YARSPE
YOUTH ANTI RADICALISATION THROUGH SPORT IN EUROPE

Non-formal educational activities

Training Course

European Commission

fare network

Contents

Acknowledgements

How to use the Training Course

The document contains a series of workshops and sessions that can be arranged for young people to talk about radicalization. Six different themes make up the training course, each with a unique workshop that can be offered as part of a multi-day training or as standalone sessions.

Aimed towards non-formal educational trainers/facilitators, youth workers, and coaches, the training course includes non-formal educational materials (including guiding videos and support for facilitators).

01

Introduction to preventing and countering radicalisation through sport

Introduction to preventing and countering radicalisation through sport

Method

▶ Introduction by the facilitator, presenting main concepts (*5-7 minutes*).

▶ Video about polarisation, potentially sent in advance (*4:34 minutes*).

▶ Group video discussion and issues of radicalisation in your country (*10 minutes*).

Time estimate: 20 minutes

Introduction

Youth Anti Radicalisation through SPort in Europe (YARSPE) is an ERASMUS+ project funded by the European Union aiming to help prevent the radicalisation of young people and increase their resilience, utilising the power of sport. The project is active in five countries: Poland, Hungary, Netherlands, Czech Republic, and Italy.

Instead of seeking to identify extremists, our goal is to increase awareness about recruitment strategies and threats among young people from all backgrounds so they may properly protect themselves and their friends.

This workshop will focus on:

▶ promoting a shared complete meaning of radicalization that avoid dangerous simplifications, prejudices and stereotypes towards certain groups and certain factors,

▶ understanding the push and pull actors,

▶ recognising the signs of radicalisation,

▶ examining sport as a tool to prevent radicalisation,

▶ supporting young people and encouraging peer learning.

DISCOVER MORE →

What do we mean when we say 'radicalisation'?

When we speak about 'radicalisation', we don't mean that someone is 'radical' for having a strong view on something. What we're referring to is the method by which individuals adopt and tolerate the use of violence to further their political, intellectual, or religious goals. This process can result in terrorism, hate crimes, or other violent acts that are said to be justified by political, ideological, or religious objectives.

There is no single universally agreed definition of 'radicalisation' in academia, but the one we are using for the practical purpose of this project is formulated by the Council of the European Union in 2016:

What is violence? What is extremism/terrorism?

In essence, radicalization is a progression toward violent extremism or terrorism. Like any process, radicalization is influenced by a wide range of factors, however it is not always followed by extremism or terrorism. Young people who have been radicalised may well veer from the path of radicalisation on their own reflection or as a result of external factors like relocating to a new location, making new acquaintances, or discovering new interests.

After the 9/11 terrorist attacks in the USA, the study of radicalization accelerated in popularity. One issue dominated the attention of governments, academics, and the general public: how do people **become** terrorists?

For a long time, the focus of research on radicalization has concentrated on Islamic extremism. This resulted in the disproportionate targeting of Muslim minorities and often contributed to their further marginalisation and stigmatisation.

Nevertheless, more research on far-right extremism has been conducted in recent years as a result of the rise in terrorist incidents motivated by white supremacy, Islamophobia, and antisemitism.

"The European Union considers radicalisation to be the process of growing willingness to accept, pursue and support far-reaching changes in society, conflicting with the existing order. Radicalisation leading to violent extremism is defined as a process whereby a person accepts the use of violence to achieve political, ideological or religious goals, including violent extremism and terrorism."

Who is 'at risk of radicalisation'?

Any member of society, regardless of ethnicity, religion, or personal circumstances, can become radicalised. Every path of radicalization is unique, and even situations and narratives about these paths that seem similar might have different outcomes, such as moving away from radicalisation or toward extremism.

The things that current research appears to agree on the most are the push and pull factors, as well as the unique situations on a micro, macro, and meso level, that may lead to radicalisation. In this workshop, we will investigate these elements and how to further address them.

Target groups do not in any way imply that participants in our study are already radicalised or on the road to radicalisation. Instead, by giving them the ability to identify and reject the recruitment narratives and to deal with some of the "push" factors at community level, such as isolation, prejudice, and polarisation, we hope to reduce the likelihood that they will go on the path of radicalisation.

Understanding that anyone can become radicalised is important when discussing it, especially with young people. It is also important to avoid labelling any particular religious, racial, or social group as "vulnerable," and to include young

people in the creation of initiatives aimed at preventing radicalization and fostering resilience, through peer learning. The needs of young people must be carefully considered in any educational intervention in order to create protection and inclusion strategies that lower the risk of radicalisation. When working with refugees on radicalization-specific interventions, for instance, it's important to acknowledge and manage the risk of further marginalising them and making them feel targeted. Instead, sports interventions should promote inclusion and empower them, reducing some of the risk variables that could negatively affect them, such as discrimination and exclusion.

How can sport contribute to preventing radicalisation?

At YARSPE, we believe that playing sports can break down barriers and foster a sense of community and socialisation. Sports are a great way to bring people together. Playing sports, however, cannot stop radicalization on its own. In addition to sports that bring kids together, coaches and teachers need to implement guided interventions to build kids' resilience against various radicalisation dangers. We will go into further detail about how to help young people and best harness the power of sport.

Due to the activities of organised far-right fan groups that are further strengthened through online spaces, messengers, forums, and even games, the sports environment, particularly football stadiums, can also be one of the places where teenagers are at risk of radicalization.

Exercise: *Watch and discuss the video about polarisation*

Short introduction by the facilitator:

The far-right in Europe targets refugees and migrants the most with topics surrounding immigration, Islam, and "the great replacement." The far-narratives rights are more concerned with perceptions of threat, government policies and statements, media portrayals of the issue, fake news in far-right mobilisations, and polarisation in society than they are with the actual situation with migration or the number of refugees the country hosts. A crucial first step in preventing radicalisation is comprehending and managing the polarisation in our societies.
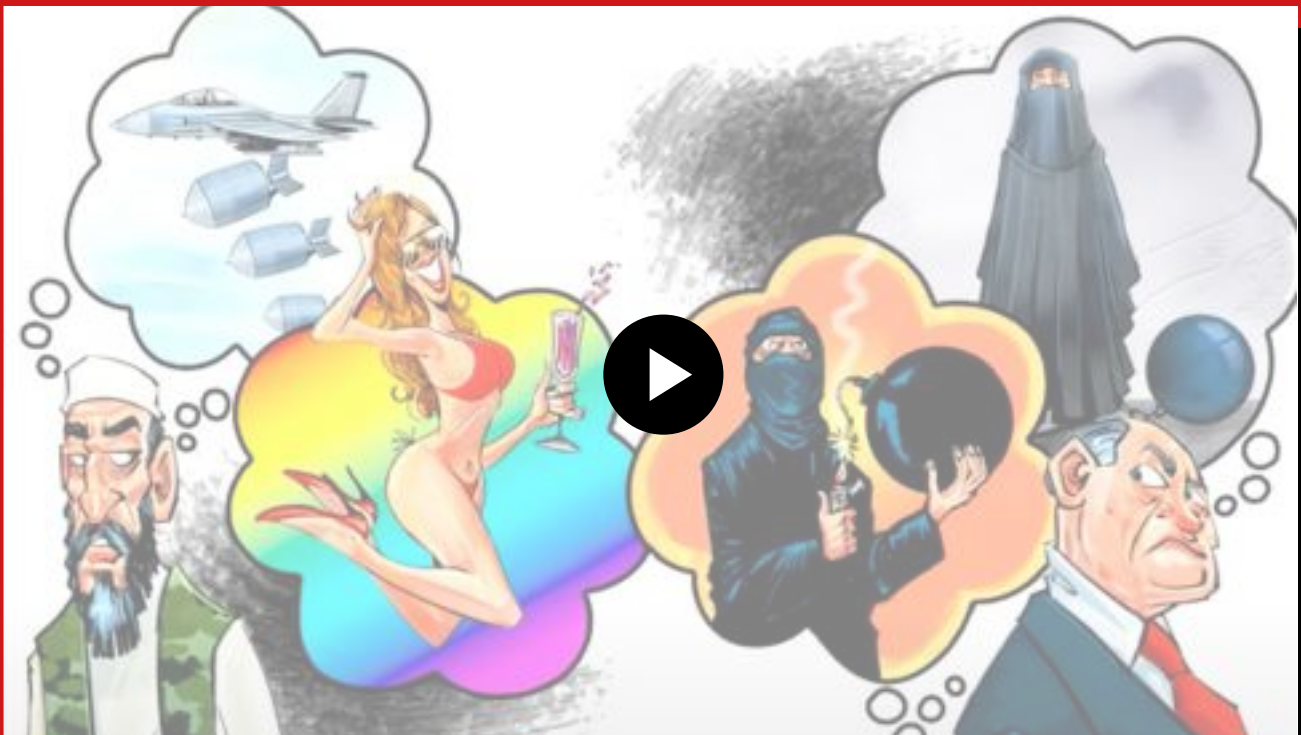
Watch now at > https://www.youtube.com/watch?v=5R3gzMONDUI&ab_channel=TimesofMigration

After watching the video, guide the discussion and encourage each participant to share their perspectives. You can use these guiding questions for the discussion or add your own:

▶ How do you feel about the main polarising issues in your country in the recent years?

▶ What are the narratives that extremist groups are pushing (i.e., 'Islam is incompatible with Christianity' or 'Jews want to replace us with refugees' or 'Globalists want to destroy traditional Christian civilization')?

▶ Share your experience - have you encountered young people affected by radicalisation in your professional settings?

02

Recognising signs of radicalisation – behaviour, statements, signs, symbols

Recognising signs of radicalisation – behaviour, statements, signs, symbols

Method

▶ Short introduction by the facilitator (*5 minutes*).

▶ Presentation of the CPRLV 'Behaviour barometer' (*5 minutes*).

▶ Following each type of behaviour - insignificant, troubling, worrisome, and alarming - discussion with participants about examples in their countries or from their experience (*20 minutes*).

Time estimate: 30 minutes

SALTO

Cultural Diversity Resource Centre, part of the Erasmus+ Youth programme produced a resource pack for youth workers to prevent extremism, in particular highlighting the following approaches:

▶ supporting young people to explore their identity.

▶ providing a sense of belonging

▶ creating safe spaces for young people to meet and to be themselves

▶ providing opportunities for young people to challenge the negative circumstances affecting their lives – such as poverty, discrimination, or unemployment

▶ enabling young people to explore alternatives to violence and imagine new ways of solving problems

Introduction

Teachers and coaches typically have brief but frequent interactions with young people, so the socialisation of young people is largely influenced by their families, friends, the media, and their online environment rather than just sports or their schooling.

Instead of regulating teenage behaviour or identifying extremists, coaches and teachers should assist youngsters in avoid polarising narratives and identify an exit strategy if they have already started down the path of radicalization.

DISCOVER MORE
→

Staircase model

For a general view on signs of radicalisation, presenter can introduce the "Staircase model" of terrorism (Moghaddam):

Fifth floor

Fourth floor

Third floor

Second floor

First floor

Ground floor

Sidestepping Inhibitions

'Us' versus 'Them'

Moral Engagement

Displacement of Aggression

Perceived Options to Fight Unfair Treatment

Psychological Injustice of Material Conditions

What are the signs of radicalisation that we can recognise to better support young people and prevent further radicalisation?

As we know, radicalisation is a complicated process that has many elements and various paths and develops gradually as a result of both individual and societal influences. The "Behavior Barometer," a tool created by the Canadian Centre for the Prevention of Radicalization Leading to Violence (CPRLV), is a list of several behaviours linked to the radicalization process that may be used to identify it and tell harmless behaviours from alarming ones.

Note: Some of the behaviours described are more relevant to religious radicalisation, ask participants or suggest additional ones (below in blue) that would refer to more relevant far-right radicalisation in participants' country.

Exercise: While presenting the 'Behaviour barometer', encourage examples and discussion from participants' experience.

Insignificant behaviours

This category includes a series of behaviours associated with diverse forms of political, religious or community engagement, which are characterized by peaceful actions and democratic means of expression.

Examples:

▶ Argues fervently to defend his/her convictions before family members and/or close friends

▶ Adopts visible signs (traditional clothes, beard, shaved head, religious symbols, specific tattoos, etc.) to express his/her identity or sense of belonging

▶ Is active on social media

▶ Takes a stand and campaigns peacefully for a cause related to a community, a group, or an individual

▶ Takes a keen interest in current national and international events

▶ Expresses the desire to reintegrate or to increase involvement in a religious practice, or an identity or political engagement

▶ Converts or adopts new religious, ideological, or political beliefs

▶ Insists on following specific dietary requirements due to political or religious convictions

▶ Expresses a need for excitement or adventure

▶ Displays a desire to correct social injustices

Troubling behaviours

This category includes individual behaviours that attest to personal ill-being. It also includes behaviours that represent an increasingly sustained self-identification with a cause or an ideology that leads the individual to significantly change his or her behaviour.

Examples:

▶ Expresses polarizing views of absolute truth, paranoia, or extreme mistrust (e.g., **Islam is incompatible with Christianity in Europe**)

▶ Adopts behaviour which creates a rupture with family practices

▶ Is drawn to conspiracy theories and discourse (e.g., **'Globalists have a plan to replace us with refugees'**)

▶ Begins to isolate himself/herself from family and/or friends

▶ Suddenly changes his/her habits

▶ Feels a sense of victimization and rejection

▶ Insistently preaches religious and ideological ideas to others

▶ Rejects the rules and regulations of institutions and organizations with which one is in contact (school, workplace, athletic organizations, etc.) based on ideological, political, or religious grounds

▶ Refuses to take part in group activities or interact with certain individuals due to the latter's religion, race, skin colour, gender or sexual orientation (e.g., **refusing to play with girls on the same team or against them**)

▶ Expresses a need to dominate or control others

▶ Has difficulty reassessing one's own ideas and/or recognizing the value of other points of view

02 Recognising signs of radicalisation

Worrisome behaviours

This category encompasses behaviours that can be associated with the beginning of an individual's engagement in a radical trajectory. It is characterized by an acute mistrust of the outside world, and by a preponderance of views legitimizing the use of violence to achieve one's goals, or to win a cause.

Examples:

▶ Cuts off ties with family members and/ or close friends in order to keep exclusive company with a new circle of acquaintances or friends

▶ Legitimizes the use of violence to defend a cause or an ideology (e.g., **'The Roma need to be kicked out from our city'**)

▶ Hides a new lifestyle, allegiance, or belief system from family members and/or close friends (either online or in real life)

▶ Becomes closer to individuals or groups known to be violent extremists (e.g., **far-right football hooligan groups**)

▶ Becomes suddenly disinterested in professional or school activities

▶ Displays symbols of affiliation or support associated with recognized violent extremist groups (e.g. **Fare developed a Guide to discriminatory signs and symbols in football - https://farenet. org/wp-content/uploads/2018/06/Global-guide-to-discriminatory-practices-in-football_2018_v5.pdf**)

▶ Becomes obsessed with the end of the world or with messianic views

▶ Expresses hateful views towards other individuals or groups

Alarming behaviours

This category includes a variety of behaviours that show evidence of 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.

Examples:

▶ Take part in violent extremist group activities by any means whatsoever (material, financial or physical)

▶ Recruit individuals for a violent extremist cause (or encourage their enlistment to that cause)

▶ Are in contact with a group or a network of individuals known to be violent radicals, either online or face-to-face

▶ Reinforce own beliefs through regular consultation of violent extremist internet forums and websites

▶ Commit or plan violent or hateful acts inspired by ideological motives or a violent extremist cause

▶ Learn about, seek to acquire, or know how to use weapons (firearms, explosives, etc.) outside the legal bounds

▶ Plan a trip to a conflict zone or to a region in which violent extremist groups are known to be active

Resources/ further reading:

https://www.salto-youth.net/downloads/4-17-3550/Young%20people%20and%20extremism%20resource%20pack%20for%20youth%20workers.pdf?

https://info-radical.org/en/recognizing-violent-radicalization/

03

Inclusion and exclusion – importance of avoiding prejudice

Subjective Values

Inclusion and exclusion – importance of avoiding prejudice
Subjective Values

Method
▶ Modern world and polarisation, fake news, populists, anyone can be pushed on a trajectory of radicalisation

▶ Although anyone can be affected/ on a path of radicalisation, who specifically are we targeting and why? Those who are subjected to more risks. Explain why.

Where does prejudice and extremism come from?

Prejudice is the act of making a premature judgement about a person, circumstance, or event before we have enough information to do so or have had direct contact with it. It causes people to categorise the world in order to avoid future efforts to explore and deepen diversity and reject their embedded beliefs. This makes it simpler and quicker to identify the circumstances in which they are comfortable and thereby closing the door to the possibility that they might change their minds. A lot of the time, conclusions are drawn based on flimsy justifications such as stereotypes of colour, gender, religion, age, social standing, and/or culture, and more frequently, conclusions are drawn from the belief that one is superior. This process can be viewed as natural because, ordinarily, people feel stronger and more "at home" in the presence of those who believe and act in the same manner.

When we encounter a situation, it is simpler to determine whether it is a positive or negative situation, and we soon have to use the power of discernment, hence why prejudice is arguably practical. In addition to this, when we encounter a person, we are able to make an instant decision on categories of attractive or repulsive or interesting, but also make judgments on superficial attributes and decide Race, Gender, Religion, Age, Social Status, Culture, etc.

This is mostly done so that we can determine whether the new member of our group is "among us" or belongs to "them," or everyone who is different from us. Since humans are social creatures, we feel better and at ease in the group to which we belong or wish to belong, thus some of this is a natural process. Additionally, our "upbringing," our family, our community's customs, and the social and economic circumstances of our upbringing all have an impact on who we are. The method through which we gather information about people can have a big impact on how we see them, how we see ourselves, and how we treat them.

This is normal but not necessarily just. Sometimes a single negative experience or piece of information about a specific member of a group might damage that group's reputation as a whole and prevent us from gathering more positive information. This results in discrimination, bigotry, and stereotyping. Larger-scale negative effects, such as inequality, racism, scapegoating, dehumanising, social marginalisation, and violence, can result from this process, particularly when aggressive campaigns of allegations and political meddling are involved. A political group will frequently single out one or more visible or less visible minorities and base their entire political agenda on segregation, intolerance, and the encouragement of extreme actions because racism fits well with power structures and polarised societies are very susceptible to fake news and misinformation.

Since there is more information available than critical thinkers at this time, radical extreme ideologies and their representatives frequently masquerade as democratic parties to gain support. Alternatively, historically democratic parties or elites who want to maintain power will play the "minority card" and label their own citizens as "us/right" and "them/wrong" in order to do so.

In the right(wrong) circumstances, a non-democratic populist can win the majority of votes and create a less inclusive society unless certain checks and balances prohibit it or external or internal factors do not force a regime change. Democracy has no strong immune reaction to non-democratic parties and practices, and it is vulnerable to populism.

Personal path to radicalism:

Every person can become extreme and racist within a culture, but there are also common elements that exist. the intense sense of not being a part of the community, lower welfare status, troubled family history, loneliness, lower education, remote geographic location, drug and alcohol abuse, constant presence of violence, strong religious background (not necessarily having faith), mental illness, and unclear sexual identity.

Sadly, many youngsters come from similar backgrounds which make them more likely to be exposed to radicalisation, even though not all of them go on to become radical ultras. There is always a unique person or event that steers someone in this direction. Frequently, this is a

family member, close friend, or a bad encounter with a member of a specific minority. However, under the correct circumstances, there are enough dissuading elements to keep these individuals away, including the community.

Being radicalised is a strong urge to join something larger, a

community that provides simple and straightforward solutions, a companion, a brotherhood, with a common opponent and common purpose, if the aforementioned elements are too powerful or their environment is too weak or unchallenged, joining this radicalism appears favourable.   Positive feelings or thoughts are the source of many radical ideas. Patriotism, belief in God, national pride, adherence to family customs, etc.

A radical's route is always simple since there is always a clear goal in mind. The person's former friends or family may not be aware of the process and may intervene too late, and the person will consider them to be one of "them" and will not take them seriously. They may

also face harassment from the new radical community. People who exhibit significant tendencies toward violence and aggressiveness have few choices for dealing with it because modern culture restricts the manner in which people can act violently and aggressively. The demand for expressiveness intensifies quickly if this is also the result of sexual frustrations of any type. In theory, there are mental therapies, anger management sessions and medication for

negative behaviour, however radical ideologies and groups glorify violence. Members are free to act violently and let their emotions run wild. Frequently, persons who were not violent before might become extremely violent to the point of committing vandalism, physical harm, or murder due to peer pressure. A radical group's cohesiveness fosters aggressive engagement and discourages reluctance or uncertainty. Particularly toward women or minorities who

typically lack the means to defend themselves and are less protected by the law. In larger groups, when peers compete for dominance by "who is the more radical," violent accidents frequently occur.

Our project aims to be one of those factors pulling youth back from this path. To empower communities with early recognition and using preventive measures before it's too late.

Inclusion and Exclusion

For the non-formal aspects of the Inclusion and Exclusion we have two examples to use for the workshop. In case the group is ready to be more active and know each other, we offer a "roleplay"

EXERCISE

Play it again

This activity is based on a role play: someone is drawn into an act of bullying because of peer pressure. Participants are asked to replay the scenario in order to achieve a different outcome

Topics covered:

▶ Bullying, Peer Pressure, Inclusion, Racism and Discrimination

Ideal group size:

▶ 6 to 15

Goals/Learning objectives:

▶ To understand how bullying works
▶ To develop solidarity and empathy for victims of bullying
▶ To encourage participants to take action against bullying and hate speech online

Time estimate: 60 minutes

Required materials:

Identify four volunteers before the activity begins. They will be asked to perform a short role play for the rest of the group (not more than 5 minutes). Give them copies of the scenario. Enough space, so the observers can see the scene.

Preparation:

Before the participants arrive, create the space for the scene, print out the roles. Explain what a roleplay is and that the participants might see something triggering, a memory they experienced as a "victim" or "perpetrator" or "witness". Anybody can take a break from the activity anytime. The ones who don't participate can observe and think on when and how they could change the story.

For the "actors" explain to make everything according to script for 3-4 times and then ask the audience to call for a stop/freeze when the scene stops, the "caller" goes in by tapping the actor on the shoulder and the scene continues. All other actors should continue.

The scenes are built around the concept of oppressor and oppressed. In all three scenes there are different oppressors, they cannot be exchanged.

Flow of the training:

Ask your volunteers to read and test their scenes outside of the room. The rest of the group can relax, stand up, drink, get ready. When the actors are ready and come back to the room and you can explain the roles of observers and the oppression/oppressed and the rules of stop and take over. (15 minutes)

Play the scene 2-3 times: (15 minutes)

Ask your observers to step in, try to change the story and its outcome: (15 minutes)

Debriefing: (15 minutes)

Debriefing:

Ask what happened on the practical level, who did what.
▶ Who was oppressed and oppressor in scene 1, 2, 3?
▶ What is the reason for oppression in the scene?
▶ What other reasons exist?
▶ What changed when the new people stepped in?
▶ Are there similarities in real life, has anybody experienced something like this?
▶ Did you step in? Did you see someone step in?
▶ What did you learn from this?
▶ Was there anything you might do differently after this?

Possible follow up activities:

List the reason for oppression and look for cases when something similar happens, and imagine how to "step in" on different levels, such as individual, community, national, European, etc.

Recommendations:

Observe the group and try to put the role of the oppressed on those who are usually boisterous. Never place the role on someone who seems bullied already. If there is nobody stepping in, either encourage the full group and ask them what could be done and ask someone who can try to do it. If nothing goes, go straight to debriefing. Support your actors, ask them if they are ready and ask them to imagine, they play someone else, not themselves, protect them from getting too involved and taking over the persona they play. Before the scene is over ask them to close their eyes and for some minutes imagine getting rid of the roles and their experience, so the next time they open they can leave their roles behind.

Helping tools and materials: links, pictures, attached list of roles, etc.

Scenario:

This is a short role play to illustrate the following scenes. It should begin at the moment when Jared and Derek approach Albert after school. Decide who will play the roles of Derek, Jared, Albert, and Ahmed. You can also play it with different names and Genders, depending on the situation.

Roles:

Derek, Jared: popular boys in school. They start the bullying.

Albert: a boy who has trouble making friends. He gets taken up by Derek and Jared.

Ahmed: a new boy, originally from Ethiopia.

(You can choose any gender or minority)

Scene 1:

Albert is quiet and is seen as a bit 'different'. He doesn't have many friends and often worries that others in the class don't like him. Sometimes he plays the fool to make the other children laugh, and he is very good at that (even if the teacher doesn't always approve!).

After one lesson when he had made all the class laugh a lot, he was approached as he was leaving school by Derek and Jared, two of the most popular boys in the class. The three of them laughed together about his joke, and then walked home together. Albert felt very proud, as if he'd at last been accepted. The popular boys still poke him a bit, and say: We thought you are noob, and never thought you were funny!

-End scene-
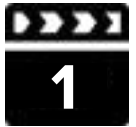
Scene 2:

As Derek, Jared and Albert are walking home, they see Ahmed ahead of them, walking alone. Ahmed has recently joined the class and is from another country. He is teased by some of the children for speaking the language used in school badly, for being different than most people in the class, and for his clothes, religion, etc.

Derek and Jared walk a bit faster to catch up with Ahmed. Then they start shouting insults at him, pulling his bag, and asking whether everyone in Ethiopia wears clothes like him, and whether he should be in the baby class if he can't speak the language used in the school.
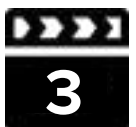
-End scene-
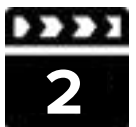
Scene 3:

Albert was silent till now, but Derek and Jared keep looking at him, encouraging him to join in and asking what he thinks. In the end, Albert makes a comment about people in Ethiopia living in trees and speaking monkey language. Derek and Jared laugh a lot, but Albert can see that Ahmed is very upset and frightened of the three boys.

-End scene-

Push and pull factors contributing to radicalisation

Foundation for Freedom

Push, Pull and Personal

This exercise can be made only with the usage of the intro and the table. If there is more time, we recommend using the jamboard instead of the table and order the factors together with the participants: the facilitator would read definitions and ask participants to order the factors.

Resources required:

▶ https://jamboard.google.com/d/
15JnzZnVH3sca7mxjnfDrAk
JDAu8p6iYykSnxUA18S0w/
edit?usp=sharing

▶ The table of push/pull/personal factors

Time estimate: 10 minutes

Introduction by the facilitator:

When we discuss radicalization, we must recognise and comprehend the perpetrators. Although it is tempting, defining specific at-risk groups based on their identities rarely results in success. Furthermore, stereotypes are easily created when these groups are defined in terms of their origins. Additionally, experts concur that a significantly wider portion of society is at risk rather than just a small subset. In fact, it can be expected that most people are susceptible to radicalisation when conditions are unfavorable. Therefore, rather than naming these groups, we prefer to discuss the causes of discrimination, such as religious doctrine or mental health. Typically, we discuss three categories of factors: push, pull and personal.

Push factors

Relative deprivation of a social group
(marginalisation, inequality, alienation and social exclusion, discrimination, frustration, fear of class position or prestige loss)

Increasing frustration and sense of injustice
(perception of government inaction in tackling the oppression of Muslims or another group)

Perceived threat to a group
(religious duty to oppose subjugation in Islam, defence of white race in far-right radicalism mostly against mass migration)

Emancipation and freedom
(religious duty to oppose subjugation in Islam, defence of white race in far-right radicalism mostly against mass migration)

Pull factors

Group dynamics (the fulfilment of belonging and identity needs, influence of family, friends, or neighbourhood)

Consumption of extremist propaganda

Charismatic leaders and recruiters

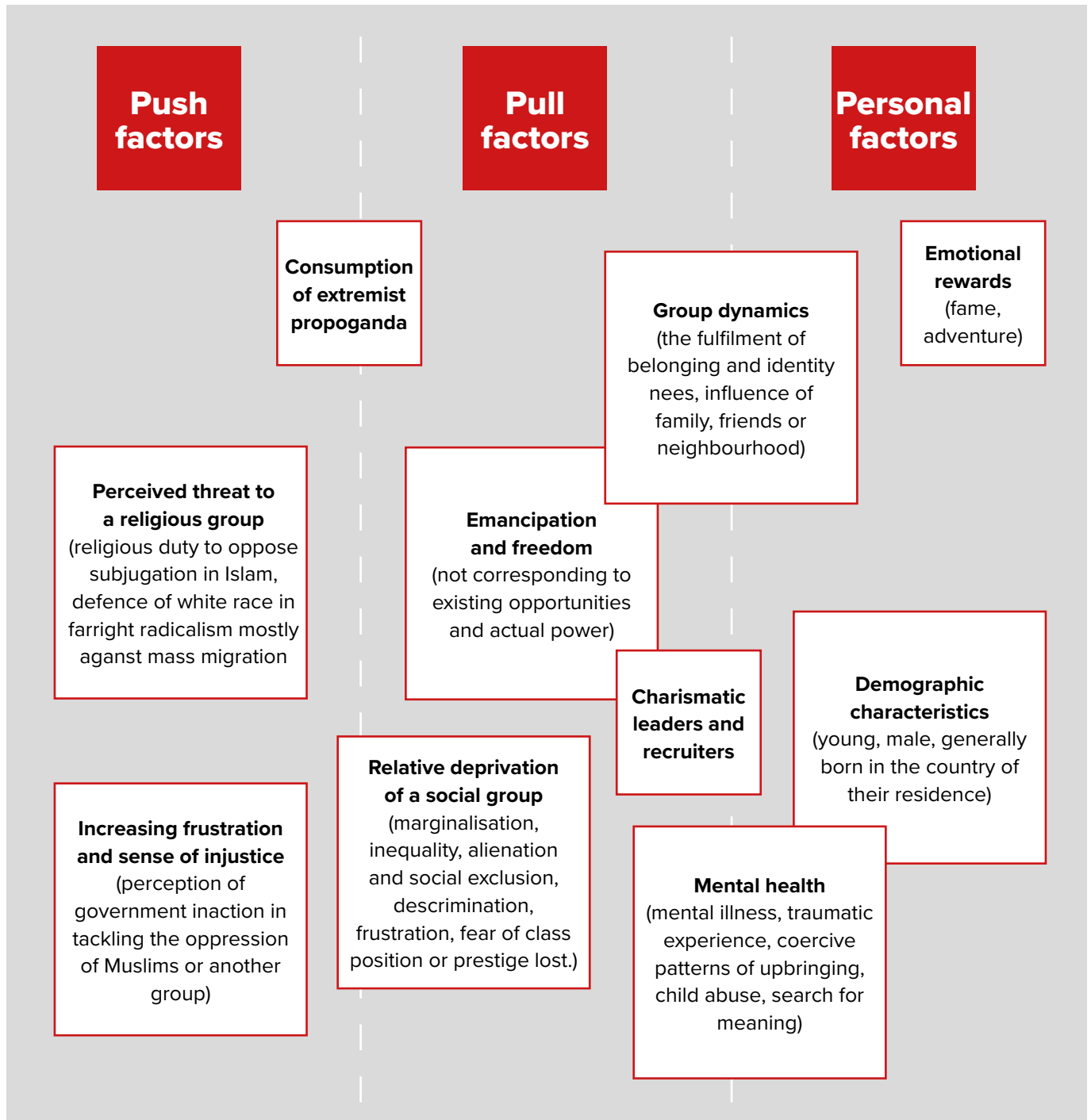**Emotional rewards**
(fame, adventure)

Personal factors

Mental health (mental illness, traumatic experience, coercive patterns of upbringing, child abuse, search for meaning)

Demographic characteristics
(young, male, generally born in the country of their residence)

Push factors

Pull factors

Personal factors

Consumption of extremist propoganda

Group dynamics (the fulfilment of belonging and identity nees, influence of family, friends or neighbourhood)

Emotional rewards (fame, adventure)

Perceived threat to a religious group (religious duty to oppose subjugation in Islam, defence of white race in farright radicalism mostly aganst mass migration

Emancipation and freedom (not corresponding to existing opportunities and actual power)

Charismatic leaders and recruiters

Demographic characteristics (young, male, generally born in the country of their residence)

Relative deprivation of a social group (marginalisation, inequality, alienation and social exclusion, descrimination, frustration, fear of class position or prestige lost.)

Increasing frustration and sense of injustice (perception of government inaction in tackling the oppression of Muslims or another group)

Mental health (mental illness, traumatic experience, coercive patterns of upbringing, child abuse, search for meaning)

The "push factors largely focus on structural, political, and sociological explanations; pull factors tend to focus on the group-level socio-cognitive explanations, and personal factors are concerned primarily with individual psychological and biographical explanations". Push factors can be understood as "the structural root causes" that "drive people toward resorting to violence" (e.g., poverty, injustice). Pull factors are those aspects "that make extremist groups and lifestyles appealing" (such as ideology or group belonging). Finally, personal factors refer to more "individual characteristics that make certain individuals more vulnerable than their circumstantially comparable peers to radicalization" (e.g., psychological disorder or trauma).

We should also notice that focusing on a small range of factors does not give us sufficient knowledge to explain why some people get involved in violent extremism as there is no single pathway to that.

Additional talk to be considered:

It may be more productive to focus on asking how violence becomes legitimate in the mind of the perpetrator and, more importantly, to explore the political circumstances and the kinds of political narratives which are required for violence to be seen as legitimate. It may be more productive to ask how violence becomes legitimate in the mind of the perpetrator and to explore the different circumstances and the kinds of narratives which are required for violence to be seen as legitimate. In other words, let's ask what young people get out of involvement in violent extremism? Here are some possible answers:

▶ A sense of identity, belonging and acceptance
▶ Security or safety
  (also contrary: young people who are not part of certain groups may experience fear and intimidation)
▶ Status
▶ Prevention from falling short of shared norms and expectations
▶ Justification for discriminatory and violent actions towards 'the enemy'
▶ A sense of empowerment and purpose
▶ An opportunity to resolve injustices
▶ Revenge
▶ Utopian vision
▶ A 'buzz'

We should then analyse the environment in which we work with reference to young people, taking into consideration the structures that shape young people's lives such as political, educational, and social structures, and the historical and cultural context, as well as identifying their key characteristics.

It is also essential, as part of understanding local contexts, to explore the extent to which a culture of violence exists and the extent to which violence manifests itself in different ways – for example, in domestic violence, hate crime or alcohol-related violence, experiences of intimidation or bullying, public disorder and rioting, political violence emanating from violent demonstrations, as well as in military actions overseas.

Spaces of radicalisation

GEA

EXERCISE 1

Spaces of radicalisation

▶ Icebreaker (5 minutes)

▶ Introduction by presenter about spaces of radicalisation (5 minutes)

▶ Poll and discussion with participants about the most important spaces of radicalisation in their country (6 minutes)

▶ Football stadiums as spaces of radicalisation by presenter (5 minutes)

▶ Discussion with participants, examples (10 minutes)

Time estimate: 30 minutes

Poll to participants
through Mentimeter
(Each poll lasts three minutes plus three minutes of discussion)

What do you think could be the main used space of attraction/recruitment used by extremist and radicalised groups?

Theoretical presentation of the most used places to attract people:

Radicalisation, or better said, the dynamics underlying radicalisation and violent extremism, can be found everywhere, and transmitted by language and behaviours by different subjects that interact with youth.

Exposure to radicalisation narratives propagated by friends, professors, the mainstream media, social media, and alternative channels, as well as recruiters looking to draw people to their causes and organisations, can facilitate the process.

In response to the growing legitimisation of hate speech and attacks on specific minorities by public officials and the media, individuals and organisations that advocate narratives of radicalisation are more able to recruit young people to their cause.

Young people can be confronted with radicalisation narratives in:

▶ **Family** – worldview shared by parents, contempt for minorities or conspiracy theories

▶ **School** – teachers, peers

▶ **University** – professors, other students, and groups

▶ **Religious spaces** – church, mosque, and others – targeting certain minorities such as LGBTIQ+ people or promoting narratives about superiority of a certain religion, or 'incompatibility' with other religions

▶ **Mainstream media** – promoting biased coverage of ethnic and other minorities, refugees, LGBTIQ+ people

▶ **Online spaces** – exposure to information shared by extremist groups on major social media such as Facebook, Youtube, Twitter, gaming platforms as well as deeper engagement with extremist groups in messengers and forums – Telegram channels, Gab, Parler, 4chan etc

▶ **Football stadiums** – through exposure to the activity and hate speech promoted by far-right fan groups

▶ **Other community aggregation places** – prisons, refuge centres, cultural centres where young people can be confronted with radicalisation narratives or activity of recruiters

Prior to a few years ago, communal gathering places like prisons, churches, and cultural centres received greater attention. Then, additional areas have stepped in along with the social developments in communities. The most common method of connecting with and attracting people's interest today is through cyberspace. People who want to disseminate an extremist and radical viewpoint can connect with a large audience, frequently one that is made up primarily of young people, through social media, apps, online games, and forums.

Prior to a few years ago, communal gathering places like prisons, churches, and cultural centres had received more attention. Then, additional areas have stepped in along with the social developments in communities. The most common method of connecting with and attracting people's interest today is through cyberspace. People who want to disseminate an extremist and radical viewpoint can connect with a large audience, frequently one that is made up primarily of young people, through social media, apps, online games, and forums.

However, it is important to remember that the realm of digital engagements shouldn't be regarded as distinct from physical interactions while thinking about internet-based radicalisation. It doesn't seem like the initial exposure to radical ideas through digital media or through direct contact with individuals or organisations who support them is the key to the beginning of radicalisation processes.

Social media was initially deemed as a major danger to bring youth radicalization, for example. But more and more recent in-depth studies have shown the complexity in the issue.

The experts on radicalization agree that individuals are only radicalized via digital media in exceptional cases, it is rather the Internet role in terms of its potential danger that needs to be taken in consideration. The "danger" can not only be found online, but exposure to violent extremism offline must be taken into account." and "the majority of radicalized individuals come into contact with extremists' ideology through offline socialization prior to being further indoctrinated online. Radical groups have always used the Internet for global information, dissemination and ideologization, just as other groups spreading negative and offensive contents. The main threat does not stem from the ideologies available on the Internet, but rather from how online and offline influences are linked, as well as the use of the Internet and the level of tools and awareness to monitor / support this use among youngsters by peers, educators, and adults.

What can teachers and coaches do and how would they be able to know what students are doing online while acknowledging that the internet is the primary place of attraction towards possible individuals and groups that can be described as actors in the radicalization processes?

Teachers and coaches may only observe the effects of online radicalization indicators, such as language, dress, symbols, and behaviours from well-known extremist groups or online narratives that they exhibit in real life or during football practices. The link between online contacts and offline dynamics is therefore crucial.

When it comes to sport, stadiums have always represented an important and well visible arena for extremist and violent behaviors acted by some minority

groups of people, especially belonging to the Extreme Far Right. Stadiums represent an important space of community and recognition for these groups where more people can be motivated to become active also outside of these places. Matches and sport are therefore also used by these groups to spread their values and political ideologies with others.

Playing football as a sport can't be further from extremism and radicalisation. Sports values promote equality, solidarity, confidence and allow to find common language for everyone.

Nevertheless, football fans have been the target of recruitment by the far-right since at least 1970s, when extremist political movements in England like the National Front attracted young, predominantly male crowds in the stadiums. Since then, the far-right ideology has grown to be a significant component of the subculture among many of Europe's most active supporters, including ultras and hooligan groups. Although being a member of an ultra- or even hooligan group does not necessarily make one far-right, with many hooligan groups advocating for equality and progressive ideas, far-right football fan groups are taking over fan scenes in many nations, including Poland, Hungary, the Czech Republic, Serbia, Slovakia, and many others.

As a recent Radicalisation Awareness Network study confirmed, that although the majority of ultra-supporters and hooligans do not support extremist ideologies and their situations differ across EU countries, far-right extremism (FRE) is a "highly prominent and increasing phenomenon among hooligan and ultra-groups''.

Football provides a platform for expressing the group ideology to a wider audience and it represents a real challenge in distorting and bending sport values to discriminating and extremist ideologies.

When young people attend a football game for the first time, they are met with far-right symbols on banners, racist, sexist, antisemitic, and homophobic screaming and banners. There is a high risk that young people will join these groups and uncritically adopt the far-right worldview due to the visual performances, constant chanting, and the image of the most active part of the fans.

For the far-right groups among football fans, the game presents a platform to receive global media coverage, their audience immediately becomes far broader than just the individuals in the stadium.

While further radicalisation can take place online, it is the offline experiences and group identity, the sense of belonging to a fan group as a collective that pose the greatest danger for young people's involvement with extremism in football.

Such groups increasingly take part in street demonstrations against refugees, LGBTIQ+ people, organise physical attacks on minorities outside the stadiums and interact with political parties and movements.

Apart from the spaces and techniques mentioned above for attracting and influencing people, individuals and organisations that promote extremist ideologies and have the potential to radicalise young people can act virtually anywhere, including schools, churches, and sporting venues. What makes them so dangerous is the language they employ and the tactics they utilise to set off the primary forces that lead young people down a path of extremism and radicalisation. The public sector and media are increasingly

normalising hate speech and attacks on specific minorities, which encourages individuals and organisations to support radicalisation paths and recruit more young people to their cause.

This is made even more evident as a result of recent political events in Europe that brought back traditional anti-black and anti-immigrant bigotry. The recent election successes of far-right parties and organisations in Europe have escalated popular hatred against minorities and refugees, which is reflected inside sports stadiums. Monkey chants, one of the cruelest types of racial abuse thrown at black athletes, have become more prevalent worldwide, from Portugal to Italy or Czech Republic and most of all their negative and offensive racist value seemed to be underestimated or even diminished by a part of the media, of decision makers and also among fans and civil societies, proving that these kind of radical attacks, when not seriously and harshly addressed by the appointed authorities, result in being more and more tolerated and normalized among people, including youth.

Some examples from football:

Poland, Slask Wroclaw with a large anti-refugee symbol in the domestic league, October 2015.

Czech Republic, FC Viktoria Plzen fans with an Islamophobic sign in domestic league, July 2015.

During the arrival of large numbers of refugees to Europe in 2015, football fans in Poland, Slovakia, the Czech Republic, and other countries in the region have held organised and coordinated campaigns at football matches displaying or chanting Islamophobic and anti-refugee messages on a regular basis and of unprecedented scale involving multiple incidents almost every weekend during 2015/16 football season.

Poll to participants

What are the most used apps used by extremist groups in your opinion?

Theoretical presentation of the most used apps to connect young people:

The most used apps are Telegram, WhatsApp Facebook, and Instagram. In these social networks a lot of groups and pages linked to extremists can be found. Altouth, Facebook, as an example, has laws banning and deleting automatically hateful contents and comments, the web is still full of hateful and violent language that recall and lead to extremist groups. These types of spaces are difficult to control and protect, despite some strategies proposed by some of the main companies as Facebook that still proved to be not enough to provide for effective measures and rules that counterbalance the effect of hate speeches online, this is why extremist people do use them in order to reach new followers as much as possible. However, when considering internet-based radicalization, it is suggested to keep in mind that the sphere of digital engagements should not be treated as separate from physical interactions. Rather, as some recent research highlights , radicalization processes evolve and develop by integrating elements that pertain to both and, therefore, online, and offline radicalization must be considered and tackled in an integrated way.

As we have mentioned in our premise, schools and universities as well are considered valuable spots to influence the process of youth radicalization, as the mechanism and the language underlying the process of radicalization are everywhere, being also facilitated by a general higher level of tolerance and justification of hate and violent speeches against some minorities and groups by our societies, including some political parties and groups of power (as some parts of the police forces, company lobbies, churches...) that exploit these social tension and divisions to protect their role of influence and power in a moment of deep social and economic worldwide crisis.

Poll to participants

Who is the target of the people more active in recruiting others into these radical groups and why?

Theoretical presentation of the most used apps to connect young people:

There, "recruiters" can find students that may have lost the sense of security in themselves and the motivation to keep trying. A specific target group when referring to the key role of "sense of belonging" in attracting in radicalization process youth that seek for a sense of identity, feeling alone or left out from the majority of the society for different reasons (absence of peer group, weak family ties, economic difficulties and consequent sense of rage, less access to rights of citizenship,, underachievement in key life areas, being part if under-represented and discriminate minorities...). One of these examples often mentioned after the famous Ban lieu clashes in France, is represented by the so-called "2nd generations" youth, born in Europe from migrant families: many studies confirmed the difficulty for these youngsters to find a balance and a sense of belonging between the 2 cultures, to feel recognized and fully protected by the country they live in, especially in those groups where religious and cultural differences are more stressed. This feeling of "belonging nowhere ", studied and described by several researchers and applicable to many different groups for different reasons, plays a relevant role in both preventing and pushing processes of radicalization and marginalization of this target group. Also, it is important to mention that similar processes can cause other groups, such as LGBTQI+, visible minorities, language minorities, religious minorities, and even socially and economically disadvantaged youth to be vulnerable to extremists' views by being alienated from the majority of their society/communities. Aware of these weaknesses, people that lead these extremist groups or spread extremist and radical ideas, so called "recruiters'', offer these people a place where they can find a role and a sense of belonging, where are offered a purpose and a common goal to reach, that often coincides with a common enemy to face.

06

Sport as preventive tool against violence and radicalisation

INEX

EXERCISE 1

Sport as preventive tool against violence and radicalisation

▶ **Aim:** Bring the participants to understand the prevention mechanism that sport offers
▶ **Material:** Shared online white board (ex. Jamboard), illustrative video or pictures
▶ **Description:** Sport is by nature an excellent tool to prevent violence. Nevertheless, it can only be that effective when applied in a holistic approach and context. This module aims at understanding the different steps of intervention that increases the intended efficiency level.

Time estimate: 60-90 minutes

1   Sport and its natural characteristics

What are the benefits of sport prior to any intervention?

a. On share white board, ask participants to write down all the benefits of sport they can think of.

b. Read the answers and ask if anyone would like to comment or share their thoughts.

c. Provide a short explanation for each benefit, especially if one of the benefits mentioned rather requires some intervention in order to happen (see further).

Sport by nature provides a space for:

▶ Assembly and social interaction
▶ Association
▶ Expression
▶ Healthy behaviour and movement (i.e. Diversion from risky behaviours)

2 Maximising the benefits of sports through a first intervention level

What types of interventions supports and enhances the natural benefits of sports?

a. Describe the different types of first level intervention

b. List them and ask participants to link them with the benefits listed in the previous part

c. Ask participants to link those interventions with the benefits of sport

d. Add some explanation if needed

The first level of intervention is what we can call "organising the sport". Under this term, we can include the following:

▶ Providing facilities (a pitch, a hall, a dedicated ground, etc.)
▶ Providing equipment (balls, cones, goals, bibs, etc.)
▶ Organising a match, a training, a league, a tournament
▶ Providing a schedule or time-planning
▶ Create a safe and inclusive environment

This in return can maximise the natural benefits of sports:

▶ Deepens the feeling of belonging and community
▶ Develops a regular habit for healthy physical and mental behaviour

▶ Develops the senses for dialogue and social interaction
▶ Develops the feeling of safety
▶ Promotes a certain discipline and respect for rules
▶ Build relationship and trust between and with participants

3 Developing a wider range of skills through a holistic and mentored approach

What types of mentoring and guiding contribute to the prevention of violence?

a. Shortly describe what a mentored or guided sport activity means

b. Ask participants to list what types of interventions it can include and write them down on a share white board

c. Read them out loud and ask participants to comment

d. Provide the list of possible intervention and a short explanation to it

The second level of intervention takes a more holistic approach and concentrates more specifically on the development of skills. This is where the sport is accompanied with a pedagogical element that strives at developing certain competences among the youth. This intervention can include the following:

▶ Coaching
▶ Mentoring
▶ Mediating
▶ Teaching
▶ Educating
▶ Consulting

The expected outcomes of the mentored sport activity include the following:

▶ Cooperation and team spirit
▶ Improved communication skills
▶ Developed leadership
▶ Developed skills of self-reflection and critical thinking

4 A holistic approach to violence prevention through sport

a. Show the participants the whole framework

b. Show or explain the story of a successful intervention that illustrates this framework

Framework: Sport as a preventative method against radicalism
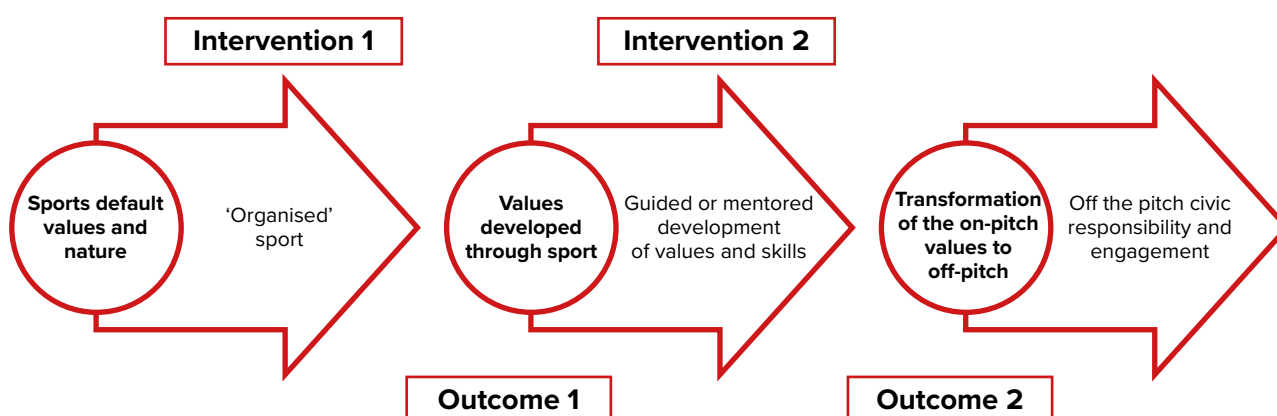
Input 1: Sports default values or present by the nature of sport	**Intervention 1:** Organising the sport	**Outcome 1:** Values and skills developed through the practise of sport	**Intervention 2:** Mentored sport	**Outcome 1:** On the pitch based values and skills transferred off the pitch	**Impact:** Off the pitch civic progression
• A space for expression • A space of assembly • A space of association • A space for healthy behaviour • A space accessible to all • A space free of corruption	• Organising the sport • Providing facilities • Providing equipment • Organisation of a league, tournament, event etc. • Providing a schedule • Monitoring and facilitation • Creating a safe and inclusive environment	• Feeling of belonging • Habit of healthy physical and mental behaviour • Sense of dialogue and social interaction • Feeling of safety • Discipline and resilience • Social cohesion • Prevention of anti-social behaviour • Higher level of trust	• Coaching • Mentoring • Social work • Educating • Teaching • Mediation	• Co-operation and team spirit • Improved communication skills • Leadership • Self-reflection • Critical thinking • Community engagement • Empowerment	• Role modelling • Community leader • Public interventions • Social media campaigning

5 Preventive approach to radicalism

a. Ask participants to brainstorm about other alternative approaches to prevent extremism

b. Use a shared white board to list all the idea

c. Go through the ideas 1 by 1 and ask participants to comment

d. Explain the 3 S (Safety, Solidarity and Significance) * model that should characterise each method used

e. Ask the participants to describe or develop activities that takes into account those 3 principles

* **The 3 S model is based on the three principles of security, solidarity, and significance. Security includes the physical, emotional and social safety. Solidarity is about the sense of belonging and support that a person has within a group and an activity. Significance is understood as the sense of being listened to and valued.**

07

Peer learning in prevention radicalisation

SUBJECTIVE VALUES

A short introduction to the understanding of peer learning is where instead of a frontal, single teacher the participants of any activities or situations peers support each other in learning processes. Peer learning occurs often without a conscious element. Regularly among peers from social groupings, families, cultural and sport events the participants learn through their active involvement or through observation. Some might occasionally take leadership roles, explaining rules or concepts or techniques, participants who are not professional teachers, with the intention of helping each other to learn and in doing so, developing themselves. In an ideal setting the group has motivation to learn, has good communication and understanding of the language and the surrounding is also supportive. However, when working with diverse and young participants this is not always the case.

What type of peer learning the Yarspe project envisioned?

The aim of the Peer Training Courses is to educate young people on the dangers of getting involved with extremist groups and train them to be aware of the different tactics. As an alternative to the normal process of peer-to-peer concept, ours is based on a facilitation method with an educational concept (prevention) and a tool (sports) and our target group is xxxxx youth.

Ideally our participants would know and trust each other and would have a perfect understanding of the complex topic of radicalisation, far-right, and agree with our vision of the project. As we are expecting it differently, the methods need to be specific and adaptable at the same time. The facilitators need to consider several factors not to be unprepared and stir up more than they can handle. The project aims to give practical tips and recommendations for planning and implementing the training.

It is important to get as much information about the group you are working with as possible, their backgrounds, potential sensitivities, triggers. All trainings should be adapted depending on your resources, focus, the group you are working with and the context of your work. The focus should be the participants and their needs. The trainer is not the center, but a helper of the process. It is necessary to have a close look at some existing methods before deciding how to plan the flow of the activity, since they can be very different. This guide includes some quick to use, but the choice of a method depends on the needs of your target group, the time you have available, the number of participants and their level of existing knowledge.

Icebreakers

It is advisable to start with an icebreaker that is related to the topic in some way. The goal of an icebreaker is for the facilitators to get to know the participants, but also for participants to get to know each other, as well as the facilitators, and to be introduced to the topic. An icebreaker after or during a session can be helpful to loosen up the atmosphere; however, it is important that the icebreaker is still related to the topic at hand.

Follow-up

Every training has suggested "Follow up activities", which can include further trainings meetings, to create a community from the participants who can actively create a social impact.

The glossary

The glossary (p.) defines specific terms and concepts related to radicalism. They contribute to the implementation of the training and skill development of the participants.

What are the core elements of a typical peer educational workshop?

▶ Introduction
▶ Short intro about the topic
▶ Non formal sport activity
▶ Debriefing
▶ Discussion
▶ Evaluation
▶ Potential follow up activities (networking, creating a Fb group etc.)

Good practice examples exercises for educators to apply when facilitating peer learning

EXERCISE 1

Ultimate Frisbee
active citizenship and democratic decision-making

Summary

During this exercise participants play a team sport game, according to the rules of Ultimate frisbee, focusing on fair play. Before the game similarly to the Football3 methodology, the two teams decide on certain rules. During the game there is no referee, the players are responsible to act according to the rules and to speak up when they experience injustice. After the game there is a long reflection activity, where first the teams give each other scores on a scale of 1-3 based on their experiences on the other team's behavior of fair play game. After that all players are asked to reflect on their experiences on democratic decision making, on how much they were able to follow the rules, and on their own behaviors and conflict-solving skills.

Topics covered
Democratic decision making, active citizenship, fair play

Ideal group size: 10-16

Minimum required time: 90 minutes
Goals/ Learning objectives: Participants of this activity are encouraged to speak up when they experience injustice, after the activity they gain new tools on how to communicate and how to solve conflicts in a peaceful way without violence.

Required materials: Frisbee, cones, jerseys

Short explanation of the elements we need to write
Preparation: (before the participants are there)
Using the cones, the lines of the sport field can be prepared.

Flow of the training:

10 minutes: one ice-breaking activity

10 minutes: in pairs or in groups of 3 participants practice how to throw and catch a frisbee

10-15 minutes: the activity instructor explains the rules of ultimate frisbee game and then divides the group into two teams.

10 minutes: the teams need to decide on minor rules such as: which frisbee they want to play with, should they apply a sideline or not, should someone's score count twice as much as others (e-g- if there is someone playing who is 2 years younger than all the other players, etc), or how many steps are allowed when holding the frisbee.

20-40 minutes: Ultimate frisbee game

10-15 minutes: reflection and scores given to the other team. During the reflection some conflicts can be mentioned, and participants can describe about their experiences about the conflicts and their opinions on how they were solved.

Flow of the training:

20-30 minutes: reflection about experiences on democratic decision making, on how much they were able to follow the rules, and on their own behaviors and conflict-solving skills. Students are asked to place themselves on a line based on how much they agree or disagree with certain statements about their experiences.

Statements can be as follows:

'I stood up every time I experienced injustice'

'I didn't break the rules.'

'The conflicts were solved in a peaceful way'

'The conflicts were not handled very well.'

'It was easy to make decisions in a group about the rules before the game'.

'I often speak up in class when I experience injustice'.

Debriefing

Especially when working with youngsters who are marginalized in the society it is difficult to keep their attention when explaining the rules, when leading the reflection activities, etc. When they feel frustrated, bored, or not understood often some players can quit, walk away with the possibility of walking back and wanting to join at a certain point. Conflicts during the game can also lead to the occasions that some players just give up and wanting to walk away. To prevent this happening, it is important to lead this activity with at least two instructors, better with more, first of all to be able to divide the group into smaller groups when explaining the rules, and to have someone to run after a participant who just walks away suddenly.

In case participants would have a difficult time on understanding the game, a similar game can be played with a ball instead of the frisbee which is easier to catch, and the part when the participants are deciding about the rules can be skipped.

Possible follow-up activities

Recommendations: It is important that every facilitator of this activity are well aware of the rules of ultimate-frisbee, so when participants ask them, they can answer with confidence to avoid further chaos. When explaining the rules to the participants it is important to show them certain situations as well such as when the frisbee falls, the other team can pick it up and continue to pass it to each other, or when describing that player can only make 2 steps with the frisbee.

Support

https://wfdf.sport/disciplines/ultimate/

Tools and tips

Jamboard

Wooclap

Mentimeter

Miro

Kahoot

Shared whiteboards (tbc)