IO1 - Simulation Resources
Tutor Handbook
Critical Spirit

HEADS-UP

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

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

This Tutor Handbook has been developed by Jaitek, as part of the HEADS-UP project, to support tutors working with young people to introduce the topic of radicalisation in classroom sessions with young people. This Tutor Handbook is to be used with the Simulation Video called **Critical Spirit**, which shows the different ways of radicalization and thinks over the biased information we receive about it**.**

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

Definitions of radicalisation are manifold. This is largely due to its use in the political arena where definitions are used to motivate policy choices. The term radicalisation has only entered the public vocabulary in recent years and as a result it is often confused with terrorism and other related terms.
Radicalisation is not usually an event; rather it is a process in which individuals are drawn into terrorist-related activity. In many cases this process is related to

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

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

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

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

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

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

1.1. Notes for the Tutor

- The theoretical content and activities contained in this Handbook are designed to act as a warning for your work with young people. As such, the Simulation Video of *Critical Spirit* should only be used as a starting point, and the group-work and discussions should be allowed to develop organically from this video.

- These activities should be delivered using a flexible approach to introduce the topic of radicalisation to young people through group-work.

- All the content required to deliver these activities, including the audio-visual simulation video, are available and downloadable from the HEADS-UP e-learning platform: www.heads-up.online.

- Before each session, ask all young people to ensure that their phones are turned off during the workshop and ask for openness and awareness from all young learners.

- As this may be a difficult topic to broach with young people, remember to try and involve all young people, and to encourage participation and questions. At the end of each group discussion, it is good practice to summarise the main points and to seek consensus from the group to move on.

2. Learning Outcomes

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

1. Know why **social media** might be the main tool for imposing ideology.

2. Learn how to be **critical** with the news and information that comes through our screens.

3. Know how to identify the **fake news** and biased information to have own criterion and argued opinion.

4. Understand that **isolating** yourself is dangerous when it comes to being exposed to manipulation and learning the importance of having around people that help and support us.

3. Topic 1: Vulnerable people at risk of radicalization.

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

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

Others categorise this vulnerability to extremism as being a balance of vulnerabilities and opportunities, or 'push' and 'pull' factors.

The factors that would puss a person to be more vulnerable to radicalization (whatever it is) are:

- A sense of grievance or injustice.
- Need for identity, meaning, belonging and/or comradeship.
- Desire for excitement, challenge and adventure.
- Need for status.
- Criminality.
- Attraction to authoritarian ideologies.
- Certain mental health problems.

The factors that would pull those vulnerable people are:

- Ideology
- Identification with a noble cause, accessing a proxy family, social capital.
- Access to excitement, challenge or adventure.
- Empowered by extremist identity.
- Outlet for criminal capability.
- Opportunity to be an authoritarian leader or follower.
- Extremist ideologies can make sense of a confusing world.

In the case of jihadist radicalization, the factors by which a person may be vulnerable depends on having a complex ideology (being between two cultures); precariousness and racism; to search for a leader and/or referent

(usually linked to low self-esteem), inside the group they have an identity, security and someone who stands up for them; young people and the second generation teenagers; face-to-face or online contact, and previous links with other radicalized individuals; and the crises.

They are usually between 18 and 38 years old, generally married and belonging to the service sector. Half of the people who are radicalized are part of the second generation (with immigrant parents or grandparents, but they don't). In addition, 9 out of 10 are radicalized all together in groups. 86.9% had or have contact with a radicalization agent or previous social ties. Finally, 35.3% do so online, so there is a large percentage that is radicalized face to face.

In the case of fascism, the most vulnerable people are those who don't know or can't identify the symbols and/or apology of the messages they receive. They usually receive a speech tinged with sickly patriotism, with fascist symbols that go unnoticed and with violence.

Normally under the dye and focus of helping their compatriots, they generate hate and disgust against the foreigner.

In the case of Spain, football has become a very radicalized sport and the "fans" have extremist ideologies also linked to political ideas.

In both cases, the most vulnerable people are those who are marginalized, turned apart from the society in which they live. Therefore, it's very important in schools to pay attention to the relationships that are generated among students, since those most vulnerable and marginalized are often more susceptible and vulnerable to acquire an extremist ideology or approach radical, religious groups, ideological or political.

3.1. Activities of Topic 1.

Estimated time: 1 hour

Learning Outcomes:

When this activity is completed, the young students will be able to:

- Know the reasons that make a person vulnerable to radicalization.
- Recognize the peculiarities of the environment and/or personality which

are key to understanding the vulnerability of a person to radicalize.

- Identify the factors of push and pull.

The activity starts with a students brainstorm about which are, to their understanding, the main reasons for someone to be vulnerable to radicalization. The ideas that come out will be written down on the board, in one column the push factors and in another one the pull factors.

Afterwards, groups of four people will be formed in which the will have to prepare reasonable arguments as to why a person is vulnerable and what are the factors that make it so. To perform this activity will be done as follows:

In groups of four people, vote on what factors seem to be the main ones and explain why (argue the answer).

Look for the information on the internet about elements that make a person vulnerable, factor of push and pull, environment, personality...

After this exercise, which will last approximately 15 minutes, there will be a pooling of all the groups and on the blackboard in a third column, the most repeated factors will be recorded in the groups (after sharing) and the clearest arguments too.

Next we'll show the video of Critical Spirit and we'll pose several questions later. The questions are: "what do you think about the video? What did he suggest? Do you think there are people more vulnerable than others to radicalization? Is the environment, social and family, important to avoid that vulnerability?"

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

Individually first answer the questions (2 minutes).

Contrast your answers with your partner; try to arrive at a common response in pairs (4 minutes).

Check again this time the two pairs of each group, and try to reach a consensus that will be proposed to the rest of the class (5 minutes).

After that, the moment to debate will open, each group will present their ideas

and then they will be able to express their opinion, contradict, etc. Finally, the main ideas with which everyone agrees will be collected on the blackboard. The session is finished.

4. Topic 2: Social Media. YouTube.

The Internet and social media can play an active role in the violent radicalisation process, mainly through the dissemination of information and propaganda, as well as reinforcing the identification and engagement of a (self)-selected audience that is interested in radical and violent messages. In this sense, rather than being initiators or causes of violent behaviours, the Internet and social media specifically can be facilitators of radicalisation. As such, the Internet plays a role in decision-shaping rather than triggering decision-making, and it works through the creation of an environment of like-minded people constituted in opposition to an "Other".

Exposure to extremist propaganda – both online and offline – is critical to the process of radicalisation. Extremist narratives are effective because of their simplicity, their use of scapegoating, and their emotional appeals to fear, anger, shame and honour. Their messages are crafted to exploit identity issues that many young people may be experiencing. It is upon this scaffolding that their violent and exclusionary ideologies are built. But the manner of transmission is equally vital. Popular extremist propaganda often includes: high production value, the use of fast-paced editing, music and a charismatic narrator, and a call to action. The professional and sophisticated use of social media by ISIL in particular has been a game-changer.

YouTube is used to host videos of extremist groups. Extreme right groups used YouTube during the US elections to boost support for Donald Trump. Members or individuals who support such extremist ideologies create video content with the goal of further increasing support for their ideology. Multiple 'dummy' accounts will be set up so that when videos are taken down they can be reposted quickly. Users will post YouTube links across their own social media platforms in order to disseminate material, particularly Twitter and Facebook. It's true that the accounts of extremist court are being controlled, but that doesn't solve the problem. If they close an account, another is opened and they use that to further strengthen their discourse, that's why it's so important to be

critical of the information we receive. Even more so when this information is received than if it's received in another way.

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 further fuels their belief in the injustice of certain groups or countries, for example, which further accelerates their radicalisation.

As the individual progresses through their personal radicalisation process, the internet plays a significant role in supporting and even accelerating the radicalisation process. As such the Internet has replaced the traditional 'incubators of radicalisation'. We see this in each stage of the radicalisation process as follows:

- **Self-identification**: the Internet serves as the person's source of information and a venue to meet other radicals online.
- **Indoctrination**: this phase comprises self-imposed brainwashing by volunteering to chat with and identify with other radicals in chat-rooms.
- **Radicalization**: young people being radicalised use digital platforms to motivate them into action.

4.1. Activities of Topic 2.

Estimated time: 1 hour

Learning Outcomes:

When this activity is completed, the young students will be able to:

- How social media are fundamental to attract attention.
- How this social media, especially YouTube, create opinion and generate radical thoughts.
- The hate speech and biased information of social media.

During the video certain ideas and images are enunciated, to carry out the activities of this topic we'll relay on the video of Critical Spirit. Therefore, we'll make a video pass in class. Once it's over, we'll let the students speak out loud for the whole class, those aspects that have seemed most relevant to them regarding the importance of social media in the radicalization process.

After we'll divide the class in half, one of the halves will have to give arguments on the positive aspects of receiving so much written and audiovisual information through the networks and the media. The other half will have to do just the opposite, that is, give arguments about the negative aspects of that information. They will be left some time for each half to make their argument (about 15 minutes).

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

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

After this reflection they will be distributed post-it and each person will give their real point of view (their thoughts) and paste it into a large mural that will remain in the class. They will be left with 10 minutes to individually elaborate their reflection and then they will stick it on the mural while briefly commenting on it to the rest. This reflection has to contain the aspects that have most called attention to the importance of social media and the fundamental thing is to filter the real of the fictitious, the information of the propaganda, etc. The teacher will lead it.

5. Topic 3: Critical Spirit.

As we have seen throughout the resources, the most important thing to avoid radicalization or extremist ideology is to have a critical spirit. This spirit is educated and practiced.

Every time they send us more fake news and biased information that manipulates us and creates a superficial opinion. It's necessary to learn to recognize this fake news that provoke hate speech, racism and xenophobia.

There are some keys to identify if they are cheating us through the screens or the media:

- Identify the sources of the news or information. It's important to know who has written or is disseminating the information that comes to us, as they are often people with a specific thought or a clear intention.
- Read the whole article. Many times we only read the headline and not all the news, which sometimes has nothing to do and we end up sharing the information that we don't agree or confuse with. There is a phenomenon called clickbait, they are used to generate publicity in relation to the times you enter the link. It's dangerous because many times we read an attractive headline that catches our attention, while the body of the news or the content of the information is null or we don't even agree with it.
- Identify the date and context of the information. Many times we share things or read information that is of very long dates and certain contexts. To not contextualize the information is dangerous and can lead to confusion and/or misunderstanding of it.
- Finally, it's important to ask for help from people around us. If we doubt or suspect that they are manipulating us with biased information or fake news, it's important to ask for help and not isolate ourselves. If we isolate ourselves and move away from our environment, the process of radicalization will be easier. Family, friends or people from the environment can help us to form our critical spirit.

5.1. Activities Topic 3.

Estimated time: 1 hour

Learning Outcomes:

When this activity is completed, the young students will be able to:

- Know how to have a critical spirit when identifying propaganda.
- Understand the importance of surrounding yourself with people, family and friendship that help if you're feeling vulnerable.
- Reflect on the manipulation and biased information that we receive and share daily.

For this topic we'll work through **routines of thought** and **debate**. For this we'll start again watching the video Critical Spirit, this time we'll ask our students to look at what we receive in an audio visual way through social media and media. After viewing, we'll ask them to tell us if they have recognized any of the politicians or media that appear in the video, which ones, what they do, why they think that they are in the video and what message we intent to show. If they don't know any or almost none, the teacher will tell them who they are and what their political measures are regarding immigration and refugees, or what their political ideas of government are. From this point of view, the debate will start on whether they think this type of measure is justified. For the debate we'll leave about 15 minutes.

Then we'll pose an activity of **I See, I Think and I Ask**. This activity is the following:

In groups of 4 people we'll be given a table in which they should reflect about what they see in a few tweets. Before that, a simple cooperative work structure will be made: pencils in the centre. The group members leave their pencils in the centre of the table and don't write while discussing the main ideas of the news. After this, each person writes his own table about what he sees, think and ask himself.

In this activity it's important to reflect on whether they believe that what they read is true and why, or why not; as well as the magnitude of the tweets. To

what extent do news stories have no basis if they come from someone with authority?

Donald J. Trump ✓ @realDonaldTrump · 1 feb.
I inherited a total mess in Syria and Afghanistan, the "Endless Wars" of unlimited spending and death. During my campaign I said, very strongly, that these wars must finally end. We spend $50 Billion a year in Afghanistan and have hit them so hard that we are now talking peace...

💬 17K   ↻ 29K   ♡ 134K

Donald J. Trump ✓ @realDonaldTrump · 1 feb.
....after 18 long years. Syria was loaded with ISIS until I came along. We will soon have destroyed 100% of the Caliphate, but will be watching them closely. It is now time to start coming home and, after many years, spending our money wisely. Certain people must get smart!

💬 16K   ↻ 21K   ♡ 98K

Donald J. Trump ✓
@realDonaldTrump   Seguir

The concept of global warming was created by and for the Chinese in order to make U.S. manufacturing non-competitive.

11:15 - 6 nov. 2012

99.412 Retweets 65.723 Me gusta

The table that must be filled in will be similar to this one:

I SEE What do you observe?	I THINK What do you think it means?	I ASK What are your questions?