liaisons

**a toolkit for preventing
violent extremism through
youth information**

Cover illustration by young artist Emi Scheyvaerts

'Ignorance leads to fear, fear leads to hate and hate leads to violence. This is the equation'.

Ibn Rushd, Averroes (1126-1198)

It is with this in mind that the European Youth Information and Counselling Agency (ERYICA), and its francophone members (CIDJ France, CIJ Luxembourg, CIDJ Belgium and Infor Jeunes Bruxelles) have created this toolkit, with the aim of contributing to the prevention of violent extremism of young people through youth information.

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Publication Partners

The *European Youth Information and Counselling Agency* (ERYICA) is an independent European organisation, composed of national youth information co-ordination bodies and networks. ERYICA's role is to foster co-operation in the field of youth information work and services; to develop, support and promote quality generalist youth information policy and practice at all levels; and to ensure that the information needs of young people and the principles of the European Youth Information Charter are respected. ERYICA has continued to expand its network since it was first established in 1986; at the time of this publication, it has 36 members in 27 countries. www.eryica.org

The *Fédération de Centres d'Information et de Documentation pour Jeunes* (CIDJ) is an organisation of youth information centres active within the French-speaking Community of Belgium (Federation Wallonia-Brussels), as well as a generalist information service for young people. CIDJ's role is to bring about and manage information projects and tools and educational materials, all whilst highlighting the services of its members and ensuring the sectors is represented (www.cidj.be).

Centre d'information et de documentation jeunesse (CIDJ) is an association developed under the aegis of the French Ministry of Education. Established in 1969, its mission is to ensure that all young people have equal access to the information they need to be autonomous individuals. This mission can be divided into four main points: public information centres, publication of reference materials to inform and guide young people, surveillance management and resources and networking, programme coordination and training. (www.cidj.com).

Established in 1987, the *Centre Information pour Jeunes* (CIJ) is an association subsidised by the Ministry of Education, Children and Youth of the Grand Duchy of Luxembourg. Its mission is to provide all young people access to full, objective and reliable information, to promote the right to access this information, to provide professional support and to develop youth autonomy. The CIJ also works with political authorities and professionals in the youth sector to highlight the importance of youth information. (www.cij.lu).

Le *Centre d'Accueil et d'Information Jeunesse de Bruxelles,* in short, *Infor Jeunes Bruxelles,* is a generalist youth information centre for young people aged 12 – 26, that aims to inform on all youth matters (employment, training, studies, mobility, leisure, health…). The association is recognised by the Federation Wallonia-Brussels as a youth information centre. (www.ijbxl.be).

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Preface

Liaisons is the product of the Partnership Agreement between the **Council of Europe and the European Youth Information and Counselling Agency** (ERYICA). The Partnership aims to promote and develop European co-operation within the field of youth information and counselling. Methods include, in particular, the development of training activities and resources for actors working in the youth sector, in line with the needs and demands expressed by Members States of the Council of Europe and other countries who have signed up to the European Cultural Convention.

At present, those working in politics and the youth sector are looking to put in place mechanisms, structures and action plans to prevent and counteract the evolution of radicalisation and violent extremism amongst young people. The Council of Europe, ERYICA and its Francophone members (CIDJ France, CIJ Luxembourg, CIDJ Belgium and Infor Jeunes Bruxelles) highlight the **importance of youth information and counselling** in achieving this aim, as well as the fundamental role that working together with key stakeholders may play in preventing this phenomenon.

To be radical is not inherently illegal or evil in itself, but using radicalisation as a tool through violent actions is reprehensible in the eyes of the law. This thought brings forth a number of questions: *as practitioners in youth information and youth work, what role should we play in addressing this phenomenon? How can we assist and work together with colleagues in other sectors that are also looking to address this problem?* Indeed, youth work and youth information services have a **preventative role to play** not only for young people, but also for civil society in its entirety. The question that arises is when and how to intervene.

Moreover, the emerging amalgam of radicalisation and jihad means that the measures that have been implemented often apply almost exclusively to radicalisation in a religious context. We must acknowledge that violent extremism can take many forms and expresses itself **well beyond the religious prism.**

This toolkit is an **educational tool**, in response to a growing demand within the youth sector, which often finds itself without the means to work to prevent this phenomenon. *Liaisons* is a key to understanding some aspects of violent extremism, although it is mainly a catalogue of practical resources made available to practitioners. We hope that it will be useful in your work with young people and contribute to creating an autonomous and well-informed generation of young people.

Eva Reina,
Director, ERYICA

The Council of Europe and the fight against youth violent extremism

Using as a basis the **European Convention on Human Rights**, as well as numerous other Conventions, the Council of Europe develops and adopts programmes and activities aimed at promoting democracy, human rights and the rule of law. It monitors member States' progress in different areas of human rights, making recommendations through independent expert bodies.

The Council of Europe is also a promoter of the **rights of children and youth**. The Youth Department, part of the Directorate of Democratic Citizenship and Participation, elaborates guidelines, programmes and legal instruments for the development of coherent and effective **youth policies** at local, national and European levels. It provides funding – through the **European Youth Foundation** – and educational support for international youth activities through European Youth Centres in Budapest and Strasbourg. It aims at the promotion of youth citizenship, youth mobility and the value of human rights, democracy and cultural pluralism. These activities are detailed on the webpages of the **Youth Department** (www.coe.int/youth).

Action Plans

The Council of Europe adopted an **Action Plan** (2015-2017) in the fight against violent extremism and radicalisation leading to terrorism. Its two main objectives were to reinforce the **legal framework** against terrorism and violent extremism, and to prevent and fight violent radicalisation through **concrete measures in the public sector.** The Action Plan recognised that "formal and informal education, youth activities and training of key actors (including in the media, political fields and social sectors) have a crucial role in this respect". Following on from this is the **Action Plan on Building Inclusive Societies (2016-2019)**, which is organised around activities in the fields of **education, antidiscrimination and effective integration.** The Action Plan aims to combat stereotyping and discrimination, support inclusion strategies, to build trust among citizens across social and cultural differences and to support intercultural communication and skills.

The Council of Europe and youth information

The Council of Europe has pioneered European youth policy and was the first institution to adopt a document outlining the importance and principles of youth information and counselling in Europe (Recommendation CM/Rec (1990)7 concerning information and counselling for young people). In June 2010, this recommendation was followed by Recommendation CM/Rec(2010)8 of the Committee of Ministers to member States on youth information, which aimed to consolidate and develop existing youth information and counselling services. In April 1997, the Council of Europe established a Partnership Agreement with ERYICA, to promote and develop European cooperation in youth information and counselling. The specific approach of the Council of Europe towards youth information is characterised by the belief that **information is a human right** (as defined in the European Convention on Human Rights in general and the Convention on the Rights of the Child in particular) and that young people are a special and vulnerable target group. Furthermore, the commitment to the participation of young people in all areas that concern them – as demonstrated, for example, by the Council of Europe's system of co-management through which youth leaders make decisions alongside government representatives – strengthens those underlying values.

Apart from the recommendations directly concerned with information and counselling for young people, the role of information in supporting the participation of young people and giving them access to their rights is also expressed in the "**Revised European Charter on the Participation of Young People in Local and Regional Life**" of the Congress of Local and Regional Authorities of Europe and in the Council of Europe **Strategy for the Rights of the Child** (2012 – 2015). The Council of Europe acknowledges that access to full, comprehensible and reliable information is a right for young people that enables them to exercise complete **freedom of choice** and that it is a prerequisite for their **inclusion** and **active participation** in society as well as for **responsible citizenship**. It also considers tailor-made information and counselling based on young people's needs an important factor in ensuring access to their rights and promoting their autonomy.

Recommendation CM/Rec(2015)3 of the Committee of Ministers to member States, on the access of young people from disadvantaged neighbourhoods to social rights, is a very important step towards the social inclusion and **active participation of disadvantaged young people**, and places a specific emphasis on the role of youth information. It aims to invest in improving, and creating where they do not exist, **fully accessible youth information systems** that provide up-to-date and youth-friendly information, as well as making information and counselling services available through existing community infrastructure, and implementing measures to follow up and assure the quality and effectiveness of youth information and counselling services on the basis of recognised standards.

The Council of Europe has also responded to the new challenges young people face in today's **digital age** due to an oversupply of information and the necessity to manage this as well as the technical aspects of a knowledge-based society. This can be seen, for example, in Recommendation CM/Rec(2009)5 on measures to protect children against harmful content and behaviour and to promote their active participation in the new information and communications environment.

What is more, on 28 September 2016, the Committee of Ministers adopted Recommendation CM/Rec(2016)7 to member States on young people's access to rights. When discussing **access to information** (section 3.6), the Recommendation calls for the provision of "effective mechanisms for informing and advising young people of their rights and the possibilities for seeking redress if these rights are violated or withheld".

The Recommendation CM/REC(2017)4 of the Committee of Ministers to member States on youth work, adopted on 31 May 2017, underlines the importance of providing adequate support to young people today, especially through **quality youth work.** It aims to support member States in preventing the creation of **a 'lost generation' of disillusioned and disengaged young people,** who can be susceptible to negative behaviour and influences. The text promotes the development of various skills such as creativity, critical thinking, conflict management, and **digital and information literacy**, and it recognises the importance of "informing young people of their rights and of the opportunities and services available to them" and of "enhancing non-formal and informal learning." The recommendation highlights the role that youth work can play in dealing effectively with some of the major challenges of our time, such as migration, unemployment, social exclusion and violent extremism.

No Hate Speech

The No Hate Speech movement, run by the Council of Europe's youth sector and involving young people for human rights online (www.nohatespeechmovement.org), was originally planned from 2012 to 2014. The success of the movement meant it was extended for a further 3 years (2015-2017). Its aim is to combat online hate speech in all its forms, including those that most affect young people. It has a huge outreach; some 39 member States are involved in the campaign, and countries that are not members of the Council of Europe are also becoming involved. The campaign is based upon **human rights education, youth participation and media literacy,** and its extension will focus on supporting existing and new National Campaign Committees, as well as updating and promoting the visibility of the website, which contains information on Council of Europe standards and tools to fight radicalisation and terrorism. The European coordination of the campaign ended at the beginning of 2018, but national campaigns may continue.

About Liaisons

Four days after the November 2015 Paris attacks, a working group of the French-speaking members of ERYICA convened, where it was decided to put forward an idea to the Council of Europe to develop a preventative tool, aimed specifically at those working in the youth sector.

In the framework of this project, a group of participants, hailing from several different countries and with various levels of experience with youth work and violent extremism, participated in two days of discussions in Brussels, on 21 June 2016 and 3 April 2017. Participants explored the phenomenon of **youth violent extremism** from different viewpoints. After having defined the phenomenon itself and then examined the role that youth work and **youth information** can play in the prevention of violent extremism, it was possible to define how actors within the youth sector could best intervene. The editing team then selected the most relevant tools to equip young people with the basic skills to build their critical thinking and resilience.

Several key aspects were identified as risk factors in increasing a tendency towards violent extremism. These include: the circle of family and friends, acquaintances, social status, values, emotions, goals and aspirations. It is widely asserted that all of these aspects must be taken into account in working to prevent violent extremism, thus allowing for a **multidisciplinary approach** to the task.
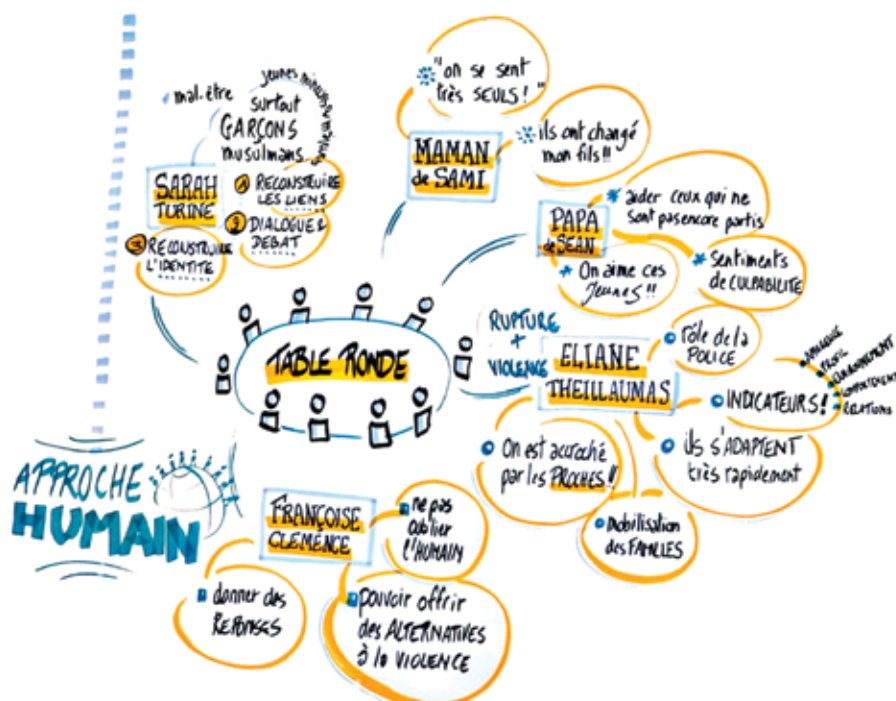
They also looked at specific problems that those working with young audiences often face. In doing so, they could identify the strengths of the youth sector at present but also the grey areas that often pose a challenge when approaching key issues with young people.

During the second round of discussions in April 2017, the editing group presented a preliminary version of the toolkit to actors in formal and non-formal education as well as experts in the development of educational tools. This document – *Liaisons* – is based on these cross-sector and multi-level discussions that arose in response to the issues at hand.

Aim and Structure

The aim of *Liaisons* is not to decipher and analyse the ins and outs of violent extremism. There is already a wealth of literature published on this subject, references for which can be found in the 'Resources' section of the ERYICA website. First and foremost, *Liaisons* is a **practical tool** for anyone working in the **youth sector** (youth workers, youth information workers, educators, teachers, social workers, youth leaders and volunteers, etc.) to equip them to deal with **risk factors in the context of violent extremism.**

To be effective in its aim, the approach must not be head-on; in fact, this may even be counterproductive for this delicate subject. For example, it would not be efficient to approach the subject from a moral angle, one of prohibition or by using an institutional-led discourse. This guide offers a more in-depth and long-term approach, taking into account issues of identity, difference, self-awareness, the art of debate, and media and information literacy.

It is an ambitious task, since it aims to **make young people aware** that:
-   Differences are assets;
-   Divergence of opinion help to promote a free exchange of ideas and bring about change in society;
-   Critical thinking helps to promote autonomy and freedom;
-   Self-confidence is the foundation of personal fulfilment and is a necessary condition for finding one's place in society; and
-   All of these elements (and others) are important ingredients for living together, and as such are essential for building a respectful and progressive multicultural society!

Liaisons is composed of **two parts**. The first is **theoretical**. It aims to increase understanding of terms such as radicalisation, violent extremism, prevention or resilience. It will equally look to clarify the very specific mechanisms and issues at play in the context of violent extremism. Finally, this toolkit will act as a means to define the role of actors in both formal and non-formal education and youth information workers in preventing radicalisation leading to violence, by better defining how they can intervene within the boundaries of their profession and skill set.

The second part of the toolkit is **practical**. It is composed of a **toolbox** of activities, selected for their relevance, usability and ability to have a positive impact on a young audience. This catalogue of activities is by no means exhaustive and those who work closely with young people will understandably employ other means, which are

equally valid. However, we believe that the **over 40 activities** included in this toolkit will be of use to a wide audience and can be designed to meet the needs of specific audiences across different contexts. These activities aim at the very least to open the minds of those using them to new possibilities and to enrich their knowledge base. For each activity, the reader will find pedagogical objectives, practical information (for example, target audience, required materials, size of group etc.) details on how to best carry out the activity and how to adapt it to any specific needs; all activities are ready to use. There will also be a database of additional practical **resources** available online, on the ERYICA website.

Actors working in the youth sector, through the close relationship and trust that they form with young people, are ideally placed to identify the risk factors and prevent a shift towards radicalisation and violent extremism. This is most definitely a challenging task, but one which is very necessary in order to face current societal challenges. Ultimately, we hope that *Liaisons* will help those working with young people to be able to meet the challenges that they face in their daily work.

Using the toolkit

Liaisons is designed to act as a **toolbox**, allowing you to select the activities most relevant for your own objectives, needs, audience and means, such as staff, time, space and equipment. Though organised with a certain order in mind, the different series of activities do not need to be followed chronologically. Each activity also stands alone and can be conducted independently of the others.

The **practical information** for each activity, such as group size, duration, target audience etc., is not a hard and fast rule and indicated as a suggestion only. Many variables will influence how the activity will be conducted and each should be adapted to the specific needs of its audience.

Unless otherwise indicated, the activities presented do not require any specialist knowledge. It would be advisable to familiarise oneself with the material beforehand so it can be best adapted to the audience.

Liaisons contains a **series of supports** with further information that we believe would be helpful for carrying out the activities. Your role is to convey the information in a logical manner, whilst also being prepared to react to new questions, positions and even potential conflicts that may arise.

Above all, your role is to maintain trust and respect and this is something you must be aware of while leading the activities. You should also be conscious that each activity leads to a **greater sense of awareness** for each of the participants.

The following activities seek to encourage participants to reflect and take action on a number of topics. They are opportunities for young people to experience, reflect, analyse and criticise, but especially to express themselves, on a large variety of topics.

The activities may evoke some viewpoints that are at odds with the values inherent to youth work and as such, may put you in an uncomfortable position. However, it is essential that the environment is one in which the

participants are happy to express themselves freely, without censorship or judgement. *Your principal objective must be to build a delicate balance between freedom of speech and mutual respect.*

In some activities, you will find specific tips that we urge you to follow in order to ensure that it runs smoothly, combining both professionalism and creativity to adapt each activity to its specific context. You will find further links and resources on the ERYICA website to help you: Internet sites, educational folders and tools, reference books, etc.

For your attention:

The *rhetoric of victimhood* is one of the cornerstones of the propaganda strategy of radical movements. This discourse is often fed with conspiracy theories. It is essential, while attempting to encourage empathy and a free expression of ideas, not to validate this type of speech. In this toolkit, you will find a number of educational tools to help in this task, some of this advice includes:

- Do not engage in a dogmatic or ideological debate (religious, political, cultural or other).
- Do not hesitate to share your ignorance on a given subject, if necessary.
- Do not observe a subject from a social dimension alone. The challenge is not the dogmas or ideologies themselves, but *the way in which they attempt to infiltrate a democratic and diverse society.*

To do:	What not to do:
Encourage participants to express opinions and ideas based on their own experience.	Don't condemn any suggestions as 'useless', 'irrelevant' or 'stupid'!
Try to foster a culture of mutual respect, a secure environment in which everyone feels comfortable to express his or her opinion.	Don't allow the group to exclude, ignore, pre-judge or disrespect anyone else: try to establish some basic principles from the outset.
Encourage discussion and questions: participants will learn by expressing their doubts or uncertainty.	Don't try to give lengthy presentations: that will only turn participants off!
Make links with the reality of the participants and with real issues in their environment.	Don't hand out generalisations that they can't relate to.
Abandon dogma! Allow both yourself and participants to question 'established truths'.	Don't 'preach', or use your position to close an argument.
Be honest. They will respect you more for this and be more likely to open up themselves.	Don't pretend to know if you aren't sure! Tell them you will find out, or encourage them to do so.
Trust participants. They need to find the answers for themselves.	Don't talk down to them, and don't try to lead them where they won't be led.
Take suggestions seriously: participants will be more likely to become involved if they feel ownership.	Don't feel you need to stick rigidly to what was planned: follow their interests if they prefer to move in another direction.
Appeal to their natural human sympathies. Ask how they feel, or how they would feel if…	Don't give up if their opinions seem unkind or thoughtless. Show them another perspective.
Treat all participants as equals - equal to each other and 'equal' to you. You are all only human!	Don't exclude participants or make assumptions about what they can or can't do. Humans can be unpredictable!

THEORETICAL ELEMENTS

Theoretical Elements

1. Analysing and understanding

Combatting violent radicalisation and extremism has increasingly become a task for multiple actors, among which institutions and stakeholders of the education field play a prominent role. It seems clear that the main mission for the education sector lies in the **prevention of radicalisation leading to violent extremism**. When trying to prevent violent radicalisation, it is advisable to reflect beforehand upon the process of radicalisation, as well as the meaning and aims behind it. But when we browse through recent literature on radicalisation and de-radicalisation, it is evident that a consensus on the understanding of the main terms is missing.

1.1. Radicalisation and extremism: an overview

Radicalisation derives from the Latin word for root: radix, and it does not imply to be rooted in something, rather to strive for a **radical change**, to uproot something and thus achieve sweeping social change. Therefore, being radical implies that one recognises issues in society that he or she wants to change in a profound way. Consequently, a radical change of society seeks to transform the foundations of society and lead to a new system; a system that was not part of society before. In the past such radical changes were, for example, the implementation of democracy (via civil wars or revolutions), as well as the fight for women's rights, the abolishment of slavery or the October revolution in Tsarist Russia in 1917. Radical change always leads to the establishment of new things – and they are **in contradiction to existing practices.** Thus, preventing radical change is always a "conservative" approach – in the sense of preserving established practices. On the other hand, radicalisation is not "progressive" per se, since the change can aim to re-establish concepts that have already been overcome, such as non-democratic forms of leadership.

Radical attitudes strive to **transform institutionalised or established forms and practices** and they can focus on various areas of life: they could concentrate on personal relationships such as marriage, partnerships or even the very concept of the family; they can focus on individual rights in a state; radical attitudes can try to change forms of participation and engagement; and they can also try to change consumer habits. Therefore, radicalism can be challenging for any *establishment* but **it is not always connected to violence** – or so it seems.

Radicalisation is connected to violence in many definitions. *"Radicalisation involves adopting an extremist worldview, one that is rejected by main-stream society and one that deems legitimate the use of violence as a method*

to effect societal or political change. There is some debate regarding how best to conceptualize radicalisation, but the consensus view converges on three elements key to defining the phenomenon. Radicalisation is usually a (1) gradual "process" that entails socialization into an (2) extremist belief system that sets the stage for (3) violence even if it does not make it inevitable." (Hafez & Mullins 2015, 960). So even if being violent itself is not seen as an integral part of being radical, the acceptance of violence often is. Schmid (2013, 6) refers to seven different definitions provided by Della Porta and LaFree, all mentioning violence or physical force. But Schmid also mentions the historical development of the term radicalism and states various non-violent movements such as the Suffragettes.

An alternative approach to the definition of radicalisation thus focuses on the intended change in societies, and refers to the fact that such changes can be the results of various different developments. For example, Khosrokhavar states: "The proccess by which an individual or group behaves in a violent manner, directly linked to an extremist ideology with political, social or religious content and which contests the established political, social or cultural order." (Khosrokhavar 2014)

The **European Commission's Expert Group on Violent Radicalisation** (2006) used this description: "Radicalism as advocacy of, and commitment to, sweeping change and restructuring of political and social institutions has historically been associated with left- and right-wing political parties - at times even with centrist and liberal ideologies - and involves the wish to do away with traditional and procedural restrictions which support the status quo. As an ideology, radicalism challenges the legitimacy of established norms and policies but it does not, in itself, lead to violence. […] In other words, there can be radicalism without the advocacy of violence to strive for the realisation of social or political change." Therefore, policy-makers and prevention practitioners use the term violent radicalisation to distinguish between legal, non-violent, social or political ideals that aim for a thorough change of society and illegal attitudes that would accept, support or even involve violent action while seeking change.

The difference between participation in legal and illegal activities can be used as a differentiation between activism and radicalism, as it is by Moskalenko and McCauley (2010). In any case, we must accept that radical, as well as extreme, are relative terms depending on existing norms and concepts in societies.

To conclude, radicalisation is described as growing willingness or increasing readiness to pursue and support extremist changes in society, going against existing norms. It is therefore broadly understood as a development towards acceptance, a progress in the adoption of values and attitudes opposed to prevailing standards and practices.

1.2. The process of radicalisation

To develop successful approaches for preventing violent radicalisation, it is essential to **understand the process** of radicalisation and to **know the reasons** or triggers for radicalisation. Furthermore, one should have an idea about who might be prone to radicalisation.

In any approach, the process of radicalisation is perceived as the adoption of extreme (political, social, or religious) views, referring to a deviation from mainstream and accepted opinions. Schmid (2013, 9) describes extremism by the following elements: "In the context of democratic societies, (violent) extremist groups, movements and parties tend to have a political programme that contains many of the following elements:

- Anti-constitutional, anti-democratic, anti-pluralist, authoritarian;
- Fanatical, intolerant, non-compromising, single-minded black-or-white thinkers;
- Rejecting the rule of law while adhering to an ends-justify-means philosophy;
- Aiming to realise their goals by any means, including, when the opportunity offers itself, the use of massive political violence against opponents."

The process can be divided into **various stages**, from interest in extreme ideologies to supporting violence and finally towards committing violent extremist actions. These stages have been analysed in descriptions of both individual and group radicalisation. One description of the different stages of radicalisation is the metaphor of a pyramid (McCauly, Moskalenko 2008), where the base is built up of all the people who sympathise with the goals of extremists, but the few who are willing to perform terrorist acts can be found at the apex of the pyramid. The process of radicalisation thus can be described as ascending the pyramid. This process has been studied particularly with regard to individual radicalisation, but it is worth considering the development of groups and masses towards more extreme attitudes, growing intolerance and acceptance of violence.
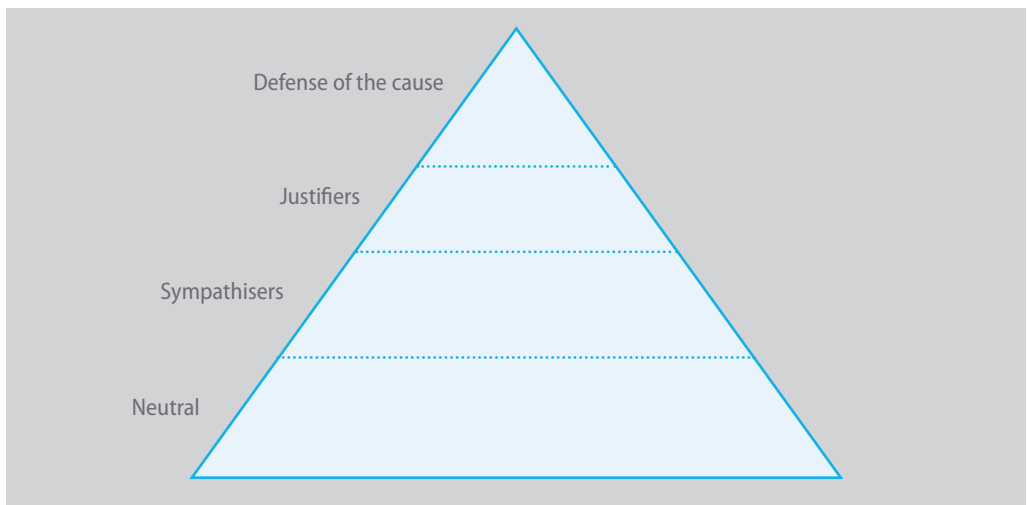
Mechanisms on the individual level

These mechanisms refer both to the reasons and to the process of radicalisation. Individual level mechanisms of radicalisation processes can be triggered by various factors. **Personal victimisation** refers to a single occurrence of discrimination, injustice or violence and traumatic experience in a narrow social surrounding. On the other hand, **political grievance** is an individual response to political events or trends in society. The description of joining a radical group as a slippery slope refers to the process of **gradually accepting dominant violent behaviour** in a group – for reasons such as belonging to the group, a lack of social corrective outside the group

or authoritarianism, thus the acceptance of the superiority and power of a person. The mechanism described as the power of love highlights the importance of trust and affection between groups of friends or in relationships, leading to the acceptance and support of the violent behaviour of these important social contacts.

Group radicalisation mechanisms

Explanations of group radicalisation by extremity shift focus on a phenomenon observed by social psychology that shows that in groups of strangers, the group tends to show an increased agreement and the **average opinion tends to shift towards increased extremity**. This is accounted to the fact that a common understanding is sought, but those group members who demonstrate a more extreme attitude are more admired and thus have more influence. The development of extreme behaviour of group members under isolation and threat can be seen in small combat troops, when external social control is diminished or the direction towards violent acts are even given from an external superior. These two mechanisms differ from competition for the same base of sympathisers, where **radical groups are competing for supporters** and aim to be perceived as more extreme than the other groups to attract more people. The competition with state power is described as a reaction to state oppression of legal or illegal but peaceful political action groups, leading to a mutual escalation of violence between state power and the action group. The radicalisation depends on the **cohesion and solidarity of the group** and the will of the individual to take revenge for state violence. Fissioning, on the other hand, explains violence as a reaction to internal conflict in the group.

Mechanisms of mass radicalisation

Mass radicalisation by jujitsu politics refers to the response to external attacks, and is seen as so reliable that it can be used as a strategy. Thus, harsh state response to violent action is even sought after, in order to mobilise new sympathisers to action. Hate is a means for mass radicalisation by defining other groups as the enemy and at the same time de-humanising the opponents, by referring to them as animals, machines or simply inhuman. **Martyrdom** is a way of enhancing the sacrifice of radicals (imprisoned or dead because of their violent action) and it emphasises their **victimisation**. This martyrdom can either be seen as an individual choice of the activist or as injustice against the innocent; in both cases the martyrdom can build up legends of heroes.

12 mechanisms leading to political radicalisation and to violent extremism		
Individual level	**Group level**	**Mass radicalisation**
Personal victimisation	Extremity shift in like-minded groups	Jujitsu politics
Political grievance	Extreme cohesion under isolation and threat	Hate
Joining a radical group – the slippery slope	Competition for the same base of support	Martyrdom
Joining a radical group – the power of love	Competition with state power – condensation	
	Within-group competition – fissioning	

Source: McCauley et Moskalenko (2008)

1.3. Reasons for violent extremism

To understand the process, it is not only interesting to learn about the mechanisms, the "how", but also about the "why", the influencing factors or reasons. Various disciplines analyse the process and the reasons for radicalisation and therefore focus on different indicators and triggers.

The main differences lie in micro-, meso- and macro-level explanations. Individual psychology and socio-psychology focus on the micro-level, which is the individual factors influencing development. Political science and sociology analyse the effects and influences on the macro level (notably the geopolitical level), whereas the meso-level, which reflects both the individual and the society level, like cultural theory, is analysed by scientific disciplines, such as social work, education or criminology.

Level	Disciplines	Approaches	Examples
Micro	Psychology	Individual factors leading to radicalisation	Problems of identity, broken families, experienced violence, education, failed inclusion, feelings of alienation or discrimination…
Meso	Scientific disciplines, such as social work, education or criminology	Individual and society level Gradual socialisation into accepting radical (group) values	Be part of a group that is suffering injustice and therefore develops violent radicalisation as a means of revenge
Macro	Political science and sociology	Social and political inequalities Injustices between social groups or States	Reactions to inequity and injustice, or even violence, suffered by a social group or class

On the other hand, it seems very unlikely that one reason alone can lead to the radicalisation of an individual.

At **micro-level**, the influence of problems of identity, broken families, experienced violence, education, failed inclusion, feelings of alienation or discrimination are perceived as important factors (amongst others) for radicalisation. Regarding discrimination, it is interesting that injustice does not have to be experienced personally, but a whole group can feel victimised. Therefore, it is sufficient for someone to be a member of a group which is **suppressed or ill-treated** – even in another country – to feel discriminated against. The impact of authoritarian and/or narcissistic personalities on radicalisation has also been analysed. Furthermore, the rational-choice approach explains the acceptance and adoption of radical behaviour due to certain pull factors that provide personal benefits (material as well as non-material) for the individual.

The **meso-level** explanation approaches focus on the individual's milieu and claim that individuals experience a **gradual socialisation** into accepting radical (group) values. This process is described in the **framing theory** by analysing various sub- and counter-cultures. The research indicates that in a group that is suffering injustice, violent radicalisation as a means of revenge can be accepted.

Approaches on the **macro-level** try to explain radicalisation with **inequity and injustice** between social groups and classes in a society, leading to **marginalisation**, **depravation**, and **disintegration**. A critical reaction to this theory is that only some members of these social classes and groups become radical. Another explanation on the macro-level sees radicalisation as a reaction to foreign policy and political, military or economic actions of the State in other parts of the world.

It is now generally accepted that none of the theories can provide a single explanation for radicalisation, it is regularly a combination of macro- or meso-level "reasons", with individual factors on the micro-level, which lead to radicalisation.

These combinations must be considered when developing prevention approaches for different forms of radicalisation on the one hand, and for different target groups on the other hand.

In all forms of radicalisation, an important element is the identification with an ideology, with certain values which are not represented by the mainstream approach. This is especially important for the combination of the micro- and the meso-level approaches, since it provides information about the involvement of the individual in a milieu or a group.

Especially in Western societies, where there is a strong degree of individualisation, the task of identity-building does not end with youth, but is an ongoing process of reacting to changing frameworks in society and adapting to or protesting against trends and developments. Youth is the period between a total dependency on adults in childhood (normally in the family) and complete autonomy in adulthood. In this time of semi-dependency, a young person has to **create their own identity**, which is in opposition to that of adults and other young people, to become a unique individual and at the same time to find their own place in society as part of groups, which give them a feeling of belonging.

Young people who do not feel accepted or integrated in mainstream society, for various reasons, are looking for **alternative forms of recognition**. Thus, belonging to groups where they can experience acceptance helps young people to build up self-esteem and gain respect. Research on right-wing extremism highlighted that this was the case for some young men who were not accepted in other circles. Among young right-wing activists, they felt part of the group and not disregarded because of a lack of education, their social background or other factors that they felt were obstacles for being involved in other groups. The feeling of belonging to a group is an important factor in **identifying with an idea**, if this idea is a guiding ideology inside this group. In some circumstances, groups of radicalised persons can be a substitute for families or other groups of friends. Over time, the new idea takes over the dominant ideology in the group, accepting these points of view as correct since no or only few objections are made by significant third parties.

This feeling of belonging, and therefore **identity-building as members of this group**, gets even stronger when the group is not accepted in society and therefore the whole group can pose as victims.

In many cases, signs of sympathy and support for radical ideas are nothing more than a **form of protest** by young people in liberal times, when the transition between youth and adulthood becomes difficult. It might also be a protest or rather a strong signal indicating a feeling of **not belonging to mainstream society**, and experiencing exclusion. **Using symbols** of certain extreme groups might therefore indicate protest and dissatisfaction, rather than acceptance of the values of the extreme group. The protest could easily be expressed in opposing extreme groups, since it is not the ideology (or religion) that was attractive, but the opposition to mainstream society.

However, following the framing theory, the feeling of exclusion from society, the experience of alienation and the membership of a protest group can be the basis for a complete adaption to the ideology and value system of the protest culture.

1.4. Approaches to combatting radicalisation leading towards violent extremism

Considering the above-mentioned, the definitions of radicalisation and of violent radicalisation, the various descriptions of radicalisation processes, their triggers and mechanisms, one can easily deduce that there is no single solution for preventing and/or combatting violent extremism. Furthermore, it is obvious that it cannot be the task of one single actor to combat violent radicalisation. **Elaborate cooperation** is necessary between actors and stakeholders in the field of education, youth work, social work, security and intelligence, to develop strategies for reaching diverse target groups at different levels and stages of radicalisation processes. "One size fits all" will neither work for all individuals and groups in society, nor in all countries.

Furthermore, many actors involved in youth work aim for **radical change in society** – fostering sustainable behaviour, reducing intolerance, increasing equal chances or even opposing dominant political ideologies are often declared aims of youth work. Therefore the **role of youth work** will not be preventing and combatting radicalisation, but only the violent element of the process of radicalisation.

Prevention is better than cure. The role of youth work in preventing and combatting radicalisation leading towards violent extremism can only be understood as a complementary element for reaching young people, along with education and social work, and in cooperation with other actors.

It is also important to realise that preventing violent radicalisation is completely different to combatting it. Prevention can – literally – happen only before an undesired behaviour manifests itself, thus only before the first signs of this undesired behaviour appear, or only in the first stages. Thus, prevention of radicalisation leading towards violent extremism must focus on the **general population** as well as on individuals and groups classified as "**at risk**", or it can try to target individuals at the beginning of the process of radicalisation.

The first approach of prevention is often called **primary prevention** and includes general and specific information, the improvement of living conditions for individuals and groups, and also personal dialogue and empowerment. It can and should be provided from an early age by various actors and stakeholders to prevent negative developments and foster the desired evolution. Improving living conditions is not only a task for the work with individuals but also includes policy measures focusing on changes in society.

The second more targeted approach of prevention is often called **secondary prevention**, where individuals or groups who have already shown the first **symptoms of the undesired behaviour** are targeted. Here the work with individuals, the personal exchange, empowerment, offers for participation and support for identity-building become important.

A third form of prevention, the **tertiary prevention**, focuses on **minimising the negative consequences** of already existing behaviour. Youth work is not always the best actor to work in this field, as any intervention on the personal level might endanger the principle of **voluntary participation**. Furthermore, tertiary prevention is often connected with treatment, and in the case of violent behaviour, with negative sanctions. Both approaches might conflict with the principles of youth work, where trust and relationships are the basis of work. Combatting violent extremism can be interpreted as strong interventions by the state – from treatments to sanctions and restraints to imprisonment. Other actors than youth work or the education field – like social services, security or intelligence – are more apt to deal with these tasks.

In the first two fields of prevention, youth work can play an important role, as they are essential elements of any form of youth work. But it is always crucial to place the preventive role of youth work in the everyday realities of young people, which means cooperating with or complementing various institutions like schools, universities, the labour market, religious groups, families, social work, sport clubs and more, such as security and even intelligence. Actors in formal and non-formal education must accept that they will not succeed alone, but on the other hand should see the opportunities working with a young person or with groups provide.

What to do when? The methods used for primary prevention can reflect the different levels of interpreting the process of violent radicalisation, the forms of extremism, or the mechanisms. Therefore, the prevention would consider the needs and desires, the fears and challenges of addressed individuals and groups, as well as the value systems of extremist ideologies, and the living conditions of the target groups. Reflecting micro-level explanations of radicalisation processes, primary prevention would focus on **identity-building**, strengthening

self-esteem, fostering tolerance and **acceptance between different groups**, or generally highlighting the importance of **human rights and equality**. At the macro-level, fighting discrimination and alienation would be important elements, as well as **media and information literacy** to enable youth to find and interpret trustworthy information and to understand concepts and principles of propaganda. At the meso-level, strengthening the individual as an **active part of groups**, developing a positive self-image and strengthening resilience are important elements. Information and dialogical approaches are also basic elements of primary prevention.

Secondary prevention targets specific groups and therefore cannot be provided by every actor in the field of youth, since in many cases these young people at risk of radicalisation leading towards violence do not come into contact with youth work. In case youth work has contact with these special target groups of secondary prevention, an intensification of **cooperation with experts** and other stakeholders in the field is of high importance. Youth work can provide a platform for more intensive prevention work with the young people, since they trust these actors; the trustful and resilient relationship between a young person and youth work is the most important element for this kind of prevention.

All in all, it is evident that the basic principles of youth work can provide important elements of primary prevention of violent radicalisation on the individual level, but all groups working with youth – schools, religions, sport clubs, social work, amongst others – should be seen as complementary partners in this work. On the other hand, it is also evident that the changing living conditions of young people, the removal of marginalisation and eradication of discrimination are tasks on a higher level that cannot be fulfilled solely by youth work – though youth work can also work towards this aim.

"Young people must have awareness and understanding of democracy, equality, respect for human dignity, human rights, pluralism and diversity, and be skilled in media and information literacy. This contributes to critical thinking, an awareness of and knowledge about how information can be biased and exploited by violent extremist groups in order to spread propaganda. »

Extract from the Council of the European Union (9640/16), Conclusions of the Council and of the Representatives of the Governments of the Member States, meeting within the Council (30 May 2016) on the role of the youth sector in an integrated and cross-sectoral approach to preventing and combating violent radicalisation of young people.[1]

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[1]   Council of the European Union, Brussels, 2016, http://data.consilium.europa.eu/doc/document/ST-9640-2016-INIT/en/pdf

2. The role of youth information in preventing violent extremism

2.1. Youth Information (YI)

Youth Information (YI) was established as a model in the late 1960s and then extended throughout Europe in the 1970s and 1980s. The European Youth Information and Counselling Agency (ERYICA) was born out of this in 1986, when the Council of Europe brought together a committee of expert professionals in youth information. This committee helped to extend the youth information model into a network of local and national structures, which today form an integral element of youth work in many countries.

ERYICA is composed of some 36 networks of youth information counselling and counselling structures spread across 27 countries. Its aim is to guarantee **the right of young people to full and reliable information**, regardless of nationality, sex, religion or social situation (European Youth Information Charter).

Enabling greater access to independence. Youth information seeks to **inform and accompany young people** on the delicate path to adulthood; a transitory and challenging period. In this relatively short time, young people are expected to make a myriad of important decisions that will no doubt be highly influential in their future. ERYICA believes that by enabling young people access to information, they are given the tools **to act autonomously** and are better equipped to make the decisions that affect their personal, social and professional development in the long-term. At the same time, young people must also be able to evaluate the different options available to them according to their own abilities. This is the very basis of youth information as a principle; the idea that one can only make the right decision once **informed of the options** and alternatives that exist. The specific character of "generalist" youth information, the approach adopted by ERYICA and its partners, aims to guide young people in their decision-making and in doing so, enable individuals to make well-informed choices adapted to their specific needs. It is based on a user-centred approach and so looks to cover a wide range of subjects that might interest young people.

Over time, the youth information sector has **adapted to young people's requests and information needs.** At the same time, youth information has to adapt to changing societies, technological and information developments, the difficulties that young people come across as they try to find their place in society, and a growing demand for guidance as they enter adulthood. Today the sector continues to evolve and adapt.

Youth Information aims (among other objectives):
- To provide reliable, accurate and understandable information;
- To provide access to different sources and channels of information;
- To provide an overview of options available on topics relevant to young people;
- To help young people to navigate the information overload of modern day society;
- To ensure that young people know their rights, services available and how to access them;
- To provide support in evaluating the available information and its quality;
- To guide young people to find the best options available to them and make their own decisions;
- To offer different channels of communication and dialogue to directly support young people in their search for information and knowledge; and
- To educate in media and information literacy.

Finding your place in society. The aim of youth information is not only to meet the needs of the general public – its principal objective – but also to anticipate their needs and prepare **preventative measures** accordingly. Some of these needs will relate to key issues in society, notably, physical and mental health, high-risk behaviour, interpersonal relationships, discrimination, citizenship, active participation in society and access to social rights. Only by being adequately informed about one's rights and duties is it possible to find a place in society and be a well-informed citizen.

Creating an information culture. Today, young people are **inundated with information** and **exposed to a variety of different media.** This access to information is unprecedented and brings with it a previously unseen tendency to also want to create media content, often in a personal and uncontrolled manner. In order to be a conscious citizen, it is important that one looks at this content with a critical eye, evaluating the quality, reliability, strategy and interest of those producing the information (Landy & Le Tellier, 2016). In this context, youth information takes on a new aim; **to educate young people on media and information literacy.** Youth information services are fully equipped to advise young people on how to research, evaluate and appreciate information and how reliable it is. For this reason, media and information literacy occupies an important part of this toolkit and is part of the wider efforts to prevent violent extremism among young people.

FIVE LAWS
OF MEDIA AND INFORMATION
LITERACY (MIL)

United Nations
Educational, Scientific and
Cultural Organization

LAW 3

Information, knowledge, and messages are not always
value neutral, or always independent of biases. Any
conceptualization, use and application of MIL should make
this truth transparent and understandable to all citizens.

LAW 2

Every citizen is a creator of
information/knowledge and has a
message. They must be
empowered to access new
information/knowledge and to
express themselves. MIL is for all –
women and men equally - and a
nexus of human rights.

LAW 4

Every citizen wants to know
and understand new
information, knowledge and
messages as well as to
communicate, even if she/he is
not aware, admits or expresses
that he/she does. Her/his
rights must however never be
compromised.

LAW 1

Information, communication,
libraries, media, technology, the
Internet as well as other forms of
information providers are for use in
critical civic engagement and
sustainable development. They are
equal in stature and none is more
relevant than the other or should be
ever treated as such.

LAW 5

Media and information literacy is not
acquired at once. It is a lived and
dynamic experience and process. It is
complete when it includes
knowledge, skills and attitudes, when
it covers access, evaluation/
assessment, use, production
and communication of information,
media and technology content.

Alton Grizzle and Jagtar Singh

Source : Five laws of Media and Information Literacy

2.2. Part of a wider network of concern

At a time when political actors and governments in Europe are working to put in place mechanisms, structures, and action plans to counteract the evolution of the phenomenon of radicalisation and violent extremism among young people, the youth sector in general, and youth information in particular, certainly have a role to play.

As mentioned previously, the work of established institutions is not enough to tackle the problem; it must be looked at from a **number of angles** simultaneously. Those working in the youth field have long been committed to tackling these issues, often with very little resources. They often find themselves on the front line, dealing with a rise in incivility, withdrawal and a gradual shift towards radicalisation leading to violence.

Youth information workers occupy a unique position as a point of contact for fragile, who are often disappointed and tired of broken promises (ghettoization, discrimination, rejection and inequalities across access to education and employment opportunities, etc.) Being the first and sometimes the only contact for this disadvantaged youth, youth information workers, together with the entire youth sector, must maintain the crucial social connection they have with these young people and help to build a progressive future for them.

The youth sector does not have a choice in whether to engage in the fight against violent extremism, the **reality of their work** means that inevitably, they are involved. It also gives them complete legitimacy to take on the task. Of course, youth information alone is not enough of a solution to all of these challenges. Rather, it should be considered a crucial component of a global youth policy and an intersectional cooperation that aims to promote access and inclusion to all.

2.3. Ways of Intervention: Prevention, Detection

If we believe that youth information is necessary in the fight against radicalisation and violent extremism, we must acknowledge that this can only be done within the confines of each youth worker's job role and the **code of ethics** that accompanies it.

We do not look towards actors in the youth sector to play the role of police or detectives. This would, in fact, be counter-intuitive to the atmosphere of trust that those working with young people aim to promote. It is their mission to listen to and support young people, respecting their anonymity. As dictated by the European Youth Information Charter, *information should be provided in such a way as to respect the private life of the user and their right to not reveal their identity.*

The trust established between youth work and youth information structures and their users is based on relationships secured by a code of ethics. However, this trust also rests on the conviction that these same services exist to provide an inclusive and safe space for their users, which is accessible, open and promotes dialogue, supporting young people in their transition to adulthood and autonomy.

Indeed, the current political and social climate requires that all citizens participate to fight against the risk of violence and whilst the primary aim of youth work is to prevent high-risk behaviour, this does not take away the **responsibility to also report on such behaviours**, in the case that prevention has failed. These two missions – prevention and detection – work in tandem to ensure the effectiveness of an overarching aim, that being the fight against violent extremism.

Preventing risks leading to violent extremism. Preventing risks and, more generally, preventing risky behaviour, is at the very core of youth information. The youth information model has decades of experience in this area, experienced as it is in subjects such as: enabling young people to better express themselves, fighting against prejudice and stereotypes, working against discrimination, valuing differences, promoting trust and self-esteem, raising awareness in conflict management and training in media and information literacy, to name but a few.

> *"It is not the media or the Internet that is responsible for radicalising young people, but more often, the inability of young people to evaluate information objectively and critically and to identify the information that can expose them to real danger."*
>
> Éliane Theillaumas, psychologist for the Co-ordination Unit of the Fight Against Terrorism. Minister of the Interior (France).

In order to be able to prevent the **risk factors** likely to lead a young person to commit a violent act, one must have a good knowledge of the causes of radicalisation to begin with. As mentioned previously, these causes are multi-faceted and specific to each person and place. They might include the following: subscribing to an extremist ideology / fanaticism (religious, moral, political, sports etc.); a desire to take revenge against a society or a system that has not kept its promise (leading to rejection, unemployment and discrimination – whether real or supposed); the shaming of a social group or minority (xenophobia, racism, homophobia, anti-Semitism, Islamaphobia etc.); being a thrill seeker; searching for a purpose in one's life; looking for a structure (for those who might be mentally unwell in particular); searching for a "family" (especially for young people with a poor social life); victimisation including the desire to become a martyr; psychological or psychiatric problems, etc. These can be motivating factors, particularly if supported by **effective propaganda and wider misinformation**. In this context, the youth information workers (as all youth workers) must carry out their usual job but with greater sensitivity for these specific situations.

Empathetic listening. Listening is the basis of youth work and youth information work and empathetic listening is the attitude of truly taking an interest in the person speaking, without seeking to advise, judge or influence. This type of listening facilitates communication, exchange and promotes trust. It is important to note that empathy does not imply that there must be agreement on the subject: *"I do not necessarily agree with you, but I leave you a place to express yourself".* This approach is all the more important if the subject feels rejected, betrayed or stripped of a role in society and is an important part of working to prevent identity struggles and the high-risk behaviours that can result from such feelings.

Allowing participants to express themselves freely. It is essential to enable young people to express themselves freely, including and especially if what they say makes people uncomfortable. This can be an effective facilitation strategy. It is expressing different opinions, listening and creating a respectful exchange around what divides us that will bring people together, rather than seeking consensus. This will enable participants to think and express themselves in a different way.

Such moments of **discussion** are important in youth work and in youth information work, particularly when young people take the initiative in the subjects being debated. A number of youth information centres offer weekly or monthly coffee debates and create a space for free discussion and exchange, on topics such as racial discrimination, citizenship, the role of religion in society, gender issues or immigration, to name but a few. Invitations can extend also to parents or partners. Youth work is limited to a necessary role of facilitation, although the content of such exchanges can be used at a later date to plan or create a more long-term project on themes such as citizenship, democracy, intercultural dialogue, etc.

Accompanying a young person throughout their social and professional integration. The process of **active listening** is important to maintain a bond with vulnerable young people who experience feelings of exclusion. However, active listening is not a response in and of itself; it is a part of more substantive work on developing a real project for the young person. The surest way to fight against violent radicalisation is integration through employment and training. This is a key part of the day-to-day mission of youth work. Prioritising creating a project for the young person and helping them to realise it will enable them to have a greater sense of purpose, to feel useful in their community, and to feel that peers see them in this way. Obviously not all young people in a vulnerable situation become radicalised, but the absence of goals and the inability to project oneself as an active subject in society is known to be one of the causes of violent extremism. Giving young people the opportunity to **participate and find a place in society** is an integral part of the wider mission that youth work and youth information work aim to fulfil.

> *"It is essential that the youth sector, youth work and youth information offer real alternatives to young people."*
>
> Manfred Zentner
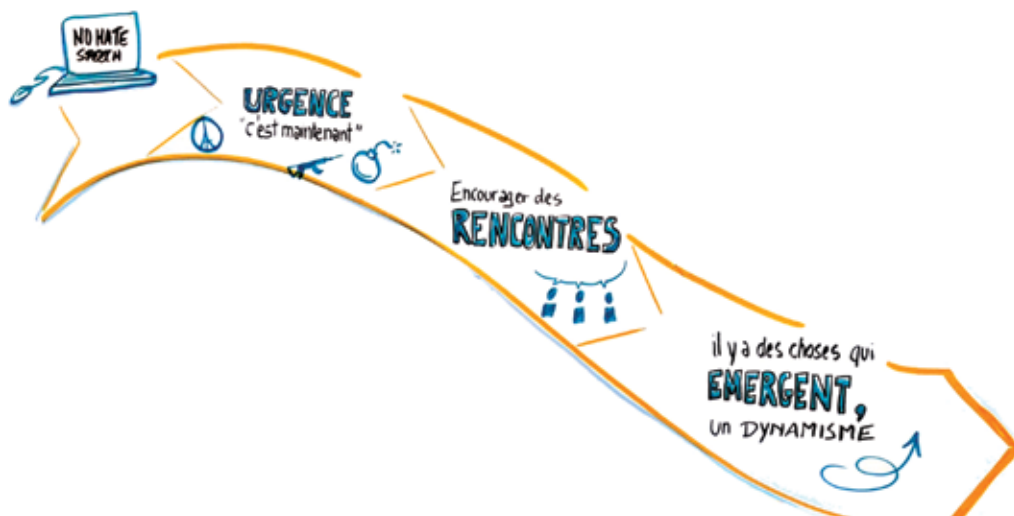
Slipping into violent extremism. It takes both experience and caution to be able to distinguish signs that a person is **beginning to accept radical or fanatical ideologies**. Knowing some of the widely recognised signs that someone might be slipping into extremist behaviour makes it possible to better identify such warning signs in young people. It is not strictly the role of youth work to be able to identify these warning signs, but something all citizens should be concerned about. It is for this reason that a number of European States have set up national centres which assist people who are worried about a loved one potentially at risk of slipping into violent extremism.

The process of radicalisation cannot be identified by a single sign alone, but rather by a **combination of different factors**. One single behaviour is not sufficient to confirm the risk and not all indicators should be attached the same value. For example, signs relating to physical appearance and dress are by no means enough to suggest that there might be a risk of slipping into extremist behaviour. No single attitude, fact or doctrinal content alone is indicative of the process of radicalisation. We must also take into account the period of youth itself. This is a time of changing identity when some young people might purposefully adopt a provocative attitude in order to attract attention.

Factors signalling extremist behaviour. The following factors have been classified as being key indicators of slipping into extremist behaviour – as before, each factor taken alone is not sufficient to indicate such a development. These factors are by no means exhaustive: people's ability to evade detection and cover up their activities mean that these factors must constantly be reviewed and adapted.

Factors signalling extremist behaviour
1. Change or departure from the norm (breaking with a regular environment or physical appearance).
2. Factors related to personal environment (a weakened family structure, an unstable personality, a highly influential social network).
3. Theories and discussions (subscribing to conspiracy theories, exhibiting victim behaviour, changing identity, attempts to convert others).
4. Techniques (use of virtual or human networks, concealment strategies).
5. Criminal records (in particular, past experience with a prison environment).

The Case of France: CNAPR

In France, the plan to fight against radicalisation is outlined in a statement published on 29 April 2014: the Coordination Unit of the Fight Against Terrorism (UCLAT) is responsible for coordinating all of the measures in the plan.

One of the principle points is the creation of the National Centre for Assistance and Prevention of Radicalisation (CNAPR). This is a telephone support platform, the purpose of which is to provide the opportunity to listen to and provide information and support to families and relatives of people exhibiting some of the factors signalling a move towards extremist behaviour. The toll-free number is available Monday to Friday, from 9am to 5pm. It is also possible to contact CNAPR via an electronic form available on www.stop-djihadisme.gouv.fr.

Since the platform became available in April 2014, more than 11 000 reports have been made. More than half of these came from families themselves. Over 70% of the reports related to men and 19% to minors. The relevant services believed that a proportion of the calls did not relate directly to violent extremism and so less than half of the reports were followed up.

If it is the case that the situation is deemed worrying, the person reported and their family are given support adapted to their specific situation. The goal is to take care of the radicalised individual, to look after their loved ones and ultimately, to avoid any tragedy.

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TOOLBOX
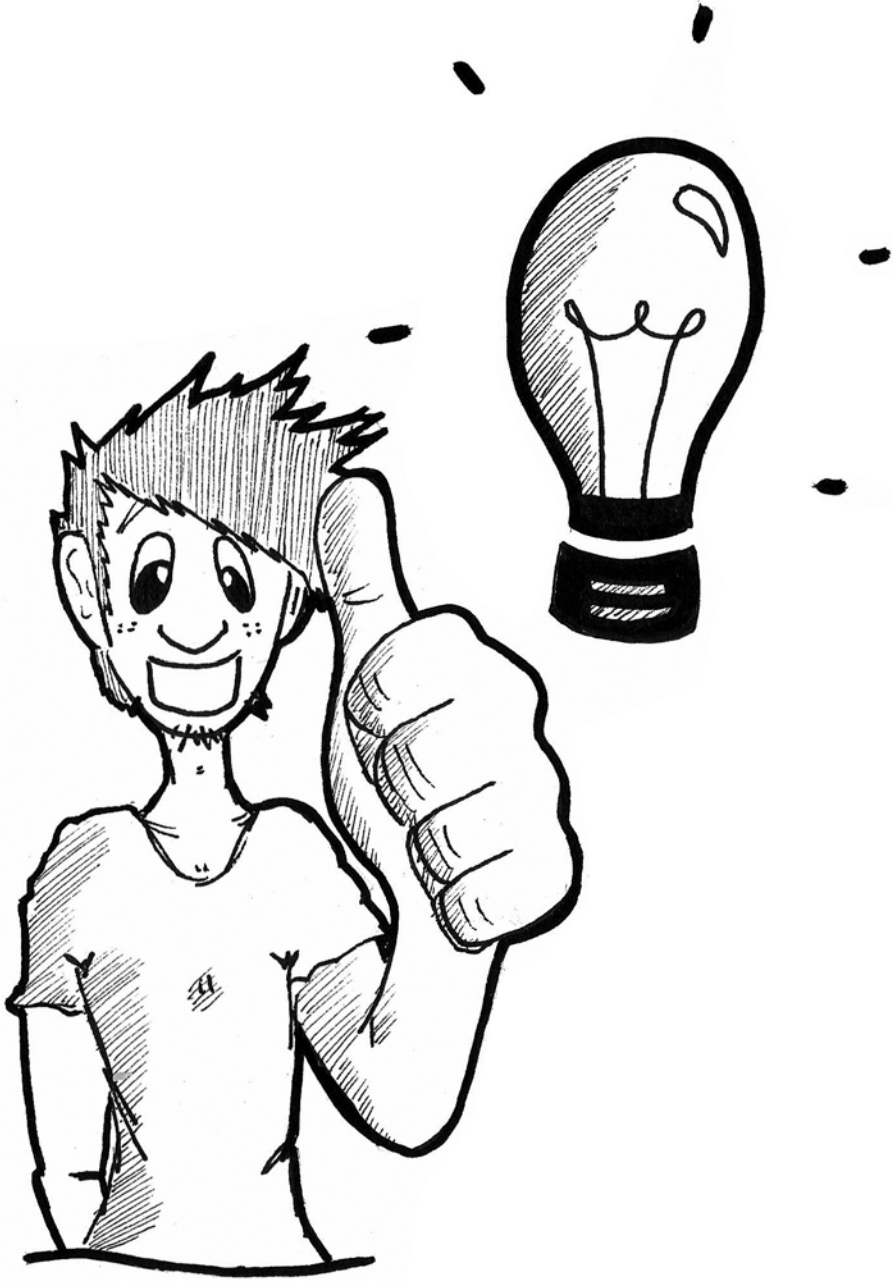
Section 1.

SELF-ESTEEM, CONFIDENCE AND SELF-AWARENESS

Self-confidence is an essential element when it comes to constructing one's own identity. It is this self-confidence that enables us to feel capable and makes us want to be active participants in society: *"I know that I have the resources needed to deal with any particular situation".* It is impossible to progress without self-confidence. Self-esteem is born out of the ability to live in accordance with one's values; in many ways, we might consider it as how you view your own reputation. This self-esteem is what helps everyone to feel valued: *"I know that I can be helpful and that others can count on me".* Without self-esteem, it is very difficult to be happy. Like self-esteem, self-confidence is a necessary part of building social relationships. It is essential for finding your place within a group; appreciating others' values and aspirations, asserting one's own differences, all whilst maintaining an atmosphere of respect.

Conversely, a lack of self-confidence and self-esteem can be immobilising. It might result in drawing inwards, frustration if things do not go to plan, and even anger. Recruiters, extremist groups and propagandists understand this very well: despair and frustration are the basis of radical thought and violent extremism so people experiencing these feelings are often targeted..

Self-confidence and self-esteem are built up throughout one's life; we are not born with these as inbuilt qualities, even though they are essential to constructing one's identity. There are a number of different factors that influence the level of self-confidence and self-esteem that an individual feels: validation of needs and opinions, acceptance from others, a sense of security, that is to say, an environment which enables one to take a risk in order to move forward in life.

The activities that follow take into account some of the ingredients essential to constructing one's own identity and moving forward in society. They encourage:
-   self-awareness and assertiveness;
-   an awareness / understanding of one's own resources;
-   self-confidence and validation of one's own needs.

1.1. My identity

Encouraging self-awareness is one of the essential objectives of those working with young people. This task encompasses themes such as defining your identity (rather than have someone else do this for you) and valuing the uniqueness of your own identity.

> **It is essential in preventative work with young people to value who we are, what we are, what we do, what we know, what we know how to do...**

The following activities will help participants to get to know each other better, assert themselves and nurture a greater appreciation for one another.

1.1.1.
WHERE AM I WHO?

Objectives

This activity aims to allow participants to get to know themselves better and to understand the concept of identity, aims include to:
- **Be aware that identity and roles are different in different places and times.**
- **Realise that identity can change.**
- **Be aware of the multiplicity of identity.**

Target audience

From 12 years old.

Group size

10 - 20 participants.

Materials
- **A map of the world (activity support 1): one copy per pair.**
- **A map of Europe (activity support 2): one copy per pair.**
- **A map of the country where the training takes place: one copy per pair.**
- **A map of the city where the training takes place: one copy per pair.**
- **Markers.**

Time

Between 40 and 50 minutes.

The Activity
- Form pairs. Each pair gets prints of the four maps and some markers. The question to discuss is: '*Where am I / who am I*?'
    - 'Where': Participants indicate places where they have been, where they have a connection with, places that have a meaning, that they know, places where they go…now, in the past and in the future. It can also be places they dream of, or places they have plans about, or places significant others have a link with.
    - 'Who': Participants indicate the role(s) they have in those places (one or more aspects of their identity). These may be roles they have, dream of, will have or have had in those places. (For example: in Morocco I was a tourist, in Brussels I am a student, in the skate park I am a skater, and so on).
- In pairs, the partners should discuss the meanings of the places and the role(s) they take there.
- Afterwards, participants briefly present (some of) the places and roles of their partner to the group.

Evaluating the activity

Use the following questions to initiate discussion:
- *Who discovered places and/or roles you were not yet aware of?*
- *Who found different roles in one place?*
- *What places did you mark? What roles did you write down?*
- *Are there places where you have more than one role? Are there places where only one role is important? Are there roles that you have in all places?*
- *Are there roles you had in the past, but haven't got anymore? Are there roles you will have in the future?*

- *What aspects of your identity change in these different places, when taking up these different roles? (For example: visible aspects of identity: looks, behaviour, etc. and invisible aspects: how you think or feel, etc.)*

Tips

It can be interesting to look at what roles you have, and to what places these roles are connected. Different aspects of your identity can be more or less visible, important, useful in different places and situations. We call this 'multiple identity.'

We can use the image of an onion, which has different layers. The skin of the onion is visible, and can tell us things about our identity. This outside of the onion can also change through time and in different places, but under that skin there are more layers. These are not visible at first sight, and maybe not even always known to ourselves. Through these exercises we can learn about these different layers. In the centre of that onion, there is a core, a part of the identity that is very strong, and has our core values, what we believe in, what we strive for, parts of the identity that are very strong and might never change.

Activity support 1: **Map of the World**

Activity support 2: **Map of Europe**

1.1.2.
ROLE MODELS AND RESOURCES

Objectives
This activity aims to allow participants to get to know themselves better, aims include to:
- **Become aware of the resources we use in challenging situations.**
- **Interact with each other about the resources we use in challenging situations.**
- **Think about people who are role models for us.**
- **Be aware of the influence role models have on our identity.**
- **Learn about the connections we have with role models and resources.**

Target audience
12 – 15 year olds.

Group size
8 - 16 participants.

Materials
- **An A4 sheet of paper for each 'life domain' (activity support).**

Time
40-50 minutes.

Preparation
Mark ten spots in the room, each spot representing one 'life domain', indicated by an A4 sheet. The life domains are: family, friends, school/work, hobbies, media, associations, culture, nature, spirituality, the world.

The Activity (1)
- Participants take positions randomly over the spot – each spot represents a life domain. Allow for a minimum of two participants on one spot (some spots may be left empty).
- Ask some of the questions about role models and resources included below. Participants can answer the questions referring to the theme of the spot they are on at that moment.
- Participants move on to another spot. Some questions are asked again or some new questions are asked. This is repeated up to the number of spots used. After moving on several times, participants can choose where they go to stand.

Questions about role models in the given life domain:
- *Who is an example/a role model for you?*
- *Who is an important example/role model to others?*
- *Who do you look up to?*
- *Who do you mirror yourself on?*
- *Who do you want to resemble?*
- *Who do you believe in?*

The Activity (2)
Participants choose where they would like to take their place, across the different spots, after each question is asked.

Questions about resources:

Who or what is a good resource for support/help/advice/comfort/rest with …

- *You have bad grades.*
- *You are bullied.*
- *Your best friend told you a secret that you can't keep to yourself.*
- *Your parents had an argument.*
- *You did something stupid.*
- *You are in love.*
- *You have to make an important choice (for example: choosing what to study).*

Evaluating the activity

Evaluating can be done each time participants have taken their place on a new spot, after changing places several times, or at the end.

Questions:

- *Do you have a personal experience that you want to share about this role model or resource?*
- *What did you learn from this role model or resource?*
- *What did you take on from this role model or resource and is it now part of your identity?*
- *Are you a role model or resource for others?*

Tips

- Not all participants have to answer every question. Taking a position and thinking about the questions can be enough for some participants.
- Make a selection of the specific themes you want to use with the group, in line with their skills and interests.
- Modify the questions and life domains, depending on the age and interests of the participants.

Variations

- Participants can write the answers they give at each spot on a large sheet. The group or individual that comes next can then add to this same sheet.
- With small groups, let all participants move together from spot to spot.
- You can suggest other examples. For example, do you mirror yourself on any sportsman?

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Activity support: **Life domains**

FAMILY	**FRIENDS**	**SCHOOL / WORK**
LEISURE	**MEDIA**	**ASSOCIATIONS**
CULTURE	**PAST/PRESENT/FUTURE**	**NATURE**
SPIRITUALITY		

1.1.3.
MY ELDERS TELL ME

Objectives

This activity aims to:

- **Gather information about where we come from, our family and how this might inform our identity.**
- **Become aware of our own life story and differences in culture.**
- **Raise young people's confidence and self-esteem, especially where it relates to their origins and family history.**

Target audience

12 - 15 years old.

Group size

5 - 20 participants.

Materials

- **Chairs, paper, pens.**

Time

The activity is composed of 3 parts:

- **Introduction (15 min).**
- **Research at home (1 hour).**
- **Group discussion (1 to 2 hours, depending on the size of the group).**

Preparation

- Ask participants to introduce themselves and get to know each other.
- Introduce the activity to participants: explain the idea of an interview and that they will need to put themselves in the shoes of a journalist.
- This activity is about interviewing parents and, where possible, grandparents. You will need to provide a questionnaire that they can agree to and complete as a group.
- The following are some suggestions for the questionnaire, which participants can of course add to:
  - *What are the first names and surnames of your paternal and maternal grandparents?*
  - *In what year were they born?*
  - *Where do they live today?*
  - *Where did they live before?*
  - *Where do they come from (country, city, region)?*
  - *If they had to leave their region of origin, what was the reason for this?*
  - *What jobs did they do?*
  - *How did they meet?*
  - *Did they go to school?*
  - *Share a childhood memory.*
  - *How many children did they have?*
- In the process of learning about their family history, ensure that participants pay particular attention to:
  - *Any migratory movements of parents or grandparents.*

- *Happy memories and positive events that have marked their family history.*
- *Any wishes or aspirations that they have today.*
- Allow participants one week to interview their family.

The Activity

- Once the interviews are done, bring participants together to share their findings.
- Invite participants to share what they have discovered about their family's story.
- As before, pay particular attention to positive events, anecdotes, happy memories, etc. Participants may wish to tell their family's story of immigration, if their parents come from another country.

Evaluating the activity

- *Was it easy / difficult to interview parents?*
- *Were they open to participating in the exercise?*
- *If any, what difficulties did participants encounter?*
- *In the process of this activity, what have you discovered about your own family?*
- *What did you take away from this activity?*

Tips

- Ensure that participants feel respected when speaking.
- Make sure participants do not feel obliged to share experiences if they do not want to. They must not feel forced to reveal information against their will.
- Insist that participants focus on the positive elements of their stories.

1.1.4. MY CULTURE

Objectives

The culture in which we are born into shapes us and in turn, we shape our culture. We are all a mix of different cultures, characteristics and personal experiences. Attempts to understand culture involves studying various aspects of life, some of which are very obvious and others that require more in-depth research. The purpose of the following activity is to:

- **Allow participants to understand the concept of "culture" and through this get to know each other better.**
- **Determine the various elements that culture is composed of.**
- **Identify the elements that relate to the culture that we come from and those of the country or city in which we currently live.**

Target audience

From 15 years old. This activity is particularly suitable for a multi-ethnic group.

Group size

Maximum 12 participants.

Materials

- **Paper and pens / flipchart.**

Time

1 hour.

The Activity

- Ask participants what the word culture means to them (brainstorming activity).
- Write down all the answers given and group them into 6 categories: arts, science, religious beliefs, justice, values and traditions.
- Invite participants to share their points of view and help the group to identify the cultural elements given to them from their families by asking questions such as:
  - *What is defined as "good" and "bad" in my culture?*
  - *How is my family structured?*
  - *How does my culture characterise relationships between men and women?*
  - *What are some important traditions?*
  - *What languages are spoken?*
  - *Who holds the power and how is it obtained?*
  - *How might one characterise the humour of my culture?*
  - *What role does religion play?*
  - *How does my culture perceive other cultures?*

Evaluating the activity

Conclude by reiterating the main ideas expressed by the participants and by evoking principles deemed essential for living together in a multicultural society, such as tolerance, respect, non-discrimination and secularism.

Tips

Pay attention to upholding respect within the group, particularly in regard to any stereotypes that may arise.

Source

Centre d'Information et de Documentation pour Jeunes (CIDJ Belgique), *Mes tissages de vie. Une réflexion sur les identités jeunes. Dossier pédagogique,* Bruxelles, 2005.

1.2. My strengths, talents, skills

To be able to define yourself is to make sure that someone 'else' doesn't do it for you.

The following activities will help to develop skills related to self-esteem.

1.2.1.
MY FRIEND CAN DO THAT

Objectives
This activity consists of a series of challenges for the participants. It will allow them to:
- **Know their own talents and strengths.**
- **Know the talents and strengths that the group sees in them.**
- **Know the talents and strengths of others.**
- **Strengthen confidence.**
- **Have trust in others.**

Target audience
Between 12 – 16 years old. Participants who know each other (a class for example).

Group size
20 - 25 participants.

Materials
- **Activity supports 1: challenges**
- **Activity support 2: talents and strengths for challenges**
- **Activity support 3: calculation**
- **Activity support 4: images**

Further materials as follows:
- **For challenge 3: a pack of cards**
- **For challenge 6: 2 knives, 2 apples**
- **For challenge 7: something to play music on, a popular song**
- **For challenge 8; a table, two chairs**
- **For challenge 9: 1 ping pong ball, two cups, a table**

Time
1 hour. The time can be adjusted according to the number of participants and challenges.

Preparation
- Arrange the materials for each of the challenges.
- Explain that there will be several challenges. For each challenge, two participants are needed, who will use their talents and strengths. Each player will do at least one challenge.
- Using the list of challenges below, ask the group to nominate two participants to do each challenge.
- While discussing who will do each of the challenges, participants should avoid volunteering or demonstrating their own talents and strengths.
- 'My friend can do that' means the group discusses and indicates two people for every challenge, depending on the talents and strengths of each participant.
  - *Challenge 1: focus, concentration*
  - *Challenge 2: mathematics*
  - *Challenge 3: fine motor skills*
  - *Challenge 4: attentiveness*
  - *Challenge 5: physical strength and fast reactions*

- *Challenge 6: kitchen skills*
- *Challenge 7: musicality*
- *Challenge 8: force and persistence*
- *Challenge 9: physical control*
- *Challenge 10: speed*

The Activity

- Once the roles have been assigned, explain the challenge (see the activity support below) and the activity can begin.
- After each challenge, a short review can be done before starting the next challenge.

Evaluating the activity

Once all the challenges have been completed, start a discussion based on the following questions:

- *How did the group discussion go?*
- *How difficult (or easy) was it not to volunteer to do a challenge?*
- *How difficult (or easy) was it for you to accept when others assigned you a talent? How did you react to this?*
- *How confident did you feel when competing in the challenge?*
- *How satisfied are you with your own result in the challenge?*
- *How correct do you feel the group was in giving you that specific talent? Which talent did you want and why?*
- *Were you able to use that talent or strength in that challenge?*
- *Are there other examples of where you could use that talent or strength?*
- *Why do you think other participants matched that talent or strength to you?*
- *What felt like the most important part of the game? Discussing who would do the challenge? Participating in the challenge? Winning the challenge?*

Tips

You can reduce the number of challenges, as dependent on the group size and their motivation. In this exercise, winning challenges is just a small detail. There is a competitive element in each challenge, but winning or losing is not the main point of this exercise. The discussion about who the group appoints to use their talents and strengths is more important, and the experience of the participants who are given, and do, the challenges.

It's likely that participants will tend to volunteer for challenges where their talents and strengths are needed. Intervene by emphasising that the decision must be made by the whole group.

Variation

You can adapt the challenges or use other challenges, according to the interests, talents and strengths of the participants.

Activity supports 1: **challenges**

Challenge one
- Talent / strength: focus, concentration
- Two participants stand in front of each other, one meter of distance between them. They stand relaxed but strong (the feet wide, the back and head straight, no tension, calm breathing). Other group members take some distance and keep quiet. From the starting signal, the two participants look into each other's eyes. The one who stays focused and doesn't move, turn away or laughs, wins the challenge.
- Variation: repeat until a participant has won three times.

Challenge two
- Talent / strength: mathematics
- Two participants take place next to each other, in front of a covered sheet with a calculation on it (See annex 9: Calculation). When the cover is lifted, participants calculate and say the answer as quickly as possible. The first one to say the correct outcome out loud, wins.

Challenge three
- Talent / strength: fine motor skills
- Build a card house of three stages. The first participant who builds a card house that stands for five full seconds, wins.

Challenge four
- Talent / strength: attentive
- Two participants each take place in front of two covered sheets full of images (See annex 10: Images). The cover is lifted for 10 seconds. After this ten seconds, the youngest participant (A) can start saying what he saw: A names one thing, then participant B, and so on, alternating until a participant makes a mistake or hesitates for too long. The one with the most right guesses in a row, wins the challenge.

Challenge five
- Talent / strength: physical strength and fast reactions
- Crocodile – fight: two participants take place in front of each other and stand on hands and top of the feet, the body stretched and the feet shoulder-wide. The feet stay in place during the challenge. At the start signal, the try to touch the hand of the opponent, and avoid being touched by the other by pulling the hand away. Each time a standing hand is touched, or a participant touches the floor with another body part then hands and feet, a point is scored. After each scored point, the challenge is restarted after a start signal. The challenge goes up to three points.
- Variation: if the ground is safe to fall on, let participants grab and pull the hands of the other until he loses balances.

Activity supports 1: **challenges**

Challenge six
- Talent / strength: skills in the kitchen
- Skin an apple in such a way you create a skin that is as long as possible. The participant with the longest apple skin, wins.

Challenge seven
- Talent / strength: musicality
- One extra volunteer participant (who does not take part as a challenger) hums the chorus of a popular song, the two participants who do the challenge, guess the title and artist of the song. The first one who guesses right, wins the challenge.
- Variations:
    - Play the song on a kazoo)
    - Play (the chorus of) a popular song. The two participants get five minutes to each prepare a creative way to do something with the song. For example: humming the song, drumming on a table or other material, do a dance, gargling the song, involving others,... When first participant performs, the other waits outside. After the two performances, the group votes who was most creative).
- Tips for the facilitator: let participants choose the song, use their music participant for playing the song.

Challenge eight
- Talent / strength: force and persistence.
- Arm wrestling: the best of three games, wins.

Challenge nine
- Talent / strength: physical control.
- Ping pong ball throwing: each participant stands at a side of the table, each has a cup with a bit of water in front of him. The participants take turns in trying to throw the ball in the cup at the other side, by letting it bounce on the table once, so it lands in the cup and stays in. The first participant who succeeds, wins.

Challenge ten
- Talent: Speed
- Lay ten numbered cards (from 1 to 10) randomly spread in a marked circle. At the start signal, the chrono is started. Participant A must now touch each card from one to ten, B must touch each card from ten to one. After every time a card is touched, participants must go back out and back in the circle to touch the next one. The participant who does this the fastest without mistakes, wins. For each mistake two extra seconds of time are added.

Extra ideas for challenges
- Talent: fine motor skills and creativity
- Crochet / twine / use another technique to make a small piece of artwork.

- Talent: media use.
- Two participants take a telephone (their own, or one provided by the trainer) in the hand and take place next to each other, in front of a covered sheet of paper. They start up the texting screen. Under the sheet of paper, is a short text. The paper is removed and the participants copy the text in on the text screen. The trainer keeps the time between the two participants. The participants lay down the phone when they think they are ready. The trainer checks the spelling. Per mistake, a second is counted up to the time of that participant.

- Talent: self-control and musicality
- Gargle a song with water in the mouth.

Activity supports 2: **talents and strengths for challenges**

Focus, concentration	**Focus, concentration**
Mathematics	**Mathematics**
Fine motor skills	**Fine motor skills**
Attentive	**Attentive**
Physical strenght and fast reactions	**Physical strenght and fast reactions**

Activity supports 2: **talents and strengths for challenges**

Skills in the kitchen	**Skills in the kitchen**
Musicality	**Musicality**
Force and persistence	**Force and persistence**
Physical control	**Physical control**
Speed	**Speed**

Activity supports 3: **calculation**

$$3\text{x}6$$

$$+5$$

$$-3$$

$$/2$$

$$=$$

Activity supports 4: **images**

1.2.2.
TALENT AND STRENGTH QUARTET

Objectives

This activity aims to raise participants' awareness of their own talents and strengths and to develop their self-esteem and confidence. They should:

- Reflect on and be aware of their talents and strengths.
- Discuss their talents and strengths.

Target audience

12 - 18 years old.

Group size

8 - 12 participants.

Materials

- See activity support.

Time

From 30 to 40 minutes.

Preparation

- Spread the talent cards around.
- Form a circle.

The Activity

- Participants take five random talent and strength cards. Signal to start the activity. Participants begin by all passing the talent card that suits them the least to the person on their left. This way, the cards are passed around several times, the most suitable being kept and the least being passed on.
- After passing the cards on several times, all participants can put away the one card out of the five that suits them the least, keeping four cards that more or less suit them. This is the talent quartet.

Evaluating the activity

- Engage in a discussion with the participants to explore each of their talents, strengths and qualities in greater depth. Participants may show their "talent quartet" to the group or choose one talent card that suits them and use it to express themselves. They can also explain why they did not choose certain cards.
- You may use the following questions to encourage the discussion:
  - *Does your talent quartet give a good impression of your talents, strengths, qualities?*
  - *Can you give an example of how you use these talents?*

Activity supports: **talent and strenght cards**

Has guts	**Powerful**	**Beautiful**
Good sense of humour	**Faithful**	**Confident**
Listener	**Calm**	**Interested**
Full of imagination	**Full of ideas**	**Hard worker**

Activity supports: **talent and strenght cards**

Admirable	**Agile**	**Open-minded**
Funny	**Persistent**	**Cooperative**
Honest	**Tidy**	**Sets boundaries**
Decisive	**Finds solutions**	**Stands up for himself / herself**

Activity supports: **talent and strenght cards**

Precise	**Patient**	**Optimistic**
Accommodating	**Independent**	**Sporty**
Protective	**Comforting**	**Cosy**
Planner	**Gentle**	**Wise**

Activity supports: **talent and strenght cards**

Friendly	**Strong**	**Curious**
Demanding	**Tender**	**Fast**
Sensitive	**Kind**	**Open**
Happy	**Educated**	**Dreamy**

Activity supports: **talent and strenght cards**

Enthustiastic	**Creative**	**Joyful**
Friendly	**Organised**	**Smart**
Serious	**Content**	**Sociable**
Modest	**Careful**	**Playful**

Activity supports: **talent and strenght cards**

Beautiful	**Spontaneous**	**Adventurous**
Ambitious	**Generous**	**Curious**
...	...	...
...	...	...

1.2.3. SILHOUETTES

Objectives

This activity aims to:

- **Get to know oneself better. In particular, to identify strengths.**
- **Build confidence and self-esteem.**
- **Encourage free speech.**

Target audience

12 - 15 years old.

Group size

8 - 16 participants.

Materials

- **Paint, markers.**
- **Magazines, glue, scissors.**
- **One large sheet of paper per participant or a roll of white paper (the paper should match the height of the participant).**

Time

1 hour.

Preparation

- Ask participants to form pairs.
- Give each pair a large sheet of paper, paint, markers, magazines, glue and scissors.
- In pairs, one participant lays on the paper and the other draws their silhouette, and then vice versa (if the sheet of paper is not large enough, draw a silhouette across multiple sheets).

The Activity

- Ask each participant to draw or write examples of their knowledge, skills, strengths and personal qualities onto the silhouette, related to each part of the body (for example, with my hands, I can….with my heart, with my head). Participants can also cut the images from magazines and stick them onto the paper to represent these qualities.
- When participants have finished the task, encourage everyone to show their completed silhouette to the group and explain what they have drawn / stuck onto the paper.

Evaluating the activity

Initiate a discussion about the concept of skills and talents; try to stress the importance of fully appreciating your own self-worth and how this allows you to find your place in a social environment.

Variations

- The silhouettes can be presented first in groups of two and then to the whole group.
- Alternatively, participants can present their partner's silhouette. This may make modest participants feel more comfortable about participating.
- The silhouettes can be displayed in the room.
- If time or paper is limited, silhouettes can be just of the upper half of the body e.g. face / shoulders.

Source

Université de Paix ASBL, *De la prévention à la gestion positive des conflits. Jeux de coopération,* Namur, www.universitedepaix.org/pdf/jeuxdecooperation.pdf.

1.3. Wants and needs

The obstacles we face can be caused by many factors: fear of being wrong, fear of not pleasing everyone... but many experts agree that people who don't make decisions easily can lack self-confidence. This can cause us not to listen to our own desires and needs. Young people especially risk being influenced by the desires of others, and not following their own.

The following activities will allow participants to work on tricky assertions such as 'I want... I do not want...', 'I like... I do not like', in order to formulate goals for themselves.

1.3.1.
MY TASTES AND HOBBIES

Objectives
The aim of this activity is to allow participants to obtain a better understanding of their own goals and needs and to improve their self-esteem. Aims include to:
- **Become aware of your own tastes and hobbies.**
- **Share and discover other people's talents, hobbies and needs.**

Target audience
12 - 18 years old.

Group size
8 - 16 participants.

Materials
- **Paper and pens.**
- **Thick cardboard or a board.**

Time
1.5 - 2 hours, depending on the size of the group and options chosen.

The Activity
This activity is composed of three parts. To begin, give each participant paper and a pen.

Part 1
- Each participant takes a moment to have a think and then notes down their tastes relating to each of the five senses: what they most like to hear, see, touch, smell and taste.
- Once all participants have recorded their responses, everyone presents their thoughts to the group. Feedback can also be made by a nominated spokesperson.
- If the second option is selected, ask participants to form pairs. One by one, each pair then presents the responses to their partner. Come together again into a larger group and ask each participant to present the thoughts of their partner. This option is particularly useful if participants feel uncomfortable about expressing their own tastes to the whole group.
- Finally, engage in a discussion about what participants feel they will take away from the exercise.

Part 2
- Each participant presents their passion or their favourite hobby to the group, including details such as what it is, where it takes place, with whom and for how long etc.
- Then classify each activity by theme by adding them to columns, as in the example below:

SPORT	MUSIC	SCIENCE	TECHNOLOGY	NATURE	CRAFTS	LITERATURE	…

- Each shaded box corresponds to a specific participant. You can add the name of each participant and the specific type of activity (football, tennis, violin, jazz etc.) to the board. The themes are by no means exhaustive and more can be added.
- The group can then analyse the exercise by identifying the value of each activity and how these different interests can bring participants closer together.

Part 3

- Having listed all of the "talents" of the group (Part 2), move on to think about how to share these passions and the knowledge behind them.
- Ask participants to reflect on the following theme, and then to write their ideas down on a piece of paper: *"If I had to introduce others to one of my favourite activities or if I had to initiate this activity with them, how would I do it?".*
- In turn, ask each person to explain his or her ideas. Then, offer the other participants a short time to react and express their comments and suggestions.
- Based on the ideas expressed, ask if anyone would like to know more about the different activities and interests of other participants.

Tips

Avoid having participants express any judgement about each other's tastes, passions or interests. The speaking time must also be shared out equally among the participants.

Variation

If the group meets again for another activity, you can ask participants to prepare a fifteen-minute presentation sharing their talent or passion with others.

Source

La Coordination pour l'éducation à la non-violence et à la paix, Commission éducation, *L'apprentissage de l'estime de soi. Treize fiches pédagogiques pour l'éducation à la non-violence et à la paix,* Paris, 2009.

For further info, head to:

secretariat@education-nvp.org.

1.3.2.

A POSITIVE GOAL

Objectives

The aim of this activity is to allow to participants to:
- **Get to know themselves better.**
- **Foster their self-confidence and self-esteem.**
- **Help them to create their own ideas.**
- **Identify their talents and talk about them.**
- **Formulate a positive goal for themselves, present it and think about how to achieve it.**
- **Interact with other participants.**

Target audience
12 - 18 years old.

Group size
6 - 12 participants.

Materials
- **Pieces of wood (preferably pine wood, 20 x 10cm for example).**
- **Markers.**
- **Paper.**

Time
1-2 hours, the time can be flexible depending on how the activity is conducted.

Preparation
- Form a circle where participants have enough space to feel at ease.
- Participants can then be given a piece of wood and a marker.

The Activity

Part 1
- Participants are given a few minutes to think about something positive they want to achieve, a goal they want to go for, talent or strength they want to develop, and so on.
- On the upper side of the wood, participants write/draw/symbolise this goal with a marker. On the bottom, they write their names, leaving enough space to write other things.
- Gather the participants together to engage in a discussion, ask questions such as:
    - *Can you share with the group what your positive goal is?*
    - *How easy or difficult is it to think about reaching a personal goal?*
    - *How badly do you want to reach this goal?*
    - *How convinced are you that you will reach this goal?*
- If some participants struggle to clarify their positive goal, invite them to use further details to think about it. This could be done by simply responding to questions such as: *what do I want? What do I dream of?*

Part 2
- Individually, or in groups of two, invite the participants to reflect on the conditions that would help them to achieve their positive goal. To do so, they can respond to the following questions on a sheet of paper:
    - *How can I make this goal realistic?*

- *Is this a feasible objective or should I change my positive goal for a feasible objective?*
- *What should I do to reach this goal?*
- *What should I do before being able to reach this goal?*
- *What steps can be defined to make it easier to reach the goal?*
- *What obstacles might arise to challenge my motivation and possible change my path?*

The responses to these questions will allow participants to develop a plan in order to achieve their positive goal.

Evaluating the activity

Ask participants to gather together to sum up what the exercise was about. You should help initiate the discussion by asking these questions:

- *Are you still convinced that you can reach the positive goal that you defined?*
- *Is this goal realistic?*
- *What do you need to be confident?*
- *What steps do you need to take in order to achieve this goal?*
- *What could help you to reach this goal?*
- *What obstacles may arise when trying to reach this goal?*
- *How might you overcome these obstacles?*
- *Is there any training or study programme that can help you to achieve this goal?*

Tips

If participants find it difficult to think of what to write on the piece of wood:

- You can use your own experiences with the participant (if you know them well enough).
- If the participants know each other well, consider asking if the group can help to define a positive goal.
- If this is the chosen path, make sure that the positive goal is still something that the participant formulates himself and finds important.

During the activity, participants can choose to add new goals or replace goals on their piece of wood.

Source

www.bounce-resilience-tools.eu created by SPF Intérieur in cooperation with ASBL Arktos.

For further info, head to:

Contact: bounce-support@ibz.fgov.be.

1.3.3.

I LIKE, I DISLIKE: PHOTO LANGUAGE ACTIVITY

Objectives

This activity seeks to encourage participants to talk about what they like and dislike, in front of a group. Aims include to:

- **Discover more about yourself and the people around you.**
- **Increase participants' confidence when speaking to a group.**
- **Exercise listening skills, without necessarily opening up to debate.**
- **Learn to listen and respect other's thoughts and opinions.**

Target audience

12 - 18 years old.

Group size

15 - 25 participants.

Materials

- **A batch of about 30 different photos, in 5 or 6 copies each.**

Time

1 hour.

A note on the method

Jacques Nimier, a French psychologist and teacher (1929-2014) defines the process of Photo Language as such: *"The photo is an object of projection. That is to say, the person who chooses the photo will – by focussing on certain details – attribute properties to this image, which in reality are only specific to himself or herself. In a way, the photo will become an extension of the person; all whilst remaining an object separate to them. It is this process that allows the person to "half-say", meaning, to speak about themselves at the same time as speaking about the photo. The photo is both the person and simultaneously, not the person. This process will facilitate exchange in the extent to which each person can speak about himself or herself by hiding behind the photo."*

Reference

Alain Baptiste, Claire Belisle, Jean-Marie Pechenart, Claudine Vacheret, *Photolangage – Une méthode pour communiquer en groupe par la photo*, éd. Organisations Éditions, Paris, 1991.

Preparation

- We would recommend that participants build their own photo language, by gathering photos cut out from various magazines. For example, travel photos, art photos and photos from catalogues.
- Having gathered the photos, paste them onto pieces of cardboard.
- On the other side of the cardboard, number each of the pictures. Keep the caption for each photo separate, but ready to return to each picture if required during the discussion. This caption might include details such as location, date, author and where it came from.

- Try not to choose photos from news events that are particularly recent; this might orient discussion towards real facts rather than specific questions.
- If possible, ask everyone to provide one or more photos in advance. This will allow for either a variety of photos on the same topic or a diverse set of photos on a set of topics.
- Gather at least 4 to 5 photos per participant and if possible, have several copies of each.
- Arrange the photos on a table so that each series is clearly visible (place cards of the same series on top of each other).
- Invite participants to familiarise themselves with the photos at the beginning of the activity.
- Each participant will be invited to choose two images from the table:
  - One representing something that they like and that makes them feel positive…
  - One representing something that they dislike and that makes them feel negative…
- The table where the photos are displayed must be completely unobstructed so that participants can move freely and take in all of the photos. The more space between each photo the better.

The Activity

- Ensure that the atmosphere for the activity is calm and quiet.
- Invite participants to choose two photos each. (If there are a number of participants, invite them to come round the table in small groups of 5 or 6 people).
- Once everyone has made their choice, ask them to return to their places. Ensure that they do not show their photos to any other participant.
- First, ask everyone, in no particular order, to show the card that they disliked to the whole group. The participant must then discuss what it represents for them and why they feel negative towards it. Ensure that everyone is able to speak freely about their photo choice without being interrupted and, more importantly, without being criticised or judged.
- Then, invite participants to do the same with the photo that they liked, to name it, explain the reasons for their choice and why it made them feel happy.

Evaluating the activity

- Once all participants have spoken, take some time to reflect on the exercise; including what they felt about it and what they learned about themselves and other participants through the activity. Again, ensure that all participants can speak freely without interruption.
- It is possible that participants will choose the same image and have either similar or opposing reactions, and in doing so learn to respect these differences or discover affinities that they were previously unaware of.
- You can ask questions to help evaluate the exercise, for example:
  - *Do you feel that you have been listened to/ understood: what did this help you to realise?*
  - *Which parts of the discussion interested you in particular?*
  - *Did you feel that you listened during the discussion, without interrupting?*
  - *Were any photographs not chosen throughout the activity?*
  - *How would you describe your experience of this activity?*
  - *Did you choose the same photograph as someone else? What happened and how did you feel about this?*

Tips

Focus on framing the discussion by asking all participants to express themselves based on their own experience, avoiding any sweeping generalisations. It is important that you do not take notes, and avoid all judgement. You should ensure that participants do not interrupt one another.

Source

La Coordination pour l'éducation à la non-violence et à la paix, Commission éducation, *L'apprentissage de l'estime de soi. Treize fiches pédagogiques pour l'éducation à la non-violence et à la paix,* Paris, 2009.

For further info, head to:

secretariat@education-nvp.org.

1.3.4.
SELF-PORTRAIT

Objectives

The purpose of this activity is to allow participants to get to know each other better and to see themselves in the future. Aims include to:

- Uncover details about participants' personality, in an imaginative way.
- Invite participants to examine which aspects of their personality are particularly important for them.

Target audience

12 - 18 years old.

Group size

6 - 12 participants.

Materials

- Large sheets of paper (1 per participant).
- Pen, coloured pencils, scissors.
- A large number of magazines / newspapers containing photos (participants may be asked to bring these).
- Glue sticks.

Time

1 hour.

Preparation

- Give each participant a large sheet of paper. Hand out the material (magazines, newspapers etc.).

The Activity

- By using the photos, drawings, letters, extracts of texts, ask each participant to create a personal collage covering the sheet of paper. This collage might express or symbolise:
  - Who they are or how they see themselves
  - Likes and dislikes
  - Knowledge or talents
  - Things that are important in their life
  - Hopes and dreams
  - How they see the future etc.
- Exhibit the collages in the room. For each piece, allow the participant who made it to react to any comments from the group.

Tips

Make sure that the participants do not judge, allow only for comments, questions and feelings to be expressed.

Source

La Coordination pour l'éducation à la non-violence et à la paix, Commission éducation, *L'apprentissage de l'estime de soi. Treize fiches pédagogiques pour l'éducation à la non-violence et à la paix,* Paris, 2009.

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Section 2.

DIVERSITY AND LIVING TOGETHER

In what way do we address issues such as diversity and living together, and in what respect are they relevant as we work to prevent violent extremism?

It is clear that these two issues are reflections of our society when taken as a whole. In many cases, socio-cultural diversity is hindered by established sociological and economic norms, which can explain divisions in society. We can observe the homogenisation of certain populations in given territories as a result of this.

Indeed, it is possible to consider violent extremism as a radical fight against diversity in a given society: a group representing a specific ideology struggles to recognise itself in this diversity and so begins to feel 'attacked', or not recognised, and so works to eliminate the society. Often, this feeling of rejection experienced by the radicalised individual is accompanied by an intrinsic need to belong to a group.

It is important to give the general public the tools to understand and the ability to overcome these feelings of rejection and to recognise the benefit of living together in a diverse society. By reinforcing our ability to accept diversity, we are in a better position to work towards preventing extremism.

It is also necessary to insist upon an educational approach to this task; all individuals naturally incorporate elements of the diversity that surrounds them into their identity. Being aware of this 'internal multiplicity' (the view that the self has multiple parts) is a real resource and certainly helps to contribute towards living together in a positive manner.

This section of the toolkit provides tools that encourage us to meet 'the other', who is sometimes actually very like us, even though at first we can see differences… The suggested activities allow us to better understand the processes behind stereotypes and discrimination in order to move past feelings of rejection and embrace interculturality and the added value it brings.

•All Humans•

2.1. Meeting those different to us: valuing similarities and differences

When I became aware of my own identity, I was able to recognise that we are all individual, I could recognise our differences but also our similarities.

The following activities will allow participants to familiarise themselves with specific knowledge (some of which they may already be aware of) to help encourage acceptance when meeting new people and allow for a more tolerant society.

2.1.1.
LINKS

Objectives
This activity aims to:
- **Help create links between people.**
- **Show participants how to interact, especially in terms of sharing similarities and differences, and creating links with others.**

Target audience
From 12 years old.

Group size
Minimum 5 participants.

Materials
- **Chairs: one less than the number of participants.**

Time
20 - 30 minutes.

The Activity

Arrange in a circle one chair less than the number of participants.

Tell participants to take a seat, and ask for one participant (A) to stand in the middle. Ask this participant to say something about themselves: a characteristic, a hobby, a talent, a taste, etc. If someone in the group shares this characteristic, they should then stand up too. Out of these people, one of them should give their chair to participant A and then in turn say something about themselves. This can then be repeated. If no one stands up, invite the person in the middle to say something else.

Evaluating the activity

Use the following questions to generate discussion:

- *Did you have a lot or few similarities with the other participants? What influence did this have on how you felt during the activity? Do you think it is important to have similarities with others?*
- *Which similarities or links did you discover with others in the group?*
- *Were there some elements that were 'unique' in the group, when no one stood up? Or aspects where people should have stood up but did not?*
- *Do you have any personal experiences where you have discovered similarities or links with others? Do you tend to focus on similarities or differences when you meet a new person?*
- *Which similarities or links are superficial?*
- *Which similarities are associated with your values or important things?*
- *What would the world be like if everyone was the same? What would it be like if everyone was different?*

Tips

Treat the participants equally, whether they have a lot of similarities or not. If they have difficulties finding phrases, you can help them with the following:

I am a boy/girl	*My hair colour is…*
I support (football/rugby club)…	*I am good at…*
I like…	*I am a …*
I have a…	*I like to eat…*
It once happened to me that…	*I like to listen to/watch…*
I often go to…	*I am…years old*
I have… brothers and sisters	*I have a pet…*
I am used to sleeping … hours a night	*I never throw rubbish in the street*
I prefer to be alone/in a group	*I do not smoke*
I am a vegetarian	*I pray regularly*
I like to spend time outdoors	

Variations

- Each time the participants change place, indicate any links/similarities expressed on a piece of paper with names in different colours. This can become a kind of spider web where all the participants are linked together (a sociogram).
- Instead of putting one person in the middle, invite each participant to take it in turns to sit on a chair and say something about themselves. If another participant has the same characteristic, then they can go and sit on the knee of this player. Then, invite another participant to say something about themselves. If the first participant has to move, then the person sitting on their knee should move too.
- Finally, ask participants to gather into smaller groups. In this group, they have 2 minutes to write as many similarities and links as possible. They can also write something more specific (for example, find a dish that everyone loves).

2.1.2.

GUESS WHO'S COMING TO DINNER

Objectives

This activity aims to:

- **Analyse the messages transmitted from our families about people with a different cultural or social background.**
- **Analyse the values behind those messages.**
- **Be aware of the role of the family in transmitting society's values.**

Target audience

14 - 18 years old.

Group size

15 - 25 participants.

Material

- **Copies of the role cards (activity support).**
- **Paper and pens.**

Time

45 minutes.

Preparation

- Make a copy of the role cards for the 4 actors.
- Prepare the paper and pens for the 4 observers.

The Activity

- Explain to the group that this is a roleplay to explore the role of the family in transmitting ideas about people who belong to other social or cultural backgrounds.
- Ask for 4 volunteers to play the roles (preferably two of each sex) and for 4 others to be special observers. The rest of the group are general observers.
- Tell each special observer to watch one of the people playing the roles and take notes of all the arguments they use. Decide which observer should watch which player.
- Give one role card to each of the players and allow them 2 or 3 minutes to get into role.
- Prepare the scene: place 4 chairs in a semi-circle and explain to everyone that this is the living room of a house and that they are going to watch a family discussion. Give a signal, e.g. clap your hands, to start the roleplay.
- You will have to decide how long to let the roleplay run, depending on the way it develops. 15 minutes is a good length of time. Give a clear signal to indicate the end.

Evaluating the activity

Start the evaluation by asking the actors how they felt.

Then, ask each observer in turn to read out the arguments used by each of the actors to persuade the others of their point of view.

Follow on with a general discussion with everyone. You can ask:

- *Were the arguments used similar to those you have heard in your own families?*
- *Would it have been different if, instead of being black, the boyfriend were the same colour as the girl?*

- *Would things have been different if, instead of a girl bringing home a boyfriend, it was a boy who was bringing home a girlfriend?*
- *What would have happened if the girl had announced that she had a relationship with another girl?*
- *What if it was the boy presenting his boyfriend?*
- *Do you believe that this kind of conflict is still common nowadays or is it something from the past?*
- *Has this happened to you or do you know of anybody in your neighbourhood who has faced a similar kind of challenge?*

Tips

The activity is easily adaptable to the cultural and social reality of the participants. If you consider that the roles are too prescriptive, or that they have nothing to do with your reality, you can make your own role cards giving an outline of four common attitudes typical of families in your culture.

Source

Council of Europe - Education Pack "all different - all equal", Directorate of Youth and Sport, Council of Europe, 2nd edition, 2004. www.coe.int/t/dghl/monitoring/ecri/archives/educational_resources/education_pack/Kit%20pedagogique.pdf p.109.

Activity support: **role cards**

Card 1: a young woman

You have decided to face your family and tell them that you want to live with your black boyfriend. You start the roleplay. You announce to your family that you are going to live with your boyfriend, who is black. Try to defend your decision and argue that you are going to make a stand to counter the prejudice against relationships between young people and especially relationships between young people of different origins.

Card 2: the mother

Your daughter has a black boyfriend with whom she has a very close relationship. You love your daughter very much, but you do not understand how she could do this to you. You support your husband in everything he says. You do not threaten your daughter, rather you tend to feel sorry about the pain she causes you. You think the black boy will abandon her and that she will suffer a lot.

Card 3: older brother

Your sister has a black boyfriend with whom she has a very close relationship. In principle you do not care if your sister goes out with a black man, and in fact you defend the right for people to be free in their relationships. Nevertheless, when your mother says that he is likely to abandon your sister you start to think he might be using her. You show your concern and want to protect your sister.

Card 4: father

Your daughter has a black boyfriend with whom she is developing a very close relationship. You are the authority in the home, and you don't approve of your daughter's relationship. You represent the moral mainstream and you care about what people will say. You do not consider yourself racist but your daughter marrying a black is something different. Think of a strict father and argue as such.

2.2. Stereotypes and prejudices

> **What do we have here?**

> **Stereotypes and prejudices**

It's impossible to escape the stereotype and prejudices 'reflex', for the simple reason that our brains look for familiar references to fill in the gaps, it produces the content automatically! There's one solution: know how it works by experimenting...

The following activities help to understand our stereotyping behaviour, so that we can overcome issues that prevent us from meeting and truly understanding 'the other', and eventually accepting the similarities and differences that make up our identity.

2.2.1.

STEREOTYPES, PREJUDICE AND DISCRIMINATION

Objectives

This activity aims to:

- **Underline the differences between prejudices, stereotypes and discriminations.**
- **Encourage discussion and debate around these concepts.**

Target audience

12 - 15 years old.

Group size

5 - 10 participants.

Materials

- **Three boxes, labelled as the concepts 'stereotypes' 'prejudices' and 'discrimination', and a fourth box, to contain 18 balls (or somewhere to put the phrases) to be sorted.**
- **Six balls, each containing sentences relating to prejudice; six balls to relate to stereotypes and six to discrimination.**
- **Table and chairs.**

Time

About 30 minutes.

Preparation

- Prepare the phrases to put in the balls.
- Arrange the 3 boxes (stereotypes, prejudices and discriminations).
- Place the box containing all of the balls with the sentences to be classified in front of the 3 'concept' boxes.

The Activity

- Ask participants to stand in a semicircle in front of you.
- The participants will each draw a ball and read the sentence aloud.
- Then, ask participants to sort the sentence by placing it into the box that most closely relates to its meaning.
- If a participant struggles to place the ball into a box, suggest that they ask for help from other participants.

Sample sentences:

Stereotypes:

- *Men are more adventurous than women.*
- *Women are more sensitive than men.*
- *Homosexuals are effeminate.*
- *Women do not know how to drive.*
- *Muslims are terrorists.*
- *Poor people are lazy.*

Prejudices:

- *Adults are superior to children.*
- *Rich people are superior to poor people.*
- *Men are superior to women.*
- *Someone tall is stronger than someone small.*

- *Young people are delinquents.*
- *Young people are drug addicts.*

Discriminations

- *A woman is refused an interview because of her last name.*
- *A woman is refused an interview because she wears a headscarf.*
- *A man refuses to sit next to a woman because of her skin colour.*
- *An employee (of foreign origin) is wrongly accused of theft in the company where he works.*
- *A landlord prohibits a pregnant woman from renting a home.*
- *A child with a disability is not allowed to attend a mainstream school.*
- *During the employment process, priority is given to people with disabilities (positive discrimination).*

2.2.2.
STEREOTYPES 1-2-3

Objectives

This activity aims to:
- **Define what a stereotype is.**
- **Develop critical thinking in relation to stereotypes.**
- **Highlight the importance of this topic (cataloguing, classifying and simplifying reality through generalisations).**
- **Examine stereotypes as limiting and restrictive (they distort reality, provoke both positive and negative feelings, for those that encourage stereotypes and those on the receiving end).**

Target audience

12 - 18 years old.

Group size

15 - 25 participants.

Materials
- **A collection of photos representing different countries in two different lights (prepared by the facilitator).**
- **Photocopies of the activity support, foreseen for Part 2.**

Time

About 2 hours.

Preparation
- Prepare a collection of photos representing different countries. Each country should be presented in two different lights, even opposite representations (for example, the public view of the country versus the hidden reality). It is important that any writing indicating the location is removed.
- You can also ask the participants to bring some images with them and work with those.
- Use the letter A to represent "positive" images and B for "negative".

The Activity

Part 1: "The stereotype, a representation of the mind"
- Form subgroups of 3-5 participants and distribute photos A and B to each group.
- The activity is carried out in the form of a game. The subgroups must attempt to guess the country that the two pictures represent (A and B).
- Ask one participant from each group to present picture A to the rest of the group. The other members of the group should try to guess the countries represented, first individually, then by writing an answer down and finally as part of their group. Then, another participant should do the same with image B.
- Ask all participants to come together around the table to look at the images and discuss the points the activity has raised.
- Ask one participant from each group to explain what they guessed and why.
- Then, provide the answer.

- Ask the group to reflect on the concept of stereotypes (they help us to understand the world but can also be very restrictive). You may wish to look at how travel agencies use stereotypes, for example, the idea of fulfilling a dream, adventure, exoticism, discovery or a change of scenery.
- Depending on the group, it is possible to compare the images to real life experiences of the participants, if some have travelled, for instance, or perhaps lived in another country. It might also be interesting to underline how several different stereotypes might represent the same country.
- Finally, ask the group to create a definition for a stereotype. This may just be a draft that can be adapted as the activity continues.

Part 2: "The stereotype, positive or negative? "
- Distribute the sheet with phrases to complete (activity support). Each participant should then complete Point 1 individually.
- In subgroups of 4-5 participants, ask participants to bring their individual work together, presenting an overview of what they have written. Take note of the reactions within each subgroup. It might also be interesting to pay attention to the balance of positive versus negative sentences, the latter most probably being the most frequent.
- Ask participants to split off into pairs, ensuring that no two participants are from the same subgroup. In pairs, each participant should choose a sentence that evoked a reaction, either positive or negative. Allow the pairs to confront each other's point of view.
- Work with the whole group again:
  - By looking at the percentages of each group, consider the balance of positive / negative and where this came from. You may also wish to address issues such as identity and self-confidence as part of the task.
  - Again, come back to define what a stereotype is and encourage a critical reflection on this.
- As a group, evaluate the initial definition and see if anything should be changed.

Part 3: The stereotype, a limited and fixed view of the world
- Look at idioms or fixed expressions in your own language and in other languages. If possible, take advantage of the diversity of the group and widen your reach further.
- Ask participants to come up with stereotypical idiomatic expressions about different nationalities in your language. For example, 'smoke like a Turk', meaning in some countries someone that smokes a lot.
- Underline that these expressions are intended to work as a form of exaggeration or caricature, rather than to connect people with a specific geographical identity.
- Highlight that these expressions can often be senseless and do not intend to represent any real truth.
- Ask participants if they know of any sayings in other languages that might indicate a completely different – even opposite – representation of the same nationality.
- Finally, indicate that these expressions encompass most of all people/countries that are far away. The expressions categorise a certain reality in order to 'save time.' Here are some examples, feel free to add more from your own context.
  - *In French, to 'leave English style' means to leave discreetly, and in Spain, they say to 'leave French style.'*
  - *For the Brazilians, the Portuguese lack imagination and cunning. This is what Belgians say about the French and the Dutch ('blagues belges')*
  - *To 'drink like all of Poland' in French means the same as 'Dutch courage' in English.*

- *In Rwanda, they call people 'liars like someone from Zaire…' and the French say that people from Rwanda are cunning.*

- It is also worth noting that these stereotypes present a very specific point of view; not all Portuguese people fit the mould of this stereotype and equally, not all people from Brazil believe this stereotype to be true.

Variation

Try to encourage a sense of creativity by asking participants to make drawings, collages or productions that demonstrate the negative side of stereotyping (for example restrictive, etiquette, judgment, simplification).

Source

Centre d'information et de documentation pour jeunes (CIDJ Belgique), *Racismes et discriminations*. *Fiches pédagogiques*, Bruxelles, 2006, www.cidj.bewp-content/uploads/2014/01/animations.pdf.

Activity support: **Individual Sheet (for Part 2)**

1. Complete the following sentences:

- Belgian people are _____
- English people are _____
- Polish people are _____
- Spanish people are _____
- French people are _____
- Foreign people are _____
- Girls are _____
- Boys are _____
- Labour workers are _____
- Teachers are… _____

2. (Oral Exercise) Listen to ideas from the rest of the group:

Proposals:

_____

_____

3. Calculations

	From an individual text		From the group as a whole	
Number of positive terms		%		%
Number of negative terms		%		%

4. How do you explain this balance between positive and negative terms (in your own text / in the group)?

_____

_____

_____

5. Do you wish to review the definition of 'stereotype' that you initially came up with? If so, which elements should be modified? What would you like to add?

_____

_____

2.3. Discrimination

Stay United

Discrimination – more than being illegal – marginalises people, making groups of people become vulnerable and seek new places where they feel that they belong. They are then only a step away from being 'picked up' by organised structures which practice violent extremism and persecution. Once again, to prevent this from happening, we must inform and raise awareness about it!

In the following pages, you will find activities that will bring information dealt with previously to life, giving a clearer sense to meanings by allowing participants to live the experience of discrimination.

2.3.1.
TREAT YOU RIGHT

Objectives

This activity aims to:
- **Analyse how feelings of discrimination and injustice can bring about negative emotions.**
- **Encourage participants to experience these emotions.**
- **Interact on the physical sensation of emotions.**
- **Interact about controlling one's expression of emotions.**
- **Interact about feelings of exclusion, discrimination, and unjust treatment.**

Target audience

All age groups.

Group size

8 - 15 participants.

Materials
- **Treats: small rewards (for example: sweets)**
- **An easy Sudoku (activity support 1)**
- **A difficult Sudoku (activity support 2)**
- **A table and chairs for half of the group**

Time

Around 45 minutes.

Preparation

Put a table and chairs out in the middle of the room for half of the group.

The Activity
- Form a circle.
- Mark half of the participants (for example with a symbol on their hand).
- Every participant with no mark on his hand is given a treat, the others are not. If a participant asks why they have not been given a treat or why the others have, or they question other differences in treatment between the two groups, then the answer will be 'because you have no mark', or 'because they have a mark.'
- The 'unmarked' group can take places around the table and are given Sudoku in A3 format with the easy Sudoku and the explanation of how to solve it. They are given a treat and can start solving the Sudoku immediately.
- Some time later, the marked group gets the other Sudoku, the more difficult one, in A5 format, without further explanation. They are given no treats, and may find places on the floor at the side of the room.
- The first group that solves the Sudoku and hands you the solution gets another treat.

Evaluating the Activity

Ask the participants the following questions:
- *Was this a positive experience or a negative experience?*
- *Did you experience positive emotions or negative emotions? Was the emotion that you felt perceptible in the body? What was the trigger for the emotion? What emotions did you go through? Can you name them? How could you see the emotions of others? Did you have control over these emotions?*

- *How do you react in daily situations to negative emotions (such as frustration, exclusion, discrimination)?*
- *How did the two groups act towards each other? Was there some polarisation? Do you have experiences of polarisation between groups? Participants can share their experiences of discrimination, stigmatisation, racism and discuss the emotions and reactions that such situations bring about.*

Tips

- The goal of this exercise is to let participants experience unequal treatment for no good reason ('because you have a mark or no mark on your hand').
- Be careful that the activity doesn't provoke any angry responses which could have an impact on the group dynamic. If anyone reacts strongly, remind them of the basic rules (mutual respect, listening and empathy). Let everyone express themselves and show understanding.

Variations

- The Sudoku can be replaced by a more active activity (for example: build some kind of model with different materials and limit the quality and quantity for the 'unmarked' group).
- In case the participants don't react to the injustice, or don't take it very seriously (because they already know you and you are not credible as 'nasty'), you can ask an external person, an 'expert', to lead the activity.
- You don't have to use markers to differentiate the two groups, you can use: left-handed/right-handed, blue/brown eyes… the two groups don't have to have the same number of participants. If the disadvantaged group is the minority, the feelings of injustice will only be stronger.

For more Information

The 'Blue eyed, brown eyed' – exercise by Jane Elliott, www.janeelliott.com.

Activity support 1: **An easy sudoku**

		5	7	2	3		4	
	4	7			9	1	2	
	2			4				
	5		8	1	6			3
4		8	3		7		1	6
1			4	9	2		5	
					8		3	
9	3	4	5			8		2
	8		2	3		9	7	

Activity support 2: **A difficult sudoku**

		5			3		4	
		7			9	1	2	
	2							
	5		8	1	6			3
4			3		7			6
1			4	9	2		5	
							3	
	3	4	5			8		
	8		2			9		

2.3.2.
THE CIRCLE

Objectives

This activity aims to allow participants to experience a difficult social situation and feelings of exclusion in order to:

- Examine ways in which people are excluded and question the principles under which we exclude different people.
- Become aware of your own behaviour (attitudes, emotions, reactions) in difficult social situations.
- Practice different management techniques for difficult social situations and to become aware of alternative ways to manage such situations.
- Analyse ways in which people try to become accepted by a group.
- Go through the necessary conditions for feeling 'at ease' within a group setting.
- Experience being a part of a group.
- Build self-confidence in difficult social situations.

Target audience

The activity requires a certain level of maturity, as it could be risky with participants that may be easily upset. We would recommend that participants are aged 16 years and over.

Group size

Minimum 6 participants.

Materials

- Paper and pens.

Time

Approximately 1 hour.

Skills / knowledge required of the facilitator

Communication skills and an understanding of conflict management (see Section 3).

The Activity

- Ask the group to nominate an "outsider".
- Ask the other members of the group to form an impenetrable circle.
- Explain to the group that the outsider must try to enter the circle, while the others try to stop them.
- After approximately 2 or 3 minutes, encourage another participant to take on the role of the outsider, whether or not the outsider has managed to break through the circle.
- The activity ends when all the participants interested in trying to enter the circle have attempted to do so.
- Invite the participants to write down things that they feel they need in order to feel at ease and what makes them feel uncomfortable or embarrassed in social situations. You can start by giving examples of what drives your own well-being and discomfort within a group.
- Discussion: bring all of the participants together to discuss the activity and how they felt.
- You may wish to ask:
  - *How did you feel when you were a part of the circle?*
  - *How did you feel when you were an outsider?*

- *How did those who managed to enter the circle feel, compared to those who did not?*
- *What did the outsiders do to be able to enter the circle? What were the most effective strategies?*
- *Did any of the outsiders ask to enter? Did this work?*
- *What strategies did the participants in the circle use to prevent entry?*
- *At what point did the outsiders give up?*
- *Were any participants surprised by their actions? What can we learn about our own behaviour?*
- *Are there any everyday situations where you would like to be a part of a group, but it is difficult or even impossible? How do you handle this situation?*
- *Are there any everyday situations where you feel trapped being a part of a group? How do you handle this situation?*
- *Are there any everyday situations where you feel you are a part of a group that excludes others? How do you handle this situation?*

Variation

The idea at the heart of this activity is that respecting other people is easier when we feel respected ourselves and when our own needs, fears, flaws and limitations are respected.

A way to vary this activity is by nominating two outsiders: one of them stands outside of the circle and tries to enter and the other stands inside the circle and tries to escape…

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THE SCAPEGOAT

Objectives

This activity aims to:

- **Analyse the different ways that one can look at a situation (subjective/objective stance).**
- **Figure out what a group stands for by looking at the individuals that they choose to exclude.**
- **Find solutions to fight against exclusion, through playing out a scenario.**

Target audience

12 - 18 years old.

Group size

15 - 20 participants.

Materials

- **3 images, all forming a part of the same larger drawing (see activity supports 1,2 and 3).**
- **The main image (see activity support 4).**
- **Large sheets of paper and markers, to note the keywords.**
- **The table containing the keywords (activity support 5) and a framework for the roleplay and analysis for each participant (see activity supports 6 and 7).**

Time

1.5 hours.

Part 1

Preparation

Divide the group in three. Using the supporting material: Group 1 will receive the image of the crouching child; Group 2 will receive the image of the three young people and Group 3 will receive the image of the person standing.

The Activity

- Ask each participant to note down 5 key words that they feel best fit the image, trying to summarise the image in just a few words.
- Ask participants to write a sentence addressed to the person/people depicted in the image, taking into account that they do not know him/her/them.
- Bring the group together. Compile the keywords for each image on the table, whether positive, negative or neutral. You should do this.
- Interpreting the observations: you will be able to see whether or not the drawings are interpreted in the same way, for example:
  - *Are the keywords used the same for the three images?*
  - *If not, are participants able to explain the imbalance?*

Part 2

Preparation

- Ask participants to divide into groups of 5.
- Using the activity supports, distribute the main image (composed of the individual images) and the framework for the roleplay, in preparation for the upcoming roleplay.

- Each group of 5 should then take a look at the drawing and complete the framework.
- Then, ask each group to prepare a 5-minute roleplay, where everyone has a role (pay attention, as 5 minutes is quite long).
- The group should be able to show their understanding of the drawing and suggest ways to change the situation.
- For the roleplay, participants are free to come up with their own scenario, using the activity support.

The Activity

- Ask each group to perform their roleplay (5 minutes x the number of groups).
- Take time to evaluate the interpretations and reactions of the rest of the participants:
    - Open up a discussion centred around everyone's interpretation of the drawing, allowing participants to share their own experiences too. Ask them to think about how to act or react when we witness such a situation.
    - It is possible that you will have multiple interpretations of the drawing. Either the group gets rid of a series of frustrations by positioning itself against someone. Alternatively, it is the boy in the scenario who, afraid of other people, is bullied and so withdraws into himself. There are a number of interpretations.

Variations

Using brainstorming techniques will help to support this activity:

- Ask the participants to summarise the situation presented in the drawings through a single word, for example: scapegoat, revenge, fantasy, game, imagination, injustice, ugly duckling, shyness, protection...
- You can also focus on behind the scenes elements, asking participants, for example, how many characters there are in the scene. The participants will probably answer 5, so it will be worth drawing their attention to the fact that there are 6 characters (taking into account the shadow).
- Through these discussions, a new character may reveal itself from the imagination of the group or the crouched boy.

Evaluating the activity

The following questions can lead discussion for the activity:

- *Does this scenario remind you of any specific events or stories from history?*
- *Do you know a story that involves this kind of situation?*
- *Create a story around the theme of the drawing, using an internal narrator (I…) who will tell the story in the past. They may have experienced it themselves or been a witness to the event. This individual work may allow participants to externalise some of the emotions associated with the exercise.*

Activity support 1: **Image 1**

Activity support 2: **Image 2**
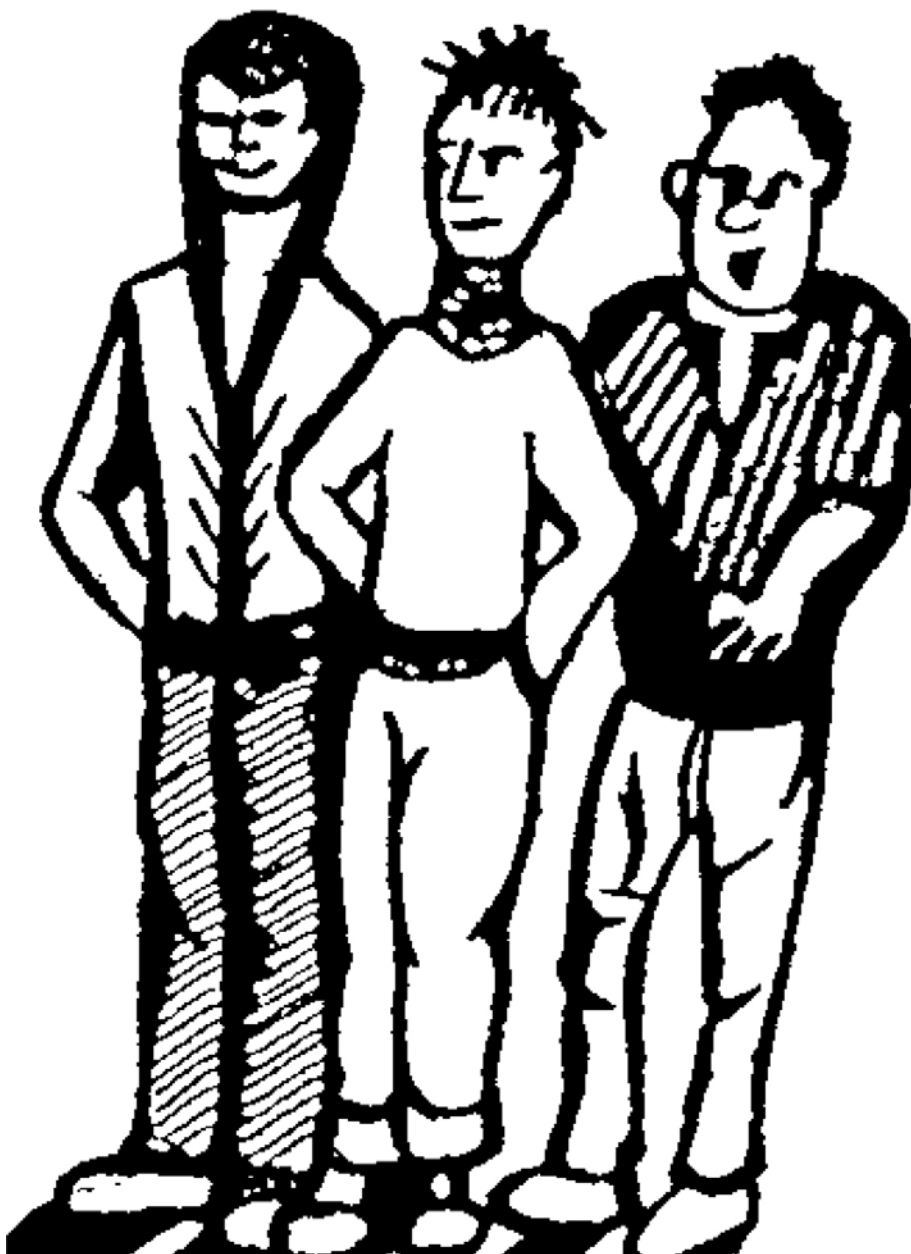
Activity support 3: **Image 3**
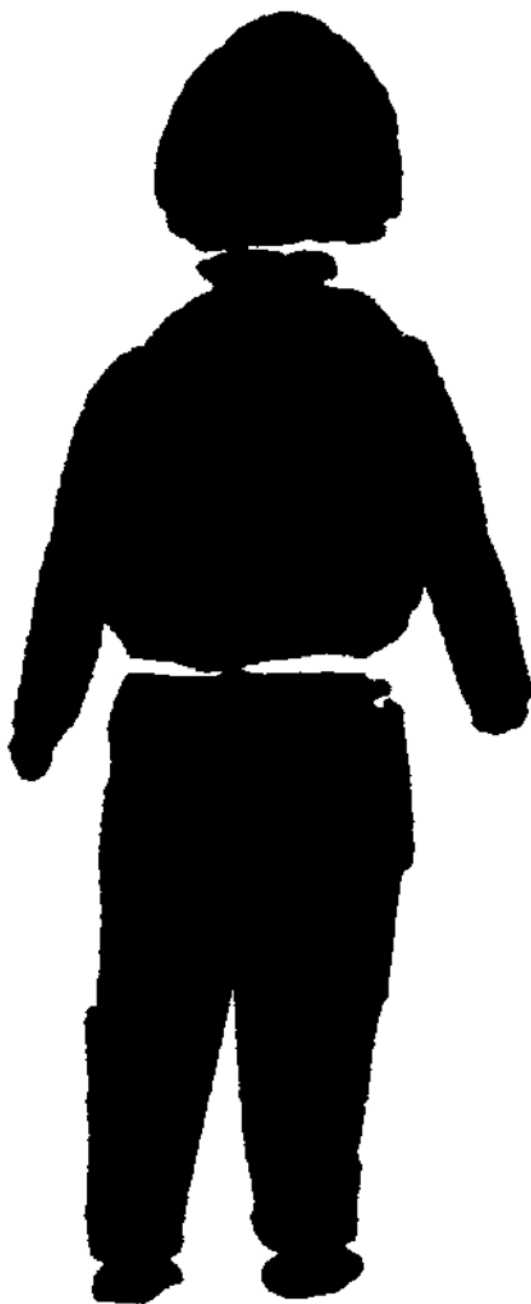
Activity support 4: **The reconstructed image**
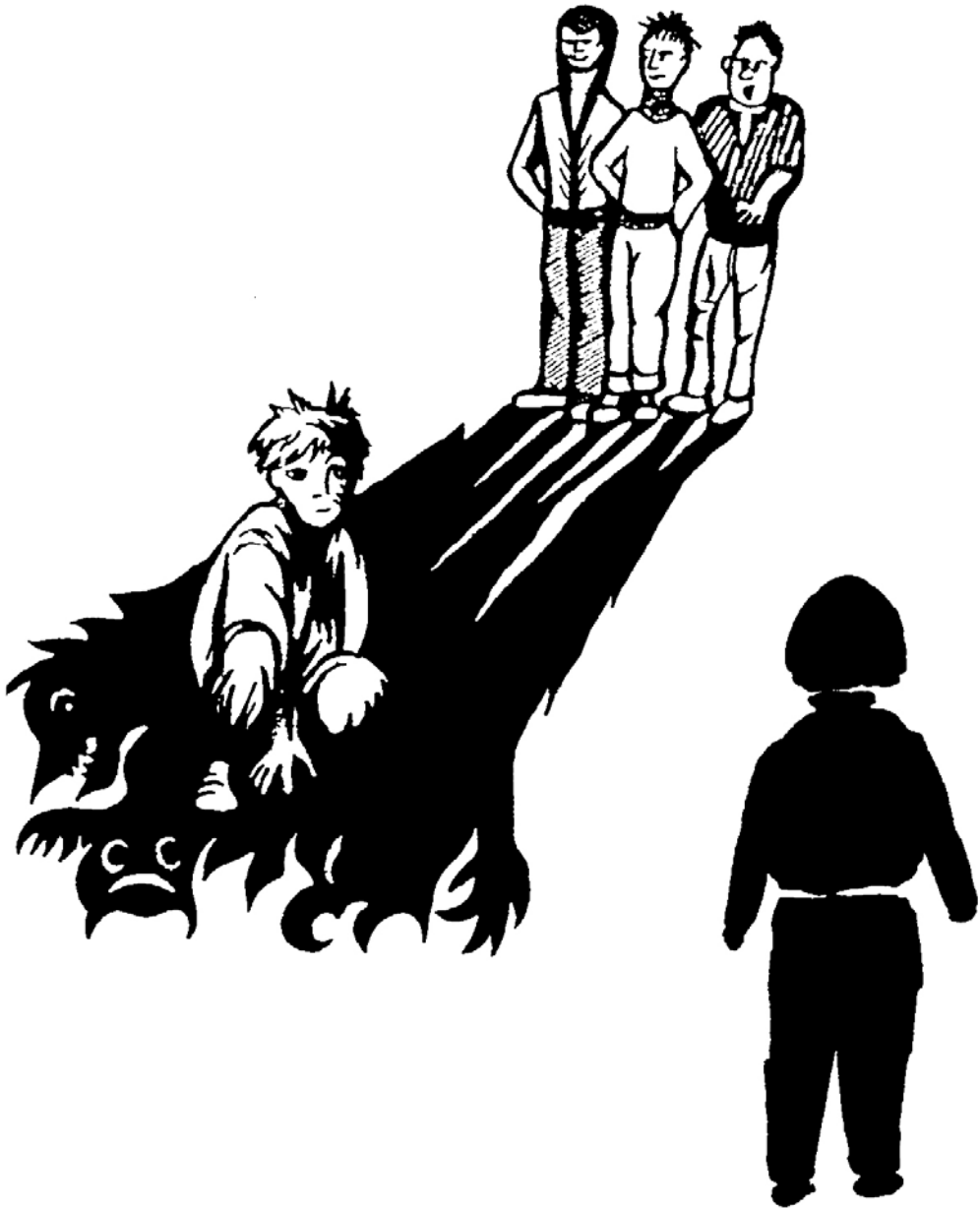
Activity support 5: **Table of keywords**

1. Put the keywords that come out of the discussion in the table, organising them according to whether they are neutral, positive or negative.

Keyword	Image 1	Image 2	Image 3
Neutral			
Positive			
Negative			

2. Add all of the groups key words to the table.
Observations:

_____

_____

_____

_____

_____

_____

Activity support 6: **Framework for the roleplay**

These questions should help to divide the roles for the roleplay and build the scenario.

- Who is playing the 3 young people?
- Who is playing the crouching boy?
- Who is playing the 5th person?
- Why is the crouching boy in this scenario?
- What do the 3 young people tell him?
- How does the boy react?
- Who is the standing person?
- Does she react to the situation? If so, how does she react?
- How does each character reaction to this intervention or non-intervention?

Activity support 7: **Framework for Analysis**

- How many characters are there in the drawing? Name the different characters.

_____

_____

_____

_____

_____

_____

- If you witnessed such a scene, how would you react?

_____

_____

_____

_____

_____

- For you, what word best captures the situation presented in the drawing?

_____

_____

_____

_____

_____

_____

2.3.4.

CULTURAL AND ECONOMIC CONFLICTS I

Objectives

The aim of this activity is to raise awareness of the fact that it is not necessarily cultural differences that are the main source of conflicts, but rather the fragile social and economic conditions that affect certain parts of the population.

Target audience

15 - 18 years old.

Group size

15 - 25 participants.

Materials

- **A copy of the texts for each participant (see activity supports 1 and 2); if possible, ask participants to familiarise themselves with the text before the activity.**
- **You can also choose other movements that are more specific to your country.**

Time

About 50 minutes.

Preparation

- Distribute the text from activity support 2, (in advance, if possible) instructing participants to read it in preparation for the activity.
- Present the book *Neither Whore Nor Submissive* by Fadela Amara and explain to participants the title (using activity support 1).

The Activity

Read or ask a participant to read the first excerpt (activity support 2) and analyse it with participants, using the template below:

- *What is meant by "social and political breakdown"?*
- *What does this text tell us about how life has developed in the suburbs of big cities in recent years?*
- *This text specifically looks at the situation in France, which is perhaps different to that of your country. Are you able to establish any links between these situations? Or any key differences?*
- *In light of these few pages, would you say that cultural differences are a source of conflict? What elements must be taken into consideration when trying to understand conflict and social isolationism?*

Source

Centre d'information et de documentation pour jeunes (CIDJ Belgique), *Racismes et discriminations. Fiches pédagogiques*, Bruxelles, 2006, www.cidj.bewp-content/uploads/2014/01/animations.pdf.

Activity support 1: **presenting 'Neither Whore Nor Submissive' by Fadela Amera**

The March

'*Ni Putes, Ni Soumises*' was initially a movement created alongside the women's march against the ghettos and for equality, which took place from February 1st to March 8th 2003, throughout France. It left Vitry-Sur-Seine, where 19-year-old Sohanne was burned alive in a bin storage area in the city of Balzac, a victim of her own desire to be free. In order to no longer keep a low profile, for five weeks, five girls and two boys from across 23 townships in France, alerted public opinion and authorities on the living conditions of women and girls, and their position as victims of city law. After a hearing by the French Prime Minister, the march ended in Paris with a demonstration gathering 30 000 people, on International Women's Day. This was a way to encourage free speech and break the law of silence so that today, nobody can say that they did not do enough.

The movement

After the arrest came a time of construction…and the creation of the movement "Ni Putes, Ni Soumises", chaired by Fadela Amara. Aimed at young girls and women experiencing familial breakdown, the movement is supported by volunteers and lawyers who are in a position to intervene in urgent situations. Moreover, thanks to the popular support expressed by massive numbers signing a national petition (65,000 signatures), the movement has been enriched by 60 local committees. These committees are fully equipped to be able to respond as quickly as possible to needs on the field. Their aim is to spread the values of secularism and work to defend social diversity and the cultural melting pot of society. (Extract 'Ni Putes, Ni Soumises')

The book

Released in September 2003, this book corresponds to the motivations of the movement "Ni Putes, Ni Soumises", to break the law of silence and to continue the debate since the women's march in 2003. Through this story, the voices of thousands of young women have been heard, expressing their questions and disgust. By observing the breakdown of social bonds across different neighbourhoods, a consequence of which is the deterioration of the relationship between men and women, Fadela Amara delivers a message of anger, struggle and hope, seeing girls in cities win their freedom, in a peaceful and egalitarian relationship with men. (Written text from information on the site www.niputesnisoumises. com in French).

Activity support 2: **Extract from Neither Whore Nor Submissive, by Fadela Amara, The Discovery, 2003**

"More and more, I sense, our suburbs are in a cycle of advanced social and political breakdown. The phenomenon is not new, but it has grown with the economic crisis of the 1990s.

The drift reflects the growing poverty in our neighbourhoods as the economic recovery of the mid-1990s bypassed the suburbs. Even as unemployment decreased and the French saw their purchasing power increase, the inhabitants of the housing estates remained outside the system and became further entrenched in poverty. Those who managed to pull through quickly got out. Often these were French families, and the successive waves of immigrants came first from the Maghreb, then Turkey, and Africa in the last years. Instead of reacting to this situation, the government continued its policies of social segregation, thus aggravating the poverty in these neighbourhoods. Both the mayors and the office of low-cost housing gave up any attempt to encourage the mixing of social classes in the suburbs and to push it in particular for the housing estates. And, of course, there were serious consequences to such neglect. Segregation, confinement, poverty, dilapidation of property, departures of those who could afford to do so – on and on, in a vicious circle.

The inhabitants' impression of confinement increased with the decline of popular education programmes. As the associative movement entered its crisis, public authorities simultaneously and systematically reduced the numbers of social workers in the neighbourhoods. The difference between the period of my youth and the present is striking. Yet I too was born in a neighbourhood composed of nearly 90 percent Algerian immigrants and 10 percent European families, who all got along without problems. Children were raised with strict discipline and with respect for adults. Our housing estates also had some public infrastructure, popular education, and youth clubs under the patronage of local associations; the young people of my generation had access to such activities and we were looked after and supervised. The youth workers who were physically present in the streets of the estates did a great job and even came to meet our families. And then, after the election of François Mitterand as President in 1981, immigrants were able to create a large number of associations of their own. The spurt in growth of the associative movement allowed for the development of cultural activities in the estates, helping strengthen social cohesion there by facilitating integration in the French Republic.

But little by little, the State reduced the number of youth workers, put an end to public service in certain housing estates, and withdrew from the neighbourhoods. As for the associations, they had to jump hurdles to get financing because the applications became more complex and the delays before payment was made were very long. As a result, through lack of real support, many neighbourhood associations went under. The militants and the inhabitants of these neighbourhoods, watching the situation decline, alerted the local and national authorities, but the latter did not have the political will to seek the human and financial means necessary to counteract this breakdown. Even so, the opportunity was there: to stop discriminatory practises in housing, to renew social and ethnic mixing in the estates, and to rebuild social ties by setting up jobs for youth workers. But – aside from a few measures they took in the context of town policies that had little effect on the inhabitants of the estates – political authorities did not measure the scale of the work to be done. For some time, several organisations and associations had been asking for a 'Marshall Plan' for the neighbourhoods, to make a real change for their inhabitants, and to settle once and for all what was euphemistically called at the time 'the malaise of the suburbs'. But these signals of alarm went unheard."[2]

2   Amara, Fadela. *Breaking the Silence – French Women's Voices from the Ghetto*. Translation Harden Chenut, Helen. Originally published in France as Ni Putes Ni Soumises (Neither Whore Nor Submissive), University of California Press, 2006.

2.3.5.

CULTURAL AND ECONOMIC CONFLICTS II

Objectives
This activity aims to draw attention to the fact that conflict often arises out of economic and social issues, rather than cultural differences…

Target audience
15 - 18 years old.

Group size
15 - 25 participants.

Materials
- **Photocopies of activity support for Part 1 for each participant; if possible, have them read the extract before the activity.**
- **Photocopies of a current newspaper story, relating to social, economic or cultural conflicts.**

Time
50 - 60 minutes.

The Activity

Part 1
- Distribute a copy of the newspaper extract to participants. This extract will introduce the subject of the activity. Ask participants to read the extract through carefully.
- Discuss their interpretation of the story and from there, you may wish to also discuss other news stories that participants have seen or experienced.

Part 2
- Distribute an extract from the book 'Neither whores, Nor Submissives' to each participant. Ask them to read the extract carefully (see the previous activity support and/or the suggested extract in the activity support below).
- Ask participants to read the excerpt aloud, or read it to the group.
- Discuss how participants reacted to the excerpt, using some of the questions below as a guideline for analysis:
  - *What is the evolution that has occurred in recent years?*
  - *What specific movement marked the 1990s?*
  - *In light of these few pages, can we say that cultural differences are a source of conflict? What elements must we absolutely take into consideration when we try to understand conflict and isolationism?*
  - *Analyse any changes in points of view from Part 1 to Part 2 of the activity.*

Source

Centre d'information et de documentation pour jeunes (CIDJ Belgique), *Racismes et discriminations. Fiches pédagogiques*, Bruxelles, 2006, www.cidj.bewp-content/uploads/2014/01/animations.pdf

Activity support: **extract from Neither Whore Nor Submissive, by Fadela Amara, The Discovery, 2003**

"Reference is often made in France to "basement Islam." To understand this expression, which today designates the shadowy Islam of religious obscurantism, you need to know that it once referred to an Islam of impartiality and forgiveness, now slowly emerging within the French Republic. The beautifully constructed Paris mosque, dating from 1928, demonstrates that progress is still possible when the will exists and all actors agree. I discovered the magnificence of this building during a conversation with Dalil Boubakeur, the Rector of the Paris mosque, after the march. Like every other visitor, the atmosphere of serenity charmed me. The experience was even more memorable because my talk with the Rector was cordial and productive. Dalil Bouakeur assured us of his total support and encouraged us in the campaign we were undertaking.

The emergence of a new political Islam. Without money or places to worship, the first immigrants set up prayer rooms wherever they could. Often such places were vacant rooms or even basements the managers of the housing estates let them use. Sometimes the Catholic Church loaned a room to the Muslim community, which was the case for the mosque in Clermont-Ferrand. And in my view, we should have encouraged similar arrangements elsewhere, if only to promote a dialogue between religions. These prayer rooms where our parents gathered were also places of sociability. In fact, after prayers people got together to talk and often found that, collectively, they could resolve a family's problems. Solidarity was rife during this period, and the major concern of all parents in these neighbourhoods was their children's success in school. I remember that when one of us got a diploma, the whole neighbourhood proudly celebrated the event. Madame Dufraisse, who had lived in our neighbourhood since it was built, always showed up with chocolate bars she distributed to students like merit points. And when anyone, male or female, went on to university, it was a victory we could make our own, even as kids. During this period, studying at university was very desirable but nevertheless reserved for a certain elite, and we felt real joy when someone in our neighbourhood succeeded. I remember one proud and happy father – a construction worker nicknamed "broken arm" because of an accident on the job – because his daughter, Yasmina, obtained her baccalaureate and continued her studies at university that eventually landed her in the United States. Today she continues her brilliant career in a large French company. Her father, like so many others, had made sacrifices in order to offer his children a better future. This was the environment in which I lived until the late 1980s, when nearly everyone lost their jobs and our suburbs began to drift. Little by little every landmark, every levee gave way. And in this social emptiness obscurantism took root.

Thus, in the 1990s fundamentalist Islam came onto the scene. It had developed in the wake of the Muslim Brotherhood, bringing with it misinterpretations of the Koran and, as if by chance, misreading of sacred texts on the status of women. In France in particular, its reactionary preachers – known as "basement imams" – developed a very macho political discourse on confining the individual. The context helps explain how basement Islam could spread and exercise such an influence over the neighbourhoods: it emerged when a significant number of young people from the estates were completely disoriented, facing failure in school, unemployment, and discrimination. They all carried the suburbs' stigma and the impression they could never leave it behind. In the search for personal identity, militant Islam was one of the few answers they found. At the outset, everyone felt reassured that they had found a new framework for their lives, one that broke with the pattern of worshipping money and trafficking. Islam had become a new governing moral system to keep idle young people from turning to delinquency.

   Thus by 1995 in some areas the local authorities and elected representatives across the political spectrum, and notably the mayors, recognised the radical imams and chose them as privileged spokesmen. This was a terrible blow for the militants of my generation, who never asked religious authorities to intervene in public affairs. We knew the danger that such intervention could entail in a general way, but particularly in relation to young women. The danger applies to all religious extremists, of whatever faith. Suddenly all of us activists who had used the language of universalism to militate in favour of individual rights, regardless of sex, found ourselves marginalised in the life of the estates. The political authorities no longer referred to us or recognised us as potential spokespersons for the estates; we were just troublemakers who were fighting the Imams' influence. From that moment, whenever there was a problem in the housing estates, it was no longer the youth worker or the neighbourhood coordinator or the secular associations' militants who were asked to resolve it, but the local imam.

The authorities began to treat directly with these religious men or with young people they held in their sway; these were new leaders of public opinion, people you could talk to. The imam turned himself into the new social regulator. Outside recognition had reinforced his authority within the housing estates. Parents believed it was good for young people to go to prayers rather than hang around the estate and look for fights. But these religious men did not profess the calm Islam of tolerance practiced by our parents. The harmful influence of basement Islam drove members of some families apart. Disagreements broke out between the parents, on the one side, who had little understanding of this radical and dangerous practice, and the children, on the other, who criticised their parents for 'ignorance,' because of their illiteracy and their lack of rigorous knowledge of the Koran.

Basement Islam drew on factors such as unemployment, the ghettoization of the estates, the retreat into sectarian politics – with racist and anti-Semitic undertones – and feelings of discrimination and injustice. Through its religious propagation of intolerance, basement Islam offered young men a theoretical framework and tools with which to oppress young women. If young women did not fit the mould, they were "heathens" or "women of bad reputation". These far from random terms reveal the power of religious rhetoric. Its influence is much more important than is recognised.

From the moment imams settled into a number of housing estates, some of the young men began to apply radical codes of behaviour to young women, in particular by forcing them back into their homes. The battle for mixité – mixed sex company – then lost ground. The activist minority that developed around basement Islam has publishing houses, relay stations here and there, intellectuals, and advertising agencies. Nothing is left to chance. Its advocates have even been able to find support from legal decisions, such as the French decree concerning the headscarf. Or, from another example, the decision that wearing the headscarf at work is not incompatible with the job. Though according to another ruling, wearing Bermuda shorts to work is inappropriate.

The complex issues at stake here raise questions in my mind. Moreover, other activist minorities are gathering their forces, calling for moral renewal on an international level. Here in France, there are fundamentalist Catholic brigades who intervene to stop abortions, while Jewish and Muslim cultural associations demand special bathing hours for public swimming pools, and that is not the end. The French Republic is being tested on all fronts to resist religious inroads."[3]

3   Amara, Fadela. *Breaking the Silence – French Women's Voices from the Ghetto*. Translation Harden Chenut, Helen. Originally published in France as *Ni Putes Ni Soumises* (Neither Whore Nor Submissive), University of California Press, 2006.

FOUR QUADRANTS

Objectives

This activity aims to:
- **Allow participants to live and understand prejudices and discrimination.**
- **Express and share information and experiences liked to prejudices.**
- **Analyse one's capacity to react in situations where people suffer discrimination.**
- **Learn effective responses to discriminatory behaviours.**

Target audience

From 15 years old.

Group size

Maximum 50 participants.

Materials
- **A watch.**
- **Photocopies of activity support 1 for each pair.**
- **Photocopies for everyone of activity support 2 (the Four Quadrants).**

Time

30 – 60 minutes.

Skills / knowledge required of the facilitator

Master the concepts of stereotypes and prejudices. Have notions in communication, especially about active listening.

Preparation
- Ask participants to find a partner (preferably mix the pairs boy/girl, younger/older).
- Hand out the questions from activity support 1.
- Explain that they should ask each other the series of 4 questions (which can be found on activity support 1) one at a time, and that they should discuss their answers.

The Activity

Part 1
- Explain that as 1 person is responding to the question, the listening partner should practice active listening skills. There should be no non-verbal reaction, no interruption, or no commenting by the person listening. It is crucial in improving intercultural understanding and communication that we learn to really listen to another's experiences, feelings and ideas rather than thinking about what we want to say next.
- Let each pair decide who starts to talk. The person who is talking has 2 minutes, and after the roles are switched.

Part 2
- Distribute activity support 2: '4 quadrants'.
- Ask the participants the questions listed below and get them to write their answer in one of the squares of the table (either keywords of short sentences).
  - *When have someone's words or actions hurt you?*
  - *Have you ever said or done something that you wish you had not done or said?*

- *When have you intervened against prejudice?*
- *When have you not intervened against prejudice?*

After the participants have written down their responses, invite them to discuss one of their answers in small groups or pairs. Remind them about the active listening rules: when someone talks, the others should rest completely silent and listen.

Give everyone 3 minutes to discuss their chosen answer. When everyone has had the chance to talk, bring the group back together an ask them:

- *Were you able to listen without talking? How did you feel while you were listening/talking?*
- *Are you surprised by things you remembered and/or shared?*
- *Some questions were more difficult than others. How did you feel while discussing these themes of discrimination and prejudice?*

Tips

This exercise depends on the honesty and spontaneous answers of the participants. We learn about ourselves, each other and we learn to learn: in order to do this, the members of the group must feel 'safe'.

Activity support 1

- Tell your partner about a situation when someone hurt you with prejudice.
- Tell your partner about a time when you intervened when someone was experiencing discrimination/prejudice.
- Tell your partner about a time when you expressed a prejudice/discrimination that you regret.
- Tell your partner about a time when you did not intervene when someone was facing discrimination/prejudice.

Activity support 2: **'4 quadrants'**

VICTIM	PERPETRATOR
A time when someone's words or actions hurt you	A time when you said or did something you wished you could take back
CONFRONTER	BYSTANDER
A time when you interrupted prejudice	A time when you witnessed and did not interrupt prejudice

2.4. Interculturality

> *To understand who I am, that others can be different to me and to accept this is one thing... to live it and live together in society with all these different cultures (and with the misunderstandings and difficulties that come with it!) is another thing altogether.*
> *To overcome this, we must look at these difficulties in a positive way and believe that as an alternative to fighting, it is possible to build alliances. This is an enriching experience for all involved, and will lead to accepting each other for who we are.*

The following activities seek to encourage a dynamic exchange between young people, to draw attention to how a mix of different cultures can contribute to society. They allow participants to understand some of the difficulties diversity faces and to speak about possible solutions.

2.4.1.
THE MELTING POT

Objectives

This activity aims to help participants to:

- **Be able to identify signs of multiculturalism and develop a fresh perspective on our environment from a social perspective.**
- **Identify how other cultures influence and contribute to society.**
- **Evaluate these influences in a positive light.**

Target audience

12 -18 years old.

Group size

16 - 24 participants.

Materials

- **Paper and pens.**
- **Optional: camera, mobile phone or tablet for taking pictures or making audio recordings.**

Time

Preparation: 30 minutes.

Activity (Part 1): 3 hours.

Activity (Part 2): 1.5 hours.

Part 1

Preparation

- Divide participants into groups of at least 4.
- Explain to each group that they will have to explore their local environment (neighborhood, city), looking for "footprints" of other origins and cultures in order to draw up a list of their discoveries, illustrating them using objects, images, photos and video recordings, if possible. If the group does not have the resources to do so, they can simply list what they find.
- Give participants time to think about the different areas where these imprints can be found. For example:
    - Gastronomy: products and spices from other countries that are today used extensively in our own kitchens; the presence of foreign restaurants, etc.
    - Clothing and fashion: clothing and accessories from other countries and cultures, imported footwear and clothing, etc.
    - Music: options to listen to programmes on FM radio stations, to go and see artists from different cultures and countries and places specialised in specific music genres.
    - Mass media: compare different TV channels and the foreign programmes they offer, the same for cinema.
    - Language: words from other languages that we use daily in our own language.
    - Buildings: traces of foreign architecture in our environment.
    - Etc.

The Activity

Ask participants to take an afternoon to explore their surroundings in different parts of the city and look for the "footprints" of other cultures and origins.

Part 2

- Ask each group to present and briefly summarise the findings of their research.
- Help participants to prepare an exhibition presenting their discoveries. This will help to develop a more comprehensive overview of what they have achieved.
- Finish the presentation with a discussion. Share everyone's point of view on the work done. You can facilitate the exchange with questions such as:
    - *Did anything surprise you?*
    - *What does it mean to be surrounded by "footprints" from other cultures and countries?*
    - *What do we think about the fact that our knowledge of other cultures and societies is growing, even if this knowledge is based on superficial and partial bits of information?*
    - *How can we use this knowledge? How could we expand our knowledge further?*
    - *Are there more "footprints" from some countries than others? Why do you think this might be?*

Tips

It is very important that you encourage the group to fully understand the value of the activity. For example, you can encourage participants by comparing this research work to a detective investigation, a discovery trip or an adventure. Equally, it is also important to emphasise that this work must be collaborative.

In the process of sharing points of view, pay particular attention to elements that might lead to the following conclusions:

- *We live in an interdependent world and our countries depend on each other. We can find traces of different cultures in all societies.*
- *We have a wealth of opportunities for exchange and meeting other people, because of developments across technology and communication.*
- *Building relationships between different cultures and the way they influence each other is a source of enrichment.*
- *It is easier to welcome certain societal contributions – for example, food and drink – than others, such as philosophy and religion. It is also easier to accept influences from certain countries (the United States, for example) than others (particularly developing countries). Finally, it is easier to accommodate ideas / products than people, especially if they have customs or habits very different from our own.*

THE "LIVING-TOGETHER TREE"

Objectives

This activity aims to encourage participants to reflect and express opinions on how we live together in society and how it might be improved.

Target audience

All age groups.

Group size

Any.

Materials

- **Activity support: poster from the "living-together tree" (magnets or a large piece of sticky paper to hang the poster on the wall).**
- **Post-its (3 different colours).**
- **Pens, markers.**

Time

Minimum 45 minutes.

Preparation

- Explain the task: This is the "living-together tree". This tree represents our society; it can also represent a group that we are a part of (your class, school, church group or a larger movement). It can also represent each of us as individuals. However, as our theme is living together, we will look at the tree as a representation of society, made up of different individuals. Like a tree, for a society to function it must have:
  - Roots, which feed the tree, functioning like the foundations of a house.
  - A trunk, which holds the tree upright, serving as a vertebral column. The trunk ensures cohesion and the transportation of sap from the roots to its branches and leaves, keeping the branches alive.
  - The branches, leaves, flowers and fruit, which change with the seasons. These parts of the tree are exposed to the elements, either sun or bad weather, and are dependent on where they are situated on the tree. They are key to ensuring the reproduction and therefore the future of the tree.
- Distribute different colour post-its: blue (or any other colour) for the roots, brown (or another colour) for the trunk, green (or another colour) for the branches / foliage. You can alternatively write directly on the poster, if you are working in a small group.

The Activity

- Ask a series of questions to each different section of the tree, the roots, the trunk and then finally the branches, discussing with the group after a period of individual reflection. You can adapt this to the type of group you are working with, whether students, adults, a group that knows each other well or one that does not.
  - The roots: what do I have specific to me, that other people perhaps don't have, that enables me to be able to live in harmony with other people? *(Examples: culture of origin, education, tastes, my personal history, talents and weaknesses…)*
  - The trunk: what is it that makes our group (or our society) come together and live in harmony? How do disparate individuals with diverse roots come together to form a single entity? What does society require

to be able to come together? *(Examples: laws, rules, ways of living – a school building, church building, neighbourhood, region, country, human rights, shared values etc.).*

- The branches: what are some of the benefits of coming together as individuals, reunited by the "trunk"? What are some of the fruits of living together? *(Examples: various artistic expressions, well-being, peace, the joy of living together, expressing talents, being helpful within society…).* These examples are just indications so that you can generate further ideas, if needed. The responses from the group may take an unexpected direction that can then be further explored among participants.

- Ask everyone in turn to stick their post-it and briefly explain what it is that they would like to say. Start with the roots, and then the trunk, branches and foliage.
- Then open up the discussion further:
    - *Are there any questions from the rest of the group about what people have said?*
    - *In the group – in our society – what's wrong? What might put this harmonious living together in danger? Is there anything in the roots or the trunks that might prevent the rest of the tree from flourishing?*
    - *Can you specify what you can change yourself, at different levels in society (your class, school, group of friends, neighbourhood…and more broadly, within society, adapt the scale of action to the audience you are dealing with).*
- The group can choose one or two actions to carry out as a group. Alternatively, each participant can stick their post-it on the tree, expressing their own ideas about how to better live together within society.

Activity support 1: **The metaphysics of the tree**

The tree is the link between heaven and earth, between the material and the spiritual and between our more superficial worries and our aspirational desires…
The tree is individual, it is a defined entity, we can see where it begins and where it ends. Yet, it is in constant interaction with its environment: from its roots to its leaves, it continually needs to be nourished. It draws water and nutrients from the soil; it captures the light and carbon dioxide to produce oxygen from its leaves. It is a refuge for birds, insects pollinate its flowers, mushrooms grow at its base, which feed the tree; equally, it produces fruits that feed us. Animals live among its leaves, it provides refreshing shade for both animals and humans and for other plants that need shelter from the hot sun. Its decomposing leaves become organic matter from which other plants can grow. Trees help prevent land erosion and floods.
The tree can represent society, a community sharing a specific space, like a country. If a society is closed off it cannot survive. It requires external inputs, in the same way as society needs inputs such as migrants. Nourished by foreign cultures, the tree constantly interacts with the rest of the world through commerce, art, culture, thought and spirituality…
The roots represent the history of the community and its land, the wars that ravaged it and the struggles that the people have experienced (to achieve social progress or human rights…). These are its cultural traditions and include art, religion, food and rules of etiquette; the languages that are spoken, its geography and its climate.
The trunk is what holds the society together. It includes a society's institutions, its values and its welfare system. It is solid, at least for a number of years, but can be damaged by strikes from a knife or even an axe (in society, this might be austerity measures or the advancement of racist or elitist parties).
The branches represent the different 'places' that exist within society, exposed to sun, wind and bad weather.
The leaves are the people, who come together on the same tree but come from different branches. The tree, a very visible entity, is not completely self-sufficient, it also interacts with its peers. Biologist Jean-Marie Pelt explains in his book 'The Precious Gifts of Nature' that trees can help each other, especially when there are difficult weather conditions, such as high altitude.

Equally, the tree is neither invulnerable nor immortal. It can be eaten away by a parasite in the same way as society can be eaten up by hatred and racism. The tree can be struck by lightning, just as an earthquake, a volcanic eruption or a tidal wave can destroy a city or a region. When this happens, other trees must show their solidarity to save the forest, like humanity has to reach out when specific areas experience problems.

We can also look to the tree to represent an individual. Its roots are an emblem of one's own personal history, the culture and the social group from where they came and the heritage that they have gained over time (culture, education, values etc.)

The trunk is what keeps the individual strong: material and emotional security, social recognition, in the broadest of senses, and the values that you seek to uphold. Finally, the branches and the foliage are nourished by the roots and kept upheld by the trunk. They represent work, hobbies, family, creativity, beliefs and relationships. We can see how everyone is unique – unique, but permanently interacting with other trees and with the earth, our material life, and with the sky, representing our dreams and spirituality.

Source

Vivre ensemble-éducation, Bruxelles, https://vivre-ensemble.be/IMG/pdf/animation_l_arbre_du_vivre-ensemble.pdf.

Activity support 2: **The living-together tree**
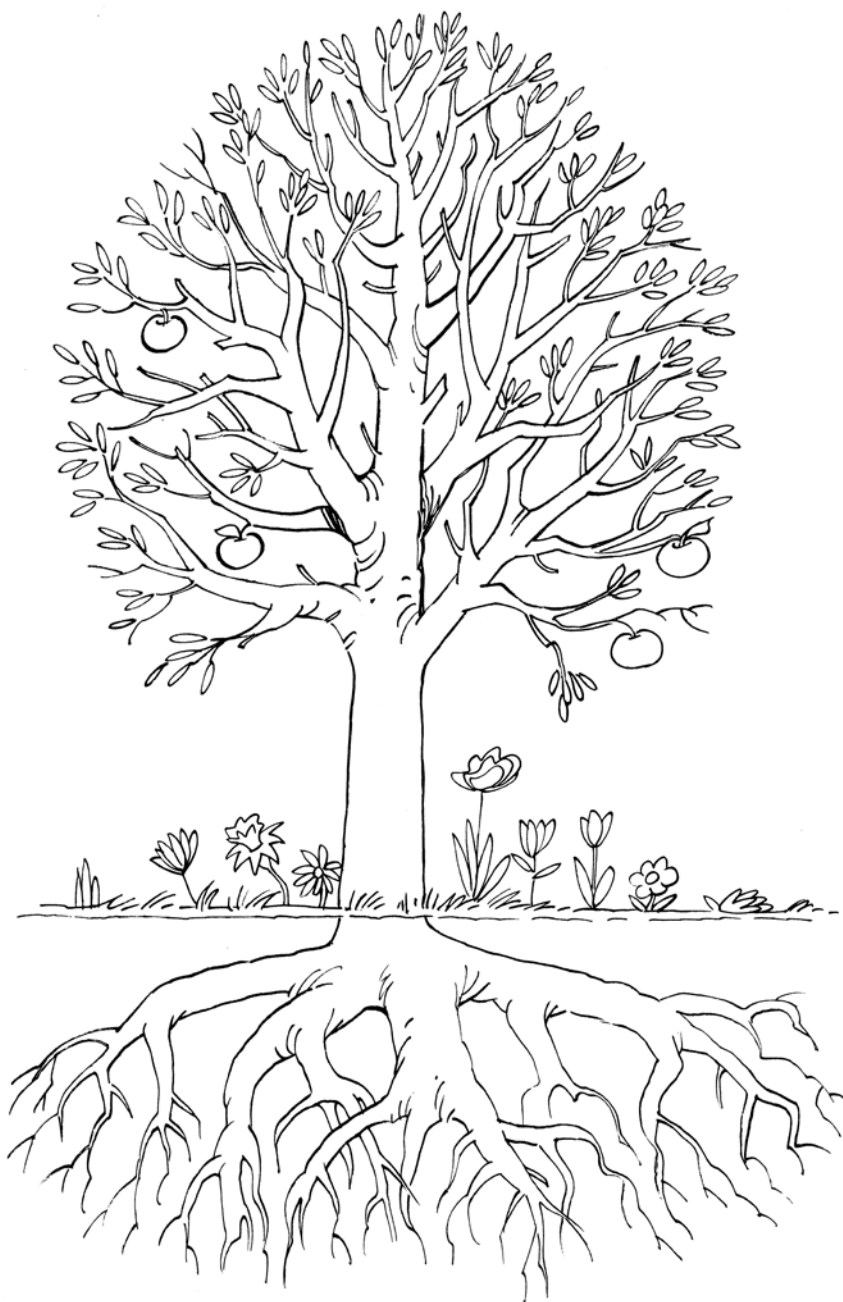
Section 3.

INTERPERSONAL COMMUNICATION

Farhad Khosrokavar, in his book 'Radicalisation' published by the *Maison des Sciences de l'Homme* in 2014, defines the process of radicalisation as a transformation in which an individual or a group acts in a violent manner in order to challenge the established order. In the context of a democracy, adhering to a radical ideology cannot be considered problematic, as long as it does not prevent people with different opinions coming together. It is only when this activity turns to or encourages violence, would we consider the line to have been crossed.

It is this fact that has motivated us to dedicate a section of this toolkit to communication. Indeed, violence often arises when we are denied our right to express our point of view, discomfort, dissatisfaction or anger about the society in which we live. Freedom of expression is a fundamental right and everyone must be listened to, even when expressing views that may seem illegitimate. It is when we confront ideas that are different to our own that we are able to evolve in our thinking. We might also consider that not being able to find a place for self-expression can lead to further frustration, which can be potentially dangerous.

In this section, we therefore look to propose a series of activities that foster a positive environment for young people to speak openly. These activities should allow participants to express themselves, to share their feelings, worries and points of disagreement. If participants feel that what they are saying might not be respected or may be limited by a need to be 'politically correct', then the overall aim of the activities will not be achieved. The facilitator should therefore pay particular attention to ensure that participants are able to express themselves and feel that they are being heard and respected in what they are saying. It is also important to make sure that everyone also acts in a respectful manner towards other participants.
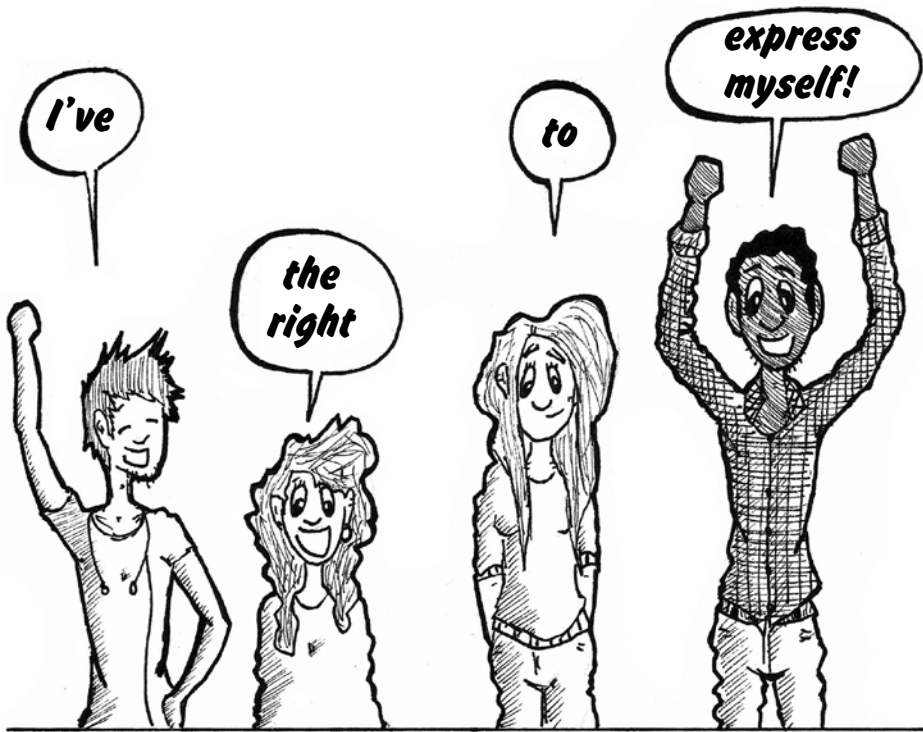
3.1. Expressing yourself (creativity, emotions, feelings, needs, thoughts, ideas...)

If I can express my views, it means that the space I am in is open to accepting me;

If I can express my views, it means that I have something to share with others and that I can exist;

If I cannot express my views among you, it means that I will go elsewhere to feel that I exist, no matter what I say and no matter who I am with...

The following activities will explore the importance of speaking about and listening to ideas, emotions and needs, as part of a group...

To create a society of mutual respect, where everyone has their place, we must learn how to **manage our emotions and be empathetic.**

The Oxford English dictionary states that emotion *is "a strong feeling deriving from one's circumstances, mood, or relationships with others."* Emotion is energy, and like all energy, must be channelled in order to be constructive. The ability to put oneself in another person's shoes – empathy – can help us to better understand the needs and emotions of our neighbours. **Empathy is full of nuances, in that it involves leaving behind one's own set of values, beliefs and judgements so as to better understand how another person perceives and reacts to the world around them**. In order to understand another person and their reactions, one must be able to identify their emotions, in spite of everything that we are feeling ourselves in a given situation.

Paul Demaret, mediator and coordinator of the Meditation Centre in Luxembourg, validates an empathetic and judgement free way of listening. He believes it is important to name emotions felt – anger, revolt, sadness – and offer the person in question the opportunity to express their feelings and to identify their needs. When working with young people affected by violence, P. Demaret suggests adopting a non-confrontational position, to avoid the emotional struggle (feelings of injustice, violent reactions) that vulnerable and impressionable young people often experience, and that hinders them from expressing themselves. It takes time to establish **a relationship of trust** and **open communication.** By practising empathy, the youth worker (educator, social worker, youth information worker, street worker, etc.) will be able to pick up on points of contradiction when someone speaks. It is then their responsibility to reflect on these paradoxes with the individual**, identify the emotions** felt and refocus on their basic needs.

Employing **empathetic listening** as a tool is essential for a professional working in the youth sector. It ensures that they don't miss anything crucial, or feel unprepared. For Demaret, the relationship that the professional builds with a young person is the most important tool.

3.1.1.

DEFEND AN OPINION

Objectives

The aim of the activity is to face a socially challenging situation by collecting arguments to defend your own opinion. The goal of this activity is to help participants:

- Realise that there are different opinions on subjects.
- Be aware of their behaviour in socially challenging situations.
- Strengthen their confidence in socially challenging situations.
- Collect arguments to defend an opinion.

Target audience

From 15 years old.

Group size

8 - 16 participants.

Materials

- Large sheets and markers (one per group), material to mark two lines, piece of chalk.
- Activity support.

Time

From 1.5 to 2 hours.

The Activity

- Mark out or trace two lines, with rope or chalk, about two metres apart.
- Divide the groups into two or four equally numbered sets. Each set is given a role: 'for or against video gaming', for instance. Each set looks for arguments together (at least one argument per participant) which confirm the set's opinion on video gaming. They prepare this on a large sheet of paper.
- Each group prepares who is going to use what argument(s) and the way in which the participants will present each argument in the confrontation with the other group (posture, way of speaking expressions, closed or conciliatory attitude, etc.)
- Confrontation: The 'fors' stand facing the 'againsts', forming two rows approximately 2 metres apart. One participant starts the confrontation by stepping forward and giving on argument. When finished, he steps back and a participant from the other group may react or use another argument.
- These rules must be followed:
  - *Only one participant speaks at a time, stepping forward before talking.*
  - *Reacting to an argument may consist of one person stepping forward and waiting until the other participant has stepped back.*
  - *When a participant has finished his argument or reaction, he steps back.*

Evaluating the activity

- *What attitude is successful in defending on opinion, or in convincing someone else?*
- *Who was persuading or convincing?*
- *How easy/hard it is to listen to the arguments of others? How hard is it to let others talk before you can react? How did you feel while waiting for them to finish?*
- *In which of the closed or conciliating attitude do you prefer giving arguments?*

- *How easy/hard it is to defend an argument in front of a group?*
- *What was a good argument and why? Is this due to the content of the argument or to how it was presented?*
- *Did a strong argument or strong presentation of an argument influence your perception of the subject? Do you have other experiences where you are influenced in your opinion towards a subject? Why can an influence be strong?*

Finally, conclude by summing up the key ideas of the activity and by addressing the principle of assertiveness.

Tips

- In the confrontation, it's possible that two participants will have a discussion that will go on for some time. You can intervene and pass the turn to other participants. All participants are given a chance to speak.
- When preparing a confrontation, encourage participants to feel they really are in the position of a person who has this opinion.
- Use historical or contemporary examples of confrontations or presentations that are given in a convincing way, using video or audio fragments of debates that go well or bad.

Variations

- For groups who find it difficult to find arguments during the preparation of the confrontation, you can help finding arguments, by giving some examples.
- For groups where enacting this confrontation is too threatening, let volunteers from the group enact the confrontation, instead of all the participants.
- If the group is too small to form four subgroups, choose to split it into two sets: young people "for" and parents "against", or vice versa.

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Activity support: **Assertiveness**

It is not always easy to maintain constructive relations with others while constantly making your opinion heard. The attitude that allows you to do this is assertiveness. Dominique Chalvin, psychologist and sociologist, defines it as "being able to express one's own personality without arousing the hostility of those around you, it is knowing how to say" no "without feeling guilty, it is to have the self-confidence and know-how to make difficult and unpopular decisions." It is therefore a matter of asserting oneself freely, while respecting others.

Assertive communication combines authenticity and respect for others. In short, it's the ability to be "hard" with ideas and "soft" with people. As a result, assertiveness is characterised in contrast with the other three positions visible in the diagram below: aggressiveness, the yapping dog and the pear (Joël Berger, Management : Adhésion et Cohésion).

WITH IDEAS			
HARD (firm)	4 ASSERTIVE	2 AGGRESSIVE	**Natural tendencies**
SOFT (unstable)	1 PEAR (complaisance)	3 YAPPING DOG	
	SOFT (gentle)	HARD (offensive)	WITH PEOPLE
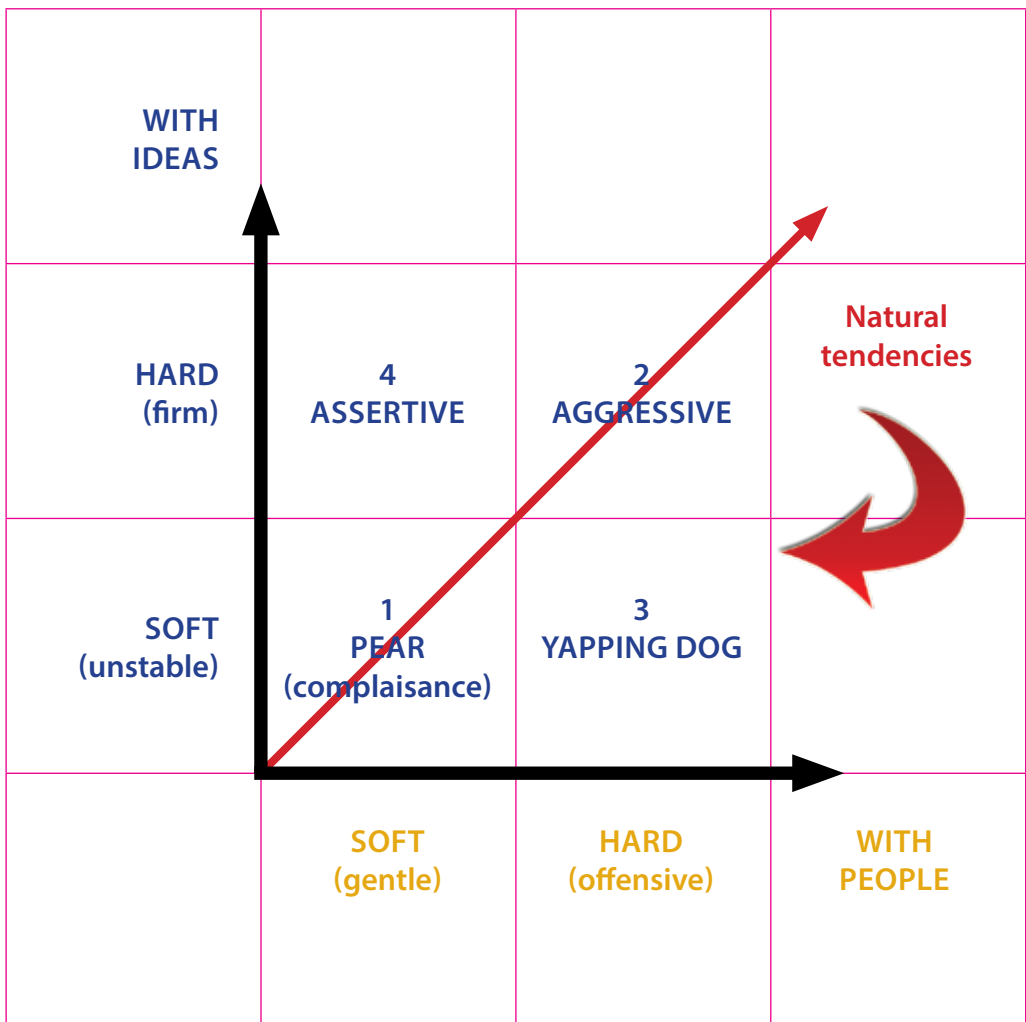
Assertiveness is not a 'natural' attitude. It is rather to harden our stance on a given subject when we fear that we will not maintain our position or, on the contrary, we may let some of our own ideas go to be more 'agreeable' and not ruin our relationships with others. To communicate assertively, several techniques exist:

1. Active listening: demonstrate interest in what the other person is saying to build up a trusting relationship, favourable to open discussions.
2. The eiderdown method: consists of taking note of what the interlocutor is saying, without entering into the debate nor raising the reasons for any disagreement. This helps to soften the criticism, without abandoning your own position and avoiding a counter-attack: "*I get what you're saying, I understand…*"
3. The scratched disc: repeat tirelessly the arguments until the interlocutor gives up.
4. The sphinx technique: consists of watching your interlocutor while remaining neutral with a confident posture: the other will say, "you're not saying anything…" Reply: "I'm listening to you attentively."
5. The fogging technique: consists of agreeing with the interlocutor on one aspect of their argument, before refuting the part that you really disagree with. "I agree with you there…however, I think that…"
6. The negative request technique: when criticised, this technique consists of asking for more criticisms or clarifications of the criticism.
7. Sincerity: to put an end to any criticisms, talk about yourself and potentially any of your weaknesses.
8. Finally, the DESC: Describing the facts; Expressing your feelings; Suggesting a solution; Consequences (researching positive ones for everyone).

3.1.2.

CONCENTRIC CIRCLES

Objectives

The purpose of this activity is to provide a structure for participants to discuss issues concerning identity, prejudice, discrimination and racism. At the end of the activity, participants should:

- **Be more aware of stereotypes that exist.**
- **Know better how to listen attentively.**
- **Be able to express themselves on subjects such as identity, prejudice, discrimination and racism.**

Target audience

Preferably multicultural and from 15 years old.

Group size

12 - 20 participants.

Materials

- **List of concentric circle questions (activity support).**

Time

30-60 minutes, depending on the number of questions asked.

Skills / knowledge required of the facilitator

Know about concepts relating to prejudice, stereotypes and discrimination. Be able to explain the differences between them. Know how discrimination is dealt with in your own country.

Preparation

- Split the group in half, making 2 groups.
- The first group will form an outside circle facing toward the centre of the room, while the second group will form an inside circle facing out.
- Each person should be facing another person from the opposite circle. If the number is uneven, you can fill in to make another pair or a triad can be formed.

The Activity

- Let participants know that you will be asking a certain number of questions (see the activity support); you can decide the number of questions, but no more than 10, after which each pair (the two people facing each other) will have 2 minutes to respond to the question.
- This means that each person has one minute each to respond to the question. Tell participants that you will signal when 1 minute is up by calling "Change!" at which time the talking partner becomes the listener. You decide which person begins by answering the question, the participant in the outer circle or the inner circle.
- Instruct people to practice good listening skills, and not to interrupt the person who is speaking.
- Tell participants that when the 2 minutes are over that you will say "Rotate!" as the signal for the outer circle to rotate 1 person to the left. The inner circle does not move. In this way, new pairs are formed for responding to each question.
- When you have asked all the questions (or when the outer circle has rotated completely) ask participants to return to their seats.

Evaluating the activity

Lead a discussion with the whole group using the following discussion questions:

- *How did it feel to share this personal information about yourself with different partners?*
- *Without naming the person, what did someone do that made you feel you were being well-listened-to?*
- *Was anything you heard surprising or new to you?*
- *Some questions may have been more difficult to answer than others. Which questions were particularly hard for you to respond to? Why do you think that was so? Which questions did you particularly enjoy answering?*
- *What, if anything, did you learn from this activity?*

Conclude by summing up the main ideas which came out of the discussion and remind participants about the basics of prejudices (where they come from, how they are spread, etc.), discrimination (how they are dealt with in your country), as well as about communication (empathy, active listening, assertiveness…)

Tips

- While participants are answering the questions, make sure the exchange between the pairs is not a discussion, but an exercise where each participant can express themselves in turn, without being interrupted.
- The exercise is particularly interesting if the group is made up of different ethnicities.
- Some questions can make participants feel uncomfortable, do not insist if the participants refuse to answer.
- While the circles are being set up, make sure that there is enough space between the participants (respecting 'personal space').

ADL

Activity support: **list of questions for the concentric circles (suggestions)**

1. Share one thing about your first, middle or last name.
2. What is your favourite holiday and why?
3. Describe your primary school. Who was your favourite teacher? Why?
4. How do you feel when you hear someone speaking a language other than your native tongue?
5. Tell your partner what your racial, religious or ethnic background is, and something about that background of which you are proud.
6. Share with your partner one stereotype that disturbs you about your racial, religious or ethnic group.
7. Share with your partner your earliest memory of contact with or awareness of people from a different ethnic group.
8. Tell your partner about an ethnic or cultural group, other than your own, that you admire, respect or enjoy.
9. Share with your partner one prejudice you learned while you were growing up.
10. Describe a time when you were discouraged from doing something because of your gender.
11. Describe a time when you were discouraged from doing something because of your age.
12. Describe a time when you witnessed an act of prejudice or someone being discriminated against. How did you respond?
13. Share with your partner a time when you did not interrupt prejudice.
14. Etc.

3.2. Debating (context, methods, tools…)

Violence begins when there are no more words!
Debating, not fighting, can appear rather simple,
but it's what we're talking about here!

The following activities invite participants to actively debate and to confront one another about their ideas, in a supportive environment.

Who is speaking?

There is no democracy without debate and there is no debate without listening to one another. The ability to listen is as important as self-expression. However, these two aspects do not always work in harmony when working with a group where people do not know each other. So, how can you encourage free expression, ensuring that each voice counts and all opinions are heard, including the minority? This is a question that is of particular importance to those working with young people.

"Usually, who is the one that is speaking?" asks Gerard Pirotton, a professor at the Saint-Laurent Institute (Belgium), in an article published on his blog (http://users.skynet.be/gerard.pirotton/). "Almost always, it is the same people, those who have an opinion that is perhaps predictable and resolute. And who isn't speaking? Anyone who might be struggling, lacking in knowledge, waiting to figure out the direction the discussion will take, based on those leading the conversation…"

By promoting the voices of a majority within a group, democratic debate is therefore somewhat limiting to the quality of the exchange. This forces us to question new methods for group activity in order to encourage the expression of any and all ideas.

The following activities provide some suggestions for specific techniques for group activities.

3.2.1.

SOME TECHNIQUES FOR GROUP ACTIVITIES

1. The Moving Debate

Objectives

The moving debate is usually used at the beginning of an activity, when participants do not know what to expect. This activity will help participants to:

- **Start asking questions.**
- **Define their position.**
- **Argue and debate.**

Target audience

12 - 25 years old.

Preparation

Choose a number of statements on a specific topic and take care to maintain a neutral position. The statements must be chosen carefully so as to stimulate debate. They may be subject to interpretation. Prepare about a dozen that cover the chosen subject. You may need to eliminate some statements as and when they become redundant as the debate progresses. Six statements in the end are enough.

The Activity

Stage 1, arranging the space:

- Draw three areas on the ground: "yes"; "neutral" and "no".
- Participants all begin in the neutral zone.
- Arrange a two-column chart (yes and no) to display participants' responses.

Stage 2, the rules of the game:

- As each statement is read, the participants must position themselves in the "yes" or the "no" zone or, if they cannot take a position, in the "neutral" zone.
- Give priority to the minority group. The group must consult and present their argument.
- The opposite group can answer. Other participants are free to change their minds and move from one group to the other throughout the exchanges if they are convinced by the arguments put forward.
- Encourage people from the "neutral" area to take a stand. If not, invite them to explain their neutrality.
- Throughout the exchange, place a mark in the column of the majority group.
- The participants then return to the neutral zone. Then present a new statement…

Evaluating the activity

The final table will not present a clear answer because there isn't one. "The right answer is yours" is the debate: everyone has an opinion and all opinions are valid. The table serves as a witness to the process and evolution of the debate.

Tips

- Adapt the statements to the age range of the audience.
- Maintain a neutral position. This is a time for participants to position themselves as individuals. It is important that they do not follow your own point of view.

- Another step is to reformulate the arguments, or relaunch the debate by giving the floor to someone who has not yet spoken. This also helps to ensure that everyone is listening.

2. The Colours of Democracy

Objectives

This activity is a variation on a moving debate. The method does not aim to achieve a consensus but rather to allow a free expression of ideas. The ultimate aim is that the process of the debate will be more valuable than the actual point of agreement or disagreement.

The Activity

This activity builds on the idea that when faced with a topic to debate, only a few people vocalise their opinion – often a predictable one. We must therefore be innovative in seeking ways to allow others to speak.

To allow everyone the chance to take a position on a topic of debate, without having to necessarily verbally express his or her opinion, this activity involves raising a coloured card. The colours represent agreement, disagreement, indecision, the idea that we perhaps lack information to decide and finally if we feel the question has not been asked correctly. We would recommend avoiding the colour red, as it has too many connotations!

Colour suggestions:

- Agreement: green
- Disagreement: yellow
- Indecision/missing information to make an informed decision: orange
- Poorly formulated question/problem: blue

Offer everyone a selection of coloured cards. These cards will indicate the majority opinion of the group, without anyone having to express themselves verbally. You will have to adapt the discussion to the majority opinion that the group expresses:

- Majority "undecided" or "poorly formulated question/problem"

It is not advised to begin a discussion if the majority is undecided or if a number of people require the question to be clarified. In this case, the topic of discussion must be made clear. The group dynamic will shift, as those that agreed on the subject and those that disagreed, previously at odds with each other, will then be allied in order to work to clarify the topic. Once this has been achieved, participants are welcome to change the colour of their card, bringing about a newly 'enlightened' group. You can then offer the floor first to those who are undecided. This is a way of reversing the traditional order of things and drawing attention to the fact that this group also deserves to be heard.

- Majority "agree" or "disagree"

Offer the floor first to the minority group. This will serve to disrupt the traditional order of business, which often forces the minority group to become side lined, having listened to the majority express itself at length. This will also place the minority at the centre of the discussion and encourage a freer exchange of dialogue. As the discussion goes on, participants may change their position and express new opinions. It will be easier for those not used to expressing their opinion to speak, by brandishing their coloured card, and even more so as they also have the freedom to change their colour choice throughout the discussion. (inspired by Gérard Pirotton, users. skynet.be/gerard.pirotton/Textes-site-DW08/esperluette-2006-couleurs-viveret.pdf).

3. The subgroups

You will find that some participants are more comfortable expressing themselves in a one-to-one relationship or in a small group, whereas others are more inspired by a larger group. It is therefore important to vary the number of participants throughout the exchanges so that all participants feel comfortable. This will also help to change the rhythm of discussions.

The subgroups can consist of groups of two, three, four participants (or more), as many as is necessary so that everyone's needs are met.

There are many approaches to forming the subgroups: finding common characteristics among participants or forming them at random, leaving it to participants to decide.

4. The round table

For this activity, arrange members of the group in a circle (with 5 to 8 members in each circle), making as many circles as necessary. This arrangement will favour visual and oral exchanges.

Set up the debate; this can be a simple question or problem. You should also present the steps and rules of the game (listening, being respectful, no judgement):

- Taking it in turns, ask participants to give their opinion or their answer to the question. The duration can vary depending on the participant, or the time for each participant to speak can be fixed in advance (especially if some participants are very talkative, or tend to monopolise the group). Ensure that there are no expressions of approval or disapproval during this time.
- If a participant does not wish to speak, they are welcome to abstain but you should avoid presenting this as a rule, as the idea is that a maximum number of participants speak.
- After the first round of discussions, summarise the different points of view and encourage participants to react. Regulate speech and keep an eye on the time. Each participant can intervene only once, not to debate, but to express their opinion on the reactions of the group. If required, step in to clarify details.
- Following this, propose a second round table so that everyone can clarify their thoughts in light of more recent remarks. Participants are welcome to bring something new to the table or respond to a remark directed at them specifically.
- Finally, summarise the points of view and general trend of the group, whilst also highlighting key points of difference. The goal is not to arrive at a clear consensus but rather to ensure that all ideas are expressed.

This method requires that participants express themselves in a clear and concise manner, listen to each other and, if necessary, change their point of view, all whilst avoiding any direct personal confrontation. This activity will work well if the topic of discussion is sensitive or a potential source of conflict.

5. The palaver tree

The palaver tree refers to a village in sub-Saharan Africa, where people meet in the evening to discuss, but also to make plans for the city, and talk about less serious things… It is a place for discussion, speaking and listening. Nelson Mandela, the former President of South Africa, saw in the African palaver tree a "democratic institution in its own right." In his autobiography, he emphasises the influential role of these assemblies in political life, stating that "all who wanted to speak did so: it was democracy in its purest form".

The palaver tree is now growing in popularity in Western countries as a way to debate key issues in society, with an emphasis on listening and respect. It is particularly relevant for facilitating activities and events in the youth sector. In the Goutte d'Or neighbourhood in Paris, the youth centre 'La Salle' has established a space inspired by the palaver tree: '*twice a month, we set aside some time to allow people to speak about life within the centre and in their neighbourhood as well as on a range of topics, from hobbies to more serious subjects, such as the recent terrorist attacks, which had a major impact on us and which some young people really struggled with.*'

The principle at the heart of the palaver tree is very simple; it is the idea that everyone has the right to express themselves and all words have equal value. The tradition in African societies is that the elders take responsibility for whose turn it is to speak. When carrying out this activity, you can take on this role or entrust it to a participant. The person with this responsibility will help to promote a sense of harmony and ensure that no one feels wronged during the discussion.

3.2.2.

THE "FRASBEE"

Objectives

The "frasbee" is an activity technique inspired by a Canadian method. Like frisbees, phrases are launched to stimulate debate. The objective of the "frasbee" is to encourage young people to exchange ideas on a specific theme. Aims include to:

- Allow young people to develop their critical thinking skills, to encourage personal reflection and to gain perspective.
- Highlight knowledge and inspire young people to be more assertive in the context of a debate.
- Promote an exchange.
- Support positive self-esteem.

Target audience

This technique is open to all ages, but works particularly well with an audience of 14 - 18 year old.

Group size

10 - 25 participants.

Materials

- 8 statements (prepared in advance by the facilitator).

Time

About 1.5 hours, with a break in the middle. You can reduce the time needed for the activity by using fewer sentences.

Skills / knowledge required of the facilitator

You must be well informed on the theme chosen for the "frasbee".

Preparation

- First, choose a topic. This can be a theme that you have selected or expressed by participants. Regardless, the theme should be one which "speaks" to young people; otherwise it may be difficult to initiate discussion.
- Do some research on the subject. One option is to invite an 'expert' on the topic to frame the debate and answer any questions raised.
- Determine specific goals. For example, 'At the end of the debate, I would like participants to be able to…'
- Choose 8 statements (less if you don't have much time). These must be statements with the potential to stimulate debate. They should incite discussion and call existing ideas into question, all whilst encouraging participants to speak and express themselves. There are no right answers and should be no judgement. You can create the statements depending on your desired outcomes of the discussion.
- You may wish to test the statements with a small group of friends or colleagues to assess their relevance.

The Activity

- To begin, set some guidelines for the debate:
  - *Respecting confidentiality (what is said must stay in the space)*
  - *Respect all opinions expressed (no judgement)*
  - *Take responsibility for your words*
  - *Participate*

- - *Listen and keep the discussion going*
  - *You may wish for participants to ask permission to speak from the rest of the group. However, do be careful as this can limit participation and the spontaneity of the exercise*
  - *Ask participants to agree to these guidelines before beginning*
- Explain the principle of "frasbee" and how it works.
- Divide participants into subgroups of 4 to 5 people, mixed if possible.
- Distribute the activity sheets within the group. These sheets should contain all the statements you have prepared.
- For each of the 8 statements, each subgroup must choose:
  - *2 statements with which they agree.*
  - *2 statements with which they disagree.*
  - *2 statements with which they more or less agree.*
  - The remaining 2 statements can be left out, especially if they do not generate any particular interest from the group.
  - No voting – the group should discuss and debate.
  - The group must prepare the outcome of the activity in writing. It does not need to be well written but just a few simple words to explain their choices and to summarise the discussions (was it easy to choose? Why? Did everyone agree? etc.)
- Bring the whole group back together, keeping the subgroups together so as to maintain a good dynamic. The purpose of this part of the activity is to debate as a larger group. It is not about reaching a consensus but about hearing everyone's arguments and potentially changing their way of thinking. The subgroups should not nominate a spokesperson and everyone should be free to express themselves.
  - Ask: *"How did it go in the subgroup? "How did you feel? "Was it difficult to reach a consensus? "...*
  - Ask one of the groups for a statement with which they agreed and write it down on a board. The group must defend their point of view. You may wish to further discussion by asking questions such as *'what makes you think that…?' ; 'what does this mean in practice etc.*
  - If the argument seems to come from a conditioned or a politically correct point of view, try to encourage more critical expression.
- Relaunch the debate:
  - *Did anyone in the group find it difficult to agree with the opinion of the rest of the group? If yes, why? What were some of the counter-arguments expressed?*
  - *Did multiple groups decide the same thing for any of the sentences? Why do you think this was? Were any opinions very different?*
  - *Could it be possible to view the same statement from another point of view? Do you think someone could have an opposing opinion, and if so, why?*
  - *Sometimes, an anecdote, a news item, a testimonial or statistics can also enliven the debate.*
- Once the debate runs out of steam, put forward some conclusions.
- Repeat the debate with as many sentences as you can.
- Conclude the activity by going through the different topics and discussing what participants have learned.
- Try to cover as many arguments and ideas that came up in the discussions as possible.
- If the group ask for it or struggle to reach an answer, add some more information from another source.

Timings

- Introduction: 10 to 15 minutes.
- Subgroup work: 30 minutes.
- Break: 5 minutes.
- Large group debate: 50 minutes.

Tips

- It is important that participants feel free to speak. If you do not know the individuals well, it may be difficult for them to express themselves in front of you. Equally, if they know you too well, they may also find it hard to participate, for fear of disappointing you or sticking to expectations. If you think that you may be a hindrance to the discussion, you may wish to entrust leading the activity to a third party.
- It is best that the participants know each other well, to encourage them to speak freely.

Sources

Mutualité chrétienne, *Et toi, t'en penses quoi?* 2013, www.et-toi.be.

Further info

The website www.et-toi.be (in French and in German) offers a complete description of the "frasbee" from which the above activity is lifted. You will also find practical information on how to carry out the debate, revive the debate, manage a poorly behaved participant, etc. In the "thematic" section, you will also find a number of sentences ("frasbee") following several key themes, such as alcohol, drugs and addition, emotions, stress and social networks. It also includes suggestions on how to evaluate the activity.

3.2.3.

WHERE DO YOU STAND?

Objectives

The goal of this activity is to develop communication and persuasion skills. Through this activity, participants will be able to:

- **Practise taking a stand and defending it in a group.**
- **Build an argument as part of a group.**
- **Present an opinion with conviction.**
- **Understand the mechanisms of verbal and non-verbal communication.**

Target audience

All age groups.

Group size

12 - 20 participants.

Materials

- **2 posters: I agree and I disagree.**
- **2 chairs.**

Time

45 to 50 minutes.

Skills / knowledge required of the facilitator

You should have some knowledge of how democracy works, what is freedom of expression, and starting points for communication.

Preparation

- Place the two posters – agree and disagree – at either end of the space, large enough so that participants have a straight (imaginary) line between them.
- In the centre of the space, arrange two chairs facing each other and ask participants to position themselves around these chairs.
- Explain the rules of the activity:
  - *There will be a series of statements that each participant should take a position on.*
  - *Each time a statement is made, participants should position themselves in the space between the two signs, depending on the extent to which they agree or disagree with the statement.*

The Activity

Begin by reading out the statements:

  - *You are morally obliged to practise your right to vote in elections.*
  - *You must obey all laws, even if they seem unfair.*
  - *The only people who have power in a democracy are politicians.*
  - *Citizens deserve the leaders that they have.*
  - *It is the responsibility of citizens to control the daily activity of their representatives.*
  - *I always take up the same position as my friends or follow the opinion of the majority.* (This statement can be used to gently diffuse the 'sheep' like behaviour of the group. It can be employed very quickly

if you feel that participants are following the strongest members of the group rather than their own ideas.)

- *There should be no freedom for those that do not support freedom themselves. We must not allow extremist parties to march in the streets.*

You can, of course, also work with other themes. The key point is that the statements are controversial for the group you are working with.

Arguments

- Go back to the statements that incited the most amount of controversy and ask participants to take the positions they chose.
- Invite the two participants in the most opposite positions to sit on the chairs in the centre of the space. The other participants should stay in their positions.
- Each of the two seated participants then has 1 minute to explain the reasons for either their agreement or disagreement with the statement. Nobody should interrupt or assist them.
- The other members of the group are then invited to stand behind the spokesperson they felt was the most convincing, thereby forming a "for" and "against".
- The two groups have 10 minutes to work together to prepare an argument in favour of their position. They can designate a spokesperson, but a different one from before.
- The two new speakers should then take the seated position. They have 3 minutes to present their arguments, surrounded by their team.
- At the end of the presentations, participants are welcome to change sides if they are more convinced by the other group.
- The new groups formed then have 5 minutes to develop a new argument. They should each designate a third spokesperson.
- Follow the same pattern as before, with participants free to move if the other group has convinced them.

Evaluating the activity

- The focus should not be to get into a lengthy debate on a chosen statement but rather to encourage participants to reflect on debate as a process and think about its objectives and value in a pluralistic society. It is important to consider how disagreement and even conflict is one of the engines of democracy and the evolution of society.
- Some ideas to begin the evaluation process:
  - *Did some participants change their mind during the discussion? If they did, what were some of the key arguments that persuaded them? What was most influential, the argument itself or the way in which the idea was presented?*
  - *Do participants feel that they were influenced by factors other than the arguments themselves, such as group pressure, emotional language or a sense of rivalry?*
  - *For participants who kept the same position throughout, what did they feel they gained from the discussion? Would they still take the same stance on the issue? Is there an argument that might have made them change their mind?*
  - *Why do you think people have different opinions and how can these be managed in a democratic society?*
  - *In a democratic society, should we tolerate all opinions?*

Tips
Take care to ensure that the exercise doesn't become a political forum.

3.3. Conflict management
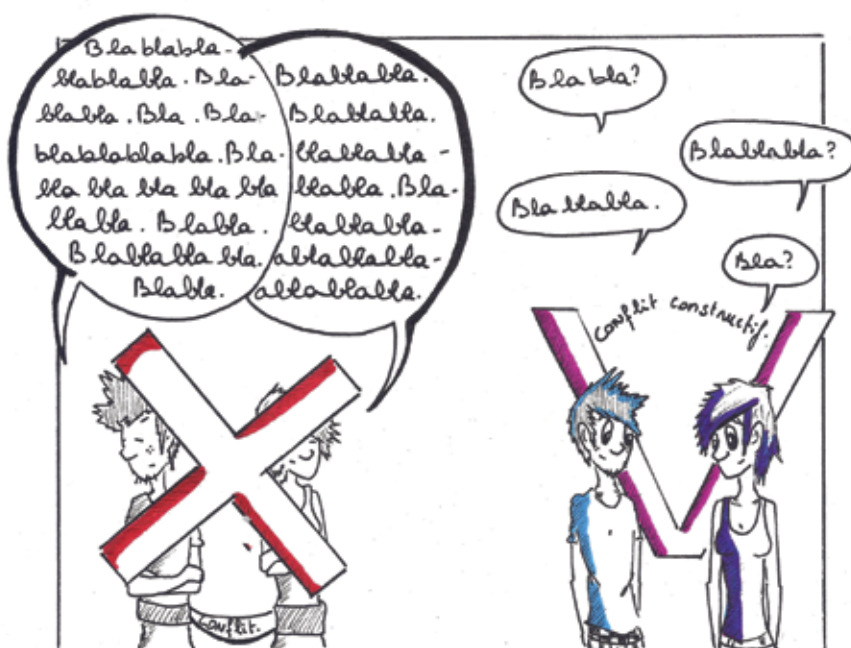
It would be delusional to believe that society can function without any conflict at all or that this might even be desirable… Respecting others and ourselves, our differences, tolerance, creating open spaces for debate and dialogue allows us to diffuse potentially conflictual situations. Conflict cannot be totally avoided; it is part of living together in society, and is even useful for society to evolve, as long as it is managed well!

It would be delusional to believe that society can function without any conflict at all or that this might even be desirable. It is possible to diffuse conflict by promoting self-respect and tolerance, by respecting people's differences and by creating **spaces for open debate and dialogue**. Nevertheless, conflict cannot be totally avoided; it is a part of living in a community and, if well managed, can even have its benefits, enabling society to evolve.

Diffusing conflict situations and avoiding getting hung up on them requires knowing how to cope, adopting an ad hoc method to prevent or, if necessary, get out of a conflict situation. It is also, and above all, to understand **how and why conflicts arise**. It is also knowing how to observe and question one's own relation to the conflict.

Throughout the course of the 20th century, psychologists became interested in better understanding the mechanisms of conflict, and this led to a definition very much centred on the individual: conflict is an expression of frustration (fear or anger) due to a perceived obstacle to satisfying our own needs. The personality of the individual concerned, divergent interests, questions of power, culture or different convictions can be at the origin of this perception. Faced with the danger of not having our needs satisfied, the reaction is often emotional. This emotion, and the behaviour that it triggers, often occur before the individual has time to reflect, and as in this case the individual feels in danger, the behaviour is likely to be aggressive.

To prevent conflict, it is therefore necessary to be able to act upon emotions, to express oneself and ensure that all needs are satisfied, to listen to and understand the needs of others and to adopt new behavioural patterns.

In a conflict situation, it is sometimes tempting to do nothing, so as not 'to make things worse.' Yet we cannot follow the status quo. In the best case, the conflict may be superficially put to sleep but sooner or later, without a lasting solution, it will burst again. For the conflict to be resolved, the situation must be changed.

There are different approaches to overcoming this challenge:

American humanist psychologists, Abraham Maslow (1908 - 1970) and Carl Rogers (1902 - 1987) emphasise the importance of taking a step back, as well as the need to focus on **listening to the person.** Facilitating the expression of feelings and needs, putting oneself in another's position to understand their feelings, renewing communication and finding an acceptable solution will help to prevent or end the conflict.

More recently, conflict management techniques from **Nonviolent Communication** (NVC) have become very popular among various communication stakeholders. According to Marshall Rosenberg, who created NVC, and was a former student and himself inspired by Carl Rogers' work, the NVC would turn conflict into dialogue through listening to the other person and his or her unique needs. The NVC technique is based on applying the following four principles:

- To know how to listen without judging;
- To express your feelings without aggressiveness;
- To express your own needs with sincerity;
- To formulate peacefully what is expected of the other.

Numerous books deal with NVC and the various structures that use it as a method in conflict management. Although the techniques proposed by Rosenberg deserve our attention when looking at conflict management, it is nevertheless advisable to be cautious about the structures that promote its methods. Indeed, like other communication techniques supposed to influence the way of interacting between individuals, NVC can deviate from its original objective. NVC is neither mystical, nor the answer to all the world's problems.

Further reading
See bibliography p.39

3.3.1. THE TRAIN

Objectives

This activity aims to allow participants to:
- **Live through a conflict experience.**
- **Identify attitudes during conflict situations.**
- **Understand how conflicts work in order to deal with them.**

Target audience

12 - 15 or 16 - 25 years old.

Group size

10 - 15 participants.

Materials

- **4 chairs 2x2 opposite one another.**
- **Traveller (activity supports 1-5)**
- **Observer (activity support 6)**

Time

Foresee between 10 and 15 minutes for the roleplay and 15 and 30 minutes for the debriefing, depending on the number of participants.

Preparation

- Choose 5 people in the group and give them the activity support 'travellers'.
- Give out the activity support 'observers' to the other participants.
- The conflict situation will happen because there are only 4 seats available for 5 travellers.

The Activity

- Be careful to allow the participants to discover the situation as they are playing along to ensure the reactions are natural and spontaneous.
- As the facilitator, you play the role of the controller.
- Start the activity by making the following announcement:
  - *'Ladies and Gentlemen, welcome aboard this train travelling to Amsterdam. We would like to inform you that this train is full, anyone who is not seated we kindly ask to get off the train. We will stop in Brussels, and then our train will continue straight to Amsterdam. Our departure will take place in 10 minutes.'*
  - *5 minutes after, make the following announcement: 'Ladies and Gentlemen, welcome to those passengers having joined us for our train ride to Amsterdam. Our train will depart in 5 minutes.'*
  - *3 minutes after, make the following announcement: 'Ladies and Gentlemen, our train is ready to leave. We would like to ask those accompanying passengers to please get off the train. We remind you that this train is full, anyone that does not have a seat is kindly asked to get off the train.'*
  - *2 minutes after: come through the 'train' and say to the person still standing: Madam (or Sir), our train is about to leave. You have just enough time to get off.' If the participant tries to argue, reply: 'I do not want to know, please get off this train, you can go and explain on the platform. If you do not get off, I will stop the departure of the train.'*

Evaluating the Activity

- Ask each participant how they felt.
- Why were all the elements of a conflict combined in this activity?
  - *Everyone has a valid reason.*
  - *Everyone thinks that their reason is more valid than everyone else's.*
  - *The situation was made more stressful by the train announcements.*
  - *There is conflict when there are limited resources.*
- After this, ask the observers to comment on what they saw using the observation grid (activity support), in order to introduce the 5 attitudes in a conflict situation.

Tips

This activity is an introduction to a sequence on managing conflicts. You can complete this activity by dealing with possible solutions for preventing conflict: act on emotions, satisfy the needs, act on mental representations and put in place new behaviours. To go deeper into the topic, you can imagine a real-life situation (proposed by one of the participants). An alternative for smaller groups would be to limit the number of observers to 3.

Source

Institut Supérieur de la Formation, Paris, www.institut-superieur-formation.fr.

More information

Marsan Christine, *Gérer et surmonter les conflits*, Paris, Dunod, 2010.

Chalvin Dominique *Tensions et conflits dans les relations personnelles*, Paris, ESF Éditeur, 2012.

Activity support 1: **Traveller 1**

It's August 1. You are taking the train from Paris to Amsterdam. You have just landed in Paris. You came from Toronto where you did a 6-month internship. You are tired because of the travelling and the time difference. You are only going to Amsterdam for 2 days, you are meeting your partner there.

Seat:

41.

Activity support 2: **Traveller 2**

It's August 1. You are taking the train from Paris to Amsterdam. You have been looking for a job for 8 months. You are going to Amsterdam for a job interview. This interview is very important for you, the job corresponds both to your professional aspirations and your competences. You already had an interview in Paris which went very well.

Seat:

42.

It's August 1. You are taking the train from Paris to Amsterdam. You are going to see your grandmother who is very ill. She has been very lonely since the death of your grandfather. You chose this train because it means you can take her to the doctor.

Seat:

43.

Activity support 4: **Traveller 4**

It's August 1. You are Key Account Manager. You are going from Paris to Amsterdam for the annual meeting with the most important client you have in The Netherlands. You are going there and back in one day. You need the three hours in the train to prepare your presentation.

Seat:

44.

Activity support 5: **Traveller 5**

It's August 1. You are taking the train from Paris to Amsterdam. Tonight, you will take a boat to Newcastle for some well-deserved holidays. If you cannot take the train, you will miss your boat.

Seat:

45.

Activity support 6: **Observer**

What were the stages of the conflict?
Note down which behaviours match the following attitudes:

Inhibition	
Aggressiveness	
Passiveness	
Manipulation	
Assertiveness	

For the observer:
* **Inhibition.** When attacked, we see an inhibitive reaction which makes us think "when he exploded, I was so shocked I didn't know what to say or do." This is a brief and transitory phase, and when it disappears, we then make a decision on which action to take.
* **Aggressiveness.** An aggressive attitude makes someone want to demonstrate that they are right, that they are in the right, and that they have the right answer.
* **Passiveness.** A passive attitude is characterised by escape behaviour. It is the fear of reacting, to say anything and to get involved. Being passive means avoiding the situation and can lead to conflict.
* **Manipulation.** By flattering, seducing, conspiring, humour, the manipulative attitude cleverly shifts towards the objective they have in mind and hiding the others. In a conflict, this behaviour does not lead to a peaceful solution because the person is only looking after their own interests, and not thinking about the others.
* **Assertiveness.** This is the only positive attitude in a conflict, because the person is capable of evaluating that they have their own responsibility in the dispute. The person wants to understand the others and the common difficulties. They look for acceptable solutions for both parties and expresses their objectives by keeping authentic relations with the others.

THE CONFLICT GAME

Objectives

This exercise is complementary to the previous one (The train). It enables participants to observe an example of conflict so that they can better understand the mechanisms involved. This activity aims to allow participants to:

- **Understand the different attitudes that individuals might adopt during conflict.**
- **Recognise the advantages and disadvantages of conflict.**
- **Be aware of how assertive behaviour can prevent and manage conflict.**

Target audience

From 16 years, the activity requires a degree of ease to act out the different attitudes.

Group size

15 - 20 participants.

Time

About 45 minutes.

Skills / knowledge required of the facilitator

Understanding of concepts relating to conflict management and assertiveness. See activities 3.1.1 and 3.3.1. for supporting material.

The Activity

- Present first the role that conflict plays in society:
  - *Conflict is inherent in all societies: human beings exist only because of their interactions with each other and these interactions inevitably produce tension and conflict. If we were to suppress this conflict, this would limit self-expression and engender a world that is totalitarian and immobile. Conflict occurs because of antagonism between individuals or social groups. This antagonism results from when individuals seek to find a solution to their differences. If conflict is well managed, that is to say it does not reach the height of a fight, at any scale, then it can smooth out social issues by allowing individuals the right to express themselves and allowing a group to evolve.*
  - *For conflict to have a positive impact, individuals must seek out a solution to the problem that is satisfactory or even profitable. Without a solution, conflict can be destructive.*
- Divide participants into teams of 4 to 5 people and then set up the roleplay.
- In each group, two participants will play out a conflict situation: one person accuses the other of standing them up before a concert, forcing them both to miss it. One had spent a lot of money on tickets; the other had said they would provide transport to the concert. Neither was able to see the band nor will probably ever see them again.
- Ask one participant to initiate the conflict and the other to react in the following four ways. These different reactions can be played by the same person or by multiple participants:
  - Passively (assuming total responsibility for what happened)
  - Aggressively (putting total responsibility on the other person)
  - Being manipulative (playing out the situation for their own interest, acting in a cynical and dishonest way, but which may be well hidden)
  - Assertively (easily and clearly expressing a point of view, without denying how the other feels)

- Consult the activity support from 'The Train' for a definition of the attitudes above.
- 1-2 minutes will be sufficient for the roleplay. Be careful, as the aim of the activity is to experience disagreement, not to find a simple solution to the problem, for example, *'it doesn't matter, we'll go to another concert'.*
- Ensure that the other participants carefully observe how the two participants play out the scenario. After the four situations have been observed, ask the teams to work in groups to identify the advantages and disadvantages of the four different ways of responding to conflict.
- You can then invite participants to share their thoughts on the situations and decide on the most appropriate solution for conflict resolution.
- You can then conclude the activity by presenting the following sociological principles related to each of the four reactions to conflict resolution:
    - *The passive person seeks to avoid the situation; they look to flee out of fear of how they might react. This could be due to feeling inferior or simply disinterest in the situation. Such an attitude can lead to further conflict.*
    - *The aggressive person ultimately wants to be right (even more so if they think that they are wrong). They value only their own opinion and do not take into account another's point of view. Aggressiveness can be thought of as excessive self-assertion.*
    - *The manipulative person will try to achieve their aim in a backwards manner, compared to the aggressor who is more confrontational. The manipulator will use flattery, seduction, conspiracy and pity. They wish to attain what they want without thinking of anyone else, which does not allow for conflict resolution.*
    - *The assertive person treats everyone equally, by practising compromise and negotiation. They are able to evaluate the situation and recognise their share of the responsibility, without putting themselves down. This is the only positive way to react to conflict in that it seeks to come to a mutually agreeable solution based on honest relationships.*

Variation

Depending on the size of the group, you can vary the number of teams. For a group of 10 people or less, ask everyone to take on the different attitudes.

Sources

Marsan Christine, *Gérer et surmonter les conflits*, Paris, Dunod, 2010.

Chalvin Dominique *Tensions et conflits dans les relations personnelles*, Paris, ESF Éditeur, 2012.

Hadfield Sue et Hasson Gill, *Développez votre assertivité dans toutes les situations,* Paris, Leduc éditions, 2012.

Université de Paix, Namur, www.universitedepaix.eu.

Université de Paix asbl
De la prévention à la gestion positive des conflits

3.3.3.
CLASH OF FREEDOMS

Objectives

The objectives of this activity are to explore issues relating to diversity, pluralism, freedom of expression and democracy. The activity will help participants to:

- **Consider how freedom of expression contributes to the functioning of a democratic society.**
- **Discuss the advantages and disadvantages of having no limits on freedom of expression.**
- **Practice skills of negotiation.**

Target audience

All age groups.

Group size

10 - 20 participants.

Materials

- **2 rooms.**
- **Paper and pens.**
- **Activity supports 1, 2 and 3.**

Time

2 hours.

Preparation

- Explain that the activity will involve a simulation and divide the group into two different communities. The *Ixprat* community should be larger: about two thirds of participants. The remaining third of the group will represent the *Pastiks*. The *Ixprats* live on an island. The *Pastiks* are considering migrating there.
- Explain that the first part of the simulation will involve work in the separate communities. After 20 minutes, the groups will be brought together.
- The minority group should be shown to a different room. The spokesperson for each group should read out the information about the relevant community and may then hand out copies for people to refer to (see the activity supports).

The Activity

- Begin the discussion in each group by asking for participants' thoughts about life on the island. Ask whether they would like to live there. After some reflection, the following questions should be put to the groups:
  - *Pastik group: What are your concerns about moving to the new island?*
  - *Ixprat group: What are your concerns about receiving a large number of immigrants with no knowledge of your culture or traditions?*
- After 20 minutes, the two groups should be brought together. Invite the islanders to introduce themselves, encouraging them to make brief statements if they would like to do so. Do not allow this to take more than 10 minutes.

- After about 10 minutes, give participants the following information: *A year has passed, and a number of problems have arisen. Tensions between the communities have become increasingly acute and many people are worried about severe social unrest. The President has invited you to form a working group to try to find solutions to these problems.*
- Divide the whole community into smaller working groups, so that each working group has (roughly) 2 Pastik members and 4 Ixprat members. Give each group one of the problems (see activity support).
- Tell the groups that they have 20 minutes to reach a decision about how to resolve the problem. Explain that any proposal must be put to the vote and needs to be approved by a majority of participants (in the working group) in order to be accepted. Remind them that if they cannot approve a new decision, the status quo will continue! The Ixprat community can veto proposals as they are the majority.
- After 20 minutes, bring everyone together to present their decisions.
- Give each working group 2-3 minutes to feedback and outline their solution, and ask for any brief responses. Then, move to evaluating the activity.

Evaluating the activity

Begin by taking participants out of role and reminding them that they are now going to discuss the activity as a whole. They should try not to return to previous debates.

- *How did you feel about the activity? What did you like or not like?*
- *How easy was it to play your role – and stay in it – when the islanders came together?*
- *What did you think about the negotiation process, and the process of decision-making at the end? What were the most important things for you when trying to find a solution?*
- *Was it fair that the Ixprat community effectively had a veto on any proposal, because they were the majority? How can we make sure that the opinions and rights of minorities are fairly represented in 'real' life?*
- *Did the activity change any of your views? If so, which in particular, and why?*
- *Do you think the activity was close to reality: did it recall any problems in society today?*
- *How do you think we should deal with the problem of people saying things which are hurtful, intolerant and sometimes dangerous?*

Tips

- The descriptions of life on the two islands are relatively long, in order to get participants into the spirit of their community. They should be read out not as 'information', but more like a story!
- The working group which takes the problem about the Internet campaign could be asked to focus on the online aspect of the problem. At least, they should be directed to consider this aspect alongside any offline proposals.
- Allow the simulation to run with as little guidance from you as possible. Make sure that people understand the time limits and the nature of the task but allow them to approach the tasks in the way they think best. Interrupt only if they seem to have misunderstood, or if tensions or conflict are interfering with the process.
- Participants would benefit from some information on freedom of expression. If there is time available, use some of the information.

Variations

If time is short, the descriptions could be shortened and in the final negotiations the working groups could all be given the first problem to discuss. This will speed up the negotiations.

To make the activity a bit longer, you can ask participants to discuss the main immigrant groups in their own country. They could identify the reasons why these groups of people immigrated, whether their rights and opinions are respected by the society in which they live and look at the way they are presented in the media, on and offline.

Source

Council of Europe, *Bookmarks – A Manual for combatting hate speech online through human rights education,* Council of Europe, Strasbourg, 2014.

Activity support 1: **The Pastik Island**

You live on a small island whose borders are closed and which has seen no immigration and very few tourists for as long as anyone can remember. Your society is calm and peaceful: peace and the absence of conflict have a strong tradition and are regarded as a 'national priority'. There is even an article in the Constitution which states that: "No-one should say or do anything which might be painful or upsetting to others."

This article is carefully monitored, and infringements are severely punished. It is very rarely broken; it is much easier to agree with other people. Disagreement has become painful for the Pastiks as it troubles the mind.

Your country calls itself a democracy. Elections are held every year and nearly everyone votes. However, the same people tend to be elected, as there is little discussion of alternative policies.

In general, conversations, public pronouncements and even the media don't stray beyond the opinions that are generally accepted by society, and people mostly don't mind this as they have forgotten or are unable to imagine a different way of doing things. There is little news about other places on the globe, no literature from other cultures, and very little change, because change has been found to be upsetting.

People have noticed over the years that the coastline has altered: sea levels have risen and many parts of the country which used to be habitable are now under water. This did not matter to begin with: there was enough land for everyone and communities living near the coastline were simply moved further inland. However, in recent years the problem became more acute. A few people began discussing it among themselves, but this was found to be upsetting, so the government introduced a ban. Life continued, mostly calm, predictable and free from conflict and disagreement, until one terrible windy day a severe hurricane hit the island. Buildings were destroyed, many people died, and most of the land was flooded. When the waves subsided, few crops had survived and those that had survived were now dying from the salt water. Nearly all the infrastructure had been destroyed. Food became scarce, infection and disease began to spread and medical supplies were inadequate. The island fell into chaos. People even started disagreeing about what the best thing to do was.

Just when it seemed that all hope was lost, a message was received from a neighbouring island, the Island of Ixprat. The message expressed sincere concern for all Pastiks and contained an offer to accommodate anyone who wished to move to Ixprat. You are among those who have decided to move.

Activity support 2: **The Island of Ixprat**

You live on the Island of Ixprat, located in the Pacific Ocean and in the path of one of the ancient shipping routes across the ocean. Your island has traditionally relied on trade and communication with other countries and you have had an open borders policy for hundreds of years. That has meant that travellers and immigrants from many different cultures have been a strong feature of life on the island. The result is a very diverse population, with a wide range of opinions, beliefs and cultural practices.

Your national culture embraces such diversity: people have a keen interest in other ways of doing things, different beliefs and ideologies. Of course, with such diversity, not every idea or ideology can be embraced by everyone. Disagreement and conflict are a way of life on Ixprat. Almost every meeting of two human minds contains a thrashing out of thoughts, beliefs and ideas. Furthermore, almost every meeting passes through or ends in disagreement. Disagreement is almost a national hobby. For that reason, there are no laws which limit what one person or one group can say to another, or which limit what one person or one group can say about another. Some people do say terrible things. Sometimes this leads to people doing terrible things. The 'doing' is punishable by law; the saying is not.

Life on Ixprat is interesting, challenging, and constantly changing. You value the richness of the culture and the fact that you can say anything you like. You know that endless argument and disagreement does not always lead to happiness. In fact, you often find disagreement very tiring, and very painful: it is not always easy to hear people saying things you think are wrong, let alone things you think are cruel. You have also seen how some groups in society tend to be more frequent victims of cruel and intolerant language than others. Even so, it seems to you important that no-one should ever be stopped from expressing their beliefs.

One windy day, your island received news that a very strong hurricane had hit one of the other islands in the Pacific. You know very little about that island: they have always kept themselves to themselves. You have heard tales that the people living on the island are very stupid and very backward, but you have never met anyone from there. You know it is almost impossible to visit.

The government has announced that the Island of Pastik suffered so badly as a result of the hurricane that most of the residents who have survived will be relocating to Ixprat. They can probably be squeezed in but it will mean that current residents will have to do a lot of re-adjusting. Jobs will have to be shared out and there may not be enough housing for everyone.

Activity support 3: **Problems for the groups**

Working group 1:
A campaign has been set up to 'Find a Pastik tongue' and it has taken the Internet by storm. The campaign site includes such slogans as:
- *Poke a Pastik dummy: see if he squeaks!*
- *No tongue, no brain!*
- *Find a Pastik tongue, win a smartphone!*

People are invited to submit photos of Pastik tongues. There is a 'Tongue Gallery' with photos and videos of people forcing open the mouths of Pastiks, shining a torch into their mouths, posing with telescopes or pointing to the tongue. The campaign is gathering momentum and there have been a large number of incidents where Pastiks have been attacked in the streets. Pastiks have responded by saying they refuse to be drawn into an insulting conversation with people they don't respect.

Working group 2:
A young girl from the Pastik community was shouted at in the street by a group of boys from the Ixprats. They called her a "fat slob", a "filthy slag" and told her she had no tongue in her head and no mind of her own. The girl has been miserable and has not left the house or talked to anyone for two weeks. For three days she has eaten nothing. Her parents are desperately worried.

Working group 3:
A report has been released which shows that the rate of unemployment among Pastiks is far higher than in the population as a whole, there are no Pastik representatives in Parliament and few in positions of power in any organisation. The report has also monitored other social factors, for example, levels of stress and mental illness, educational qualifications, and levels of crime. On all indicators, the Pastiks appear to do worse than any other sector of society. Attitudes towards Pastiks among the rest of society are also overwhelmingly negative.

Section 4.

MEDIA AND INFORMATION LITERACY

The digital age has brought with it a wealth of new technologies, opening doors to a world in which information and knowledge can be shared in an instant and with no limit. These new information highways represent a great opportunity to gain access to knowledge, but we need to be able to guarantee that the information shared is reliable. Today, it is easy to be overwhelmed by the volume of information shared and lose track of the source. We all contribute to this constant flow of new data and add to the information overload, especially through social media. The highways are saturated; a sort of 'infobesity', a contraction of the terms 'information' and 'obesity'. In this inundation of information, it is more and more difficult to discern the truth from the false; reliable, verified and up to date facts from fraudulent information, errors in reporting, rumours or even lies. We must be equipped with a critical eye.

This is a task that concerns everyone; *we are not born with this critical eye but must develop it through learning and experience.*
It is a feat of the modern world that knowledge can be so easily shared and available to all, but this progress also presents new risks. In an era considered by some to be post-truth, where information quickly becomes communication, modern propaganda and conspiracy theories are fuelled by populism, fake news, hate speech and 'alternative facts', adopting this critical approach is essential, particularly for young people.

This importance is twofold, in that young people do not only consume information but also play a key role in its creation and dissemination. It is therefore essential to give them the tools to discuss and challenge the information that they have access to. We must also equip them to produce and disseminate information in the most secure, nuanced and accountable manner as possible.

Without proper media and information literacy skills, there is a real risk of young people becoming manipulated, misled and driven to make bad decisions. They must be given the skills to sort through and understand information, as well as to defend themselves. In short, ensuring they have access to the best parts of the Internet and are protected from the worst will help them to become well-informed citizens, aware of their rights. Ensuring democracy and respect for human rights and fundamental freedoms, imply the right for young people to have access to complete, objective, reliable and understandable information. This is a responsibility that falls to all citizens, but youth information workers, and educators in formal and non-formal education especially.

This section offers a series of practical activities to develop the mind and critical thinking that young people practise in their relationship with different forms of media and information. Aims include the following:
- To question information and the reliability of its sources;
- To understand how the media works;
- To decipher the transmission of false information;
- To understand mechanisms behind conspiracy theories and 'alternative facts';
- To develop a critical attitude towards news and information.
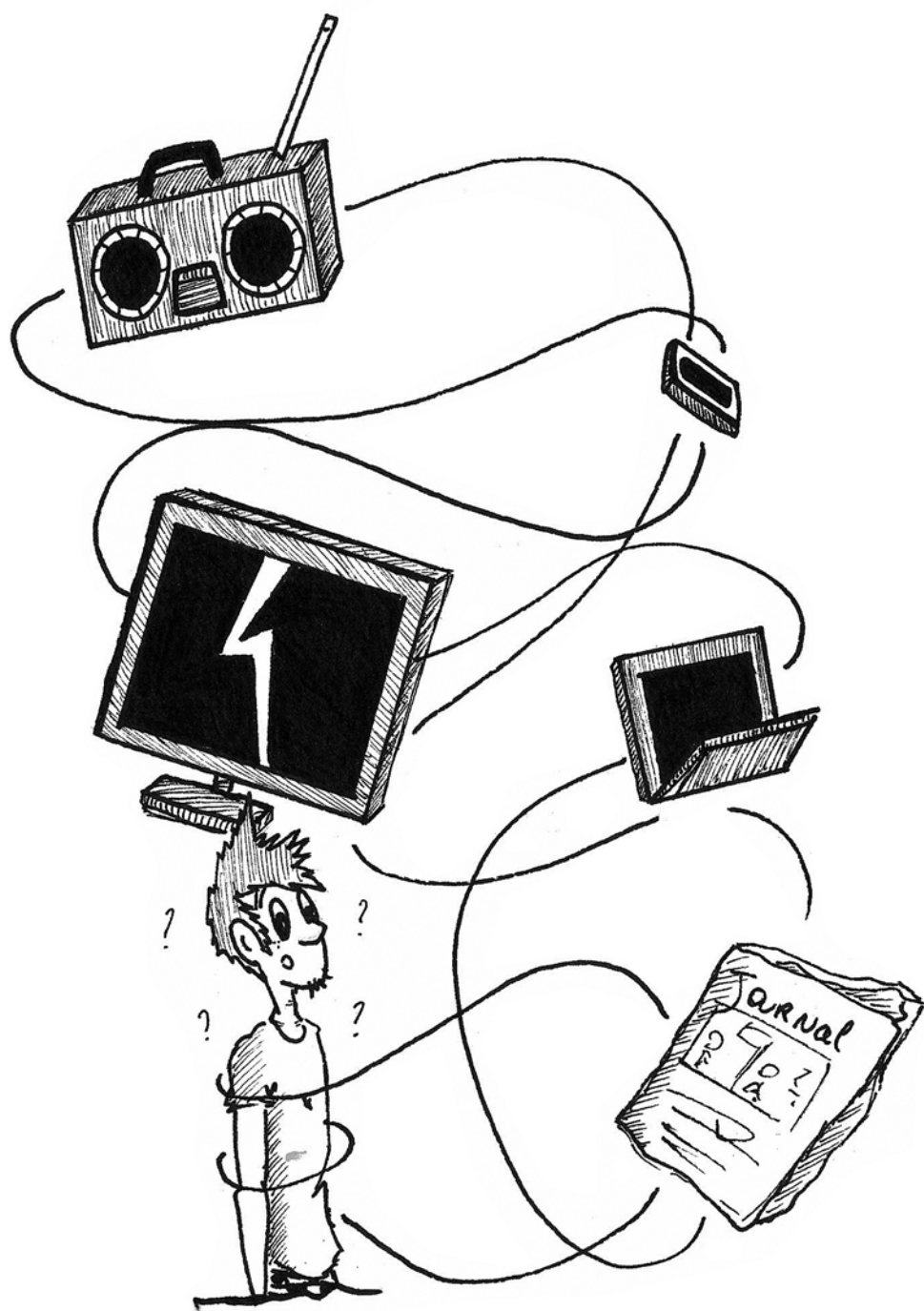
4.1. Critical thinking
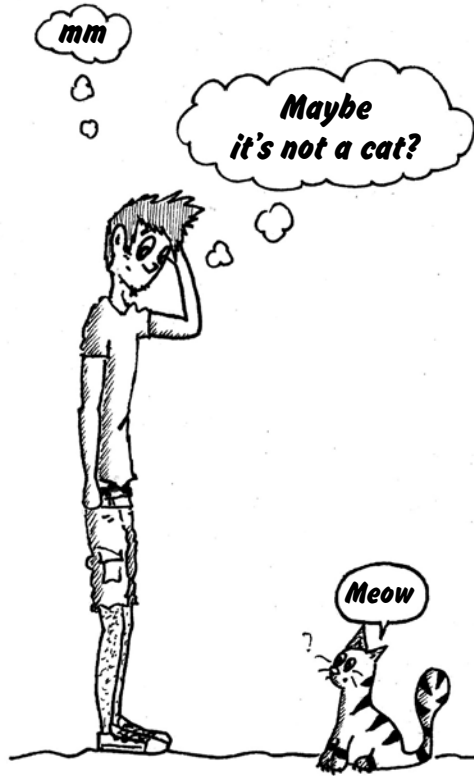
Critical thinking cannot be made up! It is not about doubting everything you see and hear about, like people who create conspiracy theories and use them to justify their violent beliefs.

The following activities will introduce new ways to look at the news and criteria through which to examine and take ownership of the information.

The Blind Men and the Elephant

One sunny day, six blind men from Hindustan, learned and curious, wished to meet an elephant for the first time.

The first blind man reached out and touched the side of the huge animal. "Wow, an elephant is like a wall!" he declared.

The second blind man felt the elephant's pointed tusk. "I was right," he decided. "This creature is as sharp and deadly as a spear."

The third blind man put his hand on the elephant's limber trunk. "An elephant is like a giant snake," he announced.

The fourth blind man put out his hand impatiently, touched the animal's knee and was convinced that the elephant was like a tree!

The fifth blind man felt the elephant's giant ear. "Even for the blindest of the blind, this marvellous elephant is like a huge fan!" he said.

The sixth blind man gave a tug on the elephant's coarse tail. "Why, this is nothing more than a piece of old rope." he scoffed.

The six blind men spent the next few hours discussing passionately about the elephant, each insisting on what they believed to be true. They did not seem to hear each other and their shouts grew louder and louder.

A wise man, who was passing by, heard the old blind men. "What are you talking about?" he asked.

"We cannot agree on what an elephant looks like!" And each of them repeated to the wise man what they believed an elephant to resemble. The wise man, with a smile, explained: "You are all right! You are all describing the elephant very differently because you all touched only one part of the animal! The elephant is a very large animal, and has all of the features that you describe."

"Ooohh" they exclaimed. And the discussion ended there! All of the blind men were happy with what they had said, because all of them were right.

WHAT DID YOU SEE?

Objectives
This activity will allow participants to:
- **Know the difference between information and interpretation.**
- **Be aware of their tendency to focus on information and/or to make interpretations.**
- **Learn that interpretations are personal and don't always reflect the facts.**

Target audience
From 12 years old.

Group size
10 - 15 participants.

Material
- **Pens and paper.**

Time
Around 50 minutes.

Skills/knowledge required of the facilitator
Have the ability to improvise.

The Activity
- Form a circle.
- When the group is in place, do some actions without speaking: looking at your phone or watch, looking to the door, making short eye contact with some of the participants, looking serious, groaning, moving a few steps from left to right, tapping your toes, looking at your phone or watch again, going outside, closing the door, and after a few seconds, walking back in, and so on.
- After this, go back to the circle, stand in a relaxed position, and start the review.
- Distribute a sheet of paper and a pen to each participant.
- Ask participants: What did you see? Ask them to write the answers in two columns:
  - *Facts and information: literally what they saw (example: looking at the phone, making movements, making eye contact, etc.)*
  - *Interpretations: nervous, waiting for someone, looking angry, looking mad, etc.*
- Invite participants to share their impressions with the group.
- Ask them what the difference is between what is written in both columns:
  - *Facts/ What I see? / Information*
  - *Thoughts/ Interpretation/ What I make of the information*
- Continue the review by asking the following questions:
  - *What type of answer did you have the most of?*
  - *In what columns are most of your descriptions?*
  - *What answers are certainly right answers?*
  - *What answers may be right, but not definitely?*
  - *In everyday situations, when looking at people, events and so on, and describing them, how do you tend to describe them (facts or interpretations)?*

- *Do you have personal experience where your interpretations of someone's behaviour were right? Do you have personal experiences where your interpretations were wrong?*
- *What are the advantages and the disadvantages of focusing on facts? What are the advantages and disadvantages of focusing on interpretations?*
- *Is it "wrong" to have interpretations?*

- Conclude the review. When interpreting what we see, we cannot really know if we are correct. Some tips to avoid wrong interpretations:
  - *Describe what you see instead of what you think you see.*
  - *When you make interpretations: ask questions about your interpretations, check if what you see is right.*
  - *Suggest your interpretations in the form of questions or hypothesis, without imposing them as facts.*

Variations

- Participants individually write down what they saw and all participants share what they wrote down with the group.
- A shorter version of the activity exists to illustrate the differences between facts and interpretation: make a fist, raise it, and run towards one of the participants. Facts: raising the fist, running towards to a participant. Interpretation: 'You were going to hit him'. 'You're mad.'
- Use a picture, or a painting, for example. Show it to the participants and ask them to say what they see.
- Take a newspaper article. Participants must look for facts and interpretations by the writer.

Tips

- Before starting, do not inform the participants that you are going to start something, just start. During the 'play', don't react to questions of the participants.
- In the review: consider describing facts and interpretations as equal. The objective is to raise the participants' awareness of both, not to give more value to one or the other.

4.2. The media
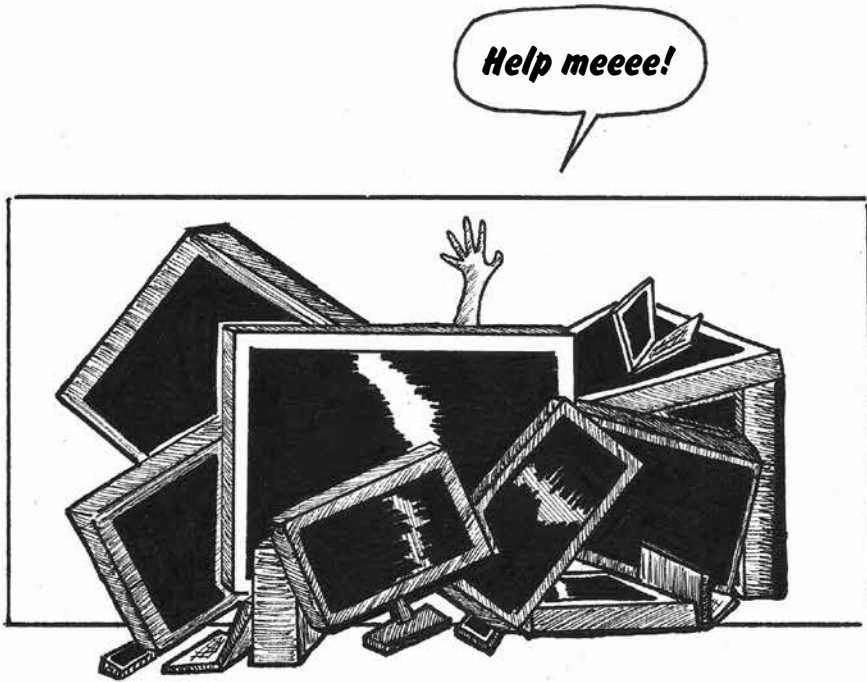
Information is spread through media channels. To put critical thinking skills into practice and analyse the reasons and motivations behind the spreading of this information, it's important to understand how these communication and information channels work.

The following activities will allow for a fun and clear decoding of how the media world functions. Equally, they will enable participants to approach the idea of misinformation, particularly in relation to specific ideologies such as violent extremism.

4.2.1. HEADLINE

Objectives
This activity aims to:
- **Identify the different types of media.**
- **Understand different media can have different views/opinions/according to their backgrounds.**
- **Understand the difference between information and interpretation.**
- **Experience that facts can be interpreted in different ways.**

Target audience
From 12 years old.

Group size
Minimum 10 participants.

Materials
- **Facts (activity support 1) – one copy per pair.**
- **Media types (activity support 2) – one media type (card) per pair (multiple pairs can have the same if it is a big group).**
- **Paper and pens.**

Time
1 hour.

Skills/knowledge required of the facilitator
Have notions of media and information literacy.

Preparation
- Using activity support 2, prepare cards with the different media types written on each one (one media type per card).
- Spread out the cards with the media types, so that the print is not visible.
- Split the participants into pairs.

The Activity
- Each pair picks a random media card and is given the fact sheet, a brief and objective information sheet about a violent event that has happened.
- One of the participants reads these facts out loud.
- Each pair takes a pen and a sheet of paper and is given some time to think of and write down a title that could be used for an article about the facts, that will be circulated via the medium on their card.
- The different titles of each pair are presented to the whole group.
- Ask participants what title is closest to (then furthest away from) what they would personally report about the facts.

Evaluating the activity
Ask the participants the following questions:
- *The titles you thought of are different: would the articles also be different? What would be different? What*

facts would be highlighted and what interpretations would be made?
- *Can a medium, a title, and a way of reporting influence your opinion about a theme?*
- *Are all media neutral when they report on topics? Should all media be neutral? Do you have examples of real events that are treated differently by different media and sources? (For example: often, after a demonstration, the police report less participants than the organisers).*
- *How can we be resilient towards information and the influence of different media in our own lives?*

Tips

It's good to know that the way of presenting information can influence people to take the information as given. When there is a goal behind information (like convincing people), it's likely that other information will be withheld or, worse, information will be changed. Often, when something is presented and seems 'too good to be true', a critical approach is advised. Advertisements, media articles, etc. can be approached with some healthy critical sense.

Variations

- Use another theme that appeals to the participants, and give them other facts.
- Participants think about/try to find an image they can match with their titles. When working with images, also link the influence of images in the review.
- Each couple picks two media cards, and thinks of two alternative titles for their media type (for example, different political positions).
- It would be interesting to link the exercise to extremist propaganda, where information is used to influence others. Often, the choice of the image presented, the titles, and the way the explanations are given, can be very convincing, but not certainly right.

Activity support 1: **Facts**

Thursday morning, on the way to school, there is a stabbing.

A 16-year-old boy is stabbed by a 15-year-old girl.

They were students at the same school. There have been conflicts between them before.

The murder weapon is a kitchen knife.

The girl played a first-person shooter video game the night before and earlier that day.

Activity support 2: **Media types**

An objective quality newspaper: bring facts, not interpretation.

A gossip magazine: brings sensation.

An educative magazine for parents: helps raising the children.

A Facebook page: battling against violence.

A video gaming magazine: defending that gaming and violence have no link.

A blog of a young girl: wants to bring support for victims of violence.

4.2.2.

ANALYSING THE MEDIA IN 6 PARTS

Objectives

This activity aims to:
- **Provide a structure through which to analyse any media document.**
- **Teach participants how to ask question about the motivations, issues and choices involved in media production.**
- **Encourage participants to develop and employ critical thinking skills.**

Target audience

From 15 years years old.

Group size

Any.

Materials
- **1 media document (a video excerpt, television programme, magazine, advertising campaign, online platform etc.) or more if you would like to compare multiple documents, looking at similarities and differences.**
- **Activity support 1: 'The six dimensions of media literacy', as many copies as number of participants.**
- **Paper and pens.**
- **A flipchart with large sheets of paper and markers.**

Time

About 1 hour.

Skills / knowledge required of the facilitator

Basic knowledge about media and information literacy.

Preparation
- To introduce the activity, present the media document and its context.
- Give each participant a copy of the activity support: 'The six dimensions of media literacy'.
- Ask participants to break into small groups (particularly when working with a large group). Give them paper and a pen.

The Activity
- In small groups, ask participants to scan through the document by using the activity support as an aid. Have them write down their analysis.
- Bring the groups together. Ask each subgroup to designate a spokesperson to share the analysis of the group, other members of the group can contribute if needed.
- On a flipchart, draw a summary of thoughts from the group using the activity support as a framework. The individual themes only make sense when connected to several others; we cannot study an audience, for example, if we do not understand which technologies are used to reach them.

Tips

This activity can be adapted to different age groups by changing the choice of media, keeping it interesting and relevant to the target audience.

Source

Conseil Supérieur de l'Éducation aux Médias (Fédération Wallonie-Bruxelles), *L'éducation aux médias en 10 questions,* 2011, www.educationauxmedias.eu/sites/default/files/files/2011-09-26-brochure_10_questions.pdf.

CƧEN CONSEIL SUPÉRIEUR
de l'éducation aux médias

Activity support: **The Six Dimensions of Media Education**

To conduct a critical analysis of the media, you can look at six interconnected aspects:

- *The producers*: It is important to understand the world of media production, including all forms of audio-visual production, even the most traditional formats. Who created this piece of media? Are they totally independent or are they part of a larger group? If so, what do you know about the group? Do the people who created this piece of information have a particular philosophical or political bias? How are they able to maintain media production and distribution, on a financial and technical level?
- *The language:* Any message that is composed of text, sound or image is complex. These messages consist of multiple elements arranged to produce a specific meaning (framing, visuals, sound, layout, language used…). It is important to analyse and understand the language used to be able to decode the information and perceive the subtleties and non-verbal ideas communicated.
- *The technology:* Technology refers to the visual and sound equipment used to communicate a message. This includes the everyday equipment used to consume media and the discovery of new and more advanced technologies.
- *Representation:* This theme refers to both the manner in which a media document treats the issue it is presenting (an event, person, object, situation) and the effect this has on how the audience perceives the subject. It is about understanding the influence that the media can exert on how something is represented.
- *Audience:* By looking at the audience, we must consider the approach by which a reader, gamer, listener, spectator or (web) surfer perceives a media document. This depends on their own education, cultural experience, interest and age, among other factors.
- *Category of document:* To understand a media document, it is important to be able to categorise it according to its content (politics, sport, news…) and its genre (documentary, fiction, cartoon…) These categories are certainly not homogeneous and each category will itself contain a myriad of different approaches. The aim is to encourage people to be able to classify the documents that they engage with and the associations that accompany it. For example, is this information on Wikipedia scientific, is it for the purpose of advertising or is it a dramatisation of an event? This information appears repeatedly on television, is it a news item with a number of new developments or is it a series? Is it a report or is it fiction?

4.2.3.
INFO OR HOAX?

Objectives

Young people who regularly use the Internet, email and social networks are likely to receive various types of hoax or rumours (false petitions, viruses, links…). They may have responded, lacking perhaps the tools to exercise critical thinking. This activity aims to:

- Help participants identify false information on the Internet.
- Build up the necessary skills/reflex to question information circulating on the Internet.

Target audience

From 15 years old.

Group size

2 - 4 participants, depending on the number of computers available.

Materials

- Computers, with a good Internet connection.
- Different emails containing fake information to send to participants. Examples can be taken from sites that expose false information, such as http://www.hoax-slayer.net/
- Flipchart and markers.

Time

About 1 hour.

The Activity

- Beforehand, ask the group if they have ever experienced, or heard of, rumours or hoaxes, either via email or on the Internet in general. If not, give examples of some well-known hoaxes that have been reported by the media.
- Ask participants to split into small groups of 2-4 participants.
- Give all participants a copy of a hoax received via email. Ask them to gather as much information as they can about this hoax (especially through search engines).
- Their research should focus on a number of different points:
  - *Where the email/rumour supposedly came from.*
  - *Dissemination (how the rumour was spread, either through the Internet but also traditional media that might relay and amplify false information).*
  - *Causes and effects of the rumour.*
  - *How the information was disproved.*

Evaluating the activity

- To finish, participants come back together to share their discoveries. While discussing, the group should classify the different rumours into categories. They can use the categories proposed by the site http://www.hoax-slayer.net/.

Hoax Slayer allows Internet users to check the veracity of information published on the Internet, and to detect hoaxes. It presents arguments either validating the information or disproving it. It classifies information into different categories, for example: fake news, malware, misleading, hoaxes, humour, politics, scams, bogus warnings, etc.

Warning: the site Hoax Slayer is not fool proof and can also be wrong. It is important to be alert and critical in all circumstances.

- Ask the group to refine their definition of a rumour, as it appears on the Internet.
- Finally, discuss with participants how they might be involved in propagating or denouncing rumours. For example, by informing whistleblowing sites or warning other potential recipients of a message.

Tips

For the activity to run smoothly, try to choose rumours that have been widely discussed so that there is plenty of material online.

Source

This activity has been adapted from the tool 'Educaunet', an educational tool about risks on the Internet: www.educaunet.be.

4.2.4.

CHECKING THE FACTS

Objectives

This activity aims will allow participants to:

- **Assess the reliability of information found online.**
- **Explore some of the difficulties faced by young gay people with hate speech online.**
- **Consider their own behaviour in relation to online content.**

Target audience

From 18 years old.

Group size

8 - 20 participants.

Materials

- **Access to the Internet.**
- **Papers and pen.**
- **Flipchart and markers.**
- **Activity Support 1: the scenarios (as many copies as participants).**
- **Activity Support 2: 'researchers' and 'monitors' tasks (as many copies as participants: one half 'researchers' and the other 'monitors').**
- **Activity Support 3: monitors sheet (for every monitor).**
- **Activity Support 4: checking the information.**

Time

Around 2 hours (depending on the size of the group).

Preparation

- Participants are invited to become 'researchers', studying the question of homophobic attacks, looking into this for their parliamentary representatives. The researchers should assess the reliability of the information posted online and develop strategies that they could use to assess the reliability.
- Explain that the activity will explore the use of the Internet as an information resource. Ask how much participants use the internet for this purpose and whether they have 'favourite' sites they use.
- Give them the scenarios (activity support 1) and check that everyone understands the task.
- Explain that people will work in groups of 4, with 2 people acting as 'researchers' and 2 people observing the methodology of the researchers: the 'monitors'.

The Activity:

- Once they are in their subgroups, tell them that research demands a proper methodology. Ask if they can suggest some important considerations in carrying out research and make a list of these on a flipchart. You can also prepare these yourself if you are short of time.
- Ask each subgroup to choose 2 'researchers' and 2 'monitors' and give them the corresponding card (activity support 2 for researchers and activity support 3 for monitors). Make sure that everyone understands the task. Make sure you have roughly equal numbers working for the government, and for the different opposition parties.

- Tell participants they have 30 minutes to carry out their research. Suggest that they use the first 20 minutes to find relevant information and leave 10 minutes at the end to agree on the main points they will present to their parliamentary representative (only one political character per group). These can be presented as 'bullet points': participants are to imagine they are briefing the member of parliament, not making the speech themselves!
- When groups have finished the tasks, invite them to move away from the computers. Give them another 5-10 minutes so that the monitors in their group can feed back on some of their key observations.
- Invite the whole group together, and ask the researchers to present their main findings.
- Allow some time after each presentation for the monitors to present their results, and for any questions from other groups on the information presented or the strategy used.

Evaluating the activity

Invite the participants to debrief on the activity by asking the following questions:

Questions on the research and communicating the information to the parliamentary representatives:

- *How easy did you find this task?*
- *How did you decide which websites to use for the information? How much were you concerned be the 'trustworthiness' of the sites or the 'truth' of the information you selected?*
- *Do you give more importance to finding information which would support your representative's position, or to providing an 'objective' account of the issue? What do you think a real researcher should do?*
- *Did you search for examples of hate speech against gays? If some groups did not, do they think this would have been relevant?*
- *Do you think your representative would be happy with your research? Do you think those she represents would be happy?*

Questions for using the internet for research purposes:

- *Did you find anything important about using the internet for research? Would you like to add anything to the list of considerations compiled at the beginning of the activity?*
- *Were you surprised by the different information that people managed to find? How do you explain this?*
- *What are some of the ways we can check whether a website is reliable, or whether information can be trusted? Do you normally do this?*

Criteria to evaluate the quality of information

In order to evaluate the quality of a piece of information or a document, no tools could replace the human judgement. Throughout the research, participants must remain critical and analyse the findings by comparing, criticising etc. Is the information reliable? Is this a true fact? An interpretation? A rumour? An opinion? Are there other points of view on the subject? Is this really what I am looking for? Is my research methodology adapted? …
The main criteria to evaluate the quality of information are:

- *Is the information referenced?*
- *Is it reliable?*
- *Is it precise, exact, complete?*
- *Does it bring some new data?*
- *Is it accessible?*
- *Is it well structured, organised, written?*
- *Etc.*

Questions about homophobia / hate speech online

- *Did you find any examples of discrimination or abuse?*
- *Do you think you found any information which was false or unfair?*
- *What are the risks of allowing anyone to post their opinions online?*
- *Can young think of things you can do to reduce the risk of other people taking these opinions as fact?*

Tips

- The activity will be more effective if the 'monitors' are briefed beforehand. If this is possible, you could have only one monitor for each small group and increase the number of 'researchers'.

- The researchers should not feel they are being 'tested' by the monitors. You could tell them that the monitors' task is to look at different research methods and that there are a number of ways of approaching this task.

- You may decide not to show the researchers the monitors' sheet: in this case they would not be alerted to some of the key considerations and the results might be more interesting. However, this may also put more pressure on the researchers. Showing them the sheet would give the researchers and monitors a better collaborative working relationship.

- During the debriefing, you could explore whether research is likely to be biased by the results we 'want' to find. You could use this to ask how participants generally relate to information they see but do not want to believe.

- One of the dangers of misinformation or strong bias being so prevalent on the Internet is that it can easily be spread as 'fact'. You could explore whether participants think they may have passed on 'facts' they seen on the Internet, and whether any of this information may have helped to spread prejudices about particular groups or individuals.

- You could use the checklist in the activity supports on Internet literacy to supplement participants' suggestions for how they can check the reliability of information posted on the Internet. Emphasis that most of what we see contains an element of 'opinion'. There are many ways of presenting information so that a particular point of view is strengthened. For example, omitting examples of homophobic hate speech gives the impression that this is not a problem.

- You can do a search about the tracking of Internet hoaxes and discuss with participants how false news contributes to fuelling hate speech.

Variations

- You could select a different 'target group' for participants to research, for example women, Roma or another ethnic minority, asylum seekers, and so on.

- You could also run the activity without monitors, with everyone acting as their own 'monitor'. In this case, you should go through the monitors' sheet with the group beforehand and ask them to check their own methods as they research.

Source

Council of Europe, *Bookmarks – A Manual for combatting hate speech online through human rights education,* Council of Europe, Strasbourg, 2014.

Further info

For other educational activities on disinformation strategies, see the website: mediasmarts.ca/sites/default/files/tutorials/facing-online-hate/index.html.

Activity support 1: **Scenario**

Following a number of homophobic attacks against young gays – particularly in online sites and videos – and strong lobbying by NGOs, there is to be a debate in parliament about the issue. The government has proposed draft legislation to allocate money from the budget towards education efforts to counter homophobic attitudes and provide support for young gays. The main opposition parties are all opposed to the new law.

You are to imagine you are working as a researcher for a politician who wants to speak in the debate. She has asked you to prepare a briefing for her speech with some key points to be made in the debate. You have 20 minutes to do some preliminary research.

Activity support 2: **Tasks for the "researchers" (who work for a political character) and the "monitors".**

"Researchers" for politician 1
Your politician is a member of the government. She needs to speak strongly in favour of the new legislation. Do an Internet search to find any information that would be useful for her in making her speech. Then make a list of about 5 key points you think she should address.

"Researchers" for politician 2
Your politician is a member of the opposition. He is opposed to allocating money from the budget to address this problem. Do an Internet search to find any information that would be useful to him in making his speech. Then make a list of about 5 key points you think she should address.

"Researchers" for politician 3
Your politician is a member of a minority party. Your party has not yet decided whether to support or oppose the legislation. Do an Internet search to find any information that would be useful to your politician in making up her mind. Then make a list of about 5 key points you think she should address.

"Monitors"
Your task is to try to analyse the approach used by the researchers. Try to gather as much information on the questions in the monitors' sheet as possible. You can ask the researchers to explain what they are doing, or why they are taking a particular approach, as long as you don't distract them too much!

Activity support 3: **Monitor's sheet**

Search terms used to find information	
Name of site	
Approximate number of minutes spent on the site	
'Political orientation' of the site (pro-gay, anti-gay, neutral)	
Why was the site chosen?	
'Authority' of the site: why should it be trusted? Did the group check this? If yes, what was the result?	
For any information extracted, was a source or reference given and did the group check this?	
Anything else relating to how the researchers approached their task	

## Activity support 4: **Check the information**

Check the argument
- Were the sources of the statements indicated? Or were the arguments simply based on "common sense"?
- Are the sources cited and recognised as authoritative on the subject?
- Were the arguments irrefutable or left room for other conclusions?
- Were the arguments based on "facts" or did they appeal to emotions, traditional beliefs, or even just to likely outcomes?
- Could "facts" or advanced arguments be tested?
- Did the arguments contain generalisations concerning individuals or groups?
- Were there racist or discriminatory generalisations?
- Are other perspectives possible and would they prove the falsity of the argument?
- Were statements based on *ad hominem* arguments, in other words arguments that attack the opposite for what it is and not what it says?
- Is the argument made more convincing by the way of presentation, for example through the use of striking images or multimedia?

Check reliability
- Is the site recognised as a source of information or opinion? Do other sources contain a link to this site?
- Are the owners and authors of the site clearly identified? Why can we trust them?
- What does the site say about its intentions?
- Is the site likely to be biased because of its location, the identity of tits authors and what it says about its mission?
- Does the site provide more than one point of view?
- How quickly is it updated, and is there recent content?
- Do we find similar content on other sites?
- Could there be conflicts of interest, for instance in connection with commercial interests or political affiliations?
- Does the site provide references and sources for post content?
- Does the site have a racist or discriminatory content policy?
- How does it handle this type of content, and how does it respond to complaints?

4.3. Propaganda
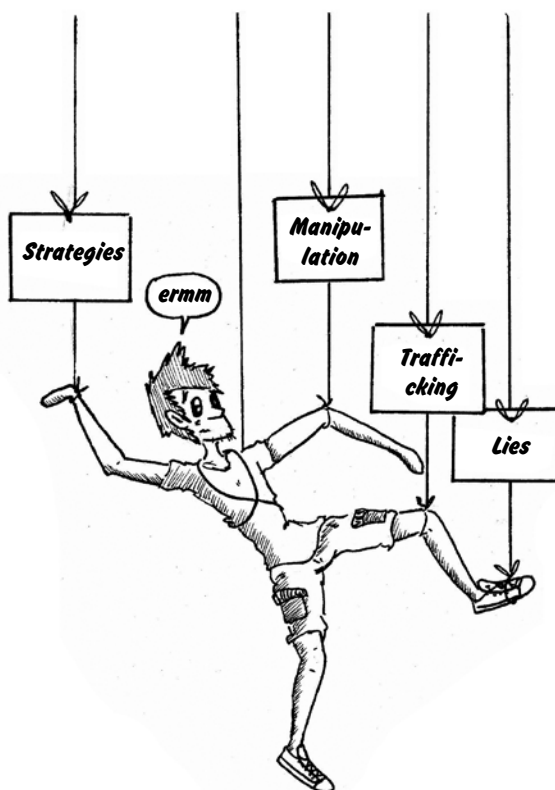
Every extremist ideology uses very effective communication strategies, mixing manipulation, distortion of the facts, tampering with images... It is difficult for a young person not to fall for these messages, if they do not have the necessary skills to analyse them...

You will find in this chapter some pedagogical tools to address the issue of propaganda.

4.3.1.

ANALYSING A PROPAGANDA POSTER

Objectives

This activity aims to:

- **Identify a propaganda poster.**
- **Identify how a propaganda poster differs from other posters (political, advertising, cinema).**
- **Understand and define what propaganda is.**
- **Learn to identify the visual and semantic elements of propaganda.**
- **Draft a definition of propaganda.**

Target audience

From 15 years old.

Group size

6 - 25 participants.

Materials

- **Paper and pens.**
- **Propaganda posters (one copy of each selected poster per subgroup). You are advised to make a selection of posters taking the specificities of the group into account. Some examples are provided in the activity supports.**
- **Activity support: Definitions.**

Time

About 1 hour and 15 minutes.

Skills / knowledge required of the facilitator

Understanding of the concept of propaganda.

The Activity

- Gather a varied selection of posters from the Internet, some propaganda and others not. Some examples are provided in the activity support.
- Create subgroups and distribute paper and pens.
- In the subgroups, ask participants to suggest what the term 'propaganda' means to them and to write down any ideas, images or words that come to mind.
- Give each subgroup a series of posters. You may wish to distribute the same poster to each group or different ones; it all depends on the conclusions that you would like to draw from the activity.
- Ask participants to look at the posters and as a group, respond to the following questions:
  - *What general feeling do you have?*
  - *What characteristics are common to all of these documents?*
  - *Which of these posters do you think fall into the 'propaganda' category?*
- Bring participants back into one big group and ask them to share and discuss their answers. Are there any similarities or differences of opinion? If so, why?
- Ask participants to take a second look at all of the posters categorised as 'propaganda' and try to identify some of the overriding characteristics.
- Split back into the same subgroups and ask participants to make their own definition of propaganda on a

poster of their choice. They should reflect on and include the characteristics of propaganda.

- Exhibit all of the posters and present the information to the whole group: are there any points of similarity or differences across the groups? Why might this be?
- Ask the group to use the different definitions composed by each subgroup to come up with one common definition of propaganda.
- Compare this definition to that presented by various other sources, for example the dictionary, encyclopaedia or the Internet. The activity support will provide these definitions. Ask the group which of the definitions they feel is the most accurate.
- For the discussion, here are some general characteristics of propaganda (you can add more!):
  - *A designated enemy, in many respects, a victim.*
  - *A complex problem, made very simple.*
  - *Opposing realities.*
  - *Making people think that everyone has the same view.*
  - *The realisation of buried fears, or a reference to famous figures from the past.*
  - *Etc.*

Activity support 1: **Posters**

Activity support 1: **Posters**

Activity support 1: **Posters**

Activity support 1: **Posters**

Activity support 1: **Posters**

For more security: A popular initiative for sending foreign criminals back to where they come from

Activity support 1: **Posters**
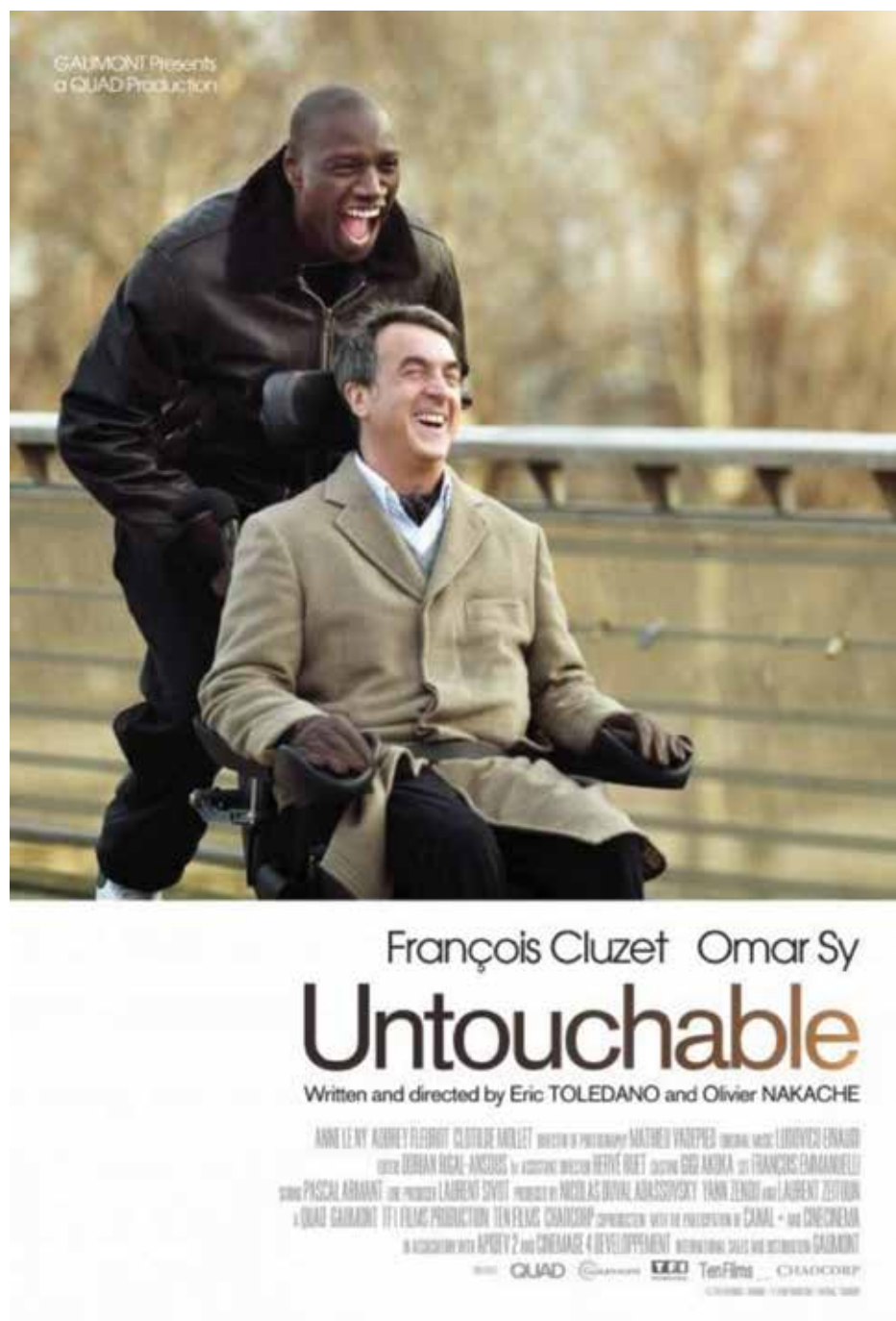
Activity support 1: **Posters**

Stop! Yes to banning minarets

Activity support 2: **Definitions of propaganda**

- *Oxford English Dictionary: Information, especially of a biased or misleading nature, used to promote a political cause or point of view.*
- *Cambridge Dictionary: Information, ideas, opinions, or images, often only giving one part of an argument, that are broadcast, published, or in some other way spread with the intention of influencing people's opinions.*
- *Collins English Dictionary: Propaganda is information, often inaccurate information, which a political organisation publishes or broadcasts in order to influence people.*
- *Your own definition:*

_____

_____

_____

_____

_____

_____

_____

4.3.2.

ANALYSING A PROPAGANDA SPEECH

Objectives
This activity aims to:
- **Understand and define what propaganda is.**
- **Identify different propaganda techniques.**

Target audience
From 15 years old.

Group size
Maximum 20 participants.

Materials
- **Coloured markers.**
- **A propaganda speech of your choice and if possible a video of the speech.**
- **Activity support: propaganda techniques (as many copies as participants).**
- **A computer with a good Internet connection and sound and, if necessary, a projector.**

Time
About 1.5 hours.

The Activity
- Collect a diverse selection of propaganda speeches from the Internet, including audio and video recordings.
- Install the device for listening or watching the footage, if required.
- Listen to or watch the chosen speech with participants.
- Distribute the speech in its written form to each participant, along with various coloured markers.
- Either individually or in subgroups, ask participants to:
    - *Highlight any information in yellow.*
    - *Highlight any communication tools in green.*
    - *Highlight any political promise in blue.*
    - *Highlight any propaganda tools in red.*
- Ask participants for each of the highlighted sequence of words to identify elements that are information, communication, promises or propaganda.
- Invite participants to share their analysis as a group.
- Return to the red parts of the speech and see if participants successfully identified techniques often used in propaganda discourse. You can distribute the activity support (propaganda techniques) to assist.

Source

E-engagement against violence, un projet de projet de l'Università degli Studi di Firenze:
e-engagementagainstviolence.eu

Activity support: **Propaganda techniques**

Techniques	Description	Example from the chosen speech
Appeal to fear	A fearful public submits more easily to ideas.	
Appeal to authority	To quote important people or appeal to models from the past to support an idea: transfusion, using myths for the good of the cause.	
Testimony	To refer to experts or everyday people to give weight to the propaganda message.	
Herd behaviour	To insinuate that an influential mass movement is already in support of this idea (the principle of unanimity by conformist pressure from the group towards the individual).	
Revisionism	To redefine words or falsify the story in a partisan way.	
Disapproval	To suggest that an idea or action has been adopted by an adversary group, so that the audience disapproves of this idea without any real information about it.	
Virtuous words	To appeal to patriotism, a desire for peace, freedom, justice, honour etc. limiting the critical mind of the audience. By association, the ideas behind the speaker's concepts and programmes will be perceived as good, aspirational and virtuous.	
Intentional imprecision	To report facts by misrepresenting them or citing statistics without indicating a source. The intention is to give the impression that the speech is based on fact.	
Transferral	To promote the positive or negative qualities of a person, an entity or a value (an individual, a group, a nation etc.) as compared to a third party, in order to make this second entity more (or less) acceptable.	
Exaggerated simplification	To use general statements to provide simple solutions to complex problems.	
Average person	To use the language and manners (clothes, gestures, accent) of an ordinary person.	
Stereotype	To use prejudices and stereotypes of the audience.	
Scapegoat	To choose a single enemy on which to place blame, an individual or a group of individuals, accused of being solely responsible for a problem, so as to avoid talking about who is really responsible and without getting any deeper into the problem itself.	
Slogan	To formulate ideas in the form of a brief expression that will be memorable for the audience.	
Shift in semantic meaning	To replace an expression with another, for the purpose of dramatising or magnifying the facts, or, on the contrary, to put it more gently. For example, 'a country in ruins' rather than 'in economic crisis' or 'air strike' instead of 'bombing', 'collateral damage' instead of 'civilian casualties'.	

4.3.3.
UNDERSTANDING HATE SPEECH

Objectives
This activity aims to:
- **Improve understanding of different forms of online hate speech and the consequences it has for its victims and society as a whole.**
- **Explore possible responses to online hate speech.**

Target audience
From 15 years old.

Group size
10 - 25 participants.

Materials
- **Paper and pens.**
- **Two tables or flipcharts and markers (prepare two tables with the headings 'Consequences for Victims' and 'Consequences for Society').**
- **Activity support: An example of hate speech (one copy per subgroup).**

Time
Approximately one hour.

The Activity
- Ask participants what they understand by the term hate speech online.
- Ask whether anyone has ever seen hate speech online, either directed towards an individual directly or representatives of particular groups (for example, gays, blacks, Muslins, Jews, women, etc.) What do participants feel when they come across it? How do they think the victims feel?
- Explain to participants that the term 'hate speech' is used to cover a wide range of content:
    - *Firstly, it covers more than 'speech' in the common sense and can be used in relation to other forms of communication such as videos, images and music, and so on.*
    - *The term can be used to describe very abusive and even threatening behaviour, as well comments which are 'merely' offensive.*
- Explain to participants that they will analyse some real life examples of hate speech online, looking particularly at the impact on the victims themselves and on society.
- Divide participants into groups. Give each group one example of hate speech online.
- Invite participants to discuss their case and answer the following questions:
    - *In this example, who are the victims of the hate speech? What are the consequences of the speech for the victims?*
    - *What consequences can this example of hate speech have on people who identify with the community the speech targets and on society in general?*
- Give participants 15 minutes to answer the questions.

Evaluating the activity
- Bring the whole group back together.
- Share each example by asking the groups to present their answers. Make a note of responses to the questions on a flipchart. If groups give similar answers, indicate this by underlining the answer or by putting a number next to it, indicating that more than one group arrived at the same answer. Once all groups have presented their results, review the two flipchart sheets, and use the following questions to reflect on the activity with the whole group:
  - *What did you think about the activity? How did you feel about the examples you analysed?*
  - *What were some of the common consequences of hate speech listed by groups?*
  - *Did the groups targeted by hate speech in the examples have anything in common?*
  - *Were there any similarities in the consequences, regardless of the target group of hate speech?*
  - *What might some of the consequences be if this behaviour spreads online, and no one does anything to address the problem?*
  - *What tools or methods can you think of for addressing hate speech online?*
  - *What can we do if we come across this type of behaviour online?*

Variations
- If there is enough time, you may wish to invite participants to develop messages of solidarity to victims of hate speech (in the examples you have discussed).
- You can use the case studies to look at the links between hate speech and freedom of expression. In this case, you could discuss with participants the limitations (or lack of) that could be applied in every case.

Further reading
- More information on the campaign against hate speech online can be found online: www.nohatespeech.org.
- Invite participants to express their opposition by discovering and joining the movement.

Activity support: **Examples of Hate Speech**

1. A young man displays a huge nationalist party flag on his social media profile and posts comments such as "Islam out of my country – Protect our people". He posts photos with the symbol of a crescent and star in a prohibition sign. He spreads this information through social media and his personal website.

2. X. writes a publication in which he not only demonstrates that the Holocaust "never happened", but also makes abusive and racist remarks about Jewish people. A. shares the publication on his personal blog and on several anti-Jewish websites. A. also includes the content on online wikis, presenting it as 'scientific information' about the Holocaust.

3. An article by a leading journalist in a newspaper close to the leading political party calls Roma people "animals" and calls for their elimination by any means. In the forum connected with the online version of the newspaper, many comments are made agreeing with the journalist's remarks. The newspaper fails to explain or apologise for the remarks. Other articles appear online which take the same position and use a similar tone, and an increasing number of people begin commenting in the forum.

4. An online campaign is organised suggesting that the economic crisis in the country is the fault of immigrants and refugees. Posts begin to circulate on social media platforms: photographs portraying refugees as aggressive, images with refugees in humiliating situations, and comments about how they steal jobs from local people. A great deal of misinformation spreads through social media sites, including false statistics showing that immigrants are violent and cause problems.

5. Abusive comments are posted on various news sites claiming that foreigners have no right to be in the country. Some of the comments call for violence against non-white foreigners.

6. Videos appear online suggesting that LGBT people are "deviant" and "sick" and should be kept away from society because they destroy the traditions and continuity of the nation. The videos make reference to 'scientific research' but the references are often misquoted or selective. Some of the videos show pictures of LGBT families with their children.

7. A football game is interrupted because of insults and chants by supporters against one of the players seen as "black". A video of the chanting and game being stopped goes online and is spread widely. Racist comments are echoed on several websites. When complaints are raised, a number of people supporting the comments claim they have been victims of censorship.

8. An advertisement for blue jeans has been circulating on the Internet for some time. It shows a scene where a woman is surrounded by men. The scene has sexual implications but the overall impression given is one of sexual violence and rape. In one country, several organisations complain. The news about the case on the Internet attracts a lot of comments, many of them reinforcing the idea that women are things men can play with and be violent with.

9. A politician accuses Muslims of being the main cause of crimes against girls. He appeals to 'common knowledge' and provides a few 'telling examples'. The video linked to the article attracts many comments, some of a racist and violent nature. The speech is quoted by other people who support the same view and is presented as a respectable and informed opinion.

10. Videos about violent conflicts in the past between two countries remain on a video channel online. Many comments are added, using racist language about people in one of the countries. The racism and abuse between representatives of the two communities continues over a long period.

11. Music with nationalist content is spread through an online music channel. Some songs are posted by members of two ethnic communities which had a violent conflict in the past. The songs often encourage violence against people of the other ethnic group.

4.4. Conspiracy theories

The perversity of those who manipulate us by denouncing devious conspiracies is undeniable!

What's worse is that it works...especially with young people who are trying to establish their own identity, to test themselves, to question their surroundings so that they can become their own individual self!

Defining 'conspiracy theories' is not enough to really raise awareness about the topic. In the activities below, you'll see how conspiracy theories work in practice.

4.4.1.

DO WE BELIEVE IN CONSPIRACY?

Objectives

This activity aims to:

- **Allow participants to better understand conspiracy language.**
- **Familiarise participants with events interpreted through conspiracy theories and to question these interpretations.**

Target audience

From 15 years old.

Group size

9 - 25 participants.

Materials

- **Computers with a good Internet connection.**

Time

About 50 minutes.

The Activity

- Divide the group into subgroups of 3-5 people.
- Assign to each subgroup an event that has been the subject of a conspiracy theory. Here is a list of events that have been interpreted in this way, the list is by no means exhaustive:
    - *September 11 2001*
    - *Madrid train bombings 11 March 2004*
    - *Norway attacks 22 July 2011*
    - *Charlie Hebdo, Montrouge and hyper Kosher attacks – 7-9 January 2015*
    - *Paris Attacks (Bataclan, Stade de France and restaurants) 13 November 2015*
    - *Brussels bombings (Maalbeek station and Zaventem airport) 22 March 2016*
    - *Manchester arena bombing 22 May 2017*
- Ask each subgroup to elect a reporter and to work together to respond to the following questions, using the Internet to conduct research:
    - *What are we talking about? What are the facts?*
    - *Who are we speaking about? Who are the different protagonists?*
    - *What do we know about them?*
    - *Where did this happen?*
    - *When did it take place?*
    - *What is the interest of those involved in presenting their interpretation of events?*
- Bring the whole group back together.
- Ask each subgroup to present the results of their research.

Evaluating the activity

Once the presentations have been completed, the activity can be extended by launching an open debate on the subject of conspiracy theories and how we look for information from the media. Here are some questions to initiate the debate:

- *What is a fact? What is the different between a 'fact' and its 'explanation', its 'interpretations'?*
- *What does the word 'conspiracy' mean to you?*
- *How do you look for information?*
- *What is the difference between reliable and unreliable information?*
- *Where did you find the information that you presented?*
- *How do you recognise reliable information?*

Source

BePax, *Déconstruire les théories du complot,* www.bepax.org/files/files/OUTILS/bepax-deconstruire-les-theories-du-complot-fiches-pedagogiques.pdf

4.4.2.

YOUR TURN TO CREATE A CONSPIRACY THEORY!

Objective

This activity aims to:

- **Develop a sense of autonomy and creativity.**
- **Gain a greater understanding of conspiracy theories.**
- **Develop critical thinking.**

Target audience

15 - 18 years old.

Group size

15 - 25 participants.

Materials

- **Paperboard and markers.**
- **Paper and pens.**
- **Device for showing video (computer, projector, etc) and a good Internet connection.**
- **Activity support.**

Time

Two separate 50 minute sessions.

Preparation

- You can begin the activity by showing a parody video of conspiracy theories, if you have the technical materials. Here are some examples, you can also find your own:
  - Example 1: Conspiracies (Web Exclusive): Last Week Tonight with John Oliver (HBO) https://www.youtube.com/watch?time_continue=1&v=Q_OIXfkXEj0
  - Example 2: 10 Hilariously Stupid Conspiracy Theories People Actually Believe - Whatculture.com https://www.youtube.com/watch?v=fNS4lecOaAc

The Activity

- Then, initiate a discussion around the following questions:
  - *What techniques are used by the video to convince its audience?*
  - *What does the video have in common with other conspiracy theory videos?*

  You may wish to note down the different aspects that emerge from this debate to use in the next part of the activity.
- Divide the group into several subgroups of 4 to 5 people and ask each group to work together to create their own conspiracy theory.
- Ask participants to choose a way to present their theory (article, script, sketch etc.) To define the plot of the conspiracy, each group should work together to answer these initial questions:
  - *What event is the starting point for the conspiracy theory you have invented?*
  - *Who or which group tries to take advantage of the conspiracy theory?*
  - *What is the aim of the conspiracy theory?*

Be careful to make sure that the group is a social group rather than an ethnic or religious group. For example, based around professional categories - farmers, teachers – age groups – seniors, teenagers – or even supernatural beings / animals – extra-terrestrials, smurfs, kangaroos etc.)

- *What is the story behind the plot you have invented? What happens during the course of the plot?*

- Once each group has formulated a basic idea, they can start to incorporate elements from the activity support 'conspiracy ingredients'. They can also include ideas explored during the initial debate. You may wish to separate the 'conspiracy ingredients' onto different pieces of paper. Ask each group to select three pieces at random and then integrate the ingredients into their story.

- After creating the story and checking it through, ask each subgroup to present their production to the rest of the group.

Tips

- This activity will help to conclude the pedagogical journey on conspiracy theories. We would recommend that you also try to provide some basic background to the subject beforehand.

- We would also advise not to target ethnic or religious groups and to avoid relying on any sensitive stereotypes, even in an ironic way.

Variation

- If you have the time, the means and the technical skills, participants could also create a video themselves.

Source

BePax, *Déconstruire les théories du complot,* www.bepax.org/files/files/OUTILS/bepax-deconstruire-les-theories-du-complot-fiches-pedagogiques.pdf

Activity support: **ingredients for a conspiracy theory**

ACTIVITY 13

1. Once each group has chosen their main subject, they should integrate 'the ingredients for a conspiracy theory', to be added to what they discussed in the initial debate. One idea could be to cut the paper into small segments and get the participants to choose three at random to integrate into their conspiracy theory.

Use rhetorical questions	Gather details (true or false) that support your theory	Demonstrate that there are multiple coincidences between the 'facts' and the theory	Demonstrate what the consequences of the event in question could be
Structure the story: a historical introduction and end it with a shock	Be aggressive in your argumentation and demonstrate authority	Choose some quotes: use phrases with a 'shock factor' to help your argument	Use the conditional and imperative tenses
Use stereotypes	Use shocking photos		

> If your group has the time/technical means to create a video, here are some further ingredients that you can add:

Use dramatic music	Use a voiceover and adopt a disturbing tone	Use an anonymous narrator	Use dark colours

2. When participants have finished their conspiracy theories, each group presents what they have made to the rest of the group.

GLOSSARY

Conspiracy Theory

A false interpretation of a matter that explains its subject as the result of a conspiratorial undertaking. For example, a conspiracy theorist might claim that a nation is secretly under the control of some sort of cabal rather than by its actual government. Conspiracy theories often emerge from a desire to seek larger, more complex answers to incidents that are actually relatively straightforward in nature. They can also be created by people seeking to delegitimize unwelcome events.

https://www.adl.org/resources/glossary-terms/conspiracy-theory

The Anti-Defamation League (ADL)

Critical Thinking

The ability to examine and analyse information and ideas in order to understand and evaluate their value and hypothesis, instead of simply taking them as they appear. Media education, in particular, promotes critical thinking in order to encourage the critical attitude of everyone in their decision-making and the learning process in general.

Cultural Identity

The notion of cultural identity is a controversial subject with a number of diverse interpretations. Commonly understood as the principle through which an individual is defined by his or her roots in their living area, the idea of a nation state. More recently, particularly in the context of migratory movements, cultural identity tends to be defined according to the culture of origin or family culture, whatever the relationship with one's country or region of origin or of his or her parents. This evolution of the meaning of cultural identity comes up against the idea that identity is above all an individual construction.

De-radicalisation

The social and psychological process whereby an individual's commitment to, and involvement in, violent radicalisation is reduced to the extent that they are no longer at risk of involvement and engagement in violent activity. De-radicalisation may also refer to any initiative that tries to achieve a reduction of risk of re-offending through addressing the specific and relevant disengagement issues. De-radicalisation implies a cognitive shift – a fundamental change in understanding.

European Commission, *STRIVE for Development, Strenghtening Resilience to Violence and Extremism,* Publications Office of the European Union, Luxembourg, 2015,

https://ec.europa.eu/europeaid/sites/devco/files/strive-brochure-20150617_en.pdf

Digital Age

The digital age refers to the period during which exchange of information via digital code has become developed and generalised. This period is considered by some to be as revolutionary for our history as the invention of writing by the Sumerians or the invention of printing by Gutemberg.

Digital literacy

The ability to use technology, communication tools or networks to locate, evaluate, use and create information. It also refers to the ability to understand and use information in multiple formats from a wide range of sources when presented via computers, or to a person's ability to perform tasks effectively in a digital environment. Digital literacy includes the ability to read and interpret media, reproduce data and images through digital manipulation, and evaluate and apply new knowledge gained from digital environment.

Akyempong Kwame, Cheung Chi-Kim, Grizzle Alton, Tuazon Ramon, Wilson Carolyn, *Media and information literacy. Policy and Strategy Guidelines.* UNESCO, Paris, 2012,

http://unesdoc.unesco.org/images/0022/002256/225606e.pdf

Discrimination

Direct discrimination: when a person is treated less favourably than another in a comparable situation due to their race, ethnic origin, religion or religious convictions, disability, age or sexual orientation. An example of direct discrimination would be offering a job, indicating that 'disable people cannot apply'. Nevertheless, in reality, discrimination often takes more subtle forms. It is for this reason that indirect discrimination is equally a growing trend.

Indirect discrimination: when a disposition, a criteria or practise seemingly neutral disadvantages a group of people, based on their race, ethnic origin, religion or religious convictions, disability, age or sexual orientation, unless this disposition, criteria or practise can be objectively justified by a legitimate objective. For example, to require any person applying for a particular job to take a test in a specific language, even if knowing this language isn't essential to be able to do the job. This is an example of indirect discrimination. The test could exclude anyone who has another native language.

Disinformation

False information which is intended to mislead, especially propaganda issued by a government organisation to a rival power or the media.

Oxford, https://en.oxforddictionaries.com/definition/disinformation

Extremism

Literally, "extremism" means the "belief in and support for ideas that are very far from what most people consider correct or reasonable." "Extremism" thus refers to attitudes or behaviours that are deemed outside the norm. This basic dictionary understanding highlights the inherently subjective nature of the term, which can take on different meanings depending on who defines the norm and decides what is acceptable or not accordingly.

UNESCO, *Preventing violent extremism through education. A Guide for policy-makers,* UNESCO, Paris, 2017.

http://unesdoc.unesco.org/images/0024/002477/247764e.pdf

Fake News

Information which is false and rigged with the intent to harm. According to Les Décodeurs, the fact-checking section of the French newspaper, Le Monde, fake news "uses the codes and forms of the traditional press to masquerade as a journalistic exercise".

UNESCO, https://en.unesco.org/courier/2017-july-september/lexicon-digital-age

Hate speech

The term hate speech, as defined by the Ministry Committee of the European Council, covers all forms of expression that propagate, incite, promote or justify racial hatred, xenophobia, sexism or other forms of hate founded on intolerance, discrimination and hostility towards minorities, immigrants and people born of immigrants, religions or discrimination towards different sexual orientations.

Interculturality

Interculturality is a dynamic concept and refers to evolving relations between cultural groups. It has been defined as "the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect." Interculturality presupposes multiculturalism and results from 'intercultural' exchange and dialogue on the local, regional, national or international level.

UNESCO, *Guidelines on Intercultural Education,* UNESCO, Paris, 2006

http://unesdoc.unesco.org/images/0014/001478/147878e.pdf

Living together

Harmonious living among different individuals and communities. According to the Council of Europe, living together means: freedom of expression and pluralism of opinions; respect for human dignity, cultural diversity and the 'rights of others', in order to ensure tolerance and understanding; participation of all citizens in public affairs, enabling access to information and to the media.

Council of Europe, *Living together*. A handbook on Council of Europe standards on media's contribution to social

cohesion, intercultural dialogue, understanding, tolerance and democratic participation. Council of Europe, Strasbourg, 2009. p.50.

https://rm.coe.int/1680483533

Marginalisation

The process in which individuals or groups are excluded and pushed to the margins of society due to poverty, disability, lack of education, and racism or discrimination, as related to origin, ethnicity, religion or sexual orientation.

European Commission, *The contribution of youth work to preventing marginalization and violent radicalization. A practical toolbox for youth workers & recommendations for policy makers,* Office des publications de l'Union européenne, Luxembourg, 2017.

Media and Information Literacy

Being a media literate means to have the practical skills, knowledge and attitudes that lead to understanding the role and functions of media in democratic societies, critically evaluating media content, engaging with media for self-expression, intercultural dialogue and democratic participation. People are then more likely to be better equipped to recognise the importance of media and other information providers and the weakness or strength of the messages or information they disseminate.

Akyempong Kwame, Cheung Chi-Kim, Grizzle Alton, Tuazon Ramon, Wilson Carolyn, *Media and information literacy. Policy and Strategy Guidelines.* UNESCO, Paris, 2012.

http://unesdoc.unesco.org/images/0022/002256/225606e.pdf

Multiculturalism

The preservation and proactive inclusion of a diverse range of cultures, religious practices and ethnicities within a unified society, region or state. This can be an overall policy aim or encouraged by local authorities and citizens. It can be seen as both a practice and a normative target.

European Commission, *STRIVE for Development, Strenghtening Resilience to Violence and Extremism,* Publications Office of the European Union, Luxembourg, 2015,

https://ec.europa.eu/europeaid/sites/devco/files/strive-brochure-20150617_en.pdf

Populism

A political approach that strives to appeal to ordinary people who feel that their concerns are disregarded by established elites.

Oxford, https://en.oxforddictionaries.com/definition/populism

Post-Truth

Declared Word of the Year 2016 by the Oxford Dictionaries, the adjective is defined as "relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief". The term was first used in the 1990s, and popularized by the 2016 Brexit and American presidential election campaigns. Post-truth describes a political rhetoric which is no longer concerned with facts and demonstrates the public's loss of confidence in traditional media and institutions.

UNESCO https://en.unesco.org/courier/2017-july-september/lexicon-digital-age

Prevention

The branch of the EU's Counter-Terrorism Strategy with the main focus on CVE. It is aimed at reducing or eliminating the risk of individuals becoming involved in terrorism. Prevention involves the identification and referral of those susceptible to violent extremism into appropriate interventions. These interventions aim to divert susceptible individuals from embarking on the path to radicalisation.

European Commission, *STRIVE for Development, Strenghtening Resilience to Violence and Extremism,* Publications Office of the European Union, Luxembourg, 2015,

https://ec.europa.eu/europeaid/sites/devco/files/strive-brochure-20150617_en.pdf

Propaganda

A form of communication aimed at influencing the attitude of a community towards some cause or position. Citizens who are not empowered through media and information literacy early enough may become perpetrators of unethical use of information such as spreading propaganda on the Internet so they contribute to the potential negatives of media and the Internet.

Akyempong Kwame, Cheung Chi-Kim, Grizzle Alton, Tuazon Ramon, Wilson Carolyn, *Media and information literacy. Policy and Strategy Guidelines.* UNESCO, Paris, 2012,

http://unesdoc.unesco.org/images/0022/002256/225606e.pdf

Radicalisation

As with the term "extremism", the term "radicalisation" is highly debated when used in the context of violent extremism. The concern is that the use of the term may serve to justify limitations to the freedom of speech. Indeed, "radical" can be defined in varying ways depending on circumstance. In certain contexts, it can simply mean "wanting to cause political change". In the context of efforts to prevent violent extremism, "radicalisation" is commonly used to describe the processes by which a person adopts extreme views or practices to the point of legitimizing the use of violence. The key notion here is the process of embracing violence. If one wishes to point to the process by which one becomes a violent extremist, the expression "radicalisation leading to violence" will be more appropriate than "violent extremism", which focuses on the ideologically motivated resort to violence.

UNESCO, *Preventing violent extremism through education. A Guide for policy-makers,* UNESCO, Paris, 2017

http://unesdoc.unesco.org/images/0024/002477/247764e.pdf

Radicalisation leading to violence

A process whereby people adopt an extremist belief system – including the intent to use, encourage or facilitate violence – in order to promote an ideology, a political project or a cause as a means of social transformation.

Radicalism

Radicalism is an advocacy of and commitment to radical changes and the restructuring of political and social institutions, seeking to remove traditional and procedural restrictions that support the status quo.

European Commission *The contribution of youth work to preventing marginalization and violent radicalization. A practical toolbox for youth workers & Recommendations for policy makers,* Office des publications the European Union, Luxembourg, 2017.

Resilience

Resilience generally refers to an individual's capacity to overcome challenges that have a negative impact on their emotional and physical well-being. In the context of violent extremism, "resilience" refers to the ability to resist – or not adhere to – views and opinions that portray the world in exclusive truths, which legitimise hatred and the use of violence. In education, this implies developing students' capacity to think critically, to learn by inquiry (inquiry-based learning) and to verify facts so that they do not fall prey to the simplistic and one-dimensional views of the world propagated by violent extremist groups. Building resilience among students and youth is one of the key measures that can be implemented by the education sector to prevent the spread of violent extremism.

UNESCO, *Preventing violent extremism through education. A Guide for policy-makers,* UNESCO, Paris, 2017

http://unesdoc.unesco.org/images/0024/002477/247764e.pdf

Secularism

Secularism is a principle that establishes a separation between political power and religious power. It guarantees both the neutrality of the state and its non-interference in religious affairs.

Social Identity

Social identity is characterised by personal attributes (age, sex, job…) and status (students, young people, executive…). It is therefore prescribed according to a supposed belonging to a group or subgroup. Like individual identity, social identity is likely to evolve throughout one's life, depending on lived experiences, whether favourable or not.

Terrorism

"Terrorism" refers to a particular strategy adopted to achieve a political goal, which is singularly the deliberate creation and exploitation of fear. In a landmark UN General Assembly Resolution (A/RES/64/297), countries strongly and unequivocally condemned terrorism in all its forms and manifestations, "*committed by whomever, wherever and for whatever purposes, as it constitutes one of the most serious threats to international peace and security*". This Guide does not cover the broad range of activities that could be included in the understanding of terrorism. It is limited rather to addressing the ideologically motivated use of violence. The terms "violent extremism" and "terrorism" are often mistakenly used interchangeably. While terrorism is a form of violent extremism, and terrorism is also often motivated ideologically, the conceptual underpinning of terrorism that distinguishes it from violent extremism is the creation of fear or terror as a means to an end.

UNESCO, *Preventing violent extremism through education. A Guide for policy-makers,* UNESCO, Paris, 2017

Youth Work

A wide range of social, cultural, educational or political activities by, with and for young people. May also include sport and youth services (i.e. youth information work), out-of-school education, informal or recreational activities. It can be given at local, regional, national and European level.

European Commission *The contribution of youth work to preventing marginalization and violent radicalization. A practical toolbox for youth workers & Recommendations for policy makers,* Publications Office of the European Union, Luxembourg, 2017.
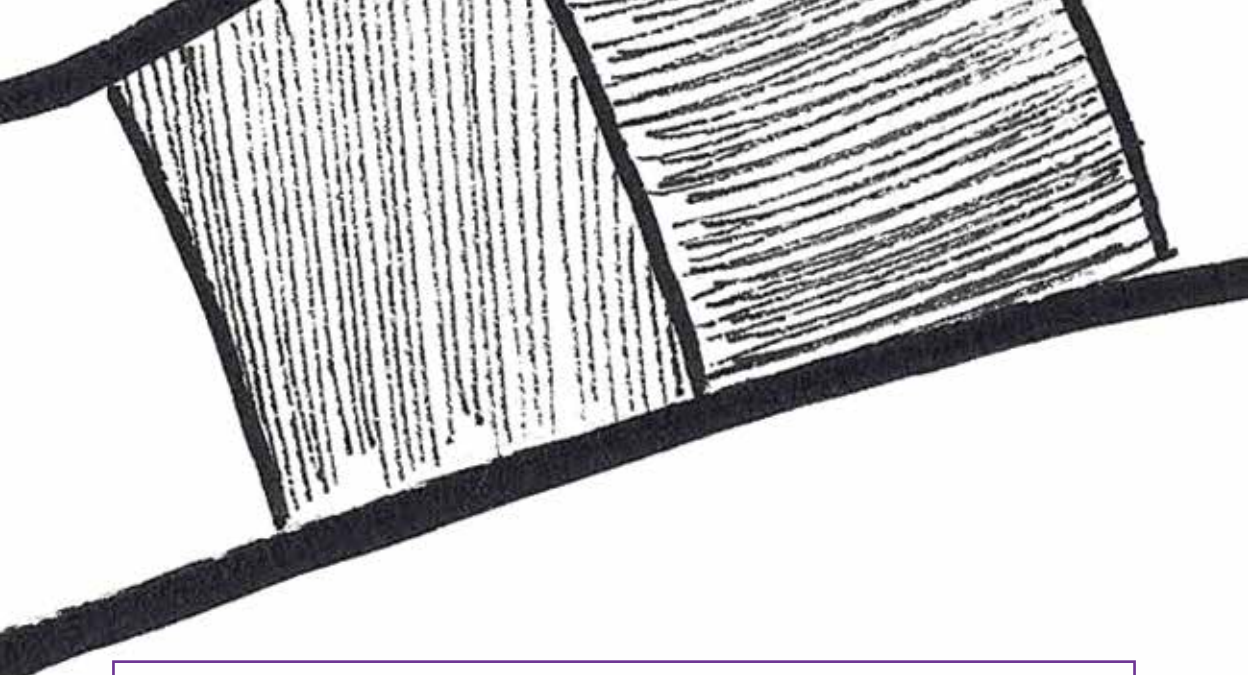
The aim of *Liaisons* is not to decipher and analyse the ins and outs of violent extremism. First and foremost, *Liaisons* is a **practical tool** for anyone working with young people (youth workers, youth information workers, educators, teachers, social workers, youth leaders and volunteers, etc.) to address and discuss, with them, issues and concepts that can contribute to the prevention of youth violent extremism.

This toolkit offers an in-depth and long-term approach, taking into account issues of **identity**, **differences**, **self-awareness,** the **art of debate**, and **media and information literacy**. It is an ambitious task, since it aims to **make young people aware** that:

- Differences are assets;
- Divergence of opinion help to promote a free **exchange of ideas** and bring about change in society;
- **Critical thinking** helps to promote autonomy and freedom;
- **Self-confidence** is the foundation of personal fulfilment and is a necessary condition for finding one's place in society; and
- All of these elements (and others) are important ingredients for living together, and as such are essential for building a respectful and progressive intercultural society.

Professionals working in the youth sector, through the close relationship and trust that they form with young people, are ideally placed to identify the risk factors and prevent a shift towards radicalisation and violent extremism. This is most definitely a challenging task, but one which is very necessary in order to face current societal challenges. Ultimately, we hope that *Liaisons* will help those working with young people to be able to meet some of the challenges that they face in their daily work.

european youth information and counselling agency

info@eryica.org
www.eryica.org

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