

101 - Simulation Resources

Tutor Handbook

The Barbershop



HEADS-UP

Table of Contents

1. Introduction to the Tutor Handbook. What is radicalization?	3
1.1. Notes for the Tutor	5
2. Learning outcomes	6
3. Topic 1: Triggers of Radicalization. Media	7
3.1. Activities Topic 1	9
4. Topic 2: Phases of Radicalization. Politics	11
4.1. Activities Topic 2	12
5. Topic 3: Focus. Prejudice and radicalization in Europe	14
5.1. Activities Topic 3	14

1. Introduction to the Tutor Handbook. What is radicalization?

This Tutor Handbook is designed to act as a guide for tutors using the Simulation Resources – How radicalisation Happens (IO1); developed as part of the HEADS-UP Project. It is a key intellectual output of the HEADS-UP Project: Raising awareness of how radicalisation happens for greater individual safety and country security; funded through the Erasmus+ Programme. HEADS-UP is an innovative project which aims to raise awareness among front-line educators, parents and young people across Europe, of the process involved in radicalisation, and the vulnerability of young people in becoming radicalised through today's ubiquitous online and social media environments.

This Tutor Handbook has been developed by Jaitek, as part of the HEADS-UP project, to support tutors working with young people to introduce the topic of radicalisation in classroom sessions with young people. This Tutor Handbook is to be used with the Simulation Video called **The Barbershop**, which shows the radicalization process and the vulnerability of young people through social media.

The content of this Tutor Handbook is presented below through a series of topics with related activities. As such, tutors are instructed to review the following topics and activities, and to choose which activities best suit the young learners they work with. It is not necessary for tutors to deliver all of the content in this handbook with their young learners. Each of the activities have been planned as a series of 50-60 minute sessions, so as to be easily integrated into school and youth education curricula.

Definitions of radicalisation are manifold. This is largely due to its use in the political arena where definitions are used to motivate policy choices. The term radicalisation has only entered the public vocabulary in recent years and as a result it is often confused with terrorism and other related terms.

Radicalisation is not usually an event; rather it is a process in which individuals are drawn into terrorist-related activity. In many cases this process is related to

the search for identity, meaning and community. It is a social process, in which peer relationships are likely to be significant in persuading an individual that terrorism is a legitimate course of action.

At the most basic level radicalisation is the process whereby people become radical. In many definitions 'radical' is understood as a particular mind-set. This is often referred to as 'cognitive radicalisation'. The term cognitive radicalisation is used to describe political ideas that are incompatible with core democratic principles and may refer to various forms of racial or religious supremacy, or ideologies that deny basic rights or democratic principles. Cognitive radicalisation is distinguished from behavioural radicalisation. It refers to (often violent or coercive) actions which result from radical ideas.

A definition put forward by another European project consortium, TERRA (www.terratoolkit.eu), considers 'radicalisation' to be:

“An individual or collective (group) process whereby, usually in a situation of political polarisation, normal practices of dialogue, compromise and tolerance between political actors and groups with diverging interests are abandoned by one or both sides in favour of a growing commitment to engage in confrontational tactics of conflict waging. These can include either (i) the use of (nonviolent) pressure and coercion, (ii) various forms of political violence other than terrorism or (iii) acts of violent extremism in the form of terrorism and war crimes.”

This definition combines a lot of aspects that are more or less partially referred to in other definitions:

- It is an individual process as well as a group process, so psychological and social factors should be taken into account.
- It is characterised by the rejection of the legitimacy of the existing order.
- It can lead to non-violent tactics as well as to violent or terrorist acts.
- It comprises processes of ideological and social isolation from society, and dichotomous world view.

1.1. Notes for the Tutor

- The theoretical content and activities contained in this Handbook are designed to act as a warning for your work with young people. As such, the Simulation Video of *The Barbershop* should only be used as a starting point, and the group-work and discussions should be allowed to develop organically from this video.
- These activities should be delivered using a flexible approach to introduce the topic of radicalisation to young people through group-work.
- All the content required to deliver these activities, including the audio-visual simulation video, are available and downloadable from the HEADS-UP e-learning platform: www.heads-up.online.
- Before each session, ask all young people to ensure that their phones are turned off during the workshop and ask for openness and awareness from all young learners.
- As this may be a difficult topic to broach with young people, remember to try and involve all young people, and to encourage participation and questions. At the end of each group discussion, it is good practice to summarise the main points and to seek consensus from the group to move on.

2. Learning outcomes.

By completing these simulation resources with commitment, young students should be able to:

1. Identify that there is **information biased** by media and politicians.
2. Know that there is **manipulation** by media and politicians, it's necessary to be critical of what is read or seen.
3. Correct the **prejudices** created from this biased information and manipulation to be tolerant and respectful, in addition to identifying all types of radicalization.
4. Understand that **radicalization** doesn't happen only by religion, or in one direction. Recognize the radicalization also fascist, for example, or derived from the hate speech generated in Europe towards the Muslim culture.

3. Topic 1: Triggers to Radicalization. Media.

Trigger factors are concrete events (e.g., incidents, problems, choices) that initiate or further identifiable radicalisation. These factors are different from causal factors, such as experienced deprivation; they are factors related to a person's identity or symbolic or physical threat. Trigger factors may refer to *turning points* or *catalysts*. Events that serve as a turning point put a radicalisation process in motion. Events that serve as a catalyst bring acceleration to the radicalisation process. Trigger factors can thus bring about a change in both the direction and the speed of the radicalisation process.

Trigger factors can occur at different levels: the micro level (the level of the person), the meso level (the level of the group and other direct social connections) and the macro level (the social, national and international levels).

- Trigger factors at **micro level** belong to the private sphere. These factors refer to events that result in a personal crisis that is associated with an increased susceptibility to radicalisation. In this video, the two girls have learned, probably from biased experiences, that people with certain appearances and backgrounds (in this case Arab) are bad people and act accordingly to their beliefs causing harm.
- At **meso-level**, the focus is on group dynamics. Here we find trigger factors that are related to the social environment. One could think of the following events: breaking of social bonds, meeting a radical person, joining a radical group, agreeing to arrange a marriage, involvement in a training camp and confrontation with propaganda as examples of triggers for radicalisation at meso-level. Social bonds are found in schools, sports clubs and the family. Breaking this kind of bond may affect the radicalisation process in various ways. It may lead to a quest for meaning and strengthening of the bond with a radical group. At the beginning of the radicalisation process, a break with the social environment may trigger radicalisation. Such a break can also occur when the person is already a member of a radical group and is encouraged by this group to break bonds with their social environment. In the case of religiously inspired radicalisation there may be a break with

the old faith, etc.

- The **macro level** refers to triggers at a national and/or international level. At macro level there are typically three triggers to radicalisation, these include: calls to action, perceived attacks on one's group, and government policies aimed at one's group and radicalisation. A call to action may be a trigger factor in the radicalisation process. A general call from a radical organisation may stimulate people in an advanced stage of the radicalisation process to actually join the fight. A call can be considered an exit opportunity by people who previously thought that there was no way out anymore. In addition to calls to action, attacks on one's group are seen as a trigger factor at this level. Extremist groups may refer to such events to recruit new members. They may explain conflicts and military interventions as a war proclamation against a societal group or religion, which insights others to join their cause. Lastly, intervention absence can lead to radicalisation as well. If one group believes that their Government should have intervened in a perceived injustice, this can cause radicals to react in violent or extremist ways.

Other trigger factors, however, are external to the individual, including the collective. We talk about the media. Since the Islamist radicalization has increased in recent years in Europe, the media has offered clear biased information magnifying Islamist terrorist actions. However, less information is offered about the waves of immigrants traveling or perishing in the Mediterranean or ignoring the rise of fascism that come to power in many European countries.

That media manipulate the information or offer it by focusing only on one part increases or can be a clear trigger for radicalization, on one side or another. Generates, above all, hate speech and extremist ideologies. It's therefore necessary to understand that radicalization doesn't happen only due to religious origin (such as Islamist radicalization), but also to political or ideological reasons

(i.e fascisms).

3.1. Activities of Topic 1.

Estimated time: 1 hour

Learning outcomes

By the end of this activity, the young students will be able to:

- Have a clearer idea of what radicalization is and how it's produced.
- Think about the issue of the influence of the factors that influence the radicalization process.
- Emit a critical judgment on cultural, social, etc. factors about the process.

It will begin with a brainstorm with students about what they think radicalization is and how it's produced. The ideas that come out will be written down on the board, in a column what is it and in the other how it's produced.

Afterwards, groups of four people will be formed in which they will have to prepare reasonable arguments as to why radicalization occurs and with which of the previous definitions they agree more. To perform this activity will be done as follows:

1. In groups of four people vote which of the given definitions of radicalization is the one you like most and explain why (argue your answer).
2. Look for information on the Internet about why the radicalization process take place, you can provide videos, photographs, and diagrams...

After completing this exercise that will last approximately 15 minutes, there will be a pooling of all groups and on the board in a third column, the definition that has become clearer (after sharing) and the arguments that have been clearer will be noted.

Next we'll show the video of *The Barbershop* and we'll pose several questions later. The questions are: what do you think about the video? What did he suggest? Do you think that radicalization happens more than we think? It's necessary to belong to a certain culture or religion to be at risk of radicalization?

Again in the groups we'll let you reach your conclusions with the 1-2-4 techniques. This is:

1. Individually first answer the questions (2 minutes).
2. Contrast your answers with your partner; try to arrive at a common response in pairs (4 minutes).
3. Check again this time the two pairs of each group, and try to reach a consensus that will be proposed to the rest of the class (5 minutes).

After that, we'll have a debate, each group will present their ideas and then they will be able to express their opinion, contradict, etc. Finally, the main ideas with which everyone agrees will be collected on the blackboard.

The session is finished.

4. Topic 2: Phases of Radicalization. Politics.

Research suggests that there is a two-stage pathway to radicalisation. The first stage encompasses an attitudinal journey, where an individual begins to hold extremist views. The first stage of the journey occurs when a vulnerable state of mind is exposed to a radicalising ideology and draws the individual towards an extremist point of view.

A vulnerable state of mind is thought to be the result of a combination of factors, which can include background issues (e.g. entrenched criminality, troubled family background);

- **Experiences and influences** (e.g. friends, family, media), and
- **Unmet psychological needs** (for belonging, status and meaning) to create the opening for extremist ideology.

The second stage focuses on behaviours, where extremist views turn into violent actions. The second stage of radicalisation is the result of a deepening commitment to the extremist cause brought about by one of three factors: either social (where the cost of disengaging from the extremist network is high); emotional (by cutting themselves off from outside influences and deepening their emotional engagement with the terrorist or extremist cause) or experiential (by participating in terrorist-related activity).

Other models describe a four stage radicalisation process, however these different stages are included in the two-stage process mentioned above. These four-stage models they place an emphasis on specific moments during the process which are identified as being seminal moments in the radicalisation process. Of those models which present a four stage process, the following is the most common four-stage model:

1. **Pre-radicalization**: the individuals' life before radicalisation.
2. **Self-identification**: the individual starts to become influenced by radicals and to slowly move away from their former identity.
3. **Indoctrination**: the individual comes to identify with radicals on a deeper level – becoming committed to helping or supporting the radical cause.

4. **Radicalization:** the individual is willing to act on their new beliefs and ideals.

We use the term 'radicalisation' to describe the process of an individual engaging with an extremist ideology – a 'radicaliser' is therefore someone who influences others to engage in, maintain and deepen their involvement in violent extremist and terrorist activity. A radicaliser's influence can act as a catalyst to terrorist involvement for many individuals who become terrorists. Whilst radicalisers may be skilled manipulators, often they may also be polite, sociable, likeable and self-disciplined. Such individuals may show a range of positive behaviours and characteristics (like Tariq and his friends in the video), and it is often these positive characteristics that give these individuals their power to influence others.

Within the phases of radicalization it's important to mention a key factor that affects them: the politicians. Faced with the fear of Islamist attacks and radicalization in Europe, many extreme political forces have come to power and have instilled a thought in society of hatred and rejection of everything that has to do with Muslim culture. Within the phases, this rejection that is created before this culture, generates in the people of the same an identity crisis that can lead to radicalization.

These political speeches generate radicalization, not only Islamist, but also fascist. Creating prejudices by the image of a person, by places of worship of a certain religion, or even by businesses run by foreigners (of certain places).

4.1. Activities of Topic 2.

Estimated time: 1 hour

Learning outcomes

By the end of this activity, the young students will be able to:

- Delimit the stages of radicalization and the factors that may be influencing it.
- Issue critical judgment on which are the agents that can drive radical behaviour.

- Think about the role of politics, the media, etc. in the process of radicalization.

During the video certain ideas and images are enunciated, to carry out the activities of this topic we'll rely on the video *The Barbershop*. Therefore, we'll make a video pass in class. Once it's over, we'll let the students speak out loud for the whole class, those aspects that have seemed most relevant to them in terms of the stages of radicalization, whether they clearly identify them or not.

Then we'll divide the class in half; one of the halves will have to give arguments in favour of the behaviour of the two girls in the video and against the two boys (the owner of the barbershop and the client). The other half will have to do just the opposite, that is, give arguments against the behaviour of the two girls and in favour of the two boys. They will be left some time for each half to make their arguments (about 15 minutes).

Obviously in this activity they will have to defend what they are told and not what they really think, because afterwards there will be a class group debate where they will have to take out all the options and thoughts that people can have about it. What is wanted is to provoke criticism and reflection. The debate will also last about 15-20 minutes.

After the debate in the group, the teacher will take advantage to highlight how difficult is to agree when you have a preconceived thought (which is the one that has been tried to provoke).

After this reflection they will be distributed post-it and each person will give their real point of view (their thoughts) and paste it into a large mural that will remain in class. They will be left with 10 minutes to individually elaborate their reflection and then they will stick it on the mural while briefly commenting on it to the rest. This reflection must contain the aspects that have most attracted the attention of the actors that influence the configuration of an ideology (politics, the media, friends...). The teacher will direct it.

5. Topic 3: Focus. Prejudice and radicalization in Europe.

Due to triggers and factors that affect radicalization, it's necessary to highlight the different focuses of radicalization. Among the media and politics, unfounded fear in European society produces certain prejudices that make us uncritical and believe us the first headline we read.

Radicalization, as we have seen, is very generic, it's not only given by religion, it can also be by politicians or ideology. The main problem is that, when mentioning radicalization, many people associate it and place the focus on Islamist radicalization. Ignoring the fascist boom in Europe or extremist and radical political parties that are acquiring a lot of power.

In the same way, other problems are generated from here. In the Mediterranean they travel and perish, under deplorable conditions, foreigners who flee from their countries for the same reason that we don't let them enter: fear. Following these hateful speeches and the biased information we receive, we're afraid that those foreigners who flee their countries because of wars, dictatorships and terrorist are those who then attack Europe.

The problem is the focus; the number of attacks in Europe doesn't correspond to the fear that is generated in the population, through the media and politicians. We don't filter or distinguish between people who are radicalized and many attack, and foreigners or immigrants who are looking for another place to live.

The solution is found in education, generating critical people who know how to put aside the prejudices that are generated by image, culture, place of worship, business... Besides understanding that the radicalization isn't only Islamist and that we have it leading, already too many, European countries. We can't let ourselves be guided by our fear.

5.1. Activities of Topic 3.

Estimated time: 1 hour

Learning outcomes

By the end of this activity, the young students will be able to:

- Develop critical thinking about the similarities and differences between past and present in topics related to religion, ideology, etc. and the radicalization fruit of these.
- Learn more about the process of radicalization and its relationship with the political, social and cultural structure at a global level.
- Think about the different types of ideological, religious or cultural radicalization.

For this topic we'll work through routines of thought and debate. For this we'll start again watching the video of *The Barbershop*, this time we'll ask our students to look at the message that is beyond radicalization, in the most social message, situation of countries, politicians, etc.

After viewing, we'll ask them to tell us in the big group if they have recognized any of the politicians that appear in the video, what, what they do, why they believe they are in the video and what message we intend to show. If they don't know any or almost none, the teacher will tell them who they are and what their political measures are regarding immigration and refugees. From this point on, the debate will start on whether they think this type of measure is justified. For the debate we'll leave about 15 minutes.

Then we'll propose a Compare and Contrast activity. This activity is the following:

In groups of 4 people will be given four photographs, each couple will work with two photographs that have similarities to each other. An example could be:

1st couple works with these two photographs:



2nd couple works with these two photographs:



Once you have the photographs you'll have 15 minutes to answer the following questions:

1. How are the photographs similar? What is the difference between them?
2. List as to what they look like and how much they differ.
3. Make a brief conclusion about what you see and what you think about it.

Once the 15 minutes have passed, they will have to exchange their ideas between the pairs, in such a way that each group of four people has at the end two schemes corresponding to the four photographs.

Finally, each group will expose their schemes to the rest of the class and they will be hung on the wall so that they are visible.

The session will end by commenting on the part of the teacher, the importance of education and history not to repeat past actions, and the fundamental role that this has in the process of radicalization, since the lack of critical thinking leads to be more vulnerable to being radicalized by any organization, regardless of ideology, culture or religion.