-radicalisation in prisons/probation services' and 'cross-phenomenal approaches' (BMFSFJ, 2020).

Stated aims of policy

The 'Federal strategy' paper defines as the federal Government's overarching objectives in prevention politics: 'to contribute to a democratic, secure society through the prevention of radicalisation and violence; to strengthen the protection of and respect for human dignity and social cohesion in a society characterised by diversity; to use wide-ranging advisory structures to support those who advocate democracy locally, who need help for themselves or their relatives and who wish to escape from extremist structures; to strengthen practical democracy and its values by promoting participation, bravery, civil courage and the ability to face conflict' (BMFSFJ 2016: 11).

Conceptualisation of PVE-E

Germany's federal prevention politics don't focus on forms of *violent* extremism only, but on all forms of political extremism (PE). Extremist activities are understood as activities that are directed against the value order of the German constitution or the democratic structures fixed in this constitution (according to below definition of 'extremism' by the German office for the protection of the constitution). In consequence, prevention measures are defined as 'measures that prevent and counteract a rejection of the value order of the constitution and the democratic constitutional state' (BMFSFJ 2016: 12). Therefore, referring to Germany, it would be more precise to talk of PE-E (instead of PVE-E) measures.

'Prevention' in German PE-E discussions and politics includes measures for those target groups that don't show any signs of interest in extremism yet, in order to protect them from establishing such tendencies (primary or universal prevention). Germany also has a rather long tradition in pedagogical work with youth 'at risk' (secondary or targeted prevention), starting with work with right-wing oriented youth in the 1980s/1990s (Rieker 2009, Glaser/Greuel 2013). As a result of the funding politics in the last ten years, work with people who want to leave extremist groups has also developed a greater pedagogical profile. While drop out programmes in their early years were mainly state-run and conducted by police and secret service members, this sector nowadays is dominated by NGOs,

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many of them with a social work background (Rieker 2014). The report on the work of federal prevention programmes explicitly stresses that prevention measures conducted under these programmes include 'all prevention levels up to and including the tertiary level (de-radicalisation) and prevention to promote exit and distancing from extremist connections' (BMFSFJ 2018: 4).

As mentioned above, German prevention policy regards the promotion of democratic attitudes and a democratic political culture as one relevant strategy in the prevention of extremism. Next to educational activities this also includes the promotion of civil society activities at the local level. Referring to educational activities, however, the term 'promotion of democracy' in actual prevention politics is used more or less used in a manner that is equivalent to 'primary prevention', whilst 'prevention of extremism' is mainly used for prevention efforts in dealing with young people 'at risk' or already involved in extremist structures.

There is no explicit conceptualisation of 'education' or the role of education in preventing extremism to be found in the federal strategy or in the programmes that are actually running. Due to state sovereignty in school politics educational activities funded at the federal level *de facto* focus on non-formal education (many of them, however, are conducted in cooperation with schools, in classes or in the school environment).

Justification of policy approach

The 'federal strategy' defines the protection from racism and discrimination, the countering of extremist tendencies, and the promotion of a democratic culture as explicit tasks of the federal government's policy. It is further stated that 'only if security-oriented, preventive and democracy-promoting measures go hand in hand can the battle against all forms of extremism and for democracy be successful' (BMFSFJ 2016: 5). However, as described above, the German constitution imposes specific limitations for the federal state's engagement in prevention politics. The conceptualisation of the federal programmes – focus on non-formal education, limitation of funding on the development and testing of methods and approaches in (time-limited) projects – is a result of these limitations (BMFSFJ 2018: 6).

Central concepts

Strategies promoted by the federal programmes range from: promoting participation in civil society and strengthening democratic counter forces through preventive educational work with children, young people and young adults, their parents and other reference persons; through political education work, the conveying of knowledge and strengthening of the capacity to act amongst specialists; to the provision of counselling services (BMFSFJ, 2016: 10-11). The programmes don't contain specifications regarding pedagogical concepts. Institutions (mainly from the NGO sector) apply for funding with their own concepts, referring to one of the fields of action described in the programmes and explaining how they meet the criterion of an 'innovative' educational strategy in the field.

Pedagogical strategies

Promoted by this funding policy a rather broad variety of approaches to address extremism by educational means has developed over the last twenty years. In primary prevention the majority of approaches are situated in the fields of political/civic education and in intercultural/interreligious learning. Other approaches address specific forms of hostility against minorities like Islamophobia, new forms of anti-Semitism, antiziganism, homo- and transphobia. These approaches aim to sensitise for and build resilience against extremism, racism, group-related enmities and prejudice by knowledge transfer, creating spaces for discussion, enabling (alternative) personal experiences or training of social, emotional and media competences (Glaser/Greuel 2013; Schau et al, 2018). Approaches In secondary and tertiary prevention range from streetwork to individual case-work to training formats

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(e.g. in prisons). They contain elements like finding functional equivalents to extremist offers, supporting societal re-integration and biographical work but also working on problematic self-narratives, modes of interpretation and behavioural patterns (Glaser, Müller and Taubert, 2020; Glaser, 2018). Funded projects mainly focus on work with youth, training and development of educational materials, but also include formats for professional exchange.

However, this landscape of prevention activities has very specific foci and many underdeveloped areas: The majority of activities are to be found in primary prevention and in the field of 'training/further qualification for professionals'. Further foci are counselling services and drop-out programmes, with these type of structures found in all 16 states. Still comparatively small in number are activities actually reaching out to young people already regarded 'at risk' of becoming involved in extremism. Further development needs to come from Germany's federal structure: Due to the states' responsibility for school-related issues Germany's school system is only weakly integrated into national prevention programmes and activities. As a result, prevention of extremism in schools still mainly takes place as temporary and select activities, carried out by actors from outside and often only weakly interlocked with curricular activities and weakly integrated into everyday school life.

In the field of universal prevention research findings and evaluations show the relevance of:

- non-formal, less standardised, less cognitive-oriented approaches
- creating spaces that allow young people to articulate their own opinions without fear of being morally judged or sanctioned (while at the same time taking care that others are not harmed or hurt by these expressions)
- aligning pedagogical activities to the living environments and the interests of the young people addressed
- showing and offering young people opportunities to get active themselves
- the interlocking of (temporary) prevention activities with continuous, regular pedagogical work

Research on targeted and indicated prevention activities shows the need for

- building trustful relationships before addressing ideology or initiating behavioural change
- analysing the specific motivation behind a person's interest in extremism and taking this analysis as a starting point
- comprehensive approaches taking into account the multiple causes of turns towards extremism
- building a multi-professional support network and taking into account the time needed to establish and maintain it
- involving a person's social contexts in analysis and intervention - as potential resources as well as a potential part of the problem'
- working in teams to enable reflection and feedback as well as offering a choice to young people who they want to establish relationship with
- continuity in educational support, as a change of contact person may interrupt the process
- qualified and experienced pedagogic professionals conducting this work

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Republic of IRELAND

Policy Context

Like many European Member States, the Republic of Ireland (henceforth 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.

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]

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

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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 and 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.

Name of Policy (I)

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. A decision not to develop the kind of Prevent policy that 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 these rather than mobilising discourses of extremism and radicalisation. Prevention work has tended to be focused on informal engagement with youth, including educational engagement.

Country

Republic of Ireland

Source/Website

Not applicable

Date accessed

Not applicable

Description of policy

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

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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.

Stated aims of 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,

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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,

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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.

Justification of policy approach

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.

Central concepts

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.

Pedagogical strategies

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.

Name of Policy (II)

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"'.

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Country

Northern Ireland

Source/Website

Not applicable

Date accessed

Not applicable

Description of policy

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 (2020: 6) 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'. 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;

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(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.

Stated aims of 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'.

Conceptualisation of PVE-E

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.

Justification of policy approach

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.

Central concepts

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.

Pedagogical strategies

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

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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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NETHERLANDS

Name of Policy

National Counterterrorism Strategy for 2016-2020 ('Nationale Contraterrorismestrategie 2016-2020')

Country

Netherlands

Source/Website

https://www.nctv.nl/onderwerpen/nationale-contraterrorismestrategie/documenten/rapporten/2016/07/11/nationale-contraterrorismestrategie-2016-2020

Date accessed

10th January 2020

Description of policy

Since 2001 a number of key policies have emerged in the Netherlands addressing the issue of Preventing Violent Extremism. In October 2001 the Dutch government rapidly launched the Counterterrorism and Safety Action Plan**.** While there were over forty diverse measures introduced in this plan, 'preventing radicalisation' did not feature. The focus was largely on extending the security apparatus, increasing restrictions and monitoring travel and finance. The terrorist attacks in Europe in 2004 and 2005, including the murder of the Dutch film-maker, Theo van Gogh, brought the issue of 'home-grown' extremists to the forefront of concerns. In December of 2004, the national intelligence agency produced a significant report *From Dawah to Jihad* which offered a typology of eight forms of radical Islam that undermined the democratic order. This explicitly placed the tackling of non-violent extremism on the table. In 2005, a government-wide approach to prevention was introduced, calling not only for government, but for society as a whole, to be involved in 'preserving and creating an open, tolerant, and peaceful society'. This brought education into the picture of PVE, and this was consolidated in the *Polarisation and Radicalisation Action Plan (2007-2011).*

This action plan laid out a clear role for local governments to take a directive role in applying a combination of soft and hard measures in localities flagged as being vulnerable to radicalisation and polarisation. The plan called for the involvement of police officers, teachers, and youth workers in the signalling and prevention of radicalisation. In the *2011-2015 Counter-Terrorism Strategy*, 'Jihadism' was placed firmly as the central terrorist threat facing the Netherlands. The narrowing of focus towards Islamic extremism evident in the 2011 strategy was further entrenched by the launch of the *Integral Approach to Jihadism Action Program* in 2014. This emerged in the context of a rise in the prominence of foreign fighters leaving the Netherlands in 2013, and a report from the national intelligence agency describing a shift in the Netherlands from loose 'Jihad networks' to more connected, more prominent, networks. As with the previous policies the action programme consisted of both repressive and preventative measures, however in line with the hardened tone of this document, the repressive measures were leading. With the launching of the *National Counter-terrorism Strategy 2016-2020* there was a re-broadening of focus beyond Jihadism, at least in the language used. While Jihadism was still described as the largest, and growing, threat to national security, attention was also drawn to a growth in other forms of extremism, highlighting far-right extremism in particular. This slight widening of focus is evident in the more general language of the prevention measures outlined. While the measures mirror the previous strategies – increasing

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resilience of vulnerable groups, early intervention, and counter-messaging – a notable difference is the lack of reference to any particular group or community targeted through these measures.

Stated aims of policy

There are two primary aims for education in Dutch PVE policies: i. building resilience to radicalisation; and ii. serving as a site for early signalling and flagging of potential instances of radicalisation. In the name of building resilience to radicalisation educational providers are called to teach critical thinking and media literacy, strengthen democratic awareness through citizenship education, provide resilience training, and draw on role models as examples for students. Reducing social tensions is also seen as a way of building resilience, and educational providers are expected to provide a safe space for young people to debate and discuss difficult issues, as well as promoting 'underlying values' and providing citizenship education. Flagging risk involves educators being trained to recognise possible signs of radicalisation and to make referrals to local government.

Conceptualisation of PVE-E

The nature of the preventive measures (including education) in national policy in the Netherlands can be captured along four broad lines:

Signalling Radicalisation: A number of the measures address the need to train Islamic clergy, teachers, and youth workers in being able to flag signs of radicalisation and having a clear infrastructure and procedure on when and where to turn to with these signals. In addition, the creation of a radicalisation hotline and a network for parents, broadens the possibility of signalling beyond professionals to include the general public and concerned family members. The signalling of signs of radicalisation is further strengthened through the development of an 'expertise centre' to monitor early signs of radicalisation and social tensions, and to train and inform professionals.

Counter-messaging: Strengthening counter-messaging efforts features strongly in the measures, including: addressing Koranic education to make it 'more transparent and having a good pedagogical environment', the use of 'key-persons' within local communities to be an 'alternative voice', the stimulation of networks and individuals who act as alternative voices, countering jihadist messages and communicating positively about government policy.

Local intervention: Preventive interventions are called for at the local level in areas deemed 'at risk'. These interventions involve strengthening social infrastructure and local networks while applying the 'personal approach' part of which involve creating an alternative for young people at risk, such as a job, school, or sport.

Addressing social tensions: A few measures are aimed at addressing social tensions, such as tackling Islamophobia, strengthening citizenship education, creating space to debate the limits of the rule of law so that 'underlying values' are 'shared and propagated' and exploring what it means to live together with differences.

Justification of policy approach

According to RAN (2019: 7) 'the Netherlands stresses that their approach prioritises the use of preventive measures, including mentoring, counselling, and access to job-training programmes and other social services, to steer individuals away from becoming radicalised to violence. Its policy states that the government generally views repressive measures, including arrest and prosecution, as steps to take only when preventive measures fail'.

Central concepts

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Comprehensive – multi-agency – resilience – central coordination – local execution of policies

Pedagogical strategies

See below.

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Pedagogical Examples by Country

This output involved all partners undertaking analysis of at least five diverse examples of PVE-E related educational practice.

COUNTRY: AUSTRIA

Example 1

Project: Network Democracy Culture and Prevention ('Netzwerk Demokratiekultur und Prävention', WND) – former name: Vienna Network for Deradicalisation and Prevention (Wiener Netzwerk für Deradikalisierung und Prävention', VNDP).

The Viennese Network Democracy Culture and Prevention (WND) pursues a municipal strategy against extremism, radicalisation and devaluation ideologies. The WNED is supervised by the municipal organisation Ombudsman's *Office for Children and Youths* ('KIJA, Kinder-und Jugendanwaltschaft'). The WND is funded by the City of Vienna.

Website and date accessed: https://kja.at/site/praevention/netzwerk-deradikalisierung-praevention/

Field of Practice: The explicit aim is to combat antidemocratic attitudes and ideologies that form youth communities. Furthermore, the network aims to protect young people from stigma and general suspicion. The WNED is a highly practically oriented initiative but its activity is based on theoretical understanding. The experts' network takes its central mandate both from the *Convention on the Rights of the Child* as well as from the *Child and Youth Services Act*, representing a response to rising extremism among vulnerable adolescents as a means of protecting them.

Primary Participants: Pupils from the 5th grade onwards, teachers, school management, school committees.

Pedagogical Strategies: Objectives of school violence prevention programs: Common understanding and coherent action; Promotion of social competence and dealing with diversity; Increasing social responsibility and participation; Promotion of understanding of democracy; Reduction of aggression and violence; Improve the school and class climate; Increasing motivation to learn and willingness to perform; Anti-violence training programmes, peer models, dealing with the basic democratic values in Austria in the sense of political education.

Rationale for Approach: Open youth work in Austria is a field of action of social work with a social spatial reference and a political, educational and socio-cultural mandate. It accompanies and supports young people on their way to adult independence and maturity. The low-threshold and voluntary access to offers of open youth work favours the acquisition of educational content that is important for everyday action and social skills. Open youth work as a professional field of action for extracurricular child and youth work moves between social work, educational work, cultural work and health promotion and is an important place of socialisation for young people in Austria. Important challenges are the integration of groups at risk of exclusion as well as targeted measures to promote the understanding of democracy, participation and human rights education of children and adolescents in schools and in elementary education**.** The idea of turning schools into laboratories for the development of democracy can point the way for the development of the EDURAD approach**.** The

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network deals intensively with any form of group-related 'devaluation' ideologies and anti-democratic attitudes, placing special emphasis on the protection of children and adolescents and the promotion of social cohesion.

Key Concepts: Taking into account the new developments, the Vienna network is now focused on the aspect of promoting a 'democracy culture' and on the prevention of extremism and radicalisation. It will increasingly focus on city-specific agendas. Important challenges here are the integration of groups at risk of exclusion as well as targeted measures to promote the understanding of democracy, participation and human rights education of children and adolescents in school and in elementary education. The objectives of the Viennese network WNED are: i. more effective and faster action through close cooperation and information exchange; ii. acquisition of knowledge; iii. professionalisation and awareness raising; iv. continuous education and training; v. advice and support for those affected.

Significance for EDURAD Project: This project is of relevance for the EDURAD project because it shows the possibilities of direct participation of the young people concerned. Regarding the new developments, the Vienna network is increasingly focussing on the aspect of promoting democratic culture and on the prevention of 'devaluation' ideologies and extremism. The partner organisations Plan International and the Institute for Constructive Conflict Resolution and Mediation (IKM) is developing educational responses on the project called *Learning without fear: active against violence* for violence prevention in schools. The central goal is to focus directly on the experiences and ideas of the young people and to encourage them to actively engage in non-violent cooperation in schools. The girls and boys take responsibility for the project and develop concrete actions for a non-violent school. They are supported by teachers, school management and school committees. The programme is aimed at pupils from the 5th grade onwards and is designed for two school years. More detailed information can be found here:
http://www.schulpsychologie.at/fileadmin/upload/psychologische_gesundheitsfoerderung/Gewaltpraevention/flyermethodenhandbuch-web_OE.pdf

This tool is very interesting for the EDURAD project because it integrates the quality assurance aspect of PVE: the AVEO (Austrian Violence Evaluation Online Tool) is an online self-assessment tool for assessing the occurrence of violence in individual classes (AVEO-S) with a direct feedback function for teachers and school leaders and for self-reflection for teachers (AVEO-T). This multi-stakeholder approach is interesting for the EDURAD project because the online self-assessment tools offer opportunities to identify individuals at risk and develop an appropriate support plan for the individuals concerned. In this sense, the educational responses can be linked to a permanent evaluation and improvement on the part of the participants concerned. This online tool was developed at the University of Vienna in cooperation with the Federal Ministry of Education and Women. The schools conduct the surveys independently and evaluate them. Following the survey, the school can adequately assess the occurrence of violence in the class examined and take countermeasures if necessary. More detailed information can be found here:
http://www.schulpsychologie.at/gewaltpraevention/praeventionsprojekte/selbstevaluation-aveo-s-aveo-t/

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Example 2

Project: Extremism Information Centre, Vienna ('Beratungsstelle Extremismus', BOJA).
Since 2014 there has been a nationwide contact point for extremists, relatives and professionals who are confronted with the topic of extremism in their professional environment. The advice centre is the contact point for all types of extremism, be it religiously framed or politically motivated. It offers an Austria-wide free helpline, personal consultations, specialist advice as well as further and advanced training. The advice centre is located at BOJA, the nationwide network for open youth work. BOJA is a service and networking point for open youth work as well as a specialist for quality development in the field of open youth work.

Website and date accessed: https://www.beratungsstelleextremismus.at (1st December 2014)

Field of Practice: The Extremism Information Centre BOJA is a nationwide contact address for all kinds of extremism, whether religiously or politically motivated. They help when relatives, social workers, teachers or other people are worried that someone in their area may have joined an extremist group. They offer information and advice concerning questions on extremism (politically or religiously motivated extremism such as right-wing extremism or jihadism). BOJA offers an Austria-wide free helpline, personal consultations, specialist advice as well as further and advanced training. Their team is multi-professional (social work, psychology, educational science, Islamic studies, political science) and multilingual (Arabic, Bosnian-Croatian-Serbian, German, English, French, Russian). They work closely with external experts from a wide variety of areas (youth work, job coaching, school, advisory, etc.).

Primary Participants: The core target group is made up of 12 to 26 year olds. The target groups also include legal guardians, family members, educators, youth workers and everyone else who is interested in youth issues. The Extremism Information Centre supports relatives, social workers, teachers and other people that are worried that someone in their area may have joined an extremist group. BOJA also works with those who are affected, with relatives and close relatives. This concept seems to be very promising for the development of educational responses regarding the EDURAD approach. A defined target group includes people who are to be reached using specific methods from the perspective of the implementation of defined goals. The target group of open youth work is young people, regardless of social status, gender, or ethnic or religious affiliations. Open youth work initiatives are open to all young people.

Pedagogical Strategies: BOJA's advice is resource and solution oriented. The advice seekers are basically seen as experts for themselves and their way of life, who have strengths and abilities to solve

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their problems. The counselling talks are about uncovering resources (one's own and those of the environment) that are often not perceived in a difficult situation and making them available again. The advice is process-oriented, together the steps that should lead to a desired change are worked out. BOJA works with the entire social environment. People who sympathise with extremist movements often stabilise themselves through the ideology that gives them a clear orientation. BOJA therefore do not start with deconstruction of the ideology, but instead at an affirmative level, that engages with the emotional. The central question is: How can we investigate criteria of emotional attachment to extremist ideas in the EDURAD project and put them into problem-oriented discussion in preventive project infrastructures? The emotional relationship is there, but experience has shown that it is disturbed by the radicalisation process. Sometimes the family situation is also a co-trigger for someone joining an extremist group. But it is always part of the solution.

Rationale for Approach: For analysis and reporting, BOJA refers to the identity model sociologist Hilllarion Petzold (1993). In doing so, it pursues a psychosocial, lifestyle-oriented approach. Put simply, the model assumes that a person's identity is based on the following five pillars: 1. body/corporeality; 2. social network/social references; 3. work/performance; 4. material security and 5. values. This methodological approach uses a broad term of extremism that focuses on different forms of extremism and their mutual interaction: 'For analysis and strategy development in the field of extremism prevention and deradicalisation, the perspective cannot therefore be limited to individual forms of extremism. In fact, extremisms are based on attitudes and attitudes that are mutually dependent, have reciprocal dynamics and even provoke each other' (BNED 2018: 15).

Key Concepts: BOJA tries to find out which conflicts may exist in the family or in the social environment. In principle, the aim is to find out what needs or problems could be the basis of the radicalisation process. Together they will develop ways to strengthen the self-esteem of the people concerned. It is about alternative relationship offerings and new perspectives. Prevention work has the task of preventing certain events from occurring, which are socially defined as undesirable. From a critical perspective, prevention can also imply the power to steer behaviour in a certain desired direction. In the pedagogically oriented prevention work, the areas of primary, secondary and tertiary prevention are differentiated. Primary prevention is also understood as a social or universal prevention measure. All social groups are addressed. It is about communicating democratic values and norms, promoting social skills and implementing anti-discriminatory concepts in projects and organizations. This concept is very promising for the development of our own educational approach. Secondary prevention work (also situational prevention) is intended to prevent discriminatory or violent attitudes/consolidate or continue with individuals or certain groups of people. In this area of prevention work there can be a wide range of interventions or projects. Tertiary prevention (also indicated prevention) is aimed at adolescents and young adults who are already in problematic milieus and supports them when leaving. These measures include exit projects that aim to reintegrate these people into the community. Consultation work with relatives of young people who are already at risk can also be included in this area. For both secondary and tertiary prevention, it is essential to identify target groups and individuals so that measures can be developed and applied. In this sense, prevention works with attributions; the target groups are at least indirectly assumed to be already behaving problematically or that they will behave problematically in the future. It is important here that civil society and state experts as well as acting actors in each area conduct a critical scientific and educational discourse on terms, target groups, approaches and effectiveness of prevention measures. In addition to transparency and traceability about the content, goals and target groups of measures, the examination of one's own role in relation to power relations is central.

Significance for EDURAD Project: In Austria there is a focus in the political and media discourse on extremism pertaining to Islamism, Jihadism, Salafism and political Islam as well as a dominance of the

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security policy discourse, even if it has shifted towards prevention in recent years. Since the refugee movements in 2015, there has been a tendency to negotiate socio-political issues such as asylum, migration and integration as security issues and to link them with the issue of radicalisation. The mediation of 'European and Austrian values' is used as a preventive measure against radicalisation. This focus on the lack of integration of (Muslim) migrants as a factor that promotes radicalisation is critically examined by BOJA representatives. What makes this approach so interesting for our project EDURAD is the close connection of theory and practice. A fundamentally critical and self-critical examination of the phenomenon of extremism and the practices of de-radicalisation and prevention is relevant on a practical as well as on a theoretical level. BOJA employees not only work in a practical manner, but also publish their experiences about the possibilities and problems of educational responses in theoretical contexts. A differentiated educational analysis of the specific forms of extremist violence is paradigmatic for the approach of the BOJA network.

Although experiences of exclusion and discrimination can act as a push factor in the radicalisation process, the focus on the phenomenon of Jihadism cannot be explained by a lack of integration. The tendency to see extremism primarily as a problem for Muslims and thus as a problem for 'others' has several consequences. On the one hand, Muslims are exposed to additional stigmatisation. This example shows that BOJA has a very differentiated and reflective approach that can be very useful for EDURAD. Empathy also plays a major role: to find out about the life situation of the other person and to be interested in his/her living environment.

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Kraitt M., Fabris, V. (2015) *Jugend und Extremismus*, in: Schule Aktiv 01/2015, pp. 10-15, https://www.beratungsstelleextremismus.at/wpcontent/uploads/2016/10/jugend_u_extremismus_kraitt_fabris.pdf (accessed: January 2015).

Schwarzenegger C., Brunner, R. (2019) Bedrohungsmanagement. Radikalisierung und gewalttätiger Extremismus*. Nationaler Aktionsplan 1/1*: Schulhess. 63-86.

Example 3

Project: DERAD - Network social cohesion for dialogue, prevention of extremism and democracy ('Netzwerk Sozialer Zusammenhalt für Dialog, Extremismusprävention und Demokratie')
DERAD represents an NGO on behalf of the Federal Ministry of Justice and is responsible for the care of detainees in the field of extremism prevention, as well as for the aftercare of persons who have been sentenced, as well as for educational measures for law enforcement officers in the area of extremism prevention. The members of DERAD come from the field of science and practice and have to deal with this phenomenon in different ways. DERAD is an organisation and a network of committed people in Austria and Germany, working at universities, colleges and for various governmental and non-governmental organisations and institutions. DERAD is a member of the RAN - Radicalisation Awareness Network (European Commission) and is listed as a 'RAN best practices collection' example. The experiences of the DERAD team members and their project history were conveyed and presented at various RAN conferences and experiences from other countries were gathered.

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DERAD has many years of experience in the organisation and implementation of lectures, workshops and seminars. Their workshop 'Political extremism, Salafism and Jihadism, exclusion of groups of people', discusses the impact and interaction of extremist ideologies. DERAD analyses the ideology of political Salafism and Jihadism and similar exclusionary and glorifying worldviews, as well as their social and political interaction in the past and present. They have experience with the mediatised and practical communication of these topics. They have a profound and practical assessment of the needs of the different target groups.

Website and date accessed*:* http://www.derad.at (accessed December 2015)

Field of Practice: DERAD offers workshops in educational institutions. The following topics are a central part of a specific workshop: political extremism, Salafism and jihadism, exclusion of groups of people.

Primary Participants: DERAD addresses the following target groups: people who follow extremist ideologies through 'intervention talks'; people who are willing to perform violent acts at home and abroad; people who are affected by extremism, i.e. their close family members, relatives, friends and acquaintances; groups of people who come into professional contact with this phenomenon, such as educators, youth and social workers, refugee workers, judicial guards, and executive officers; young people in schools and other institutions who could come into contact with this phenomenon or have come to take preventive measures. In school classes, youth institutions and institutions where religious and culturally diverse young people come together, the phenomena of political extremism and Salafism and their manifestations at home and abroad are being discussed.

Pedagogical Strategies: DERAD works together with the Pedagogical College, Linz and the Pedagogical School of Applied Sciences, Vienna**.** Workshops and lectures are held for young people in various institutions, for pupils as well as for educators and social educators, and further training courses are offered. Current projects also include ongoing educational initiatives in the field of political education, democracy, human rights and projects in the context of intercultural and interreligious dialogue.

Rationale for Approach: DERAD's approach is addressing ideologically radicalised people who hate other people because of their different worldview, way of life, origin or appearance, and who may even be willing to do violence to them. It aims to prevent them from endangering themselves and other people. Another goal is to be able to successfully carry out preventive work before there can be an ideological radicalisation. This includes the three levels of prevention, combined with a multi-agency approach to connect the various actors in the field of extremism prevention.

Key concepts: The aim is to familiarise teachers with the following content, adapted to the respective time and organisational framework: identifying features of Salafism, political Salafiyya and Jihadism; most important protagonists in German-speaking countries; most important terminology (as a distinguishing feature); symbolism and iconography of these groups; importance of social media and internet; reasons for the radicalisation of young Muslims; push and pull factors; ideologisation through personal contacts and the internet; prevention and de-radicalisation; NGOs, intercultural dialogue and intercultural projects; deconstruction of ideologies and arguments through counter-narratives; workshops, lectures, groups and individual discussions.

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Example 4

Project: DECOUNT: Promoting democracy and fighting extremism through an online counter-narratives and alternative narratives campaign.
The aim of the project is 1. to raise public awareness and 2. to develop evidence-based materials for preventing extremism. The product is a serious online game and a short film. Serious games are a form of effective learning. The digital educational games can be used live in the classroom or for the preparation or post-processing of learning units. An important function, and a big advantage of serious games, is learning success controls. These can be used after a lesson through repetition or as digital tests. The teacher immediately sees whether the material conveyed was really understood by the pupils or students.

The project was designed and developed by the Austrian Institute for International Affairs (Österreichisches Institut für Internationale Politik, oiip), an independent research institute founded in 1979 and committed to fundamental research in the field of international politics. The Austrian Institute for International Affairs is Austria's leading institute on international politics at the juncture between academic and policy-oriented research. The web game - which the Austrian Institute for International Affairs developed together with the Studio Bloodirony Games and the game culture club SUBOTRON - is based on interviews with (formerly) radicalised people in the jihadist and right-wing extremist area, which made the design as realistic as possible. In addition, the online propaganda of extremist organisations in Austria was evaluated and the results from it were integrated into the concept of the game.

Website and Date accessed: https://game.extremismus.info
https://www.oiip.ac.at/en/projekt/decount-promoting-democracy-and-fighting-extremism-through-an-online-counter-narratives-and-al-ternative-narratives-campaign/ (accessed December 2018)

Field of Practice: The project DECOUNT offers information and materials on radicalisation and extremism prevention. It presents a serious online game in which one can re-enact radicalisation processes and contains instructions for the use of the game in youth centres or at school. The portrait format of the browser game and its control is optimised for touch and is designed especially for smartphones. The developers use the mechanics of Instagram and Tinder. Conversation situations take place in chat or in direct conversation, where you can swipe between two answer options. The whole thing is accompanied by mini-games and small video clips embedded in the story. In addition to the game, a four-minute film is also part of the project. People from different population groups answer questions by stepping forward and standing side by side if a statement applies to them: 'Do you have a tattoo? Do you like to play FIFA? Have you recently lost a loved one?'. The video is intended to demonstrate what people, who at first glance appear very different, actually have in common.

Primary Participants: The aim of the DECOUNT project is to develop innovative, realistic, practical and validated tools for early prevention against radicalisation based on alternative narrative and

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interpretation patterns that the user needs in school and extracurricular prevention work with young people between the ages of 13 and 17 Years.

Pedagogical Strategies: The result is a web game in which you slip into the role of normal adolescents and have to actively make decisions in different situations. This can result in different gameplay with more or less strong tendencies towards radicalisation. The educational material was developed by the Extremism Information Centre, Vienna ('Beratungsstelle Extremismus', BOJA) in cooperation with the Institute for the Sociology of Law and Criminology ('Institut für Rechts- und Kriminalsoziologie', IRKS), the Austrian Institute for International Affairs (Österreichisches Institut für Internationale Politik, oiip) and SUBOTRON. The adoption of game-like environments for educational purposes by the EDURAD project can increase the acceptance and credibility of educational content.

Rationale for Approach: Serious games have their origins in a less playful context: originally used for training purposes as part of corporate training or military simulations, the objective has changed significantly. In addition to the use for educational purposes, political and health education as well as advertising and marketing purposes are important areas of application. Serious games are characterised by the fact that the actual purpose of the game goes beyond the mere idea of entertainment. Rather, certain content, such as information about violent extremism and radicalisation, should be conveyed in a playful and entertaining manner.

Key concepts: The campaign provides online resources for preventing extremism. The centrepiece is a video game that traces radicalisation processes along binary decisions and addresses relevant narratives and counter-narratives. In addition, an alternative narrative short film was created together with young people. A website created as part of the project (www.extremismus.info) provides additional resources for the pedagogical practice of preventing radicalisation. The website is addressing young people between the ages of 13 and 17 and offers a game and a short film as well as numerous teaching materials. The platform is open to the public free of charge. It was funded by the Internet Security Fund (ISF) and the European Commission. In four interactive comic-style stories, the game tells how Marco and Jasmin become jihadists and Franziska and Jens become right-wing radicals. The stories that DECOUNT tells are based on interviews with those affected. What the young dropouts told them provided the material for the conversations and discussions - each from a female and a male perspective.

Significance for EDURAD Project: Serious games are serious digital games that are used in education, among other things. These games are intended to convey learning content or to test the knowledge imparted. Serious Games increase the motivation to learn and ultimately increase learning success. The project DECOUNT shows to what extent digital learning content can sensitise young people to the subject of radicalisation and violent extremism. Numerous theorists attribute a central position to digital play in postmodern social structures. The public discussion is also increasingly concerned with the ludic of the digital contemporary society. The Dutch media theorist Joost Raessens (2012) gives this new protagonist of contemporary society the status of "Homo Ludens 2.0" and draws attention to the fact that large areas of our everyday culture are enriched with playful elements. The vision of an informatised society in which smart everyday objects are equipped with sensors and network as learning machines in the 'Internet of Things' is not just a matter of international research and development.

Ian Bogost (2007) describes this type of physical and behaviour-coding instruction and recommendation as 'procedural rhetoric' and reiterates with Janet Murray (2000) the playful construction of a start and target scenarios, that allows the player to operate within defined rules to realise. The player literally fills in the missing portion of the syllogism by interacting with the

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application, but that action is constrained by the rules. The basic problem of the gamification within media applications described by Bogost seems to be the asymmetrical relationship between human and non-human actors. The rules of the game are programmed unilaterally and cannot be changed by the users. Against this background, the so-called serious games could also be seen as a central tool for deradicalisation. (Schlegel 2020: 1-44) In this context, EDUARD develops criteria for the sensible application of gamification in extremism-preventive educational environments.

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Example 5

Project: Women Without Borders. MotherSchools: Parenting for Peace.
Women without Borders (WwB), an international non-profit organisation headquartered in Vienna, was founded by Edit Schlaffer in 2001. The WwB's *MotherSchools: Parenting for Peace* can be seen as a model of a good practice using the agency of mothers as a unifying feature. In an effort to normalise the notion of mothers as indispensable security allies, this policy proposes the adoption of a new slogan: Mothers preventing violent extremism. The MotherSchools are a unique concept to actively intervene against radicalisation, extremist tendencies, segregation and parallel societal developments and to react sustainably: working with mothers in the area of prevention is demonstrably a social approach, especially to provide a basis for mothers with an immigration history to help promote integration into society.

Website and date accessed: http://www.frauen-ohne-grenzen.org , (accessed 5th September 2017)

Field of Practice: When put into practice, this proven approach positions concerned and affected mothers as the first line of defence against extremism in at-risk communities around the globe. MotherSchools programmes have equipped mothers with the necessary competence and confidence to translate their unique potential into action across twelve countries to date. Using their agency as a unifying feature and employing the MotherSchools Austria as a good practice case study, this project advocates the wider inclusion of mothers in community-based counter-extremism strategies. In an effort to normalise the notion of mothers as indispensable security allies, *Women Without Borders* propose the adoption of a new term: 'Mothers Preventing Violent Extremism'.

Primary Participants: Women. The target groups are mothers who recognise tendencies for extremism in their children. These mothers are trained and strengthened to take action against these extremist tendencies at an early stage.

Pedagogical Strategies: The understanding of radicalisation and terror depends on the choice of method. For prevention to work, diagnosis and therapy must be designed psychodynamically. The development of mother schools by women without borders shows how this concept is put into

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practice. A psychodynamically oriented training was developed, which helps mothers worldwide to actively and independently organise education and prevention.

Rationale for Approach: Mothers present a missing link in preventing the spread of violent extremism. Their unparalleled physical and emotional proximity make them witnesses of every stage in their child's development. While mothers thus have the potential to intervene if necessary, they often lack the essential knowledge and self-confidence to recognise and address the early warning signs of radicalisation in their sons and daughters. In response, the Austrian-based project Women without Borders developed and designed the pioneering 'MotherSchools: Parenting for Peace' model.

Key concepts: WwB focuses on Female Leadership, Capacity Building, Gender Based Violence, Intercultural Dialogue, and Preventing Violent Extremism. Key concepts in bullet terms: empowering the female leaders of tomorrow at the individual, community, and global levels; advocating for a future without fear, suppression, and violence against women; bringing the voices of impactful local leaders to the attention of the world; supporting and inspiring women in the process of moving from victimhood towards agency; introducing and normalising the idea of mothers as the first line of defence against extremism in their homes and communities.

Significance for EDURAD Project: Mothers are the previously overlooked safety experts who play a major role in prevention and rehabilitation. They form the first line of defence against terror, have information that is not accessible to security experts and can provide information about important phases in the radicalisation of their children. To do this, they must be encouraged to break the silence and isolation. WwB has set itself the task of collecting this knowledge, analysing it and putting it into practice in the so-called mother schools. In workshops with trained trainers, the employees provide women with factual knowledge about the first signs of radicalisation and experiment with them to conduct difficult conversations with young people. This project may be interesting for EDURAD, because it focuses on a central target group and their major role in prevention, gender politics and rehabilitation. Therefore, it represents a relevant platform for information politics, gender awareness and for the affirmative identification of target groups and project managers.

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Example 1

Project: Managing Controversy: Developing a Strategy for Handling Controversy and Teaching Controversial Issues at School.

Managing Controversy is an approach that seeks to create a 'self-reflection tool for school leaders and senior managers' which was developed in the framework of the European Union/Council of Europe Pilot Project Scheme 'Human Rights and Democracy in Action'. It was developed by an international partnership that included the Cyprus Pedagogical Institute, which is part of the Ministry of Education and Culture and the official authority for the pedagogical training of school teachers in Cyprus. The creators of this approach understand controversy in schools as an educational issue that has become gradually more pronounced in Europe due to factors such as the rapidly increasing levels of diversity in schools, the heightened sensitivity towards questions of identity and the rise of social media and online communication (Huddleston and Kerr, 2017: 10). Accordingly, the aim of Managing Controversy is 'not to shy away from [controversy] but to embrace it as a natural part of school life, one that is resolved through discussion and debate' (2017: 10). In this context, the Managing Controversy initiative seeks to promote an educational strategy that responds to controversy through a pedagogical approach that is based on a democratic ethos, methods and processes.

Website and date accessed:
https://www.youngcitizens.org/Handlers/Download.ashx?IDMF=498f5a72-2098-4bf3-825c-b9970d824503 (accessed 29th July 2020)

Field of Practice: This pedagogical approach is seen to necessitate understanding controversy on five dimensions. First, it involves reviewing educational frameworks coming from existing legislation and relating to schools' policies on areas such as equality, child protection, anti-bullying, behaviour and discipline. Second, it engages with current policy and practices in school with the purpose of understanding what meaning 'controversy' takes in school environments (and by school practitioners) and of reviewing the current pedagogical strategies of responding to controversy. Third, it proceeds with policy development in order to conceptualise an agreed rationale for teaching controversial issues. This type of action involves laying out strategies for teachers to encourage acceptance of multiple perspectives and viewpoints and mapping out the skills necessary to stimulate and regulate effective discussions in the classroom. Fourth, the dimension of action planning comprises activities such as determining educators' training needs, locating areas for development in the school environment and identifying the resource requirements (e.g. training materials) needed. Finally, the last dimension is that of monitoring and evaluation and it involves identifying indicators and setting down procedures that will be useful in determining the effectiveness of the Managing Controversy approach.

The outcome of this pedagogical approach was **a** training pack for teachers titled 'Living with Controversy'. This pack includes a programme of training activities which seeks, on the one hand, to allow teachers to engage in analysing the concept of controversy and its manifestation as an educational issue, and, on the other hand, to build towards pedagogical responses based on democratic principles to be implemented in classrooms.[4]

[4] For more, see the *Living with Controversy* report available at: https://edoc.coe.int/en/human-rights-democratic-citizenship-and-interculturalism/7738-teaching-controversial-issues.html (accessed 30 July 2020)

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Significance for EDURAD Project: The significance of Managing Controversy initiative for EDURAD has to do with how both projects envision a pedagogical approach that (a) relates to and uses as a basis democratic principles of conducting a discussion, and participating more generally, in the classroom, and (b) that actively engages with controversy/radicalisation respectively, rather than avoiding or even forbidding discussing these issues in order to maintain the classroom as a conflict-less space.

Example 2

Project: Project HIT – Hate Interrupter Teams: Youth counteracting hate speech towards migrants and minorities through participatory and creative campaigning, Rights, Equality and Citizenship Work Programme of the European Commission (2018-2020)
According to its website, the HIT project is a European project that provides young people with knowledge and tools to address hate speech towards migrants and minorities. With these tools, they can identify, and then report, these abusive speeches. To achieve this goal, the project offers a new model of empowerment of young Europeans through the creation of 'Hate interruptor Teams' (HITs), aimed mainly at youth between 14 and 19 years old. These teams are supported by young mentors, and young workers. In addition, they will have the possibility of counteracting hate speech and behaviour towards migrants (HSBM) in their communities, at school and among their peers.

Website and date accessed: http://hitproject.eu// (Accessed 30th July 2020)

Field of Practice: The activities of the project are mainly awareness raising among youth about issues of xenophobia and hate-speech and their training in responding to those issues in a way that promotes principles of human rights. More specifically, the activities involve training sessions for young people, so that they can identify hate speech in marketing, creative campaigns and production of graphic guides. The young members of the Hate Interrupter Teams will be trained in participatory and inclusive arts-based practices, facilitated by young mentors, workers, and practitioners. In additions, HIT will set up seminars on human rights with educators, role models, mentors and group leaders, promoting social responsibility and cooperation with HIT for their awareness campaigns. Finally, HIT will organise workshops aimed at co-creating the awareness and collaboration campaign of different 'HIT teams' and society in general.

Rationale for Approach: The rationale of HIT is to take action in contributing to a better understanding of the incidence of hate speech against migrants and other groups (among children and young adults) while raising awareness about this issue and promoting its prevention. The curriculum developed in the framework of HIT places emphasis on active citizenship and social inclusion. Its pedagogical approach is based on Game-Based Learning, which in turn encourages methods such as Peer Learning, Circle Time, Role Play and World Café. The decision of a game as a pedagogical approach is based on theories of learning that associate gaming not only with entertainment and fun, but also with educational purposes.

Key concepts: The HIT curriculum involves four thematic areas: Human Rights, Storytelling, Storyboarding and Marketing with the aim of supporting young people in developing creative campaigns. Through the learning activities in these thematic areas, young people are expected to strengthen their capacity for critical thought on topics such as human rights and responsibilities or cultural awareness and diversity.

Significance for EDURAD Project: The importance of HIT for EDURAD arises not only from its relation to issues of similar theme and scope (for instance hate speech among youth), but what is also of

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interest is the way HIT seeks to achieve its end through alternative pedagogical routes like using gamified learning environments.

Example 3

Project: HOMBAT – Combating HOMophoBic And Transphobic bullying in schools (2019)
This is an initiative by a partnership between the Ministry of Education and Culture, the Cyprus Youth Board, the UN Educational Scientific and Cultural Organisation, the Commonwealth Youth Council (CYC), and the European Youth Forum. It aims at identifying and responding to incidents of homophobic and transphobic nature that occur in school environments. Its aim is to empower and train a diverse group of people (educators, psychologists, social workers, students of pedagogical studies, children workers, activists, NGO volunteers, and non-formal education activists) to combat the phenomenon of in-school bullying, with specific focus on homophobia and transphobia.

Website and date accessed: https://cyc.org.cy/%CE%B7%CE%BF%CE%BC%CE%B2%CE%B1%CF%84-%CE%BA%CE%B1%CF%84%CE%B1%CF%80%CE%BF%CE%BB%CE%B5%CE%BC%CF%8E%CE%BD%CF%84%CE%B1%CF%82-%CF%84%CE%BF%CE%BD-%CE%BF%CE%BC%CE%BF%CF%86%CE%BF%CE%B2%CE%B9%CE%BA%CF%8C/?fbclid=IwAR0qw_Ccc3Y5cQJzMV4ohySmZYmZ_uRh_TeUEDPHnoKFWkq9GNkcq4D5aRM (Accessed 31st July 2020)

Field of Practice: This initiative's efforts culminated in the organisation of a two-day training workshop on February 16th and 17th 2019 in Nicosia. The content of the workshop included both a theoretical discussion to deconstruct the stereotypes that promote extremist attitudes toward sexuality and gender identity, as well as a conversation about building practices that would lead to supporting and inclusive school environments in Cyprus.

Significance for EDURAD Project: Though not a pedagogical approach as such, HOMBAT is an initiative that can be of interest for the purposes of EDURAD mainly because of the diversity of the group its action is addressed to. It shows that the potential outreach of the pedagogical content envisioned and developed in the context of EDURAD can be greater than what initially thought.

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Example 4

Project: Social and Emotional Education Programme in Schools in Cyprus

The Social and Emotional Education Program was implemented in schools between 2001-2008 with the support of the Cyprus Pedagogical Institute. The aim of this programme was to offer psychological and social education to students as well as enable them – through the development of communicative skills – to become more sensitive and active in important areas such as communication, self-knowledge and awareness, the expression and management of emotion and accepting difference and diversity. Moreover, a central objective of the programme is the formation of a positive environment across the school environment that will be conducive to the psychological wellbeing and resilience of student. This objective focussed on improving learning processes and the smooth incorporation of students not only in their schools, but also in the broader social environment.

Website and date accessed:
http://www.pi.ac.cy/pi/index.php?option=com_content&view=article&id=425&Item (accessed 30th July 2020)

Field of Practice: The programme comprised the following 10 learning modules: Communication skills; Recognition, expression and management of emotions; Dimensions of self-perception and self-appreciation; Managing stressful situations; Processes of conflict resolution; Difference and civilisation/culture; Difference in familial and personal relations; Learning process – Skills of study organisation; Social skills; Child support in situations of crisis (for educators only).

While at first the programme was implemented in individual classes in the schools it was applied into, this gradually changed in an attempt to create a network of schools that would adopt the principles of social and emotional pedagogy and at the same time promote the psychological wellbeing of all the members of the school community. Thus, engaging as many educators as possible in order to create a common pedagogical philosophy in the school communities become a gradual aim in the implementation of this programme. The method used comprised three phases. The first phase involved the training of a specific number of schoolteachers (primary school). The second phase of the programme proceeded with the implementation of the programme's learning processes in school units (specific classrooms). Finally, the third phase marked the expansion of the programmes' activities across all the school unit's classrooms. Overall, the method used had the training of educators as its departure point. In terms of the structure of the programme, the latter involved an hour-long teaching session per week involving interactive activities such as discussions/debates, brainstorming, individual/collective assignments, role play, classroom game etc. In the first session, the children began with a discussion reflecting on how their conduct should be, and the signing of a 'contract' that would determine the rules of engagement and behaviour in the classroom. Every learning module consisted of 3-4 sessions, with a final meeting for concluding the programme. The total duration of the programme was 6-7 months.

Significance for EDURAD Project: While this programme had a more generic outlook than EDURAD's, it supports certain pedagogic values and principles (e.g. the acceptance and nurturing of diversity in the classroom) which are crucial in laying down the conditions for countering the negative effects of violent extremism in school environments. Moreover, its method and systemic application in the educational system of Cyprus can also be very useful for envisioning a similar application for a programme like EDURAD that has more specific scope.

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Example 5

Project: Youth Empowerment and Innovation Project (YEIP) (2017-2020)
The Youth Empowerment and Innovation Project (YEIP) is a 3-year Erasmus+ funded programme that aims to design a youth-led, positive policy prevention framework for tackling and preventing marginalisation and violent radicalisation among young people in Europe. YEIP is delivered in partnership with 18 partners from seven EU countries to construct and test innovative, policy intervention models founded on the principles of restorative justice, positive psychology and the Good Lives Model (GLM).

Website and date accessed: https://yeip.org/about-the-project/ (accessed 30th July 2020)

Field of Practice: According to its website, YEIP is implemented through the development and field validation of tools (YEIP PREVENT model/ interventions, toolkit, training) in four environments (schools, universities, prisons, online) in the seven participating EU member states. The key aim of the project is to lay the foundations for systemic change at the national level and EU levels. The ultimate objective is for the project to help implement the EU Youth Strategy's objective of preventing the factors that can lead to young people's social exclusion and radicalisation. The project is also in line with the EU's Counter-Terrorism Strategy of 2005 (revised in 2008 and 2014). Finally, the success of this youth-led project is meant to demonstrate to European citizens the leadership and determination of EU institutions in rooting out the reasons that lead to young peoples' marginalisation and radicalisation, thereby firming up trust and confidence.

Rationale for Approach: As regards the rationale and method followed by YEIP, according to the project's website, these draw from the field of **participatory action research**, which is experimental research that focuses on the effects of the researcher's direct actions of practice within a participatory community with the goal of improving the performance quality of the community or an area of concern. Within this realm, youth-led research is identified.

Significance for EDURAD Project: YEIP is of great relevance to EDURAD because, first, it tackles issues of a similar nature (radicalisation, violent extremism), second, it focuses on engaging youth and specifically finding solutions from an educative and pedagogical perspective, and, third, it is also a project based on international cooperation and implementation. The latter will be useful when looking into developing collaborative action on a topic which on a policy level is usually restricted within national contexts and frameworks.

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Existing European publications (e.g. European Commission: The contribution of youth work to preventing marginalisation and violent radicalisation) and data banks (e.g by the RAN network) already describe several well-established German projects addressing extremism via pedagogical means. The following aims to present projects that developed interesting approaches but are less well-known in international debates so far.

Example 1

Project: 'Dialog macht Schule' [dialogue goes to school - in the meaning of 'gets popular, becomes a guiding principle'], conducted by Dialog macht Schule gGmbH, Berlin. (Funded by the federal programme 'Live democracy!', the federal agency for political education (bpb) and the City of Berlin.)

Website: https://dialog-macht-schule.de (accessed 31st July 2020)

Field of Practice: Non-formal education; schools; primary prevention, socially disadvantaged youth.

Primary participants: Pupils at secondary schools in socially disadvantaged areas.

Pedagogical strategies: 'Dialog macht Schule' conducts long-term non-formal democracy education and intercultural learning activities at schools to support pupils in developing democratic and social competences. The work aims at personality development as well as on strengthening the ability to act and judge democratically. The project qualifies university students from all disciplines as so called 'dialogue moderators'. These students work with classes at schools in disadvantaged social environments for a period of two years. They establish and conduct weekly meeting groups ('dialogue groups') that address topics like human rights, justice, (hybrid) identity, immigration society, dealing with heterogenous groups or group processes in different contexts. Classes are divided into groups consisting of maximum 15 pupils, with two students working with each group.

The groups are designed to offer a protected space that allows participants to express their experiences and opinions openly. Starting points of work are the topics formulated by the pupils. Pedagogic work with these groups includes reflection and exchange on these topics by using formats of pedagogical and intercultural education. Another important strand of work is the development and realisation of the pupils' own projects based on the topics discussed (e.g. a film festival on the topic of 'justice' or organising a demonstration against racism).

Rationale for approach: The project aims at strengthening competences (capacity to act and judge democratically, social and intercultural competences) that are regarded as relevant aspects of 'democratic resilience' against extremism. The long-term setting enables the development of trustful relationships and an atmosphere that allows pupils to articulate their own opinions and feelings – both regarded by experts as important preconditions for discussing 'critical' topics and for developing impulses towards change among young people.

The development and planning of their own project ideas allows young people to explore own possibilities of democratic participation and to make positive experiences with democratic engagement. Building on university students as trainers makes use of the fact that adolescents are often more open to new ideas from people close to their own age.

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Key Concepts: Peer-education, protected spaces, political education, intercultural learning, training of social competences, participation.

Significance for EDURAD project: Conceptualisation and implementation of sustainable educational prevention activities at schools.

Example 2

Project: 'Respekt Coaches', conducted by Youth Migration Services (JMD), financed by the programme 'Live democracy!' of the Federal Ministry for Family Seniors, Women and Youth, since 2018.

Website and date accessed: https://www.jmd-respekt-coaches.de (accessed 29th July 2020). Additional literature: Adrian de Souza Martins/Gabi Elverich, Gelingende Kooperation von Schule und außerschulischer Bildung zur Stärkung der Demokratiebildung, in: POLIS 2/2019, pp 14 -17.

Field of Practice: Co-operations between schools and Youth Migration Services (a service offering advice and support for young people with an ethnic minority background) to conduct primary prevention activities, particularly activities to prevent religiously legitimated extremism, at schools.

Primary Participants: Pupils from 12 to 27 years.

Pedagogical Strategies: Pedagogic professionals from local JMDs work together with schools to implement non-formal educational prevention activities at these schools. Each Respekt Coach works with one partner school. The cooperation includes a needs analysis and the development of a common prevention strategy with relevant school actors. Based on this analysis the Respekt coaches initiate and coordinate non-formal educational prevention activities at their partner schools. Special emphasis is laid on approaches that support pupils in developing their own positions, in learning to cope with different opinions in a productive way and in recognising extremist patterns of interpretation. The Respekt coaches identify relevant partners from the political education and prevention sector for conducting these activities and organise their preparation, implementation, and follow-up. They also conduct their own group activities and initiate additional offers (e.g. working groups, consultation hours). If needed, they offer individual consultation for pupils and establish contacts to services of the secondary and tertiary prevention sector.

Rationale for Approach: The development of their own position and coping with different opinions are regarded as relevant aspects of 'democratic resilience' against extremism. The project aims to strengthen these competences by promoting activities dedicated to these tasks at schools.

Practical experience as well as evaluation findings illustrate the need to integrate temporary prevention activities at schools into broader prevention strategies and to interlock them with curricular activities. At the same time school experts stress two challenges to the integration of non-formal pedagogical activities into schools: (i) the different functionalities and routines of schools and non-formal education and (ii) the limited resources of teachers for extra-curricular activities. The concept of 'Respekt coaches' answers to both challenges. The coaches work with their partner schools as well as with the profiles of potential cooperation partners, which enables them to choose matching projects and to mediate between both sides if required. Furthermore, they supply an additional resource that facilitates and supports the engagement of schools in the promotion of democracy and the prevention of extremism.

Key concepts: Activities are oriented at the following pedagogical principles: recognition of the young person's personality; development and strengthening of competences; promoting self-efficacy and empowerment.

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Significance for EDURAD project: Promotion of educational prevention activities at schools; integration of (non-formal) prevention activities into the school system, improving the sustainability of prevention activities.

Example 3

Project: 'Rote Linie. Pädagogische Fachstelle' [Red Line. Pedagogic competence centre], conducted by St. Elisabeth Verein e.V. Marburg, funded by the state programme 'Hessen – aktiv für Demokratie und gegen Extremismus' and the federal program 'Demokratie leben!'

Website and date accessed: **www.rote-linie.net** (accessed 31st July 2020). Additional information: **https://www.gew-hessen.de/themen/rechtsextremismus-in-hessen/details/die-rote-linie/?tx_news_pi1%5Bcontroller%5D=News&tx_news_pi1%5Baction%5D=detail&cHash=3b620f027960a844fc8a06954ae7cc10**

Field of Practice: social work; counselling service; secondary prevention; right-wing extremism

Primary Participants: youth and young adults showing a first interest in/orientation towards right wing extremist ideologies; pedagogic professionals, parents/relatives

Pedagogical Strategies: The project provides social-pedagogic support to initiate and accompany distancing processes of right wing oriented young people as well as counselling and coaching for relatives and for pedagogic professionals working with them.

Work with the young person itself is conducted as individual case work, oriented at:

- overcoming individual burdens

- activating resources and developing future perspectives

- overcoming problematic behaviour patterns and avoiding further ideologisation.

Special emphasis is put on continuous accomplishment. Work is conducted in cooperation with partners from youth-related services that provide additional support activities if needed. Contact with the young people is established by institutions or significant persons who realise potential signs of problematic development. Together with these 'signal givers' an analysis of risks and possibilities of action takes place and they are advised how to initiate the young person's contact with the project (in the case of juvenile offenders contact might also be mandatory). Additionally, parents and other significant persons are offered separate counselling to develop support strategies for the young person, but also to support themselves in handling the situation. Project activities also include information events, training and workshops on topics related to right-wing extremism.

Rationale for Approach: The individual case-work approach allows professionals to identify and address different multi-layered and individually shaped risk factors. Evaluations show that long-term accomplishment and trustful relationships are a base for initiating reflection processes and developing new interests. Work on positive alternatives speaks to research findings that extremism is often attractive to those lacking alternatives. In expert discussions significant persons are regarded as potential resources and a potential part of the problem alike. Integrating them into work allows for the mobilisation of resources as well as to diminish tensions that might serve as potential risk factors.

Key concepts: The project is oriented by the principles of social pedagogic case work, of acceptance-based youth work (appreciation of the person, relationship work, authentic counterpart), the concept of functional equivalents and principles of systemic work.

Significance for EDURAD project: How to work with young people already showing first signs of interest in /affiliation into extremism. Conceptualisation of advisory services on extremism.

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Example 4

Project: 'Kamil 2.0', developed and implemented by **'**Bündnis der Islamischen Gemeinden in Norddeutschland e.V. (BIG)', an umbrella organisation of (Sunni) Muslim mosque communities in the north of Germany. Funded by the programme 'Live Democracy!' of the Federal Ministry for Family, Senior Citizens, Women and Youth (funding 2020 – 2024).

Website and date accessed: www.kamil-hamburg.de; www.big-nord.de

Field of practice: Mosque communities; religiously based youth work; political education with young people regarded 'at risk' of Islamist extremism.

Primary participants: Practicing Muslim youth and young adults who are regularly contacted by groups promoting political Islam (in particular Hizb at-Tahrir) in their social environment and who are confronted with narratives of these groups via Internet. A second target group are imams, groups and responsible authorities in the mosque communities associated with BIG and looking for support in dealing with anti-democratic oriented Muslim youth.

Pedagogical strategies: The main aims of the project are the creation of open spaces for a trust-based exchange of views about and a reflexive knowledge-transfer on topics referring to 'Islam' and 'democracy', combined with the promotion of critical media literacy and competences in categorising populist/extremist Islamist online content. To realise these aims the project combines relationship work with political education approaches. It also integrates experiences and knowledge of young people who distanced themselves from Hizb at-Tahrir. Project work includes: the establishment of regular group offers in mosque communities; the development of formats addressing core narratives of Islamist extremism (e.g. the 'incompatibility' of democracy and Islam); and the development of concepts and materials for imams, multipliers and responsible authorities in the associated mosque communities. The project is a follow-up project to a project that focused on Salafism and already successfully reached out to young people who had been in contact with Islamist extremist groups.

Rationale for approach: Research shows that young people who are interested in the Muslim religion but only have limited knowledge about Islam might be vulnerable to Islamist extremist narratives in a specific way. To counter the attraction of these narratives the project aims at: offering and promoting alternative views to Islamist narratives; strengthening young people's capacity to critically reflect on ideological positions. The project's conceptualisation is also in line with expert discussion and evaluation findings on the prevention of extremism stressing the need for approaches situated in the living worlds of young people as well as the necessity to build trustful relationships before addressing and reflecting sensitive topics.

Key concepts: The project's work is oriented toward the principles of political education fixed in the so called 'Beutelsbach consensus': prohibition against overwhelming; demand of controversy, life world orientation. By stressing the need for trust-based relationships and work in continuous settings it also refers to core principles of social work. By integrating young people who had formerly distanced themselves from extremist Islamist scenes the project also makes use of peer-concepts.

Significance for EDURAD project: How to reach out to youth regarded 'at risk' of getting attracted by Islamist extremism; how to reach out to young people with a migration biography; political education with practicing Muslim youth.

Example 5

Project: 'Dorf der Jugend' [Village of Youth], Grimma, Saxony, run by Förderverein für Jugendkultur und Zwischenmenschlichkeit e.V, Grimma; funding: own income, donations, town of Grimma.

Website and date accessed: https://dorfderjugend.de (accessed 31 July 2020)

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Field of practice: Youth work, rural areas, promotion of democratic and solidary attitudes, prevention of right-wing extremism, primary prevention.

Primary participants: Young people (from 14 to 20 years of age) in Grimma, Saxony – a small town in a rural region characterised by rather weak infrastructure, an above average support for right-wing populist parties and the existence of (juvenile) right wing extremist structures.

Pedagogical strategies: The Village of Youth is a self-run, pedagogically accompanied youth project situated at a former factory site. It serves as a base for youth-cultural, artistic, handicraft and civil society projects and activities conducted by young people on their own authority. (Projects realised so far are e.g. a bicycle repair station, a container cafe, an exhibition on the site's history, an open air stage. Activities include e.g. theatre festivals, concerts and sports activities.) Decisions concerning single projects or the whole 'Village' are taken by all the young people involved together. The young people also become active in town politics, e.g. they visited the town council to make funding applications, they participated in discussions on the redesign of a public sports area and organised protests against the invitation of a well-known right-wing oriented politician. The Village's activities are accompanied by a social worker who also organises activities in political education and international youth exchange. However, her/his main role is to accompany new groups, to provide advice concerning the realisation of projects, and to oversee and mediate democratic decision-making among participants. The project's aims include: to establish a sustainable cultural and youth work structure in the region; to create a space for young people to develop their autonomy and to experience self-efficacy; to strengthen young people's integration into democratic processes; to convey a humanistic world view dedicated to the equality of human beings; and to reduce discriminatory, prejudice-oriented attitudes among the population.

Rationale for approach: A lack of democratically oriented alternatives is regarded as one important reason for the attractiveness of right-wing extremist groups, their leisure time activities and their particular promises of recognition and meaning to young people. This holds especially true for rural areas with a weak social and cultural infrastructure. The project answers to this need by offering alternative non-commercial leisure time possibilities combined with democratically oriented experiences of self-efficacy and significance. Furthermore, it strengthens democratic resilience by promoting competences in democratic decision-making and conflict-resolution.

Central concepts: Youth social work; Group pedagogics/group work; Theme-centred and client-centred interaction; Do it yourself principle.

Relevance for EDURAD: Conceptualisation of prevention activities in the youth work sector, reaching out to young people in rural areas with right-wing oriented tendencies, enabling participation experiences not only limited to a protected pedagogical space but connected to political processes and structures in the living worlds of young people.

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Example 1:

Project: Tackling Paramilitarism Communities in Transition programme (multiple projects)
This example is from Northern Ireland.
Website and date accessed:

https://www.justice-ni.gov.uk/sites/default/files/publications/justice/tp-info-booklet-may-19.pdf
(accessed 23rd 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 programme 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

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and delivered by youth workers in a range of settings. The programme also supports the development of curricular resource packs and runs 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.

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Example 2

Project: Yellow Flag Programme

Website and date accessed: https://itmtrav.ie/strategic-priorities/education/the-yellow-flag-programme/ (accessed 10th 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.

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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

i. Introduction
ii. Reflecting on the Diversity in our school
iii. Exploring 'identity'
iv. Awareness of inequality and discrimination - reflecting on our own experiences
v. Elements of an Inclusive School

Part II

Exploring 2 of the following 4 topics:

i. Respecting, valuing and accommodating cultural and religious diversity
ii. Positive experiences and a sense of belonging
iii. Classroom practice to promote inclusion
iv. Planning for the inclusive school

Workshops 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 at providing practical assistance and support to schools in developing intercultural education initiatives and promoting 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; and 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.

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Example 3

Project: Learning to Disagree

Website and date accessed: https://www.euroclio.eu/project/learning-to-disagree/ (accessed 10th August 2020)

Field of Practice: Education for democratic citizenship and human rights education (EDC/HRE) is 'most relevant in addressing: violent extremism and radicalisation leading to terrorism; deficit of democratic participation of both vulnerable and non-vulnerable groups in society; integration of migrants and refugees' (Council of Europe, 2017: 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: 10) 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'.

Learning to Disagree focussed 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 focussed 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 those in which most people know how to argue without resorting to harm and violence.

Primary Participants: Post-primary History teachers across sixteen European countries.

Pedagogical Strategies: Pedagogical focus on developing a range of diverse dialogic, multi-perspectivity, 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; and Forming, expressing and justifying an opinion.

Rationale for Approach: Focussed 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

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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: (1) To take part in society confidently and constructively, young people need to develop competences relating to argumentation and disagreement. (2) 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. 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: Equality, racism, diversity, interculturalism.

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.

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Example 4

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 keeping with the aim of promoting high quality youth work practice it delivers an Equality and Intercultural Programme to promote equality, inclusion, diversity and interculturalism in youth work setting. Emerging from concerns about hate and hate based language in youth work settings the NYCI developed two resources:[5] (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/ (2) *Beyond Hate: 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 and youth organisations to address hate. It is a comprehensive manual covering youth work methodology, theoretical perspectives on hate and strategies for addressing hate with young people at individual, group and organisational levels. 'Beyond Hate' (NYCI, 2019) is a shorter companion to the 'Transforming Hate' manual and offers concrete youth work activities to enable young people to recognise, challenge and transform hate speech. 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 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

[5] The term 'International/migrant young people is used by SWAN Regional Youth Service to describe the young people who attend the International Youth Club.

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'critical educators'. The resources offer excellent activities towards raising the consciousness of young people as to 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 is 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 focussing 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; and (3) Although the focus of the resources are on youth work the methodologies can be applied to any setting.

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Example 5

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 the North Inner City of Dublin and offers a youth work service to young people in the locality. In 2009 SWAN established 'The International Youth Club (IYC)' The IYC is for young people with an international/migrant[6] 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 through engagement with Irish young people and members are encouraged to get more involved in other

[6] The term 'International/migrant young people is used by SWAN Regional Youth Service to describe the young people who attend the International Youth Club.

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programmes 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' (Department 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 to 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 (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 empowers 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 from the club's 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.

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Example 1

Project: Buro Zend-Uit / Presikhaaf University

Website and date accessed: https://www.burozend-uit.nl / https://presikhaafuniversity.com (15th July 2020)

Primary Participants: Youth at the margins of society

Field of Practice: In a programme that was piloted in a city which has had more than its fair share of young individuals joining ISIS, vulnerable youngsters follow five simple steps to become more aware of their inner capacities and opportunities for personal growth. Following an invitation (1) and an informal 360 review by their closest elders and peers (2), the youth is invited by a social professional for a one on one interview about their capacities (3) and subsequently intensively supported and assisted in upgrading their life goals (4). This process is captured by the professional on the youth's phone camera (5). Following this pilot, the programme was rebuilt into an online tool that can be downloaded free of charge by youth workers and policy makers in PVE. The programme was co-developed with youth, youth workers, social designers and social researchers. Preliminary findings suggest that the programme in effect mirrors elements of the rites of passage evident in the journeys of foreign fighters (cf. Van San, 2019).

Rationale for Approach: Contemporary extremist groups such as The Islamic State In Syria and Iraq (ISIS) operate as semi-professional employment agencies for frustrated young people (Atran, 2015). They not only exploit vulnerabilities, but also talents and ideals (Sieckelinck, 2016). A threefold theory of change was formulated: 1. Anyone who gains insight into how he or she is perceived as a person by his or her close environment will find it easier to find his own talents. 2. Those who become more aware of their talents will do their best to show them and those who use their talents are more appreciated. 3. Those who feel valued are less susceptible to destructive solutions to problems and thus better able to cope with the temptations of crime and extremism.

Key concepts: Youth work – video production – Talent scouting - Rites of passage.

Significance for EDURAD Project: The findings have implications for the construction of programs aiming to support young individuals in the development of their identity (and diversion them away from extremist ideology). These programs should, as the saying goes, keep it simple and keep it real. Programmes should create a temporary safe space; avoid overly complicated constructions that distract or demotivate; approach youth as authentically as possible, and offer sufficient space for their input.

Example 2

Project: Ter Info - Discussing Terrorism in the Classroom

Website and date accessed: www.ter-info.nl (20th July 2020)

Field of Practice: Suppose a terrorist attack takes place, how do you discuss this as a teacher in a classroom full of young children? After the terrorist attacks in Paris in 2015, terrorist expert De Graaf

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was frequently asked to speak at schools about terrorism, radicalisation and polarisation. This gave her the idea to develop the Ter Info teaching programme, a web app can be used as a tool to talk about terrorism with students in a way that is clear, fact-based and builds understanding. The app was created with Information Science, Educational Theory and History students at the University of Utrecht. Ter Info was created as part of the Utrecht zijn we samen' taskforce, in which de Graaf and Professor of Educational Theory Micha de Winter advise the Municipal Executive of the City of Utrecht on combatting polarisation and radicalisation.

Primary Participants: Pupils and students of primary and secondary schools

Rationale for Approach: The fact that Information Science was involved from the very beginning has increased the app's effectiveness. 'It's not just about content; the physical and logical design of the app is also important. This helps teachers to answer difficult questions from students quicker and better. A contemporary app is better suited to the needs of this target group than traditional teaching materials'. One of the functionalities of the app is 'rapid response', which makes it possible to respond to current events. When something specific happens, such as an attack, teachers can find short articles through the app, including tips on how best to discuss the event in the classroom. In the coming months, the project group will focus on further improving and refining the Ter Info content, so that the app can be scaled up and offered to more schools.

Key concepts: Information – terrorism – schools – expert

Significance for EDURAD Project: The programme demonstrates that schools are in need of information regarding terrorism. Also, preliminary findings show that students already know a lot about the topic and discuss terrorism in the playground. After the attack on a tram last year, the need for information about terrorism became even greater, says primary school teacher Remco van de Peut. 'Terrorism is usually something that happens far away, but now it suddenly happened close to home, in Utrecht. The children had to stay inside that day and their parents had to come and pick them up from school. 'It's actually pretty bad that we already have to teach children about terrorism. But if an attack has been committed somewhere, children often ask their teacher if they should be afraid', De Graaf says.

Example 3

Project: Formaat Stadsdialogen - Formaat in collaboration with Dock Youth Work

Website and date accessed: www.formaat.org (20th July 2020)

Primary Participants: Youth in the margins of society

Field of Practice: Formaat uses participatory theatre as a means of stimulating the political awareness of teenagers in the Crooswijk district of Rotterdam. It aims to address how young people can get a say in matters that play a role in their own neighbourhood. Through Participative Drama techniques Formaat aims to give people the opportunity to develop strategies for life, to rehearse for reality, and to enter into dialogue with each other on an equal level. The tools that Formaat works with differ from those of classical theatre. The main focus is on activating the audience/participants: they play the main role.

Rationale for Approach: The TvO (Theater of the Oppressed) developed by Augusto Boal is their basic tool. Social theatre is used to analyse social problems and to tell stories. Forum theatre offers the

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opportunity to look for alternatives to recurring mechanisms. Through the Rainbow of Desires, people discover their inner barriers and gain insight into how to overcome them. Legislative Theatre gives people a political voice and through the Aesthetics of the Oppressed, people at the bottom of society find a powerful means of expression. Formaat is a knowledge centre in several respects. Luc Opdebeeck - artistic director - has more than 20 years of practical experience with almost all Participative Drama techniques.

Key concepts: Neighborhood – Participatory Drama – Youth – Civic Education

Significance for EDURAD Project: The findings show, among other things, that accessibility and connection to existing networks are important success factors. Just like the involvement of 'role models', group leaders and speakers have the same cultural background as the participants. Meanwhile, it remains a social laboratory. The voice and actions of the group of young people are leading. Hence it is not always clear what exactly to expect. It would also be remarkable if everything went according to plan. Politically, young people are certainly activated, if only temporarily. It empowers people when they know that they are not alone in experiencing certain issues.

Example 4

Project: Fonds ZOZ & ZOZ Academy

Website and date accessed: https://fondszoz.nl (20th July 2020)

Primary Participants: Creative makers

Field of Practice: Established by the National Coordinator of Terrorism and Safety (NCTV), ZOZ Fund supports theatre makers, musicians, (short) film and documentary makers, photographers and online creatives who are committed to Dutch society today. Artists who want to strengthen resilience and reduce the breeding ground for extremism and radical ideas, regardless of the underlying vision, through their work. ZOZ Fund seeks and supports special stories in Dutch society. The focus is on projects aimed at reducing extremism, polarisation and radicalisation through the power of stories. This includes projects that try to bridge differences between people, to break through fixed frameworks and to stimulate empathy and understanding. The ZOZ Academy is for new artists who want to test an initiative or idea. Ten projects are selected each year that can participate in the Academy. They are given the opportunity to develop their concept into a first try-out, pilot or prototype with guidance (including content, marketing or distribution) and a financial contribution of a maximum of €5,000.

Rationale for Approach: Culture can make an important contribution to reducing social problems, by giving people the feeling that they are seen, taken seriously and feel valued. ‘We also need positive stories that act as an antidote. I call it the counter-narrative’ says Chafina Bendaham, founder of Rose Stories, an organisation that strives to make stories from marginalised groups in society visible and audible through various platforms (literature, theatre, media). Jacomijne Prins, sociologist and researcher, who intensively researched and followed a number of projects of the ZOZ Fund, concluded that the performance made many respondents feel (finally) seen/heard and thereby contributed to reducing a sense of alienation.

Key concepts: Arts – diversity – funding – policy

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Significance for EDURAD Project: In a relatively short period of time, the ZOZ Fund transformed from a fund that focused on projects that aimed to get radicalised (Muslim) young people to change their minds, to a fund that focussed on making the voices of marginalised groups heard in order to achieve more connection in society. Because social developments are moving fast, it is important to be flexible and to respond and respond quickly. The ZOZ Academy has developed in Amsterdam as a breeding ground for new talent. New talent is emerging and although the transfer to the ZOZ Fund and other funds initially started slowly, the number of applications has accelerated since the beginning of this year. The aim is for the ZOZ Academy to develop into a connector between new target groups and the fund.

Example 5

Project: Social Stability Expertise Unit (ESS) ft. JEP **(**Expertise Unit Sociale Stabiliteit ft JEP)

Website and date accessed: https://www.socialestabiliteit.nl / https://www.platformjep.nl (accessed 20th July 2020)

Primary Participants: Schools, social professionals and municipalities

Field of Practice: The Social Stability Expertise Unit (ESS) is an action-oriented section of the Ministry of Social Affairs and Employment. The Unit provides professionals with practical information on social issues and tensions, including radicalisation. It advises professionals on how to use this information and who to contact for assistance. One of the training programmes provided by the ESS is Omgaan met Extreme Idealen (OMEI). The OMEI training, which has reached 2000+ educational professionals since 2015, is aimed at equipping front-line professionals with pedagogical tools for dealing with possible signs of radicalisation. The training aims, from a pedagogical perspective, to provide front-line professionals with the necessary (basic) knowledge about the formation of ideals among young people and about radicalisation processes. It provides participants with tools for relating to young people with extreme ideals and informing them of the attitudes that are important in this regard (such as open communication, an investigative attitude, avoiding judgment and offering a counterweight).

Rationale for Approach: In 2017 the Ministry of Education and the Ministry of Public Health produced the document 'resilient youth, resilient professionals.' This document, aimed at care and education professionals, provides extensive treatment of the issue of radicalisation, aimed largely at a pedagogical response to radicalisation. Building on the notion that clear social tensions are present in Dutch society, the report aims to prepare teachers to have difficult conversations about controversial issues. This is framed as a central strategy for preventing radicalisation, by removing the breeding ground for radical ideas. One of the recommendations in the report was to create a source of information and location for knowledge, expertise and interventions for professionals in the social domain. Hence, Platform JEP (Jeugd preventive Extremisme en Polarisatie) offers a central place to professionals and volunteers with questions about polarisation, radicalisation and extremism.

Key concepts: Knowledge Exchange – Training – Schools – Polarisation

Significance for EDURAD Project: In a recently conducted independent evaluation, the OMEI training is found to provide participants with more insight into the perception of young people with extreme ideas, their own associations and prejudices regarding ideals and radicalisation and the way in which both aspects can influence conversation with young people. Platform JEP supports professionals and volunteers with knowledge, advice, information and action perspectives. Central to this are issues related to working with young people who are at risk of radicalising and working on social cohesion.

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It targets all professionals and volunteers who work directly with and for young people and therefore also have an educational task. These include youth workers, mental health professionals, social workers, employees of branch organisations, community police officers, youth probation officers, youth guardians, and representatives of religious organisations, youth organisations, sports organisations, cultural organisations, policy makers and officials of municipalities.

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