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Projet Erasmus+ Jeunesse - « YARIM »

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Unit 2: Youth & radicalization risk identification through the understanding of its process



Training Sequence N°1	"radical" and "radicality"
Aims	<ul style="list-style-type: none"> ○ Identify and develop one's own representations to 'radicality' ○ Be confronted with the diversity of possible representations to the radicality ○ Define "radical" and "radicality"
Animation Guide Estimated time : 30'	The trainer promotes participants spontaneous expression and exchange
Description of educational activities	<p>The animator asks participants to choose three words or synonymous expressions of radical and creates a word cloud showing the group's words.</p> <p>From that word cloud, the trainer, with support from the group, develop a definition of the word "radical" and a definition of the word "radicality."</p> <p>The trainer and the participants compare their definitions and the definitions proposed in resources.</p>
Equipment	Sticky notes

<p>Educational Resources made available to the animator : theoretical and methodological resources</p>	<p>Definition of radical : diversity of meaning</p> <ul style="list-style-type: none"> • Which aims to act on the deep cause of the effects we want to change. • Which relates to the <u>principle</u> of a <u>thing</u>, to its spirit / its essence • Which is absolute, which goes the furthest into his/her opinions. • Which is unsubtle / total • which recommends the entire application of some principles or which wants to apply to all aspects of social and political life. <p>Definition of radicalism : French dictionary : " The radicality is the state of what is radical, of what is extreme. We speak, for example, of the radicality of a thought when this one does not tolerate any exception".</p> <p>Olivier Galland & Anne Muxel : "The radical temptation-Survey of high school students- PUF-2018: The radicality supposes a set of attitudes or set of acts showing the will of a breach with the political system, economic, social and cultural, and with the standards and manners in force in the society. It reaches its extreme point when it is also joined with violence justification of the use of violence “.</p>
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<p>Training sequence N °2</p>	<p>Radicality and Youth</p>
<p>Objectives</p>	<ul style="list-style-type: none"> ○ Identify in Youth the behaviours, attitudes, words that could be described as "radical" ○ Identify the diversity of possible radicalism: political radicalism, nationalist, religious
<p>Animation Guide Estimated time : 30 ‘</p>	<p>The trainer promotes sharing of professional practice and debate among participants</p>
<p>Description of educational activities</p>	<p>The trainer divides the group into subgroups. Each subgroup identifies situations from youth which adopt behaviors / attitudes / words that we could call radical.</p>

	<p>These situations of Youth are contextualized and serve as an exchange to identify what is perceived as radical.</p> <p>The trainer summarizes the contributions of the group by highlighting</p> <ul style="list-style-type: none"> • The different radicalism (political, nationalist, religious) and their social consequences • The need for youth to be engaged
Equipment	
Educational Resources made available to the facilitator: theoretical and methodological resources	<p>Marie Rose Moro, French pedo-psychiatrist, invites us to think radicalism in adolescence as a form of commitment. The issue of youth is to move from childhood passivity to set in motion. Growing up is to transform even passive movements in something active, which makes sense for him/her and give him/her autonomy, a freedom to think, to act, to be. The youth mobilizes and believes in his/her own ability to move, in his/her ability to represent the world and to shape it.</p> <p>Teenagers and young adults are radicalized in the sense that they are looking for absolutes, ideals. They want to change the values, act on the world, transform it, and make it a fairer place.</p> <p>The commitment can be religious, political, and nationalistic.</p> <p>The term "radicalizationS" is often today conjugated in plural to indicate the plural nature of possible sources of radicalization ,i.e, the multiplicity of ideologies that can cause this process.</p> <p>The different countries' History offers many examples of individuals' radicalization process, who joined political ideologies of the extreme right or extreme left, or nationalist movements advocating independence of their territory. Religions have also, throughout history of humanity, served as a ground for the development of process of what we can call now 'radicalisation'.</p> <p>The World and European recent events have highlighted the jihadist radicalization, but there is also in the world and in Europe, a development of political radicalization, especially of extreme right. This is worrying for the values of democracy.</p> <p>Are the described processes different? Yes, if we consider the content of the ideology but certainly not opposed in the mechanisms at work in the process of radicalization.</p>

training sequence N°3	Radicalisation process
Objectives	<ul style="list-style-type: none"> ○ Identify the radicalization process and its various components
Animation Guide Estimated time : 45 ‘	The trainer promotes the knowledge of participants to define the different dimensions of the radicalization process.
Description of educational activities	<p>Mind mapping (heuristic map)</p> <pre> graph TD RP((radicalization process)) --> I[Ideology] RP --> ET[extreme thought] RP --> AC[absolute conviction] RP --> R[regimentation] RP --> RSV[Rejection of the society's standards and values] RP --> T[Terrorism] RP --> VL[Violence Legitimacy] </pre>
Equipment	
Educational Resources made available to the facilitator: theoretical and methodological resources	<p>What do we mean by 'radicalisation'?</p> <p>Definition: We call radicalization, the process by which an individual adheres to an ideology, a belief (including religious), and engages in a process of extreme thinking that leads to develop an absolute conviction of these ideas causing rupture with the values and</p>

norms of society in which he/she lives. It can be or not subject to regimentation. This process of extreme thinking can bring the individual to a legitimisation of violence and lead to the violent act of a terrorist nature, for example. This is referred to violent radicalization.

In search of keywords.

Process : route by which an individual engages and gradually leads him/her to transform, to make choices, to change relationship to others, to society. The transformation process involves

- An internal mobilization of the subject: the subject is at the heart of the process. It mobilizes his/her own psychic resources, social, cognitive, physical. The arrangement of all these individual resources make the specificity of each path.
- An influence of the environment: the environment is in the broad sense, it relates to the different dimensions of the territory. Today the environment can be understood both as the area of life (e.g. the neighbourhood), but also a territory expanded across the world, with massive mobilization of new means of communication. This environment confronts the subject with multiple experiences, created opportunities for meetings, proposed a variety of "offers".

The process mesh both internal and external dimensions of dynamic and scalable over time. Thus, certain opportunities or "offers" will not be taken by the subject at some stage of his/her life. While these 'offers' may be taken at another time, when they would make sense. The construction of one's own identity when youth (13/25 years), constitutes a favourable period for the development of certain influences, related to social and psychological problems with which the subject is submitted.

Ideology: An ideology is a set, a system of ideas, thoughts, beliefs that refers to a representation of the world. This system of thought can refer to the philosophical, social, political, moral, and religious domains.

An ideology can be specific to a group, a social category, or an era. This could be established as a doctrine that can induce individual or collective behaviour and impose itself more or less clearly as a unique vision of the world, excluding other models.

Extreme Thought: Progressive and continuous mental process that can take place over time but could also occur suddenly and quickly. This cognitive process leads the individual to develop ideas, a "mode of thinking" that will gradually become dominant. G. Bronner, in his book, 'Extreme Thought', explains this process. The author shows how, step by step, this mode of thinking will prevail in the psychic life of the subject, guiding his/her choices, his/her behaviour, and influencing his/her social relations.

Gradually, the subject isolates from people and groups who do not share his/her mode of thinking and seeks links with those who adhere to the same ideas.

Extreme thought leaves no room for doubt; it leads to a total adherence of the subject to the advocated thesis. It also reinforces the

unique influence that feeds this mode of thinking therefore imposes itself in an exclusive / unique way.

G. Bronner shows that any attempt at contrary argumentation is doomed not to be heard or even, may lead to strengthen the subject's adherence to the thesis advocated.

Absolute conviction: it is a psychic mechanism that lead a subject to adhere completely and absolutely to an idea or to a set of ideas without any room for doubt, counterpoint, counter-argument. Absolute conviction has been described in psychiatry in paranoid personality. G. BRONNER invites us to think that absolute conviction is not limited to paranoiacs, but can develop in any other individual, including those with rich intellectual and cultural capital. This absolute conviction guides the choices made by the subject and his/her behaviour.

Regimentaion : Embrigadement: The process in which an individual enters into a group or a community of thought, by coercion or persuasion.

"To force into an organization based on the authority and founded to the little importance granted to its members" National Center for textual and Lexical Resources.

Legitimization of violence: This lead the subject to make the violence committed by himself/herself or others, in the name of the advocated cause, as legitimate.

This is not a question of conferring a legal role but of stating it as necessary means to assert the advocated cause, thus answering the adage "the end justifies the means".

The subject may choose to act violently, i.e, to allow himself/herself the right to transgress societal rules, to breach with his/her own internal prohibitions, in the name of his/her conviction. The subject then moves on to another stage in the radicalisation process, that which leads from thought to ACT. The period of youth with its physical, psychic and social particularities predisposes to these violent acts. In the course of radicalization, it is observed that certain subjects who have committed acts of violence, of terrorism, in their youth, stipulates, years later, that their previous engagement was an "act of war". This act of war as a necessity to "defend the cause". Most often, there is no expression of guilt in the face of these deadly acts in favour of the affirmation of their ideology. People most often committed these violent acts during the youth period and ended the violent expression of their commitment with the entry into adult maturity.

Terrorism: Terrorism is defined as a small clandestine group supported by an ideology and an economy of means defying, by violence, the power in place.

Terrorism has always existed in History, but it takes a slightly different form after WWII, introducing "modern" terrorism. The principle of the suicide attack is generalised: it highlights the effectiveness of the destructive act and advocates the idea that the individual's

	<p>own death in the service of the ideology. The stakes of modern terrorism is to target civilians and even as many civilians as possible, in order to provoke a strong media impact. This to generate a feeling of vulnerability of the citizens of the targeted countries. Terrorism then affects all countries in the world and becomes a new form of war involving civilians in each territory.</p> <p>Breaking with the values and norms of society: The radicalization process leads to the development of a specific way of thinking that differentiates the individual from the majority of other fellow citizens. Through the mechanism of extreme thought, this way of thinking will become dominant and exclusive. It will gradually affect a more and more important part of the subject's life. This lead to modify his/her behaviour, for example, his lifestyle habits, choices of social relations (leaving certain groups of belonging to the profit of others). These behavioural changes often reveal a profound mutation of the subject in his/her relation to the society in which he/she evolves. The new model advocated by the ideology of reference will prevail over his/her own choices, own values, own rules at the expense of initial benchmarks.</p>
Training sequence N°4	The jihadist radicalisation process
Objectives	<ul style="list-style-type: none"> ○ Understanding the emergence of jihadist radicalization ○ Understanding jihadist radicalization process
Animation Guide Estimated time : 45 '	The Trainer displays the context of the emergence of jihadist radicalization and conducts an analysis of a situation (Julien's case study suggested in the resource is from a specific French context. We recommend the trainer to choose a case study related to his/her own country specific context)
Description of educational activities	<p>The trainer shows a situation of a youth engaged in a radicalization process (case study of Julien). Participants analyse this situation in light of an analytical framework to identify the various components of the radicalization process.</p> <p>After reading, the trainer provides the identification of the following:</p> <ul style="list-style-type: none"> • Can we identify in the course of Julian the idea of process? How is it occurring? How is the process fed? • What ideology is it? • Do we perceive any idea of extreme thought and absolute conviction? Why? • Do we perceive the idea of legitimacy of violence? Why?

	<p>Do we perceive the idea of indoctrination?</p> <ul style="list-style-type: none"> • Do we perceive the breach with society values and standards? Why? • Do we perceive the terrorist engagement?
<p>Equipment</p>	
<p>Educational Resources made available to the facilitator: theoretical and methodological resources</p>	<p>Case study : Jihadist radicalization Course: fiction drawn from real events</p> <p>Julien is from a family of French origin, he has been living since the childhood in a city near Lyon, in a residential area. His father works as a commercial in retail services, his mother is a scientist, she works in a laboratory. Julien has a younger sister, four years younger than him.</p> <p>The family seems stable and united, without major problem. Parents educate their children in respect for others, faithful to the Christian values they believe in. The parents raised their children in the Catholic religion (catechism, baptism, communion) but are not practicing, unlike their own parents who do practise Catholics.</p> <p>Julien had a positive education. He followed a scientific pathway, like his mother, and obtained his science baccalaureate with honours. He then commits himself to the medicine university in the perspective of pursuing medical studies. However, Julien does not pass the entrance selections for these studies and must choose another option. He chooses to study biology.</p> <p>At 18, Julien is confronted with the death of his maternal grandmother, with whom he has established close ties.</p> <p>At 20, Julien announces to his parents that he converted to Islam. They welcome this announcement with surprise, but do not oppose the choice of their son. Julien prays in his room, changes his eating habits. He no longer eats pork but does not change his appearance or dress code. He pursues his studies.</p> <p>Gradually, he avoids going to churches during religious ceremonies and on the occasion of family events related to the Catholic religion (Christmas, baptisms, weddings, funerals)</p>

Some months later, he announced his breaking up with his girlfriend without explaining that choice. Julien's former girlfriend explained that their ties have weakened since Julien has new acquaintances. Later on, Julian explained that he cannot share his life with a woman who does not share his vision of life and who is not Muslim.

Julien who practices music since childhood and plays several instruments gives up this activity. He states that this activity is futile and unnecessary to life.

Confronted with these transformations of the way of life of their sons, the parents engage the dialogue with him arguing their own vision of the world, and reality. Julien answers by referring exclusively to the Quran that he reads assiduously. No counter-argument seems to be taken into account by the young man.

These exchanges reinforce a discourse only referenced to a reading of a radical Islam.

The links with his previous life become distended; Julien decides to stop his studies, breaks with his friends

Julien attends a mosque; he establishes regular and confidential links with a group of individuals who will remain unknown to the family and his ex-friends. He decides to learn Arabic and starts studying religious texts.

The relationship with his parents is respectful, coherent with the rules of the Quran that advocates respect for his own parents, but the dialogue is broken, both parties do not understand anymore.

One day Julien disappears and gives no news anymore Parents in distress, call out the police for worrying disappearance. The jihadist radicalization is considered. Nothing is offered to the family. No news from Julien.

Weeks later, Julien contacts his parents to tell them not to worry; he has gone to help, to save lives. He is in Syria. He explains that he fight to defend the Muslim people oppressed by Western. He says he participates in the creation of a new, fair world in line with the precepts of the Quran.

He dies in Syria.

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