Identification Manual for Radicalisation Indicators

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CONTENT

Radicalisation and extremism:
Why a Manual for frontline practitioners?

The Rad2Citizen is a project co-funded by the Internal Security Fund of the European Commission launched in January 2020. Led by Toulouse Métropole, it gathers four other European partners: the Greek Center for Security Studies (KEMEA), the Department of Social Work and Social Innovation of Salzburg University of Applied Sciences in Austria, the city council of Malaga and the Cifal-Malaga in Spain.

It aims at **better understanding and tackling of violence** as it affects local territories, citizens and professionals.

As the project was progressing, multiple partners expressed their concerns about different issues. Radicalisation, as a process of progressively **accepting violence as a legitimate mean** for defending ideas or positions was, of course, one of them. However, **the very use of that word gave rise to questions on its limits and definitions**. Some considered it was stigmatising populations. Others thought it limited their comprehension to religious aspects framed as potentially dangerous.

In this manual, **we will address these concerns** in order to provide elements and tools to grasp radical violences as <u>forms of violence that are the consequence of a learning and socialisation process and which harm social cohesion in a given territory or society.</u>

This original definition will allow us to focus on **territory dynamics** (not only individualcentred processes); on the mechanisms that lead to violence independently from the type of ideology that support it; and on the **available resources and ways to act** in order to strengthen social cohesion, therefore, preventing radical violences.

In this manual, frontline practitioners and stakeholder will not find lists of visible indicators. These can be found in many other publications [1]. We rather wanted to focus on contextualised indicators that will better help practitioners to grasp diverse realities. In other words, we consider that practitioners already raise their own concerns and we try to support them qualifying the phenomena they deal with.

In this manual, frontline practitioners and stakeholder will find :

- 3 sets of **definitions to understand radical violence** in context and what it means **to prevent it**;

- Methodological elements that will help them **analyse their lived experiences and particular situations**;

- Advices and resources to **orient their actions toward prevention and social cohesion.**

[1] For a European example : https://www.politsei.ee/files/Ennetus/radicalisation-manual-for-municipalities-eng.pdf?7e6dc5ab32
For a review regarding the USA : https://www.ojp.gov/pdffiles1/nij/251789.pdf

Radical violence: Keys for comprehension

First of all, some clarification has to be made on what do we refer to while using certainwords such as radicalisation, extremism, social cohesion etc. This first part provides short definitions that can be used as tools for grasping actual situations.

Raising awareness about radical violences

There have been a lot of debates, since the terrorist attacks of 11 September 2001 in the United States, about what should be called « radicalisation », « extremism », and more recently « polarization ». Many authors and practitioners tried to define these terms from an academic or empirical background. However, there is **still no consensus** about it. Why is that?

Many reasons could be pointed out, good and bad reasons: ideological views, business interests, ethical limits, etc. But then, why do we still use these terms? The fact is that a lot of actors consider **these terms can help them grasp some parts of their realit**y that they **feel worried** about, especially when it involves **young people, violent acts and religious or political discourses.**

This is why we are writing this manual. Not for explaining what radicalization is or should be about, but to **provide support to those who live situations of violence or trouble.** To this end, we provide analysis about the weakening of social cohesion. This analysis is aims at enhancing the skills of first-line practitioners to detect and deal with "radical" situations. This is why we chose to focus on the term **radical violence.**

What is prevention?

Preventing radical violence means acting in a way that helps these acts not to happen. It can involve **universal or primary prevention**, that is, caring of our environments in a positive way **so radical violence will not emerge.** This means fostering dialogue, acknowledging conflicts and discrepancies, working on more inclusive democracy and practices.

Prevention can also involve more direct actions toward specific public, that is, secondary prevention. In that case, the objective will be to identify and **tackle specific vulnerabilities** that put this public at risk of polarizing society using violence. An example would be to **work with stigmatised populations** (for religious or other motives) and their environment in order strengthen their resilience. This can include supporting them through actions that aim at a better recognition of their situation by general society and stakeholders. Although this type of actions implies themselves a form of stigmatization (i.e.: designation of a specific public), it can also be thought as a way to strengthen the resilience of specific vulnerable public, including by developing positive identity.

Finally, for those who have used violence in the past, tertiary prevention means that we are able to identify what was at stake in these actions and to **tackle the environmental, social and individual causes** in order to prevent further violent acts. In the following section we will introduce some of the crucial terms in the field of the prevention of extremism.

KEY NOTIONS – to define what to prevent and from which perspective

TERRORISM (U.N.)

Criminal acts intended or calculated to **provoke a state of terror** in the public, a group of persons or particular persons for political purposes.
This minimal definition, however, does not cover the wide range of uses of the word in different countries that goes form legal categories to political designation of contestant political groups.

An **ideological position** characterised by a **polarised worldview**, a distrust in state institutions and democratic decisionmaking processes, and the **legitimation of the use of violence.**

EXTREMISM (EUCPN)

RADICALIZATION (DARE Project)

The process by which individuals or groups come to embrace attitudes, or engage in actions that **support violence in the pursuit of extremist causes.**

As we understand it, violence is the nature of any relation in which one of the parties **imposes his will through force** to any other. This includes physical violence but also psychological and indirect violence through the imposition of one's way to organise a environment.

VIOLENCE (Rad2Citizen project)

RADICAL VIOLENCE (Rad2Citizen project)

Radical forms of violence refer to those forms of violence that are the **result of a process of learning, socialization, and valorization of violent actions** and present a high potential of **harming social cohesion.**

Polarisation can be defined through four criteria:
- Large or increasing **discrepancy** of opinions inside a group or between different groups;
- **Group** formation;
- **Purism** (no middle-position accepted by groups);
- Political **fight**.

Although polarization can be a normal or even positive phenomenon, it can lead, under specific circumstances to antidemocratic
practices including the use of violence.

POLARISATION (M. PAUSCH)

KEY NOTIONS – to tackle causes of violence and its prevention

MENTAL HEALTH (M. MOYANO)	Currently, scientific support for the hypothesis that mental illness explains violent extremism is limited. Clearly, it can be a contributing factor. But **radicalisation is "normal"**, in the sense that anyone, a priori, has the potential to become radicalised for a cause that he or she considers really important and given certain circumstances.
Objectively unequal, or subjectively perceived, **unjust distribution of resources, power or opportunities** (such asincome, health, education, employment, political representation,legal and civil rights)	**INEQUALITIES (DARE project)**
IDENTIFICATION PROCESS (Rad2Citizen project)	A never-ending **process of attachment to multiple elements** that form one's individual or group identity. This process accompanies group affiliations and de-affiliations and is particularly important during adolescence. In some cases, this process takes the form of an active identity research referred to as a Quest for Meaning.
Primary prevention is the most universal form of prevention. It consists of **general actions** that promote good practices and foster good environments in order to **avoid the emergence of vulnerability** to radical discourses or actions in the general population.	**PRIMARY PREVENTION (Rad2Citizen project)**
SECONDARY PRENVENTION (Rad2Citizen project)	Specific actions aimed toward **identified vulnerable populations** providing support in order to facilitate alternatives to radical opportunities.
Actions that happen after the violent acts and aim at **preventing its repetition.** It usually consists in individual support for deengagement of authors of such acts and can include environment-oriented actions around the authors.	**TERTIARY PREVENTION (Rad2Citizen project)**
SOCIAL COHESION (Rad2Citizen project)	Social cohesion is the **positive horizon** beyond preventive actions. It refers to the **peaceful coexistence** and **mutual recognition** between different individuals and groups inside a common society. Social cohesion **does not exclude discrepancies** nor differences but its acknowledgement as part of the normal life of the society. Democratic systems are aimed at ensuring these conditions. Thus, trust in these systems is an essential criterion for social cohesion.

SIDE NOTIONS – to understand environments where violence can raise

RELIGIONS (projet Rad2Citizen)

Religions are **systems of beliefs** and practices characterised by
its capacity to articulate human life with non-human and supernatural entities or phenomenon. Religions are in **constant transformation**. Actual trends tend to show that local or even individual adaptations are flourishing, **weakening the influence of large religious organisations**.

Secularisation is the **loss of influence** of religious references and institutions in a given society or group. It is **not a linear nor obliged process** and should not be treated as natural or even as a progress.

SECULARISATION (projet Rad2Citizen)

LAICITY (Rad2Citizen project)

Laicity is a model of **articulation between political and religious institutions**. It aims at **guaranteeing freedom of speech and religion** as it limits the influence of a specific organisation through privileged relations to the political powers.

According to M. Lutter, a conspiracy is a "clandestine plan by several people, by groups or organizations, to achieve a goal (or goals) by actions kept secret."
Conspiracy theories refer to a wide range of **narratives related to real or imagined conspiracies**. Usually, these narratives point out groups with greater power conspiring against general population, symbolizing an unequal distribution of power.
"Debunking" initiatives flourished since 2016. However, addressing the issue through a true Vs. false approach seems not to help to understand the phenomenon or prevent its use by violent groups.

CONSPIRACY THEORIES (Rad2Citizen project)

GAMIFICATION (K. MCDONALD)

Refers to a specific mode of **experiencing life as a game**, especially online social life. It helps understanding how narratives can be disseminated without belief or how humor can lead to a normalization of even extreme violence.

An ideology is a **relatively coherent set of ideas**, norms and values that is the basis for political actions on which these are justified. Referring to ideologies can be helpful since it helps understanding **articulations between actions and narratives.** However, **it can also be misleading**, especially where the group dynamics include less coherent and more unstable articulations between diverse elements.
In these cases, it is the nature of the moving contents and articulation that should draw attention (justifying violence or not, pointing out a "monstrous other", etc.).

IDEOLOGY (Rad2Citizen project)

When should I be worried?
(contextualised indicators)

There are three scales that should draw your attention:

General level

All practitioners should be able to **identify discourses and narratives that foster polarization** and prepare to tackle it with its public. This includes the national level (political events, social movements, etc.) but also an international level (tensions between countries or entities that could have repercussions in your territory, for example if people from these countries live together).

Professionals can identify this type of discourses based on two characteristics:

- **A victimhood aspect** that can echo to specific situations of stigmatization. Here, it is important to make a difference between a need for acknowledgement of specific vulnerabilities and the incorporation of the **victim aspect as a social status,** especially when a "perpetrator" is **pointed out as an enemy.**

- An **Us vs. Them** discourse that doesn't acknowledge the reality of the other but **dehumanize it.** This implies a specific attention to identification process to these discourses (at which point and how do people identify with the « Us »

General level

The long-lasting Israelo-palestinian conflict is emblematic for the parallel construction of radical discourses. On the one hand, among supports of the Palestinian cause exist actors who produce narratives that consider the Jewish people as a whole as responsible for the suffering of the Palestinian people. On the other hand, this conflict can be instrumentalised for political purposes at a national level. This was the case in France in 2022 when the Prime Minister asked for the dissolution of the pro-Palestinian group « collectif Palestine Vaincra » in Toulouse, supported by the Mayor of Toulouse. They argued that Palestine Vaincra produced antisemitic discourses. However, the dissolution was cancelled by the State Council (higher judicial entity) for a lack of empirical basis. In this case, the announce of the dissolution was meant to show the determination of the government in defending « republican values » but the local consequence was a reinforcement of a polarizing situation, opposing the activists to the national and local government. The dissolution and its cancelling gave the Collectif an official arguments to support this polarized vision, which tend to crackle trust toward democracy and the way it is promoted.

Example 2:

The war of occupation launched by Russia against Ukraine in 2022 resulted in an important solidarity movement through Europe. However, Russian citizens or people of Russian origin living in other countries may have suffered stigmatization for this reason. In fact, there have been violent acts even against structures though as Russian but that were not, as restaurants cooking the Canadian speciality « poutine ». The fact may seem absurd, but the general construction of Russia and its manifestations as a monstrous other are directly linked to these local actions.

Intermediate level

Frontline practitioners work in specific local environments and should be aware of its structuration and dynamics. Most resources, but also most vulnerabilities are manifest at this scale.

Forms of violence or extreme political ideas that take place inside specific neighbourhoods are to be taken into consideration. This includes both stigmatizing aspect which can generate more vulnerabilities, and the lived experience of the inhabitants on the territory. The lack of access to rights solidarity networks may also be considered as vulnerability factors, especially when it comes to trust into the institutions.

Criminally organised territories (especially by drug trafficking organisations) generate specific vulnerabilities because they propose an alternative identification for the youth on a given territory. Stigmatization of these neighbourhoods (through sostensible policing, remarks from outsiders, etc.) reinforce this process by labelling inhabitants to these forms of criminality and violence. At some point, this can generate situations of loyalty/identity conflicts and vulnerability. Moreover, criminal issues may become determinant in daily life and threaten democracy by enforcing its own concerns and methods.

- **Local pushers or local leaders:** Their role is essential to the local life for the promotion of social cohesion. On the other hand, first-line practitioners should be alert when a local leader bases his discourse and actions on a polarized vision of his environment. In fact, **they can facilitate or difficult the work of practitioner** depending on their interests and lecture of this environment. A polarized vision may allow to claim for access to rights in contexts of stigmatization and inequality, but it can also, especially if not heard by the institutions, radicalize its opposition and harm trust in democracy and in life perspectives in general.

- **Digital culture and online references:** online social networks and references are part of our daily life. They strongly impact the apprehension of the territory we live in. As a general consideration, we could say that the digital space is characterised by its fragmentation into a **multiplicity of references crafted by the users to build their own reality**, and by its tendency to **frame socialization into games.** These two characteristics are not negative or dangerous but make things happen in ways that are not usually approached by frontline practitioners. The attention, thus, should not be drawn toward the use of digital social networks as such but **on the ways its uses can lead to the construction of monstrous others and the use of violence.**

Intermediate level

Example 1:

The mayor of a German municipality wrote a letter to his citizens describing his own Covid disease. "For me personally, I was lucky to be unvaccinated. Because I received Donald Trump's miracle drug, antibodies" he writes. And: "The doctor said that this drug can only be administered to the unvaccinated, it is not compatible with the vaccinated." At the same time, he emphasises in the letter, which was not only sent to all households but can also be found on the municipality's website, that he wants to encourage people to think also about the ways in which the virus is transmitted. He defined science, the country's political elite and pharmaceutical companies as the enemy. In this way, the mayor tried to stir up sentiment against a supposed elite and against vaccination. Since he assumed that there were a larger number of anti-vaccination activists in his community, he tried to score points with this issue and thus divided the citizens of the community.

Example 2:

A city is confronted with strong immigration. This unsettles some of the long-established population. The issue is taken up by a local politician who claims that people with foreign citizenship have assaulted and seriously injured an old woman and are overall violent and dangerous. The politician presents himself as part of an "ethnically pure people", as a "real" citizen of the city, while denigrating the immigrants as intruders and dangerous evildoers. "The city must fight back, the real citizens must not be replaced", is his inflammatory campaign. He rejects dialogue. Anyone who is not openly on his side is labelled an opponent. Through this strategy, he divides society. He calls for selfdefence and thereby legitimises not only violent protests but also attacks on immigrants.

Individual level

Many researches have pointed out specific vulnerabilities that lead to biographic disponibility to polarizing discourses and to violent action. The most consensual synthesis at this time regroups these factors into three categories, the 3N.

Narratives: refer to the construction of a world vision, including one self's identification in his or her environment. At this scale, a specific attention should be drawn toward narratives that tend to promote violence as a way for someone to take his or her place in the world or change it.

Needs: refers to psychological needs, especially the need for meaning and identity. Experiences of adversity such as suffering experiences or experiences of exclusion may have weakened the meaning of one's life and the quest for restoring/building it may make one open to embrace polarizing narratives and violent acts as it confirms his existence as a person.

Networks are necessary to be taken into account even at the individual level because it is what define the resources that will be available for the persons to build themselves. Thus, a defective network, resulting in a lack of resources, may push an individual to seek for responses integrating new references in his network. These references can be of great help or can lead to a series of ruptures with the initial environment, generating more dependencies and vulnerabilities.

Individual level

Example 1:

 In January 2022 the German news programme "Tagesschau" reported of a soldier who had sent a video in an online channel. In the video he threatened the German Minister of Defence – he said that she should be shot down – so the public prosecutor's office launched an investigation. In the same time another soldier of the same military barracks, posted a voice message in a soldiers' channel on the messenger service Telegram, in which he called not to get vaccinated against Covid. He said: "We are all at war here already [...] The Zionists are still pulling the strings from the background. [...] We are truly the deep state, of which the Bundeswehr [the German army] is a part. [...] We are in the final battle It is a matter of bare survival. The important thing is not to let yourself be injected under any circumstances.". It is not sure if there is a whole network within the concerning barracks, but the Telegram thread is full of supporting comments. The soldier in the same time was the football trainer of a youth team. Fortunately the football club knew of his posting. When talking to him, it became clear, that it was not possible to convince the trainer. He was not willing to quit his extremist convictions. So, the only solution was to fire him as a trainer of the 12 to 14 year-old youngsters.

Example 2:

In April 2015 in France, in the midst of a post-terrorist attacks context, a mother discovers a Quran and a niqqab in her daughter's room. She then finds on her devices propaganda videos linked to the Islamic State Organization. This mother decides to call the French hotline to report her daughter to a specialised institution. The support team begins its works and realises that the mother considers herself emancipated from a religious (catholic) family and made the religion a topic that could not be discussed at home. After a mediation, the mother accepted the conversion of her daughter and the daughter oriented her practice to a more traditional way, in contact with local cult holders. Here, the need for spiritual meaning was resonating with the impossibility to evoke the topic (lack of resource) and the recomposition of the network (reference to the Islamic State Organisation).

What to do?

In any case, the first thing to do for all professionals is **not to stand alone or isolated** when something worries them. Discussions with colleagues, partners or counselling offerings are essential to consolidate competencies and tackle specific situations.

Also, these discussions should help to take critical decisions if there is evidence of a risk of violent act (presence of arms, death threats, etc.). In that case, discussions with security services should be considered in order to avoid harm, especially when specialised units exist.

General level

Obviously, frontline practitioners do not have the possibility to much influence global changes or conflicts such as those presented earlier. However, they play **a key role in the framing of the world events** that impact their environment.

On the **victimhood aspect**, the mere negation of the victim status is not relevant in terms of prevention. Instead, the factors that lead to such a framing to make sense should be questioned. In fact, recognition of the suffering of others should be a starting point.

Collective projects related to national or international events can be elaborated to **provide meaning in acts**, both supporting the population and/or empowering local inhabitants.

On the **Us vs. Them** discourse, it is necessary to build bridges between actual persons that are framed by this narrative in order to foster mutual recognition. **The incarnation of general categories** (Jews, Muslims, white people...) into real humans during any sort of events or encounters are a good way to generate empathy and counter extreme polarizing discourses.

Allowing different people (social status, nationality, religion...) to exchange their world-views **being equally treated** is a must. This includes inhabitants-stakeholders meetings.

General level

In a more general way, frontline practitioners should always try to foster dialogue about national and international events to work on critical thinking and mind opening.

For this reason, **time for documentation** should be allowed to these professionals.

Also, **discrepancies among professionals themselves can be used as examples of how international or national conflicts can be discussed** without the need to use violence or to reduce the other to an insignificant or monstrous element.

Example:

Malaga City Council, in the framework of preparation for the High-Level Conference on Human Rights, Civil Society and the Fight against Terrorism, has organized a meeting of experts focused on the development of an Action Plan on interculturality and interreligious commitment as a catalyst to prevent conflict and promote peace. Thus, prominent world leaders have met in the capital to launch a message of peace and dialogue.

Intermediate level

At a local level, it is necessary to identify the actors that influence a territory and the relations they have ones with the others. This will define the possibilities of a broad social cohesion work. Same as the propositions above, the idea here would be to **take care of the environment** for it to provide resources, especially **positive models for identification**.

Professional training both on general competencies (public or educational relationships, youth psychology and socio-anthropology, social cohesion work, etc.) **and specific topics** (polarization, crime prevention, digital realities, etc.) should also be supported by all the insti

Criminal organisations should not be ignored, nor their reality should be reduced to crime and violence. In fact, many actors of the territory may interact with them, forced or not. Instead, one should **identify clearly what kind of needs** these organisations respond to in order to better adapt their answers. In fact, if "money" is often pointed out as the main motive for entering drug trafficking, social relations, identification processes, solidarity networks articulated to drug trafficking networks should not be underestimated.

Providing or orienting toward the most adapted kind of resources (social network through sport or leisure activities, money through economic insertion, etc.) for each situation should be considered among professionals.

Digital culture and online references are characterised by their quick changes. Thus, professionals should always be attentive to the practices of their public in order to avoid generational or institutional "gaps" regarding ways to build reality through the internet. Too direct or normative positions on these topics are usually not efficient. Instead, it is possible to use one of the characteristics of the internet: the fragmentation of the discourses that take place in its "spaces". In fact, **understanding the way in which the users identify and give credits to specific sources** on the internet may help to **show them that other sources exist** without stating that the internet in general or its use is problematic. This should be done in a way that could raise awareness on the diversity of the possible opinions in the democratic game, and their cohabitation.

In any case, **keeping attentive to and discussing digital practices** is a must not only to
« prevent » radical violence, but in a more general view, to understand the context in
which inhabitants live and adapt to it.

Identifying **local pushers or people bridging different poles** of a determined social environment and including them in specific actions may help them mitigate their views on the institutions. In that way, social trust could be enforced.

These persons should preferentially **be included in local activities.** However, they should not be thought as « representative » of a population or community but as allies with a capacity to gather citizens.

Intermediate level

These are examples of ways to react to existing discrepancies. At the same time, professionals should always seek to **open dialogue and inclusive spaces** for every person to feel heard and respected, thus empowered. This feeling, however, will be of short reach if there is no adaptation or response from the institutions, which means that the **grievances and concerns of the citizen should always be reported** to the institutions for an inclusive response to be provided. Institutions' complexity is often pointed out as a reason for the lack of actual trust between institutions and populations. In order to reduce the experience lived by populations of being lost and unable to access to their rights, front-line practitioners and stake-holders should always **foster inter-institutional dialogue** so that each of them can **acknowledge the resources** provided by the others and orient people toward it.

Example:

During a focus group in Toulouse about violence in a neighbourhood, a women described a situation of drug consumers occupying the lobby of her building. Her needs were expressed on multiple level: the need for a quiet environment, especially for the children, the need to "feel home", the need to be heard by the social housing organisation and the local authorities. At the same time, the daily cohabitation with drug trafficking led her to say that she "is not bothered by traffic itself but about its consequences in terms of violence and the lack of reactivity and hearing of the social housing organisation". At the end of the focus group, although we did not came to a solution to her actual problem at that time, she underlined that the existence of such a space of exchange was already important to her.

Individual level

In the case of a specific situations corresponding to the criteria exposed, many actions can be developed. Again, **continued professional training and mutual acknowledgement among institutions, local actors** and their points of view is a must. These actions should involve the three axes.

Conspiracy theories **actually make sense of a world** of unequal distribution of wealth and power. Violence makes sense if it provides acknowledgment from pair groups or institutions. These needs may then orient the action: is job seeking responding to these needs? Would leisure/sport activities work better in that sense?

Narratives, or ideologies, should not be though as monolithic blocs of ideas to which people would completely "believe". Instead, the **constant crafting of ideas and meanings** should be considered as a capacity to point out relevant discourses that are responding to the needs. This process requires time to the identify models that are entrusted in order to be able to **orient the "crafting activity" of the world's meaning toward democratic and non-violent alternative narratives.**

First of all, professionals should identify, together with the persons they support, **to what needs** the attitudes or discourses that are worrying them correspond. Beyond the person's understanding of it, needs can be deduced from the reasons why a person engage in different experiences and groups.

Identifying the narratives should always be a collective work based on general knowledge on the references used by the person and the **actual experiences that it shapes.**

Alternative options do not necessarily have to be identified by « opposition » (religious vs. Rational ; good religion vs. Bad religion...) but have to fit the identified needs, especially in terms of identification and vulnerabilities.

A professional will never be able to respond all the needs of a person. Instead, he/she may try to **identify local resources** and a way to establish a communication between institutions and local actors in order to propose a protecting **network** around the persons. **Taking care of one's social network** is strongly connected to the intermediate level, but also to more focused actions. Family and friends are central in one's identity and citizenship building. Systemic approach, parental support, friends related to work or leisure should be considered while supporting an individual.

Working with **nuclear and extended family** of an individual can provide both **elements of comprehension and valuable resources.**

Helping to **bring new resources** into a network (friends, teachers, etc.) can be done through sport, leisure, school (re-)integration, etc.

Individual level

Example 1:

In the city of Komotini (Greece), the Europe Direct of Komotini in collaboration with the Department of Police Constable Candidates organized a set of trainings on criminological and psychological approaches of radicalization. The scope of those trainings was to enhance the multi-agency approach for the prevention of radicalization and to train first-line practitioners to detect signs of radicalization. The content of the trainings was to understand the radicalization process, to identify the risk & protective factors of radicalization and to identify the vulnerabilities.

Example 2:

Margot is a young adult with no major difficulties at school or in society. She was reported by her mother following a series of rapid changes in her behaviour and opinions, in particular with regard to leisure activities that she had recently deemed illicit from a religious point of view (music, cinema, etc.). The educator who monitored her as part of the radicalisation prevention reporting system, offered her time for discussion in order to better understand where these new constraints come from (with a suspicion of enrolment). In order to better grasp the structuring narratives at work and to broaden her views, the educator also suggested that the girl met other religious actorst. Getting her to see the leisure activities as licit again was an issue as it was expected that it limited the social ruptures with her secondary (friends) or even primary (family) environment. The educator met Margot in many occasions, fostering a relationship based on mutual trust, talking about trivial every-day facts and exchanging world-views. During these times, Margot expressed how she actually liked the activities she had abandoned. Because she wanted to foster her religious knowledge, Margot agreed to meet with religious referents and sometimes to go to the theatre with her educator. She was therefore in a form of oscillation, including regarding her identification process, which is embodied in the practices she allowed or forbid to herself. This attitude constituted the thread on which the educator worked, not from a moral point of view, but in order to respond to Margot's needs, in particular her need for identity, and even for spiritual protection in the face of a series of past traumas and related psychiatric disorders. In order to do this, the educator must take care of the young person's environment (opening up to other references, accompanying and calming family relationships, etc.) but also open up spaces for identity development.

Online Resources

Definitions and documentation

The **Radicalisation Awareness Network** provides a great compilation of data and resources for practitioners:

🔗 https://ec.europa.eu/home-affairs/networks/radicalisation-awarenessnetwork-ran_en

An important work of research and definition have been held by the **DARE-H2020** project here:

🔗 https://www.dare-h2020.org

On the specific aspect of conspiracy theories, the **COMPACT** project provides useful resources and publications:

🔗 https://conspiracytheories.eu

Prevention tools

Some experiences and tools about polarization can be found on the website of the **Bridge** project:

🔗 https://efus.eu/tag/bridge-en/

An extensive work is currently being done on many of our topics by the **ICARUS** project:

🔗 https://www.icarus-innovation.eu

An extensive list of european initiatives have been published by the Rad2Citizen project with both documentation and prevention tools:

🔗 https://rad2citizen.eu

National/local resources

France

In France, if you have any doubt about radicalisation toward violent extremism, you can call a specific hotline held by the Ministry of Interior:

📞 **0 800 005 696**

🔗 http://www.stop-djihadisme.gouv.fr

Specific trainings or support about social work and radical violence can be required to the Comité National de Liaison des Acteurs de la Prévention Spécialisée (CNLAPS)

🔗 https://www.cnlaps.fr/Nos-formations-cnlaps-art-65.html

Specific trainings or support about individual support of vulnerable public can be required to the ARCA:

🔗 https://formation.arca-observatoire.com

Greece

The Directorate for Violence Prevention: It is about a newly created Directorate within the Ministry of Citizen Protection with ultimate aim to prevent violence in different forms and especially radicalization leading to violent extremism, racist violence, domestic violence and youngsters' violence.

The Office for Support of Terror Victims: The Office is responsible for the information and provision of any kind of assistance to victims of terrorist attacks and their relatives, facilitating communication with competent public and private services.

Hotline under the Ministry of Citizen Protection: In case of terrorism issues, you can call **10414 & 1014** to come in contact with the Special Violent Crime (Counter Terrorism) Division [CT Unit] of the Hellenic Police.

Austria

Extremism Information Centre provides information, councelling and training on all forms of extremism:

🔗 https://www.beratungsstelleextremismus.at/

Documentation Centre of Austrian Resistance provides all sorts of information and education on the topic of right-wing extremism :

🔗 https://www.doew.at/english

Hotline against Discrimination and Intolerance:

🔗 https://www.bundeskanzleramt.gv.at/service/hotline-gegen-diskriminierung-und-intoleranz.html

Extremism information centre in Austria:

🔗 https://www.boja.at/about-boja

Spain

DOCUMENTATION AND PUBLICATIONS of Ministry of Interior : Didactic Units. Educational Project "Memory and Prevention of Terrorism"

🔗 http://www.interior.gob.es/web/archivos-y-documentacion/391

In Spain, if you have any doubt about radicalisation toward violent extremism, you can call a specific hotline held by the Ministry of Interior:

📞 Civil Guard Emergencies **062**

📞 Police Emergencies **091**

📞 Civil Protection Emergencies **915 373 100**

📞 Penitentiary Institutions **913 354 773**

🔗 http://www.interior.gob.es/es/web/interior/contacto

There is also an specific area of support terrorism victims in the Ministry of Interior :

🔗 http://www.interior.gob.es/el-ministerio/funciones-y-estructura
/subsecretaria-del-interior/direccion-general-de-apoyo-a-victimas-del-
terrorismo

Area of Attention to the Citizen. Ministry of Interior :

🔗 http://www.interior.gob.es/web/archivos-y-documentacion/documentacion-
y-publicaciones/publicaciones-descargables/atencion-al-ciudadano

Memory Center for Victims of Terrorism. The Statutes of the Memorial Center, in its article 3, establish that "the Foundation's purpose is to comply with the mandate set forth in article 57 of Law 29/2011, of September 22, on the Comprehensive Recognition and Protection of Victims of Terrorism of constitution of the National Center for the Memory of the Victims of Terrorism" and that the purposes of the Foundation are those provided for in the aforementioned article 57:

- Preserve and spread the democratic and ethical values that the victims of terrorism embody.
- Build the collective memory of the victims.
- Raise awareness among the population as a whole for the defense of freedom and human rights and against terrorism.

🔗 http://www.memorialvt.com/

Victims of Terrorism Foundation, Its objective is to promote and disseminate democratic values, the defense of human rights, the plurality and freedom of citizens and, at the same time, to be a useful vehicle for consultation for a better understanding of the situation of the group of victims of terrorism in Spain.

🔗 https://fundacionvt.org/

Extremism, Radicalisation
and Citizenship

**www.toulouse-metropole.fr/projets
/rad2citizen/rad2citizen-en**

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