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In Service Training for Front Line Educators

IN-SERVICE TRAINING FOR FRONT LINE EDUCATORS

Developed by CARDET & AKLUB

INTRODUCTION:

The radicalisation of vulnerable youth within Europe is a relatively new issue and the latest one that front-line educators are being asked to address. HeadsUp seeks to deliver training programmes that will help educators build young people's resilience to radicalisation and foster a positive sense of identity and belonging.

DESCRIPTION:

This handbook aims to be a comprehensive training programme that will support you as front-line educators in knowing how to deal with radicalisation amongst youth.

The training includes a wide array of media-rich, engaging, simulation tools to ensure that you have the capacity to extract the maximum benefit from the resources provided. It is divided into four main modules, which all include in-classroom and self-study resources. The modules are outlined as follows:

Module 1: Radicalisation

1.1 What is "radicalisation"?
1.2 Why we use the special term "radicalisation leading to violence".
1.3 Why the internet is a favourite tool for radicals.
1.4 Four types of radicalization - extremism.

Module 2: Empowering You as an Educator

2.1 Having an active role in relation to the risk of radicalisation of young people.
2.2 Recognizing the different signals of 'radicalisation leading to violence'.
2.3 Utilizing the professional tool "Behaviour Barometer".

Module 3: Empowering Young People

3.1. Critical Skills
3.2. Knowledge of multiculturalism - racial, social, and political trends that lead to violence
3.3. Motivating Youth for a Diverse Society (Tolerance, Cultural Appreciation)

Module 3: Real life Case studies (activity-based)

4.1. Case studies
4.2. Practical solutions
4.3. Approach to adopt (Group reflection for OFFLINE, self-reflection for ONLINE)

MODULE 1: Radicalisation

1.1 What is "radicalisation"?
1.2 Why we use the special term "radicalisation leading to violence"
1.3 Why the internet is a favourite tool for radicals
1.4 Four types of radicalisation - extremism

MODULE AIM: The aim of this module is that trainees become familiar with the term radicalisation and are able to explain when radicalisation is dangerous. Trainees will acquire basic information about four types of radicalisation and become able to identify the differences between them.

LEARNING OBJECTIVES:

Upon completion of the module trainees will be able to:

1. Give an explanation of the term "radicalisation".
2. Explain why we use the special term "radicalisation leading to violence".
3. Illustrate why the internet is a favourite tool for radicals.
4. Find Heads-Up videos on the internet and present them to young people.
5. Name four types of radicalization - extremism.
6. Explain to young people what Right-Wing Extremism is.
7. Explain to young people what Left-Wing Extremism is.
8. Explain to young people what Single-Issue Extremism is.
9. Explain to young people what Politico-Religious Extremism is.

LESSON OUTLINE:

Activities:	Description:	Resources:	Equipment	Time
1. Training introduction and clarification of trainees' expectations	The trainer briefly presents all the lessons and their objectives. Trainees introduce themselves and communicate their expectations from the training.	Detailed activity information can be found in the section following this table. This instruction is valid for all activities listed in all tables. The instructions for activity "EXPECTATIONS" follows this table.	Flipchart Markers	35'
2. The meaning of 'radical'. Are radical ideas good or bad?	Trainees research synonyms of the word 'RADICAL' to better understand its meanings.	The instructions for the activity "The meanings of the word 'RADICAL' can be found in the section following this table.	Flipchart Markers	25'
Short Break				5'
3. Why we use the	The trainer presents two (or	The text 'are violent and	Video	40'

term 'radicalisation leading to violence'?	more) definitions of radicalisation. Through discussion, trainees learn why the term of "radicalization leading to violence" is used.	non-violent radicalization the same thing?" is under the table. Heads-Up video "A Day in the Life" - www.heads-up.online	projector Laptop	
4. Young people and radicalisaton on the internet	The trainer explains that the internet can be a tool for radicalisation. S/He presents video stories about two young people, Jasmine and Kyle.	Heads-Up video "Jasmine"- www.heads-up.online Heads-Up video "Kyle" - www.heads-up.online	Video projector Laptop	20'
Break				15'
5. Finding and collecting information on violent extremist groups.	Trainees select an extremist group from the trainer's list and prepare a short presentation about it.	Instructions for activity "EXTREMIST GROUPS" is under the table. An example of presentation content is under the table.	Laptops Papers and pens	40'
6. Right-Wing Extremism	The trainer presents information on right-wing extremism. The group of trainees then present an example of a right-wing extremist group.	Information about Right-Wing Extremism is under the table.	Video projector Laptop	20'
Short Break				5'
7. Left-Wing Extremism	The trainer presents information on left-wing extremism. The group of trainees then present an example of a left-wing extremist group.	Information about Left-Wing Extremism is under the table.	Video projector Laptop	20'
8. Single-Issue Extremism	The trainer presents information on single-issue extremism. The group of trainees then presents a concrete example of the single-issue extremist	Information about Single-Issue Extremism is under the table.	Video projector Laptop	20'

	group.			
9. Politico-Religious Extremism	The trainer presents information on politico-religious extremism. The group of trainees then presents a concrete example of the single-issue extremist group.	Information about Politico-Religious Extremism is under the table.	Video projector Laptop	20'
Break				15'

1.1. What is radicalisation?

ACTIVITY 1: Training introduction and clarification of trainees' expectations
35'

The trainer uses the activity called "EXPECTATIONS" to discover the expectations of the trainees and allows them to introduce themselves. The trainer finds out what experience and knowledge they have in the area of radicalisation.

Instructions for activity "EXPECTATIONS"

The trainer places the names of all the modules and their main topics (Module 1. Radicalisation; 1.1 What is "radicalisation"?; 1.2 ... etc.) on the flipchart. Each trainee gets three identical colour symbols (for example, a small circle cut out of coloured paper). The trainer explains to participants that their task will be to mark three topics that they consider to be the most useful. The trainer briefly introduces all the topics so that trainees can make an informed decision. For example, the trainer could say the title of each topic and it's most important learning objective. All the trainees then go to the flipchart together and place their symbols next to the preferred topics. The trainer will then ask them to answer the following questions:

- What is your name and what is your profession?
- Which topics have you marked and why?
- What is your experience of the radicalisation (e.g. training, personal experience)?

At the end of the activity, the trainer gives a summary. S/He lists what topics the participants consider to be most useful. He thanks them for the information and promises to take it into account within the training.

Identifying trainees' internal expectations is key. If the training does not fulfill the wishes and expectations of the trainees, they will not engage and will be disappointed.

ACTIVITY 2: The meaning of "RADICAL". Are radical ideas good or bad? 🕐 25'

The trainer uses the activity "the meaning of the adjective RADICAL" to explain to trainees the meaning of the word "radical" and that radical ideas can be both good and bad. By using this activity, the trainer prepares participants to gain a deeper understanding of the terms "radicalisation" and "radicalisation leading to violence". The trainer should have at the following basic knowledge.

The trainer's basic knowledge for this activity

People have different opinions and beliefs. It is natural that they also talk about them. They try to convince other people of their opinions and do this sometimes to promote changes in their family, community or society. If some opinions are very different from the majority view, we call them 'RADICAL'. According to the dictionary, the adjective 'RADICAL' means being very far from the centre of public opinion.

Synonyms of the adjective "radical" are, on the one hand, 'extreme', 'extremist', 'fanatical,' 'revolutionary', 'ultra'. But they also include 'nonconventional', 'nonorthodox', 'nontraditional', 'open-minded', 'progressive'.

Radical thinking is not a crime in itself and young people often sympathize with the idea of seeing radical changes in society. Radical thinking becomes dangerous when it leads an individual to engage in violence and illegal activities as a means of achieving political, ideological or religious goals.

Instructions for activity "The meaning of the adjective 'RADICAL"

The trainer writes the word "radical" on the flipchart. Then he asks the trainees to think of synonyms of this adjective. He writes these synonyms on the flipchart. When the participants have given all their ideas, he may come up with the dictionary definition if it has not already been given – ie 'RADICAL' means being very far from the centre of public opinion.

The trainer and the trainees look at the synonyms written on the flip chart and discuss the situations in which these words are perceived as positive and negative. For example, the synonym "revolutionary". Revolutionary moods in society can be negative and dangerous. On the other hand, revolutionary discoveries in biochemistry are positive.

The trainer can also let the participants discuss and his role will be to moderate the discussion. The goal of the activity and the discussion is to teach participants that radical thinking is not a crime in itself. Radical thoughts can be both good and bad. For example, ideas that women can wear trousers or that slavery will be abolished were very radical in their time. Radical views become dangerous and undesirable if the minority promotes these radical thoughts and changes through using violent or illegal means. In democratic societies, violence and illegal activities are not necessary to promote changes in society or community. Each minority has the opportunity to use

arguments and promote even radical views and society changes without violence. Examples of non-violent radical changes are the rights of women to abortion or homosexual marriages.

1.2. Why we use the term 'radicalisation leading to violence'

Activity 3: Why we use the term "radicalisation leading to violence"?
40'

The trainer presents different definitions of radicalisation. For example, one brief definition and one more comprehensive.

- Radicalisation is the process of adopting extreme opinions and belief systems.
- Radicalisation is a process by which an individual, or group comes to adopt increasingly extreme political, social, or religious ideals and aspirations that reject or undermine the status quo or contemporary ideas and expressions of the nation.

The trainer can add additional information, for example that radical thinking is not a crime in itself and young people often sympathize with radical changes in society. Radical thinking becomes dangerous when it leads an individual to engage in violence and illegal activities as a means of achieving political, ideological or religious goals.

Canadian non-profit organization CPRLV (Centre for the Prevention of Radicalisation Leading to Violence) use the term "radicalisation leading to violence" to distinguish between violent and non-violent radicalisation. The following text is comes from their website:

Are violent and non-violent radicalisation the same thing?

It is important to distinguish between violent and non-violent radicalisation. Sometimes people who are firmly entrenched in their own beliefs may adopt positions that, while radical, may not necessarily be opposed to democratic norms and values. Such radicalisation would not be considered violent.

Moreover, nonviolent radicals may play an extremely positive role in their communities as well as in a larger political context. Most progress in democratic societies has been the result of some form of radicalisation. Martin Luther King, Gandhi and even Nelson Mandela were all considered radicals in their day. When firmly established ways of thinking and doing things are contested via a radical critique of certain aspects of the social system, this may cause society to evolve in a positive direction.

Radical viewpoints become problematic when they legitimise, encourage or validate violence or forms of violent extremist behaviours—including terrorism and violent hate acts—in order to further a particular cause, ideology or worldview. Individuals who are undergoing a process of violent radicalisation may encourage, assist in or carry out violence in the name of a specific belief system because they are categorically convinced their system of beliefs is absolute and exclusive.

The trainer hands out this text to each of the participants. They read it and then discuss the following issues:

- Why is the special term "radicalisation leading to violence" used?
- Are young people more radical than older people?
- Can you name some radical groups using violence or illegal activities in our country?
- Are there any politicians calling for violence in our country?

At the end of this activity, the trainer introduces the 'Heads-Up' project website and 'Heads-Up' YouTube channel as a useful source of information and resources for front-line educators. As a practical example, he uses a video called "A Day in the Life".

The 'Heads-Up' project tools are available on the project's website - **www.heads-up.online**
The project Youtube channel (https://www.youtube.com/channel/UCtWIESmkq4W8v5Gznvkf1Qg/)

1.3. Why the internet is a favourite tool for radicals

ACTIVITY 4: Young people and radicalisaton on the internet ⏱ 20'

The trainer demonstrates that the internet is used as a tool for radicalisation and for 'radicalisation leading to violence'. He presents the 'Heads-Up' video stories about two young people, Jasmine and Kyle.

The trainer's basic knowledge for this activity

The internet has become the ideal means of communication to disseminate radical ideas. The internet acts as an efficient, cheap and easily accessible tool facilitating radicalisation. However, the internet without personal relationships does not have the power to radicalise individuals. Personal relationships with people of the same opinions or belief system always appear in the radicalisation process. Interpersonal relationships (real or virtual) remain an essential factor in the process of radicalisation.

Truth is often complex and cannot be explained in two or three sentences or shown in a two-minute video. Unfortunately, the world of the internet is overwhelmed by information and people are more likely to prefer short messages and short videos. The internet has created a virtual world where anonymity encourages the expression of any opinions, including those which are extreme and dangerous. On the internet, you are isolated from your usual social circle (family, friends, etc.) and can see and listen to radical ideas and views. Thematic web pages act as an echo chamber where the same opinions are repeated again and again because certain web pages attract people with the same opinions. Incoherent opinion is denied and punished by offensive or hateful comments. Critical thinking often remains the only defence when surfing the internet.

Social media has become an essential and exciting part of how we live. Millions of young people use these platforms daily to share content. Considering the way that young people engage with these social online environments, at times living their whole lives through their online profiles, new research shows that the internet is becoming the 'new incubator' of radicalisation. This is due, in part, to how radicalisers use social media to recruit new radical believers, but it is also perpetuated by the algorithms used by social media platforms. For example, once an individual searches for content online, suggestions generated through these algorithms recommend similar content for the user to view next. In this way, people who want to seek this information online can quickly find link after link of material that fuels their belief in the injustice of certain groups or countries, which further accelerates their radicalisation.

The trainer can comment on the 'Heads-Up' videos "Jasmine" and "Kyle" and emphasise the role of the internet and social media in these stories.

▪ The internet serves as the person's source of information and a venue to meet other radicals online – example in the video: Jas and Charlotte chatting to radicals through chat-rooms.

- The internet is the place of brainwashing – example in the video: Jas showing empathy for the plight of Tariq and his friends and stating how Tariq needs her to show her support.
- The internet is the place where young people could be radicalised and motivated to action – example in the video: Jas and Charlotte planning their move abroad to join Tariq and his friends.

1.4. Four types of radicalisation

ACTIVITY 5: Finding and collecting information on extremist groups using violence.

⏱ 40'

The trainer divides trainees into groups of two or three. The task of each group will be to prepare a short presentation about an extremist group or extremist movement.

Instructions for activity "EXTREMIST GROUPS"

Each group chooses a different type of extremist organisation as the topic of their presentation. The trainer has the following four lists of extremist organisations and movements.

- Examples of right-wing extremist groups and movements

KU KLUX KLAN, CHURCH OF THE CREATOR, HERITAGE FRONT (HF), BLOOD & HONOUR, COMBAT 18 (C18), GOLDEN DAWN, HAMMERSKINS NATION, ARYAN GUARD, SKINHEAD MOVEMENT

- Examples of left-wing extremist groups and movements

ANONYMOUS, BLACK BLOC, ANARCHISM, RED AND ANARCHIST SKINHEADS (RASH), INTERNATIONALIST RESISTANCE (IR), SKINHEADS AGAINST RACIAL PREJUDICE (SHARP)

- Examples of single-issue extremist groups and movements

ANIMAL LIBERATION FRONT (ALF), EARTH LIBERATION FRONT (ELF), FREEMEN ON THE LAND

- Examples of politico-religious extremist groups and movements

AL QAIDA, AL SHABAAB, AUM SHINRIKYO (AUM), BOKO HARAM, HAMAS, HIZBALLAH, LIBERATION TIGERS OF TAMIL EELAM (LTTE), MANMASI NATIONAL CHRISTIAN ARMY, TALIBAN

The presentations must contain basic information about the extremist organisation and information about its illegal or violent activities. The trainer may show an example of the information that the presentation should contain.

An example of presentation content

The name of the extremist organisation: BLOOD & HONOUR

Basic Information: 'Blood & Honour' is known as a network for the promotion of neo-Nazi music. The name Blood & Honour is the same as the slogan of the Hitler Youth, "Blut und Ehre" (Blood and Honour). The founder of the group, Ian Stuart Donaldson, was the singer and leader of the extreme right British rock band Skrewdriver advocating neo-Nazi convictions. Donaldson died in 1993 but is still revered by the organisation. 'Blood & Honour' publishes a magazine promoting neo-Nazism through interviews with extreme right music groups and the promotion of concerts featuring White

Power music groups. 'Blood & Honour' has official divisions in approximately twenty countries, including Great Britain, the United States, Italy, Belgium, France, and Spain.

Illegal or violent activities: The various divisions of 'Blood & Honour' organise concerts and white pride rallies that bring together skinheads and other neo-Nazi supporters. Many acts of violence are attributed to members affiliated to the group. For example, in 2012, in British-Columbia, two members were charged with hate crime and aggravated assault against a citizen of Filipino origin.

Each group will show its presentation later, with the type of extremism that is relevant.

The trainer presents the following information on right-wing extremism. The group of trainees then presents the concrete example of the right-wing extremist group.

Information about Right-Wing Extremism

A form of radicalisation associated with fascism, racism, supremacism, and ultranationalism. This form of radicalisation is characterised by the violent defence of racial, ethnic or pseudo-national identity, and is also associated with radical hostility towards state authorities, minorities, immigrants or left-wing political groups.

These groups usually do not have many members and the members often change groups or belong to several groups at the same time. When new groups are created, it does not necessarily mean that new members have joined. Extreme right groups, often led by charismatic leaders, can be short-lived or serve as facades. Rightwing extremism encompasses a large, loose, heterogeneous collection of groups and individuals espousing a wide range of grievances and positions; these groups can sometimes be in conflict with each other. The members use various symbols taken from the extreme right ideology to identify affiliation to a group. These symbols may appear on clothes, tattoos, and graffiti. Particular nonverbal gestures may also suggest an association to a group such as, for example, the Nazi salute.

Examples of right-wing extremist groups and movements

KU KLUX KLAN, CHURCH OF THE CREATOR, HERITAGE FRONT (HF), BLOOD & HONOUR, COMBAT 18 (C18), GOLDEN DAWN, HAMMERSKINS NATION, ARYAN GUARD, SKINHEAD MOVEMENT

The trainer should appreciate the efforts of each group in preparing their presentation. He can give them a reward, which will contribute to a good mood during training.

The trainer presents the following information on left-wing extremism. The trainees then present the concrete example of the left-wing extremist group.

Information about Left-Wing Extremism

A form of radicalisation that focuses primarily on anti-capitalist demands and calls for the transformation of political systems considered responsible for producing social inequalities. The groups may ultimately use violent means. These groups include anarchist, Maoist, Trotskyist and Marxist–Leninist groups.

Left-wing extremism is a vast political movement sharing a number of beliefs that reject capitalism, Western democracy, imperialism, and militarism. These extreme beliefs, attitudes and positions sometimes promote violence, often against the authorities, and even lead to acts of terrorism. Left-wing extremism draws its inspiration from the radical interpretation of different doctrines such as Maoism, Trotskyism, Castroism and Marxism-Leninism. In contrast to right-wing extremists, left-wing extremists tend to be more discreet. They do not use many symbols, they usually only use their logo.

Examples of left-wing extremist groups and movements

ANONYMOUS, BLACK BLOC, ANARCHISM, RED AND ANARCHIST SKINHEADS (RASH), INTERNATIONALIST RESISTANCE (IR), SKINHEADS AGAINST RACIAL PREJUDICE (SHARP)

The trainer presents the following information on single-issue extremism. The group of trainees then presents their concrete example of the single-issue extremist group.

Information about Single-Issue Extremism

This category encompasses groups that are neither associated with left-wing extremism nor right-wing extremism. This form of radicalisation is essentially motivated by a sole issue. This category includes for example radical environmental or animal rights groups, anti-abortion extremists, certain anti-gay/anti-feminist movements, and ultra-individualist or independent extremist movements that use violence. Mass murderers whose motivations are partially or wholly ideological may also fall into this category.

Examples of single-issue extremist groups and movements

ANIMAL LIBERATION FRONT (ALF), EARTH LIBERATION FRONT (ELF), FREEMEN ON THE LAND (FMOTL)

20'

The trainer presents the following information on politico-religious extremism. The group of trainees then presents their concrete example of the politico-religious extremist group.

Information about Politico-Religious Extremism

A form of radicalisation leading to violence associated with a political interpretation of religion. Any religion may spawn this type of violent radicalisation. Religious terorists are often willing to murder because they believe that they are in the service of God. They have no sympathy for their victims because they view those victims as enemies of God. They readily sacrifice their own lives because they expect huge afterlife rewards.

Examples of politico-religious extremist groups and movements

AL QAIDA, AL SHABAAB, AUM SHINRIKYO (AUM), BOKO HARAM, HAMAS, HIZBALLAH, LIBERATION TIGERS OF TAMIL EELAM (LTTE), MANMASI NATIONAL CHRISTIAN ARMY, TALIBAN

MODULE 2: Empowering You as an Educator

> 2.1 How to play a more active role in relation to the risk of radicalisation of young people.
> 2.2 How to recognize 'radicalisation leading to violence'.
> 2.3 How to utilise the professional tool "Behaviour Barometer" .

MODULE AIM: This module aims at encouraging educators to play a more active role in relation to the risk of radicalisation among young people. Educators will also be able to utilise the professional tool "Behaviour Barometer".

LEARNING OBJECTIVES:

Upon completion of the module, trainees will be able to:

1. Play a more active role in relation to the risk of radicalisation of young people.
2. Recognise the different features of 'radicalisation leading to violence'.
3. Utilise the professional tool "Behaviour Barometer".

MODULE OUTLINE:

Activities:	Description:	Resources:	Equipment	Time
1. The responsibility of front-line educators in the field of radicalisation of young people	The trainer presents several questions to initiate the discussion about this topic. Trainees discuss the topic.	The instructions for activity "Discussion about the responsibility of educators" follow this table.	Flipchart Markers	40'
2. Behaviour Barometer - how to recognise radicalisation behaviours leading to violence	The trainer presents the 'Behaviour Barometer' - a practical and sophisticated tool for recognizing 'radicalisation leading to violence'	Information, prepared by the organization CPRLV about the tool 'Behaviour Barometer', is under the table. Taken from: https://info-radical.org/en/prevention-en/tools/	Laptops One copy of the tool "Behavior Barometer" for each trainee	20'
Short Break				5'
3. How to use 'Behaviour Barometer' in practice	Trainees learn how to use this tool in practice.	Downloadable Behaviour Barometer at https://info-radical.org/en/prevention-en/tools/	One copy of the tool "Behavior Barometer" for each trainees.	60'
Break				15'

4. Testing of learned skills and knowledge	The trainer gives the trainees tasks that verify the acquisition of skills and knowledge and the fulfillment of the learning objectives of each lesson.	The set of tasks is under the table.	Flipchart Markers	30'

2.1 Having an active role in relation to the risk of radicalisation of young people

ACTIVITY 1: The responsibility of front-line educators in the field of radicalisation of young people ⏱ 40'

Instructions for activity " discussion about the responsibility of educators"

The trainer presents the following information regarding the responsibility of front-line educators.

When there is a tragedy associated with radicalism or terrorism, it turns out that there were warning signals before the tragedy happened. Radicalisation is a process that usually takes time. People around the affected person can perceive and see changes and signals. Unfortunately, people can be rather comfortable and not want to get involved with problematic situations and behaviour. After the tragedy, parents blame teachers and institutions, and vice versa. The police will claim that they had insufficient or no information about the risk of a violent act. Although the ideologies, motivations, political convictions and religious beliefs may differ, terrorists share one thing in common — they always go through phases of radicalisation and planning of their violent actions. During this process, indicators can be observed by friends, relatives, educators or other stakeholders. Timely and appropriate reporting of threats can make a difference between life and death for potential victims.

As educators working with young people, you have some responsibility for their upbringing and behavior. Human society expects you to notice signs of dangerous processes such as bullying, drug abuse or radicalisation leading to violence. The public expects that you will not ignore these signals. For example, a teacher should notice when a pupil repeatedly comes to school under the influence of drugs, and when his addiction is manifested in his behaviour. Of course, the teacher can ignore it, but it is not right. Once something serious happens, classmates and people around would say that the symptoms were visible and nobody did anything.

In light of the threat of radicalisation leading to violence, each of us has a role to play. We should be aware of the possibility that some students could become radicalised to violence. Being better informed, having a better understanding and knowing the resources available will help us to be better equipped to deal with the situation.

The trainer writes the following questions on the flipchart. Trainees discuss these questions.

- To what extent do you feel competent to detect the signals of radicalisation leading to violence?
- What tools do you use to detect dangerous radicalisation signals?
- What responsibility does the family play? What about educators?
- Should educators be trained in this area?

2.2 Recognising behaviour which leads to violence

ACTIVITY 2: How to recognize radicalisation leading to violence

Canadian non-profit organization CPRLV have created a very good and practical tool called the Behaviour Barometer. This tool helps us to recognise radicalisation behaviour which leads to violence. The trainer prints one copy of the tool "Behavior Barometer" for each trainee. The aim of the following parts of the lesson is to understand this tool and learn to use it in practice.

> **Information prepared by the organization CPRLV (Centre for the Prevention of Radicalisation Leading to Violence) about the 'Behaviour Barometer'.**
>
> Taking early intervention with a radicalised individual - or persons in the process of becoming radicalised - and being vigilant about radicalisation poses a unique challenge for the general public as well as for front-line workers such as teachers, psychologists, families, social workers, and police officers. As the subject attracts growing concern, many people feel an increasingly urgent need to understand and prevent radicalisation. However, in order to better comprehend the phenomenon, they need pertinent information and guides adapted to their needs. The CPRLV has developed the 'Behaviour Barometer' for just this purpose.
>
> The Barometer is an educational and awareness tool that was developed based on numerous academic studies and actual cases of radicalisation in which the CPRLV had been involved. Signs commonly observed that should be looked out for in cases of radicalisation leading to violence have been identified using contextual analysis. The sooner action is taken to stop the radicalisation process, the greater the chances of it being halted or even reversed. Other behaviours that are often mistakenly believed to be signs of radicalisations have also been included in the barometer to clear up any misconceptions.
>
> The barometer is divided into four categories of behaviours based on the degree of seriousness: insignificant, troubling, worrisome, and alarming. The advantage of this system is that it provides a quick and simple visual representation of observed behaviours while helping raise awareness of those behaviours that are significant indicators of radicalisation. Some behaviours may seem serious when they are not, in fact, signs of radicalisation. For example, expressing one's identity through certain visual signs is considered an insignificant behaviour. On the other hand, strong indicators that radicalisation is taking place can be trivialised or misunderstood. For example, if a person starts making dehumanising comments about other groups, this should be considered worrisome.

2.3 Utilising the 'Behaviour Barometer' in practice

ACTIVITY 3: **How to use the Behaviour Barometer in practice**   60'

The trainer and the trainees go through advice on the proper use of the 'Behaviour Barometer'. Then they will look at certain kinds of behaviour that are divided into four sections.

Description of four sections by the Centre for the Prevention of Radicalisation Leading to Violence (CPRLV)

These sections are characterised by CPRLV as follows:

- Insignificant Behaviour - this category includes a series of behaviours associated with diverse forms of political, religious or community engagement, which are characterised by peaceful actions and democratic means of expression.
- Troubling Behaviour - this category includes individual behaviours that attest to personal ill-being. It also includes behaviours that represent an increasingly sustained self-identication with a cause or an ideology that leads the individual to signicantly change his or her behaviour.
- Worrisome Behaviour - this category encompasses behaviours that can be associated with the beginning of an individual's engagement in a radical trajectory. It is characterised by an acute mistrust of the outside world, and by a preponderance of views legitimising the use of violence to achieve one's goals, or to win a cause.
- Alarming Behaviour - this category includes a variety of behaviours that attest to an exclusive and sectarian allegiance to an ideology or a cause, which lead the individual to perceive violence as the only legitimate and valid means of action.

While going through these four categories, the trainer can ask trainees different questions about their lived experience, for example:

- Have you ever experienced any behaviour from this category?
- How might a teacher react when registering such behaviour?
- Which type of behaviour requires an educator's response?

ACTIVITY 4: Testing of learned skills and knowledge

⏱ 30'

A testing of the learned skills and knowledge is an appropriate and effective form of summary. The final half-hour of the training day is therefore intended for this purpose. The trainer gives the trainees tasks that will verify the acquisition of skills and knowledge and the fulfillment of the learning objectives of each lesson. The trainer can write down some information on the flipchart, for example, the ratio of correct, near-correct and bad responses. Due to lack of time, the trainer has to choose only a few of the following tasks:

- Give an explanation of the term 'radicalisation'.

- Explain why we use the specific term 'radicalisation leading to violence'.

- Illustrate why the internet is a favourite tool for radicals.

- Find 'Heads-Up' videos on the internet and share at least one possibility of using them in your work with young people.

- Name four types of radicalszation - extremism.

- Explain what Right-Wing Extremism is.

- Explain what Left-Wing Extremism is.

- Explain what Single-Issue Extremism is.

- Explain what Politico-Religious Extremism is.

- Give examples of some extremist groups or movements using violence.

- Describe how the tool 'Behaviour Barometer' works.

- Describe how you will use this tool in practice.

At the beginning of the training day, trainees are more motivated when the coach tells them that they will be tested for new skills and knowledge at the end of each training day. He may even announce a competition with prizes.

Self-study topics

This training also includes self-study topics. We have prepared two topics related to the first day of training.

Activities:	Description:	Resources:	Equipment	Time
1. Models explaining radicalisation	The trainee searches for models explaining radicalisation and familiarises him/herself with them.	Internet	Laptops	60'
2. Watching movies that help understand the issue of radicalisation	The trainee watches two movies - 'Gandhi' (1982) and '22 July' (2018).	Internet, Netflix or other resource	Laptops or TV	330'

60'

The issue of radicalisation to violence is complex. There is no simple explanation or consensus about a typical pathway to radicalisation leading to violence. However, researchers and experts worldwide propose various models to better define specific trajectories. Here are two of these models:

1/ MOGHADDAM STAIRCASE - model focusing solely on the individual and proposing a step-by-step process, in the form of a staircase (MOGHADDAM, Fathali M.)

2/ THE RADICALISATION PROCESS ACCORDING TO MARC SAGEMAN - model referring to a feeling of injustice (SAGEMAN, Marc)

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ACTIVITY 2: Watching movies that help understand the issue of radicalisation   330'

We chose two films that show the promotion of radical ideas in different ways.

- *'Gandhi'* is a 1982 epic historical drama based on the life of Mohandas Karamchand Gandhi, the leader of India's non-violent, non-cooperative independence movement against the United Kingdom's rule of the country during the 20th century. A British-Indian co-production, the screenplay was written by John Briley and the film was produced and directed by Richard Attenborough. Ben Kingsley is in the title role.
- *'22 July'* is a 2018 American crime drama about the 2011 Norway attacks and their aftermath, based on the book 'One of Us: The Story of a Massacre in Norway — and Its Aftermath' by Åsne Seierstad.

If two training days are not immediately one after another, the trainer may use the self-study topics as homework for the period between the training days.

MODULE 3: Empowering Young People

3.1. Critical Skills
3.2. Knowledge of Multiculturalism - racial, social, and political trends
3.3. Motivating Youth for Multicultural Society (Tolerance, Cultural Appreciation)

MODULE AIM: To obtain knowledge of multicultarism and identify the current racial, social and political trends.

LEARNING OBJECTIVES:

Upon completion of the module trainees will be able to:

1. Apply topics to trigger fruitful discussions on radicalisation
2. Understand racial, social and political trends that lead to violence
3. Motivate youth for a diverse society
4. Teach tolerance amongst youth

MODULE OUTLINE:

Activities:	Description:	Resources:	Equipment	Time
Topics to address on radicalisation	The trainer is given several ideas for topics to address on radicalisation with the youth they are working with.	Instructions for activity. Taken from: https://toolkit.thegctf .org/Portals/1/Docum ents/En/UNESCO_Tea chersGuideToPreventi ngVE.pdf	Pens Paper	45'
Short Break				10'
Develop a micronation	The trainer is given a definition of what a micronation is. The trainer will then carry out an acitvity with the group on developing their own micronation.	Instructions for activity. Inspired by: **https://micronations. webs.com/**	Pens Coloured markers Paper	120'
Short Break				10'
Identity	The activity will give the trainer the opportunity to explore links between identity and the process of radicalisation.	Insructions for activity. Facilitated during the 'Preventing Youth Extremism' seminar in Paris, April	Pens Paper	30'

		2016		
Teaching Tolerance	After elaborating on the theme of 'tolerance' the trainer is required to carry out an activity on tolerance using the three Levels of Culture explained in the section.	Instructions for activity. Taken from: http://www.edchange.org/multicultural/activities/multicultural.html	Pens Paper Whiteboard	45'

3.1. Critical Skills

Activity 1: Ideas for topics to address on radicalisation   45'

There are many topics that you can use to trigger a fruitful discussion on violent radicalisation. The challenge is to frame the topic in a way that will help your students to explore their own opinions and beliefs and to show them how to manage their emotional responses, while getting a better understanding of the underlying narratives of extreme ideologies.

Here are some topics which you may explore with your students:
- **Citizenship:** In exploring 'citizenship' your students will learn how to address issues of rights and responsibilities in diverse societies, justice, identity and the sense of 'belonging'. Through this topic you may also trigger a debate on human rights, such as freedom of expression, and how to counter hate speech.
- **History:** through several major historical events such as the Rwandan genocide, the Holocaust and Nazi movement, you can teach students how to reflect on hate propaganda, racism and political violence. As an educator you may allow your students to explore how historical narratives are constructed and how they can eventually bring up conflict and prejudice in their own society.
- **Religion and Beliefs:** through exploring different values and beliefs your students will get the chance to explore diversity and respect for other religions. This should include discussion of secularism and humanism, and to emphasise how 'believers' and 'nonbelievers' should not be stereotyped, as there is often more diversity within a religion than across all religions. Students who do not hold religious beliefs should also be included in the discussion.
- **Languages:** as an educator you should help students discover a wide range of cultures, values and perspectives through world history and thought. Students will be empowered to have critical skills in writing and oral argumentation as well as become media literate.
- **Freedom of expression and the internet:** through this topic you can discuss with students about the breadth of information that is now immediately available to all. Some questions to be raised are: 'How is information offered?', 'How is it structured and presented?', 'How can this information be manipulated for violent purposes?','How can new sources of information compete with old sources of information?'. Addressing online media literacy will help students learn how to use the internet and social media in a safe and effective way. This can also be an opportunity for them to learn the difference between lawful free speech and hate speech.
- **Gender equality and gender-based violence:** although this topic may not be related to core curriiulum you may want to discuss it if you are faced with resolving a gender-related conflict. This way, you will help students understand the root cause of the problem, challenge certain attitudes about the status and role of women as well as empower them to take constructive action against extremist arguments promoting violence against either gender.
- **Art:** art can be viewed as a universal language binding communities and cultures together over time and space. It offers the possibility of debating how the denial and destructuring of cultural and artistic heritage due to violent extremism is a loss for all humanity.

Take some time to develop a lesson plan that is based on any one of the above topics and include ideas for discussion. Write out how you plan to implement the topic through the curriculum and how you will mitigate the potential risk of a heated conversation.

Some ideas on debriefing questions are:
- What did you learn?
- What do you still have questions about?
- Are we any closer to understanding processes that lead to radicalisation?
- How do people show respect for others' ideas even if they disagree?
- Is there anything you will do differently after this conversation?

Activity 2: Develop a micronation   120'

What is a micronation: a micronation, sometimes referred to as a model country or new country project, is an entity that claims to be an independent nation or state but is not officially recognised by world governments or major international organisations.

The aim of this activity is to get learners to think more crticially about 'statehood' and the way that societies work. It will encourage learners to think about diplomacy, acceptance, nation-wide practices and societal values.

1. Ask students to form groups of three or four.
2. Tell them that in the next hour they will develop a micronation of their own. They have to come up with the following:
- Name of country
- National emblem
- Values of the Government
- Rights and responsibilities of citizens
- Ten basic laws
- Basic languages
- Educational system
- Policy on cultural and social diversity
3. At the end, students have to present their 'micronations' to the rest of the class.
4. The rest of the class will vote on which micronation they would wish to live in the most, and which the least. The votes should be taken in the form of writing down their choice and justifying it. For instance:
   'I wish to live in ......, because...'
   'I don't wish to live in......, because...'.
5. The winning group will be the one with the highest votes. As an educator you should ensure that the micronation that wins shows the highest level of critical thinking in their idea development (i.e. implementing strategies that demonstrate their capacity to think spherically and more widely in relation to several social and political aspects).
6. Ask students to discuss and reflect on the overall process. What were the challenges they faced? How did they overcome them? Did team discussion help to find 'middle–solutions'?

3.2. Knowledge of Multiculturalism - racial, social, and political trends that lead to violence

Having a solid foundation of knowledge on multiculturalism can enable you to understand the root causes of conflict and violence among youth. Even though there are arguments for multicultural education to become a necessary aspect of quality education, it has yet to become a central part of the curriculum offered to all students (ASCD, 2011).

Irvine and Armento (2001) offer detailed examples on how to incorporate multicultural education with lessons designed to meet general curriculum standards. For example, they recommend that students should not simply memorise facts about major events that include minority ethnic groups, such as civil rights movements, or social justice rallies. Instead they argue that it is up to educators to teach students how to think critically and analytically about these events, propose alternative solutions to social problems and show understanding through debates, essays and art work.

According to the Centre for Prevention of Radicalisation Leading to Violence (CPRLV) in Canada, violent extremism is categorised as follows:

Left-Wing Violence: this involves violent acts committed by anti-capitalist groups whose aim is to replace or transform current political status. It can also include violent acts adopted by animal rights and environmentalist groups.

Right-Wing Violence: this involves acts committed by far-right groups often referred to as 'neo-Nazi'. These groups tend to be motivated by racism and a desire to defend their own supposed racial supremacy.

Religiously-motivated Violence: this involves acts committed by extremist religious movements who often have specific grievances against other countries who have different religions. The acts may also be driven by governments' approach to foreign policy.

Issue-based Violence: this involves acts which are carried out by specific groups that are concerned with a single issue such as gay rights, abortion, etc.

> ### Examples of Violent Radicalisation Movements:
>
> Neo-Nazis, Al-Qaida, Hezbollah, Taliban, ISIS, Al Shaabab, Boko Haram
>
> (Read the Forbes article for more-
> https://www.forbes.com/sites/dominicdudley/2018/12/05/deadliest-terrorist-groups-in-the-world/#3f04397a2b3e

3.3. Motivating Youth for Diverse Society (Tolerance, Cultural Appreciation)

As educators, you have to be able to deal with the fact that young people are different from one another in many ways - this means that you have to manage diversity and tolerance. Some differences are more obvious than others such as race, religion or language. However motivating

young people for a diverse society requires you to be able to see beyond other differences too, such as educational level, socio-economic background, sexual orientation, health and hidden or visible disabilities.

When exploring aspects of identity it is important to take time to explore values. As an educator you must acknowledge your role in supporting young people, not only in terms of what is important to them but also to integrate these values with their sense of self and the people they want to be in this world.

We can think of identity as made up of two main components: self-image and self-esteem. Self image refers to the way we describe ourselves, and/or knowing that we belong to certain social groups such as cultural/religious groups. Self-esteem refers to the value that we attach to our self-image and/or the emotional importance of being part of social circles.

Educators should create a safe environment with the following characteristics:

- Support for young people to feel comfortable being honest and open with themselves;

- Opportunity for them to crticially reflect on the ways different identities are interpreted;

- Provide them with ways to cope with the tensions that can come with holding multiple identities

- Encourage them to label the values they wish to live by

ACTIVITY 3 : Identity Exercise   30'

The following activity aims to explore potential links between identity and the process of radicalisation. It will enable your students to reflect on what is most significant to them about their identity, to experience how it may feel to lose a major part of who they are.

1. Ask each student to individually reflect upon and write down seven key aspects which they feel are most important to them in terms of their identity

2. Then, ask them to get into pairs and to swap papers and review each other's aspects of identity without discussion.

3. Then ask them to return their papers to each other. Each student should then delete two aspects of their identity that they feel they can live without.

4. Instruct the pairs to swap papers again and the pair should then remove two further aspects of the other's identity - this is to be done without further consultation.

5. Then, the information is returned to the original owners and the pairs have a dicussion about how they feel having lost a part of their identity.

6. Initiate a discussion with the whole group:

   - what are the thoughts and feelings that emerge as a result of this exercise

   - what does this mean for people in terms of a sense of belonging and citizenship.

Self- study on Embracing Diversity

60'

To develop a better understading of diverse perspectives and practices the trainer can take time to read 'Embracing Diversity' through this link. (https://www.salto-youth.net/downloads/4-17-3783/EmbracingDiversityTCReader2018.pdf)

Teaching tolerance can take many different forms. It can either be part of lesson plans on various national holidays supported by specific cultures, or it can be part of a lesson on history and racism. For example, a discussion of a country's civil right movement can be a trigger to open a discussion about multiculturalism. It is important to know about Nitza Hidalgo's 'three levels of culture' before attempting to do this activity.

Concrete

Behavioural

Symbolic
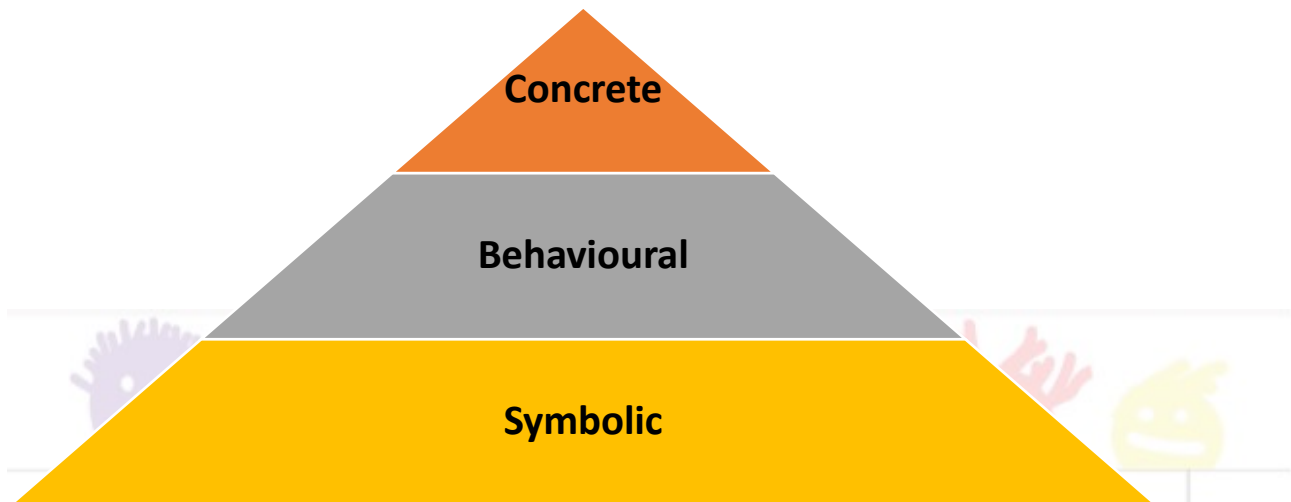
Hidalgo (1993)

Hidalgo's levels include:

1. The Concrete: this refers to the most visible and tangible level of culture and includes surface-level aspects such as music, food, games, clothes, etc. They usually characterise cultural holidays, celebrations or festivities.
2. The Behavioural: this is a second-level approach and it refers a bit more deeply to the way social roles and language are defined within a culture. It also includes the cultural rules of non-verbal communication. At this level, culture is defined on the basis of language, gender roles, family structure, political affiliation and other factors that define the specific cultural society as a whole.
3. The Symbolic: at this third level, culture is defined in more abstract terms. However, it is often the most significant part of how individuals define themselves. It includes values, beliefs, customs, spirituality, religion, worldviews, and how meanings are developed.

Activity 4: Teaching Tolerance

🕐 45'

1) Ask your students, individually, to suggest all aspects of culture they can think of, encouraging them to reflect on their own culture and the dimensions they can identify with.

2) You will notice that there be an influx of answers, then the rate of response will slow considerably. This tends to happen after the surface-level aspects of culture are suggested such as music, food, habits and so on. Ask students to think more deeply about their cultures such as faith, religion, values, languages, family structure, etc.

3) At this point ask students to draw a spider map with all the different dimensions of culture they came up with.

4) Ask students to divide the items into the 'Three Levels of Culture'. Write short definitions of these levels on the board or sheets of paper. Review each of the categories for a couple of minutes. Then give students an opportunity to consider further how they define themselves within these categories.

5) The next step is to facilitate a discussion about consistency and how an individual's definition of themself can change and is relative to many cultural levels. The idea is that many students will refer to the 'symbolic level' as the most important aspect of defining themselves, beyond the concrete and behavioural level.

6) After discussing why the symbolic level is the most important aspect for most people, lead them into conversation around the following:
   - When you meet somebody, which of these cultural aspects do you use to understand them? For example, do you try to undertsand them on the basis of their clothes, their music, their food?
   - Is your attempt to understand others consistent with how you want to be viewed and understood?
   - What forces in our society can contribute to help us simplify others' cultures and better understand them?

After facilitating the discussion above ask students to reflect ,in groups, on the following:

   - How can education try to be 'multicultural'?
   - How can educators enhance tolerance of multiculturalism in classrooms?
   - How can the education system be consistent in this aspect?

This is especially powerful if you know that in a certain school this type of education is still at its early stages.

Wrapping up.

To wrap up this exercise, you might facilitate a discussion on how the participants can work to make the consistency of their conceptualisations more...consistent! Point out that this exercise is not meant to judge anyone, but instead to highlight how influences ranging from the media to our own educations can move us backwards when we think we are experiencing progress in self and social development.

The conversations that happen as a result of this activity can last 30 to 45 minutes, depending on what questions you ask and which direction you take.

Self- study on Tolerance and Acceptance (45 mins)

45'

See examples of how brain games in class contribute towards acceptance and tolerance through these links:

➢ https://www.tolerance.org/magazine/brain-game-time
➢ https://www.tolerance.org/classroom-resources/student-tasks/do-something

MODULE 4: Real-life Case Studies

MODULE AIM: To obtain knowledge of multiculturalism and identify the current racial, social and political trends.
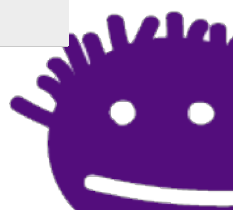
LEARNING OBJECTIVES:

Upon completion of the module trainees will be able to:

- understand in-depth the reasons that lead young people to radicalisation
- Explore the diverse range of factors that can trigger radicalisation
- Discuss four case studies with their learners

MODULE OUTLINE:

Activities:	Description:	Resources:	Equipment	Time
International Case studies	Trainees are required to read through the case studies and answer the questions	Instructions for activity Taken from: https://www.kirklees.gov.uk/beta/community-safety-partners/pdf/kirklees-channel-case-study.pdf	Pens Paper	60'
Short Break				30'
Case Studies: using the 'HeadsUp' platform	Trainees are required to read the two case studies of Jasmine and Kyle as made available on the 'HeadsUp' platform. They are then required to go through these case studies with their learners.	Online video example Simulation Resources Jasmine Story/Kyle Story	Copies of the comic book for Jasmine and Kyle's story printed for all learners	120'

			Access to the simulation videos of Jasmine and Kyle. Pens Paper Flipchart/ whiteboard for educator	
Culture-specific case studies	This activity is optional. Case studies from seven countries (Portugal, Cyprus, Czech Republic, Finland, Spain, Ireland and Croatia) are provided for trainers to use in their national contexts. These can be used to complement the international case studies in 4.1.	Culture-specific case studies	N/A	TBD by train er

Self-study on watching online videos about radicalisation
45'

Watch these two videos and follow the questions for self-reflection

1. Dr Suraj Lakhani, Senior Lecturer in Criminology and Sociology gives his take on why young people become radicalised. Watch the video here. (https://www.youtube.com/watch?v=dFN_-NL80-4&t=50s)

2. Haroon Ullah, a senior State Department advisor and a foreign policy professor at Georgetown University, shares what he discovered regarding why young people join radical

groups while living in Pakistan. Watch the video <u>here</u>. (https://www.youtube.com/watch?v=-IchGuL501U)

After watching the videos create a table like the one below.

Main reasons for youth radicalisation	Ways to enhance this for them as an educator	What support do I need to achieve this

4.1. International Case Studies   🕐 60'

We present two case studies. You are required to read them and dedicate 30 mins to each by answering the following questions:

1) What are the reasons that made the person more vulnerable to radicalisation?
2) What efforts were made to stop their radicalised behaviour?
3) What was the aftermath of the intervention?
4) How can you as an educator apply some of these techniques in your field of work.

Case study: Paul[1]

Paul was a teenager whose teacher became aware of his involvement in promoting a far-right Facebook page which had upset another student. He had been invited to 'secret' group meetings connected to football games. Without family influence around he was getting attention and social support through his involvement in this group. He said he didn't have a problem with most people -

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[1] All names given are pseudonyms.

just Muslims: Muslims were not like "us". He said he'd watch them all "doing their Sharia law." Through the Channel process, the school worked with the police, social care and a local youth group to support him through challenging the ideology he had developed, providing him with careers advice, and connecting him to an ethnically diverse local youth group. His confidence grew, as did the bond with his family. He dismissed the ideology that he had connected himself to and realises he had been heading down the wrong path.

Case study: Jameel

Jameel was 15 years old when he was referred by a local secondary school to Kirklees Prevent in 2016. The school was concerned about the individual's vulnerablity to radicalisation and extremism because of a comment he made in school about ISIS. Jameel was considered to have some weaknesses such as social isolation, limited friensdhip groups, bullying and behavioural issues at home and school.

What was the school worried about:

- Jameel was isolated at home and at school with no indication of any friendships
- He found it hard to cope in school and was constantly bullied, pushed around and threatened by his peers
- Jameel had made refered to ISIS and he showed a favourable attitude about violence towards the parliament and the school. He once said "I wish the school would get bombed by ISIS"
- His art teacher had noticed that Jameel had several drawings of weapons and fightings in his sketch book.
- His mother felt that Jameel hated school. She remarked that he "hated school and would run away (...) and I would call the police to find him."
- Jameel's behaviour at home was not easy to control as his mother found it difficult to manage him. This had an impact on her and the wider family.
- Jameel was also reported to have spent increasing time on computers and online platforms.
- He recently also felt suicidal. His school teacher said "He would talk about killing himself".

What happened:

The school teachers referred this to the Head Teacher who then asked for support from the community. They increased regular visits from the family to build trust between them and Jameel. This was found to improve the relationship between the family and the school creating an ongoing, open line of communication. Independent sessions were carried out with Jameel and the Community Prevent programme in order to understand the leading factors associated with his vulnerabilities. A support plan was put in place tailored to meet his needs and boost his strengths.

This plan included raising awareness to Jameel about extremist narratives, staying safe online and critical thinking.

The school actively explored ways to manage the young person's behaviour including 'break-out time' and a designated teacher who practically supported the needs of the individual.

4.2. Case studies: Using 'HeadsUp' Platform

Kyle's story & Jasmine's story   120'

We provide two case studies that are avaialble on the HeadsUp online platform (https://www.heads-up.online/en/learning-portal/simulation-resources/). You are required to read these and then go through them with your learners. The following discussion points are recommended to be applied with your group:

- ➢ How are Kyle and Jasmine's stories different?
- ➢ What are the risk and protective factors in each story?
- ➢ How did the two young teenagers end up becoming radicalised?
- ➢ What are examples of young people being radicalised in your own country?
- ➢ What can we learn from Jasmine and Kyle's stories?
- ➢ What are the most common trigger factors for young people to become radicalised?
- ➢ What are the strongest protective factors to prevent radicalisation among young people?
- ➢ What were others' roles in protecting them?

Self-study on online resources regarding radicalisation
60'

- ➢ http://theconversation.com/four-things-schools-can-do-to-help-tackle-extremism-and-radicalisation-79309
- ➢ https://info-radical.org/en/radicalization/recognizing-violent-radicalization/

4.3. Culture-specific Case Studies (optional)

In this section, we present culture-specific case studies for optional use by the learners. Some of these have been translated in English, but most are in the national languages of the countries they represent. Trainers are required to read through the case study that applies for their own country, and decide if they want to use this as a complementary case study to the international ones presented in section 4.1

Case study from UK

The Breck Foundation

In UK, there is growing concern about the negative impact of social media used to radicalise young people. In February 2019 this was widely publicised in a high profile case concerning Shamima Began.

At the age of 15 this teenager was groomed and persuade to leave the UK to join ISIS. There has been considerable debate on whether she should be allowed to retain her UK citizenship

There has been numerous discussions regarding how best to protect and safe guard young people, specifically from online materials that have been placed and shared by religious and political extremist groups.

This report below from BBC News is focusing on how she was radicalised and how this compares to all kinds of radicalisation and grooming

Interview with Shamima Begum

https://www.bbc.co.uk/news/uk-47299907

This radio programme discusses the issue:

Shamima Begum's grooming at the age of 15
https://www.bbc.co.uk/sounds/play/m0002m2p

In UK, two-thirds of people involved in Islamist terrorism offenses were known to have consumed extremist materials almost exclusively online. It is noted that in an increasing number of cases the internet was cited as a major role in the radicalisation of an individual. The Government has been called upon to do more to help regulate the internet. Terrorist groups in particular have become increasingly sophisticated, using social media to present themselves as part of mainstream news.

The threat from Far Right groups is fast increasing. During the Brexit debate there has been increasing xenophobic activity on social media

Though the threat from organisations such as ISIS are a major concern in UK there is a growing concern about the insidious threat to young people regarding bullying, and the increased number of suicides supported by individuals on social media, who encourage the vulnerable to take their own lives. Facebook in particular have been challenged to put measures in place to protect young people.

The UK Government believe that working with digital platforms such as Google to tackle radicalisation is the most effective way to do so. This is supported by the fact that the Internet is fast overtaking conventional forms of media such as books, magazines, and television to become
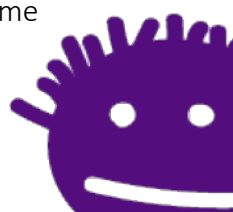
the leading research and entertainment platform. Community groups and educators are urging the government to consider rethinking the tone, content and targeting of social messaging initiatives, The strategy for some young people has caused greater fear – fear of being criminalised making the Government's anti-radicalisation strategy counter-productive in some case.

In 2016 The UK Office for National Statistics quoted that nearly 99% of adults aged between 16 to 44 in UK go online daily. Social Media in particular plays a large role in radicalisation, from disseminating material to grooming via chat rooms. Young people are heavily influenced by the content they see online - and particularly social media.

The Breck Foundation

In December 2013 a relative of Breck Brednar placed a call to Surrey Police expressing concerns about possible online grooming. Breck was living in a happy secure family environment in Surrey He attended a good school and was intelligent and well liked.by his peers

Reported by BBC News Lewis Daynes, 19, an unemployed computer engineer was believed to have met Breck while playing online video games. Though this chat room he convinced this 14 year old boy that the was especially gifted at gaming and that he would have a bright future with an exciting job in the states employed by Daynes' company

One evening he sent a taxi for Breck and when he arrived at Daynes home in Essex he was murdered .A few hours later his siblings, 12-year-old triplets, began to receive messages that their brother had been killed, describing photos of their brother that had been posted to social media, which were soon confirmed by the police. The photos, showing Breck's body, were posted to other members of the six-person online gaming group.

Daynes was given a life sentence with a minimum 25-year term Even though he was only 18 when he committed Breck's murder he was considered to be a controlling and manipulative individual who carefully planned this crime.

Breck's family established The Breck Foundation[to raise awareness of online dangers and promote responsible use of the Internet The foundation provides materials to schools and individuals . It uses social media to get their message across as well as providing speakers to events and keeping this issue in the news His mother was quoted by the BBC: "I want Breck's tragedy to open the eyes of everyone to recognise the dangers of online predators.

In February 2109 Danes was able to contact Breck's sister through Facebook while in prison and began to send hate mail saying that he knew where Breck was busied and he was arranging for his grave to be violated This received wide news coverage

It is planned that The Breck Foundation will contribute to our Final Conference

http://www.breckfoundation.org/

Case study from Portugal

RACISMO

Uma jovem Nicol Quinayas, residente em Gondomar, no distrito do Porto, com família colombiana mas com nacionalidade portuguesa, alegou ter sido violentamente agredida na madrugada de 24 de junho 2018, no Porto, por um segurança ao serviço da Sociedade de Transportes Coletivos do Porto (STCP).

Segundo a jovem de 21 anos relatou na queixa, após ter sido assistida no Hospital Santo António, que "foi agredida pelo segurança da 2045, ao serviço dos STCP". "Aqui não entras, preta de merda!" foi uma das várias expressões que diz ter ouvido.

A jovem admitiu que passou à frente na fila de espera para o autocarro, e ele a tentou tirar de forma brusca. Segundo Nicol, o fiscal impediu-a de entrar no autocarro, agarrou-lhe o braço e pô-la fora, começando a bater-lhe depois de esta oferecer resistência. Diz que ele a agarrava, batia-lhe com a cabeça no chão e deu-lhe vários socos.

O rosto inchado, cheio de manchas de sangue, e os lábios deformados. O relatório médico do Hospital de Santo António, no Porto, diz que ficou com traumatismo facial.

Várias testemunhas que estiveram no local referiram a vários jornais, que o fiscal agrediu Nicol da forma como esta descreveu, com socos. E confirmaram que os agentes da PSP chegaram ao local enquanto o fiscal estava com os joelhos por cima de Nicol, ou seja, terão dado conta de que havia uma agressão.

O Núcleo de Deontologia do Comando da PSP do Porto abriu um processo disciplinar aos dois agentes que se deslocaram ao local onde a jovem colombiana Nicol Quinayas estava a ser agredida por um segurança da empresa 2045, na noite de São João, a 24 de Junho.

Estará em causa a suspeita de violação do dever de zelo pelo facto de esses dois polícias não terem detido o segurança em flagrante delito, nem perguntado à vítima se queria apresentar queixa. Além disso, está a ser investigado o facto de os agentes terem registado em auto de notícia a agressão a Nicol Quinayas apenas três dias depois da ocorrência e já depois de a jovem ter feito queixa pessoalmente na esquadra.

Já a empresa de segurança privada 2045 revelou, na passada quarta-feira, ter iniciado um processo de averiguações interno, indicando que o segurança da empresa que alegadamente agrediu a jovem já "não está ao serviço da STCP". Por seu lado, a Câmara do Porto condenou de forma "veemente" a agressão, classificando o sucedido como um "intolerável ato de violência racista".

A SOS Racismo chama a atenção para o facto de "Os insultos e o uso absolutamente desproporcionado da violência foram, neste caso, mais um exemplo de discriminação racista e xenófoba em Portugal", acusa a organização, para quem as "evidências desse abuso de força" estão

documentadas em "fotografias e em vídeos partilhados nas redes sociais e meios de comunicação social de Portugal e da Colômbia".

Considerando "ter aparentemente pecado por escassa" a atuação dos polícias chamadas ao local, a SOS Racismo refere ainda que a queixa "foi registada, por insistência da agredida", citando todos os que afirmaram "que as agressões foram motivadas por ódio e acompanhadas de declarações racistas".

As queixas de racismo e xenofobia atingiram o maior número de sempre em Portugal (em 2018), e isso pode levar a um numero crescente de indivíduos que se sentem " à margem" ficando vulneráveis a processos de radicalização.

Portugal case study in English

RACISM AND XENOPHOBIA

A young woman, Nicol Quinayas, of Portuguese nationality, living in Gondomar, in the Porto district, with a Colombian family. Nicol alleged that she was violently assaulted in the dawn of June 24, 2018, by a security man working for the Sociedade de Transportes Coletivos do Porto (STCP).

According to the 21-year-old woman's report in, after being assisted at the Santo António Hospital, she "was assaulted by the security of 2045, at the service of STCP". "You do not come in here, you f***ing black woman!" was one of several expressions she heard.

The young woman admitted that she was ahead in the waiting line for the bus, and she tried to jump off abruptly. According to Nicol, the security guard prevented her from getting on the bus, grabbed her arm and pushed her out, starting to beat her after she put up resistance. She says he grabbed her, hit her while on the floor, and punched her several times.

Her face was swollen, full of bloodstains, and her lips deformed. The medical report of the Hospital de Santo António, in Porto, says she had facial trauma.

Several witnesses who were at the scene reported to the newspapers, that the security guard assaulted Nicol with punches as she described. They confirmed that the PSP agents arrived while the security guard had his knees on Nicol, meaning they realized that there was an assault.

The Deontology Nucleus of the Command of the PSP of Porto opened a disciplinary process to the two agents who went to the place where Nicol Quinayas was being attacked by an employee of a security company 2045, on June 24.

There is a suspicion of a breach of duty of care on the grounds that the two police officers did not arrest the security guard in the act and did not ask the victim if she wanted to make a complaint.

The private security company 2045 revealed that it had initiated an internal investigation process, indicating that the security guard who allegedly assaulted the young woman was "no longer in the service of STCP". For its part, the Porto Council strongly condemned the aggression, calling it an "intolerable act of racist violence".

In 2018, complaints of racism and xenophobia have reached the highest number ever in Portugal, and this can lead to a growing number of individuals who feel 'marginalised"' - becoming vulnerable to processes of radicalisation.

LINKS for Portugal Case study:

https://expresso.pt/sociedade/2018-07-05-Nicol-Quinayas-Nao-quero-que-ele-fique-sem-emprego-mas-quero-que-ele-nao-volte-a-exercer-funcoes-destas#gs.eFMcf4kL

https://www.publico.pt/2018/07/19/sociedade/noticia/policias-do-caso-nicol-quinayas-alvo-de-processo-disciplinar-1838380#gs.JwiemUUf

https://www.publico.pt/2018/06/27/sociedade/noticia/jovem-agredida-por-fiscal-posme-os-joelhos-em-cima-como-se-fosse-um-trofeu-1836108#gs.0Fw1gLyW

https://www.dn.pt/portugal/interior/preta-de-merda-queres-apanhar-um-autocarro-apanhas-no-teu-pais-9517487.html

Case study from Ireland

The threat of violence in Northern Ireland and the border region of the Republic of Ireland due to Brexit

This story presents the danger of radicalisation among young people, north and south of the UK border on the island of Ireland. The time is February 2019 and the United Kingdom may be preparing to leave the European Union without securing a deal. This poses a threat that there will be a 'hard border' between the Republic of Ireland and the UK. At this time, young adults in the border region of Ireland are preparing for such an eventuality. They have heard the stories of violence from their parents; they think they understand the hardship of 'The Troubles' where casualties on both sides of the fight – Republican and Unionists – became a daily occurrence; a feature on the daily news broadcast that was so commonplace, listeners did not even pay attention to the rising death tolls.

What is different from the time of 'The Troubles' and now is the degree of separation young people feel from the causes that were fought for them, and the fact that they now have access to social media channels to plan, to engage in radical rhetoric, to foster hate for the 'other' side. While the violence of the past can never be justified, it was understood to be politically motivated – both sides were sure of what they were fighting to achieve and what their intended outcome was. In the new wave of violence that is threatened because of the UK's vote to 'Brexit', the young people are not organising for a cause or for something that is politically motivated – they are organising to participate in violence, for the sake of violence.

A young, 24 year old man called Joe Boylan lives in the border region of Ireland. His father and uncles were IRA-sympathisers, and were affiliates of an infamous IRA bomb maker, responsible for attacks in the UK during 'The Troubles'. Joe has grown up on the stories that were shared in these circles; and although his father and uncles have no appetite for returning to this time of violence, Joe feels that with the UK failing to negotiate a Brexit deal with the European Union and the potential for there to be a 'hard border' with the UK in Ireland, that this is his opportunity for supposed glory. This is his time to follow in the footsteps of his family members and other community leaders who went before him. One day, Joe turns on the news and learns that there has been a car bomb in Londonderry in Northern Ireland, and that the attack has been claimed by a group calling themselves the 'New IRA'. Joe treats this attack as a signal, that violence will surely follow Brexit, and he will be ready to join the fight.

Joe doesn't find much support for this type of violence among his peers. They are employed in the region and more worried about the economic impact of Brexit; but Joe is eager to find sympathisers and supporters, so he turns to social media. Through social media, he is linked with groups like '32 county Ireland' who believe that Brexit poses a credible opportunity for the 32 counties of Ireland to be united under a government in Dublin. Here he finds hundreds of online compatriots who willingly feed Joe's hunger for sectarian violence in the region, who support his

ideas to attack border postings and who reinforce his beliefs that he is doing the right thing by preparing for violence after Brexit.

As Joe becomes self-radicalised through these online groups and through engaging in online chats with like-minded radicals, he admits to his father his true hatred for 'the other side'; proclaiming it in such a way that his father realises, his son hates 'them' more than he himself ever did. His father tries desperately to reason with his son, but it is too late. Joe has been radicalised and is waiting for his opportunity to take up arms.

Links for Irish Case Study:

https://www.ft.com/content/25a0993e-1d91-11e9-b2f7-97e4dbd3580d

https://www.independent.co.uk/voices/brexit-good-friday-agreement-northern-ireland-troubles-violence-ira-border-a8297406.html

https://www.express.co.uk/news/uk/1080049/Brexit-news-northern-ireland-hard-border-eu-negotiation-IRA-republican

Case study from Czech Republic

Toto je příběh Češky Markéty Všelichové, která aktuálně pobývá v tureckém vězení. K pobytu ve vězení byla odsouzena za údajné napomáhání terorizmu a spolupráci s bojovníky milic syrských Kurdů YPG, které Turecko považuje za teroristickou organizaci. Její příběh vlastně začíná ve studentské lavici technické fakulty zemědělské univerzity. Tak jako všichni studenti i ona má své zájmy a témata, která ji zajímají. Tématem, o které se studentka Markéta Všelichová začala zajímat, byla situace v severní části Sýrie a zde probíhající konflikt. Prvotní informace získávala z televize a především z Internetu. S narůstajícím množstvím informací se vykrystalizovaly její velká sympatie s Kurdy. Říká, že je fascinována jejich vírou ve svobodu a demokracii. Rozhoduje se, že oblast navštíví, aby viděla, jak to vypadá doopravdy. Poté skutečně několikrát navštíví syrskou Rojavu, kde se osobně seznamuje s místním krajem i místními lidmi. Neskrývá své sympatie k místním lidem a oblasti Rojava. Své názory a sympatie publikuje na Internetu i v několika rozhovorech v českých médiích, pro které je její příběh nevšední a zajímavý. Protože chce být místním Kurdům v Rojavě užitečná, rozhodne se tam dovézt polní mobilní nemocnici. Zakládá finanční sbírku, která by to měla umožnit. Než se jí její plán podaří zrealizovat, je zadržena tureckou policií při přechodu z Turecka do Iráku v listopadu 2016. Při kontrole se u ní našly materiály (fotografie, zvukové soubory), které zmiňují kurdské milice YPG, které Turecko považuje za teroristickou organizaci. Turecká prokuratura ji následně obvinila z příslušnosti k ozbrojené teroristické organizaci. Česka se brání u soudu s tím, že je humanitárními aktivistkou a že YPG nejsou teroristickou organizací s odůvodněním, že bojují proti radikálům z Islámského státu. Následně je odsouzena a, i přes snahu České republiky o jiné řešení, nastupuje pobyt v tureckém vězení. Byla odsouzena na 6 let a tři měsíce.

Z příběhu je patrné, že zprvu normálně žijící studentka nachází téma, které ji zajímá a věnuje mu stále více pozornosti. Média a internet jsou nejen zdrojem jejích informací, ale také zdrojem kontaktů na podobně smýšlející lidi i zdrojem inspirace k seberealizaci v této oblasti zájmu. Její názory i energie, kterou tomuto tématu věnuje, se postupně zhmotňují do výrazných změn v jejím reálném životě. Noví přátelé, cesty do Sýrie i rozhovory v médiích jsou něčím, co její život postupně radikálně odlišuje od běžného života české studentky. Plány na finanční sbírku a instalaci polní nemocnice v severní části Sýrie už nemají s životem normální české studentky společného vůbec nic. Radikální názory i činy spějí nutně i k neobvyklému pokračování příběhu. V tomto případě příběh končí odsouzením a vězením v Turecku. Tomuto bohužel nezabránily ani názory a snahy rodičů, učitelů, přátel či odborníků na problematiku konfliktu v Sýrii.

Case study from Cyprus

Ποδοσφαιρικός Χουλιγκανισμός

Στην Κύπρο υπάρχει ένα ευρέως διαδεδομένο φαινόμενο του «ποδοσφαιρικού χουλιγκανισμού» που συχνά διεξάγεται από τη νεολαία. Έχει την τάση να είναι πολιτικά καθοδηγημένη και έχει υπάρξει ως αιτία βίας και σοβαρών τραυματισμών μεταξύ των φιλάθλων του ποδοσφαίρου κατά τη διάρκεια αγώνων μεταξύ των αντίπαλων ομάδων τους.

Ένα πρόσφατο παράδειγμα πραγματοποιήθηκε τον Δεκέμβριο του 2017, όταν κατά τη διάρκεια ενός αγώνα ανάμεσα στην ΑΕΛ (ομάδα αριστερού κόμματος) και του ΑΠΟΕΛ(ομάδα δεξιού κόμματος) ξέσπασε ένα σοβαρό επεισόδιο βίας με αποτέλεσμα ένα νεαρό αγόρι να τραυματιστεί σοβαρά κεφάλι. Έξι λεπτά πριν από το τέλος του πρώτου ημιχρόνου, οπαδοί του ΑΠΟΕΛ, έριξαν μια κροτίδα στο γήπεδο, προκαλώντας τραυματισμό του 14χρονου. Αυτό συνέβη αφού οι ποδοσφαιριστές των δύο ομάδων είχαν έντονη διαφωνία.

Το παιχνίδι διακόπηκε για περίοδο 15 λεπτών και, όταν ξανάρχισε, διακόπηκε λόγω της ρίψης επικίνδυνων αντικειμένων από τους οπαδούς της αντίπαλης ομάδας ΑΕΛ.

Κατά τη διάρκεια του δεύτερου διαλείμματος, ένας αριθμός υποστηρικτών των δύο ομάδων μπήκαν στο γήπεδο και συγκρούστηκαν με βία. Κατά τη διάρκεια αυτής της σύγκρουσης ένα 17χρονο αγόρι συνελήφθη για βίαιη επίθεση σε άλλους και για μαχαιροφορία.

Κατά τη διάρκεια των επεισοδίων, τραυματίστηκαν τρία αστυνομικά οχήματα και τέσσερα ιδιωτικά οχήματα, καθώς και παράθυρα καταστήματος.

Football and extremism

In Cyprus there is a widespread phenomenon of 'football hooliganism' which is often conducted by youth. It tends to be politically-driven and has been the cause of violence and severe injuries between football fans during the games of their opposing teams.

A recent example took place in December 2017 when during a match between 'AEL' (a left-wing supporting team) and APOEL (a right-wing supporting team) there was an outbreak of violence with the result of a young 'ball boy' suffering severe head traumatic injury. Six minutes before the end of the first half, a team of APOEL fans, threw a firecracker onto the pitch, causing a 14-year-

old ball boy to be injured. This happened after the players of the two teams had an intense disagreement on the pitch.

The game was interrupted for a period of 15 minutes, and when it was restarted, it was interrupted again, due to dangerous objects being thrown by fans from the opposing team: AEL.

During the second break, a number of supporters of the two teams invaded the pitch and there were violent clashes. A 17-year-old boy was arrested for carrying a knife and for violently assaulting others.

During this episode, three police vehicles and four private vehicles were damaged, and a shop window was smashed.

Links:
https://www.cnn.gr/news/sports/story/109285/kypros-thlivera-epeisodia-sto-tsireio-vid
http://www.sigmalive.com/news/local/475896/i-riza-tou-xouligkanismou-oi-ultras-kai-to-russia-2018
https://www.sport24.gr/football/Cyprus/mpalaki-oi-eythunes-apo-ael-kai-apoel.4983487.html

Case study from Finland

Sisäministeriön katsaus väkivaltaisen radikalisoitumisen tilanteesta Suomessa

"Suomessa arjen turvallisuuteen väkivaltaisen radikalisoitumisen ja ekstremismin näkökulmasta vaikuttavat eniten väkivaltaiseen äärioikeistoon liittyvät henkilöt, jotka käyttävät väkivaltaa vastustajikseen kokemiaan henkilöitä kohtaan. Yleisimmin suomalainen äärioikeistolainen liikehdintä on edelleen rasististen skinheadryhmien toimintaa. Näiden toiminta perustuu paikallisiin kerhoihin, ja se on valtaosaltaan spontaania katuväkivaltaa. Näkyvin äärioikeistolainen toimija on kansallissosialistinen Pohjoismainen Vastarintaliike (PVL), jonka nimi oli aiemmin Suomen Vastarintaliike. Sen toimintaan on vaikuttanut Poliisihallituksen maaliskuussa 2017 nostama kanne järjestön lakkauttamiseksi... Poliisin rikosilmoitusjärjestelmästä tunnistettiin vuonna 2017 hieman alle 100 rikosta, joiden epäiltiin liittyvän väkivaltaiseen ekstremismiin, joista yli puolet liittyi väkivaltaiseen äärioikeistoon. "

Lähde: Sisäministeriön julkaisuja 13/2018
http://julkaisut.valtioneuvosto.fi/bitstream/handle/10024/160777/SM_13_2018.pdf?sequence=4&isAllowed=y

Seuraavana Ylen lehtijuttu Suomen vastarintaliikkeen perustajasta Henrik Holapasta ja hänen tarinastaan.

❖ Natsijohtaja, jonka usko loppui

Esa Henrik Holappa on pyhittänyt lähes puolet elämästään kansallissosialismille. Nyt hän on luopunut aatteestaan ja katuu vuosia, jolloin hän saarnasi vihan ja väkivallan puolesta. Holappa haluaa nyt tehdä menneisyytensä kanssa julkisen pesäeron huolimatta vaaroista, joita se tuo mukanaan.

Nuoren miehen tie kulki lapsuuden ajan sotilasinnostuksesta Suomen kovapintaisimpien uusnatsien ja uusfasistien keulakuvaksi Suomen Vastarintaliikkeessä. Hänen elämässään oli kyse taistelusta, liikkeestä ja kansallissosialismista. Vaan vuosi vuodelta kaikki alkoi tuntua yhä vähemmän oikealta.

"Aloin kysyä halusinko todellakin kasvattaa lapseni osaksi tätä liikettä. Halusinko minä, että he eläisivät yhtä suljettua elämää kuin minä ja että he näkisivät kaikkialla vihollisia. Ajattelin omaa aikaani natsiliikkeessä ja tajusin äkkiä, että minun touhuni olivat olleet täysin päättömiä. Kun vuonna 2007 jouduin poliisikuulusteluun, minulle vakuutettiin, että kansallissosialismi on historiaa. Minun olisi tuolloin pitänyt tajuta, että he olivat oikeassa – tapahtunut mikä tapahtunut", Holappa kertoo Ylelle ainutlaatuisessa haastattelussa.

Holappa kuvaa raskaaksi prosessia, joka päättyi hänen eroamiseensa liikkeestä.
"Elin vuosikausia kansallissosialismin oppien mukaisesti. Seurustelin liikkeelle ja kansallissosialismille vihkiytyneiden henkilöiden kanssa. Minä olin ihan samanlainen. Siksi minun on nyt pakko määritellä

kaikki uudelleen ja oppia tuntemaan itseni uudelleen. Kuka minä oikeastaan olen? Kun päätin jättää natsismin, ei elämässäni ollut paljoa jäljellä. Minun oli pakko aloittaa kaikki alusta."

Holappa sanoo, että hän yrittää ymmärtää missä kohtaa ja mitkä asiat menivät pieleen ja milloin hänen innostuksessaan historiaa kohtaan pimeä puoli pääsi vallalle.

Esa Henrik Holappaa kiinnosti lapsuudesta asti kaikki, millä oli tekemistä armeijan kanssa. Teinivuosina kiinnostus suuntautui Natsi-Saksan historiaa kohtaan. Häntä innostivat Kolmannen valtakunnan militarismi ja tiukka kuri. Holappa sanoo, että hänen natsimainen maailmankuvansa alkoi muodostua 13–14 ikävuosien kieppeillä.

HH = Heil Hitler tai Henrik Holappa

Vuonna 2000 Holappa kirjoitti antisemitistiselle Huhtikuun ryhmälle muutamia tekstejä Waffen-SS:ssä toimineista vapaaehtoisista suomalaisista. Hän oli tuolloin 15-vuotias. Hän ei ollut kuitenkaan valmis liputtamaan avoimesti natsismin puolesta eikä siksi käyttämään omaa nimeään. Hän ryhtyi eräänlaisena pseudonyyminä kirjoittamaan toisella erisnimellään eli Henrikillä. Sitä paitsi Henrik Holappa toimi hänen mukaansa paremmin kansainvälisissä kuvioissa. Natsien keskuudessa HH on usein käytetty lyhenne, jolla tarkoitetaan "Heil Hitler". Siitä lähtien nimi on seurannut häntä ja koko natsikautensa ajan Esa Holappa tunnettiin Henrik Holappana.

Vuosina 2001–2002 Holappa kuului Oulussa paikalliseen skinhead-jengiin ja tutustui useisiin skiniliikkeen johtajiin. Hän kuitenkin pettyi, koska nämä eivät olleet erityisen kiinnostuneita ideologisista teemoista. Skinien uusnatsismi keskittyi ennen muuta viinan juontiin, musiikin kunteluun ja maahanmuuttajien kanssa tappelemiseen. Se ei kuitenkaan Holapalle riittänyt.

Hän sai tarpeekseen kun ajautui riitoihin jengin muiden jäsenten kanssa. Hän ripusti pilottipusakan naulaan ja heitti maihinnousukengät jaloistaan. Holapan mielestä Suomessa ei ollut uskottavia kansallissosialisteja. Hän suuntasi katseensa ulkomaille ja skinhead-kavereitaan huomattavasti vaarallisempiin henkilöihin.

Kirjeenvaihtokurssi natsismin saloihin

Hänen ensimmäiset kontaktinsa maailmaan, josta tulisi hänen huomattava henkilökohtainen verkostonsa äärioikeistolaisissa järjestöissä, löytyivät Britanniasta. Niiden kautta hän sai yhteyden paljon vanhempaan mieheen, rankkoja rikoksia tehneeseen yhdysvaltalaiseen natsiin **Richard Scutariin**. Scutari oli The Order -nimisen järjestön jäsen. Hänet oli tuomittu 60 vuoden vankeusrangaistukseen useista rajuista rikoksista, joissa oli ollut poliittinen motiivi. Vuonna 2002 Holappa kirjoitti Scutarille ensimmäisen kirjeensä.

"Hänen taustansa oli sotilaallisissa erikoisjoukoissa. Se minua varmaankin innosti eniten. Halusin myös tuntea ihan oikean natsin. Hänellä oli vaikuttava elämänkerta ja hän tuntui olevan tosissaan. Halusin oppia tuntemaan juuri sellaisia ihmisiä."

"Aluksi kyselin hänen elämästään ja armeijapalveluksestaan. Vähitellen kirjeenvaihtomme muuttui henkilökohtaisemmaksi ja ideologisemmaksi. Emme koskaan kirjoittaneet mitään väkivallasta.

Silloinhan kirjeet eivät olisi menneet perille", Holappa kertoo suhteesta, josta tuli hänen kirjekurssinsa kansallissosialistiseen ideologiaan.

Kirjeenvaihtoa kesti vuoteen 2014 asti, jolloin Holapan usko alkoi tosissaan hiipua. Hän ei enää vastannut Yhdysvalloista tulleisiin kirjeisiin.

Holappa kirjoitteli myös muun muassa Ku Klux Klanin johtajalle **David Dukelle**, saksalaiselle poliisimurhaajalle **Kay Diesnerille** ja norjalaiselle skinille **Ole Nicolai Kvislerille**, joka sai vankilatuomion rasistisin motiivein suoritetusta murhasta. Holapalla oli suhteet myös yhdysvaltalaisiin rasistisiin jengeihin kuten Aryan Brotherhood ja Aryan Nations.

Natsifoorumien aktiivi

Helmikuussa 2004 perustettiin verkkoon suomalainen natsifoorumi Kansallissosialismi.com. Henrik Holappa oli sen aktiivisimpia kirjoittajia. Hän kertoo itse, että hänen tekstinsä käsittelivät ennen muuta sotilaita ja suomalaisia SS-miehiä, mutta nyttemmin lakkautettu sivusto sisälsi myös rasistisia, juutalaisvastaisia ja joukkotuhon kieltäviä artikkeleita. Verkkosivuston kautta Holappa tutustui samanmielisiin kotikaupungissaan Oulussa. He kohtasivat ja ryhtyivät vähitellen tapailemaan säännöllisesti keskenään.

"Meitä oli kahdeksan henkilöä, joimme kahvia ja keskustelimme. Analysoimme maailman politiikkaa ja erilaisia mahdollisia vaihtoehtoja. Alkoholia ei näissä tapaamisissa nautittu. Tämä tuntui huomattavasti hauskemmalta kuin skinien seurassa. Nuo ihmiset olivat älykkäitä ja monilla heistä oli korkeakoulututkinto. Ja he ajattelivat samoin kuin minä."

Perussuomalaisten jäsenenä

Ryhmä aloitti poliittisen aktivisminsa vierailulla Perussuomalaisissa vuosina 2005–2006. Holappa valittiin puolueen piirijärjestön hallituksen varajäseneksi, mutta hän sanoo, ettei ollut koskaan mikään aktiivi perussuomalainen.

"Jaoin joitain vaaliesitteitä ja kävin parissa kokouksessa. En kuitenkaan koskaan löytänyt paikkaani puolueessa. Olin tuolloin 20 ja kaikki muut olivat vanhempia. Toisaalta minusta puolueen linja oli aivan liian pehmeä. Minut vaiennettiin, jos yritin puhua monikulttuurisuuden vaaroista. Siksi koko ryhmämme erosi puolueesta", Holappa kertoo.

Oma järjestö

Perussuomalaisista lähdön jälkeen heräsi ajatus perustaa oma järjestö. Holappa ja toinen kansallissosialismi-foorumille kirjoittanut henkilö, **Mikko***, keskustelivat oman järjestön ideologisesta pohjasta ja siitä kuka halusi lopulta lähteä mukaan.

Samoihin aikoihin Holappa sai Richard Scutarilta kirjeen, jossa tämä kehotti ottamaan yhteyttä Scutarin toiseen kirjeenvaihtokaveriin. Mies oli ruotsalainen ja kuului Ruotsin Vastarintaliike-nimiseen järjestöön. Holappa ryhtyi kirjeenvaihtoon ruotsalaisten natsien kanssa.

Holappa aloitti kontaktit ruotsalaisiin, mutta kun Suomen Vastarintaliike perustettiin, hän oli itse Yhdysvalloissa, jossa hän toimi ja asui yhdysvaltalaisten uusnatsien ja rasistien luona.

Ennen Yhdysvaltain matkaansa heinäkuussa 2008 Holappa ja Mikko tapasivat. Mikko oli muuttanut Oulusta Helsinkiin. He sopivat, että Mikko jatkaisi yhteydenpitoa ruotsalaisiin natseihin. Myöhemmin samana vuonna tuli päätös Ruotsista: suomalaiset saivat luvan perustaa oman vastarintaliikkeensä. Holappa valittiin viralliseksi johtajaksi ja keulakuvaksi, vaikka hän oli tuolloin ulkomailla.

Kun Holappa kesällä 2009 palasi Suomeen oli Vastarintaliike jo levittäytynyt monille seuduille. Siihen oli liittynyt äärioikeistolaisia kaveriporukoita ja nämä olivat saaneet järjestössä valtaa. Holapalle ei jäänyt muuta vaihtoehtoa kuin luopua ajatuksesta, että hänestä olisi tullut liikkeen todellinen johtaja.

"Olin täysin tuntematon useimmille jäsenille, jotka olivat tunteneet toisensa vuosien ajan. He suhtautuivat minuun epäillen. Ei ollut mahdollista tulla ulkopuolelta ja yrittää olla auktoriteetti. Sitä paitsi asuin Oulussa ja saatoin osallistua harvoin eteläisessä Suomessa pidettyihin kokouksiin, joissa päätökset tehtiin. Totta kai minulla oli asioihin vaikutusta, mutta jos etelän johtajat olivat jotain keskenään päättäneet, noudatettiin sitä linjaa", Holappa sanoo.

Holapan piti siten yrittää löytää oma roolinsa johtajana ilman valtaa. Hän edusti Suomen osastoa yhteydenpidossa Ruotsin Vastarintaliikkeen kanssa, mutta kotimaassa johtivat toimintaa muut henkilöt.

"Minulla ei ollut täällä paljoakaan tekemistä, joitakin puheluita, sähköposteja silloin tällöin ja verkkosivuston ylläpitoa. Pari kertaa reissu kuukausikokouksiin Helsinkiin tai Turkuun. Minun ei tarvinnut omistaa montaakaan tuntia päivässä Vastarintaliikkeelle."

"Alkuaikoina liike etsi suuntaansa ja olimme harvoin yhtä mieltä asioista. Etelän aktivistiryhmät halusivat, että olisin ollut aktiivisempi ja vahvempi johtaja. He eivät koskaan ymmärtäneet minun kirjallista kiinnostustani, he eivät olleet kiinnostuneita historiallisesta analyysistä tai ideologisesta keskustelusta. He halusivat enemmänkin urheilullista aktivismia ja jännittävien asioiden tekemistä. Olin liian teoreettinen ja ikävystyttävä", Holappa kertoo.

Johtaja liikkeellä

Holapan ensimmäinen vuosi Vastarintaliikkeen muodollisena johtajana oli kiertolaisen elämää. Suomessa hänellä ei ollut asioihin juuri sanomista eikä paljoa tekemistäkään. Siksi hän matkusti edestakaisin Suomen, Ruotsin, Saksan, Itävallan, Ranskan ja Espanjan väliä. Kussakin maassa löytyi samanmielisiä, joiden kanssa olla tekemisissä ja joiden luona asua.

Ruotsin-reissuilla hän tapasi naisen, joka alkoi odottaa hänelle lasta vuonna 2011. Se teki lopun kiertolaisuudesta ja toukokuussa 2011 Holappa asettui asumaan Taalainmaalle. Suomen Vastarintaliikkeen keulakuva etääntyi näin yhä kauemmaksi järjestöstään. Yhteydenpito Suomeen tapahtui pääasiallisesti sähköpostin ja skypen avulla. Hän matkusti Suomeen vain aktivistipäiville ja suurempiin tilaisuuksiin. Holapalla oli siten vain satunnaisia kontakteja henkilöihin, jotka käytännössä johtivat liikettä.

Suuri epäilys

Tätä kesti vajaan vuoden. Syksyllä 2012 Holappa ilmoitti ilman ennakkovaroitusta, että eroaa SVL:n johtajuudesta. Hän oli turhaan yrittänyt löytää paikkaansa liikkeessä. Toverit tuntuivat yhä vieraammilta. Suomalaiset pitivät hänet loitolla eikä hän tuntenut yhteenkuuluvuutta ruotsalaisten kanssa. Holappa halusi tehdä enemmän liikkeen eteen, mutta koki, että muut painoivat alas henkilöt, jotka yrittivät kohota liikkeessä. Hän oli liikkeen johtaja mikä tarkoitti sitä, että kaikki mikä tehtiin SVL:n nimissä tehtiin myös hänen nimissään – vaikka hänellä ei ollutkaan mahdollisuutta vaikuttaa asioihin.

”Olin puhunut luopumisesta päiväkausia kumppanini kanssa ja eräänä aamuna päätin erota. Minähän olin kotoisin Oulusta eikä minulla ollut mitään suurempaa tekemistä etelän johtajien kanssa. Siksi en edes ajatellut, että olisin kääntynyt heidän puoleensa. Lähetin sähköpostia ainoalle hyvin tuntemalleni aktivistille, **Juuso Tahvanaiselle** Ouluun. Kysyin häneltä oliko hän kiinnostunut SVL:n johtamisesta. Viidessä minuutissa sain myöntävän vastauksen ja asia oli sillä selvä”, Holappa muistelee.

Holapan mukaan hänen valintaansa ei koskaan kyseenalaistettu eikä kukaan Suomesta ottanut häneen yhteyttä. Kaikki oli hyvin niin kauan kun hän ei kokonaan luopunut natsi-ideologiasta ja liikkeestä. Kun johtajan vaihdos julkistettiin, Holappa antoi ymmärtää, että hän toimisi edelleen pohjoismaisessa katto-organisaatiossa (NMR). Tämä ei kuitenkaan vastannut todellisuutta – kuten ei moni muukaan asia Vastarintaliikkeessä.

”Pidin yhteyttä **Klas Lundiin** ja muuhun johtoon, mutta minulla ei ollut mitään varsinaista tehtävää tai asemaa liikkeessä. Olihan paljon suunnitelmia kuten, että minusta piti tulla verkkosivustomme englanninkielisen version päätoimittaja ja että kirjoittaisin järjestön Polaris-lehteen, mutta kaikki suunnitelmat kuivuivat kasaan”, Holappa kertoo.

Pohjoismaisella Vastarintaliikkeellä ei ole englanninkielisiä verkkosivuja, vain lyhyt esittely järjestöstä. Jäsenlehti Polaris on lakkautettu ja Holappa ehti kirjoittaa siihen vain pari juttua.

”Aloin ensi kertaa nähdä liikkeen hyvin pienen piirin muodostamana lahkona. Silloin en vielä ollut valmis jättämään liikettä. Ajattelin, että ehkä kykenisin muuttamaan liikettä sisältäpäin. Aina löytyi jokin ”ehkä”, joka piti minut mukana.”

Holapan tie ulos natsismista – johon hän ei enää täydellä sydämellä uskonut – oli alkanut. Hän osallistui yhä harvemmin tapaamisiin tai muihin toimiin.

Käännekohta kesällä 2014

Kesällä 2014 Holappa oli valmis myöntämään itselleen, että voisi jättää natsismin ja Pohjoismaisen Vastarintaliikkeen. Hän ei kuitenkaan kertonut sitä julkisesti, koska se saattoi olla vaarallista. Hänen mukaansa Vastarintaliike piti häntä petturina jo siksi, että hän oli niin passiivinen ja että hän piti yhteyttä henkilöihin, jotka olivat aiemmin lähteneet pohjoismaisesta liikkeestä. Oli turvallisempaa antaa ymmärtää, että hän edelleen tavalla tai toisella oli mukana liikkeen toiminnassa – vaikkakin teki erittäin vähän ja seurusteli väärien ihmisten kanssa.

Ei yhteyksiä Pohjolaan

Holapalla ei ole enää minkäänlaisia yhteyksiä vastarintaliikkeisiin muissa Pohjoismaissa. Yhteydet entisiin tovereihin Suomen Vastarintaliikkeessä rajoittuvat satunnaisiin skype -kontakteihin, jos he sattuvat olemaan linjoilla samaan aikaan.

”He kysyvät miten voin ja mitä puuhailen. Luulisin, että ruotsalaiset ovat pyytäneet heitä selvittämään mitä Holappa touhuaa. Ruotsalaiset eivät ole olleet suorassa yhteydessä minuun sitten vuoden 2014. Tuona kesänä kumppanini sai useita puheluita, joissa kerrottiin, että minun olisi pitänyt olla kummallisissa paikoissa outoihin aikoihin. He olivat hyvin uteliaita siitä mitä olin tekemässä. Saman vuoden syksyllä Pohjoismaiden Vastarintaliikkeen parlamentaarisen haaran johtaja **Pär Öberg** matkusti Suomeen puhuakseen minulle ”järkeä”. Hän oli hyvin ärtynyt, koska en tullut paikalle kun hän kutsui. Hänen viestinsä oli, että minun oli tultava kun kutsu käy – sama missä olin tai mitä olin tekemässä. Sitten hän ilmoitti, että hän ottaa minuun yhteyttä ja että puhumme silloin asiat halki. Tuota puhelua ei ole koskaan tullut”, Holappa sanoo.

Rajan yli

Holappa on nyt entisten tovereidensa silmissä kaksinkertainen petturi, kun hän kertoo avoimesti erostaan ja todellisuudesta Vastarintaliikkeen julkisivun takana. Hän on sekä jättänyt liikkeen ja natsismin että kertoo nyt liikkeen sisäisistä olosuhteista ”vihollismedialle” . Tämä on äärimmäinen majesteettirikos Pohjoismaisessa Vastarintaliikkeessä ja se saattaa olla vaarallista.

”Olen tietoinen vaarasta. Jos kimppuuni hyökätään, sitä tuskin tekee kukaan johtajista tai varsinaisista jäsenistä. Sellaiseen saattaa ryhtyä jokin nuorempi jäsen, joka haluaa luoda itselleen jonkinlaista mainetta”, Holappa arvioi.

Vaarasta huolimatta Holappa sanoo, ettei anna pelon ottaa valtaa. Hän haluaa muuttaa elämäänsä ja silloin täytyy selvitä teoistaan. ”Mutta totta kai otan turvallisuuteni tosissani.”

Missä nyt mennään?

Holappa on ollut omistautunut, militantti kansallissosialisti puolet elämästään. Hän on päättänyt luopua vihan ideologiasta valitsematta mitään tilalle.

”Minun ei tarvitse vielä määritellä itseäni poliittisesti. Nyt haluan olla mieluiten epäpoliittinen henkilö.”

Holappa kuvaa olevansa siirtymävaiheessa. Tärkeintä on päästä eroon äärimmäisyysajattelusta. Se prosessi on hyvässä vauhdissa, mutta ei vielä loppuun viety.

”Se ei ole helppoa. Olin 13–14-vuotias kun kiinnostuin kansallissosialismista. Mitä enemmän luin sitä enemmän löytyi ”totuuksia”. Ne vahvistivat sen mihin uskoin. Omaksuin natsismin täydestä sydämestäni. Seurustelin sellaisten henkilöiden kanssa, jotka olivat vihkineet koko elämänsä natsismille, minä kuuntelin heitä ja elin heidän oppiensa mukaan. Minusta tuli heidän kaltaisensa. Nyt minun on määriteltävä elämäni uudelleen ja opittava tuntemaan itseni uudella tavalla. Kuka ja
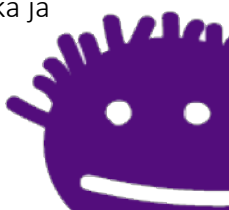
mikä minä olen? Elämässäni ei ollut paljoa jäljellä kun luovuin natsismista. Minun on aloitettava aivan alusta", Holappa sanoo.

"Minun pitää olla rehellinen itseäni kohtaan. Minun pitää myöntää missä olen ollut ja mitä olen tehnyt. Minun on myös ymmärrettävä missä meni pieleen. En halua enää olla osa tuota liikettä enkä halua rakentaa kansallissosialistista valtiota. Minun on läpikäytävä kaikki tapahtunut pala palalta ja yritettävä analysoida sitä."

Holappa sanoo, että hän yrittää nyt hyvittää natsivuotensa ja korjata tekemiään virheitä. Hän on kirjoittanut kirjan elämästään ja kirjoitusprosessin aikana joutunut katsomaan rehellisesti elettyä elämää. Se on nostanut esiin tunnontuskia.

"Olisi ollut paljon parempiakin tapoja viettää nuoruusvuosiaan kuin perustaa natsiliike ja yrittää ystävystyä väkivaltaisten uusnatsien kanssa. En kuitenkaan voi muuttaa menneisyyttäni. Voin ainoastaan rakentaa tulevaisuuttani – ja se alkaa nyt."

Tuntee vastuunsa

Holappa kertoo tuntevansa edelleen vastuuta, kun kuulee tai lukee siitä mitä Vastarintaliike on tehnyt. Hän ajattelee menneisyyttä ja liikettä joka ikinen päivä. Kuusitoista vuotta on pitkä aika eikä se häivy vain olkapäitä kohauttamalla ja elämällä eteenpäin. Holappa kuitenkin toivoo, että pimeyden jälkeen sarastaa valo. Kaikista vaikeuksista ja riskeistä huolimatta hän on nyt jättänyt uusnatsistisen liikkeen.

"Kymmenen vuoden kuluttua toivon voivani sanoa, että nyt tekemäni päätös oli oikea. Toivon, että olen voinut korjata tekemäni virheet ja mennyt elämässäni eteenpäin. On vaikeaa ennakoida tämän enempää. Juuri nyt tuntuu siltä, että minun pitää vain ottaa päivä kerrallaan", lopettaa Holappa.

*) Koska emme ole tavoittaneet Mikkoa haastattelua varten, eikä hän ole esiintynyt julkisesti SVL-jäsenenä, emme julkaise hänen sukunimeään.

Tämä projekti on toteutettu yhteistyössä norjalaisen Hate Speech Internationalin **kanssa.**

Lähde: https://yle.fi/aihe/artikkeli/2016/05/15/natsijohtaja-jonka-usko-loppui

Case study from Croatia

Politička radikalizacija mladih u Hrvatskoj

U Hrvatskoj, osobito na područjima zahvaćenima ratom 90-tih godina postoji val radikalizacije i nacionalizma koja osobito negativno utječe na mlade s obzirom na njihove osjetljive i povodljive godine.

Zabrinjavajuća je informacija da više od jedne trećine anketiranih srednjoškolaca prema istraživanju nevladine organizacije GONG ima visok stupanj ekskluzivističkog nacionalizma i skloni su određenim skupinama uskratiti jednak status državljanstva na temelju kulturalnih kriterija. Četrdeset posto vjeruje da bi etnički Hrvati trebali imati više prava u Hrvatskoj nego pripadnici drugih etničkih skupina, isti broj izražava negativne stavove prema nevladinim organizacijama i njihovu ulogu u društvu. Polovica njih izrazila je homofobne stavove i podijelila se u svojoj procjeni fašističke prirode NDH. Maloljetnici (od 14 do 18 godina) i mlađi odrasli (od 18 do 21 godine) posebno su podložni žalbama radikalne desnice, a neki od njih su se pridružili i skinheads pokretu okupljenom oko web foruma Stormfront Hrvatska.

Očigledno je da postoje razne skupine koje se služe plasiranjem laži, širenjem pesimizma, preuveličavanja, konstantnim naglašavanjima nacionalnih različitosti koje žele da pridobiju određene grupe ljudi na svoju stranu kako bi se izazivali nemiri i netrpeljivost zbog njihovih viših ciljeva.   Najopasnije je kada su takvi ljudi zaposleni na javnim mjestima, političari, gradonačelnici, predvodnici raznih braniteljskih skupina i slično.

Kakvo je stanje u Hrvatskoj vrlo je dobro opisao političar Igor Koloman " Svako malo na nekom javnom okupljanju u RH dižu se desnice, mi smo okruženi retorikom mržnje, netrpeljivosti, na temelju razlika među nama bilo koje vrste. Mrzimo se i tako se i ponašamo, tako i govorimo, to je problem koji mi imamo u ovoj zemlji. Svastika na nogometnom stadionu u Splitu je posljedica tog problema. I da ne bi bilo zabune, ustaško U, 'Za dom spremni' i kukasti križ su isto, među njima nema razlike, nema relativizacije zločina i onoga što ti znakovi predstavljaju, to je potpuno isto. Ono što dodatno zabrinjava je da nam se takve stvari događaju često i u velikoj mjeri tamo gdje se okupljaju mladi ljudi, na sportskim događajima, ne nekim koncertima, na nekim vrstama javnih okupljanja. To znači da imamo dodatno duboki problem i kao društvo smo svi zakazali. „

Ponukani upravo navedenim motivima i tipovima radikalizacije prenosimo priču koja se odvila u gradu Vukovaru. Vukovar je najistočniji grad Hrvatske koji je u Domovinskom ratu pretrpio najveća razaranja. Na pograničnom je području gdje pored ostalih nacionalnosti ima i Srba. To je posebno osjetljivo područje gdje je rezultat govora mržnje ili radikalizacije vrlo brzo vidljiv na ulicama. Tu se nastoji izmiriti hrvatsko i srpsko stanovništvo već 20 godina, ali postoje sa obiju strana grupe u medijima, na internet portalima, braniteljske grupe, političari koji pokušavaju indoktrinirati ljude posebno mlade. Sukob dvije grupe srednjoškolaca zbog različite nacionalnost izbio je u gradu nakon što su se na društvenim mrežama i raznim portalima proširile vijesti na govor gradonačelnika koji je prozvao učenike srednje škole u Vukovaru koji pohađaju nastavu na srpskom jeziku jer na nogometnoj utakmici finala Kupa Vukovara, odigranoj prošle godine, nisu ustali dok je bila intonirana hrvatska himna. Hrvatska skupina dječaka prišla je dječaku koji pohađa nastavu na srpskom jeziku i

započela s navijačkim i nogometnim provokacijama, nakon kojih su ga lakše fizički ozlijedili. Dakle oni su bili radikalizirani i pod utjecajem govora mržnje.

Postavlja se pitanje kome je u cilju da mladi postaju netolerantni i isključivi prema manjinama i druačijima od sebe, tko mlade radikalizira u ovom smijeru, tko želi da se stvori nacija koja ne trpi i mrzi različito?

Otežavajuća okolnost za mlade su teške socijalne okolnosti u cijeloj zemlji, a posebno na područjima koja su udaljena od glavnog grada. Socijalne prilike u društvu određuju umjerenost ili radikalizam.

Danas se mladi u Europi dijele na one koji su dobili šansu, znači posao, karijeru i neki oblik stabilnosti te one druge. Oni koji to nemaju, a to je 40 do 50 posto ljudi u sredozemnoj Europi, koji nemaju što izgubiti ti su najčešće radikalni.

https://vijesti.rtl.hr/novosti/hrvatska/2999101/neslavno-izvjesce-ek-hrvati-velicaju-ustastvo-jaca-nacionalizam-i-mrznja-prema-srbima-romima-i-lgbt-osobama/

http://hr.n1info.com/Vijesti/a187509/Najvise-govora-mrznje-na-portalu-Dnevno.hr.html

https://www.24sata.hr/news/policija-dovrsila-istragu-nasilje-u-vukovaru-bio-sukob-navijaca-609799

https://hrvatskabraniteljskapuckastranka.weebly.com/blog/penavagovor-vukovarskog-gradonacelnika-ivana-penave-na-mirnom-prosvjedu-u-vukovaru

Case Study from Croatia - in English

Intolerance between minors

A high-school student and his friends were attacked at a train station. The attacker and his five friends, all minors, approached and asked him if he was a fan of the Dinamo football club, to which he replied in the negative. The attacker was Croatian and a fan of Dinamo (a Croatian football club), while the victim was Serbian and a Red Star fan (a Serbian football club). One of the Dinamo fans pushed the Red Star fan, breaking the bench he was sitting on in the process, and kicked him while he was on the ground. *In addition to the police and parents, the school principal and the teachers were informed of the case. The Principal answered that they are all familiar with earlier fights between those students. Also that although he was not obliged to do so, he had talked to both students in a desire to prevent future conflicts and stop the spread of intolerance but they don't have adequate measures to prevent possible future conflicts.*

The incident occurred in one of the Croatian cities that was most affected during the Croatian War of Independence and is the closest to the Croatian-Serbian border. *Although people of both nationalities have tried to establish peaceful coexistence in the post-war period, incidents such as this one still occur, indicating that the topic of nationality is still a sensitive one, especially when the media, politicians and war veterans continue alienating members of national minorities.*

Case study from Spain

Un grupo de jóvenes radicales atacan la Mezquita Mayor del Albayzín, Granada.

La radicalización se puede desarrollar en muchos ámbitos. En España, sobre todo en los últimos tiempos con el yihadismo y el creciente nacionalismo debido al problema catalán, se ha incrementado un radicalismo determinado: el fascismo o ultraderecha. De igual manera que ha estado sucediendo en el resto de Europa con el ascenso de partidos políticos de ultra derecha en países de toda Europa, en España ciertos grupos radicales -jóvenes guiados generalmente por una ignorancia o falta de criterio- se valen del discurso de odio para atacar o llevar a cabo acciones (violentas) islamófobas y xenófobas. El mal tratamiento del terrorismo o la radicalización (religiosa en este caso) genera odio y xenofobia que incrementa, así mismo, más radicalización (ideológica o política).

Un ejemplo claro lo encontramos en agosto de 2017. Un grupo de doce jóvenes radicales atacaron la Mezquita Mayor de Granada situada en el barrio del Albayzín. Estos jóvenes pertenecían a la facción de extrema derecha del colectivo denominado como Hogar Social, que ya ha presentado más acciones violentas xenófobas, racistas, homófobas... sobre todo en Madrid y Granada. Bajo un tinte de patriotismo y de defender a España, sus bases parten del rechazo a lo extranjero, entre otras cosas.

Se colocaron delante de la mezquita por la noche con pancartas y gritos para asustar a los musulmanes que había dentro. Con la intención de que salieran, desataron una situación de miedo y pánico entre los vecinos lanzando bengalas al interior de la mezquita al mismo tiempo que gritaban proclamas como "terroristas", "os financia Daesh" o "fuera de Europa". Estas acciones se llevaron a cabo a pesar de que el imán de la mezquita se declarara en contra de los atentados acaecidos en Barcelona y Cambrills y de que Granada sea una de las ciudades más conocidas por su cultura intercultural (y todo el legado musulmán).

Una vez llegó la policía (avisados por los vecinos), los jóvenes se dispersaron por las callejuelas del Albayzín y fue imposible su identificación. Sin embargo, se informó a los responsables de la mezquita la posibilidad de denunciar por delito de odio. Varias organizaciones, como el partido político Vamos Granada o la plataforma pro derechos humanos Granada Abierta, han denunciado estas acciones y exigen que el colectivo sea ilegalizado.

Otras ciudades como Sevilla también han sufrido, en sus mezquitas, actos de violencia por personas no identificadas que pintan en sus paredes "¡Asesinos, lo vais a pagar!" o "Stop al islam".

Por ello es importante adquirir un pensamiento critico que sepa distinguir términos, corregir estereotipos y prejuicios, y aprender la tolerancia y el respeto.

Enlaces a las noticias:

https://www.abc.es/espana/abci-mezquita-albaicin-granada-atacada-radicales-extrema-derecha-201708201416_noticia.html

Case Study from Spain - in English

A group of young radicals attack the Great Mosque of Albayzín, Granada.

Radicalisation can be developed in many areas. In Spain, especially in recent times with jihadism and growing nationalism due to the Catalan problem, a certain radicalism has increased: fascism or extreme right wing. Just as has been happening in the rest of Europe with the rise of extreme right wing political parties, in Spain certain radical groups – young people generally guided by ignorance or lack of judgement– use hate speech to attack or carry out (violent) Islamophobic and xenophobic actions. The bad treatment of terrorism or religious radicalisation generates hatred and xenophobia that serves to increase the spead of ideological or political radicalisation.

We find a clear example in August 2017. A group of twelve young radicals attacked the Great Mosque of Granada located in the Albayzín neighbourhood. These young people belonged to the far-right wing faction of the collective called *Hogar Social* ('social home'), which has already been responsible for violent xenophobic, racist or homophobic actions, especially in Madrid and Granada. Under a tinge of patriotism and defending Spain, it is based on the rejection of the foreign, among other things.

They stood in front of the mosque at night with placards and shouts to scare those Muslims inside. With the intention of driving people out of the mosque, they unleashed a situation of fear and panic. They threw flares into the mosque at the same time as shouting proclamations such as "terrorists", "you finance Daesh" or "leave Europe". These actions were carried out despite the fact that the imam of the mosque declared himself against the attacks in Barcelona and Cambrills and that Granada is one of the cities best known for its intercultural culture (and the entire Muslim legacy).

Once the police arrived (called by the neighbours), the young people dispersed through the streets of the Albayzín and it was impossible to identify them. However, those responsible for the mosque were informed of the possibility of reporting a hate crime. Several organizations, such us the political party *Vamos Granada* or the human rights platform *Granada Abierta*, have denounced these actions and demand that the collective be banned.

Mosques in other cities such as Seville have also suffered acts of violence by unidentified people who paint on their walls "¡Assassins, you will pay!" or "Stop Islam".

It is therefore important to acquire critical thinking that knows how to distinguish terms, correct stereotypes and prejudices, and learn tolerance and respect.

Links for further reading:

https://www.abc.es/espana/abci-mezquita-albaicin-granada-atacada-radicales-extrema-derecha-201708201416_noticia.html

https://www.antena3.com/noticias/espana/grupo-extremistas-corte-islamofobo-ataca-mezquita-albaicin-bengalas_20170820599979660cf2e2ea3558b0c3.html

https://www.europapress.es/andalucia/noticia-grupo-jovenes-radicales-ataca-bengalas-mezquita-albaicin-granada-20170820131619.html

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