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EDURAD: Educational Responses to Extremism

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

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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 began on elements of WP3 in researching the modules and on WP4 in identifying and building relationships with stakeholders.

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Introduction and Summary Overview

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. Education in this project is understood as formal, informal and non-formal education, thus engaging a wide range of stakeholders. The project was designed as a multi-actor approach to address the issue of (violent) radicalisation, whilst being clear that the educational approaches that best address such issues should be understand as preventative by virtue of the proactive way in which they address some of the factors that are associated with extremism and radicalisation. In this regard, it has a pro-active rather than a re-active focus, and places the agency of young people at its heart. Emphasis is placed on building the capacity of young people to engage with these complex issues whilst resisting violent extremism, rather than trying to deradicalise them once they have already been recruited, radicalised, or performed acts of violent extremism (including terrorism).

This is done through i. maintaining a commitment to an approach that is critical and reflective, in particular in respect of the key concepts like (violent) radicalisation and (violent) extremism; ii. by cultivating cultures and climates of prevention; and iii. by developing holistic community synergies bringing diverse stakeholders together. It also means that the design of the next phases of the project, WP3 and WP4, would be directly responsive to the diverse needs of participants.

Work Package 2 aimed to offer both theoretical and practical innovation to this emerging field. Working with an inter-disciplinary literature, it has identified key pedagogical principles and values to support P(V)E-E and enable design and testing of pedagogical practices and tools to respond to those varieties of extremism that undermine educational relationships, engagement in education, trust, and commitment to pluralistic, democratic societies, but also to explore ways of engaging with extremism. The approach to pedagogical development is through innovative, bottom-up, pedagogical tools that are directly responsive to the needs of participants. WP2 also created focus groups, with the aim of building on these networks to develop multi-stakeholder P(V)E-E hubs. The expertise of the groups will enable specific guidance to be given to educators, including those seeking to engage hard to reach young people.

The aims of Work Package 2 are comprehensive and foundational, designed to set the research and practice foundations that will guide the development of the educational approaches and methodologies in the next phases. Crucially, they aim to ensure that the project is evidence-informed and responsive to the needs-analysis in establishing the framework in which the PVE-E methodological approach would be developed.

The design of WP2 has sought to ensure better understanding of the educational dynamics, opportunities and challenges involved in P(V)E-E by listening to the voices of practitioners and by conducting a critical review and analysis of different pedagogical approaches. The engagement with the stakeholders through the targeted questionnaires and focus groups constituted the first step towards building communities of practice amongst the diverse stakeholder groups.

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The next steps in the EDURAD approach involve: 1. Building 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; 2. Developing multi-actor PVE-E hubs.

To this end, this work package, and this document specifically, 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 theorise the relationship between education, prevention and extremism. Thereafter, the policy and pedagogical context for each partner country is outlined. This is followed by a synopsis of the fieldwork, findings and analysis in each country. Finally, the European report provides a synoptic analysis of the cross-partner findings and outlines the next steps.

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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 policies, such as Ireland and Cyprus. 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 in terms of taking into account the different contexts, histories and experiences of different European countries that shape how they address questions of prevention of (violent) extremism. 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

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differentiating generic, targeted and indicative prevention (European Commission, 2017d). Whilst the 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 life trajectory, including those who have become involved in violent extremism or other extremist movements, 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". The Special Rapporteur 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, but aims to open up discussions of these questions with young people more broadly, in particular in its engagement with schools and other educational settings. It aims to continue to learn from the perspectives and experiences of young people when developing its educational approach and

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pedagogical modules in WP3 and WP4. 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.

Radicalisation Policy Framework 2005-2017

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.

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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 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

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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 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 outlines important educational policy approaches relevant to this project. These engage with some of the key themes and concerns identified in policy work concerned with prevention of radicalisation and extremism, from an educational perspective.

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

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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 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.

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(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. 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 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.

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

Extremism and the Emotions

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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 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

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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 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

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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 '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.

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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 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

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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 by bias. 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.

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,

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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 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

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> 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 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

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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 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.

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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 '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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National Report Austria: Policy and Research Analysis

Policy Summary

From 2014, several government-supported NGOs and private initiatives began to develop advisory, information and awareness-raising measures in care and advisory areas. The *Austrian Strategy for Prevention of Extremism and Deradicalisation* published in 2018 follows the *Combating Anti-state Extremism and Anti-state Radicalisation* that was anchored in the Austrian government program 2017-2022. (*Austrian Strategy,* 2018). The strategy paper supports the expansion of preventive and deradicalisation 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* (Bundesweites Netzwerk Extremismusprävention und Deradikalisierung, BNED) was established in 2017. With the BNED, Austria has a central strategic body that deals comprehensively and holistically with the issues of "prevention of extremism and deradicalisation". 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 deradicalisation. As a first measure, the BNED developed an *Austrian Strategy for Extremism Prevention and Deradicalisation.* 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 Deradicalisation.* 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 deradicalisation but are not part of the BNED.

The program 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 who are working at schools (school psychology, social work, youth coaching etc.) in the field of diversity, inclusion, political education and global citizenship.

PVE-E Relevant Policy Documents and Aims

Education is an essential prerequisite for strengthening resilience to radicalism and extremism and involves both interaction and communication. Schools play a central role and have the task of increasing democratic awareness and developing understanding of democratic principles among young people. The programmes of the BNED addresses interventions designed to encourage soft skills, innovation, entrepreneurship and social entrepreneurship. These programmes address civic factors, including those which seek to understand the needs of different communities and encourage debate and dialogue within and between such communities as well as between such communities and governments. The *Austrian Strategy for the Prevention of Extremism and Deradicalisation* is intended 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 deradicalisation of young people. The centre is operated by the BOJA (Bundesweite Offene

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Jugendarbeit, *Nationwide Open Youth Work*) and offers support and advice on extremism and radicalisation such as right-wing extremism, nationalist movements or Jihadist-Salafist groups (BOJA 2015). The main activities of the *Extremism Information Centre* are 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 country	Austria
Name of policy	*Austrian Strategy for Prevention of Extremism and Deradicalisation* (Österreichische Strategie Extremismusprävention und Deradikalisierung), 2017-2022
Reference/URL and date accessed	https://www.bvt.gv.at/bmi_documents/2236.pdf (Web. 16 Oct. 2020)
Rationale for the policy	On the initiative of the *Federal Office for Constitutional Protection and Fight Against Terrorism*, the *Nationwide Network for Prevention of Extremism and Deradicalisation* (Bundesweites 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 deradicalisation".
Aims of the policy	The governmental policy is designed to raise awareness of how to promote extremism prevention and deradicalisation. 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. 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.
Description of PVE-E approach	The program 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 program 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.
Key pedagogical strategies	Education is an essential prerequisite for strengthening resilience to radicalism and extremism and involves interaction and communication. Schools play a central role and have the task of increasing democratic awareness and developing understanding for democratic principles among young people. The programmes of the BNED offer interventions designed to encourage soft skills, innovation, entrepreneurship and social entrepreneurship. These programmes address civic factors including those which seek to understand the needs of different communities and encourage debate and dialogue within and between such communities and between such communities and

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	governments. The *Austrian strategy for the prevention of extremism and deradicalisation* 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 deradicalisation of young people. The centre is operated by the BOJA (Bundesweite Offene Jugendarbeit, *Nationwide Open Youth Work*) and offers support and advice on extremism and radicalisation such as right-wing extremism, nationalist movements or Jihadist-Salafist groups (BOJA 2015). The main activities of the Extremism Information Centre are 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.
Key concepts named in the policy	The Austrian government takes 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 on 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.

Name of country	Austria
Name of policy	*Network for Deradicalisation and Prevention (Netzwerk für Deradikalisierung und Prävention)*
Reference/URL and date accessed	https://kja.at/site/files/2017/02/Medienpapier_Expertforum1.pdf (Web. 16 Oct. 2020)
Rationale for the policy	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 deradicalisation interventions in detention centres. In order to successfully fight against extremism and to take preventive measures, step-by-step further and advanced training events are required for the employees of the network participants. The 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 deradicalisation, prevention and culture of

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	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.
Aims of the policy	The main goal of the Vienna network for deradicalisation and prevention is to protect children, adolescents and young adults from extremist tendencies as well as from stigmatisation and general suspicion. Another big issue of the Vienna network for deradicalisation and prevention is to make social workers, psychologists, youth workers, police officers and teachers aware not only of the subject of extremism of all kinds and its prevention, but above all in creating better life prospects for young people.
Description of PVE-E approach	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 deradicalisation and prevention (topics: religion, Salafism, Jihadism, migration society, bullying, violence prevention, right-wing extremism, prejudices etc.).
Key pedagogical strategies outlined in the policy	The key purposes 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 6000 participants in different professional groups. 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 an expert group of theoreticians and practitioners from various disciplines, who jointly develop recommendations for action and possible solutions. These recommendations are continually reflected upon by those politically and administratively responsible before being finally agreed upon.
Key concepts named in the policy	The key concepts in the further development of the network are: dealing with 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; expansion of the circle of interlocutors to include those not in formal roles; increasing the pluralism of opinions; expanding partner pool in prevention and deradicalisation work; engaging with issues gender equality, sexuality and homosexuality with children and young people from an early age; developing and expanding knowledge about right-wing extremist movements in the migrant community; promoting political education and media literacy; supporting migration society as a learning society; creating spaces for dialogue, learning and discussion; setting up dialogue spaces for networking and exchange with associations and organisations of the migrant communities; supporting a humanistic, pluralistic Islam.

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Name of Country	Austria
Name of 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).
Reference/URL and date accessed	https://kja.at/site/praevention/netzwerk-deradikalisierung-praevention/ (Web. 16 Oct. 2020)
Target groups	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; dealing with diversity; increasing social responsibility and participation; promotion of understanding of democracy; reduction of aggression and violence; improvement of the school and class climate; increasing motivation to learn and willingness to perform; development of anti-violence training program; working with peer role models; dealing with 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 include the integration of groups at risk of exclusion, the need for 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 democracy development can point the way for the development of the EDURAD approach. The network deals intensively with all forms 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.
Significance for EDURAD	This project is of relevance to 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 focusing on promoting democracy culture and on the prevention of devaluation ideologies and extremisms. The partner organisations *Plan International* and the *Institute for Constructive Conflict Resolution and Mediation (ikm)* are developing educational responses on a project-based approach called *Learning without Fear*. This is active against violence and supports violence prevention in schools.

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	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 program 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 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 involves assessment of 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 also 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/

Name of Country	Austria
Name of Project	*Extremism Information Centre, Vienna ("Beratungsstelle Extremismus", BOJA)*
Reference/URL and date accessed	https://www.beratungsstelleextremismus.at (Web. 16 Oct. 2020)
Target groups	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 that 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 by means of certain approaches using specific methods that involve 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 provision is open to all young people.

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Pedagogical Strategies	BOJA's advice is resource and solution oriented. The advice seekers are basically seen as experts of themselves and their way of life, who already have strengths and abilities to solve their problems. The counselling talks are about uncovering resources (one's own and those of the environment) that are often not perceived in difficult situations, and helping them to make them available again to themselves The advice is process-oriented. The steps that should lead to a desired change are worked out together. BOJA works with the whole social environment. People who sympathise with extremist movements often stabilise themselves through the ideology that gives them a clear orientation. BOJA therefore does not start with the deconstruction of the ideology, but with the affirmative level, and with the emotional. A question that arises from this is how to investigate criteria of emotional attachment to extremist ideas 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. Even if sometimes the family situation is also a co-trigger for someone joining an extremist group, this can also be part of the solution.
Rationale for approach	For analysis and reporting, BOJA refers to the identity model sociologist Hilllarion Petzold (1993). In so doing, it pursues a psychosocial, lifestyle-oriented approach. Put simply, the model assumes that a person's identity is based on the following five pillars: body/corporeality, social network/social references, work/performance, material security and values. This methodological approach uses a broad term of extremism that focuses on different extremisms 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). 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 also supports them when they are 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

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	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 and the target groups, in these cases, are at least indirectly assumed to be either behaving problematically or at risk of behaving 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. Reference: BOJA (2015) Positionspapier: Offene Jugendarbeit in Österreich und Extremismus, https://www.beratungsstelleextremismus.at/wp-content/uploads/2016/10/2015_Boja-POSITIONSPAPIER-Extremismus_16-11-2015.pdf (accessed: 16 October 2020)
Significance for EDURAD	In Austria, there is a focus in the political and media discourse on extremism on the subject areas of Islamism, Jihadism, Salafism and political Islam, as well as dominance of security policy discourses, even if this has shifted towards prevention in recent years. Since the refugee movements in 2015, there has been a tendency to negotiate and frame 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? It is the close connection of theory and practice. A fundamentally critical and self-critical examination of the phenomenon of extremism and the practices of deradicalisation 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 have an impact on favouring a radicalisation process, the affinity to the phenomenon of Jihadism cannot be explained with 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, including exposing Muslims to additional stigmatisation. This example shows that BOJA has a very differentiated and reflective approach that can be very useful for EDURAD. Finally, empathy also plays a major role in this approach and it involves finding out about the life situation of the other person and to be interested in his/her living environment.

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Name of Country	Austria
Name of Project	*DERAD - Network social cohesion for dialogue, prevention of extremism and democracy* ("Netzwerk Sozialer Zusammenhalt für Dialog, Extremismusprävention und Demokratie")
Reference/URL and date accessed	http://www.derad.at (Web. 16 Oct. 2020)
Target groups	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; those affected, 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 that 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 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 offers 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 addresses ideologically radicalised people who hate other people because of their different worldview, way of life, origin or appearance or are even willing to do violence to them, to prevent them from endangering themselves and other people. An additional 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.
Significance for EDURAD	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 people committed in Austria and Germany, working at universities, colleges and for various governmental and non-governmental organizations and institutions. DERAD is a member of the RAN - Radicalisation Awareness Network (European Commission) and is listed as a "RAN best practices collection" example.

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	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. 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 analysis 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 medialised and practical communication of these topics. They have a profound and practical assessment of the needs of the different target groups.

Name of Country	Austria
Name of Project	*DECOUNT: Promoting democracy and fighting extremism through an online counter-narratives and alternative narratives campaign*
Reference/URL and date accessed	https://game.extremismus.info (Web. 16 Oct. 2020)
Target groups	The aim of the DECOUNT project is to develop innovative, realistic, practical and validated tools for early police prevention against radicalisation based on alternative narrative and 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. Educational materials were 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 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 characterized 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. 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 optimized for touch is optimised for smartphones. The developers use the mechanics of Instagram and Tinder. Conversation

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	situations take place in chat or direct conversation, where one can swipe between two answer options. This is accompanied by mini-games and small video clips embedded in the story.
Significance for EDURAD	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 increases motivation to learn and ultimately increases 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 to digital play a central position in postmodern social structures. The public discussion is also increasingly concerned with the ludic in the digital contemporary society. The Dutch media theorist Joost Raessens gives this new protagonist of contemporary society the status of "Homo Ludens 2.0" and draws attention to the fact that large areas of 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 describes this type of physical and behaviour-coding instructions and recommendations as procedural rhetoric and recites with Janet Murray on the playful construction of a start and target scenarios, that allows the player to operate within defined rules to realize. The player literally fills in the missing portion of the syllogism by interacting with the application, but that action is constrained by the rules. The basic problem of 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, so-called serious games can also be seen as a central tool for deradicalisation (Schlegel 2020: 1-44). In this context, EDUARD can learn from the criteria that support the sensible application of gamification in extremism-preventive educational environments.

Name of Country	Austria
Name of Project	*Women Without Borders. MotherSchools: Parenting for Peace (WwB)*
Reference/URL and date accessed	http://www.frauen-ohne-grenzen.org (Web. 16 Oct. 2020)
Target groups	Women. The target groups are mothers who recognize tendencies for extremism in their children. These are trained and strengthened to take action against these extremism 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 psycho-dynamically. The development of mother schools by women without borders shows how this concept is put into practice. A psycho-dynamically

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	oriented training was developed which helps mothers worldwide to actively and independently organise education and prevention.
Rationale for approach	WwB focuses on Female Leadership, Capacity Building, Gender Based Violence, Intercultural Dialogue, and Preventing Violent Extremism. Key concepts include: 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. Mothers present a missing link in preventing the spread of violent extremism. Their physical and emotional proximity make them witnesses of every stage in a 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.
Significance for EDURAD	Mothers are the previously overlooked safety experts who play a major role in prevention and rehabilitation. They form the first line of defense 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, WwB encourages them 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 is interesting because it focuses exclusively 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.

Description of fieldwork

Ethical consent

In practice, there are content-related overlaps between the rules of data protection, good scientific practice and research ethics. Adhering to data protection regulations and protecting the personal rights of investigators is a central requirement for the archiving and reuse of personal research data.

One of the building blocks for this is the anonymisation of the research data. The term "anonymisation" here describes the process of removing that information from research data that would enable specific persons to be identified. Subjects of anonymisation are in particular: Personal and personal characteristics, personal names, location information, street names, federal states, job

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details, titles and educational qualifications, age, pictures and voices, indirect but specific context information, sensitive information: information on ethnic origin, political opinion, religious or philosophical belief, union membership, health or sexual life.

For the questionnaire, the data collected was changed in such a way that it is impossible to re-identify the participants. The resulting anonymised data is not subject to data protection. For the area of focus groups, we have decided to work with actual data protection. The *de facto* anonymisation aims to change the data in such a way that the person participating in the focus groups can only be re-identified with a completely disproportionate effort.

We informed all interview partners in the focus groups about the recording of the conversation and explained that further processing of the conversation contents with the greatest possible anonymity. All interlocutors have given their consent. The essential principle when collecting personal data is informed consent: Study participants must give their consent to the collection, processing and use of their personal data. The consent must be based on the free will of the participants and they must be fully informed about the reason for the data collection, the data processing and the data use.

Rationale for selection of participants

The rationale for selecting specific participants was informed by the goals of the study which involved the investigator locating representative participants from various stakeholder groups. Four characteristics were identified for the recruitment process: i. practical relevance, ii. decision-making competence, iii. innovative research approaches and iv. field experience. Experts were contacted in advance to support identification of potential participants.

Research Design and Methodology

The questionnaire aimed to meet the following criteria: comprehensible, easy, short, clear, neutral, appropriate for target groups, only one issue per question, not hypothetical, not suggestive, not retrospectively, no double negation, no allegations, take into account the difference between "program question" and "test question", correct handling of sensitive topics/questions. The questionnaire can also be described as "standardised survey" with scaled answer options for measuring attitudes, values, personality traits, performance, stages of development, etc.

External validity indicates the extent to which results of a measurement can be generalised and how representative they are. Furthermore, to what extent can the statements of the major actors like teachers, parents/guardians, civil society organisations, religious leaders, and policy makers be transferred to their actual behaviour? This question could not be answered in an anonymised questionnaire, therefore, more depth discussion of these questions took place in the focus groups.

With the results of a qualitative focus group discussions and semi-structured interviews, the primary aim was to understand something and not just describe it. Such a research approach is thematically much more in-depth. Here the respondents have significantly more influence on the content and sequence of the interview than with standardised surveys and are allowed to deepen topics, introduce additional aspects and intensively express their opinions. At the same time, the respondent is required to have a higher level of communication skills and verbal expression.

When participating in a group discussion, the researcher becomes part of the observed scenario. Participation restricts the opportunities to observe and to note what is observed. and also influences what happens, so that the participating researcher has an effect. But even the non-participating observer will have an impact on the observed scenario. Group discussions can also bring to light those aspects of a research question that might not otherwise arise. Since group discussions usually only

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deal with one topic, but this is dealt with in great detail, it is possible to examine this topic from all possible angles.

In addition, the group dynamic aspect is of particular importance in a group discussion. The group members constantly give each other new impulses to look at the topic from different perspectives and can thus, through the discussion, gain deeper insights into their actions, their motivation or their needs.

Recruitment of participants

The German speaking questionnaire was disseminated as an online survey on Microsoft Forms. This online survey represents an internet-based survey method in empirical social, educational and opinion research. In this regard, we engaged with a wide range of schools, NGOs, advice centres, municipal, regional and national institutions in the formal and non-formal area in order to optimise the virtual dissemination of the questionnaire. The questionnaire was sent to different target groups, in order to achieve a wide spread of the results, including actors who are active in both school and non-school education. Groups of different age groups were targeted. The aim was to achieve a balanced relationship between interview partners from the city and from the country.

Participants were approached passively through the publication of the link on a website and actively via e-mail. Given the high level of representation, it follows that the properties of the sample is indicative of some of the perspectives of wider cohorts.

For the focus groups, great importance was attached to diversity of points of view. Preliminary meetings were set up with people who have a good deal of expertise in the field of extremism *prevention* and de*radicalisation* in Austria to ask for recommendations. Gatekeepers with administrative positions or detailed inside information were very helpful in gaining access to specific community settings. In several meetings we organised a group discussion in which the participants could exchange their different perceptions, approaches and backgrounds. The focus group discussions were more or less strictly focused discussions between a group of selected people on the research topic of interest. The participants came from the following areas: school, open youth work, youth care, social work, street work, policy consultancy, interest groups. The discussions in the focus groups took place both offline and online with basis of zoom meetings. 65 respondents took part in the questionnaire survey and 11 participants took part in the focus groups. The discussions and interviews were audio recorded. Excerpts from the conversations were transcribed and analysed using the framework method to identify key themes.

Methods (offline/online)

Strategies and possible activities were developed for the initial dissemination about the project in order to sensitise target groups and interest groups to the project and its results. In the first phase, project communication involved distributing an online questionnaire. In a second phase, discussions in focus groups (offline) were set up in order to familiarise specific interest groups with our project goals and topics.

The dissemination strategy about the research component of the project coincided with a communication strategy. The dissemination strategy included a project-based definition of the dissemination goals, it identified relevant target groups and stakeholders, it described the dissemination measures to be carried out and it identified specific tools that have to be developed in order to ensure effective communication.

Dissemination strategies in online environments aim to disseminate knowledge and the associated evidence-based interventions on a large scale via social networks and online platforms. Dissemination

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was also an integral part of our survey research process. Our team sent emails to people believed to meet the sampling criteria. We also sent out recruitment notifications through established listing services, online platforms and online groups. In order to achieve a wide distribution of different respondents, we developed an online questionnaire that we distributed in digital environments. In contrast to a printed questionnaire, an online questionnaire is filled out in the web browser. In order to ensure a wide range of participants, we distributed the questionnaire on online platforms, online groups, subject-specific apps and messenger services. In this way, we identified a list of interest groups and their contact details in order to recruit discussion partners for our focus groups.

The participants in the focus groups were directly involved in the dissemination of the project or informed about the current developments and results by means of reports, newsletters and scientific publications.

The direct participation of the participants of our focus groups alongside semi-structural interviews also included engaging with contacts to set up dialogues, scientific knowledge transfer and feedback on evidence-based project developments and the content and media formats published on the website.

Short summary and analysis of findings from questionnaires

This summary presents the findings from a questionnaire survey for the development of educational opportunities for the prevention of extremism in (non-) formal educational institutions. The aim of the questionnaire was to show the range of pedagogical ways of dealing with the topic of extremism.

In addition, the team worked with a wide range of schools, NGOs, municipal, regional and national institutions in the formal and non-formal area of education in order to optimise the virtual dissemination of the questionnaire. The questionnaire was fully completed by 65 participants. The research team of the University of Art and Design Linz collected a sample of questionnaires from 65 educational specialists between 20th August – 28th September 2020.

Field of Professional Practice

Illustration 1 shows that the vast majority of the respondents work in the formal education system. Almost half of the respondents are involved in working with young people in the non-formal education sector. This shows a range of different encounters with young people (see figure 1):

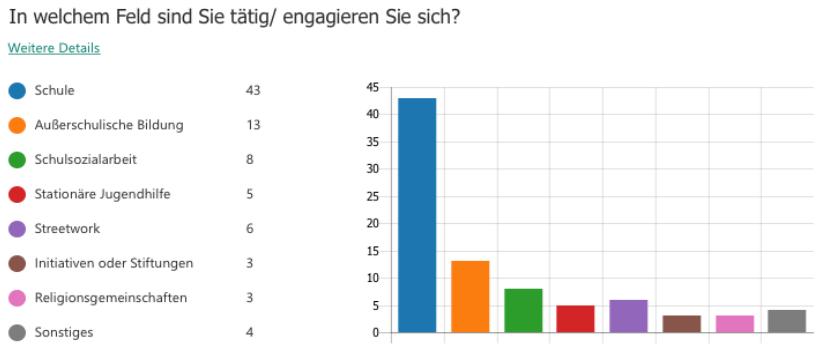

Figure 1 (n=65)

Almost half of the respondents have been working with adolescents and young adults for more than ten years. (see figure 2) Thus, the respondents have extensive professional experience and good insight into the field of practice. On the other hand, the importance of the age difference in the willingness to dialogue with young people should be examined.

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Experience in the Field

2. Wie viele Jahre arbeiten/ engagieren Sie sich in diesem Feld?

Weitere Details

1-2 Jahre	4
3-5 Jahre	11
5-10 Jahre	19
mehr als 10 Jahre	31
Sonstiges	1

Figure 2 (n=65)

Age groups

Most of the respondents work together with young age groups ranging from 12 to 18 years of age. Due to the high participation of teachers, young adults do not play a major role:

3. Mit welchen Altersgruppen arbeiten Sie/ engagieren Sie sich?

Weitere Details

10-12 Jahre	32
12-15 Jahre	47
15-18 Jahre	53
19-21 Jahre	15
22-25 Jahre	6
Sonstiges	5

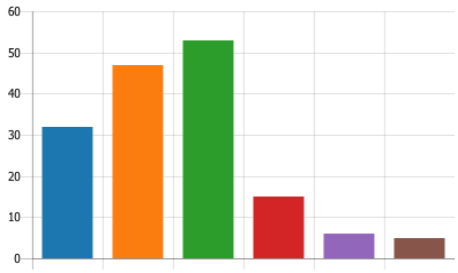

Figure 3 (n=65)

Location of Practice: Urban/Rural

Figure 4 shows that the questionnaire reached respondents from both urban and rural areas. 54 % of those surveyed work in the city and 31 % work in the countryside. This diversity is very important because it enables a more balanced assessment.

4. Wo sind Sie hauptsächlich tätig/ engagiert?

Weitere Details

Stadt	35
Land	20
Beides	10

Figure 4 (n=65)

Encounters with Extremist Related Phenomena

Figure 5 is important and significant because it shows the different aspects of the evidence-based experiences with prevention-relevant phenomena:

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5. Welche Phänomene begegnen Ihnen in Ihrer Arbeit/ Ihrem Engagement?

Weitere Details

Rechtsextremismus	11
Rassismus/ Ethnozentrismus	44
Islamophobie	11
Nationalismus	33
Antisemitismus	11
Islamistischer Extremismus	16
Fundamentalismus	11
Homophobie	30
Sexismus	36
Hate Speech	38
Sonstiges	7

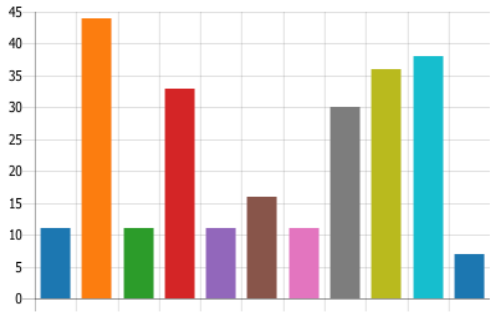

Figure 5 (n=65)

68% of the respondents indicated that they came into contact with racism and ethnocentrism followed by hate speech, sexism and nationalism. In a cluster analysis, hatred and violence are closely related to racism, nationalism and sexism. Gender-based expressions of hatred and threats of violence were a significant issue in educational institutions. Sexism was another very important topic. 55% of the respondents have experiences with sexism in their sphere of influence. Anti-Semitism and Islamophobia are low-threshold phenomena. Other extreme positions are only perceived with a low threshold. 17% of those surveyed state that they have witnessed right-wing extremist or anti-Semitic incidents. This is the lowest value compared to all other categories. In contrast to media reporting in Austria, Islamic extremism is also not seen as a significant issue in the responses from the (non-) formal educational sector. 25% of those questioned were able to recall incidents of Islamist extremism. Comments on the questionnaire show that a close connection between hate speech and sexism, and demonstrate that these play an important role in (non-) formal educational institutions.

The vast majority of educators had huge problems assessing attitudes of young people. 45 out of 65 respondents stated that they did not know the attitudes of the young people. Almost 66% of the respondents had no assessment of what is going on in the young people's minds and therefore could not correctly assess the tendency towards radicalisation and extremism. In percentage values this means that for almost 70% of all respondents, the attitudes of young people resemble a black box.

The Risk of Radicalisation/Extremism of Young People

6. In Bezug auf die o.g. Phänomene: Mit welchen Zielgruppen habe Sie es in Ihrer Arbeit/Ihrem Engagement zu tun?

Weitere Details

Mit verschiedenen Zielgruppe...	36
Mit Jugendlichen, die den gen...	29
Mit Jugendlichen, die etwas g...	15
Mit Jugendlichen, die gar nich...	15
Mit Jugendlichen, die Sie in Be...	34
Mit Jugendlichen, die bereits i...	20
Mit Jugendlichen, die in ein ex...	10
Mit Jugendlichen, die in ihrem...	3
Mit Jugendlichen, die nicht ei...	45
Sonstiges	2

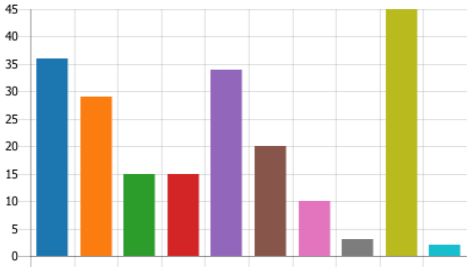

Figure 6 (n=65)

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45% of the respondents said that they rate young people as critical with regard to the extremisms mentioned, but only 2% wanted to do something about it. In examining assessment of possible radicalisation, respondents were asked "Do you see young people as at risk for one or more of these phenomena? Do you know of young people who develop extremist orientations and/or affiliations?" 52% of the respondents said that they work with children and young people who might develop extremist orientations and/or affiliations. So more than half of the respondents deal with young people who they thought could possibly radicalise themselves at some point. Even if this figure seems exaggerated and it seems difficult to draw conclusions, it shows the high level of uncertainty among educators. Only 13 respondents confirmed an advanced extremist attitude. Here, however, it must be acknowledged that the questionnaire was also filled out by youth workers who have specialised in youth work with an extremist background.

Social Media Platforms

Question: "Which social media platforms, associated with extremist attitudes, actors and content, are used by your target group (s)?" The respondents were asked to give their personal impression.

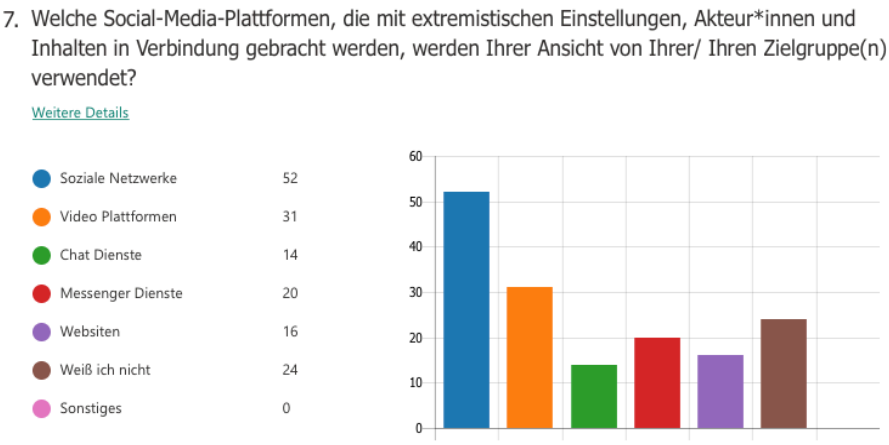

Figure 7 (n=65)

80% of those surveyed named social networks as the most relevant media channel for disseminating extremist content. If this assessment is correct, then young target groups are better reached online because the online activities of social network sites are more or less publicly accessible. However, the privatisation of communication is very pronounced in chat and messenger software and there is often no access by actors who do not belong to the groups. This assessment of the educators is possibly based only on an intuitive assumption and would require more systematic evaluation in an empirical study.

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Communication of extremist content

8. Welche Medienformate, die mit extremistischen Einstellungen, Akteur*innen und Inhalten in Verbindung gebracht werden, werden Ihrer Ansicht nach von Ihrer/ Ihren Zielgruppe(n) verwendet?

Weitere Details

Kommentare	29
Persönliche Nachrichten	41
Blogs	12
Videos	33
Vlogs	8
Spiele/ Games	29
Bilder	33
Memes	25
Gifs	10
Hashtags	11
Musik/ Liedtexte	29
Social Tagging	5
Sonstiges	5

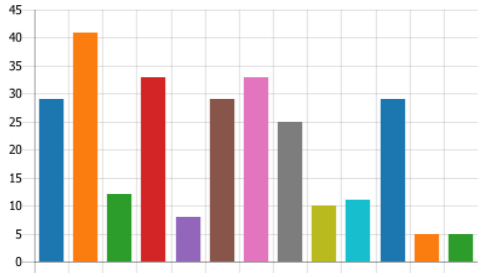

Figure 8 (n=65)

67% of those surveyed were of the opinion that extremist content is exchanged primarily through personal messages. Personal messages in this context means private messages. The exchange of extremist attitudes thus eludes public perception. Nevertheless, media formats such as videos, pictures, memes and games are rated higher. If this assessment is indeed representative, then it can be seen as a mandate to address young people more on the basis of these media.

Pedagogical Strategies

Almost two-thirds of respondents say they use their own educational strategies to address the issues of extremism and radicalisation. 72% of the respondents *only* use their own strategies

9. Was nutzen Sie bereits erfolgreich in Ihrer Arbeit/ Ihrem Engagement?

Weitere Details

Eigene pädagogische Strategien	47
Unterrichtsmaterialien	32
Fortbildungen	18
Beratung	23
Supervision	6
Sonstiges	4

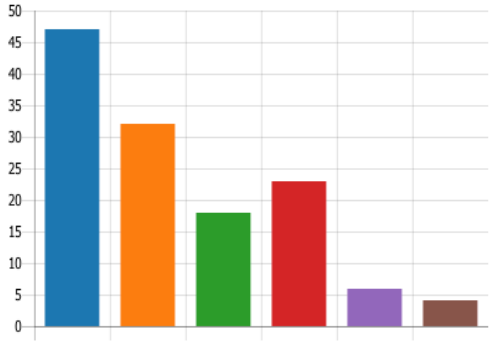

Figure 8 (n=65)

In addition to their personal strategies, most educators also use internal exchange formats and networks of their own organisation. Here, too, there is considerable need for optimisation.

Networks and Exchange of Practice and Knowledge

It is clear from the responses that there is a great need for advice and training on the part of the educators:

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11. Welche Unterstützungs-/ Entwicklungsbedarfe sehen Sie in Ihrer Arbeit/ Ihrem Engagement?

Weitere Details

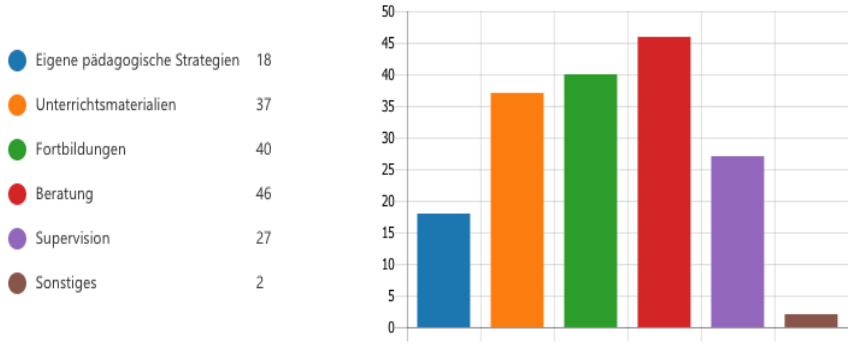

Figure 9 (n=65)

The majority of those questioned would like greater networking with actors outside of school, social workers and more efficient networking with educational providers.

Supports Needed

13. Wo sehen Sie die Grenzen Ihrer Handlungsmöglichkeiten in Ihrer Arbeit/ Ihrem Engagement?

Weitere Details

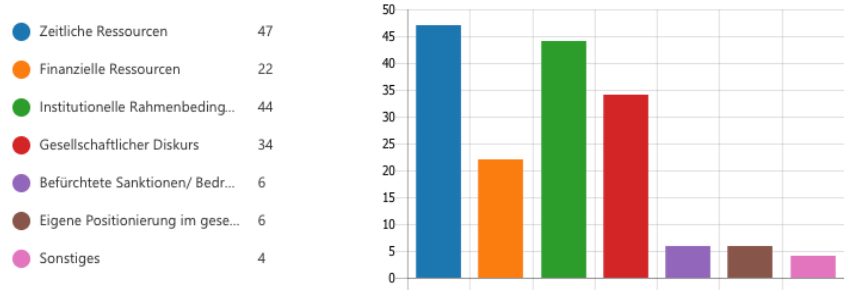

Figure 10 (n=65)

Educators said that they need more personal time and infrastructural framework conditions in order to adequately provide extremism and radicalisation in educational spaces.

Engaging with Extremism

14. Glauben Sie, dass die Ansprache extremistischer Phänomene fester Bestandteil Ihres Berufsbildes/ Ihres Aufgabenspektrums in Ihrem Engagement sein sollte?

Weitere Details

Figure 11 (n=65)

The vast majority of educators (86%) were in favour of making extremist phenomena visible and believed that extremism and radicalisation should be part of their educational agenda.

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Summary

The questionnaire offered an opportunity for individual comment and feedback, which was accepted by over 90% of all respondents. This is a very high level of approval and an extremely positive signal for sustained interest in further development and change. The analysis focused on arguments that were used by almost half of the respondents. Almost 50% of respondents argued that students' critical ability to deal with radicalisation and extremism can be strengthened through improved political and media literacy. Educators have also argued that this is a truly educational response, as opposed to a restrictive approach that sees "vulnerable students" as a risk and tries to "isolate" them in order to "protect" the other students. Half of all respondents indicated that they wanted to integrate educational concepts, networks and infrastructures more strongly into the curriculum and into everyday school life. The following overview presents a collection of comments from the respondents who deal with the need for educational answers.

Curriculum and Pedagogy

- Accessible and understandable discussions in public space, integration into official teaching and learning materials.
- Provide democracy training programmes for teachers and for young people who can act as models
- Temporary dissolution of the rigid timetable, information material that does not come along with a strict pedagogy, material on basic and impact research
- I would like more teaching materials that deal with topics related to social networks, the Internet, because I can better pick up the students with them!
- The students as well as the teachers should be confronted with this difficult topic from the start.
- Time and financial resources for long-term project work, the expansion of teams relevant to education with regard to the clarification of extremist tendencies as well as modern and educational didactic teaching materials that relate to current phenomena and events.

Networking, Continuous Professional Development, and Wider Supports

- Better institutional integration, better networking with similar educational institutions.
- The topic will remain with us in the years to come. We absolutely need a better exchange, regular workshops, common strategies, an online platform!
- Social workers and psychologists in schools. More supervision.
- More extra-curricular networking. Training & coaching!
- Practical advice and crisis management (contact persons in the school who are not teachers and grade, but who accompany the students who have problems outside of school - e.g. street workers).
- Above all, more external support is needed here (e.g. permanent social workers at every school) to uncover the blind spots in the system and, above all, the financial means for it.
- More information, training, education.
- We are left alone with this topic in everyday teaching! More training, networking platforms, workshops!
- One-week intensive workshop
- Experience reports from 'victims', social workers who deal with it every day and thus direct confrontation of the students with the effects of their behaviour.
- Extra-curricular networking - coaching, advice, supervision.
- Possibility of supervision, professionalisation of one's own professional field, (paid!) Institutionalization of team meetings with problem students.
- More training, networking, online!

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This overview shows that the need for teaching materials, advice and extracurricular exchange is very relevant. The greatest challenges and dilemmas in their work are identified: insufficient funding for further education initiatives, trainings, workshops; Insufficient support from educational institutions; too little extracurricular exchange with experts, school social workers, street workers.

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Short summary and analysis of findings from focus groups

The data were collected by means of evaluation interviews with the advisors of the Beratungsstelle Extremismus, Vienna and the Projektstelle für Zuwanderung und Integration, Dornbirn, and the analysis of the advisory protocols available in the Bundesweites Netzwerk für Offene Jugendarbeit (BOJA). In addition, confidential background discussions were held with representatives of various Austrian security authorities who either work directly with the federal BOJA or whose fields of work intersect. Further confidential background discussions took place with representatives of state coordination offices for deradicalisation programs (*Think Difference*). In addition, there was an exchange with (international) experts from practice and science on the field of deradicalisation as well as a literature analysis.

In addition to the review of the scientific literature and a questionnaire survey among specialists, in-depth discussions, or "focus groups", were held with selected experts.

The focus groups dealt with the fields of action in formal educational settings (lessons) as well as in non-formal school-related or school-based provision of youth and social work (school social work, violence advice, political advice, extremism advice). Thematically, in the in-depth discussion rounds, the challenges, possibilities and needs of actors in regular work in the pedagogical discussion of extremism were addressed.

Representatives from the following institutions to the focus group discussions were invited.

- Nationwide Network of Open Youth Work (Bundesweites Netzwerk Offene Jugendarbeit), BOJA, Vienna
- Extremism Information Centre (Beratungsstelle Extremismus), BE, Vienna
- Association of Vienna Youth Centres (Verein Wiener Jugendzentren), WJZ, Vienna
- Institute for Social Services (Institut für Sozialdienste, Gewaltberatung Feldkirch"), ISG, Feldkirch
- Think Difference. Agency for Society, Organisation and Development (Büro für Gesellschaft, Organisation und Entwicklung"), TD, Vienna
- Open Youth Work and Development (Koordination für Offene Jugendarbeit und Entwicklung"), KOJE, Bregenz
- Secondary School Scheibbs, Lower Austria (AHS Scheibbs, Niederösterreich) (SS1)
- Secondary School Kirchberg an der Raab, Styria (SS2)
- Secondary School Polgargasse, Vienna (SS2)
- Secondary School Waldorfschule Mauer, Vienna (SS3)
- Secondary School Laaerberg, Vienna (SS4)

Focus group 1 began with an open introductory question that was used as a basis for mutual exchange: *"Please tell us about your experiences in the pedagogical examination of extremist phenomena. About opportunities, challenges and needs that you have experienced in your everyday work. Please talk through the individual experiences in detail"*

Focus group 2 began with an open introductory question that was used as a basis for mutual/mutual exchange: "I would like to ask you to speak about your experiences in pedagogical preventive work with young people. Please tell us about individual experiences in detail. I will not interrupt you for now, I will take notes and then ask a few more questions."

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Participant descriptions of their educational context

Teaching in School

The teachers participating in the focus groups argue for a socially integrative educational approach. (FG 1 & 2, SS1-SS4, 17/08/2020, 18/09/2020). They agreed that poor inclusion in society, a lack of personal perspective and orientation always have been a breeding ground for extremism. The teachers talked about the perception of victims and described the extent to which victims of radicalised young people suffer from trauma and suffer from peer pressure on social media. All teachers gloss over their own perception in school in the first few minutes. When we ask questions and talk longer, all the teachers tell of cases of students at risk. They tell of cases of Islamist radicalised students who travel as combatants to Syria, Pakistan or Afghanistan.

It appeared that teachers tended to defend their school's living space. There was a discussion about sanctions, rules and disciplinary suppression of the phenomena of extremism and radicalisation, however teachers were seen as having a specific role in the educational system. This involved taking responsibility for certain tasks, suppressing certain statements, and ensuring that teaching continued undisturbed and efficiently. It was felt they have no time to get involved with individual perpetrators and their enemy images. Teachers agreed that they were needed in keeping teaching going. They want to protect the victims and encourage those students who want to learn to do so undisturbed. However, all teachers in the focus groups also wanted support, relief and are interested in advice, further training and supervision.

Youth Work

The context of youth work was outlined as follows. One representative from the BOJA says about its educational context: *"Our organisation BOJA is a nationwide network of open youth work, works in the field of open youth work in Austria and sees itself as a competence centre for open youth work, as a service or networking point, as a platform for knowledge and information exchange and as a specialist point for quality development in the field open youth work."* (FG 1, BOJA, 17/08/2020)

Another organisation, the *Agency for Society, Organisation and Development*, *Think Difference*, analyses the dynamics, potentials and challenges of immigrant societies. They advise, accompany and empower politics as well as state and private organisations in the future-oriented management of social change. As a place of knowledge and competence, they contribute their expertise, carry out application-oriented studies and analyses and develop practice-relevant strategies, concepts and solutions. (FG 2, TD, 18/09/2020)

In contrast to the ethics of the classroom, open youth work is less about protecting victims than about the understanding that one can bring in speaking with young people: *"It is a quite demanding and ambitious challenge behind this principle, namely take and accept the youngsters as they are, with all their opinions (also those narrow-minded, downgrading and pejorative ones). Give them some safety but at the same time do not let them take over and exploit the whole youth club. Active participation of the youngsters and taking over responsibility by them are an important part of this principle."* (FG 2, WJZ, 18/09/2020)

Approaches to practice

The following describes the diverse approaches of youth work.

A street worker from the *Extremism Advice Centre* talked about their main approach and work in the field: *"One of my professional activities as a youth worker is digital youth work. It has been part of*

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everyday work with children and young people in Vienna for many years: YouTube videos, video games or an Instagram presence by a Vienna youth centre are just a few examples. The lockdown, which was set in Austria in the course of the Corona crisis, meant a radical expansion of the previous offers in the online area for many youth work facilities. We were able to discover some advantages that offer an important extension to the traditional methods of youth work. Digital youth work does not only take place online, however, it includes all youth work activities that include digital media and technologies." (FG 1, BE, 17/08/2020)

The BOJA association is an important competence centre for Open Youth Work in Austria*: "We see ourselves as a service and network agency for Open Youth Work in Austria. On the other hand, we are also active as an expert office for quality development in the field of Open Youth Work.* " (FG 1, BOJA, 17/08/2020)

"A special role in working with young people that are vulnerable to extremism is connected to the principle of the Biased Mandate. Open Youth Work generally acts with regard to the interests, rights, competences and needs of the youth. In cases of conflict, open youth work is on their side. In the context of radical and extremist views, many youth workers see this as leading to a number of contradictions. Firstly, many of the viewpoints of the youth are contrary to the individual values of the youth workers and also those outlined and propagated in the youth work conception. And secondly, the behaviour of young people is also often connected with verbal and physical violation of other youth. Those others must also be protected and supported by the youth worker. Often it is hard to keep track with those who offended and also not to neglect those who were their victims." (FG 2, WJZ, 18/09/2020)

"Open youth work is positioned directly in the daily life of youngsters and holds credibility and authenticity. Open youth work can offer support for individual deradicalisation." (FG 2, WJZ, 18/09/2020)

"I can recommend not to work with opposite poles. One power against the other brings talks to an end and creates the impression of an imbalance. Be careful not to create a "you are wrong/you are wrong" feeling. Try to get into conversation with the person without having a "persuasion mission" in mind. I recommend parents/teachers/siblings/professionals that they allow enough time for a conversation." (FG 2, ISG, 18/09/2020)

"Half of young Afghans and Syrians and four out of ten young people with Chechen and Turkish migration backgrounds reject homosexuality. Religiously connoted anti-Semitism in the form that Israel as the enemy of all Muslims is considered by two thirds of young Afghans, four in ten of young people with Syrian and Turkish migration backgrounds and one in three young people with Chechen and Bosnian backgrounds. The devaluation of women, in turn, affects traditional roles related to status and power and is more widespread among young Afghans, Syrians and among young people with a Turkish migration background. In contrast, devaluations by Muslims are most common among young people without a migration background. A final aspect in connection with basic democratic attitudes concerns the attitude of young people to violence: For the vast majority of them, violence is not a legitimate means of establishing respect and honour" (FG 2, TD, 18/09/2020).

Analysis of practices and values by participants

The following outlines statements made in respect of the values underpinning prevention and education.

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"The fundamental difficulty of the prevention concept is that certain people, defined as a problem group, are assumed to have a possible negative development, which represents a kind of general suspicion." (FG 1, BE, 17/08/2020)

"In the public debate preventive measures or deradicalisation measures are described as a simple solution from outside, which is problematic in several respects. On the one hand, there is a risk that a market for deradicalisation experts will develop without democratic legitimation. On the other hand, due to a lack of social definition of radicalisation and different forms of extremism, actual dangers are not recognized. The constant focus on this topic can also lead to prevention being misunderstood as a task for everyone. Ultimately, there is a risk that the differences and otherness of young people as well as behaviour appropriate for young people will be dramatised and classified as extremist." (FG 1, BOJA, 17/08/2020)

"Openness in the form of a "positive welcome culture" for everybody, combined with the voluntariness in participation, is the structural key, the entrance to Open Youth Work. It enables the youth worker to get into contact and relationship with groups who are often no longer approachable for anybody else. This is also facilitated by an absence of any formal barriers, no pressure to commitment." (FG 2, WJZ, 18/09/2020)

"Religiousness is sometimes placed above the democratic state by the young people we surveyed in our studies, and indeed when it idealised the young people's need to belong. Above all, the young people from Afghanistan and Syria, but also some of the young people with Turkish and Chechen migration backgrounds, have the impression that they are not being accepted by society in Austria." (FG 2, TD, 18/09/2020)

"Extremism always wants to overcome the system. Extremists are minorities. They stir up conflict. They provoke so that they look bigger than they are." (FG 1, KOJE, 17/08/2020)

Description of pedagogical approaches

BOJA is the pedagogical centre for the field of open youth work, with the aim of positioning the perspectives and needs of open youth work and the young people who use their services in the national and international (youth) political debate: *"We have access to the different areas of youth work (e.g. mobile youth work, youth centres). Since 2014, the association has also housed an advice centre (hotline) that provides information and advice when educators or relatives are confronted with the subject of extremism. It offers a free helpline, personal advice and workshops on topics such as anti-discrimination, racism, jihadism and right-wing extremism."* (FG 1, BOJA, 17/08/2020)

"*Key tasks for Open Youth Work are enabling self-expression, self-efficacy and creating an appreciative environment."* (FG 2, WJZ, 18/09/2020)

"Open youth work enables youth in this sense by making space, time and relationships available and, in particular, focusing on the emotional component, pleasure and fun in the matter, in encounters and discussions." (FG 2, WJZ, 18/09/2020)

"It becomes clear that prevention work must be promoted. This form of work makes it possible to empower people to think independently again. Your own resources are activated. It is therefore necessary that we do not impose opinions on, but rather clarify and allow our counterpart to be able to form opinions and learn to reflect. People's needs must be consciously perceived. If we only look at the radicalisation factor, we ignore thousands of other issues." (FG 2, ISG, 18/09/2020)

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Prevention: challenges and dilemmas

In identifying these challenges and dilemmas, participants described the following:

"For both secondary and tertiary prevention, it is essential to identify both target groups and individuals in order to develop and apply measures. In this sense, prevention works with attributions, the target groups are at least indirectly assumed that they are already behaving problematically or will behave problematically in the future." (FG 1, BE, 17/08/2020)

"Statistical evaluations show that young people are the first and particularly hard hit by the Corona crisis. Under high pressure, in constant danger of getting lost, not being able to get started, not being able to develop your talents. We want to take a resolute stance against this, orientate ourselves on resources and potential and use all our possibilities to enable young people to find their way." (FG 2, BOJA, 18/09/2020)

"Prevention is an intervention in the lives of those affected and therefore needs special justification and legitimation. Prevention becomes problematic if there is not a sufficient differentiation between permissible forms of radical social criticism protected by the constitution and anti-human and anti-constitutional statements and activities." (FG 1, BE, 17/08/2020)

"Prevention measures often have a deficit and individual-centred view of political extremism. The causes and reasons for joining politically extremist groups are very often reduced to negative influences in the individual living environment, such as violence in the family or economic decline. By identifying target groups, such as young people, there is a risk that they will be viewed as the main source and the spreading agent of extremist ideas." (FG 1, BE, 17/08/2020)

"In contrast to the term extremism, the term radicalisation does not include a classification of ways of thinking and acting, but processes with certain dynamics, the end points of which can, however, be different. This is problematic because the neo-Salafist subculture is fundamentally different from other Muslim youth cultures, such as the pop Muslims, but there on the other there are similarities in the public staging, such as the use of everyday Muslim terms. These everyday terms are also used by Islamic terrorist groups. It is not surprising that laypeople cannot identify target groups for preventive measures accordingly. The adult view of youth cultures is generally distorted anyway, which means the risk that youth cultural norms and symbols or Muslim community characteristics are misinterpreted." (FG 1, BE, 17/08/2020)

Identification of needs for support

- The need for advice is growing steadily; the case constellations are becoming more complex; the number of relevant actors in the field of deradicalisation is increasing.
- For democratic legitimation it is necessary that civil society and state experts as well as active actors in the respective area lead a critical scientific discourse about terms, target groups, access and effectiveness of preventive measures.
- The institutions that carry out prevention work must themselves be democratically organised, which, among other things, requires employees to examine their own role in relation to power relations. The basic requirements for professional prevention work are openness, respect and taking the other person seriously.

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Summary

Summary of national/regional policies

According to their original concepts, the work of the deradicalisation programs in Austria have three main tasks:

1. Stabilisation of the social environment of (potentially) radicalising people;
2. To influence radicalised persons through their social environments in order to initiate or promote a process of deradicalisation;
3. Dissemination of information on relevant subject areas (Right-wing Extremism/Islamism/ Salafism/Jihadism).

The development and implementation of a comprehensive training and further education module for trainers and educators in the field of deradicalisation should be promoted.

Brief comparison of policies' aims and strategies

As the central strategic body in Austria, the *Austrian network for Extremism Prevention and Deradicalisation* 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 deradicalisation. As a first measure, the Austrian government developed an *Austrian Strategy for Extremism Prevention and Deradicalisation* in the year 2015. Based on the objectives of the Austrian Government decision, a national approach was also chosen for the creation of the *Austrian Strategy for Prevention of Extremism and Deradicalisation*. 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 deradicalisation. Details were examined in the text above.

Strengths and expertise identified by the field work

These factors and experiences can protect against an anti-democratic and anti-equality attitude.
1. Literature reviews, empirical studies and focus group discussions with experts have shown that a low social status, socialisation that is strictly based on roles and rules and family violence increase anti-democratic and anti-equality attitudes.
2. The inclusion of young people in society proves to be an important protective factor, because experiences of discrimination, unemployment, a low formal education and a closed circle of friends increase anti-democratic and anti-equality attitudes.
3. The psychosocial state of young people is of great relevance: if they have no person to trust and if they consider their situation to be so insecure that they consider it pointless to develop goals for their lives, then anti-democratic and anti-equality attitudes rise.
4. Strict religiosity and authoritarian countries of origin are influential factors in radicalisation and extremism. Overall, anti-democratic and anti-equality attitudes are more widespread among young men and strictly religious young people. Finally, some of these identified influencing factors on anti-democratic and anti-equality attitudes are related to the countries of origin of the young people. The country of origin also determines which place the young people are assigned in the host society - accordingly, it also has an indirect effect on anti-democratic and anti-equality attitudes.

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Needs and gaps identified by the field work

Educational efforts to prevent right-wing extremism

Once "Islamic State" propaganda started to recruit people Europe for war in Syria, the issue of Islamist radicalisation of young people became a major issue in Austrian public debate. Initially, a security policy discourse dominated, but in mid-2014 this discourse shifted towards prevention and deradicalization. However, this continued to be focussed on (Muslim) young people and did not move sufficiently beyond the police discourse on safety. Terms like extremism, Salafism, Islamism or Jihadism were either not defined at all or a range of interpretations were offered in both public and in scientific discourse.

The guideline on deradicalisation and prevention, which was sent to all schools in Vienna by the Vienna City School Council (*Wiener Stadtschulrat*), can be seen as an example of this. In this guide, radicalisation, in particular jihadism, of adolescents and young adults in the school sector is described as a socio-political phenomenon of the present.

In this context, Reicher (2015) criticizes the fact that the school authorities have not addressed in any comparable way the issue of right-wing extremism. That said, various NGOs – for example - the *Documentation Centre of Austrian Resistance* which provides current news on the extreme right-wing scene – have made a number of efforts to engage in prevention and information work in connection with right-wing extremist and right-wing populist movements. Nonetheless, there is still a need for a greater balance to make the different forms of extremist orientation visible. (Rajal and Schiedel, 2016). 'Educational efforts to prevent right-wing extremism would require political backing and the corresponding (financial) resources for schools. However, this would require a social consensus that right-wing extremism is also a serious problem in Austria - from which we are unfortunately further than ever' (Peham, 2016, np)

According to Peham and Rajal (2010, 2012), the following educational approaches with regard to right-wing extremism are relevant for educational work in Austrian schools:

Primary prevention is aimed at all pupils: contemporary history lessons, Holocaust education, pedagogy of recognition, political education (civil courage training, reflexive-intercultural pedagogy), training / prejudice reflection, education on democracy and human rights, social justice orientation, etc.), strengthening of democratic school culture (e. g. self-image in dealing with group-related enmity) and of individual tolerance for ambiguity and the ability to deal with conflict.

Secondary prevention, for example, intervention at the first signs of right-wing fanaticism, critical examination of the various forms of right-wing extremism (especially with its social and psychological functions), conflict pedagogy, building stable relationships, one-on-one discussions, work with parents, involving psychologists and social workers.

In pedagogical (anti-racism/anti-Semitism) work with (right-wing) young people, the following should generally be taken into account (Peham 2016):

- Instructions for self-questioning: To what extent does (structural) racism determine my perceptions and attitudes?
- If possible, start with concrete action situations and encourage action
- Uncertainty through inquiries: ask open questions instead of closed ones
- Identify contradictions in the articulated (fragmentary) worldviews

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- Make alternative offerings to create meaning and interpret the world
- The earlier the better is a principle here. The earlier it starts, the more successful prevention will be. Once prejudices and stereotypes have been condensed into fixed attitudes, it becomes very difficult to open to change. In this respect, it is not right-wing extremism that needs to be addressed first, but its forerunner: those orientations and behaviours that promote the susceptibility to its adoption. Above all, aspects of the dominant culture, including authoritarianism, racism, anti-Semitism, homophobia, fascination with violence and a rigid/biological gender dualism should be addressed.
- "Turn to the subject" (Adorno): In the case of misanthropic (racist, anti-Semitic, homophobic, etc.) statements, do not talk about their objects, but rather the self-image expressed in them and the projections behind them (of self-hatred, longings, wishes, etc.) at the centre of the discussion.

Promoting Democracy

In the discussions in the focus groups, stakeholders, researchers and social workers explicitly pointed out that political education is of particular importance for promoting democracy, especially in schools, since the foundations of a democratic understanding are formed in the classrooms. Against the background of a society that is becoming more plural, particular attention must be paid to imparting skills with regard to democracy and human rights and living together in freedom and mutual responsibility.

Pedagogical Opportunities

Education, be it formal or non-formal, can make a significant contribution to making people more resilient to radicalisation and extremism. Democracy needs people who share basic democratic attitudes and act accordingly. These are learned - in the family, among friends, at school and in a democratically organized society. Democratic attitudes are widespread among young people in the groups examined - often also among those who have so far had little or no experience with democratic-liberal systems. A society that wants to combat extremism must start with raising children and teach adolescents social skills.

Concrete measures in the area of radicalisation prevention can focus on the following content and methodological priorities.

Democratic Skills

The promotion of a democratic skills as well as resilience against the dismantling of democracy, susceptibility to fanaticism of all kinds is seen as multifactorial: personal experiences of violence, lack of prospects, a negative external perception and a lack of security, acceptance and recognition play a role. Against this background, it is necessary to strengthen the democratic and integrative narrative, which focuses on equal participation and social cohesion, in order to show alternatives to anti-democratic ideologies.

Youth Work

Virtual youth work provides an opportunity in the following ways: participatory and interactive design of creative contributions on the topic in the new media; process-oriented but not completely open-ended; peer to peer communication; public relations in the context of new media; media literacy/internet and new media; digital literacy; digital storytelling; peer-education; peer-feedback; create low-threshold access for young people; promotion of self-esteem.

Learning Points

The skills to have an open conversation, to listen attentively, and to get involved constructively on site have to be learned over and over again. In order to support the schools in the implementation of these

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important tasks of tolerance and democracy education, the approach of narrative discussion groups can be further developed in WP3, which can be offered as a new method of holistic political education in urban and rural areas. The analysis of radicalisation processes makes it clear that different media can promote them in many ways and in so doing facilitates the dissemination of extremist positions. However, media can also be used for countermeasures or alternative measures with the aim of preventing extremism and deradicalisation. Therefore, it is useful to reflect on the opportunities of education-related online software environments that are offered on the Internet at low levels and can reach target groups of radicalised educational initiatives.

Conclusion

The survey results of questionnaires and focus groups showed that the need for advice, support and networking is very high. Since there are already numerous civil society providers in the field of radicalisation prevention in Austria, the result developed in WP 3 and WP 4 should be innovative, low-threshold and practice-oriented. In the discussions in the focus groups, stakeholders, researchers and social workers have explicitly pointed out that political education is of particular importance for promoting democracy, especially in schools, since the foundations of a democratic understanding are formed in the classrooms. Against the background of a society that is becoming more plural, particular attention must be paid to imparting skills with regard to democracy and human rights and living together in freedom and mutual responsibility.

For many years in Austria civil society organisations have developed the practical work of radicalisation prevention and have a great deal of expertise. This has led to interest from scientific circles in researching these organisations and actors and their actions.

At present, university-based research institutions are largely detached from the challenges faced by specialists who are confronted engaging with radicalised people on a professional basis. The survey results of questionnaires and focus groups showed also that a development of new approaches and the questioning of practical action are necessary. The practice of preventing extremism and deradicalisation needs a theoretically founded basis on which the approaches to action are based. However, knowledge from practical work is required to develop and update this on an ongoing basis.

The extensive preoccupation with studies, evaluations and discussions with the practitioners and experts in the focus groups has shown that the constant and cooperative exchange between the active players in this field must be improved in order to increase mutual understanding of the needs and requirements of all those involved.

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Country Report Cyprus: Research and Policy Analysis

Introduction

The purpose of this report is to offer an updated and in-depth mapping of PVE-E (Prevention of Violent Extremism through Education), with the national context of Cyprus as its specific focus of analysis. To achieve this aim, the report is structured in the following way. The first part examines the existing prevention policies in Cyprus, looking briefly at its overall policy framework before moving to an investigation of prevention policies in the field of education more specifically (PVE-E). The second part focuses on relevant pedagogical practices and strategies that have been implemented as educational responses to extremism. The third part comprises an analysis of the field work performed for the purposes of EDURAD (questionnaire and focus groups), and develops an account of the challenges, needs, and expectations of people who are active in the area of pedagogy. Finally, the conclusion summarises the key findings of the research conducted for the purposes of this report and, very importantly, offers a set of learning points gained, which will be used for the development of PVE-E tools and content in the subsequent stages of EDURAD.

It is worth emphasising from the outset that the Cypriot context of prevention of (violent) extremism through education differs substantially from what is normally the case in other EU member states. The most significant disparity can be found in the fact that Cyprus does not have a national prevention policy. As it will be explained in the following section, this lack of national policy has meant that PVE-E in Cyprus is not organised around established legislation or policy implemented by the state, but instead takes place mostly in the form of de-centralised initiatives, actions and practices (for more, see Section IV).

Overall Summary of PVE-E policies – Cyprus

This section presents an overview of existing policies in Cyprus on the prevention of violent extremism (PVE). It begins by looking into Cyprus' national policy framework – or the lack thereof – and describes the legal and administrative structure of prevention in Cyprus, offering in the process a description of the main actors and institutions operating within that structure. The second part explains that even though Cyprus lacks its own PVE national policy framework, nonetheless it follows and applies the EU prevention paradigm. As such, prevention policy in Cyprus is situated under the scope of international cooperation and national security strategy. The last part of this section outlines the state of prevention of violent extremism through education (PVE-E) in Cyprus.

General Policy Framework

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 framework addressing this area. According to a recently published report, a key reason for this absence of a national policy on radicalisation and/or extremism 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' (YEIP Partnership, 2018: 24). Accordingly, in Cyprus, violent extremism is perceived differently than the rest of the EU. What makes the situation in Cyprus specific is that 'attitudes and actions that are deemed as radicalised on 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). As a consequence, the extreme/radical positions usually deemed problematic[1] in Cyprus are not those with which extremism is traditionally or

[1] In other words, violent extremism or radicalism.

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prevalently identified at the international level – i.e. ideologies held by far-right or Islamist fundamentalist groups (for instance see Abbas, 2017; Said & Fouad, 2018; Ferrera, 2014; Borum, 2011). The association between violent extremist behaviour and the politics of conflict which have shaped the recent history of the island appears to be an important reason why Cyprus has not followed other EU member states in developing a policy to regulate prevention at a national level and in multiple areas of state intervention (such as education).

In addition to the difference in public perceptions of radicalised/extremist behaviour, there is also a difference in how prevention itself is framed within Cyprus' governmental structure. This is especially the case at the level of legislation and state organisation, where preventive action is primarily undertaken in terms of targeting specific terrorist activities (or suspected terrorist activities), rather than extremist ideology and behaviour more generally. Preventive action in Cyprus is, therefore, situated primarily in the area of law enforcement and counterterrorism.

In this context, the capacity to detect, deter, and respond to terrorist situations is led by the National Counterterrorism Coordinator, whose main role involves the coordination of a specialised antiterrorist squad that operates in 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 Cypriot government and it is an office that primarily performs the following tasks and responsibilities:

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;
c) acting as a representative of the Republic at international and European meetings regarding terrorism (Council of Europe, 2011).

In addition to the counterterrorist operations of the Cyprus National Police, at an institutional level the government's prevention activities also involve a number of other 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, and the Central Information Service.[2] As mentioned above, when it comes to counterterrorism action, the operation of these agencies are under the supervision of the National Counterterrorism Coordinator (Council of Europe, 2011).

Preventing radicalisation and violent extremism in Cyprus (PVE)

Even though the legal and institutional framework in Cyprus does not lay down provisions that are specific to the prevention of radicalisation and extremist ideologies, the latter are addressed under the scope of international co-operation and national security strategy. In terms of national security strategy there is limited information since the Cypriot *National Strategy on Radicalisation* is a confidential document and thus not publicly available. However, some of the basic ideas this national strategy articulates can be deduced through its close connection to the general EU strategic framework regarding prevention (YEIP Partnership, 2018: 28). As the Council of Europe's report on

[2] Each of these authorities have their own function and role within the counterterrorist national framework. For instance, under this Act, the Ministry of Foreign Affairs is responsible for updating the list of persons and/or entities involved in terrorism and for the communication of that information to all other competent authorities (for more, see Council of Europe, 2011).

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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 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, 2th015).

Through Cyprus' commitment to the EU's conception of prevent we can get a clearer picture of what prevention has come to mean in the national context. In the initial version of the EU strategy, the term "prevent" took the meaning of addressing the 'challenge of combating radicalisation and terrorist recruitment' on a transnational level (European Council, 2005: 8). This traditional counterterrorist 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 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' have necessitated 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).

PVE-E Policy - Cyprus

The move of the overall EU prevention strategy into domains such as education and youth action, has also been reflected in recent 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 [is] 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. 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

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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).

Finally, 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] shows the participation of Cyprus in initiatives of international (mostly European) cooperation that seek to implement new approaches and practices to prevent radicalisation and extremism.

Summary of Examples of Pedagogical Practice – Cyprus

This section of the report presents five examples of pedagogical responses to extremism in Cyprus. For each of these examples, a brief outline of the following is provided. First, the rationale of each response in terms of how it seeks to address extremist attitudes and behaviour. Second, the field of application for each pedagogical action. Third, the type of participants engaged in these actions. Fourth, the pedagogical strategy involved and, when available, the results of this strategy. Finally, for each example there will be a short description of its relevance and significance for EDURAD.

[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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Country	Cyprus
Policy/Practice	*Managing Controversy: Developing a Strategy for Teaching Controversial Issues at School*
Website and date accessed	https://www.youngcitizens.org/Handlers/Download.ashx?IDMF=498f5a72-2098-4bf3-825c-b9970d824503 **(accessed 29 July 2020)**
Field of Practice	Pedagogy/Education
Primary Participants	School Leaders and Senior Managers
Pedagogical Strategies	*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" (p.5). 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 democratic ethos, methods and processes.
Rationale for Approach	This pedagogical approach is seen to move towards understanding controversy in 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

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	procedures that will be useful in determining the effectiveness of the *Managing Controversy* approach.
Significance for EDURAD project	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 to be implemented in classrooms and which are based on democratic principles.[4] The significance of the *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.

Country	Cyprus
Project/Practice	*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).*
Website and date accessed	http://hitproject.eu// (accessed 29 July 2020)
Field of Practice	Youth work
Primary Participants	Youth mentors, youth workers
Pedagogical Strategies	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 from 14 to 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.[5] The activities of the project are mainly awareness raising among youth about issues of

[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)

[5] See HIT website available at: http://hitproject.eu//

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	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 through 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[6] 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. Finally, 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 interest is the way HIT seeks to achieve its end through alternative pedagogical routes like using gamified learning environments.

Country	Cyprus
Project/ Practice	*HOMBAT – Combating HOMophoBic And Transphobic bullying in schools (2019)*
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-

[6] Available at: http://hitproject.eu//Main/ResourceDetails/23 (Accessed 30 July 2020)

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	%CE%BF%CE%BC%CE%BF%CF%86%CE%BF%CE%B2%CE%B9%CE%BA%CF%8C/?fbclid=IwAR0qw_Ccc3Y5cQJzMV4ohySmZYmZ_uRh_TeUEDPHnoKFWkq9GNkcq4D5aRM (Accessed 31 July 2020)
Field of Practice	School Education
Primary Participants	educators, psychologists, social workers, students of pedagogical studies, children workers, activists, NGO volunteers, and non-formal education activists
Pedagogical Strategies	HOMBAT 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.
Rationale for Approach	HOMBAT 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. 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.

Country	Cyprus
Project/ Practice	***S****ocial and Emotional Education Programme in Schools in Cyprus*
Website and date accessed	http://www.pi.ac.cy/pi/index.php?option=com_content&view=article&id=425&Item (accessed 30 July 2020)
Field of Practice	Pedagogy/ Formal education

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Primary Participants	School students (secondary education)
Pedagogical Strategies	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 focused on improving learning processes and the smooth incorporation of students not only in their schools, but also in the broader social environment. 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 civilization/culture; Difference in familial and personal relations; Learning process – Skills of study organisation; Social skills; Child support in situations of crisis.[7]
Rationale for Approach	Moreover, 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 this engages 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

[7] The last one was a module for educators only.

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	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, 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.

Country	Cyprus
Project/ Practice	*Youth Empowerment and Innovation Project (YEIP) (2017-2020)*
Website and date accessed	https://yeip.org/about-the-project/ (accessed 30 July 2020)
Field of Practice	Schools, Universities, Prisons, Online
Primary Participants	Educators, prevention of radicalisation stakeholders
Pedagogical Strategies	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 the 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). According to its website, YEIP is implemented through the development and field validation of tools (YEIP PREVENT model/ interventions, toolkit, training) in 4 environments (schools, universities, prisons, online) in the 7 participating EU member states. The main 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 EC institutions in rooting out the reasons that lead to young

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	peoples' marginalisation and radicalisation, firming up in this way trust and confidence.
Rationale for Approach	As regards the rationale and method followed by YEIP, according to the projects' 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.

Description of Field Work

Ethical Consent

The research activities undertaken for the purpose of compiling this report adhered to all requirements regarding data protection regulations, as well as research ethics more generally. In the case of the questionnaire, prior to proceeding to answering any of the questions all respondents were provided with a thorough description of the EDURAD's purpose, aims and rationale. An outline of the EDURAD partnership was also given. In addition, the questionnaire also contained a disclaimer emphasising that data collection was anonymous and confidential and that any of the information ensuing from answering of the questionnaire was not to be used by any other purpose apart from those listed in the project description. Lastly, the questionnaire did not require responders to provide any personal information from which they can be identified.

In the case of focus groups, a similar method to the questionnaires was followed. Prior to the focus groups taking place, participants received an email invitation explaining the purpose, aims and rationale of EDURAD. Following their expression of interest to participate in the focus groups, participants received (via email) a link to a consent form, which they were asked to read and sign. In line with GDPR regulation, the consent form stated that the information provided during the focus groups will only be used for the purposes of EDURAD, anonymously and confidentially. During the analysis of the data and the writing of this report no information was presented in any way that it could be used to personally identify any of the participants. Participants were asked whether they have read and understood the terms listed in the consent form at the start of each focus group once more, with the researchers receiving a real-time confirmation that all participants were in agreement with the terms on which the meetings were conducted.

Finally, due to the situation with the Covid-19 pandemic and the health risk that a face-to-face meeting would present, all procedures described above were done online. Thus, no participant was put in any health risk by taking part in this research.

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Rationale for selection of participants

The initial rationale for the selection of participants was set by the EDURAD project proposal; this rationale was further analysed and refined in EDURAD's Research Guidelines (WP2, Output 2.1) provided Maynooth University, the partner leading WP2. For both questionnaire and focus groups, participants were chosen because of their association (either professional or personal) to the pedagogy of young students. It is important to note that this association was conceptualised in broad terms in order to allow for a multiplicity of actors and perspectives to be part of the research activities. This multi-actor approach supported the primary purpose of the fieldwork to map out, as comprehensively as possible, the pedagogical gaps, needs, values and practices in the national context of Cyprus (as well as other partner-countries respectively).

Following this rationale, the questionnaires were disseminated and completed by a wide range of actors, all related to the pedagogy of students in Cyprus; this included educators, parents/guardians, youth workers, social workers, youth mentors, religious leaders/guides, and policymakers. Even though the majority of respondents were professional educators working in formal education, nevertheless there was significant participation from other groups, thus ensuring cross-sectional responses to be recorded.

In the case of the focus groups, participants included educators (primary and secondary education teachers), youth workers, a youth mentor, a Member of Cyprus' Parallel Parliament on Civil Society, Human Rights Committee, and the director of a research institution specialising on (the prevention of) radicalisation. This selection allowed for a constructive discussion, wherein different perspectives on the topic of discussion were exchanged and analysed in depth.

Recruitment of Participants

In the case of the questionnaire, invitations were sent out using CSI's network of individuals and collectives who are active in the field of education (formal, informal, non-formal), as well as pedagogy more generally. In addition to utilising existing networks, the questionnaire was also disseminated in social media groups that are followed primarily by EDURAD's target groups.

In the case of the focus groups, a similar procedure was followed but in a more targeted and inter-personal manner. The reason for doing so was to ensure a) that the focus groups had a balance of different actors from different backgrounds and b) that a viable link was established between CSI Cyprus and the participants to the research. The latter point is significant insofar as it has resulted into the interest of the participants to follow up with the activities of the project after the focus groups.

Method (online/offline)

Given the current situation with the Covid-19 pandemic, both questionnaires and the focus groups were delivered online. In the case of the Focus Groups, they were conducted online using the *GoToMeeting* application. The first focus group had five (5) participants while the second four (4) participants.[8] To reach the indicators set by the project, a third focus group was held, attended by a youth worker that had previously expressed interest in participating in EDURAD's activities. All participants read and signed off an online consent form prior to their attendance to the online focus groups. In addition, the CSI researcher coordinating the focus groups verbally reiterated the contents of the consent form and received a further confirmation by participants, including their permission to record the meeting.

[8] One expected participant did not attend the meeting.

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The questionnaire was completed online by fifty (50) respondents in total. Even though these respondents came from a broad range of practices, a strong majority was formed by the 24 educators and 11 parents/guardians who represented 48% and 22% respectively of the total sum of people who answered the questionnaire. The other groups of participants numbered as follows: 5 youth workers (10%), 4 youth mentors (8%), 4 youth mentors (8%), and 2 religious leaders (4%).

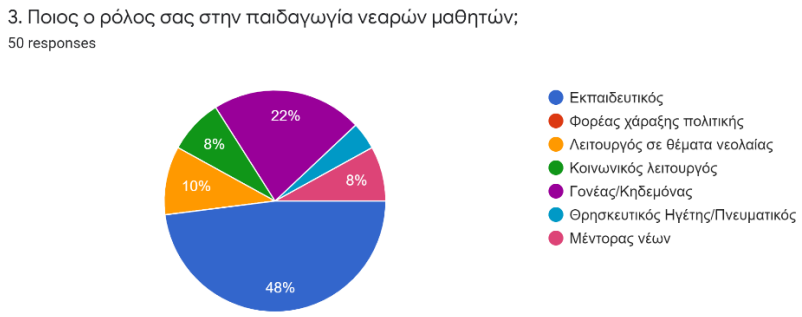

Figure 1: Participants' role in the pedagogy of young students

Approximately half of the respondents (46%) replied that they had more than 11 years of experience in their role, and only 12% of them had fewer than three years' experience. In addition, most of the respondents (58%) worked or were otherwise associated with young students aged 10-17. A more precise breakdown of this statistic shows a relatively even divide between respondents associated with youth aged 10-11 (20%), 12-14 (16%) and 15-17 (22%). Finally, only a very small portion of the total respondents worked solely in rural areas (6%), with 70% working in an urban setting and 24% in both urban and rural areas.

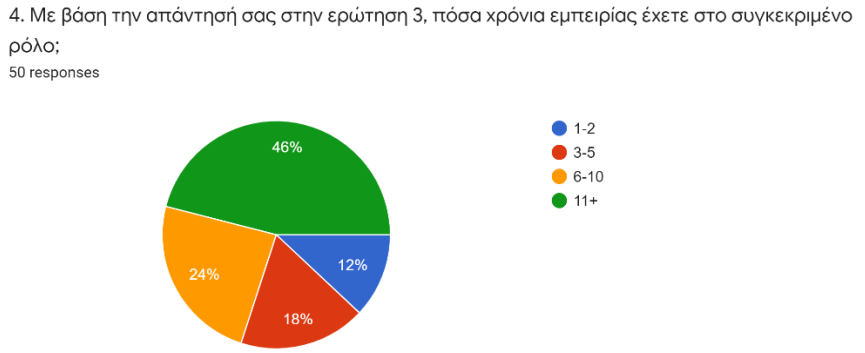

Figure 2: Participants' years of experience

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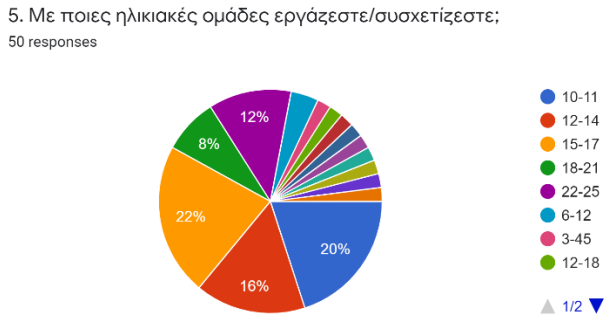

Figure 3: Participants' association with youth age-groups

Figure 4: Participants' location of practice

Defining Extremism

To the question regarding the forms of discriminatory incidents among youth they have encountered in their line of work or personal lives, the respondents' replies mainly focused on three of the options provided: racism (68%), homophobia (64%), and sexism (58%). Conversely, dogmatism and alt-right were more rarely encountered, with only 5 (10%) and 2 (4%) respondents respectively reporting to have been confronted with such incidents.

Figure 5: Participants' encounter with discriminatory behaviour/attitudes

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When asked which type of discrimination listed above (Figure 5) they would *not* consider a case of extremism, most respondents replied that all of them constitute a form of extremism due to the fact that they sustain practices that are, or have the potential to be, aggressive and violent.

In general, when asked for a definition, respondents did not associate extremism with a particular extremist ideology, movement or group. Instead, the association they established was between extremism and the hostile *manner* in which certain views were expressed as well as with the capacity of those views to become violent. In other words, rather than identifying the concept of extremism as the operation of specific ideological structures, respondents understood it principally in terms of behaviour, tendency, and mindset. This approach was especially evident by replies that described extremism as involving the *aggressive* rejection of alternative views, a *negativity* towards engaging in constructive dialogue, and a predisposition to support *hateful* speech or practice against other groups.

Responses to the question of how participants would describe a person with extremist views were consistent with this behavioural or attitudinal understanding of extremism. The majority of the answers used adjectives such as "aggressive", "arrogant", "combative", "intransigent", "inflexible", "totalising" and "fanatic" as the main characteristics of an extremist person. These responses are suggestive of a different point of departure than security-based conceptions of extremism and extremist persons, which regularly define the latter primarily with reference to participation/affiliation with more or less known extremist groups. This difference can also be observed from the fact that terrorism – which is a staple feature of securitised notions of prevention – only featured once in the definitions offered by respondents. Instead, what was presented as a central issue with extremism and in the behaviour of someone with extremist mindset, was the overall rejection of difference and diversity in their community. Many of the responses noted that this rejection is often maintained through ignorance, inflexibility and forcefulness of one's opinion.

Another point that was raised across the board was that extremist behaviour can be defined with regards to how it targets certain groups of people because of their difference. However, despite making this point consistently, no respondents make precise reference to what groups of people these might be. More attention was called to the act of targeting – as well as the potential of that targeting to be violent – rather than the ideological values driving it. This prioritisation of performativity[9] of extremism over ideology has meant that the definitions offered by respondents did not describe a particular ideological context for what they consider extremism; instead, they recognised extremism principally in terms of its capacity to enact violent discourses and actions.

Finally, a significant point of divergence can be found in the respondents' answers on whether their understanding of extremism has changed over the years. A number of respondents (13) answered that their views on the matter has remained the same, while the rest reported changes over time. The kind of changes mentioned varied. Some stated that they came to realise that views they used to view as normal were actually problematic and possibly signs of extremist behaviour (with sexism and homophobia mentioned as examples). Others commented that they thought extremism principally in terms of political conflict – an understanding that has now changed to include also religious dogmatism and intolerance. In some of the cases where a change was reported, it was explained that living abroad and coming in contact with people from other socio-cultural backgrounds or reading and attending seminars, were determining factors for viewing extremism differently.

[9] "Performativity" in the sense that a person's speech, gestures, and attitude more generally, serve both as signifiers and as constituent elements of extremist behaviour.

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The Role of the Educational System

In the questions concerning the role and capacity of education to address extremism, the answers given by respondents varied considerably. Certain respondents wrote that extremism should be handled just like any other issue that comes up in the educational systems. Others, however, argued that responding to extremism is an especially urgent matter that needs to be prioritised. The reasons offered for giving priority to extremism also varied. For example, there were answers that emphasised the gaps in the educational system vis-à-vis extremism and the need to fill those gaps. A number of respondents cited the risk of extremist views to turn to violent acts as good reason for urgency; a similar view was that there are connections between extremism and violent behaviour occurring at school, such as bullying. There was also the view that extremism is different to other issues in education in that it sustains hatred and undermines basic values such as democratic dialogue and empathy.

Finally, a different approach to answering the question was that extremist behaviour should not be viewed as a monolithic issue, but each case of extremism needs to be examined within the context within it emerges. In turn, attention needs to be given to the specific circumstances that gave rise to each incident and educational responses need to be tailored accordingly.

Resources, Needs and Expectations to Respond to Extremism

One of the main insights of the questionnaire is that there are important limitations in knowing where to look for supporting information or material to address extremism through education. In answering this question, most respondents noted either that a) they do not know where such information/material can be found and b) that what is being offered by official channels is not enough to cover their needs. Conversely, respondents who said they have had access to this kind of information they did so through internet searches of academic articles and research, books and online seminars. Only very few wrote that they have received information from structured training seminars for teachers.

Similarly, the majority of respondents commented that they have not received any training on how to respond to cases of extremist behaviour. On commenting on their expertise and knowledge to do so, most responded by citing the following: a) personal initiatives in educating themselves on the subject, b) knowledge they received when doing their university studies, c) experience gained by years of practice and d) no expertise or knowledge at all. In case there is need for guidance and support, most respondents answered that they would go to the school administration or more experienced colleagues. Another common response was that they would reach out to the internet and relevant bibliography if they felt they needed additional support. Only a few responders wrote that they might contact the Ministry of Education but, at the same time, noted that the Ministry does not provide clear instructions and guidelines on the matter. Overall, there was a coherent view being expressed that there are important gaps and needs not only as far as knowledge, expertise, tools and resources are concerned, but also in terms of having in place a general strategy and culture of support. For a lot of responders, these gaps mean that the conditions for an adequate, thorough and systemic response to extremism through education do not exist.

As regards what kind of solutions to existing gaps they would like to see became available, respondents offered a wide range of suggestions. Most prominent among them was the provision of seminars for both teachers, parents and students, and the compilation of children's books that would problematise the issue of extremism through an educational lens. At a different level, there were answers that pointed out that certain subjects (i.e. history and religious studies) need to be re-

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evaluated or even re-designed as they can lead to controversial discussions where extremist views might find expression. Finally, there was focus on the significance of the educational system offering support to students (and their families) who might exhibit violent attitudes because of their families' social or financial situation. Other resources or tools that were cited as useful to have were the following: short videos with real-life cases; informational material relevant to the Cypriot context; interviews with people who used to hold extremist views before changing; pedagogical guidebooks and lesson plans; methods to develop critical thinking and to implement non-typical education; and online webinars or face-to-face interactive seminars with activities and scenarios that would help them to respond in situations of crisis in the classroom.

Finally, in relation to establishing a network with relevant stakeholders, many of the answers noted that a discussion forum would be helpful in that respect. A number of respondents said that communication and cooperation with policymakers is important for the creation of a bottom up approach. This could include governmental institutions such as the Ministry of Education and the Cyprus Pedagogical Institution, public institutions such as Cyprus Youth Board (in order to engage the youth as well) and other relevant NGOs that have expertise on the matter to share. While most replies suggested the creation of a network at a national level, there was also the view that activities of communication and cooperation can extend beyond the scope of Cyprus to include also the exchange of good practices with other countries and their institutions and organisations.

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Conclusion (Questionnaire)

One of the key insights gained by the questionnaire is that the absence of an institutionally-based strategy of prevention in Cyprus has led to pedagogical gaps in its educational system; these gaps, in turn, have had a substantial impact on how practitioners find themselves limited when responding to incidents of extremist behaviour in the classroom. This impact manifests at various levels. For instance, institutionally there is a shortage of officially provided pedagogical material, or, at any rate, there is a gap in practitioners' knowledge of how to access such material. Relatedly, practitioners' expertise on how to respond to situations of extremist attitudes in the classrooms appears to be developed more through individual initiative and less through structural means provided within the educational system. At the level of cross-sectoral communication between stakeholders engaged in the pedagogy of young students, there also appears to be a gap, especially between practitioners and policymakers. Last but not least, at the level of pedagogy there is a reported need to start introducing new practices of teaching and learning that 1) are receptive to alternative modes of teaching, 2) strengthen and support the exercise of critical thinking among students and 3) enable the development of skills (both by teachers and students) that would make constructive dialogues about controversial topics and ideas feasible.

Short Summary and Analysis of Findings from Focus Groups

The focus groups comprised three online meetings: Focus Group 1 with five participants, Focus Group 2.1 with four participants and Focus Group 2.2 with one participant. In addition, the focus groups took the format of an open discussion involving not only practitioners (i.e. teachers) but also other relevant stakeholders. More specifically, the meetings were attended by five teachers (primary and secondary education), an educator in pre-primary education, a Member of Cyprus' Parallel Parliament on Civil Society, Human Rights Committee, a youth mentor, a youth worker, and the director of a research institution with specialty on radicalisation and the prevention of radicalisation.

Furthermore, the discussion in each of the focus groups unfolded as follows. First, at the beginning of the meeting, the coordinating researcher offered a description of EDURAD and its main rationale and purpose. Then the researcher posited certain question that would serve as a basis for discussion between participants. These questions sought to address the following themes/topics:

- Evaluation of main approaches and practice in the participants' fields
- The values the participants think should underpin pedagogical practice
- Pedagogical approaches they find useful, or not
- The greatest challenges/dilemmas in their work
- Where needs for support lie

After this introduction participants were encouraged to engage in an open discussion and exchange their experiences, insights and perspectives in relation to these themes/topics. A summary of the main points raised during the focus groups is presented below.

Evaluation of main approaches and practice in the participants' fields

This was perhaps the topic that received the least time of discussion during the meetings, which is consistent with how current educational practice in Cyprus does not have a developed prevention mechanism. A relevant point was raised by a secondary education teacher, who noted that teachers in Cyprus now find themselves into an interim stage in their pedagogical practice. According to the teacher, recent years have brought a significant shift in the Cypriot education, which has involved a move away from the traditional system of teaching (which was more focused on academic

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achievement) and towards a system that seeks to teach students social skills. However, this movement has not been structured in any way, nor it follows any coherent strategy. The absence of strategy has created a confused situation, especially concerning the relation between students and teachers and how it should be formulated. As a result of this confusion, students often exhibit a lack of respect in the classroom. The teacher further noted that the lack of respect towards the educator is not irrelevant to extremist attitudes, because the former can create an environment in which the latter thrives.

In evaluating current educational practice, another of the teachers noted that one of the greatest challenges she faces is that schools in Cyprus are not entirely secular sites. This situation often leads to students of different religions to be excluded from activities during schooltime. The teacher supported this point with an example coming from personal experience. She recounted that once, she stopped dedicating time for the morning prayer – a longstanding tradition in Cypriot schools – because there was a student in the classroom from a different religious background who was being left out. However, when the teacher acted in this way, she met strong resistance from both parents and the school administration; they insisted that the practice of praying must continue despite the fact that it was not inclusive of all students (and even when the practice of praying is not obligatory under formal school regulations). Situations like these, the teacher argued, can be conducive to creating a school environment that marginalises or even alienates part of its student community.

In addition to the above, the youth mentor noted that teachers in Cyprus are often not willing or able to engage with a discussion about difficult topics or expressions of extremist views. Situations like this can arise, the youth mentor noted, because teachers don't have the time or the skills to engage in such types of discussions. This was a point that the director of the research institution agreed to, to add also that it is natural that educators have limits in what they can accomplish in the school setting. Instead, a multi-actor approach is necessary if any substantial change is to be achieved through education. Pedagogy, the director emphasised, also involves what happens at home, not only at school. If a student goes home after school and the pedagogical values learned at school are counteracted by other values at home, then it becomes really difficult to create a coherent pedagogy. So, in this instance, parenting skills is another dimension that this multi-actor approach might need to cover.

Finally, a primary school teacher noted that in their case students don't often present extremist behaviour. This is something one would usually encounter in later educational stages (i.e. secondary education). Nevertheless, they observed that in primary school one may encounter some of the first signs of discriminatory attitudes that might be more apparent when students are older. This observation re-surfaced later in the focus group when discussing about what the appropriate time for pedagogical interventions in education should be.

Values the participants think should underpin pedagogical practice

During the discussion in the focus group, a set of desired values and skills were emphasised by participants. These were values that all participants thought that should be either strengthened or introduced to the educational practice in Cyprus. More specifically, these values and skills were:

- Critical thought
- Dialogue and negotiation
- Acceptance of diversity & being aware of different positionalities in their group
- Thinking in a morally responsible way
- (Self-)Respect

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- Communication (especially between different pedagogical actors such as parents and teachers)
- Empathy
- Constant (re)evaluation of the curriculum delivered in the classroom.

Pedagogical Approaches

In both focus groups, the topic of pedagogical approaches gave rise to a conversation about what the ideal time to introduce new pedagogical approaches should be. Almost all participants expressed the view that attempting to instil new pedagogical values in secondary education might be too late to have a formative impact on teenager students. What was suggested instead was that such interventions must be introduced at a younger age (primary education or even earlier). At the core of this discussion, lay the argument that some values – e.g. (self)respect, or learning about how to express individual freedoms within a group of peers – need to be cultivated early, gradually and continuously, not reactively, periodically and in haste. One participant understood the development of these values to be in itself a strategy of prevention and added that as a strategy it needs to a) start early, and certainly before the teenage years because if a student at that age expresses extremist attitudes then it might be too difficult to make a change through pedagogical means and b) pedagogical actors such as parents/guardians need to be part of promoting the same values, for the latter to have substantial effects.

The above was a position supported also by the youth worker, who similarly argued that a pedagogical approach against extremism needs to be more than just reactive to isolated incidents of extremist views expressed in the classroom. Instead, these approaches need to look at the problem holistically and in-depth. In other words, they need to investigate what the roots of the problem are and begin from there before addressing the eventual results of that problem. This line of reasoning also led to the view, expressed by the youth mentor, that taking examples from alternative forms of learning is crucial when looking for solutions to the shortcomings of the current education system. These alternative forms of learning (e.g. interactive learning, teaching through performances and critical thinking) can be more easily integrated in primary schools first, when students can more easily adapt to different modes of learning.

Another contribution worth mentioning came from a secondary education teacher who noted that in many cases the problem lies in how students lack a space and the time to express their ideas and positions. As a consequence, when students initiate discussions between themselves, they often do so whilst not having the skills and knowledge to express themselves constructively. Highlighting the importance of allowing for student dialogue to take place, the teacher said that extra-curricular activities held in schools such as “Debate Clubs” or “Current Affairs Clubs” are very useful in this respect. These activities allow young students to expand their spectrum of knowledge, to develop skills in how to articulate their own views and also to understand how they can express these views while respecting someone in disagreement with them. Other participants agreed with this view, but also observed that the activities described are extra-curricular; the challenge remains to transfer their positive impact in the curriculum.

With regards to the nature and content of the curriculum, the youth worker noted that an important discussion that needs to take place is how we deal with our history especially when the latter is expressed in narratives that we take for granted. For instance, sources and sites of historical information that are often taken to be “objective” like museums promote certain narratives about the past; these narratives need to be critically evaluated, especially if they glorify historical events by effacing or obscuring violent practices of the past. The youth worker added that of course this kind of

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critical evaluation cannot be expected to happen overnight – it needs to occur gradually and be constantly revisited.

Identifying the greatest challenges/dilemmas in their work

The conversation of bringing about changes in the educational system so that it can act preventively towards (violent) extremism continued when discussing the greatest challenges/dilemmas in participants' work. One participant mentioned that it is difficult to reform the educational system and its content in any significant way. She attributed this difficulty to the fact that the educational system in Cyprus is characterised by a natural tendency to avoid making changes; this kind of conservatism being especially evident in the case of systemic changes. In this context, certain participants noted that adherence to conventional methods of teaching and learning is an important issue when trying to integrate new ways of teaching. More specifically, the youth worker argued that the manner in which learning occurs in our educational system basically takes the form of students receiving content from teachers and memorising it without any critical discussion about that content. Students thus get too accustomed to accepting information at face value without questioning and thinking critically about it.

An additional implication of this general resistance against reform is that the educational content and practice in schools is not reflective of recent changes within the student population (e.g., in the case of Cyprus, the emergence of a more diverse student community with members from different religious or ethnic background). According to participants, the inflexibility to keep up with changes in the student community is not entirely unrelated to students expressing extremist views. One participant (teacher) observed that whether you encounter extremist attitudes or not, often depends on which school environment you work in. Schools that have a heterogeneous student population are more likely to have a problem with some students not accepting diversity within the school community. The teacher also noted that this kind of intolerance is not always connected to difference in race, religion, sex. Sometimes tensions and intolerance might find expression in terms of disparities in social standings within the student population.

What is perhaps an even more important challenge is that students are not the only ones in the school environment that might be reacting against diversity. A couple of participants (the youth mentor and a teacher) noted that teachers themselves might express intolerant, discriminatory and even extremist views. These participants described their personal experience of teachers expressing and replicating such views, especially in relation to topics such as homosexuality, religion, or national issues. The challenge here is not simply that teachers set a bad example for students, thus sustaining the problem of extremism. It is also that these teachers block solutions to extremism since they may not be accepting of views other than their own to be expressed in the classroom.

Other participants noted that a similar issue to teachers being the source of extremist views can be observed in the case of parents doing the same thing. This was a point raised in Focus Group 2.1, where some participants added that having parents conveying such views to their children is even more challenging to address for two main reasons. First, because this creates tensions between, on the one hand, what parents believe and, on the other, what teachers might teach in the classroom. A likely result of such tensions can be that students gradually lose respect and/or interest not only for teachers and what they teach but also for their school as an institution more broadly. Second, parents lie outside the educational system's capacity (or teachers' more specifically) of prevention. Therefore, it might be impossible to engage and change extremist attitudes instilled by parents, and this has a considerable impact on the ability of teachers to do the same for their students.

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To summarise, the major challenges described during the focus groups mostly related to the perceived inability to effect change in the educational system in an impactful way. This inability was attributed to institutional inertia,[10] to the fact that teachers sometimes are part of the problem rather than the solution, and that potential sources of extremist views like parents are extremely difficult to address from an educators' standpoint.

Identifying where needs for support lie

In identifying where needs for support can be situated, the lack of engagement in critical thinking was a central topic of discussion, especially in Focus Group 2.1. In this group, participants noted that the capacity to think critically should be the founding stone of any attempt to resist extremist views. This point was raised while discussing the limits of current teaching practices, wherein learning processes take the form of assimilating taught content without any critical reflection on it. According to a participant (educator), the problem with accepting content as true without actually questioning it, is that students nowadays are constantly exposed to information coming from any type of sources. Placing this point to context, it was noted that an area where there is need for guidance is the use of social media. Social media have become a central part of students' life, but there is hardly any pedagogical attention on how these media are used. This is very important to consider because in using social media, students get access to all types of content without having the skills of navigating through all that information in a critical way. In addition, social media are an important outlet for extremist groups (or for groups expressing extremist positions) which make it all the more crucial to have pedagogical training on how students use them.

Another participant of that focus group highlighted that need for support does not only exist in how students passively consume social media content, but also how they actively participate in using them. For example, there was a case in a school that she was working in where students used the Viber app to bully one of their female classmates. Because this bullying took place online and not on the school grounds, a lot of the teachers and parents were unaware of what is happening.

At this point, the researcher asked whether participants thought that actions like bullying are identical to extremist attitudes even if the former is not driven by a specific extremist ideology. And if they are not the same, are the supporting needs for both bullying and extremism different, or should a common approach be taken for both?

In answering the question above, one of the teachers noted that bullying behaviour is, from professional experience, a typical precursor to extremist behaviour. An act like bullying signifies and is based on the lack of respect for fellow students, something that can also be central to extremist behaviour. In addition, it was observed that bullying might not be identical to extremism, but it creates conditions in which extremism can thrive. For instance, when students think it appropriate to exclude or "punish" a fellow student because the latter is overweight, not good at sports and so on, they already create a climate of non-acceptance and non-inclusiveness of difference. In turn, this kind of climate gives fertile ground to extremist behaviour to appear and grow. The underlying ideological reasoning might be different in the case of extremism vis-à-vis bullying, but the (violent) actions involved are often very similar in their scope and character.

Another participant (Member of the parallel parliament) posited that extremist attitudes are often supported by patterns of behaviour which might not be identified as "extremist" at first. However, at the same time, these patterns of behaviour (for instance "implicit" racism, sexism etc.) create a

[10] Described above as the 'natural tendency' to avoid changing the content, practice and methods used in the educational system.

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discursive environment which can easily lead to extremist positions being maintained and expressed. In this context, if we take "extremism" to mean extreme behaviour involving violent outbursts, then bullying definitely is a form of extremism. Finally, it was argued by some participants that bullying might be a more challenging phenomenon to confront precisely because extremism and bullying are often seen as separate things. Violent extremism is something which is illegal and recognised as such by all – once it is identified, it calls for immediate action to be taken against it. Bullying on the other hand is a type of behaviour that is often normalised and is underestimated in terms of its harmfulness and negative impact it might have. Thus, in thinking about where pedagogical approaches might offer support, it might be more useful to see and pay attention to the links between the two (bullying/extremism).

Another area in need of support concerned the need to develop mechanisms so that students are more meaningfully active in their school community. When thinking about relevant stakeholders, students are often excluded from consideration. Instead it was argued that students should be decision makers in their schools. Not allowing the students to take decisions that will shape the activities of the school, participants posited, means that they are not often aware of the responsibilities and rights that are accompanied by processes of participation. As one participant emphasised, students should be aware not only that they have rights, but also what those rights are, in order to experience the implications of possessing rights and responsibilities. It was proposed that this kind of knowledge will have a definite impact on how young students understand and put into practice concepts like freedom of speech.

Finally, the discussion in Focus Group 1 focused largely on two areas in which change is needed. First, a need was expressed to establish a programme that engages multiple actors from relevant sectors. This programme should function organically within the educational system – with "organically" essentially referring to the need to integrate this system within education and not implement it as separate seminars/workshops that take place sporadically and without a coherent rationale. Second, there is a need to continue conversations about extremism and, very importantly, to include students in those conversations. In a lot of cases, participants observed, that young students regularly have very limited understanding of what radicalisation or extremism might be. For instance, there were cases that young people would refer to homosexuality as a form of extremism. Even students who might be supporting some kind of extremist position, do not have a clear picture of the ideology they follow and often cannot explain the content of those ideologies. Understanding what radicalisation or extremism might be is a crucial step in the process of resisting it, because it is only through such understanding that its violent content can be unpacked, problematised and a solution to it be found.

Conclusion (Focus Groups)

The focus groups conducted for the purpose of EDURAD proved to be a rich source of insights in understanding the current state of pedagogical approaches to extremism in the national context of Cyprus. The discussions held in each of the three meetings touched upon similar issues. For example, there was a common understanding and advocacy among participants in all focus groups about which pedagogical values are both lacking and needed to improve the capacity of the educational system to address extremism adequately. Correspondingly, there was also a shared view regarding the introduction of these pedagogical values at an early stage (primary education), as well as the limitations that teachers face in responding to extremist behaviour at schools. However, they were also areas of discussion where each group approached differently and developed separate arguments. Most significantly, when talking about needs and expectations, participants of Focus Group 1 emphasised the need for understanding extremism more, as well as building a more comprehensive and sustainable response by involving actors and institutions other than teachers and schools.[11] On

[11] The latter was also a point raised by the participant of Focus Group 2.2.

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the other hand, the discussion in Focus Group 2.1 focused more on the development and use of critical thinking as a tool of prevention and to recognising the underlying connections between extremism and other violent behaviour (i.e. bullying) at schools in order to develop pedagogical strategies that would respond to both.

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Conclusion of Cyprus National Report

This report began with a brief overview of the PVE-E policy framework in Cyprus. Lacking a national policy on prevention, Cyprus has not as yet developed an institutional framework to guide and regulate its PVE-E activities. As mentioned in the first section of this report, what has been cited in the literature as the reason for the absence of a PVE-E policy is that public perceptions of extremism in Cyprus are not so much shaped by international security concerns[12] (which typically underpin PVE-E policies abroad), as by politically polarising views about the history of conflict of the island. Two implications arise from this situation. The first is that, in lieu of a national policy, the basis for PVE-E activities is mainly drawn from the commitment of Cyprus to the EU's strategy of radicalisation and its four pillars of "Prevent, Protect, Pursue, and Respond". The second is that PVE-E activities in Cyprus do not take the form of a systemic educational practice but instead are part of separate initiatives and actions, some of which were described in section IV.

The results of the fieldwork conducted (both questionnaires and focus groups) were consistent with the findings of the desk research, with most of the participants noting the absence of an institutionally based strategy of prevention in Cyprus. The practitioners among participants reported that education in Cyprus has significant pedagogical gaps, which have had a substantial impact on the ability of educators to respond to incidents of extremist behaviour in the classroom. These main gaps that were reported involved the following: a shortage of officially provided pedagogical material on extremism and on how to handle incidents of extremist behaviour; unavailability of capacity building training for educators who; and the creation of a multi-actor network that strengthens communication and cooperation between different actors that are active in the pedagogy of young people.

In addition, the insights gained by both questionnaires and focus groups form a coherent picture as far as needs and expectations of practitioners are concerned. In expressing their views on what needs to be done, practitioners called for the introduction and implementation of educational practices that 1) are receptive of alternative modes of teaching and learning, 2) strengthen and support the exercise of critical thinking among students and 3) enable the development of skills (both by teachers and students) that would make constructive dialogues about controversial topics and ideas feasible. The focus groups also offered a strong argument regarding the timing and nature of educational interventions against extremisms. More specifically, it was broadly maintained in the focus groups that attempting to begin an educational response in later stages of education (i.e. secondary education), would not be very effective. Instead, the suggestion presented by practitioners was to initiate such attempts at the level of primary education, which is more productive basis for the development pedagogical values.

In conclusion, this report showed that practitioners in Cyprus face important limitations in preventing extremist behaviour in their schools. However, practitioners seem to be aware of not only what these limitations are (as well as their sources), but also how their own position and role in supporting young students can be improved. Finally, the views expressed during the conduct of the fieldwork came from a range of practices. The strength of this cross-sectoral interaction enabled by this research is that it has allowed the articulation of issues and the exploration possible solutions from a multiplicity of perspectives. Considering that one of the major issues reported by participants was the lack of communication and cooperation among actors who are active in the pedagogy of youth, it is recommended that future activities of EDURAD continue bringing relevant stakeholders in contact and in communication.

[12] Insofar as responses to international terrorist groups are concerned, preventive action in Cyprus has a clear counterterrorist function and its operation is coordinated primarily within the institution of the police and law enforcement.

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Country Report Germany: Policy and Research Analysis

PVE Policies: Overall Summary

Germany has a fairly long tradition in addressing political extremism with educational means. National programmes against juvenile right-wing extremism had been set up since 1992, all of them showing a clear educational profile. Since 2011, national funding programs also address Islamist extremism and, with less emphasis, left wing extremism.

Due to the federal character of the German state P(V)E-E[13] related activities on the national level mainly focus on the conceptualisation and implementation of such funding programmes. The major programs, located at the Ministry for Family, Senior Citizens, Women and Youth, address to aspects: the promotion of preventive structures (cooperation, advisory services, competence centres & networks) and the development and testing of new educational strategies (pilot projects).

These programs and federal strategy papers on P(V)E-E stress the necessity to address generic, indicated, and targeted prevention levels alike. Referring to policy documents prevention by education includes promoting democracy and diversity, protecting young people at risk and supporting exit and distancing from extremism. Promoted strategies include educational work with young people, counselling work with reference persons, strengthening of multipliers' capacities and promotion of civil society participation.

NGO's from the welfare, social work and youth work sector are important stakeholders in P(V)E-E politics: they are the main recipients of funding, shape the preventive landscape by developing approaches and are very present in prevention discussions.

As a result of this national funding policy the German prevention landscape is characterized by a broad range of P(V)E-E approaches, covering different phenomena and prevention levels, by the existence of numerous networks *and* by a solid knowledge among specialized practitioners on the chances and challenges in working with different target groups. Due to the single states' sovereignty in school politics existing approaches show a clear profile in non-formal education; the German school system is still comparatively weakly integrated into prevention activities.

PVE-E Relevant Policy Documents

1. BMFSFJ (2016) Federal Government Strategy to Prevent Extremism and Promote Democracy. Available at: https://www.bmfsfj.de/blob/115448/cc142d640b37b7dd76e48b8fd9178cc5/strategie-der-bundesregierung-zur-extremismuspraevention-und-demokratiefoerderung-englisch-data.pdf (accessed 23 July 2020).
2. BMFSFJ (2020) Federal programme "Live democracy!". Available at: https://www.demokratie-leben.de/bundesprogramm/ueber-demokratie-leben.html (accessed 23 July 2020).
3. German Federal Government Report on the Work and Effectiveness of the Federal Government Programmes to Prevent Extremism (BMFSFJ 2018), https://www.bmfsfj.de/blob/130220/78e5ce069aba4bb2982d23892c933c00/extremismusbericht-englisch-data.pdf (accessed 23 July 2020).
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 (accessed 23 July 2020)

[13] EDURAD aims at the development of PVE-E measures. However, "(preventing) extremism" in German policy debates includes violent as well as non-violent forms of political extremism. To symbolize this broader meaning the report uses the hyphen P(V)E-E when referring to the German discussion.

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https://www.dji.de/ueber-uns/projekte/projekte/programmevaluation-toleranz-foerdern-kompetenz-staerken/projekt-publikationen.html (accessed 23 July 2020)

Description of Policies

Stakeholders

German prevention policy is strongly shaped by the fact that Germany is a federal state, consisting of 16 states each with their own executive, legislative and judicative structures and far-reaching political autonomy. This includes sovereignty in relevant prevention-related fields like the prison system, police and school politics. As a result, Germany's prevention policy is less centralized than in other European states. Also, the single states' responsibility for school politics causes a specific difficulty for the federal level in respect of implementing preventive measures in the formal educational system. For youth work and non-formal education, the constitution provides a shared responsibility of the federal and the state level; however, also for these areas the federal state is only given an "initiating" function: it may initiate and fund measures to support professional development of these sectors, but is not allowed to finance regular work.

However, the federal state plays an important role in prevention politics, in particular by conceptualizing and implementing rather extensive **nation-wide funding programmes** for prevention measures, most of them situated at the **Ministry for Family Affairs, Senior Citizens, Women and Youth (**BMFSFJ): When it comes to financing targeted educational prevention activities, these programmes are the most relevant financial sources 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 trainings for multipliers, but also activities with youth themselves) and is also funding activities by others in the field (funding sum in 2016 ca. 34 Mio EUR, comp. BMFSFJ 2016, p. 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 nation-wide counselling network on Islamist extremism for relatives and professionals seeking advice and support in dealing with (potentially) radicalized youth.

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 organized 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 which 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 BMFSFJ-run programmes were anchored in the Child and Youth Services Act (KJHG), that regulates a primacy of non-state actors to state actors in the conduction of state funded youth-related activities (this legislative binding has been skipped for the funding period 2020 - 2024).

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Federal programmes to prevent right wing, Islamist and left- wing extremism

Germany has a comparatively long tradition in programmes addressing political extremism by educational means, with a first program running from 1992 – 1996 in the Eastern German states and nationwide programmes set up 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 i. "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: 115,5 Million EUR) and ii. "Zusammenhalt durch Teilhabe" (*Cohesion through integration*) (BMI, since 2010, 12 Million EUR per year).

The main (BMFSFJ-run) programmes focus on two aspects: i. the promotion of preventive structures and ii. 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 of 265 communities in 2014-2019), mobile advisory teams on right wing extremism and anti-Semitism, 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 (comp. 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, trainings for multipliers, 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).

Phenomena and topics addressed

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 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 also sedimented 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 stressing a specific importance of 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 (joined responsibility of BMFSFJ & BMI, ca. 100 Million. per year), focussing on the prevention of Islamist extremism only.

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Whereas the first federal program 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; anti-ziganism; Islamophobia; homophobia/transphobia; racism; plurality and antidiscrimination; right-wing extremism; Islamist extremism; left wing extremism; prevention/deradicalisation in prisons/probation services; and cross–phenomenal approaches (comp. BMFSFJ 2020).

Stated aims of policy

The Federal Strategy paper defines the overarching objectives in the Federal Government's prevention politics as follows:

> - 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 P(V)E- E

Conceptualisation of extremism

Germany's national prevention politics do not only focus on forms of *violent* extremism, 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 (in this following the 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.

Conceptualisation of prevention:

"Prevention" in German PE-E discussions and politics does not only refer to measures for those target groups that don't show any signs of interest for extremism yet and that shall be protected 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 clique work with right-wing oriented youth in the 1980s/1990s (comp. Rieker 2009, Glaser/Greuel 2013). As a result of respective funding politics in the last ten years, work with people who want to leave extremist groups has developed a more and more pedagogical profile: Whereas 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, many of them with a social work background (comp. 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

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tertiary level (deradicalisation) and prevention to promote exit and distancing from extremist connections" (BMFSFJ 2018, p.4).

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

Conceptualisation of prevention by education

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 currently running. Due to the states' sovereignty in school politics, educational activities funded by the federal level *de facto* focus on non-formal education (many of them are, however, conducted in cooperation with schools, in classes or in the school environment).

Rationale/justification for 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 prevention 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 bears specific limitations to the federal states' 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 (comp BMFSFJ 2018: 6).

Central concepts and pedagogical strategies

Strategies promoted by the federal programmes range from promoting participation in civil society and strengthening democratic culture through preventive educational work with children, young people and young adults, their parents and other reference persons, through to political education work, the conveying of knowledge and the strengthening of multipliers' capacity to act to the provision of counselling services (comp. "Strategy..", p. 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 criteria of an "innovative" educational strategy in the field.

Existing landscape: what is really there – besides policy statements?

Promoted by this funding policy, a rather broad variety of approaches addressing extremism by educational means has been developed over the last twenty years.

In primary prevention the majority of approaches is 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, anti-ziganism, homo- and

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transphobia. These approaches aim to sensitise for and build resilience against extremism, racism, group-related enmities, and prejudice by knowledge transfer, creating spaces for discussions, enabling (alternative) personal experiences or training of social, emotional and media competences. (Glaser and Greuel, 2013; Schau et al, 2018).

Approaches in secondary and tertiary prevention range from street-work with cliques over individual casework to training formats (e.g. in prisons). They contain elements like finding functional equivalents to extremist offerings, 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, trainings for multipliers and development of educational materials, but also include formats for professional exchange.

However, this landscape of prevention activities shows specific foci and still less developed areas: The majority of activities are to be found in primary prevention and in the field "trainings/further qualification for professionals". Further foci are counselling services and drop-out programmes, with structures in all 16 states to be found. Still comparatively small in number are activities actually reaching out to young people already regarded at risk of becoming involved into extremism. Further development needs result from Germanys federal structure: Due to the individual 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 selective activities, carried out by actors from outside and often only weakly interlocked with curricular activities and weakly integrated into everyday school life.

Lessons learned

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

- non-formal, less standardized, less cognitive-oriented approaches
- creating spaces that allow young people to articulate own opinions without fear of being morally judged or sanctioned (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 evolves the need for:

- building trusting 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 considering multiple causes of turns towards extremism
- building a multi-professional support network and considering the time needed to establish and maintain it
- involving a person's social contexts into analysis and intervention - as potential resources as well as potential "parts of the problem"
- Working in teams to enable reflection and feedback as well as offering a choice for 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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Examples of Pedagogical Practice

Narrative summary of examples of pedagogical practice

Existing European publications (e.g. the European Commission's *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 with pedagogical means. The following compilation aims to present projects that developed interesting approaches but are less well-known in international debates so far.

The chosen projects cover a range of approaches, formats and target groups: They include

- a sensitizing and capacity-building, long-term and peer-based format addressing pupils in secondary schools
- a structurally oriented approach aiming to support and qualify schools' engagement in PVE-E activities by identifying needs and possibilities and bringing partners together
- a social work based format that, in cooperation with multipliers and reference persons, reaches out to young people regarded at risk or exhibiting first signs of extremist involvement
- a religiously based educational format showing how mosque communities might engage in educational preventive work with young people
- A participative youth work approach that promotes experiences of self-efficacy, democratic decision-making and democratic conflict resolution connected to the living worlds of young people.

Country	Germany
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 program "Live democracy!", the federal agency for political education (bpb) and the City of Berlin.)
Website and date accessed	**https://dialogmachtschule.de** (accessed 31 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 max. 15 pupils, with two students working with each group.

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	The groups are designed to offer a protected space that allows participants to express their experiences and opinions openly. Starting point 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 organizing 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 trusting relationships and an atmosphere that allows to articulate own opinions and feelings – both regarded by experts as important preconditions for discussing "critical" topics and for setting impulses of change among young people. The development and working out of their own project ideas allows young people to explore their own possibilities of democratic participation and to create positive experiences with democratic engagement. Building on mobilising university students as trainers makes use of the fact that adolescents are often more open to new initiatives from people closer to their own age.
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.

Country	Germany
Project	*Respekt Coaches*, conducted by Youth Migration Services (JMD), financed by the program "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 29 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	Cooperation 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.

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Pedagogical Strategies	Pedagogic professionals from local JMD's 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 own positions, in learning to cope with different opinions in a productive way and in recognizing extremist patterns of interpretation. The Respekt coaches identify relevant partners from the political education and prevention sectors for conducting these activities and organize their preparation, implementation, and follow-up. They also conduct 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	To develop one's own position and the ability to cope 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 in 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: a. the different functionalities and routines of schools and non-formal education b. the limited resources of teachers for extra-curricular activities. The concept of "Respekt coaches" answers to both challenges. The coaches are connected with their partner schools as well 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-efficiency and empowerment.
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.

Country	Germany

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Project	*Rote Linie. Pädagogische Fachstelle* [Red Line. Pedagogic competence centre], conducted by St. Elisabeth Verein e.V. Marburg, funded by the state program "Hessen – aktiv für Demokratie und gegen Extremismus" and the federal programme "Demokratie leben!"
Website and date accessed	www.rote-linie.net (accessed 31 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 (accessed 31 July 2020)
Field of Practice	Social work; counselling service; secondary prevention; right-wing extremism
Primary Participants	Youth and young adults showing a first interest in/orientation toward right wing extremist ideologies and scenes; pedagogic professionals, parents/relatives
Pedagogical Strategies	The project provides social-pedagogical 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 accompaniment. 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 realize potential signs of problematic development. Together with these "signal givers", an analysis of risks and possibilities of action takes place, and they are advised on how to initiate the young persons' contact with the project. (In the case of juvenile offenders, contact might also be mandatory). Additionally, parents and other significant persons are offered a 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, trainings and workshops on topics related to right-wing extremism.

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Rationale for Approach	The individual case-work approach allows to identify and address different multi-layered and individually shaped risk factors. Evaluations show that long-term accompaniment and trusting relationships are a base for initiating reflection processes and setting new impulses. Work on positive alternatives, answers the research findings that extremism often gets attractive due to the context in which young people lack alternatives. In expert discussions significant persons are regarded as potential resources and potential part of the problem alike. Integrating them into work allows to mobilise resources as well as to diminish tensions that might serve as potential risk factors.
Key concepts	The project is oriented at 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 at principles of systemic work.
Significance for EDURAD project	How to work with young people already showing first signs of interest in/affiliation into extremism. Conceptualising of advisory services on extremism.

Country	Germany, Frankfurt University of Applied Sciences
Project	*Kamil 2.0* Developed and implemented by **"**Bündnis der Islamischen Gemeinden in Norddeutschland e.V. (BIG)", an umbrella organization of (Sunni) Muslim mosque communities in the north of Germany. Funded by the program "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 (accessed 31.07.2020)
Field of Practice	Mosque communities; religiously based youth work; political education with young people regarded "at risk" of being attracted by Islamist extremism.
Primary Participants	Practicing Muslim youth and young adults who are regularly contacted by groups promoting political Islam (in particular Hizb ut-Tahrir) in their social environment and who are confronted with narratives of these groups via Internet. A second target group are imams, multipliers and responsible authorities in the mosque communities associated to BIG looking for support in dealing with anti-democratic oriented Muslim youth.

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Pedagogical Strategies	The main aims of the project are the creation of open rooms 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 categorizing populist/extremist Islamist online content. To realize these aims the project combines relationship work with political education approaches. It also integrates experiences & knowledge of young people who distanced themselves from Hizb ut-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) - the development of concepts and materials for imams, multipliers and responsible authorities in the associated mosque communities The project is a follow-up to a project on Salafism that 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 ideological positions. The project's conceptualisation is also in line with expert discussion and evaluation findings on prevention of extremism stressing the need for approaches situated in the living worlds of young people as well as the necessity to build trusting relationships before addressing and reflecting sensitive topics.
Key concepts	The Project's work is oriented at the principles of political education fixed in the so called "Beutelsbach consensus": prohibition against overwhelming the student; teaching controversial subjects as controversial, giving weight to the personal interests and life world of the student. 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	The project shows ways of: - 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

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Country	Germany
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)
Field of Practice	Youth work; rural areas, promotion of democratic & 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 characterized 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 realized so far include a bicycle repair station, a container cafe, an exhibition on the site's history, an open-air stage. Activities include theatre festivals, concerts and sports activities.) Decisions concerning single projects or the whole "village" are taken by all involved young people together. The young people also become active in town politics, e.g. they visited the town council to claim funding, they participated in discussions on the re-design of a public sports areal and organized protests against the invitation of a well-known right-wing oriented politician. The village's activities are accompanied by a social worker who also conducts own activities in political education and international youth exchange. However, her/his main role is to accompany the establishment of new groups, to provide advice concerning the realisation of projects and to take care of and mediate democratic decision-making among participants. Project 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 - to reduce discriminatory, prejudice-oriented attitudes among the population

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Rationale for Approach	A lack of democratically oriented alternatives is regarded as one important reason for the attractiveness of right-wing extremist scenes, their leisure time activities and their promises to offer 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.
Key concepts	Youth social work, group pedagogics/group work, theme-centred and client-centred interaction, do it yourself principle
Significance for EDURAD project	Conceptualisation of prevention activities in the youth work sector, reaching out to young people in rural areas with right-wing oriented tendencies, enabling experiences of participation, not only limited to a protected pedagogical space but connected to political processes and structures in the living worlds of young people.

Description of fieldwork

Ethical consent

Empirical research must always consider and comply with the principles of data protection law and research ethics, especially when, as in our research project, it is a question of questionnaire surveys with potentially sensitive questions, and qualitative interviews in the form of focus groups. In interviews, the direct contact between researchers and participants leads to a certain degree of personal and trusting relationships which must be considered during the entire research process. In addition to the legal framework regulations on data protection in Europe (Basic Data Protection Regulation, DSGVO) and the legal framework in Germany (Federal Data Protection Act, BDSG), the following research-ethical principles also apply in the area of data protection[14]:

1. Voluntary and informed consent of the participants: Consent to participate in the research project must be voluntary. The decision to participate voluntarily is preceded by an information letter containing the presentation of the research project, the names and contact details of the researchers, the purpose of the data collected, the recipients of the personal data, and the criteria for collecting the data and how long it will be stored.

2. Anonymisation and confidentiality of the data: In the questionnaire surveys, the data material is collected anonymously from the outset; in the interviews, the data material is anonymised as soon as it is transcribed. The transcriptions are kept and stored independently of the participants' contacts. After the final transcription and analysis of the data material, the audio or video data material is promptly deleted.

3. Protection against impairment and damage to the participants: Even if the participants give their consent to the publication of their real names in the research work, the researchers should decide against this for the protection of the participants and always make the data anonymous, as it is not

[14] Bundesministerium für Bildung und Forschung, 2017: Forschungsethische Grundsätze und Prüfverfahren in den Sozial- und Wirtschaftswissenschaften. https://www.ratswd.de/dl/RatSWD_Output9_Forschungsethik.pdf, (accessed 15.09.2020)

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possible to anticipate how third parties will handle the published data material and the decision to publish the real names cannot be revised after a scientific publication.

4. Integrity in the presentation of the data: In the presentation of data, falsifications should be avoided by "putting into the mouth" what the participants have not formulated. At the same time, the participants' statements should not be over-interpreted and different readings of the data material should be disclosed to the readers of the paper.
All the legal and research-ethical guidelines and principles mentioned above have been observed in the research project and will be observed until the end of the research project and beyond.

Rationale for selection of partners

According to the aims of EDURAD to develop and test new educational and pedagogical approaches to extremism in formal and non-formal educational settings, in ways that that are appropriate to the field of action, the questionnaire survey and the focus groups were directed to a range of stakeholders. These included actors working in schools as well as teachers, school social workers, external actors from the field of youth welfare and youth work, and actors working in non-formal settings, such as extracurricular educational institutions, youth (social) work, in-patient youth welfare, street workers, religious communities, initiatives and foundations.

103 players from the above-mentioned areas took part in the questionnaire survey. A total of nine actors from the above-mentioned areas were involved in the two focus groups.

Recruitment of participants

In recruiting participants for the questionnaire survey and focus groups, existing Germany-wide networks of actors in non-formal and formal settings were used, who either took part in the survey themselves or inspired their employees, colleagues and volunteers to pass on information on the research project and the survey in order to take part in the survey on a voluntary basis. Actors who wanted to contribute to the progress of science in the field of prevention took part in the survey.
Based on the above-mentioned research objective of the EDURAD project, it was decided that one of the focus groups should deal with the field of action "school" and focus on both formal learning settings (teaching) and non-formal school-related or school-based regular youth and social work services (school social work, all-day care, after-school care, etc.). The group consisted of four participants who were and are active as teachers, school social workers, ministerial commissioners and school counsellors on the topic of extremism prevention in schools. The other focus group consisted of participants who have experience with prevention-related project approaches in direct work with young people in the school context. The group consisted of five participants, all of whom are active in different projects on the prevention of extremism throughout Germany with the main focus on right-wing extremism and Islamic extremism.

Methods (online/offline)

The questionnaire survey was conducted online using Microsoft Forms. It served the purpose of querying constellations and problems present in the field with regard to the stated research objectives, but does not claim to be representative. The questionnaire consisted of 14 multiple choice questions and a final open question. The multiple-choice questions were aimed not only at gathering information on the field of activity and place of work, professional experience/engagement experience and the target groups with whom the interviewees work/engage, but also at engaging with the interviewees who are faced with extremist phenomena in their everyday work/engagement, manage the assessment of the risk to their target groups with regard to the phenomena mentioned, engage in pedagogical handling of extremist phenomena, drawing on their structural and personal resources. Finally, an open questioning session enabled the participants to express their needs and wishes in dealing with extremist phenomena at their places of work/engagement. The questionnaire

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enabled the respondents to participate by sending them a link that led them directly to the questionnaire. The questionnaire could be filled in from both fixed and mobile devices. At no time was it possible for the researchers to trace the identity of the participants. Microsoft Forms uses the term "anonymous" for each participant. The results of the survey are stored securely on the MS Forms platform until they are deleted by the researchers after the final analysis and cannot be viewed by third parties.

The focus groups were also conducted online with the App Zoom via a professional licence from the Frankfurt University of Applied Sciences. The aim of the focus groups was to gain insights into the challenges, opportunities and needs of actors in (non-)formal settings in the educational debate on extremism. The participants were asked to speak about their work experiences with their target groups, about the challenges and opportunities they face in their work and to enrich these experiences with life for the other participants and the researchers by recounting concrete experiences and situations. This led to discussions and conversations between all participants on relevant aspects of the participants' stories, so that different and similar views and experiences of the individual participants could be incorporated into the evaluation of the data material for insight purposes. The focus groups each lasted two hours. In focus group I, the introductory narratives lasted half an hour, while the discussion part lasted 1.5 hours. In focus group II, the duration of the introductory narratives was 45 minutes, the discussion part 1 hour and 15 minutes. The discussions were recorded with the consent of the participants for evaluation purposes. The individual oral contributions were made anonymous during the evaluation and the video and audio material was then deleted after the final analysis.

Short summary and analysis of findings from questionnaires

The questionnaires were sent to the various actors from the above-mentioned (non-) formal settings between 15. August 2020 and 30. September 2020 for processing. There was a response of 103 questionnaires in this period. Following results can be recorded:

Field of Practice

Illustration 1 shows that almost 50% of the respondents are active in the field of non-formal education. A good 42% of those questioned stated that they were not active or committed in any of the mentioned fields. About 16% are active in school social work and street work. Just under 5% at schools themselves and just under 2% in initiatives/foundations and religious communities (see figure 1):

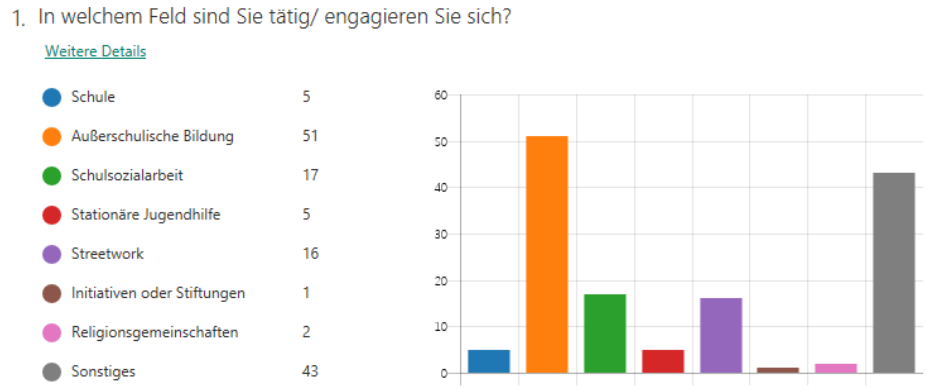

Figure 1 (n=103)

Professional Experience

33% of those surveyed say they have been active or committed in the field for 10 years or more. A good 27% are active or committed between 5-10 years, 17% between 3-5 years and 18% between 1-2 years. Just under 5% have been active or committed for less than one year (see figure 2).

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Figure 2 (n=103)

Age Groups

85% of the respondents' target groups, however, are 15-18 year olds, 77% are 12-15 year olds, just under 70% are 19-21 year olds, about 60% are 10-12 year olds, just under 50% are 22-25 year olds and 18% are children and young people under 10 or older than 25, if they also advise teachers or parents, for example. Multiple answers were also possible in this question.

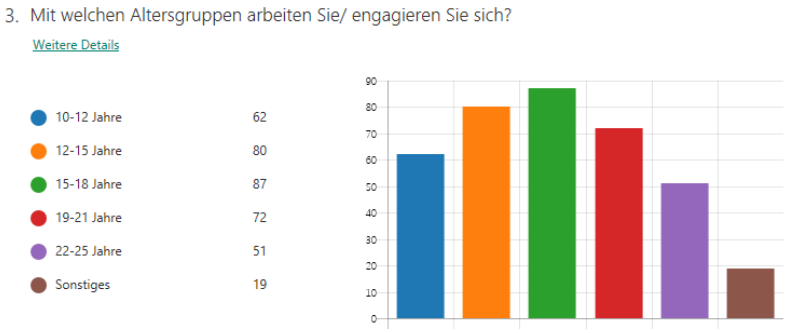

Figure 3 (n=103)

Place of Work

Figure 4 shows that most participants 60% work in the city, 25% in the countryside and 15% in both urban and rural areas. Due to the fact that most participants work in the non-formal sector this result shows that there is a lack of offers of non-formal activities in rural areas.

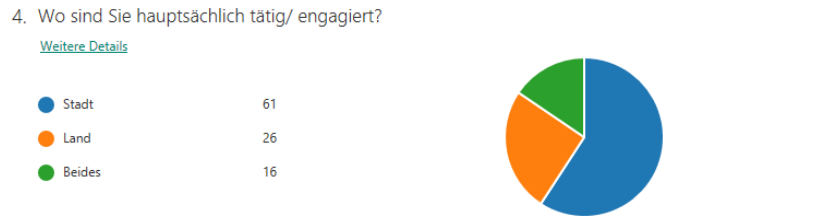

Figure 4 (n=103)

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Participants' experiences with prevention-relevant phenomena

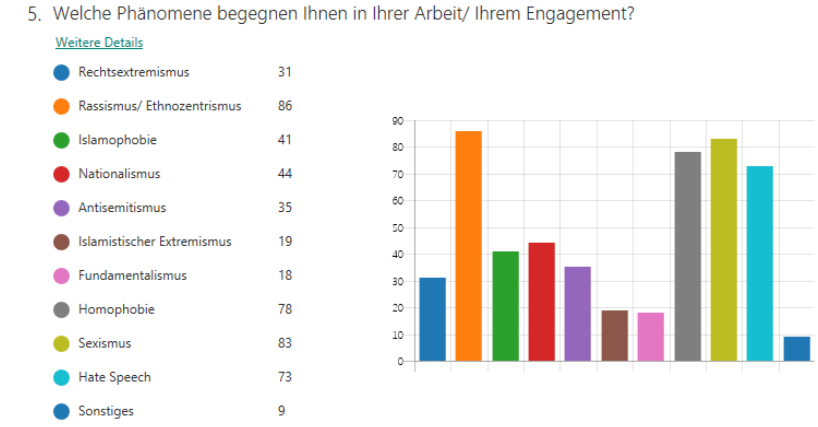

Figure 5 (n=103)

83% of those questioned cite racism and ethnocentrism as phenomena they encounter in their work or commitment. Sexism follows with 80%, homophobia 75%, hate speech 70%, nationalism 43%, Islamophobia 40%, anti-Semitism 34%, right-wing extremism 30%, Islamist extremism 18% and fundamentalism 17%. Here too it should be noted that multiple answers were possible.

Target groups of the educators

80% work with target groups that come into contact with the phenomena mentioned in question 5 in different ways or show references to them. Just under 54% of those questioned state that they work with young people whom they consider to be at risk of developing a corresponding orientation and/or sense of belonging with regard to one or more of the phenomena mentioned in question 5. 50% stated that they work with young people who are critical of the phenomena mentioned. 48% stated that they work with young people who are unpredictable and whose attitudes they do not know. Just under 42% said they worked with young people who were already involved with the phenomena in one form or another. 37% stated that they worked with young people who had no contact with the topic at all. 26% stated that they worked with young people who were doing something about the phenomena mentioned, wanted to do something about them. Just under 13% stated that they work with young people who are involved in an extremist milieu. Just under 7% said that they work with young people who agitate and recruit in their extremist milieu. Once again, multiple answers were possible on this question.

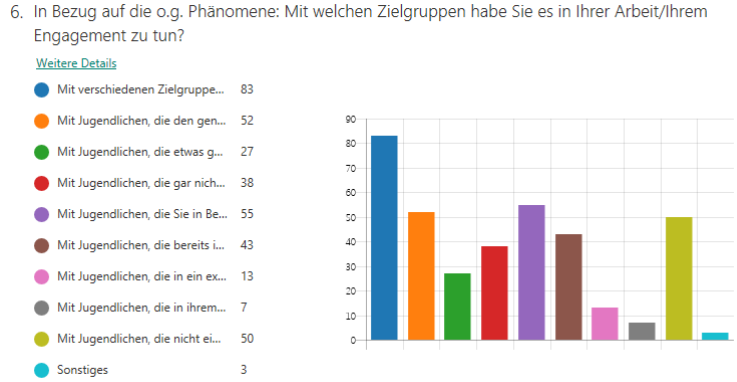

Figure 6 (n=103)

Assessment of media use by target groups.

Question: "Which social media platforms that are associated with extremist attitudes, actors and content are used by your target group (s)?" The respondents were asked to give their personal impression.

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7. Welche Social-Media-Plattformen, die mit extremistischen Einstellungen, Akteur*innen und Inhalten in Verbindung gebracht werden, werden Ihrer Ansicht von Ihrer/ Ihren Zielgruppe(n) verwendet?

Weitere Details

Soziale Netzwerke	93
Video Plattformen	60
Chat Dienste	38
Messenger Dienste	52
Websiten	22
Weiß ich nicht	10
Sonstiges	5

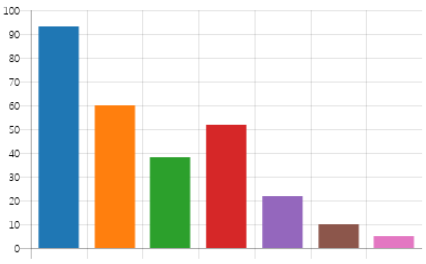

Figure 7 (n=103)

90% of those questioned stated that in their opinion their target groups mainly use social networks which are associated with extremist attitudes, actors and content than communication in real life. 58% named video platforms, 50% messenger services, almost 37% chat services, a good 21% websites and almost 4.9% other social media platforms. Just under 10% of respondents state that they do not know which social media platforms associated with extremist attitudes, actors and content are used by their target groups.

Genres of media dissemination of extremist content:

Question: "Which media formats that are associated with extremist attitudes, actors and content are used by your target group (s)?".

8. Welche Medienformate, die mit extremistischen Einstellungen, Akteur*innen und Inhalten in Verbindung gebracht werden, werden Ihrer Ansicht nach von Ihrer/ Ihren Zielgruppe(n) verwendet?

Weitere Details

Kommentare	71
Persönliche Nachrichten	51
Blogs	23
Videos	65
Vlogs	11
Spiele/ Games	36
Bilder	65
Memes	55
Gifs	35
Hashtags	32
Musik/ Liedtexte	58
Social Tagging	11
Sonstiges	6

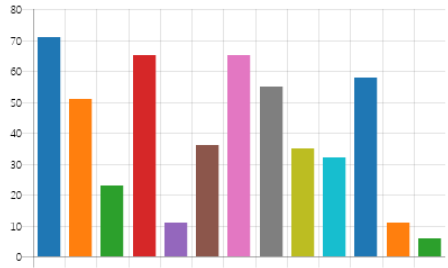

Figure 8 (n=103)

Almost 69% of respondents say that the media format 'comments' is used by their target groups when it comes to media formats associated with extremist attitudes, actors or content. 63% cite both videos and images. 56% music and/or lyrics, 53% memes, 50% personal messages, 25% games, 34% gifs, 31% hashtags, 22% blogs, 11% both vlogs and social tagging and 6% other media formats not mentioned.

Resources for engaging with extremism

Most educators use their own personal strategies in dealing with pedagogical challenges at work. 47% use further training, just under 46% advice, just under 15% supervision, just under 11% teaching materials and just under 7% other.

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9. Was nutzen Sie bereits erfolgreich in Ihrer Arbeit/ Ihrem Engagement?

Weitere Details

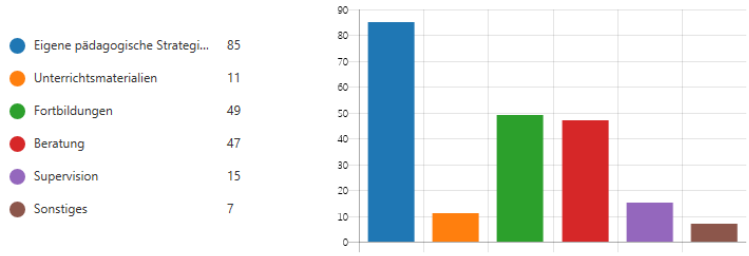

Figure 9 (n=103)

In addition to their personal strategies, most participants (76%) say they use networks and exchange formats with social workers, 56% with out-of-school actors in education, 54% use offline exchange formats and networks within their organisation, 53% use digital and offline exchange formats and networks outside their organisation, and just under 45% use exchange formats and networks with police officers, almost 34% use digital exchange formats and networks within their organisation. Multiple answers were allowed in this question.

10. Welche Austauschformate/ Netzwerke innerhalb und außerhalb Ihrer Organisation nutzen Sie bereits?

Weitere Details

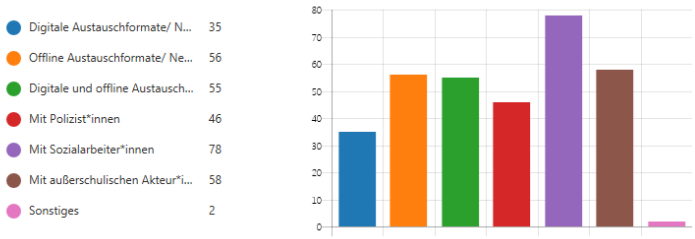

Figure 10 (n=103)

The above shows, however, that there is a great need for advice and training on the part of the educators and on developing personal pedagogical strategies: 65% see further training as a need for development and support in their work/commitment. 61% have their own pedagogical strategies. Just under 52% counselling, just under 38% supervision, just under 16% teaching materials and just under 8% stated other things. Multiple answers were also possible in this question.

11. Welche Unterstützungs-/ Entwicklungsbedarfe sehen Sie in Ihrer Arbeit/ Ihrem Engagement?

Weitere Details

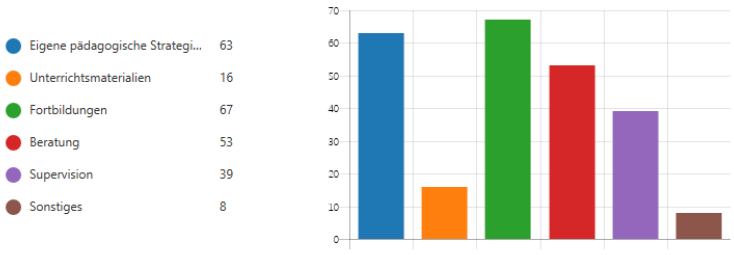

Figure 11 (n=103)

Future Exchange hubs/networks

Question: Which exchange hubs/networks inside and outside your organisation do you want to use in the future? is answered similarly. The majority of those questioned about 66% would like to use digital and offline exchange formats and networks outside their organisation in the future. A good 63% want to use exchange formats and networks with social workers. A good 59% with out-of-school actors in the education sector, a good 53% with police officers, almost 49% digital exchange formats/ networks within their organisation and a good 47% offline exchange formats/ networks within their organisation. Multiple answers were possible here.

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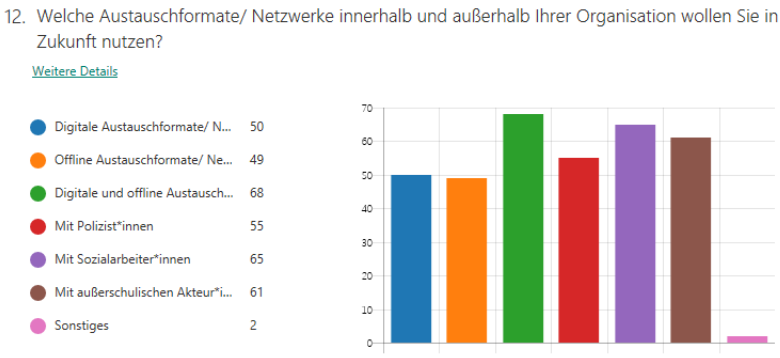

Figure 12 (n=103)

Limits of Opportunities for Action

Question: Where do you see the limits of your options for action in your work/engagement? The survey demonstrates that educators need more personal time and infrastructural supports in order to adequately provide extremism and radicalisation in educational spaces.

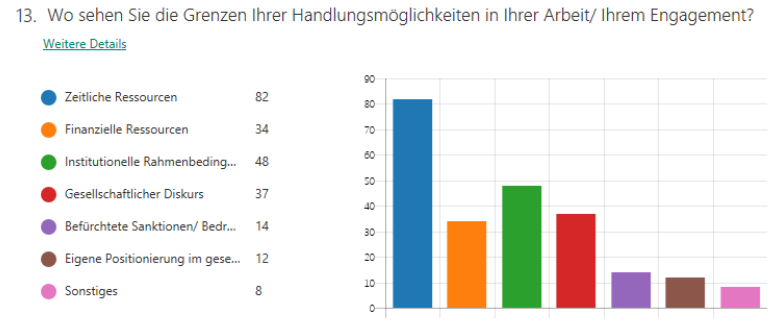

Figure 13 (n=103)

Making extremist phenomena visible

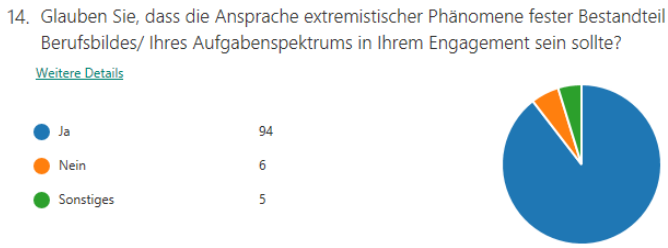

Figure 14 (n=103)

The vast majority of educators (91%) are in favour of making extremist phenomena visible and believe that extremism and radicalisation should be part of their educational agenda.

Supports Needed

In response to the final open question, "What supports would you like to see in order to be able to deal better with the aforementioned phenomenon in your work/commitment in future", 101 of 103 respondents answered and gave answers to open question no. 15. The range of answers is outlined below:

- More resources (time, financial, personnel), to integrate prevention projects into the regular structures of schools and extracurricular educational institutions on a permanent basis;
- To establish more democracy education in formal and non-formal educational settings and in teacher training and social worker courses
- The expansion of nationwide coordination centres on the subject of extremism;
- More low threshold offers in the primary prevention sector in the context of child and youth welfare
- More advanced and further training, supervision;
- Exchange hubs and networks for extremism prevention and;

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- Easier access to handouts and scientific literature on the subject of extremism.

Short summary and analysis of findings from focus groups

This section presents sequential reports of the Focus Groups in which the main narrative themes and strands of conversation were recorded. This serves to ensure methodological transparency and plausibility of the results. At appropriate points, verbatim quotations from the focus groups are indicated with inverted commas and italics. The results of Focus Group 2. are compared or contrasted with those of Focus Group 1 in order to bring them together with the results of the questionnaires for a final analysis.

Focus Group 1

Focus Group 1 consisted of four participants who were and are active as teachers, school social workers, ministerial commissioners and school counsellors on the topic of extremism prevention in schools in three major cities in western Germany.
The initial question was formulated as follows: "Please tell me about your experiences when you first came into contact with extremist phenomena among your target groups, either among young people or with organisations that you advised on extremist phenomena. You are welcome to tell us about concrete situations and experiences, examples that you remember or that are relatively fresh. Tell us also about opportunities and challenges, but also about aspects which in your opinion have worked or are working well".

Islamic extremism and religious fundamentalist attitudes in schools

The ministerial commissioner, who worked in a major city in western Germany until his retirement in 2015, was the first to speak in response to the initial question and talks about the increasing problems of Islamist influence on young people, which he has experienced: "*In some cases with a fatal outcome because they left for ISIS. About 15 dead people*". Through the intervention of the security authorities, other young people were prevented from leaving for ISIS in time. His resumé from his professional time describes how thirty years ago, the influence of ideologies that could be specified was greater, now he states that a kind of "*Islamist pop culture*", which has also taken place through digitalisation ("digital underground") alongside school, so that teachers at school did not perceive anything visible in this direction, no open forms of organised behaviour.

"Among the right-wing extremists there are still the forbidden badges swastika etc., therefore among Islamist circles, the pedagogical sensitivity of the individual teacher was decisive in the confrontation with Islamist phenomena". At the moment, he noted, the threshold to Islamist extremism is no longer so much crossed, but rather the issue is conflicts with religious fundamentalism. This is why the security authorities no longer need to be involved at the moment, and the schools have to deal with the issue using *"on-board resources",* he says. He currently observes that in primary schools, parents with fundamentalist attitudes encourage their children *"to go into opposition with compliance with the rules and to respond to teaching content and dress accordingly"*. This probably refers to wearing a headscarf, which is perceived as oppositional.

The teacher, who has been dealing with the topic of extremism and extremism prevention professionally and academically for 25 years and is currently working at a school in a large West German city, where she is also responsible for extremism prevention, is the second to speak out and attack the topic of Islamist influence in the form of the phenomenon of Salafism at schools. She tells of a former student who died in Syria. The incident and the subject matter itself had *"not been dealt with properly at school, and many only noticed this afterwards"*. It becomes clear that the topic touches her emotionally, she does not give any reasons why, from her perspective, it was not possible to clear up and deal with the topic of Islamic extremism at school. Currently, the teacher observes,

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similar to the former ministerial commissioner, that *"religiously oriented fundamentalist tendencies"* are on the rise. This, she says, is reflected in the self-designation and external designation among the pupils like fractions who call themselves "Muslim pupils" and those who call themselves "German". At this point, she tries to work against the division within the student body and, to some extent, the parenthood, which develops along these lines.

The school social worker, who works at various schools in a large West German city, also takes up first the subject of Islamic extremism, thus following on from the two previous speakers. He tells us that since 2015 some pupils have joined the Islamic state and left for Syria. From his perspective, this circumstance also has a strong impact on the schools, "because everyone who left also had contacts with many people. Due to these incidents, youth welfare in schools was suddenly strongly addressed, *"feedback was to be given on how pupils treat each other, how pupils wearing headscarves are treated by others, and all school administrators were also trained in how to recognise 'radicalising Islamists'".*

The school social worker emphasises that he was very unhappy about the way the issue of Islamist extremism has been dealt with *"has come to a head with this group, with Muslim youths, and not with a focus on where they are at risk, but where do they endanger others?"* Currently this situation and handling of the topic at the school where he is active has greatly diminished, diversity is lived in the school, Muslim youths "rub" against the institution, for example by asking for prayer rooms.

The school counsellor, who has been holding workshops and projects on the prevention of extremism in schools since the 1990s and has been advising schools on extremism issues since the 2000s, mainly based on the knowledge he has gained during the school projects and workshops, does not explicitly touch on the topic of Islamic extremism. He expresses his views on extremist phenomena in a more expansive manner.

Right-wing extremism visible in all school forms, especially at vocational schools

From the perspective of the Ministerial Commissioner, right-wing extremism in schools has been evident in all types of schools since the 1990s, and especially in vocational schools, he noted an *"astonishingly high level"* of openly right-wing extremist attitudes.

The school counsellor confirms the assessment of the ministerial commissioner that grown-up young people at vocational training institutions show *"a stronger attitude" and "do not keep their noses out of the air with manifestly inhuman opinions. They can also vehemently defend their opinions with arguments".* He did not experience this so vehemently with younger people. From his perspective, *"vocational training institutions (...) are the toughest challenge that one can face as a team member of a prevention project. It is also more often the case that they fail in getting into conversation, so that projects are also abandoned".* He and his team tried to address young people who are "*torn*" in vocational training institutions and to win them over to democratic views.

The school social worker who also has experience at vocational training institutions says that, from his perspective, it is difficult to establish democratic views among students at these institutions, because in his view it is *"a coming and going in the institution. Ethics teachers, for example, spend 45 minutes in a class and then go straight to the next school or to another type of school, although it is precisely those teachers who bring the important topics such as democracy, etc. into the schools. What makes them very 'worn out' is that the young adults do not take them seriously at all, and they are not even there voluntarily".*

The teacher speaks about a study on democracy education that she conducted in the early 2000s at a school based on participant observations, whose everyday life was very much influenced by right-wing extremist youths. The group of right-wing extremist youths had the *"power of opinion in the*

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classroom" and had succeeded in *"silencing the others"* and *"intimidating the teachers".* For this reason, the school had also obtained help to tackle a larger project on right-wing extremism. She reports that this experience was a very emotional one for her and motivated her to stick with the topic of extremism because she had experienced *"what it does to a school when it goes in the direction of hegemony, that even experienced teachers are completely at a loss how to deal with the phenomenon. That also frightened me quite a bit that this can have such an impact."* She tells of another special experience on the subject of right-wing extremism during a visit to a concentration camp in Sachsenhausen: during the guided tour, which was accompanied by staff of the concentration camp, right-wing oriented pupils expressed the following: *"Yes, there were no gas chambers here, that's proof that we are told a lot of nonsense".* The teacher was shocked to learn that the staff members who took the *tour "simply passed on facts and figures".* It remains to be seen whether the teacher or other adults and pupils countered the statements of these pupils. At the school where the teacher is currently working, she is not dealing with openly right-wing extremist pupils, but with pupils and parents' representatives who are threatened by *"right-wingers", as the school is located in a district that has been marked by "right-wing terrorist attacks in the last eight years. The youth centre has been set on fire two or three times, young people have been threatened on the street, i.e. threats from outside, depending on how close the pupils live to the school and how closely they are politically connected".* The teacher currently has another case of a pupil from the 11th grade whose father is in the organised right-wing extremist class and who is faced with the dilemma of "how can I distance myself from the father in terms of content and still have something to do with him?"

On the subject of right-wing extremism, the school social worker mentions two female students who had not made their right-wing orientation *openly "where there was a strong suspicion that they had right-wing attitudes and represented them"*. It remains an open question, how these "*suspicions*" were dealt with at school, and whether the teachers tried to get into contact with the pupils and talk to them about their attitudes and motives.

Sensitisation of pedagogical staff, especially teachers, to extremist phenomena in further training and studies

Following on from this, the teacher took up the topic of the *"incompetence of both the teachers at the school and the staff at Sachsenhausen concentration camp"*, which had *"shaken her very much".* She has often experienced *"how helpless educational and political forces can be when things are not properly thought through and right-wing oriented young people are a little bit smarter than you would have thought them to be or when you think up concepts at your desk."* Therefore, she is now trying to put the concepts from her theoretical work into practice at the school where she works. She argues that teachers need *"more practical tools"* and could be sensitised during their studies. In her opinion, teachers need a democratic basic training, which should include human rights, the constitution and basic rights as a compulsory part of their studies.

The school counsellor confirms the importance of sensitising teachers to the extremist phenomena that occur in schools, he says: *"In the discussions (with the teachers) it turned out that there were things that had not been dealt with for a long time, many things that were tolerated and sometimes there was a swastika on the wall overnight and everyone wondered 'Oh at our school, how is that possible?' And when we were there, we realised that there was more behind it. And that's why we also looked at the teachers etc.".* He emphasises that the sustainable awareness and treatment of extremist phenomena in schools can only be guaranteed if several actors, such as teachers, school social workers, school management and pupils, are involved on site. Therefore, he and his colleagues advise teachers, in particular when inhuman statements, attitudes and opinions are expressed and visible and when teachers have reached their limits in dealing with pupils. He emphasises that in his view the school is a *"scarcity economy"* and the teachers are *"lone fighters"* who can hardly do any relationship work with the pupils.

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Structural criticism of the school system: school development in the sense of organisational development is needed

The ministerial commissioner takes up the school counsellor's criticism of the system and says that it is very helpful and further reaching for him to take a look at the school system, because *"it finally raises questions that were not asked before".* As a former teacher who also taught at vocational schools, he can say from experience that in his view, relationship work is not possible at vocational schools. For example, he had to teach a total of 240 pupils at the same time, whom he had seen at school for two hours a week. This shows from his perspective that *"our school system (...) is so alienated"*. First of all, processes had to be established in schools which constituted and promoted *a "collective identity",* and which respected each individual pedagogical actor.

The school counsellor adds that the school management must also develop a systemic perspective on the topic of extremism and should not call it a problem of individual teachers. He has experienced such schools that *"have set out on their way"*, but he also sees many schools that *"do virtually nothing at all".* He sees school development from the perspective of organisational psychology and says: *"A school is a closed system: if something is to be changed in it, the drive and desire for change must come from the leadership and management. In many conversations with leadership and management it is affirmed that they are extremely interested in change. One can see that nothing happens, that there is a lack of decisions that build on each other with the aim of bringing about change. The key to success here is to define together with the actors on the ground: what has it been like so far? And how will the new, the future be determined? What makes the difference? And all local actors must be involved so that this process is sustainable in the end".*

The teacher confirms that *"without a school director, it is absolutely impossible to bring about change".* But in her view, the school administration alone is not enough either. She explains this circumstance using the example of a project that she accompanied at a school where the school management was open to change, but large parts of the teaching staff were not, the project was not successful. Thus, she agrees with the school counsellor and says that sustainable changes in schools can only be achieved if all local school stakeholders are involved in change processes.

The school social worker objected that *"school as a system of coercion"* does not work well, so he would like to see more voluntariness in schools. In his view, schools should above all promote the participation of pupils more: *"Pupils should be able to choose more what they want to learn. The school system should become aware that it is a system of working together. That it is not about competition, e.g. when some teachers take on projects. How is the organisation set up? What does it offer the people who are supposed to work there? How conflict-prone is the school?"*. He, as a school social worker, has to pay attention to how close he is to the headmaster and how he acts between the staff and the school management in order to do his job well, especially if the staff thinks the school management is "*stupid*". He also experienced many entrenched attitudes and opposition in schools. In schools where there are no oppositions and trench warfare, he says, he experiences that the adults who are at these schools are particularly open and good at relationship work. For good relationship work, the professionals at schools must *"be able to allow contact with the pupils"*.

According to the school counsellor, this requires school development. He argues that *"schools that are keen on development of their own accord"* should be financially supported. In eastern Germany in particular, he sees a major lack of school development in the field of extremism prevention. From his perspective, the lack is a failure of leadership: *"in commercial enterprises, visions and possibilities for action are developed when problems arise, at schools you are left alone, there is no common guideline for action. If the red line is clear, what is inhuman, then we have to deal with it on the spot, this*

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improves the local atmosphere and especially the excluded are taken seriously and they become aware that their rights are taken seriously".

The Ministerial Commissioner supports the topic of school development for those who want it, from his perspective it is not possible for all schools to progress at the same time; the ongoing lack of time makes this impossible. More time is needed for informal exchange at schools to advance the relationship work, including more teaching staff.

The teacher adds that the West German metropolis where she works has a highly segregated school system; as long as this remains and this topic does not become the subject of educational policy, the issue of equal opportunities will be very difficult to deal with. There is a need for people who want to make schools democratic without pursuing their own goals. From their perspective, school development requires external school support from outside, which is long-term, for at least three years and has financial resources. She adds that especially in rural areas there are no or too few external offers for schools that take up the topic of preventing extremism. The lack of infrastructure, no associations dealing with democracy education etc. is a major problem for rural areas.

The school counsellor adds that people who work to prevent extremism in rural areas are more likely to be singular. Teachers are so burdened and restricted by their *"daily job"* that they *"reach their limits with additional topics. They do not know how to act because the whole environment/management, colleagues, parents, it is so difficult that they sometimes think about quitting their jobs and moving."*

Success factors for the prevention of extremism: Cooperation with external projects for prevention work

The teacher reports about the cooperation with an external project for prevention work at her school. Within two years, a prevention concept for the school is to be developed together with the external provider. For her, the concept is a particular success factor in prevention work because it institutionalises this and *"one does not always have to deal with individual cases*". From her perspective, *"concepts of action orientate colleagues and everyone in the school".* It is of particular relief that the external colleague of the project oversees project coordination and has an eye on deadlines etc. Together they developed, for example, mandatory modules for all classes regarding respect and diversity, the identification of different forms of discrimination and cross phenomenona. To this end, they addressed the respective situations in the class. There would be fixed project time frames (once or twice a year four to five days), also in cooperation with other project providers in the field of prevention. The prevention concept also makes it clear to the teachers that they must deal with the topic in the same way and that there would be further training on the topics of discrimination, sexual diversity etc. Schools would then participate in the projects *"School without racism and school of diversity*". Together with the external project providers, you are now filling *"these labels with life".* The decisive factor for a good cooperation with the external providers, which are located at the institution school, is, in your opinion, an appreciative communication, because the work for the external person is also very challenging, it is therefore also very much dependent on the competence and personal attitude of the person working for the external project.

Institutional discrimination/Discriminating teachers

The school social worker raises the question of what the other participants would do if pupils told them: *"What am I supposed to do in this institution if it supports discrimination?"* as that is what he experienced.

The school counsellor says that the pupils would have realised this well, he would deal with it democratically, *"you don't have to push discrimination any further."* What exactly this means, and whether a certain amount of relativisation is being put into perspective remains open.

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The ministerial commissioner says that some teachers discriminate against pupils and adds that at the same time teachers cannot develop themselves with all their resources due to the structural regulations they are confronted with in the schools. He speaks of a *"self-discovery of the teaching staff"*, which should be initiated by an external factor, which in his view would also have an effect on the self-discovery and the sense of community of the pupils over several years. Only then can topics such as extremism and misanthropy be dealt with effectively. There is no point in *"fiddling with individuals in warning and reminder mode".*

The teacher says that she is strongly in favour of showing concern and making emotions visible at school.

Positive school climate: School as a safe place and opportunity for exchange

Following on from this, the ministerial commissioner says that in his experience, violence and contempt for humanity only exist in schools where the school climate is generally bad and there is no cohesion *"nobody who places responsibility or value on a good climate"*.

The teacher says that a positive school climate is particularly important to *"protect against the spread of right-wing extremist orientation. This presupposes that there are rooms for discussion. The timetable should therefore include times that are institutionalised free space".* For example, the class council, in which, for example, media consumption is discussed once a week, or the cooperation with school social work, should be given regular space, or the *"start of the day"* with the class leadership, in which current topics can be taken up. In her view, these rooms of exchange create the preconditions for more professional work or formal learning, *"since it can then also be more and more about learning and no longer about group and insults, conflicts, etc.".*

From her perspective, gender-separated groups are also helpful as protected spaces. Spaces for exchange with parents are important, for example, to conduct learning development talks. They do this at their school twice a year. In addition, there are two days off from school and in these talks the pupils also report from home about their parents' political attitudes etc. From their point of view, there is a need for spaces of opportunity for encounters. She pleads for small-step processes also among colleagues: *"for example, how do you talk about class councils? In this way, a culture of exchange can be facilitated: small spaces in everyday school life that remain permanently in place, where there is no question of project presentation but rather, mentoring, collegial counselling etc. Cooperation across roles is important to counteract the image of teachers as lone fighters".*

From the point of view of the school counsellor, things that happened at school, such as violence etc., should be dealt with at school. This means that the Ministry of Education must give a clear mandate on the basis of which the schools can act. The school management must accept the mandate. This would require additional resources and the educational staff would have to be sensitised to recognise extremist phenomena. Furthermore, the school must agree on when action must be taken so that the pupils and teachers were also oriented. This would have to be done with external support, as there were blind spots among the school actors from his point of view, and external moderation would be necessary.

The school social worker raises the question again: *"Where is the school also a shelter for certain pupils?"* He brings the example of the right-wing terrorist attack in Hanau in February 2020, in which numerous young people in particular were murdered. For him, this raises questions for pupils such as *"Where is racism in society, but also in the school institution? Where is my safe place? What do I do when teachers discriminate?".* He addresses the fact that institutional discrimination also decides

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about pupils' biographies, for example, if transitions to secondary school are not possible for certain pupils.

The teacher emphasises that the rights of the pupils must be strengthened, and the pedagogical staff must be trained in questions of children's rights. In her view, however, there is a fear among teachers of a *"politicisation of the classroom".*

The ministerial commissioner says that school heads are very overwhelmed by the number of different topics at school and that for this reason, too, they "miss out on some things", they find themselves in the antinomy between control and free space. That is why quality standards are needed, which are set in the offer guidance to schools, teachers and headmasters alike, for instance, by means of a traffic light system on the subject of prevention and extremism to indicate what the school itself must regulate and when, for example, security authorities must be called in.

Need for support for prevention work in schools

In response to the concluding question as to what the participants saw a need for support in relation to prevention work in schools, the ministerial commissioner said that there had to be a development motor in the area of quality development, in the form of external bodies who had to talk to the school about *"intelligent school development".*

The school social worker agreed that more school development was needed and that this also required more resources, for example, to reduce class sizes, to further initiate digitalisation processes and also to keep an eye on building management.
The teacher also agrees with the aspect of school development and pleads in this respect for cooperation between internal and external experts who together share knowledge about the needs of the school and its development and want to advance it in a long-term project.

The school counsellor pleads above all for a quality management system that should bring school development forward, because from his perspective too much money has already flowed to external actors and, above all, because there should be permanent monitoring of how the school is developing so that the quality of the necessary processes in the schools can actually be effectively increased.

Focus Group 2

The results of Focus Group 2 are presented below to compare and contrast with Focus Group 1 in order to highlight similarities and differences. Focus Group 2 consisted of five participants, all of whom are active in prevention projects and carry out these as external providers, mainly in schools. The various projects focus primarily on the prevention of Islamic extremism and right-wing extremism and work with methods and techniques such as democracy education, the youth cultural approach and the approach of process orientation both in group and individual settings. Some of the projects work only with pupils, the majority with all actors in schools: pupils, teachers, school management, school social work, other external providers and sometimes also the parents. In their everyday work, however, the participants are increasingly finding that the focus on the project's main focus is not enough and that they have to take action across phenomena or even go beyond the project's statutes and talk to teachers and other actors in the schools.

The introductory question was: "Can you talk about your work at the schools with the various groups or about individual case work, and to that extent, how do you do it? What is your approach to prevention work, were there any special cases? Where are the challenges, where are the difficulties in terms of prevention work, where do you see a need for support? What are your primary challenges?

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And where are things already going well? You are welcome to take your time and think about specific cases or groups, and to start there and talk about them."

School as a safe place and opportunity for exchange

In contrast to Focus Group 1, Focus Group 2 does not discuss phenomena of extremism in the first place, but rather focuses on the importance of schools as safe places and the creation of opportunities for informal exchange at schools. At the same time, the participants in Focus Group 2 thus, take up a topic that was also of great importance in Focus Group 1. They emphasise the importance of informal exchange rooms beyond formal lessons for pupils in order to be able to talk about topics that concern them and thus to be able to carry out relationship and prevention work with them. From their perspective, they design these spaces as external providers in both short-term and long-term projects which they carry out at the schools. In this way, *"protected spaces"* are created in the project workshops, in which *"the trust of the pupils is strengthened and thus becomes a space of possibility in which pupils can tell things that concern them".*

For example, everyday racism and discrimination, religious ascriptions and self-positioning or right-wing extremist attitudes, are brought to the attention of the pupils in their families of origin. Short-term projects initiate the topics and deal with them using different methods during the time mentioned. At the end of the project days or workshops, they present a comprehensive report to the school management or the responsible cooperation partners at the schools on the observations they have made, including assessments of topics on which further work should be done at school. After completion of their project work, they can no longer assess or monitor how and whether further work on the topics is being carried out on site, which they see as a shortcoming, unless they are booked again by the same school in the following year and meet the same pupils who tell them about their further development, which happens from time to time. One example of this is the following story told by one of the participants: *"A very early memory in the field of political education with a girl who lived in a neo-Nazi family and very early on in the workshop expressed her suicidal thoughts, thus very, very quickly made contact with our team and also willingly spoke about domestic violence. We were at the same school again a year later, she came rushing towards us, held up the skateboard, was incredibly happy that we were still there and said 'Look, I'm still skating since your workshop!' This is an important part of our work to talk about important topics, to strengthen young people, but also to focus on something else. And this is part of the youth culture work: to give young people something to deal with and empower them."*

The advantage of long-term projects from the point of view of the participants working in these projects is that they can take up topics that have been initiated and actively participate in the medium- and long-term work on these topics in schools. The participants see a challenge in the antinomy of creating a safe place for those "*affected*" and at the same time being open for communication and relationship work with, for example, children and young people who act as "*bullies*". How can limits be set and at the same time openness for developments and discussions be maintained? This is a question that preoccupies the participants.

Islamist extremism and right-wing extremism in schools:

With regard to the phenomena of Islamist extremism and right-wing extremism, the participants of Focus Group 2 reported the shared experience that teachers tend to overemphasise Islamist extremism and tend to trivialise right-wing extremism. They concluded this from the kinds of hints they are given by teachers regarding the phenomena. The indications "*massively*" went in the direction of Salafism/Islamic extremism, as is made clear, for example, by the following statement*: "Here's a girl with a headscarf, take a closer look, she's going to radicalise". I*n the field of right-wing extremism, however, the participants encounter the following statements: *"Something like 'Yes, we have a pupil at school who has a swastika tattoo, but yes, that's just a youth sin, that's what they do.*

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Right up to 'Yes, we find anti-Semitic slogans or swastikas carved into the tables in our classrooms, but you can't trace that anyway. And that was dismissed as a youthful sin or it's a phase and it will pass by itself...'".

In contrast to Focus Group 1, the participants of Focus Group 2 do not talk about an increasing religious fundamentalism of the pupils. It is noticeable that the participants of Focus Group 2 often talk about examples of female pupils who grow up in right-wing extremist family milieus and reveal themselves to them in the workshops and ask for support. They report of rare cases in which they would classify the pupils as extremist and of only a few cases in which they regarded pupils as becoming radicalised. They confirm the statement made in Focus Group 1 that open right-wing extremist attitudes are more likely to come to light in vocational schools and that there is an urgent need for action in rural areas with regard to prevention measures.

Sensitisation of educational staff, especially teachers, to extremist phenomena in further training and at university

In Focus Group 2 too, the issue of sensitising pedagogical staff in schools, especially teachers, is particularly important. In contrast to Focus Group 1, the participants of Focus Group 2 report on this topic, in particular on teachers who discriminate against pupils and thus (may) contribute to igniting and consolidating radicalisation processes among pupils. One participant tells a moving story about an experience that took place during a workshop in a 10th class, a few days before the focus group. The pupils told her that *"... a teacher had made racist remarks, anti-Muslim racism, humiliation, threats [to the pupils] (...) and I was really shocked and this is now being passed on and followed up and what shocked me was, I am fully aware that in the context of school discrimination and racism is reproduced, this is a big issue and a big problem that needs to be addressed, but what was shocking was that the pupils said 'We've had the teacher for five years now and this is the first time we've talked to someone about this and thank you for taking us seriously and for listening to us.'".* This example also underlines the possibilities for informal exchange about the experiences of the pupils beyond formal education and extended possibilities for action to prevent extremism, which are offered to actors who are working in long-term projects in schools. Experiences of racism at school can be a push factor and thus one of the causes of radicalisation biographies shows once again how important teacher sensitivity in schools is.

Teachers who have already been sensitised can be empowered further, and teachers who have colleagues who express discriminatory views can be advised in sensitisation workshops. The participants, who work in long-term projects, emphasise the fact that working with teachers requires a lot of time. If it is successful, it is a special factor of success in prevention work, because *"presence, contact and relationship with the pupils"* is important in the prevention idea and the more present, open and sensitive the teachers are, the more open pupils are in direct contact with the teachers on topics such as discrimination etc. When pupils talk about their everyday experiences of discrimination in joint workshops with teachers, this often triggers a change of perspective and empathy in teachers, which can also lead to a change of attitude, similar to Focus Group 1, to strengthen the mutual relationships in the classroom in order to create space for successful formal learning processes. This is shown by the following storytelling example:

"When the pupils tell how they are doing in everyday life, the class leader often says, 'We don't know that, I don't know that, I don't know that if you go home and then maybe walk down the street with your family, someone will walk past you and say 'Can't you speak German?' Yes, because the family speaks Turkish with each other and there are simply many situations when I don't know that and I don't live like that and these are situations where I say I can suddenly lead my pupils in a different way because I experience situations from everyday life and then perhaps I have a different assessment and

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say: 'Oh, so that's what you experienced, when you get off the underground and you come to school then you're not there either because the looks at you were very unpleasant now.' And then again to understand clearly what my class needs in order to get there in the first place, in this context and maybe in everyday life, so that they can somehow leave it behind or just accept it, or even say, 'How was I doing on the train, namely not good and I can't concentrate on maths right now'. So, there are many elements of contact and dialogue, where you just go in and notice 'Oh, there is often not necessarily the everyday knowledge on both sides'".

This would require the liquefaction of fixed role assignments, especially in complex systems like schools. Teachers would have to be given options for action in further training courses on how to deal with hardened attitudes in the classroom or in the staff. In the view of some participants, softening fixed role attributions is a very important part of prevention work, because pupils do not distance themselves socially and thus defuse radicalisation processes, if they are repeatedly offered relationships by teachers, so that membership of the class or school is not questioned. Teachers' sensitisation to the sustainability of prevention work is also crucial. The participants who are able to work with all actors at the school according to the project description, but also the participants who work in short-term education and who wish to have these conditions from their employers, see it as a particularly beneficial factor, especially in individual case work, to involve all relevant school actors in the case work, such as school management, teachers, pedagogical experts, school social workers, etc., from the very beginning. Thus, especially if the case is successfully handed over to school actors, decisions on measures can be taken with the participation of the actors, which they should continue to implement.

Structural challenges to implementing prevention projects in schools: resources and quality work

In contrast to Focus Group 1 which criticised the system regarding structural challenges in schools, the participants in Focus Group 2 criticised primarily the policies of the federal and state governments, which constantly cut back on youth work. However, there were also experiences of success, one participant said that a colleague from her pilot project was offered a permanent position at the school after the pilot phase in order to continue the work, which was a great sense of achievement for her. It remains open how this permanent position came about, how it was refinanced and if there are that schools might have room for manoeuvre, at least in some states, which they may not yet fully utilise, funds which they have not yet fully drawn down.

Focus Group 2 also mentions the topic of quality work regarding school development: if information from the teaching staff is brought to the participants of Focus Group 2, for example, that another teacher behaves in a racist manner towards pupils, they need to adhere to both action and reporting routines. This is a challenge when working in large systems. For quality work, therefore, the support of the school management is needed, which is decisive for prevention work in schools. Projects at schools are easier to implement, and there is better access to teachers, if the school management is behind them. There are schools that are very supportive in which discrimination officer is permanently installed at the school after the focus group members had conducted school project days, and when people reflected on opportunities for action available to teachers when pupils tell them about discriminatory experiences. This is particularly important because if teachers themselves do not know how to deal with an issue, if they are told something about extremism or radicalisation or discrimination and subsequently pupils do not get any feedback on how to deal with what they have been told, pupils do not feel taken seriously.

Pedagogical approaches

In contrast to Focus Group 1, the topic of pedagogical approaches came up in Focus Group 2. In addition to aforementioned youth culture-related approaches and approaches, aiming at democracy-building, which strengthen prevention through relationship work, many participants mentioned

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diversity approaches that address the topic of discrimination across different phenomena as currently particularly successful in working with pupils. One participant talks about a workshop series *"Fit for Diversity"*, which in her view has the greatest effect on young people. The series is about dealing with diversity and discrimination, using questions like: *"What does this have to do with me? What does discrimination mean and what can I do about it? What options do I have for action if I am affected myself, but also if I am aware of it?"* Within this workshop young people are able to reflect on these questions in a protected framework before they unreflectively come across extremist actors who instrumentalise the possible experiences of discrimination of the pupils for their own purposes in order to win the young people over. At the same time, addressing experiences of discrimination across phenomena is less stigmatising than simply addressing specific phenomena of extremism, which certain pupils may find stigmatising and thus counterproductive for prevention work.

In response to the concluding question, asking what need for support participants see regarding prevention of extremism in schools, the participants mentioned the following points:
- Qualification of teachers and social workers in the idea of prevention, in democracy education, in process-oriented approaches and in systemic counselling and non-violent communication in order to be able to deal with escalations.
- Better networking with other projects, that offer prevention work.
- Holistic/comprehensive view of prevention, at the same time considering the specifics of the phenomena
- Longer-term financing possibilities for prevention activities at schools
- Empowerment spaces for young people and safe place spaces also outside school, with cooperation partners who work in close collaboration with schools.
- More continuous prevention activities in rural areas and at vocational schools, since the transition from school to work is a vulnerable biographical journey, more support is needed here.

Conclusion

The results of the focus groups and the questionnaire survey lead to the following conclusions:

1. Anchoring prevention activities and interlocking them with regular activities at schools:

According to professionals working in these fields, prevention activities are particularly effective and sustainable when provided in long-term pedagogical projects that are integrated into regular school-related activities and in which professionals work in teams and are employed on a permanent basis. According to these professionals, short-term pedagogical projects might increase medium and long-term impact if interlocked with regular school activities. This could be supported by establishing a prevention-related quality system at schools (comp. below).

2. Establishing quality management at schools:

In order to best accompany the permanent anchoring of prevention in regular school-related structures and to support this work qualitatively in the medium and long term, prevention-related quality management needs to be established at schools. This includes the development of quality standards, concepts and guidelines for prevention work together with teachers, school social workers, school management and pupils. In addition, quality management serves the purpose of a long-term review of the effectiveness of the lived quality in the field of prevention work at schools and thus of school development.

3. Sensitising educational staff at schools for extremist phenomena and qualifying them to react appropriately:

The processes mentioned in points 1. and 2. should be accompanied by coaching, further training and supervision activities for educational staff at schools, supporting them in recognising extremist phenomena and showing them ways how to deal with these phenomena when confronted with them.

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In addition, sensitising programmes should strengthen and support the pedagogical professionalism of the teachers through reflection, especially regarding the relationship work with each other and with the pupils.

4. Establishment of a positive school climate:

By reflecting on one's own professional actions in further training and quality work processes, the pedagogical staff can develop a feeling of empowerment which promotes their sense of belonging to the school. They can thus more consciously pass this feeling of belonging to the school on to their pupils and thus counteract radicalisation processes.

5. Networking of formal and non-formal actors within and outside their own organisations, both face-to-face and online:

In order to promote reflection and empowerment of professionals and to empower them in the long term, both face-to-face and online exchange formats with social workers, non-formal educational actors and police officers should be established both within their own organisations and with other organisations.

Conclusion of the country report

Summary of national policies

In German prevention policy, two elements are regarded as essential in conquering political extremism: i. the promotion of democratic attitudes and ii. a democratic political culture and the establishment of advisory structures for a broad range of (differently involved) target groups. National policy activities pursuing these aims mainly focus on funding programmes, dedicated to the development of prevention-related structures and the testing of new educational approaches. These programmes run since many years, are financially relatively well-equipped and play a crucial role in financing educational activities against political extremism in Germany.

Brief comparison of policies' aims and strategies

The main strategies to pursue the above-mentioned aims are shaped by constitutional limitations, mainly allowing the national state an *initiating* function in this policy field. Funding within these limitations has promoted a broad and diverse landscape of approaches, networks and specialised practitioners in the field of P(V)E-E. A stronger integration of the school sector, the establishment of long-term funding perspectives and reaching out to young people already showing first tendencies of involvement are remaining challenges in this policy field.

Strengths and expertise identified by the fieldwork

The results of the field research on Germany show that in politics, social work and schools' individual actors can be found, that have a highly developed expert knowledge on preventing extremism by/through education. In the school environment in particular, however, this expertise has not yet been widely disseminated.

As a result of the Federal Government's longstanding funding activities (see Chapter I.) numerous projects exist, some of which working since decades in the field of preventing extremism by education. This range of projects, addressing young people at schools and other pedagogical environments, is characterised by different emphases on different pedagogical approaches (democracy-building-, youth culture-, diversity- and process-oriented approaches) and includes both short-term and long-term pedagogical settings.

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Needs and gaps identified by the fieldwork

Despite this wide range of activities aiming at the prevention of extremism, the analysis shows the following requirements for additional measures, that need to be further developed at the educational level and implemented at the political level:

- Qualification of teachers and social workers in recognising and dealing adequately with extremist tendencies.
- Long-term anchoring of pedagogical-preventive objectives and activities in school-related services and interlocking them with regular activities at schools
- Quality management regarding the anchoring of prevention activities at schools and the permanent monitoring of these activities at schools.
- Greater networking of educational staff with other actors relevant to prevention of extremism.
- Further development of cross-phenomenon prevention approaches.

Pedagogical opportunities identified by the fieldwork

All pedagogical approaches positively mentioned by focus group members aim at strengthening a trusting relationship with pupils, at empowering them and strengthening their self-efficacy. All these elements - according to the questioned professionals as well as to documented experiences (comp. Chapter 1), can be regarded as key elements to successful pedagogical prevention approaches. The reported experiences also show that addressing discrimination issues works particularly well if pupils are given the opportunity to reflect on these issues in a protected setting. Cross-phenomenon approaches allow to discuss these issues in a wider societal context and without focussing on one social group alone, thereby avoiding stigmatisation.

Learning points to inform WP3

The findings on Germany show a variety of possible approaches in addressing political extremism with educational means. The findings of the desktop research stress the possibilities and chances of educational work with young people “at risk”, ways to reach out to young people outside the classroom and the relevance of integrated and systemic approaches, that don’t focus on one potentially “problematic” group alone. On the other hand, the documented German experiences also show the limitations of project-based work and the need to develop approaches and structures that are interlocked with regular pedagogical work.

A broad spectrum of existing approaches was particularly identified in the field of generic prevention, but also regarding exit work. A need for further conceptional development was identified regarding approaches and pedagogical strategies that effectively reach out to young people at risk of becoming involved into extremism.

Desktop research results also stressed a lacking integration of the school sector into pedagogical activities countering extremism. Prevention activities taking place at schools (mostly by actors of nonformal education) are usually only weakly interlocked with regular school activities; furthermore, school actors are only poorly weakly integrated into professional prevention discourses and programmes.
These findings were confirmed by the findings of the fieldwork and they were further specified and expanded by the questioned practitioners regarding specific needs and starting points for further activities:

In accordance with desktop research findings, a need to develop additional generic prevention approaches could not be identified.

Regarding young people at risk a specific need was identified to develop and implement offers for this target group in vocational schools and in rural areas.

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For improved integration of the school sector, measures aiming at quality development were considered to be particularly useful.

On the one hand the suggested measures related to the educational staff: for this target group qualifying measures such as coaching and further training were recommended in order to support school actors in dealing adequately with prevention-related situations, particularly to strengthen professionals' ability to work in durable relationships and to develop a trusting communication with colleagues/other professionals and with the pupils.

On the other hand, suggested measures related to the qualification of the school system. These measures include the development of quality standards as a prerequisite for transfer to regular practice as well as concepts and guidelines to strengthen the ability and security in taking action of the teaching staff and as a basis for permanent quality assurance in schools.

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Introduction

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

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

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

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

Community engagement is also regarded as an essential component of strategies designed to deal with this issue and included as a key action in the EU's Strategy for Countering Radicalisation and Recruitment to Terrorism. Ireland contributed to the formulation of this Strategy and on an ongoing

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basis to EU responses to this threat. An Garda Síochána is a member of the EU's Radicalisation Awareness Network."

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

Policy Context

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

Given the absence of a Prevent plan or strategy, the kind of accompanying infrastructure, such as the controversial surveillance measures that have attended the implementation of PVE policies in the UK is absent. However, the establishment of a formal programme[4] has recently been announced that will alert the authorities at an early stage to individuals who may be planning terrorist attacks. These new protocols, to be established by mid-2020, included training for police and probation officers on how to 'engage constructively' with offenders at risk of violent extremism. The programme will address all forms of extremism, not just Islamic extremism, and is not a de-radicalisation programme, but merely a more formalised early warning system, building on work done by the Garda Racial, Intercultural and Diversity Office (GRIDO) and the national network of Garda Ethnic Liaison Officers (Gallagher, 2019).

The historic absence of a Prevent Strategy on the island of Ireland was perhaps indicative of a different approach to questions of political violence, conflict and (violent) extremism. More broadly, dominant policy approaches are P/CVE relevant rather than P/CVE specific, including, in more recent decades, policies that foreground strategies of integration, intercultural education, anti-racism, and dialogue, including inter-faith dialogue. The legacies of political violence in the early years of the Free State and the partition of the island have left legacies of education broadly segregated on religious affiliation, although there have been a number of efforts to transform this in both the Republic of Ireland (with

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multi-denominational schools) and Northern Ireland (in particular through Shared Education). However, the strategies adopted for education in prison for prisoners convicted of offences against the state in the Republic of Ireland, were and are based on the principles of adult education, and not on rehabilitation, narrowly construed, or de-radicalisation.

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

As noted above, unlike the majority of EU Member States, the Republic of Ireland does not have a national policy on preventing terrorism and/or a national policy on countering violent extremism and radicalisation that leads to terrorism. The absence of a Prevent strategy makes it important to locate PVE-E in a broader policy context. Indeed, a survey of salient education policies reveals no direct or indirect reference to either violent extremism or radicalisation. Whilst the Republic of Ireland does not have a significant far right movement, increasing attention is being paid to racism as well as the lack of prosecution of hate crime, and as in other countries, there have been a number of protests during the pandemic involving a range of positions, including very new far right Irish positions. This is a new phenomenon and flags the importance of addressing the mono-culturalism implicit and explicit in Irish nationalism. The most recent TE-SAT report (Europol, 2020) notes a rise in far-right extremist activity and anti-migrant rhetoric in the country, however, these remain on the fringes of society without popular support. The Republic of Ireland does not yet have hate speech legislation and is currently working on an Action Plan against Racism due for completion by 2021 with 'the intention is that its work will be grounded in the lived reality of people's lives and that the recommended Action Plan will be action-oriented and practical'. It should be noted that the National Action Plan against Racism (2005-2008) was not renewed at its conclusion.

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

Other relevant National Strategies include the *National Traveller and Roma inclusion Strategy (2017-2021),* the *Migrant Integration Strategy* (2017-2020). The UN Rapporteur on the elimination of racial discrimination in Ireland has urged swift review of the legal framework on hate speech and hate crime. The Irish Human Rights and Equality Commission (IHREC) notes a number of gaps in ratification of international human rights standards relevant to the Convention on the Elimination of Racial

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Discrimination (CERD and the non-incorporation of CERD to domestic law. It notes the chronic racism against Travellers in Ireland, the lack of publicly available disaggregated data relating to minority ethnic groups, and the enduring impact of the 27th Amendment to the Constitution, approved by referendum on 11 June 2004, removed the automatic right to citizenship for all children born in the State and provided the Oireachtas (Irish Parliament) with the power to legislate for citizenship.

Policy Description

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

Following a Government commitment at the World Conference against Racism in Durban (2001), ten recommendations were outlined for the education sector. A key policy aimed at developing integration and combating racism can be found in *the Planning for Diversity – the National Action Plan Against Racism 2005-2008)*. The purpose of this was 'to provide strategic direction to combat racism and to develop a more inclusive, intercultural society in Ireland based on a commitment to inclusion by design, not as an add-on or afterthought and based on policies that promote interaction, equality of opportunity, understanding and respect'. *Guidelines for Intercultural Education* in Primary and Post-Primary Schools were published by the National Council for Curriculum and Assessment (NCCA) in 2005 and 2006. *The Intercultural Education Strategy (2010-2015)* was published in 2010 and has not been updated since. The strategy was grounded in published research from the ESRI (Adapting to Diversity: Irish Schools and Newcomer Students, 2009) and OECD (Thematic Review on Migrant Education- Country Report for Ireland, 2009) and Reviews of Migrant Education - Closing the Gap for Immigrant Students: Policies, Practice.

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

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

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

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

P(V)E-E Related Aims in Policy

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

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

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

3. Educational and developmental.

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

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

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

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

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

Outcome 3: Safe and protected from harm

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

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

Outcome 5: Connected, respected and contributing to their world

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

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

Conceptualisation of P(V)E-E

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

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

As previously noted, the Intercultural Guidelines for Primary and Secondary Education outline an approach to education that understands diversity and exchange as a strength in a society, that directly addresses the question of racism, and that offers an alternative to policies premised on multiculturalism or assimilation. Likewise, the National Quality Standards for Youth Work include a commitment to ensuring and promoting equality and inclusiveness in all its dealings with young people and adults.

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

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

As noted above, UK's Counter-Extremism strategy developed in October 2015 (as a companion to the Counterterrorism and Security Act 2015) does not extend to that jurisdiction. In 2015, the UK Government stated: 'We remain open to the possibility that the [counter extremism] strategy could be extended to Northern Ireland in the future if that has the support of the devolved institutions' (HM Government, 2015). However, as McGovern (2016: 50) observes, this is unlikely given that the

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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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Northern Ireland

Policy Context

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

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

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

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

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

(c) to promote equality of opportunity;

(d) to promote good relations; and

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

The Northern Ireland Council for Integrated Education (NICIE) http://www.nicie.org/ also aims to support the development of integrated schooling. The Intercultural Education Service (IES)

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

PVE Related Aims in Policy

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

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

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

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

Many of the initiatives that can be characterised as PVE-E in Northern Ireland have involved realism, such as the use of the testimonies and stories of former extremists and victims of extremism. In addition to the Prison to Peace Partnership Consortium discussed above, examples of projects engaging in this type of initiative in Northern Ireland include the Omagh Support and Self-Help Group and NIACRO. The Omagh Support and Self-Help Group, for example, regularly provide educational seminars to students on the impact of terrorism and its effects on victims and survivors. They are also in process of developing an 'anti-radical schools' package' to engage with young people and deter them from violence (RAN, 2019: 67). Finally, at the hate crime end of the spectrum of radicalisation and violent extremism NIACRO's Challenge Hate Crime project works with perpetrators of hate crime and has made several presentations at RAN Derad meetings. The aim is to engage in open-process intervention work as opposed to cognitive behavioural training and may involve victims of hate crime either directly or by proxy through restorative processes if appropriate. Other approaches to the issue in Northern Ireland aim through various techniques to transfer power to the young people themselves to challenge extremist narratives. Operating in the less formal educational sphere, Glencree's Transformative Dialogue Process is aimed at young people at risk of becoming involved in political

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violence and encourages participants to critically reflect on their own personal and community journeys, through an intensive listening experience.

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Pedagogical Examples

Country	Ireland
Project	Glencree Centre for Peace and Reconciliation (multiple projects)
Website and date accessed	https://www.glencree.ie/ 26 July 2020
Field of Practice	Glencree works with those who have been impacted by conflict through the use of dialogue, mediation, negotiation and peace education. The early focus of the Centre was on Northern Ireland conflict (which continues as a focus) but has also evolved to address intercultural communication and inclusion. The centre's programmes currently focus on six key areas: 1. Community and Political Dialogue Programme - Focuses on providing safe, confidential spaces for inclusive dialogue related to the Northern Ireland conflict. 2. Peace IV Project - Focuses on sustained dialogue and contact between victims/survivors of the conflict and those perceived to have inflicted harm upon them. 3. Intercultural and Refugee Programme – Aims to help stakeholders and the wider public understand and appropriately respond to the experiences of migrant and minority groups to help combat discrimination. 4. Women's Leadership Programme – Aims to empower and encourage women to expand their political influence to promote peacebuilding nationally and internationally.

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	5. Peace Education and Young Adult - Aims to promote engagement among young adults from across the island of Ireland through peace education, shared learning and cross-border, cross-community relationship building. 6. Southern Voice for Peace Programme - Focuses on engaging people in the Republic of Ireland with the issues, organisations and communities in Northern Ireland toward reconciliation throughout the whole island of Ireland. (glencree.ie/work, 2020)
Primary Participants	The Glencree Centre for Peace and Reconciliation works with individuals, communities and organisations impacted by conflict, who share the centre's commitment to sustainable peace. Participants include victims/survivors, marginalised minorities and stakeholders from community leaders, politicians and faith groups.
Pedagogical Strategies	The core pedagogical strategies involve sustained dialogue across difference, mediation, negotiation and peace education. The centre also supports the development of curricular resource packets, runs its own 'summer school' and peace building programmes.
Rationale for Approach	Glencree is committed to the concepts of reconciliation and dialogue as principles for creatively responding to 'deep rooted conflict' (Redekop 2002). The centre applies these principles by providing facilitative support, resources and a 'safe space' in the form of a residential facility. 'Glencree's program is based on a conviction that peacebuilding is a process that encompasses an understanding of the nature of conflict and an exploration of the opportunities for resolving conflict without recourse to violence' (van Tongeren, van de Veen & Verhoeven 2002, 539).
Key concepts	Reconciliation, Dialogue
Significance for EDURAD project	The work of Glencree is particularly relevant to the project in Ireland. Glencree has been involved in Northern Ireland Conflict since 1974 and has developed strategies and a reputation for offering a safe, supportive and inclusive approach to conflict resolution. The centre has unique insight about how best to navigate the cultural and historical nuances of the Irish context and the legacies of conflict that continue to impact the country.

Country	Ireland
Project	SWAN Regional Youth Service: International Youth Club
Website and date accessed	https://swanyouthservice.org/services/ 27th July 2020
Field of Practice	SWAN Regional Youth Service is located in North Inner City of Dublin and offers a youth work service to young people in the locality. In January 2009, SWAN established 'The International Youth Club (IYC).' The IYC is for young people with an international/migrant background aged 13-21 years. It provides a safe space for young people to be themselves, develop new

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	friendship circles, and engage in activities, without being exposed to racism. Over time integration is promoted with Irish young people and members are encouraged to get more involved in other programs in SWAN and projects in the local area. In keeping with the philosophy of the SWAN Regional Youth Service the IYC is youth-led with a focus on developing youth leadership and empowering young people to explore issues that impact on their lives. This commitment to youth leadership is evident in the day to day running of the club. The IYC is run in partnership with SWAN, young international/migrant volunteers who were members of the club and local youth projects. The need for the IYC was first identified by the interagency initiative 'The Young Persons at Risk Project (YPAR)' https://www.ypar.ie/ The IYC continues to inform the direction of YPAR by bringing concerns and issues that emerge in the club to the YPAR- International Young people at Risk sub-group.
Primary Participants	Young people with an international/migrant background aged 13-21 years, their families and local schools.
Pedagogical Strategies	The practice of the International Youth Club (IYC) reflects the principles and values of youth work as outlined in the 'National Quality Standards Framework (NQSF) for Youth Work' (Dept of Children and Youth Affairs, 2010) https://www.gov.ie/en/publication/b10560-national-quality-standards-framework-nqsf/In pedagogical terms the aim of the IYC is provide a safe space for international/migrant young people to build friendship networks and explore personal and structural issues that impact on their lives. The IYC is underpinned by the critical social education model of youth work (Hurley and Treacy, 1993; Cooper, 2012, SWAN, 2017). Through dialogue and social analysis the model supports young people to understand their lived experience, raise 'consciousness' as to how their experience, for example of racism, reflects wider power structures and empower young people to make change in their community, wider society and ultimately in their lives.
Rationale for Approach	IYC is an example of how youth work can promote the development, active participation and social inclusion of international/migrant young people. The efficacy of informal learning and critical social education is evident by the clubs outcomes. To date, the IYC has explored and addressed anti-racist bullying in local schools and developed strategies to respond to 'attacks' on international/migrant young people.
Key concepts	Youth work, Informal education, Safe space, Dialogue, Critical social education, Social inclusion.
Significance for EDURAD project	IYC is an example of youth led participation. It is also an example of how youth work can empower young people to challenge discrimination and racism. Finally, the IYC is an example of how youth work can use the concepts of 'safe space' 'dialogue' and 'critical social education' to promote the social inclusion of marginalised young people. While the terms radicalisation and or violent extremism are absent from Irish youth policy. It is evident that youth work has a role to play in the prevention of youth radicalisation and extremism in wider European contexts (European Commission, 2015, 2018). The aim is to support this endeavour by including the example of the SWAN – International Youth Club.

Country	Ireland

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Project	Tackling Paramilitarism Programme
Website and date accessed	https://www.justice-ni.gov.uk/sites/default/files/publications/justice/tp-info-booklet-may-19.pdf (accessed 23 July 2020)
Field of Practice	As part of The [Northern Ireland] Executive's Action Plan to tackle paramilitarism, criminality and organised crime Co-operation Ireland is working with communities in eight areas to help them overcome the threat and control of paramilitary and criminal gangs. Sessions are taking place for those who live, work and volunteer in Communities in Transition areas to identify the outcomes they want to achieve for their area and to consider the role the community should have in the delivery of practical solutions that will tackle paramilitary activity, criminality and organised crime. Each session is area specific and will focus on a particular theme identified through the first phase of the project. Under Measure A4, the Education Authority placed an Outreach Worker in each of the eight most vulnerable 'Communities in Transition' across Northern Ireland, with a view to preventing young people from joining paramilitary organisations. These areas are: Carrickfergus and Larne, Lurgan, New Lodge and Greater Ardoyne, East Belfast, Brandywell and Creggan, the Shankill, North Down and West Belfast. According to the Executive Action Plan that accompanies the programme: 'The Outreach Workers aim to build relationships with young people who do not currently engage with the youth services and who could be considered as being at higher risk of involvement in paramilitary activity; they deliver programmes and support that develop the young people's resilience and awareness of risk factors.' Targeted local interventions, rooted in community relevant issues and delivered by youth workers in a range of settings seek to build 'capacity, skills and autonomy to address local concerns and harm proactively.' The focus is on supporting vulnerable young people in implementing long term prevention measures and addressing social issues in communities most impacted by paramilitarism and coercive control. Bespoke programmes include: ▪ A range of dialogic discussion events, such as 'Redeeming Our Communities' have been held across communities. ▪ Varying public awareness campaigns such as "What Can I Do? Ending the Harm' aims to raise public awareness of harm caused by criminal activities of paramilitary groups. ▪ 'Small Steps Active Citizenship' programme provides a range of educational resources for post primary teachers and students. ▪ The 'It's your Law' and 'It's Your Money' programmes aim to raise awareness about the harm caused by criminality linked to paramilitaries. ▪ The 'Women Involved in Community Transformation programme' (WICT) works with women to enable them to become involved in community development work. ▪ The 'Engage' programme works with women within the Criminal Justice system to withstand the pressure of paramilitary influence within their communities.
Primary Participants	The Tackling Paramilitarism works with the eight most vulnerable communities in Northern Ireland, with a view to preventing young people from joining paramilitary organisations. These areas are: Carrickfergus and Larne, Lurgan, New Lodge and

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	Greater Ardoyne, East Belfast, Brandywell and Creggan, the Shankill, North Down and West Belfast.
Pedagogical Strategies	The core pedagogical strategies involve sustained dialogue with and across diverse communities. Bespoke, targeted local interventions are rooted in community relevant issues and delivered by youth workers in a range of settings. The programme also supports the development of curricular resource packs and runs various an annual conference.
Rationale for Approach	Tackling Paramilitarism is rooted in principles of community agency and aims to address 'devastating impact of paramilitary style attacks on victims, their families, local communities and wider society.' Working across the most vulnerable of Northern Ireland communities it works to overcome the threat and control of paramilitary and criminal gangs. Sessions are targeted at those who live, work and volunteer in these at risk areas to identify the outcomes they want to achieve for their area and to consider the role the community should have in the delivery of practical solutions that will tackle paramilitary activity, criminality and organised crime.
Key concepts	Dialogue, Youth work, Community engagement, preventive education.
Significance for EDURAD project	Tackling Paramilitarism is particularly relevant given its emphasis on building relationships with young people who do not currently engage with the youth services and who could be considered as being at higher risk of involvement in paramilitary activity.

Country	Multiple countries (Ireland, Bulgaria, Croatia, Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Italy, Netherlands, Serbia, Slovenia, Spain, Turkey).
Project	Learning to Disagree
Website and date accessed	https://www.euroclio.eu/project/learning-to-disagree/ (accessed 10 August 2020)
Field of Practice	Education for democratic citizenship and human rights education (EDC/HRE) is 'most relevant in addressing: i. violent extremism and radicalisation leading to terrorism; ii. deficit of democratic participation of both vulnerable and non-vulnerable groups in society; iii. integration of migrants and refugees.' (Council of Europe, 2017, p.13.) The *Learning to Disagree* (2017-2021) project aims to support the teaching and assessment of dialogue, debate and discussion in the History classrooms where the subject matter may, or may not be, sensitive and controversial. History is not the past. It is an academic discipline that seeks to understand the past. History is always contested, with discussion and debate at its heart. Stradling (2003) notes how Most, if not all, historical phenomena can be interpreted and reconstructed from a variety of perspectives … in the past, history education has all too often been

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	taught from a perspective that was mono-cultural, ethnocentric, exclusive rather than inclusive and based on the assumption that the national narrative coincided with the history of the largest national grouping and dominant linguistic and cultural community' (Stradling, 2003, p.10). *Learning to Disagree* focused attention on developing social and civic competences which are necessary to support discussion, debate and dialogue in classrooms. Working with History teachers across 16 European countries the project focused on developing pedagogies to support conflict resolution, intercultural competence, research capability, advocacy, autonomy/agency, critical reflection, communication, debating skills, active listening, problem solving, working with others, amongst others. Disagreement and disputation is part of being human and that healthy societies are those in which most people know how to argue without resorting to harm and violence.
Primary Participants	Post-primary History and Civics teachers across sixteen European countries.
Pedagogical Strategies	Pedagogical focus on developing a range of diverse dialogic, Multiperspectivity and community based pedagogies that support aspects such as: ▪ Identifying nuance and complexity within a variety of viewpoints. ▪ Analysing degrees of connection between viewpoints. ▪ Practising researching and constructing an evidence-based argument for debate. ▪ Practising refutation, with evidence, of an argument during a debate. ▪ Practising listening and persuading in dialogue. ▪ Amending and reviewing ideas and opinions. ▪ Identifying and analysing points of connection between people and perspectives. ▪ Forming, expressing and justifying an opinion.
Rationale for Approach	Focused on the teaching of History at post-primary level. The pedagogic approach is based on a view of History that ...does not attempt to transmit a single truth about the past. It deconstructs historical myths and stereotypes, and raises awareness on the fact that the past is perceived differently according to a person's background. It addresses sensitive and controversial topics in history in a responsible way, and promotes long-term reconciliation in divided societies. ...recognises that its significance is related to current experiences and challenges. It introduces global perspectives and encompasses the multiple dimensions of the study of the past, and addresses a manifold of human values, beliefs, attitudes and dispositions. It embraces cultural, religious and linguistic diversity, and uses the "history around us" as a powerful way to convey a vivid understanding of the past. (Euroclio Manifesto) Other perspectives and rationale relevant to the project include: ▪ To take part in society confidently and constructively, young people need to develop competences relating to argumentation and disagreement. Healthy

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	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	Controversy, dialogic pedagogy, diversity, intercultural.
Significance for EDURAD project	Learning to Disagree is particularly relevant given its emphasis on pedagogical approaches to controversy in the classroom.

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

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

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

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Field of Practice	The National Youth Council (NYCI) is the representative body for voluntary youth organisations in Ireland. It represents over 50 member organisations with the aims of representation, advocating on issues that impact on the lives of young people, capacity building and professional development and promoting the development of high quality youth work practice. In 2017 the NCYI became a partner in a wider European Erasmus project, 'Outside In-Transforming Hate' with the aim of developing a network of trainers and resources to support youth workers to address and transform hate speech and behaviour in youth settings. For more information go to: http://transforminghate.eu/ The NYCI is disseminating the learning thought its 'Equality and Intercultural Programme' and has developed two resources: (1) *Transforming Hate in Youth Settings An Educational Tool and Practice Manual for those working with young people* (NYCI, 2018) https://www.youth.ie/articles/transforming-hate-in-youth-work-settings/ The manual is also available as a web resource http://transforminghate.eu/toolsandpractise/ (2) *Beyond Hate[15]: A Journey with Young People Towards Inclusion- An Activity Resource for Youth Workers* (NYCI, 2019) https://www.youth.ie/wp-content/uploads/2019/05/PX3815-Beyond-Hate-V2.pdf 'Transforming Hate in Youth Settings' (NYCI, 2018) is primarily to build the capacity of youth workers to respond to young people who use hate speech and or behaviour. It is a comprehensive manual covering youth work methodology, theoretical perspectives on hate, and ways to recognise, address and transform hate speech/behaviour. 'Beyond Hate' (NYCI, 2019) is a shorter companion to the 'Transforming Hate' manual and offers sixteen activities that youth workers can use with young people to explore and transform hate in youth work settings. Both resources are designed to support youth workers to understand, address and work with young people to transform hateful language and behaviour in its many diverse forms e.g. Racism, Sexism, Homophobia, Transphobia, Disablism and Faith-based hate. The aim is to provide youth workers with the theoretical understanding and tools to work towards transformative practice. In essence, employing youth work methodologies (e.g. compassionate dialogue, needs based approaches) to create 'safe learning spaces' that allow youth workers to challenge hate speech/behaviour and support young people to understand the impact of their hate on others. The approach taken by 'Transforming Hate in Youth Settings' is worth highlighting, the belief that hate and discrimination will not be changed by taking a punitive approach. Rather, finding 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

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

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

Country	Ireland
Project	Yellow Flag Programme
Website and date accessed	https://itmtrav.ie/strategic-priorities/education/the-yellow-flag-programme/ (accessed 10 August 2020)
Field of Practice	Supports primary and post-primary schools to 'become more inclusive of all cultures and ethnicities, celebrate diversity and challenge racism and discrimination' (https://yellowflag.ie). Equality and Diversity training is provided in the form of two-hour onsite workshops in addition to a series of online workshops. Workshops are designed to support schools to take an equality and human rights approach to intercultural education. Pedagogies are grounded within a global citizenship education framework.
Primary Participants	Primary and post-primary schools across Ireland.
Pedagogical Strategies	Workshops are structured in two parts. The first part consists of generic training for all schools, while the second includes a number of options from which schools may choose according to their situation and needs.

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	Part I ▪ Introduction ▪ Reflecting on the Diversity in our school ▪ Exploring 'identity' ▪ Awareness of inequality and discrimination - reflecting on our own experiences ▪ Elements of an Inclusive School Part II Exploring 2 of the following 4 topics: ▪ *Respecting, valuing and accommodating cultural and religious diversity* ▪ *Positive experiences and a sense of belonging* ▪ *Classroom practice to promote inclusion* ▪ *Planning for the inclusive school* Workshop are scheduled as part of a developmental sequence and grounded in principles of active, progressive engagement.
Rationale for Approach	The Yellow Flag programme was initiated by the Irish Traveller Movement with a 'vision to create a world where all children learn to celebrate and value difference and cultural diversity.' It aims providing practical assistance and support to schools in developing intercultural education initiatives and promote equality and diversity in the school and wider community. The programme is rooted in pedagogical emphasis on dialogic approaches to formulate and promote culturally appropriate initiatives. Working as community it seeks to providing those active at a local level with support and solidarity. The programme nine steps of the project: 1. Intercultural and Anti-Racism Training for Staff and Management 2. Involvement of local Community groups 3. Establishing a Diversity Committee 4. Undertaking an Intercultural Review 5. Developing an Action Plan 6. Monitoring and Evaluation 7. Curriculum Work 8. Going Beyond the School Walls: Engaging with the Community 9. The Diversity Code
Key concepts	Equality, racism, diversity, intercultural.
Significance for EDURAD project	Tackling racism through intercultural education is particularly relevant given its emphasis on supporting schools to take an equality and human rights approach to intercultural education.

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2.5 TRANSNATIONAL REPORT

Description of Field Work

Ethical Review

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

Ethical Consent

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

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

Rationale for Selection and Recruitment of Participants

The EDURAD project aims to engage with a diverse range of stakeholders. Participants for the questionnaire were selected using purposive sampling in order to reach out to the selected cohorts. This was followed up with snowball sampling where participants recommended other interested stakeholders. The focus group participants were drawn from the cohort approached in the questionnaires. In focus group 1, policy makers were identified who represented different target groups. These included Youth Work, Education, Children's Ombudsman, National Curriculum and Assessment Agency, Department of Justice, Garda Siochána (police). In focus group 2, participants were drawn from education (schools) and youth work, professional development bodies, and Department of Justice.

2.5 TRANSNATIONAL REPORT

Methodology

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

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

Limitations

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

Short Summary and Analysis of Findings (Questionnaire)

Whilst research participants understood a variety of issues to constitute (non-violent) extremism, when asked about how they sourced resources in order to engage with these issues, approximately half of the participants did not name any resources. Gaps in terms of resources and engagement with other stakeholders were highlighted. The overwhelming majority of participants believed that engaging with extremism was part of their role as educators, broadly understood. The primary areas of focus were dialogue and relationships, critical thinking, and CPD. Participants were keen to engage with the issues directly, should they arise, but some noted issues with "cancel culture" amongst students, including "cancel culture" directed toward teachers, and the need to engage and educate other educators rather than solely students. The issue of extremism was broached broadly speaking either in terms of as a consequence of ignorance or lack of knowledge on the part of students, or in an anticipatory preventative manner, responsive to wider global societal trends. One issue that surprisingly did not arise significantly was how to support students to learn to express their views.

2.5 TRANSNATIONAL REPORT

Overall, despite participants' concerns about extremism, there was little evidence to support widespread extremist attitudes amongst students (or educators) and no reference to violent extremism, however racism was a matter of concern. Of note is that the focus was on far-right extremism, rather than specifically racism, but this was informed by global trends. There was no reference to ongoing political violence on the island in the form of paramilitarism.

Participants

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

Figure 1: Professional background of survey respondents

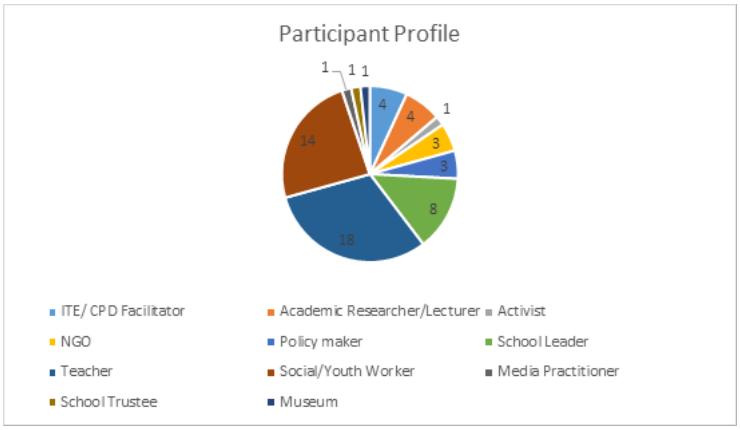


Figure 2: Professional experience of survey respondents

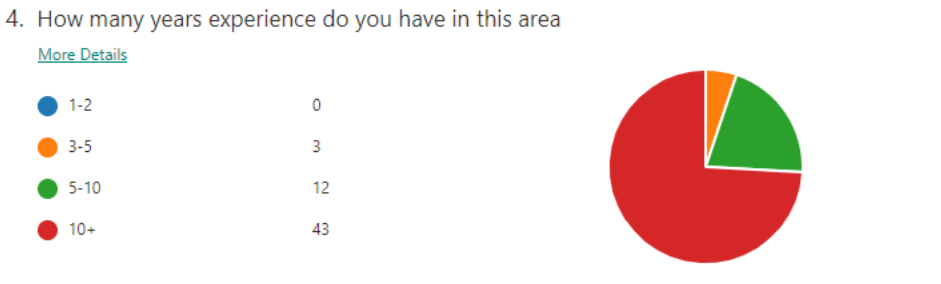
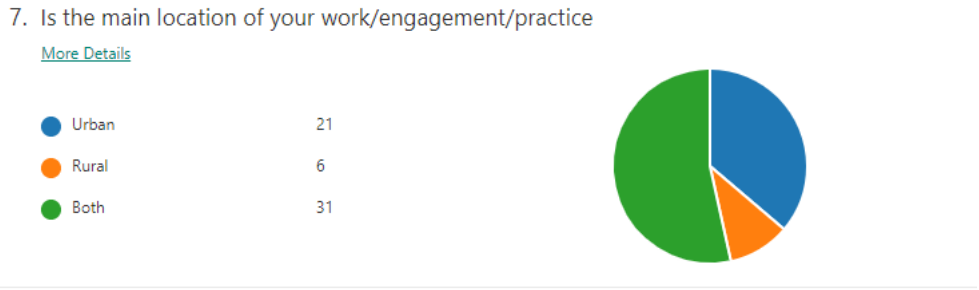
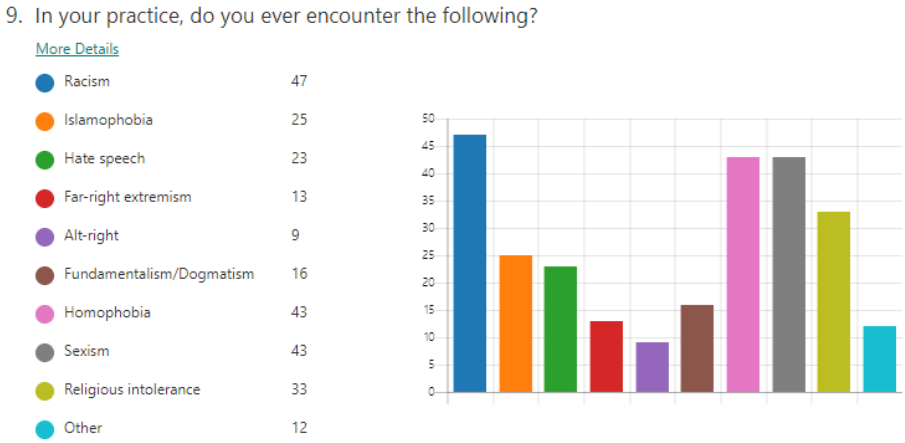


Figure 3: Survey respondents by location of work/practice



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

Figure 4: Survey respondents' experience of intolerance in practice



Defining Extremism

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

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

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

Defining Violent Extremism

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

Educational Responses to Extremism

Useful Pedagogical Strategies

Some participants explained that their pedagogic strategies were derived from policy guidelines and published teacher guides published by Irish teacher support agencies. *Teaching Controversial Issues at Key Stage 3*; and two resources from the Council of Europe - *Teaching Controversial Issues* and *Managing Controversy: Developing A Strategy for handling controversy and teaching controversial issues in schools*. These responses were principally minority views with many respondents indicating proactive and progressive strategies rooted in discussion, debate and dialogue. Walking debates, jigsaw methodology, role plays and other empathic pedagogic strategies, including restorative listening exercises, were the primary means through which contentious issues were surfaced. These

included narrative-biographical methodologies such as storytelling-as-pedagogy, memoir, song-writing and other arts-based approaches. One youth-worker respondent framed their approach within a peace-building framework which 'encourages dialogue among young people on a range of contentious or controversial issues but where difference of opinion is valued.'

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

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

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

The dominant pedagogic approach outlined by respondents was complex and nuanced and not solely or even primarily skills/knowledge based. The significance of a rights based, values-based approach which taps into personal and collective attitudes has merit. In these spaces there is clear and unambiguous valuing of human dignity and rights; valuing cultural diversity; justice, fairness and equality. There is also an attitudinal value towards openness to cultural-political otherness, respect, civic mindedness, self-efficacy and tolerance. Certain responses alluded to pedagogic styles which aim to interrupt conventional socialisation patterns therein prompting community members to embrace a broader range of interpretive possibilities. Emphasis in a number of responses was on the need to pedagogically support students' substantiation of viewpoints through verifiable evidence. Most striking perhaps was the clear, significant, and in some cases urgent appetite for PVE-informed pedagogic discussions. Neither the questionnaires nor the focus groups revealed any sense of pushback from teachers based on unwieldy workloads, thought there was some acknowledgement of time pressures, and there was no sense of this a task that should be delegated to others.

Certain respondents identified the important role of the teacher as facilitator. Conceptualisations of extremist viewpoints, where identified and explained by respondents, were often times viewed in contested and ambivalent ways. Some respondents outlined views where particularly extremist, polarised stances must be challenged, resisted so they are not normalised and therefore viewed as acceptable ('Not being silent and speaking out. Engaging these views so that they are not normalised conflict and polarised viewpoints'). Others recognised the opportunity for potential growth which is necessary in any democratic society. Supporting peaceful protest and civil disobedience on matters of oppression and inequality ('Healthy dialogue between those with divergent perspectives to increase understanding and to consider approaches to work for social change'). Not explicitly referenced in the

questionnaires was the issue of power and agency. 'Othering' was noted but more so in ways where the other was perceived as a uniform member of a homogenous out-group. Also evident in certain responses, whether intended or otherwise, were particular assumptions regarding ability of individuals to capably articulate their viewpoints and/or their willingness to share. Despite that many respondents outlined keen levels of sensitivity towards creating cultures that are open and invitational rather than promoting cultures which are more likely to silence rather than invite. Many respondents saw the creation of such cultures, and the necessity for facilitating and surfacing polarised viewpoints, as real and important pedagogic opportunities for growth and community building. The focus here was principally on the actions of the teacher and the necessity of incorporating strategies that develop skills of communication, conflict resolution, community building, resilience, critical thinking, etc.

Successful Outcomes in Engaging with Extremism

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

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

Perhaps not surprisingly, responses reflected a spectrum of ambition and expectation that ranged from high level to low level. Typical viewpoints included *"Acceptance and tolerance of others"* as a clear sign of success whereas another aimed for *"A win-win situation, allowing for moderation and compromise".* Others were more tempered and in their expectations noting 'You will be very fortunate to succeed in engaging with extremism, but it doesn't mean that it cannot be done, but to me the success will be to start and engage.' For many, pedagogically achieving successful outcomes was fundamentally more complex and less assured. For many of these 'Young people having a better understanding of the complexity of issues intertwined with violent extremism' was a sought after successful outcome.

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

Strengths and Expertise brought by Participants.

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

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

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

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

Sources of Resources and Information

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

Not surprisingly greater levels of confidence were expressed by those few respondents who were actively engaged in resource design and publication. These individuals identified the *Manifesto for Schools* (RAN) and *No Hate Speech* (NYCI). Others identified the support of agencies such as HETI, INAR, Council of Europe, PDST, Educate Together, IIRP, LSP, UNESCO, Amnesty International and Stop Racism. Print and digital media were commonly cited although specific details were not provided. A spectrum of individuals were cited as influential with a number of respondents highlighting the importance of fiction writers, films and docuseries. One respondent highlighted how *"Louis Theroux's documentaries are really good".* Others cited writers such as Joseph Conrad, Nadine Gordimer, and

films and television series such as 'I Daniel Blake, Tsotsi, 12 Angry Men, Rabbit Proof Fence, Pavee Lackeen, Shooting Dogs, Selma, Amistad, The Boy in the striped pyjamas, Cry Freedom, Mississippi Burning' and 'wife swap.' In the main responses here indicated widely varied levels of confidence and clarity.

Characteristics of Educational Responses

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

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

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

2.5 TRANSNATIONAL REPORT

Extremism and Professional Role

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

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

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

Guidance and Support

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

Successful Outcomes for other Relevant Stakeholders

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

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

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

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

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

In regards to needs, the recurring theme is for 'training, education and resources' (R.32). For some respondents the tendency by educators to deny or avoid extremism can 'lead to the normalisation of attitudes that could lead to extremism' (R.1). In this context there is a need for educators to find the

confidence and moral courage to address extremism. Finally, for one respondent to address extremism there is a need for curriculum development (e.g. inclusion of philosophy to promote understanding as opposed to knowledge) and wider diversity of 'race and religion' among teachers in schools *(note this is R.42 – only one person but interesting perspectives in line with ideas that emerged in focus groups)*

Useful Resources

The responses can be summarised into the following areas:

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

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

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

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

Current Interaction with Stakeholders

Colleagues: Teachers (student/practicing), peers, youth workers
Other Professionals/Actors: Principals, gardaí, politicians, educationalists, psychologists, policy makers, Academics, people working in criminal justice area, Human rights activists, Theologians
Community: Parents, students, victims of extremism **Informal** – friends who are teachers, loved ones
Organisations Statutory/Professional: Department of Education, NCCA, NCSE, ETBs, HSE Migrant Organisations, TUSLA , Educational Welfare Officers, universities, professional bodies.

2.5 TRANSNATIONAL REPORT

School: Management bodies.
Voluntary/Civic society (NGO): Fantifa, Anti-Racism Network, National Youth Council of Ireland (NYCI), parents' representative groups, Interfaith conferences, Sport Against Racism Ireland, Irish Refuge Council, Pavee Point
Conferences: RAN

Potential Connections with other stakeholders.

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

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

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

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

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

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

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

Short Summary and Analysis of Findings (Focus Groups)

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

Policy, History, and Defining Extremism

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

Given the absence of a 'Prevent' policy in Ireland or any national policy on the prevention of violent extremism/radicalisation, there was some discussion in the second focus group in particular on the 'values' that could be said to underpin the Irish approach to these issues. Responses from the two Department of Justice representatives were slightly mixed, but both emphasised inclusion as a key value and need to regard security-based initiatives as part of a broader spectrum or 'continuum' of responses. Nonetheless, one noted that in the Department of Justice these issues have to be approached with a "security lens". Both agreed that there was a very important role to be played by education in preventing extremism, albeit one that would (putatively) not be suitable for 'ringleaders' and those operating at the 'sharp end' of extremism.

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

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

The problematic nature of the term *"extremism"* and the connotation of terrorism that often accompanies it was noted by other participants. This participant further problematised the concept by asking *"who decides something is extreme or radical? Is it that it runs against the norm?"* In response, the approach of youth work is one that supports young people in evaluating and questioning

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

Finally, it was important to critically examine how the broad nationalistic discourses create forms of exclusion, and to adopt a justice framework in addressing these issues. A number of participants described how quickly conversations turned to nationalism in the Irish context and discussed the need to be open about "our own history", and that this is something that "we need to deal with", as described by participant involved in the professional development of educators. Whilst at policy and strategy level, discourses of integration were privileged, on the ground, practices were viewed as closer to assimilation, in particular given this lack of critical interrogation of Irish nationalism in all spheres of life, including education, and of educators' and students' commitments to a particular understanding of "Irishness" that was often exclusionary. One participant noted that when the Black Lives Matter movement emerged, young people started at a grassroots level talking about their lack of belonging, "*in the way they look, the way they are represented, the way their accent is, and the way that they are identified as the "different other"'.* Noted by participants in both focus groups was the lack of diversity in the educators that they encounter, despite super-diverse and multi-cultural classrooms, and the need to educate educators about diversity, inclusion and belonging.

Diversity, Inclusion and Belonging

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

This issue was also described through the language of belonging, asking whether someone feels they belong, and whether others believe they belong. Building on this, it was suggested that an ecological approach that approaches questions and instances of extremism as part of a process that needs to begin with reflection on one's own identity, values, blind-spots and prejudices as educator and person

before seeking to engage in dialogue and discussion with students. However such reflections and dialogue needed to be situated at a collective level that offered a critical evaluation of racism, including in terms of State policies, in order to move from a focus on individual and psychological resilience toward developing socio-ecological resilience. In short, if you wish to have a democratic life, you need to put in place the conditions that don't push people to the margins.

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

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

Controversial and Sensitive Issues

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

It was noted that a lot of teachers don't feel comfortable in engaging in critical dialogue , critical thinking, and critical consciousness, and in navigating controversial issues. Moreover, when discussing extremism it is important to look at conspiracy theories as it can become a "rabbit hole to an echo chamber". In order to discuss these question, the need for a "safe space" for both student and teacher was emphasised by a number of participants, with one noting that it needed to be "*safe and challenging"*. Some participants noted that certain subjects, like Politics and Society, are particularly discursive and can support these difficult conversations. The concept of "*multi-perspectivity"* was

viewed as important, as were the critical thinking skills that would permit engagement with extremist views. This work requires reflection on "*bias, values, and stereotypes",* a point reiterated by a number of participants and further outlined in the next section.

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

Self-Reflection and Engaging with Young People

In terms of the specific role of education in responding to extremism, one respondent working in the youth work context felt very strongly that her role was not to *prevent* extremism, but rather to 'unpack' what is going on. *"My work is not to **prevent** something but to bring it to discussion".* A similar position was also taken by another participant who felt strongly that youth work should not be coopted as another means of 'oppression' of young people. Outside of this, 'critical thinking' seemed to be very much to the fore of practitioners' minds in the first focus group when considering an educational response to the problem. This term was employed by participants in two, quite different ways, however, with one group tending towards the development of critical skills or 'critical consciousness' as a way of building up resistance to extremism and the other more concerned with what Stephens *et al* (2019: 7) have termed, 'promoting political voice as prevention'. Some participants also reflecting on the level of investment involved in recruitment (to criminality and violent extremism) and grooming, asking what kinds of investments society is prepared to make in these young people.

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

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

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

In relation to the former group, it is important to note that the type of dialogue envisaged by participants did not involve the silencing or condemnation of radical viewpoints: *"we have got to create ways in which students can engage with extremist views but in an educated way, in a critical way. In other words, we don't rubbish the extremist views, we give them capacity and ability to be able to engage in that"*. There was a sense that this should be embedded across the curriculum rather confined to subjects such as history and politics and society. One participant noted in respect of polarisation that that teenagers are susceptible to extremism, which can be manipulated, because they have *"a strong sense of justice"* and issues are "*often black and white and there are no grey areas"*. It was suggested that it's important to support young people in engaging with the complexity of these issues and *"opinions that differ from their own in a responsible way"* in order to support forms of agency in response to injustice.

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

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

However, another youth worker participant said that we need to re-frame prevention and reconnect with where the tradition is coming from people keeping the duty of care at its heart. This means asking "*How do we keep young people safe, able to grow, and to meet their potential".* The Children's Ombudsman and representative from the NCCA noted that rather than only focusing on vulnerability when discussing child protection, it's important to see this as a matter for children's rights and human rights, creating the conditions for equality and inclusion of all young people. In this respect, again, there was resistance to deficit framing of the language of "vulnerability" which tended to individualise and "psychologise" these issues, in favour of looking at the systemic barriers in place and developing

a positive discourse about inclusion that reframes the work of justice. Building on this the union representative noted how the "ultra-right" have mobilised the *"culture wars and identity politics"* to remove young people from school or withdraw young people from participation in the wider curriculum. This tension between "parental rights" and "children's rights" was viewed as significant, in particular in the Irish context in terms of constitutional protections. In this regard, a further discussion ensued about child protection policies in relation to prevention, as one that moves from a minimal approach of "*keeping children safe*" to one that affords the opportunity to all children to exercise their rights. One youth work participant asked *"Is it possible to take the education space, to extricate it from the security frame*", and if so *"what would be the specific role [of education]"*

Conclusion of National Report

Whilst there is a fringe far-right movement in Ireland, there is little evidence of widespread extremism or violent extremism or violent radicalisation. It should be noted that those groupings who remain committed to physical force republicanism or loyalism are not framed as extremist, and indeed are not referred to by the vast majority of participants. In this regard, it may be helpful to reflect on the social construction of extremism and the ways in which this is shaped and understood by global trends and discourses. A further key issue that requires further exploration is the legacy of cultural nationalism in Ireland, one historically defined in opposition to Britain, and its relation to racism. However, it should be noted that racism is an issue and Ireland has not introduced hate speech legislation. At the moment a National Anti-Racism Committee is developing an Action Plan against Racism. The aim of this is to address the policy implementation gap through concrete actions.

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

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

seeking to conceptualise child protection in such a way that it is protective of a range of rights of the child. However, some participants suggested that youth work may be better positioned for prevention and intervention than school settings which could be more suited to prevention.

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

Country Report The Netherlands: Policy and Research Analysis

Introduction

There is little in the way of stand-alone PVE-E policies in the Netherlands, however, educational implications can be traced through broader PVE related policies. Examining the historical evolution of PVE policy discourse in the Netherlands contextualises the role that education has been given within the broader strategies and approaches.

Policy Context and Summary

Since 2001 a number of key PVE-related policies have emerged in the Netherlands. 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 were deemed to undermine 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 realm 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 Programme* 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 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.

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PVE-E Relevant Policy Documents

Name of policy	*Van dawa tot jihad: De diverse dreigingen van de radicale islam tegen de democratische rechtsorde - 2004 [From Dawa to Jihad: The various threats of radical Islam against the democratic legal order]*
Reference	Algemene Inlichtingen- en Veiligheidsdiendst (AIVD). https://www.aivd.nl/documenten/publicaties/2004/12/23/van-dawa-tot-jihad [Accessed 10/01/2020]

Name of policy	*Polarisation and Radicalisation Action Plan 2007-2011*
Reference	Ministerie van Binnenlandse Zaken en Koninkrijkrelaties, *Polarisation and Radicalisation Action Plan 2007-2011* Den Haag: Colofon, 2007

Name of policy	*National Counterterrorism Strategy 2011-2015*
Reference	https://www.tweedekamer.nl/kamerstukken/brieven_regering/detail?id=2011Z08288&did=2011D20572 [Accessed 10/01/2020];

Name of policy	*The Netherlands Comprehensive Action Programme to Combat Jihadism. Overview of Measures and Actions*
Reference	https://www.rijksoverheid.nl/documenten/rapporten/2014/08/30/actieprogrammema-integrale-aanpak-jihadisme [Date Accessed: 15/12/2019]

Name of policy	*National Counterterrorism Strategy for 2016-2020*
Reference	https://www.nctv.nl/onderwerpen/nationale-contraterrorismestrategie/documenten/rapporten/2016/07/11/nationale-contraterrorismestrategie-2016-2020 [Accessed: 10/01/2020]

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PVE-E Related Aims in Policy

There are two primary aims for education in Dutch PVE policies: i. building resilience to radicalisation and serving as a site for the early signalling and ii. 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 recognize possible signs of radicalisation and to make referrals to local government.

Key Strategies

The nature of the preventive measures in national policy in national policies in the Netherlands can be captured in 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: i. addressing Koranic education to make it 'more transparent and having a good pedagogical environment'; ii. the use of 'key-persons' within local communities to be an 'alternative voice'; iii. the stimulation of networks and individuals who act as alternative voices; iv. 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.

Key Concepts

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

Examples of Pedagogical Practice

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Pedagogical Examples Overview

An overall description or assessment of the pedagogical practices in the Netherlands is hard to make. In general, it is safe to say that most efforts relating to the prevention of extremism involve collaboration between different local partners whose primary work is in the domains of care, safety, or education. Apart from this, the country has welcomed several initiatives developed by NGOs, universities, and ministries that seem to be effective in tackling the kind of alienation that may lead youth into the open arms of extremist groups. Although the Netherlands has recently seen a remarkable increase of far-right extremist mobilisation, the emphasis in these educational programmes is mainly on tackling jihadism. Two national programmes, however, embraced pluriformity in this respect: the professional training programme *OMEI* (Omgaan met Extreme Idealen) that helps educators to deal pedagogically with strong idealism (from all ideological directions) amongst youth; and the *ZOZ-fund*, a cultural support programme established through collaboration of four ministries, in reaction to the societal polarisation following the wave of ISIS-inspired terrorist attacks, which is today directed at enabling young creatives outside of the cultural elites to tell their stories. Other programmes like *Formaat* and *Presikhaaf University* appear to be tackling all kinds of wellbeing related issues of youth and are temporarily integrated in counter-radicalisation policies. However, their strength derives from relating to the youth in the social-economic-cultural margins of society. While they help build resilience in youth by addressing identity struggles of their participants, they are better not reduced to 'anti-radicalisation' programmes. While several of these programmes can be developed in local collaboration between non-formal and formal educators, only one programme, *Ter Info*, is exclusively executed in the formal school context. This finding is consistent with the widely held assumption by Dutch youth professionals that tackling complex societal or developmental problems is an illusion unless one mobilizes professionals throughout the entire social-educational field.

Examples of Pedagogical Practice

Country	The Netherlands, Vrije Universiteit Amsterdam
Project	*Buro Zend-Uit*
Website and date accessed	https://www.burozend-uit.nl / https://presikhaafuniversity.com(accessed 15 July 2020)
Field of Practice	Youth work
Primary Participants	Youth vulnerable to antisocial pathways
Pedagogical Strategies	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 5 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 a 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 programmes aiming to support young individuals in the development of their identity (and diverting them away from extremist ideology). These programmes 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.

Country	The Netherlands, Vrije Universiteit Amsterdam
Project	*Ter Info*
Website and date accessed	www.ter-info.nl (20 July 2020)
Field of Practice	Schools
Primary Participants	Pupils and students of primary and secondary schools

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Pedagogical Strategies	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 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 combating polarisation and radicalisation.
Rationale for Approach	TerInfo offers perspective through knowledge transfer (context, nuance and perspective). It is important to put terrorist attacks in perspective. This is done by not only paying attention to terrorism in the West, but also by devoting articles to attacks in African countries of the Middle East. In addition, terrorism is also placed in an historical perspective. That is why attention is paid to terrorist groups and attacks from the past and present. The purpose of this is to underline the transience of terrorist organizations and to illustrate the historical diversity of the phenomenon. TerInfo also pays attention to overarching questions that teachers and pupils often have. That is why you can find articles on TerInfo about how much we should fear terrorism, why people become terrorists and when someone is punishable.
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 on 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.

Country	The Netherlands, Vrije Universiteit Amsterdam
Project	*Formaat Stadsdialogen* *Formaat in collaboration with Dock Youth Work*

2.5 TRANSNATIONAL REPORT

Website and date accessed	www.formaat.org (20 July 2020)
Field of Practice	Youth work
Primary Participants	Youth in the margins of society
Pedagogical Strategies	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	Format uses participatory theatre to build an inclusive neighborhood in which everyone has a voice. Participatory theatre provides a common language that encourages connection, social action and social change. The Theatre of the Oppressed, developed by Augusto Boal, is the basic tool for the Jong Crooswijk trajectory. The marginalized neighbourhood is revalued as a social and cultural laboratory. The legislative branch of participatory theatre aims at improving decision-making and strengthens local democracy. As Theatre of the Oppressed is driven by and set up together with the people in disadvantaged positions, the necessary ideas and actions for change cannot come from the people in official (privileged) positions. Hence, this participatory theatre tackles victimhood: “The forum theatre is a very concrete practice that shows something of how people can be educated to transform from a spectator to an actor position, without turning to the position of superior and thereby condemning others to obedience. This has to do with the leading idea of dialogue, but also with the combination of reflection and action.” (Sieckelinck, 2017)
Key concepts	Neighborhood – Participatory Drama – Youth – Civic Education

2.5 TRANSNATIONAL REPORT

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 with 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.

Country	The Netherlands, Vrije Universiteit Amsterdam
Project	*Fonds ZOZ & ZOZ Academy*
Website and date accessed	https://fondszoz.nl (20 July 2020)
Field of Practice	Culture and education
Primary Participants	Non-elite cultural creatives
Pedagogical Strategies	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.

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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 organization that strives to make stories from marginalized 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. An important criterion for approval is the quality of the plans for distribution and education in schools and other pedagogical settings.
Key concepts	Arts - diversity - funding – policy
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 focused 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 amount 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.

Country	The Netherlands, Vrije Universiteit Amsterdam
Project	*Social Stability Expertise Unit (ESS) ft. JEP*
Website and date accessed	https://www.socialestabiliteit.nl / https://www.platformjep.nl (20 July 2020)
Field of Practice	Youth professionals
Primary Participants	Youth (care) workers, youth professionals in the broader sense

2.5 TRANSNATIONAL REPORT

Pedagogical Strategies	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 radicalizing and working on social cohesion. 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 organizations, community police officers, youth probation officers, youth guardians, and representatives of religious organizations, youth organizations, sports organizations, cultural organizations, policy makers and officials of municipalities.

2.5 TRANSNATIONAL REPORT

Description of Fieldwork

Ethics and Data Management

The research plan satisfied all conditions of the Vrije Universiteit Amsterdam ethics approval process. All data collected through the questionnaires was entirely anonymous with no personal data collected.

At the beginning of the focus group sessions verbal consent of all participants was obtained, both to participate and for the session to be recorded. The sessions were recorded using the Zoom record function directly to the researcher's computer. The video and audio recordings were then transferred to a secure university server accessible only to the researchers. Transcriptions of the focus group are also stored on the secure server.

To comply with research integrity standards, on publication of the research, transcripts will be archived on the DarkStor secure server for 10 years.

Participants and Procedure

Data were collected through an online questionnaire and two online focus groups. The selection of participants for the questionnaire aimed to ensure that a cross section of individuals involved in questions around education and PVE could be reached. This included teachers, youth workers, social workers, policy makers, and other practitioners such as mental health practitioners who work in educational environments.

As the Netherlands already has a number of networks of practitioners involved in PVE, participants were primarily recruited through these existing networks. Respondents were also encouraged to share the invitation with other practitioners with whom they are in contact. In total 97 invitations were sent out and 47 responses were received.

For the focus groups, participants were recruited around two grassroots informal educational practices in two different Dutch cities. We aimed for participants from different sectors and practices who work around the same geographic location, including policymakers, youth workers, teachers, and youth involved in the practices. In total 13 people participated in the focus groups, 3 in the first and 10 in the second.

Given the current conditions with raising cases of Covid-19, focus groups were conducted online using Zoom. The sessions of the focus groups were recorded and transcribed.

Analysis

A thematic content analysis of the questionnaire data was conducted in order to identify key themes emerging across the questionnaires. A second reading of each questionnaire was conducted through the lens of these key themes to identify areas of consensus and divergence on these themes. Given the small sample size, analysis of the questionnaire did not aim at generalizable conclusions of Dutch

educator perspectives on PVE-E. Rather the questionnaires were used as an exploratory tool to identify a range of issues and themes worthy of further exploration, in regards to PVE-E.

The focus groups sought to provide further context and deeper probing of some of the issues identified in the questionnaires. A thematic content analysis was conducted on the focus group transcripts. Key themes emerging in the initial analysis were compared between focus group participants and between the two focus groups as a whole. Areas of consensus were highlighted and divergent perspectives identified.

Short summary and analysis of findings from questionnaires

Forty-seven respondents completed the online questionnaire. Participants came from a range of practices, including nine teachers, three youth workers, and six policy makers (Figure 1). Over half of the respondents have over ten years of experience in their practice, with only two having less than 3 years of experience (Figure 2).

Area of Expertise

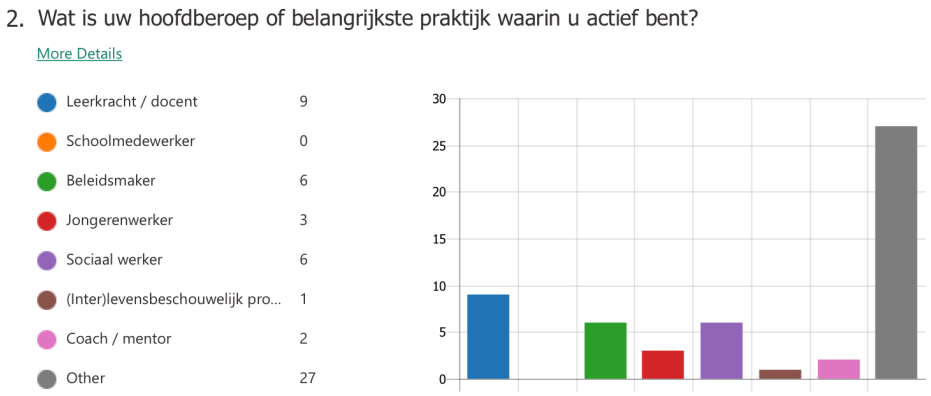

Figure 1

Professional experience

Figure 2

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Types of intolerance encountered.

Respondents reported encountering a wide-range of forms of intolerance in their practice (Figure 3), with the most common being racism (89% of respondents) followed by religious intolerance (70%), with 'Alt-right' the least commonly reported (34%).

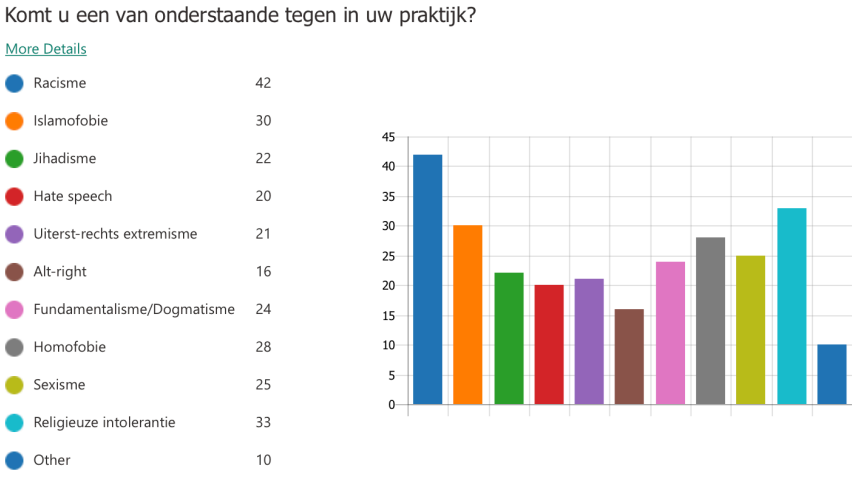

Figure 3

Defining Extremism

In determining what should be considered extremism, there was a general consensus amongst respondents that the characteristics of an extremist position include being blinded by ideology, having an intolerance for difference, and viewing the 'other' as an enemy. For some this was conceptualised as denouncing constitutional democracy. Another lens through which extremism was defined was the impact of such a position - that is whether it was damaging to others or damaging to the individual.

There were some points of divergence in the classification of different positions as extremist or not. While half of the respondents regarded fundamentalism and dogmatism as a form of extremism, the other half rejected this, arguing that it was possible to be fundamentalist and dogmatic without being extremist. Similarly, there was some disagreement as to whether sexism and homophobia should be considered extremist. While some felt they should, others argued that sexism and homophobia are not damaging to constitutional democracy, and therefore whilst they are undesirable, they are not forms of extremism. Notably, racism, although frequently picked, was not seen as inherently extremist by a third of the respondents.

These divergences seem to reflect the distinction made between cognitive vs. behavioural extremism - that is, the distinction between extremism defined by the thoughts and ideas held (cognitive), or by action (behavioural). The majority of respondents adopted a behavioural view, that to be considered extremism involves not only holding intolerant beliefs, but also carrying out actions that undermine democratic order.

The Role of Education

There was a general consensus amongst respondents that education has a role to play in preventing extremism. It was generally seen that within the structure of a preventive approach, education has a specific role to play. This was largely described in terms of primary prevention, focussing on the importance of socialising youth in democracy - something that was argued to be best achieved through

education. A developmental approach was evident in most of the responses, arguing that addressing issues early, broadly, and educationally is the most effective. In the words of some respondents: "You shouldn't wait until someone radicalises"; "They are kids still in development, you need an educational approach".

Despite this general consensus, some teachers pushed back at this suggestion, arguing that there is so much in the work of a teacher, preventing extremism shouldn't be on their plate. Interestingly, while many in the informal education sector felt that schools should be doing more, in general policy makers argued that youth workers are more central in this work than schools. The suggestion made was that youth workers are in a better position than schools to address these issues.

It is worth noting the comment of one respondent - that they regard the prevention of radicalisation as a natural by-product of their social-educational activity, and certainly not its main goal. They suggest that this is possible precisely because the work is *not* labelled as or seen as being involved in PVE.

This position is also reflected somewhat in the notion of what is unique about an educational response. While, according to the respondents, other (non-educational) stakeholders regard the prevention of terrorist attacks and less nuisance overall as a marker of success, this is not the goal or outlook of an educational response. Rather than negating the possibility of attack, the role of education is cast as one of socialisation and identity building, which serves to prevent attraction to violent extremism, but this is not its primary goal. As one respondent expressed it, education needs to work around issues of radicalisation "without measuring success in the way other stakeholders do".

The Nature of a Pedagogical Response

One of the most striking outcomes of the questionnaire was the difficulty respondents had in articulating what a pedagogical response to extremism should be. While many could fluently describe their perspective as to what constitutes extremism, and stated that education should play a role in prevention, when it came to describing what this educational response should look like, nearly half of the respondents provided little or no response.

Of those who did provide a response, three broad categories of pedagogical response were identified: 1. Promoting critical thinking and dialogue. 2. Focusing on understanding what is behind the behaviour and words rather than the words/actions themselves 3. Ensuring young people come into contact with difference. While one respondent brought together the first two responses, these were generally distinct perspectives.

The focus on critical thinking, dialogue, and conflict resolution mirrors much of what can be found in policy documents in which emphasis is given to providing young people with the tools and skills to be able to analyse different ideas and make an informed judgement about the beliefs they adopt. This tends towards a largely cognitive/rational response, in which the role of education in preventing extremism is to ensure young people are equipped to reject narrow/harmful ideologies.

The second category conceived of the pedagogical response to extremism as distinctly relational rather than rational. In the words of some respondents: "you shouldn't focus too much on what they say, it is often more emotionally driven than ideologically driven", "even though their behaviour looks ideologically driven they do this to compensate for personal failure". Another participant cautioned

against taking a too verbal or rational response, that this could in fact be counter-productive. From this perspective, much attention was given to building safe and trusting relationships with young people, listening without judging the person, and focussing on trying to understand the underlying cause of the behaviour shown or words expressed. Some described the importance of helping youth to feel that they matter. At its core this perspective located the pedagogical response in alleviating conditions that may give rise to young people embracing seemingly extremist ideas and actions as a result of underlying insecurities or frustrations.

A related line that emerged in two responses was the importance of addressing the issues of trauma, stressing the importance of creating safe spaces for young people to talk about things they have been through.

The final category of response focussed on the role of education in ensuring young people are exposed to difference and come into contact and have a chance to connect with 'the other'. This could be seen as a manifestation of contact theory - in which exposure to difference is suggested to ameliorate fear of, and dehumanisation of, other groups.

It is notable that while these broad-brush categories of response emerged, few of the respondents provided solid, concrete examples of what a pedagogical response would really look like.

Support for Educators

It was striking that across the board there was the feeling that there was no lack of support available to educators. There was a general consensus that training works and is helpful to teachers. However, there were some caveats to this. First, the content of the training was seen to be important, and some respondents expressed a desire for training that not only provided knowledge and information, but also addressed attitude. They expressed interest in training that would assist them with knowing how to react in different situations, not just in terms of *what* is said, but in their attitude. Second, a number of respondents expressed some dissatisfaction with specialist commercial providers of training that focus on understanding Jihad. It was expressed that these were financially costly, and that such training would be better provided by the government. Finally, some respondents raised the issue of online behaviour and the support required to address this. Respondents expressed the difficulty of monitoring and supporting the use of online environments and called for an instrument to assist in navigating this challenging area.

Collaboration

There was a clear consensus that collaboration is very important in PVE. Some expressed the feeling that collaboration has improved over the years as schools, regional safety offices, police, and youth work have been engaged in collaboration in this for a longer time.

There were some areas concerning collaboration that were raised for improvement. Some called for local government to be better in recognising the value of youth work and not securitising the work of this sector. Others sought more collaboration with sports associations and with religious providers, such as local mosques. The media was mentioned as a partner in the sense that they have an impact on young people - yet they were seen as a hard partner, they make the work of prevention more difficult.

Implications

One of the clearest and most striking outcomes with regards to the EDURAD project from this questionnaire was the challenge in articulating a concrete notion of a pedagogical response to extremism. While the importance of education seemed undeniable to most, what this actually meant in terms of pedagogy was far less clear. The three categories of educational response, critical thinking/dialogue, relational/affective, and contact provide interesting starting points for furthering a conversation on PVE-E pedagogy.

Short summary and analysis of findings from focus groups

The two focus groups provided an opportunity for participants to explore in more depth the role of education in PVE and more particularly the question of collaboration between different sectors.

The focus groups brought together different practitioners and policymakers who work around different groups of youth in two different cities in the Netherlands. The nature of the conversation was therefore localised and contextualised in each setting. The aim was to explore these issues concretely rather than in the abstract.

The Nature of an Educative Response

In light of the results of the questionnaire it is interesting to note that in both focus groups the essence of an educative response involved safe and trusting relationships in which underlying issues could be addressed and strengths built upon. However, there were differences between the two groups.

In the first, youth workers articulated a clear pedagogical vision - that of participatory theatre - suggesting that by engaging with their affective life through these methods, young people were able to articulate and work through deeper emotional issues. It is notable that this was seen as a very specific way of dealing with the affect which they distinguished from efforts to deal with emotions such as recommending boxing or emotion regulation training. It hinged on the quality of the youth workers having a deep understanding of the reality of the lives of the young people and having their own 'life experience' that went beyond 'book learning'. Further, the vision of a successful outcome within this context was less about being able to regulate emotions and more about being able to channel and even take an activist position towards social injustices.

There is an important caveat to this - while the youth worker expressed the importance of young people being able to take a critical position, a youth within the focus group placed more emphasis on the ability to be flexible and compromise. In his own words: "When I look around me, this is what youth do, and what they have become very good at". However, as this was explored further in the conversation it became clear that this was a form of response that needed in the current social circumstances, but that this was not necessarily what he saw as desirable or helpful. He went on to describe that this focus on flexibility meant youth took on different personae in different settings, but that in a "free country" you should be able to "present as the person that you are".

In the second, the focus was on building a safe environment in which young people can come into contact with different stakeholders. The importance of exposing youth to difference was explicitly outlined, with creating multiple opportunities for meeting a specific strategy taken. From this perspective, within an open and safe environment, in which the talents of young people are

recognised and highlighted, it becomes possible to delve into more difficult issues. As with the first, the quality of the relationship between youth and practitioners was a forefront concern. In this second focus group, however, even more emphasis was given to the environment - that a condition was a loving environment - or in the words of the respondents themselves "a loving nest" into which young people can fall back when they hit a setback or make a mistake.

Different Roles in an Educational Response

In order to stimulate discussion on the roles of different actors, respondents were asked to provide their own ending to sentences about what role each played. As an example, "A youth worker who contributes to the resilience of young people towards violent radicalisation is someone who…".

Clear consensus emerged in both groups on the role of policy makers and youth workers. The recurring theme from all respondents (including a policy maker) was that policy-makers need to have their "feet in the clay". The qualities of policy makers in this regard were of a good understanding of the lives of young people. In the second focus group this was given more concrete expression by one of the respondents who saw the role of policy makers as ensuring there was space for all the different voices of the city to be heard at the table.

There was also clear consensus around the characteristics of a youth worker working around questions of violent extremism. These revolved largely around the nature of the relationship they should be able to build. Key characteristics of this were the ability to stand next to the youth through whatever happens, the ability to listen without judgement, and to stimulate and support questioning of choices without judging the choices young people make. In the words of one respondent: "the youth worker is present and is part of the life of the youth".

The role of school teachers stimulated a more diverse discussion. At the heart of the discussion was the extent to which teachers are able to create the kinds of relationships with young people that were felt to be essential to dealing with issues around violent extremism. Opinions varied with some respondents remarked that a 'teacher is always a teacher', that there is always some element of this relationship that is hierarchical and obligatory. Indeed, one respondent commented that the nature of this relationship means that it can be counter-productive rather than constructive in the life of a young person grappling with difficult issues. This was contrasted with the voluntary nature of the relationship with youth workers. Other respondents commented that they had seen some teachers being able to form such relationships, and that they are in a unique position of interacting with *all* young people, and that they spend thirty hours a week with them. Some respondents pointed to specific characteristics that would assist teachers in working around issues of violent extremism: the ability to self-reflect on their own attitudes, ideas and topics they feel strongly about themselves, and an understanding of why young people might be attracted to radical or extreme ideas.

Collaboration

A key theme that emerged was that collaboration can be difficult due to fear. Fear about the topic of violent extremism could lead to over-reactions on the one hand or a hesitancy in recognising and acknowledging issues when they arise. Notably, this was the perception youth workers had of the response of teachers. In such a setting, where there is panic or fear around an issue, teachers may be quick to flag up something as worrisome, which youth workers would then find themselves dealing with, but in a calm and 'normal' way. In these instances, the relationship between schools and youth

workers was seen less as collaboration around a shared vision, and more youth workers taking up and dealing with issues that schools were responding to in an unhelpful manner.

In the first setting, collaboration was also challenging as the educational vision of the youth workers tended towards promoting activism, which could hit up against the goals and vision of other stakeholders. However, it is worth noting that in the space of the focus group in which a policy maker and youth worker were sitting together, the possibility for space for different yet complementary goals and approaches by different stakeholders seemed to find some expression.

In the second setting in which there is a longer established and more formal form of collaboration between youth work, police, and schools on issues around violent extremism, it was noted that collaboration had become easier over time. Collaboration had worked most effectively in this setting when all involved "enhance one another's expertise...the more you get to know each other the more you can succeed in your goals".

Implications

Through the two focus groups we can trace two distinct strands of thought as to what makes for an educational response to extremism. The first focussed on empowerment for activism, the second focussed on the importance of strong and loving networks in which young people's talents can find expression. However, it is notable that both give a prominent space to emotions. The two focus groups seem to show two sub-types of educational response that foregrounds the role of an affective dimension. Critical thinking was distinctly in the background of these perspectives.

Conclusions of the Country Report

Confronted with politically motivated violence since the turn of the century, The Netherlands has developed five defining policy programmes on countering terrorism and tackling radicalisation. Since the third programme was launched in 2007, there was a role for education in preventing radicalisation. While the exact role of formal education has remained largely unarticulated so far, several practices were initiated in the non-formal social-educational domain. Some national and some local educational programmes were developed based on the perceived needs in the field and the insights from academic research. Although the knowledge base for de-securitised approaches was already available, political and societal pressure made it hard to develop non-securitised approaches towards youth education. This stalemate situation was solved with the twofold decision by the social affairs ministry to 1. Install an outreaching team to support schools and municipalities with their task in maintaining social stability and 2. Let them organize the distribution of the youth professional training OMEI (dealing with extreme ideals) on a wide scale.

Consistent with the results of our fieldwork, educational professionals see their role in tackling radicalisation above all in inter-professionally co-creating a warm relational environment where youth feel safe to air (frowned upon) views or (suppressed) feelings, so that these can be addressed and possibly questioned. At the same time our findings indicate a challenge in articulating a concrete notion of a pedagogical response to extremism. However, the three categories of educational response that emerged - critical thinking/dialogue, relational/affective, and contact - provide interesting starting points for furthering a conversation on PVE-E pedagogy. The two focus groups revealed two distinct strands of thought as to what makes for an educational response to extremism.

The first focussed on empowerment for activism, the second focussed on the importance of strong and loving networks.

Moreover, the following pedagogical challenges and opportunities deserve further exploration:

- Professionals' incapacity to address online behaviour of youth
- Their desire to be part of a community of practitioners with a special interest in societal-educational topics

Regarding the first: youth spend between two and eight hours a day online. More specifically, marginalized youth use new interactive media for the consumption, expression, and exchange of experiences and ideas. As this takes place in a world that is generally not interested in their views (unless they predict risk), use of social media is of huge importance for the participants in the described programmes. As a result, one may expect youth professionals to have minimal awareness of this dynamic and skills to be present online in a constructive way. Unfortunately, while many professionals realize the importance of online activity, they feel that they lag behind in understanding and dealing with the online lifeworld of their youth.

The second need derives from the fact that practitioners learn more and better in communities of (peer) learners. Even in the eyes of the most motivated professionals, the training programmes should do more to stimulate discussion and support amongst teachers and youth professionals. Therefore, we see great potential in establishing communities of practice

As over the years, thousands of Dutch professionals have been made more aware of their educational role in tackling extremism, growing up and teaching has arguably become more complex than before. Radicalisation, which is presented in the abovementioned training programme *OMEI* as a wicked problem, requires professionals who are capable of attentive listening, of empathic feeling, and of not judging, not forcing, and not panicking. While these may seem personality traits that one may have or may not have, the professionals in our sample explicitly ask for more training opportunities to practice these skills and attitudes. The success of these training programmes will depend greatly on demonstrating that responding to extremism is an educational task. An educational response that, apart from the necessary cognitive information, foregrounds the affective dimension enables practitioners to navigate the highly politically sensitive minefield of tackling extremism by staying true to their calling: helping and supporting youth to get through adolescence without too much damage and most of their ideals intact.

European Report: Analysis

Context Specificity

Areas of challenge (and opportunity) that became clear from the outset of the project were the different experiences, approaches, institutional structures, and histories in respect of P(V)E-E. The very different understandings of extremism and radicalisation held by participants in the fieldwork reinforces existing work in the field around the socially constructed nature of terrorism and terrorism knowledge which can also be applied to related phenomena such as extremism and racialisation (see, for example, Jackson et al, 2011; Martini et al, 2020). In some of the countries with histories of conflict, for example, the term 'violent extremism' was not applied to domestic extremist groups, demonstrating how networks and groupings which have been the main focus of international counterterrorism cooperation (eg Salafi-jihadist activities) can influence the connotations that the term carries in the public debate (Malkki and Sallaama, 2018). Such findings underscore the importance of maintaining a reflexivity around the term 'violent extremism', in both a national and international context, as well as a focus on extremism of method (ie the use of violence or the threat of violence) rather than the extremism of thought (Tsui, 2020, Lindahl, 2020).

Germany has a long history of engaging in political education and developing educational approaches to the question of extremism, and in this regard this issue has not been approached through a securitised lens but rather through the lens of democracy building. However, the federal structure of the German State has meant that no single national approach can be implemented and a consequence of this was that no sustainable pedagogical infrastructure had been developed in schools. Nonetheless, interestingly the key federal government departments involved in this work included the **Ministry for Family Affairs, Senior Citizens, Women and Youth (**BMFSFJ), **The Federal Agency for Civic Education (BpB),** and **The Federal Office for Migration and Flight-related Affairs**. Germany engages with a wide range of extremisms, though historically the emphasis was on far-right extremism, some more recent attention has been given to Islamist extremism.

A number of networks had been developed in this regard, in particular in engaging with youth involved in extremist movements with a holistic and relational focus. Indeed, the approach was framed as Preventing Extremism through Education rather than solely Preventing Violent Extremism through Education. Whilst Germany regards promotion of democratic values and democratic political culture as central to preventing extremism, this was framed as a whole society endeavour. This involves primary prevention, alongside secondary and tertiary prevention, and is connected to the lives of young people, creating the conditions for their participation through building trusting relationships and engaging with the complexity of causes and motivations, in the case of involvement in extremism. There are nonetheless issues in respect of intimidation of educators by students, and also the attitudes and prejudices of educators themselves. Overall in respect of young people, the focus is on a strengths based and capacity building approach, creating opportunities for real democratic participation and agency.

The case of Austria broadly mirrored that of both Germany and the Netherlands, with a proposed shift away from a securitised focus on Islamist extremism to a broader approach focusing on both prevention and deradicalisation. Particular attention is paid to the range of educational approaches that can support prevention efforts, as well as the opportunities to develop democratic skills and

competences and to engage with the life situations of the young. It was however noted that more work needed to be done on the issue of right-wing extremism and schools needed to also address this issue. Situating these pedagogical efforts within the wider context of young people's lives and the opportunities afforded them to realise their hopes and dreams was seen as important, requiring greater attention to experiences such as a lack of security, acceptance or recognition. In this regard, a holistic vision of political education was seen to be helpful.

The two countries who have long experiences of conflict on the island did not, interestingly, have preventing (violent) extremism policies, let alone preventing (violent) extremism through education. Given their histories, extremism was understood differently in each case. In the case of Cyprus, radicalisation was framed in terms of occupation of the island, and in the case of Ireland, paramilitary organisations were not named either in policy or in the fieldwork as extremist. The focus in Cyprus was on engaging with difficult and controversial issues and building critical thinking skills. Extremism was not described in terms of ideology, movement or group, but rather in respect of behaviours, tendencies and mindset involving the *aggressive* rejection of alternative views, a *negativity* towards engaging in constructive dialogue, and a predisposition to support *hateful* speech or practice against other groups. This approach was shared in Ireland with a similar concern to engage with these issues on a relational and case by case basis. However, the Irish state has also been alert to the risks of stigmatising groups, in particular Muslims, and have explicitly adopted a multi-dimensional approach to engaging with questions relating to prevent (violent) extremism by centring on integration, equality, combating discrimination and building positive relationships with our minority communities. It is committed to an approach in its policies that is underpinned by principles of equality, countering discrimination and interculturalism.

The Netherlands has a preventing violent extremism policy, but there is no specific role for education. However, like Germany, it has built expertise and capacity in this area, including networks of exchange between practitioners and has centred work in this area on youth work rather than in schools (though for different reasons). Educators are less likely to see preventing extremism as part of their role. Whilst initially the focus was on Islamist extremism in the Counter-Terrorism Strategy (2011-2015), the most recent policy focuses on all kinds of extremism. As noted, while the measures mirror the previous strategies – increasing 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. PVE policies focus on resilience to radicalisation and early signalling, with the preventive role of education in supporting resilience framed in terms of radicalisation teaching critical thinking and media literacy, strengthening democratic awareness through citizenship education, providing resilience training, and drawing on role models as examples for students. It is noted that although there has been a rise in far-right extremism, the emphasis in such educational programmes has been on tackling jihadism. Nonetheless, the pedagogical examples aim to build resilience by looking at identity struggles and building resilience and are not framed as anti-radicalisation programmes. The role of education was understood in terms of socialising youth in democracy and the common themes were: 1. Promoting critical thinking and dialogue. 2. Focusing on understanding what is behind the behaviour and words rather than the words/actions themselves 3. Ensuring young people come into contact with difference.

Ethical Review

Each country undertook ethical review appropriate to their own institution, context, and practice. The details of each are outlined in each of the country reports.

2.5 TRANSNATIONAL REPORT

Research Design

From the early stages of the project, it was clear that each partner country had very different systems in place and significant differences in terms of professional expertise in the specific domains of extremism, radicalisation, violent extremism and violent radicalisation. Some participants had already been consulted for research in this area, whilst for others this was a relatively new topic of discussion. Moreover, the purpose of the research element of the project was to map the field, identify exemplars of good practice, locate opportunities for exchange, and whilst continuing to maintain the commitment to plurality outlined in Output 2.2, outline cross-cutting themes to support the development of the pedagogical modules for WP3 and the hubs or communities of practice of WP4. In this regard, the research does not claim to be comprehensive, but it offers a good indication of key concerns, clear gaps, and opportunities for pedagogical development and exchange. Rather than comparison, the research design aimed to develop understanding of the priorities, concepts and values guiding policy and practice in the different contexts.

For this reason, the questionnaires were approached differently in each partner country with, for example, Germany and Austria opting for shorter questionnaires, and Ireland opting for a longer questionnaire with a number of reflective questions. Similarly, the focus groups aimed to be representative of education broadly understood, including youth work, and partner countries approached these in a way that supported discussion of the themes most relevant to the partner's context. However, across all partner countries, there was a clear focus on "unpacking", through a strengths-based lens, what an educational response to extremism would involve, distinguishing this from securitised approaches to youth education, and from wider discourses of de-radicalisation. There may also have been some translation differences in the framing of the question.

Recruitment of Participants

The project originally aimed to engage with a wide range of stakeholders, including parents and faith leaders, however the educational focus of the questionnaires meant that the approach needed to be more targeted. Partner countries focused on relevant stakeholders including policymakers, NGOs, teachers, and youth workers in order to ensure epistemic diversity. Again, each partner adopted an approach to recruitment appropriate to each context and these are outlined in the country reports. The level of engagement with this approach was evidenced by the willingness of a wide range of over 316 selected, targeted stakeholders to complete comprehensive and challenging questionnaires that engaged with their experience, expertise and knowledge. The questionnaires combined with the focus groups provided a helpful baseline of the knowledge, attitudes and values of diverse stakeholders across the different partner countries.

Common Concerns and Shared Values

Despite the considerable differences between the partner countries, there was striking commonality of values and concerns. These included a strengths-based and holistic approach to working with young people, the importance of trusting relationships, the need for safe spaces to explore difficult topics and for young people to speak freely, the need to create opportunities for democratic participation and to exercise democratic competence. Relating to the question of democracy and plurality, participants across the different partner countries noted how extremist positions were unable to tolerate difference or showed hostility or hatred towards difference. A further topic that arose in

different ways across contexts in respect of students was the importance of belonging, imagination, and purpose, the importance of engaging with emotions and affect, and the need to cultivate critical thinking. The need for educators to develop their own capacities for self-reflection and self-enquiry was seen as important, alongside developing relational skills and capacities in supporting open dialogue and questioning with young people. All participants across partner countries noted the importance of developing their own and their students' critical digital literacy skills, understood as also engaging with complex issues such as conspiracy theories. Finally, there was an appetite for continued exchange between a diverse range of practitioners, in particular teachers and youth workers, and learning from other partner contexts, as each partner's participants noted different needs for training and gaps in knowledge in their own context.

Six key themes arose:

1. Supporting critical thinking and critical dialogue, including conflict resolution and engaging in difficult conversations.
2. Exploring the affective lives of young people, including what belonging means and how it feels to belong or not belong with young people.
3. Engaging with difference, including complicating the stories of history and 'identitarian' narratives.
4. Cultivating democratic life and democratic culture, alongside a socio-ecological understanding of resilience and positive school climates with warm and loving relationships.
5. Developing youth work and educational approaches to critically and imaginatively engage with the digital world and online life.
6. Creating communities of practice and opportunities for self and co-enquiry, learning, and sharing for practitioners involved in education, in particular in engaging with issues relating to both extremism and violence.

There was also interest in further "unpacking" and exploring the question of extremism, with participants in both the Netherlands and Ireland noting their position that whilst education can be preventative, this is a (welcome) collateral benefit, and that education should not aim directly at prevention but rather at exploring and "unpacking" these complex questions with young people. Such an approach chimes with literature promoting critique and empowerment as a means of reducing vulnerability to extremist messaging, rather than the co-option of education in the service of government counter-terrorism objectives (Davies, 2009; O'Donnell, 2016). It also coheres with a growing body of scholarly work that seeks to decouple 'radical' ideas (deradicalisation) from 'radical' behaviour (disengagement), and thus implies a tolerance for radical ideology provided that it is not accompanied by violent actions (Horgan, 2009; Horgan and Braddock, 2010; Braddock, 2018).

Finally, a key theme that arose across all partner countries was the importance underlined by the practitioners and policymakers to have reflective spaces for dialogue, sharing, active listening, and exchange of both knowledge and pedagogical approaches. Indeed, the creation of such spaces can be understood as a pedagogical exercise supporting professional development. What was particularly valuable was talking to others from different professional backgrounds and experience, to learn how others approach shared questions and problems through their different lenses, and to reflect on how to develop relationships and dialogue both on and offline. The focus groups were seen as a valued and formative professional development space; one which a number of partner countries felt could also be enhanced by the voices of young people. There was little appetite for additional bespoke

interventions and a mixed response to the need for resources. In some countries, like the Netherlands, there are plenty of resources available in the field and well-established networks, whilst in others like Ireland, participants felt there was a lack of resources and that they were not sure always where to seek knowledge. Nonetheless, a common theme was that all participants wanted to learn from one another in order to develop their pedagogical judgement and repertoire, and were keen to learn from international colleagues in a number of cases..

Teachers in Ireland and the Netherlands noted that curricula are already overcrowded, and Germany also noted that educational curricula in schools are devolved to the regions, so what was required was not more content or discrete trainings, but rather development of, and confidence in, their own capacities to engage with these complex and sensitive questions. In this regard, creating opportunities for continued exchange was seen as a particularly valuable dimension of professional development. There are generally few opportunities for this kind of open reflection and exchange. It was particularly important for policymakers that they encountered the insights from practice as well as from one another. In this regard, alongside teachers, the other central voices in the fieldwork were those of policymakers, advocacy organisations and NGOs, youth workers, social workers, and educators involved in professional development. This vital learning from WP2 that should inform WP3 and WP4 is the importance of listening to the voices of the participants as we reflect on how best to construct the pedagogical approaches in ways that will be meaningful for them, that are sustainable, that they can integrate into their own practice, and that will continue to grow and deepen their relationships and conversations with one another. The themes outlined above will inform the development of WP3 and WP4.

Returning to the objectives of the original project proposal it is clear that:

1. There is a need for bottom-up, evidence informed approaches that align with features of COPs and action research. This iterative dimension will be key to the success and sustainability of the project.
2. There is an appetite for non-securitised and dialogical approaches to engaging with young people on questions relating to extremism, radicalisation, and violence.
3. There is a need for further capacity building of educational practitioners, including teachers, through relevant, purposeful and developmental continuous professional development to enable them to engage with complex and challenging issues in their own educational settings.
4. The most useful approach, and one that will support adaption to local context, is one which develops pedagogic tools rather than creating prescriptive modules to be applied in schools.
5. It is important to ensure engagements with a broad and diverse range of stakeholders is maintained to ensure sustainability and synergy, e.g. youth workers, social workers and policy makers.

Conclusion

The field of PVE-E would appear to be a crossroads in Europe. In line with formal global recognition of the role of education in preventing (violent) extremism, the critical role played by both formal and non-formal education in fostering social inclusion and promoting common democratic values has been

recognised in key European Union policy documents. Unfortunately, however, there is a lack of clarity around what educational practices should be prioritised in this area and the future direction of this field.

EDURAD's policy and research analysis has revealed that, even in countries such as Germany and the Netherlands where P(V)E-E policies are well developed, P(V)E-E activities do not take the form of systemic educational practices but instead tend to manifest as discrete initiatives and actions. This may be for nationally specific or historical reasons such as the limitations on the federal state's involvement in the German Constitution or (as in Cyprus and Ireland) the absence of a broader Prevent or CVE policies (perhaps connected to long experiences of conflict) or (as in the Netherlands) and a sense that teachers' lives are busy enough.

The findings of the research can be located within a critical scholarship that looks at the dangers of PVE-E when practised through a securitised lens that aims to co-opt education in the service of government counter-terrorism objectives. The highly differentiated understandings of 'extremism' across the different jurisdictions also underscored the importance of maintaining a reflexivity around the term 'violent extremism', in both a national and international context.

Acknowledging, with Quassim Cassam, that young people are often motivated to act by their emotions or passions, the data serve to foreground the affective dimension. On this view, education functions as a means of reinforcing the importance of trusting relationships, the need for safe spaces to explore difficult topics, the need to create opportunities for democratic participation and to exercise democratic competence. Through education it is possible to begin to 'unpack' (rather than prevent) some of the extremist ideas held by young people, to empower them and to help them to imagine a world of the future.