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Xeno-Tolerance

**Supporting VET teachers and trainers
to prevent radicalisations**

Analysis of needs

**NATIONAL REPORT
France**

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1 Introduction

This document describes and analyses the prevention of radicalisations by VET teachers trainers and educators. It explains the context, with national orientations and national plans. It also tries to show the multiplicity of initiatives developed here and there by teachers to face radicalisations. The various factors that we believe are participating to the prevention of radicalisations are analysed. It is based on the analysis of research articles and reports, political guidelines and orientations, administrative requirements, individual practices, classroom experiences and pedagogical resources available, collected through reading, group exchanges and interviews.

This document doesn't talk about de-radicalisation.

2 The action of the government against radicalisation

On 23 April 2014, the Ministry of Interior has decided to implement a policy against violent radicalisation and terrorist networks. All Ministries are involved and in particular the Ministry of national education, higher education and research. The system set up by the Ministry of Interior is based on:

- a national hotline for assistance, guidance and reporting (0 800 005 696);
- monitoring cells at local level (composed of representatives from several ministries, local authorities and community networks).

2.1 Definition of radicalisation

The following definition from Farhad Khosrokhavar is often used: "*radicalisation is the process by which an individual or group develops violent forms of action, directly linked to an extremist ideology with a political, social or religious content, against the established order.*"

Radicalisation is not limited to islamist terrorism but includes any kind of ideology, religious or not, that drives the individual to choose violent action in the name of personal beliefs without any possible compromise. It is an action against the other members of the society which values and lifestyle are rejected. We talk about radicalisation process with several steps starting from the rupture with the usual environment and the adherence to the ideology. Radicalisation appears to be a phenomenon deeply linked to the exploitation of identity conflicts, in particular the late transition from childhood to adulthood as well as the exploitation of individual weaknesses strengthened by breaks and breakups (at school, in the family, in the personal history...).

2.2 Actions

In this context, the policy of the Ministry of Education is based on five pillars:

- preventing,
- detecting, tracking and reporting,
- monitoring of pupils in the process of radicalisation,
- training,
- research.

In each administrative area ("*académie*") there is a reference person for preventing radicalisation. There is also one in each "*département*" (local level). These persons can be contacted by any member of staff, through hierarchical channels and by contacting the rectorate.

2.2.1 Prevention

After the attacks of January 2015, the Ministry has set up a vast overall plan to spread “the values of the Republic” in school. To develop citizenship, a “citizen path” is being implemented. It includes education to media and information (EMI) and moral and civic education (EMC). These two topics are considered as essential components for the construction of the citizenship of the pupil. They also aim to promote youth engagement to foster a sense of belonging to a society.

Researchers and experts have shown that one do not radicalise through internet. But the web is an "incubator of extreme thinking", when the individual ground is fertile, when people are isolated, when they are familiar to virtual violence (video games) and because they are used to hide their real identity (for example through multiple Facebook accounts...). It disseminates (conspiracy) theories that disconnect pupils from the reality making it difficult to distinguish facts and scientific knowledge from hoaxes. To counteract this, EMI is particularly important.

2.2.2 Detecting and reporting

Detecting

A four page leaflet¹ “Preventing radicalisation of youngsters” has been produced and disseminated (and in particular in January 2015 and November 2015 to all headmasters). This tool is available to make the staff aware to pay special attention to students at risk, when signs of radicalisation can be identified (diagnostic that enlighten convincing evidences that can justify an alert). The leaflet shows the reporting procedure (mainly through a national phone hotline).

The leaflet describes the (first) signs of radicalisation:

- Relational breakup with peers, friends, and other persons.
- Giving up extracurricular activities.
- Rupture with the school: frequent disputes about the content of lessons, development of period of absences, dropping school.
- Breakup with family: limitation of communication with relatives, attempts to escape.
- New behaviours in the following areas: eating, clothing, etc.
- Changing social identity and speeches:
 - Anti-social or violent words.
 - Multiplication of tensions or conflicts with others.
 - Rejection of Western society regarding organisation, values, practices (consumerism, immorality...).
 - Systematic rejection of authority: parents, educators, teachers, etc.
 - Rejection of the different forms of community life, withdrawal, muteness.
- Sudden interest for religion or ideology, clearly excessive and exclusive.
- Discourse about the "end of the world" and fascination for apocalyptic scenarios

Wider information is given by the inter-ministry reference framework about radicalisation indicators (cf Annex 1).

Acting

In this brochure, few solutions are given, and none of them are integrating pedagogical matters.

- Don't stay alone, share information with the educational team and the management.

¹ http://cache.media.eduscol.education.fr/file/Prevention_radicalisation/20/2/prevention_livret_567202.pdf

- If the situation is considered critical, it is the obligation of the teacher to notify it to the prosecutor for protection purposes.
- The rectorate or the inspector must be informed.
- If the family is preoccupied, they can be informed that they can prevent their children to leave France.

Monitoring of pupils in the process of radicalisation

The student is considered in relation with family and friends. Monitoring units can be set up in schools if needed. Managed by the headmaster, they work in conjunction with the reference contact for radicalisation and the prefecture. They aim to ensure educational continuity and reintegration by the school.

2.2.3 Training

Training kit “Preventing radicalisation”

A training kit² is available from the Inter-ministerial Committee for Prevention of Delinquency and of Radicalisation. It has been elaborated to support a two day training delivered to State and local authorities employees and also to employees from some associations. This training is provided since 2014. It includes:

- Understanding radicalisation
 - Key concepts of islam
 - History of jihad
 - Sects and mental manipulation
- Indicators of radicalisation
- Public action against radicalisation
 - Legislative framework
 - Protecting children

Among the training sessions organised (or planned) in 2016, the ones in relation with education are:

- 27/01/2016 – Academic reference persons chosen by the rectors (60 participants)
- 8-9/02/2016 – Staff from Mission locales that are the organisations at local level in charge of social and vocational integration of young under 25, (187 participants).
- 19-20/04/2016 – Staff from Mission locales (76 participants).

We can see that no training is being provided to front-line teachers and trainers.

Training provided by the Ministry of Education

As far as the Ministry of Education is concerned, it provides training at national level for the reference staff so that they are able to assist local staff in identifying radicalisation signals and indoctrination.

Training provided has consisted in three seminars:

- “Managing prevention of radicalisation in schools” (March 2015) was designed to take into account all aspects of the prevention of radicalisation and presenting the inter-ministerial framework;
- "Prevention of radicalisation and sectarian abuse: education as a lever for prevention" (November 2015);
- “Managing prevention of radicalisation in school” (January 2016) focused on the geopolitical context, the use of indicators for identifying vulnerable youngsters and on the elaboration of training

² <http://www.interieur.gouv.fr/content/download/92091/717461/file/kit-formation%20version2.pdf>

actions at regional level.

A one day seminar "Responding to conspiracy", bringing together researchers, teachers and journalists, has been organised on 9 February 2016. It is planned to develop online training materials to help teachers fighting conspiracy theory.

2.2.4 Research

A report commissioned by the State Secretary for Research and Higher Education to Alain Fuchs, president of ATHENA (National alliance of human sciences and social sciences) and of the National Centre for Scientific Research (CNRS) has been issued in March 2016. It shows the state of art of research (mapping of the scientific work and of the various existing funding sources) in order to develop further research actions with an interdisciplinary perspective.

A comprehensive program with call for projects to universities (with 650 000 euros for 2016-2017) has been launched to understand the phenomenon of islamist radicalisation through sociology, cognitive sciences, history, history of doctrines and through a critical approach of texts (with a focus on medieval islam that grounds the imaginary of Daech).

2.3 De-radicalisation centres

A few de-radicalisation centres are operating, and more are planned. There is not a lot of information related to them and their methods and results have not generated any scientific survey yet.

2.3.1 CAPRI

This centre (Action and Prevention Centre against Radicalisation of Individuals) has opened in Bordeaux in January 2016, driven by the local muslim federation. It is financed by the state and by the local authorities.

They have two missions:

- Prevention by detecting and acting on radicalisation factors
 - Broadcasting a counter-speech on internet to deconstruct radical arguments and conspiracy theories;
 - Train the youth and social workers on the signs of radicalisation in order to facilitate an early identification that is non-stigmatising;
 - Test of a method of psychosocial intervention with people at risks to public to help them overstep their victimisation position.
- Acting against radicalisation by taking care of radicalised persons.
 - Psychosocial care with psychologists specialists in mental manipulation and experts in quitting sects; a clinical psychologist will offer family therapy; psychiatrists will be involved if the person suffers from such problems; and social support will be provided if needed;
 - Speaking about the religious fact with experts in theology to re-explain the meaning of some koranic concepts such as jihad.

Web site: <http://www.radicalisation.fr>

2.3.2 CDPSI

This centre has been founded by Sonia Bouzar. She is a social worker, board member of the French Council of the Muslim Faith from 2003 to 2005 who has acquired visibility by publishing books about the integration of muslims in the French society and books about radicalisation. It has developed and experimented a method of de-radicalisation. Being one of the first visible actor in that field, her centre has been financed by public funds until 2016. They have generated controversy after a failure with a young woman whose de-radicalisation process had been set up as a good practice. Also, there is no scientific survey about their results.

2.3.3 Plans for the future

More centres are to open (or have open recently) mid-2016. Two types of structures have been defined, "centres that will host volunteers, who are in rupture with the Republic" and "centres for young people who had contact with the justice because they went abroad, sometimes to Turkey, but who have never been in the conflict zones." (Pierre N'Gahane, general secretary of the Inter-ministerial Committee for Prevention of Delinquency and of radicalisation - CIDPR).

3 The contribution of research

3.1 Already a variety of research sources

In France, researchers had already started to tackle subjects related to radicalisation in the 80s with the topic of urban violence. After september 11th, 2001, several works have started about terrorism and security. Human and social sciences appeared to be a useful tool to contextualise islamic radicalisation in the light of other radicalisation processes. Research presented below is done by French researchers in the frame of the various research institutions existing in France, attached to universities or not. Some research is also conducted at the European level (as for example VoxPol that is briefly described in Annex 3). It is interesting to mention that none of the persons interviewed for making this report had ever read research articles or books related to radicalisations. The popularizers of research such as Olivier Roy, Gilles Kepel or Fethi Benslama who regularly publish articles in the French reference newspapers such as *Le Monde* are not either (well) known. It seems that we can observe a similar phenomenon with the political representatives who don't seem to benefit from the quantity of research available and who deliver very simplifying speeches and common ideas that prevent public action to be effective. The former director of DGESCO (National Directorate of school teaching) stated that "*schools face a problem because our society is schizophrenic, in the way that it implements the opposite of what the school is asked to transmit*"³.

In this chapter we will list the main publications related to the various dimensions of radicalisations.

3.2 Contextualisation of radical violence

The violence of a fraction of its members is not new for the French society. Since the 1960s, the different movements involved in radical violence have been surveyed. Michel Wieviorka, for example, has worked on urban violences conducted in the 1980s.

- WIEVIORKA Michel (dir.), *Violence en France*, Paris, Seuil, 1999, 344 p.
- BÉROUD Sophie, GOBILLE Boris, HAJJAT Abdellali et ZANCARINI-FOURNEL Michelle (dir.), *Engagements, rébellions et genre dans les quartiers populaires (1968-2010)*, 2011,
- BEAUD Stéphane, PIALOUX Michel, *Violences urbaines, violence sociale : genèse des nouvelles classes dangereuses*, Paris : Fayard, 2003, La Découverte, 2012

Works have also been conducted around political terrorism from far-right and far-left that was active in the 70s.

- WIEVIORKA Michel (dir.), *La France raciste*, Paris, Seuil, 1992, 389 p. (about skinheads radicalisation)

Isabelle Sommier has studied the sociology of social movements and of violence and now she is working on radicalisation and deradicalisation topics.

- SOMMIER Isabelle, *La violence politique et son deuil. L'après 68 en France et en Italie*, 1998, Presses Universitaires Rennaises, 2008.

3- Jean-Paul Delahaye, in the conference "*La laïcité, Des combats fondateurs aux enjeux d'aujourd'hui*". Paris, Espace Reuilly, 24-25 oct. 2015.

- SOMMIER Isabelle, *Le terrorisme*, Flammarion. 2000.

Illegality and civil disobedience can also concern at the margin activists of moral, political and environmental causes.

- TRAÏNI Christophe, *La cause animale*, Paris, Presses Universitaires de France, « Hors collection », 2011, 242 pages.
- HAYES Graeme, OLLITRAULT Sylvie, *La désobéissance civile*, 2nd edition, Paris, Presses de Sciences Po (P.F.N.S.P.), « Contester », 2013, 186 pages.
- OGIEN Albert, LAUGIER Sandra, *Pourquoi désobéir en démocratie ?*, Paris, La Découverte, « TAP / Philosophie pratique », 2011, 224 pages.

It is therefore essential to consider in a wider context the violence inspired by religion. It is in this perspective that Oliver Roy focuses on the islamisation of radicalism. The recent expressions of islamist violence must be put in the perspective of the political and ideological radicalisation dating from the 1960s. Stepping to violence does not necessarily implies a focus on religion.

3.3 Recent forms of descent into violence

There is a change in scale and in the modalities of the transition to the violent acts based on religion that are not new. There has been some previous affairs in the 1980s (bombing in the Jewish area in Rue des Rosiers, for example) or in the 1990s (attacks by Khaled Kelkal).

Among explanations to understand recent radicalisation processes, the development of specific forms of muslim religion is given. Farhad Khosrokhava, has described direct radicalisation processes. Other researchers have conducted specific surveys, such as Sami Zegnani who has analysed the role of salafism in suburban areas. Samir Amghar has worked on salafi and shiite communities. Bernard Rougier is a reference researcher regarding the links between salafism and jihad. The work of Gilles Kepel is also related to the predominance of salafism and its intrinsic violence.

- KHOSROKHAVAR Farhad, *Radicalisation*, Paris, Maison des Sciences de l'Homme, coll. « Interventions », 2014, 191 pp.
- ZEGNANI Sami, *Dans le monde des cités. De la galère à la mosquée*. Rennes, Presses universitaires de Rennes, 2013, 238 pp.
- AMGHAR Samir, *Le salafisme en France : acteurs, enjeux et discours*, Sens-Dessous 2/2011 (N° 9), p. 35-48
- ROUGIER Bernard, *L'Oumma en fragments*, Paris, Presses Universitaires de France, « Proche-Orient », 2011, 256 pp.
- ROUGIER Bernard, *Qu'est-ce que le salafisme ?*, Paris, Presses Universitaires de France, « Proche-Orient », 2008, 288 pp.
- ROUGIER Bernard, *Le jihad au quotidien*, Paris, Presses Universitaires de France, « Proche-Orient », 2004, 272 pp.

The study of subjectivity and de-subjectivity processes that are the core of of radicalisation phenomenon is very much based on the analysis of Alain Touraine (1993) and has been the subject of several recent publications of Michel Wieviorka (2004, 2009).

- DUBET François, WIERVIORKA Michel (dir.), *Penser le sujet. Autour d'Alain Touraine*. Colloque de Cerisy (en 1993) pp. 209-220. Paris, Librairie Arthème Fayard, 1995, 633 pp
- WIEVIORKA Michel, *La Violence*, Paris, Balland, coll. « Voix et regards », 2004, 328 pp.
- WIEVIORKA Michel (trad. Kristin Couper-Lobel), *Evil*, Cambridge, Polity, 2012, 157 pp.

The analysis of radicalisation path of young muslims and their falling (or not) in violence has mobilised new resources, especially under the influence of English speaking research in behavioural science and social psychology.

Sciences of individual and collective behaviours are also involved. Empirical psychological surveys of violent behaviours are conducted (for example by Yann Coello, UMR Scalab, Université de Lille and by Pascal Huguet, UMR LAPSCO, Université de Clermont-Ferrand).

On a more cognitivist approach, the anthropologist Scott Atran (Institut Jean Nicod, ENS, University of Michigan), works on the reasoning that lead terrorist to commit suicide. He has worked with young Iraqis and youngsters from French and Spanish suburban areas.

- ATRAN Scott. *In Gods We Trust: The Evolutionary Landscape of Religion*, Oxford University Press, 2002
- ATRAN Scott. *Talking to the Enemy. Faith, Brotherhood, and the (Un)Making of Terrorists*. New York: HarperCollins Publishers, 2010

Research on behaviour and radicalisation starts to develop in experimental economy (in particular by Jean-Christophe Vergnaud at UMR CES, Université Paris 1, and by par Marie-Claire Villeval at UMR GATE in Lyon).

Behavioural sciences provides a better understanding of social dynamics related to the propagation of orientation and sectarian attitudes (especially on internet), related to discrimination and violence between groups, and related to the origin of criminal behaviour.

In a context of multiplication of paradigms, clinical psychology approaches remain enlightening. Fethi Benslama notes that "The jihadist offer captures young people who are in distress due to significant identity flaws". For Olivier Roy⁴, "Daech is using a pool of French young radicalised who have already entered into dissidence and seek a cause, a label, a great story to affix the bloody signature of their personal uprising."

- BENSLAMA Fethi (dir.), *L'idéal et la cruauté. Subjectivité et politique de la radicalisation*, Fécamp, Nouvelles Editions Lignes, 2015, 200 p

3.4 Vectors of radicalisation

Prisons are considered as a vector of radicalisation. A first research was published in 2004 by F. Khosrokhavar. Research investigates about public policy of access to religious services, recruitment of chaplains, or conversions. Nancy Venel has produced a specific report about the role of islam in prisons. Céline Béraud and Corinne Rostaing have made a report "Men and Gods in Prison" in which they conclude that radicalisation concerns only minority compared to a majority of the prison population of Muslim culture who lives their religion quietly, who have lost it or who expresses a criticism of the Islamists and of radical movements. On a more general level, Didier Fassin shows that in France, prisons generates crime and reinforces socio-ethnic inequalities.

- KHOSROKHAVAR Farhad, *L'Islam dans les prisons*, éd. Balland, coll. « Voix et regards », Paris, 2004, 284 pp.
- VENEL Nancy. *Grâce à Dieu ça va en ce moment : les recours et les usages de la références à l'islam en détention* [research report]. 2013.
- BÉRAUD Céline, DE GALEMBERT Claire, ROSTAING Corinne, *Des dieux et des hommes en prison*. [Rapport de recherche] ISP. 2014.
- FASSIN Didier, *L'ombre du monde. Une anthropologie de la condition carcérale*, Paris, Seuil, coll. « La couleur des idées », 2015, 601 pp.

Communication and the use of media for propaganda and counter-propaganda are not so much studied apart from Dominique Wolton. Note that he has also written about de-radicalisation and the prevention of radicalisation in Germany, Great Britain and Denmark. Asiem El Difraoui is specialist of international jihad has also studied radicalisation prevention and de-radicalisation programs stating that it is still difficult to assess their effectiveness but that the examples of Germany, UK and Denmark could provide feedback which could be very useful for France.

4 http://www.lemonde.fr/idees/article/2015/11/24/le-djihadisme-une-revolte-generationnelle-et-nihiliste_4815992_3232.html

- WOLTON Dominique, WIEVIORKA Michel, *Terrorisme à la Une. Média, terrorisme et démocratie*. Gallimard, 1987, 260 pp.
- WOLTON Dominique, *Face au terrorisme*, Paris, Ed. Liana Levi, 1995.
- EL DIFRAOUI Asiem, *Al-Qaïda par l'image. La Prophétie du martyr*, Paris, PUF, 2013.
- EL DIFRAOUI Asiem, UHLMANN Milena, « Prévention de la radicalisation et déradicalisation : les modèles allemand, britannique et danois », *Politique étrangère* 4/2015 (Hiver), p. 171-182

Cécile Voex has worked on the martyrdom stories disseminated through Youtube.

- VOEX Cécile, « *La vidéo comme outil de publicisation et de coordination de l'action collective et de la lutte armée dans la révolte en Syrie* », in F. Burgat, B. Paoli (dir.), *Pas de printemps pour la Syrie. Acteurs et défis de la crise 2011-2013*, Paris, La Découverte, 2013, 357 pp.

Forms of radicalisation and the development of violence can only be understood and prevented in the broader context of the evolution of French society in relation with the issue of inequality and discrimination. Contrary to a common statement, trying to analyse and to explain doesn't mean "preparing to apologize" and social sciences can help to fight effectively against all forms of terrorism. Knowing the causes is the first condition for protection against the threat. In relation to this, the negative effects of the orientation taken by the French society are more and more analysed.

- DUBET François, *La préférence pour l'inégalité. Comprendre la crise des solidarités*, Paris, Seuil, coll. « La république des idées », 2014, 106 pp.
- SAVIDAN Patrick, *Voulons-nous vraiment l'égalité ?*, Paris, Albin Michel, 2015, 350 pp.

One of the findings of 2015 is that radicalised young people are not always in a situation of social exclusion. Still, belonging to a minority, however, can expose to discrimination processes and more important to the feeling of being discriminated.

- DUBET François, COUSIN Olivier, MACÉ Éric, RUI Sandrine, *Pourquoi moi ? L'expérience des discriminations*, Paris, Seuil, 2013, 384 pp.

3.5 Educational policies

The 2015 attacks have generated debate in educational institutions and have highlighted the role to be played by education to develop citizenship attitudes and morals, in particular to develop open-minded, critical thinking and the defence of freedoms.

Education Sciences and sociology have studied public policies dedicated to the integration of immigrants in schools and their consequences. Everything indicates that the education sector has a fundamental role to play both to avoid radicalisation, to transmit the values of the Republic and to fight against discriminations that undermine French society.

- LORCERIE Françoise (dir.), *L'école et le défi ethnique. Éducation et intégration*. Paris : INRP-ESF, 2003. – 332 pp.
- LORCERIE Françoise, *A French Approach to Minority Islam? A Study in Normative Confusion*. *Int. Migration & Integration* (2010) 11:59.

In this paper, Françoise Lorcerie states that (1) the normative model of the "Republican school" to which the school agents adhere to is not opposed to the expression of social or religious belongings: rather, it ignores them; (2) that this model of school is currently being deeply undermined by the visibility of the second generation of postcolonial immigrants; (3) that this generates various kinds of reactions in the school space: first, reactions from Muslim students themselves and secondly, erratic reactions from teachers and other school employees who try to manage issues that they consider important, without having been trained to do so.

Evelyne Ribert conducted a survey on the attitudes of young people towards citizenship and in particular of the young people from European or extra-European immigration towards the national community.

- RIBERT Évelyne, *Liberté, égalité, carte d'identité : les jeunes issus de l'immigration et l'appartenance nationale*, Paris, La Découverte, « TAP / Enquêtes de terrain », 2006, 276 pp.

Her conclusions are the following⁵. Firstly, nationality and identity are no longer systematically associated. Nationality, whether national origin or French nationality, doesn't engage anymore identity. Nationality has lost the importance it had before. Secondly, the various types of links to a country (emotional, political, cultural, cultural identity) that, in the traditional model of nations, were supposed to join and to be closely interlinked, are actually untied. Emotional connection and nationality are disjoint: some young people who plan to stay in France say that they are very much attached to the country of their ancestors (for example Algeria). Also, electoral participation and national feelings are not directly linked: teenagers who plan to move to the country of their family do not wish to vote there, but in France, as long as they live here. Thirdly, far from suffering from being teared apart between different cultures (what is usually thought), young people born in France from foreign parents do not feel any crisis of identity. Their different facets coexist without tension. They alternate, they are juxtaposed, and never appear contradictory to them. As they say, they are "half and half", a "mixture", "French without denying their origin". Unlike the common opinion, there are no traces of identity problems, but problems related to rejection and stigmatisation, both "here" or "there". Evelyn Ribert concludes that the sense of belonging to a nation is primarily the feeling to have a place in it, which means to be able to be included on the professional side and on personal relations side. Under these conditions, nationality reveals no flaw. Low identification manifested by young people towards the national community depends on the feeling that they have to be recognized for what they are: of foreign origin and as an integral part of the nation.

4 Training of teachers, trainers and educators

4.1 Initial training

Teachers are recruited through national competitions opened to people with a master (Bac+5) and belonging to a European country (EU + Iceland + Liechtenstein + Norway).

A specific master (MEEF – *métiers de l'enseignement, de l'éducation et de la formation* / teaching, educating and training jobs) can be studied in one of the 32 ESPE (*écoles supérieures du professorat et de l'éducation* / High School of teaching and Education) disseminated in France (with 179 training locations). It is accessible with a Bachelor degree or through validation of prior learning/experience if the candidate doesn't possess a bachelor degree. This master prepares students to the national competition.

The teachers who have been selected through the competition have to register to the second year of the master MEEF. This year combines theoretical training and practice alternating with the responsibility of a class. Students are at the same time trainee and intern civil servant.

In their initial training, teachers have not been trained to deal with radicalisation, conspiracy theory. The topic is new for the Ministry of Education.

Regarding training, the situation is a bit different. Anybody can be a trainer. His/her skills are evaluated by the employer, that can be public or private, profit or non profit. In the public sector, trainers usually have academic paths similar to the teachers or proven professional experience in companies and in technical areas. There is no compulsory training of trainers to become a trainer. And there is no official national competition to be selected, like it is the case for teachers. Nevertheless there are lots of training organised all over France for beginners (on short duration). There are also “adult trainer” certificates delivered by the AFPA and “*diplômes universitaires*” delivered by some universities. A “*diplôme universitaire*” (DU) is, in France, a university degree that is not national, at the difference of Bachelor, Master and Doctoral degrees, which have a national scope. The DU corresponds to a restricted domain, for temporary or professional purpose. Each university is authorized for specifics DU. Application process, the duration of studies, the evaluation method can be very different depending on the purpose of the diploma. Most of DU, however, attest between 1 to 3

5. Valérie Rosoux, « Ribert Évelyne, *Liberté, égalité, carte d'identité. Les jeunes issus de l'immigration et l'appartenance nationale* », Recherches sociologiques et anthropologiques [On line], 38-1 | 2007, written on 10 March 2011, consulted on 22 June 2016. URL : <http://rsa.revues.org/545>

months of training courses spread over 2 or 3 years⁶.

All trainers involved in this report had a bachelor or master degree. All of them had participated to short training courses to qualify as trainers. Development of tolerance and prevention of radicalisation was not part of the training contents.

4.2 Continuous training

4.2.1 Access to continuous training

All teachers and trainers can access continuous training, it is a right. It aims to equip them with professional skills necessary for a constant adaptation to changes in the education system and to support students. All teachers and trainers interviewed said that they ask each year to participate to some courses (sometimes they have a particular need and have their demand accepted but it cannot be put in practice as the training session is cancelled because of a lack of demand – not enough participants to maintain the session). They also participate to training actions on the demand of their employer (usually to keep up-to-date with pedagogical and administrative requirements such as the presentation of a new competence framework for some diplomas or new evaluation modalities). Topics of training sessions linked to radicalisation themes are “management of conflicts”, “use of digital media”.

Academic training plans

Academic training plans are developed at the local level to support all staff under the wing of the Ministry of Education. National priorities for training are declined there according to the specificities of each academy.

National priorities are defined in the National Training Plan. The plan for management staff, teaching and administrative staff, highlights the consistency and the issues of reforms.

For 2016-2017, twelve priorities have been determined. Four of them can be considered as being part of the fight against radicalisation:

- Education to the values of Republic; education to media and information;
- Inclusive school: fight against school-dropout, fight against poverty, relationships with families...
- School climate: fighting against bullying and cyber-violence; managing crisis;
- Responsible use of digital technologies.

Training in the private sector

Trainers and educators who do not depend from the Ministry of Education enter the scope of the French law regarding access to training. They have two main accesses to training: the individual training account and the company training plan (if there is one). Through the individual account, workers can cumulate a right to training hours in order to benefit from a qualifying training scheme. The collective agreement of training organisations plans a contribution from employers to continuous training corresponding to 2,5 % of the payroll.

4.2.2 Training providers

The Ministry of Education organises training for teachers in its premises. The trainers can belong to the Ministry or can be external experts.

For the training of trainers, in each *Académie* (regional administration for Education), there is a CAFOC (Academic centre for continuous training). Their mission is to train all the professionals active in the training sector. They train the basics for being a trainer and they also organise a large number of training activities on various topics to accompany the evolutions of the profession.

6- https://en.wikipedia.org/wiki/Diplôme_universitaire

4.2.3 Training offer related to radicalisation topics

Training offer related to topics concerning radicalisation or participating to fighting radicalisation is wide. Most of them are face-to-face course from one day to three days (6 to 18 hours). An online offer, usually in addition to a face-to-face training day is also available for several course, in most of the *Académies*.

Media Education

All over France, there are a lot of training offers related to media education available each year for inscription in the training plan of teachers or trainers.

Ex. Digital culture and responsible internet⁷

Blended learning: 6 hours face-to-face + 1 to 3 paths of 3 hours each

- Training face-to-face 6h: Integrating digital literacy, media literacy and responsible internet approach in teaching and educational practices
- Distance Training 3h "Digital culture, media education: data, processing, using, producing information from the available data"
- Distance Training 3h "Digital culture, media education: social networks, integrating them into the classroom"
- Distance Training 3h "Digital culture, media education: wiki, promoting collaborative practices"

Transmitting the value of republic (or) Citizenship education (or) *Laicity* and tolerance

These actions usually aim at including the new program of moral and civic education (EMC) in the classrooms. Mostly secondary schools teachers are targeted. Objectives are:

- to know the philosophy of EMC, which helps to provide students republican values and respect for the person by developing a sense of responsibility, critical thinking and thoughtful behaviour
- to pay a particular attention to secularism (laicity);
- to use the methodology to be implemented as part of the EMC: the crossing of four cultures, the moral dilemma, philosophical debate, role play, complex task, the case study.

Example of duration: 12 hours (2 days)

Implementation of citizenship debates

This topic is also related to the moral and civic education program. Objectives can be to discover and implement different forms of debate in the classroom, to organize and allow the democratic expression of students. Content includes theoretical contributions related to the debate, forms of debate, understanding the mechanisms and skills used in a debate, to foster debate among students. Example of duration: 6 hours (1 day).

A better understanding and a better tutoring of the students with perturbing behaviours (or)

Prevention of violence; school climate; managing a group (or) Conflict management

Example of objectives:

- Mastering analytical tools to understand what is at stake in the relationship with students, with knowledge and with the law.
- Identifying attitudes favourable to the positive construction of authority by distinguishing the possible response (oral mediation, repair procedure, punishment, sanctions...).

7- http://www.ac-bordeaux.fr/cid81113/internet-responsable-interventions-en-etablissement-et-en-zap.html#Intervention-type_en_EPLE_devant_les_personnels

- Distinguishing between the complexity of conflict situations, identifying the different types of conflicts.

Example of contents: Psycho-sociological theory of adolescence, conflicts and their typology, violences and their origin. Identification of student difficulties and different management systems. Identification and study of the various parameters to be considered in the construction of authority and of pedagogical relationship.

Example of methods: Analysis of concrete situations (from theoretical contributions) and analysis of practices. Development of situations facilitating work with groups of students: material conditions, pedagogy, didactics, psychology. Construction of approaches to question own methods of intervention.

Example of duration: 18 hours (3 days)

Preventing school dropouts

The objective is to facilitate the success of the learner. The teacher is trained to detect signs of dropping-out, to develop self-reflection about his/her practices, to develop his/her skills in building learning paths, to elaborate specific tools adapted to potential drop-outs. Learners with cognitive difficulties and from foreign origin having difficulties with the French language are usually primarily targeted.

Help families to become real partners of the school

This kind of training is usually organised for a complete pedagogical team, at the level of a school. The objective is to exchange about what could facilitate and improve the involvement of families in supporting their children. Collective thinking is done around the negative factors of the relation family-school. Situations are discussed. A training like this can last 12 hours on two days.

4.2.4 Ressources for teachers and trainers

Education about media

The Clemi is an organisation part of Canopé that is the network organisation from the Ministry of Education covering all the territory, in charge of development and dissemination of pedagogical resources (called before CNDP, national centre for pedagogical documentation). The Clemi is dedicated to media education. It produces ressources and disseminate information for a good use of media (including newspapers, web sites, radio, TV...). A section of its web site is dedicated to ressources⁸ for use in the classroom. It includes around 100 pedagogical guidelines () for all school levels from kindergarden and primary school to high school. Topics such as “Sources of information”, “Being informed with internet”, “Development of an event”, “Information hierarchy”, “Information and citizenship” are developed. Each year Clemi trains 25,000 teachers of all levels and disciplines in media knowledge and literacy.

Educating about media is part of the educational activities to prevent radicalisation of young people.

The web site “Internet without fear” (<http://www.internetsanscrainte.fr/>) provides ressources for teachers: documentation and information leaflets (to download or to buy), quizzes and online serious games (presented with contextualisation, objectives and questions).

How to fight conspiracy theory

a) Conferences

A one hour conference from Divina Frau-Meigs (Université Sorbonne-Nouvelle, manager ANR Translit, Chair Unesco « *Savoir devenir dans le développement numérique durable* ») on 06/06/2015 about what research can bring regarding information, disinformation, rumour and conspiracy theory. The last part of the conference⁹ shows some solutions. The video can be exported, embedded or downloaded.

b) Deconstructing disinformation and conspiracy theories

8- http://www.cleml.org/fr/ressources_pour_la_classe/fiches-pedagogiques

9- <http://webtv.ac-versailles.fr/spip.php?article1207>

On the Eduscol site from the ministry of Education, a section¹⁰ is dedicated to this topic. The objective of this site is to “Inform and accompany the education professionals”.

This section is divided in 5 areas:

- Learning how to verify information
- Reacting to conspiracy theory (cf. Infra)
- Information/disinformation and conspiracy theory
- Questioning our own use of media
- A summary of a day organised by Canopé in Orléans with very few material (only one presentation from Stéphanie Tricard “conspiracy theories, a speech serving geopolitical interests”).

c) Reacting to conspiracy theory (material from a seminar)

A web page¹¹ from the ministry of education (Q) shows the summary of a one-day seminar dedicated to the topic. It shows:

- The videos of the speakers;
- A definition of conspiracy with several examples;
- A list of definitions including: caricature, conspiracy, controversy, disinformation, education to media, fact checking, fake, hoax, deny industry, urban legends, misinformation, Historical revisionism (or negationism), parody, propaganda, radicalisation, rumour, satire, scepticism, troll, vandalism.

5 Skills to develop among learners

Knowledge and competences that students must acquire through their educational path is regulated by the Ministry of Education. In the frame of continuous training, adult education, vocational integration, after the compulsory school system (until the age of 16), skills are more determined by the demands of the job market and by the reference framework of the diplomas or certificated prepared by the learners. In the vocational integration courses, financed by the Regions, topics related to “citizenship”, “media education” are often included. The forms taken by these courses can vary. The number of hours is usually limited.

5.1 The secularism charter

Sharing the values of Republic values with children is one of the primary missions entrusted to schools. The School Secularism Charter has been developed for staff, pupils and the school community. It makes clear and easily understood by all how important secularism is for a society based on common values and the freedom of expression and thought. It sets out the meaning and implications of the secularism principle, how it fits into liberty, equality and fraternity within the French Republic and in a school setting. (See the Charter in Annex 2).

5.2 School programs

5.2.1 The Common Core of Knowledge and Skills (and Culture)

Nursery, elementary and lower secondary education must allow pupils to acquire the Common Core of Knowledge and Skills. This core is based on the recommendation of the European Parliament and the European Council on key competences for education and lifelong learning. It was targeted seven competences. This was a major provision of the 2005 Education Act, and sets out the knowledge and skills that pupils must master at the end of compulsory schooling to continue their education, go into the work place and succeed in society. (From <http://eduscol.education.fr>)

The 2013 framework law for school orientation has reorganised this Common Core in 5 areas for an

10- <http://eduscol.education.fr/cid95488/deconstruire-la-desinformation-et-les-theories-conspirationnistes.html>

11- <http://www.education.gouv.fr/cid98418/journee-d-etude-reagir-face-aux-theories-du-complot.htm>

application in September 2016. It is now called the Common Core of Knowledge, Skills and culture. The area n°3 of the Common Core of Knowledge and Skills is dedicated to the training of the person and of the citizen. This area is about learning life within the society, collective action and citizenship, by a civic and moral training respectful of personal choices and individual responsibilities.

5.2.2 A new program to teach citizenship: Moral and Civic Education

The 2013 framework law for school orientation confirms the aims of education for citizenship:

- For citizenship education, the public education system must prepare pupils to live in society and to become responsible free citizens, understanding the founding principles and rules of democracy;
- Learning about citizenship and community life are educational aims that are just as important as mastering academic subjects;
- To become young citizens, pupils must learn the principles of democracy and acquire civic skills through the education schools provide;
- Education helps make pupils aware of solidarity and mutual support between generations;
- Together with the family, the school must be guarantor of moral and civic education, which includes learning the values and symbols of France and the European Union, their institutions, the national anthem and its history.

This teaching is based on four principles:

- Thinking and acting by ourselves and with others and being able to argue our own positions and choices (principle of autonomy);
- Understanding the need of the standards and rules governing individual and collective behaviours, respecting them and acting according to them (principle of discipline);
- Recognising the pluralism of opinions, convictions, beliefs and lifestyles (principle of coexistence of freedoms);
- Building social and political links (principle of a community of citizens).

After the attacks of January 2015, in the Declaration of Paris of March 2015, European Union education ministers made a commitment to promoting citizenship education and to shared values of freedom, tolerance and non-discrimination, at European, national, regional and local levels. In line with this declaration, the Minister for National Education has launched a Great Mobilisation of the School for Values of the Republic, which includes teaching children such virtues as community spirit, citizenship and a culture of commitment, rejecting inequalities and embracing social interaction. From September 2015 all pupils from primary to high school are studying a new citizenship education programme.

This programme is made of various components.

- The “Citizen path” includes a programme of moral and civic education started in September 2015 for all pupils from the start of primary to the end of high school. It is included in the timetable, and involves all teachers, staff who run pupil activities and school managers. Pupils must understand the principles that regulate individual and collective behaviour (discipline), recognise diversity of opinions, beliefs and ways of life (freedom) and build social and political relationships (community of citizens). It promotes respect of rights and the law; equal respect for all people; solidarity; helping one another; cooperation; understanding of the general interest; and participation in democratic life. It combines issues such as fighting against racism and anti-semitism, against prejudice and all kinds of discrimination; rights and duties; the principle of secularism and religious neutrality.
- Cross-curricular education about the media and information, including online, the press and freedom of speech so pupils learn to read and interpret information and images, sharpen their critical minds and form opinions. Every middle and high school to develop its own media operation – radio, newspaper, blog or online site.
- Starting at primary school, pupils must learn to make judgements, debate and put forward an

argument; and at secondary school they use these skills in all subjects. Appropriate teacher training and support will be introduced.

- Debating and philosophy workshops for vocational students and apprentices as part of their moral and civic education; and with social and civic activities when they are training in the workplace.
- Encouraging pupils' participation in initiatives such as:
 - Forming pupils' committees at primary school;
 - Involvement of pupils in local authority educational projects;
 - Support and extra resources for high school students to produce magazines, and for their partnerships with outside media and businesses;
 - The Week against Racism and Antisemitism;
 - Recognition of pupils' work in the community – for example helping children who are in difficulty or disabled, or who have just arrived in France.
- Involvement of parents in school projects promoting civic and community values.

5.3 Education to media and information in the Common Core of knowledge, skills and culture

Education to media and information is present transversally in all the five areas of the Common Core of knowledge, skills and culture that is set as a national objective to reach for all young people going through education, as shown below.

Area 1: Languages to think and communicate

Understanding French and expressing in French (spoken and written)

- The learner builds or checks the meaning of what s/he reads, by combining with relevance and critical thinking, explicit and implicit information.

Understanding and expressing using mathematical, scientific and computer languages

- The learner reads and locates on maps.
- The learner knows the basic principles of algorithms and computer programs.

Area 2: Methods and tools for learning

Organization of personal work

- The student knows how to elaborate personal tools through written and digital work: taking notes, drafting, making index cards, glossaries, schedules, mental maps, plans, sketches, that s/he can use to train, revise, memorise.

Media, information research approaches and processing

- The student knows elements of the history of writing and its different media.
- S/he understands the production methods and the role of the image.
- S/he knows how to use thoughtfully research tools, including Internet.
- S/he learns to confront different sources.
- S/he learns to assess the validity of contents.
- S/he can process the information collected, organise it, store it in appropriate formats and shape it.
- S/he connects the information collected to build knowledge.
- Students learn to use wisely the digital tools, respecting the social norms of their use and their potential to learn and work.

- S/he accesses a safe, legal and ethical use to produce, receive and disseminate information.
- S/he develops a digital culture.
- S/he identifies the various media (printed, audiovisual broadcast and web).
- S/he understands their issues and their general operation to gain a critical distance and sufficient autonomy in their use.

Digital tools to share and communicate

- The student is able to use various digital tools to create documents integrating various media and publish or transmit them, so that they are available for others.
- S/he knows how to reuse collaborative productions to enrich own achievements, in compliance with the rules of copyright.
- The student uses collaborative spaces.
- The student learns to communicate especially through social networks in respect of self and others.
- S/he understands the difference between public and private spheres.
- S/he knows what is a digital identity and s/he is attentive to his/her traces.

Area 3: Training of the person and of the citizen

The rule and law

- S/he knows the Declaration of Human Rights and Citizen of 1789 and the Universal Declaration of Human Rights of 1948.

Reflection and discernment

- The student pays attention to the scope of his/her words and to the responsibility for actions.
- S/he bases and defends judgments based on his/her thinking and his/her mastery of the argumentation.
- The student verifies the validity of information.
- The student distinguishes what is objective and what is subjective.
- S/he learns to justify his/her choices and to confront own judgments with those of others.
- S/he is able to question his/her initial judgments after a reasoned debate.

Area 4: Natural systems and technical systems

Scientific approaches

- The student knows how to conduct an investigative approach.
- For this, s/he describes and questions his/her observations.
- S/he takes, organizes and processes useful information.
- The student analyses, argument and leads various types of reasoning (by analogy, logical deduction...).
- The student reports about her/his approach.

Area 5: Representations of the world and human activity

Invention, development, manufacture

- The student imagines, designs and manufactures various types of productions, including literary and artistic.

5.4 Critical thinking

According to Ennis (2011)¹², a reflective person mastering critical thinking, must be able to:

- seek and provide clear statements about a specific topic;
- be well informed, use and quote credible sources;
- have an overall perspective;
- keep in mind the specific stakes, being open to alternatives;
- choose and change his/her position according to the strength of the arguments presented;
- seek truth wherever possible;
- develop and defend hypotheses;
- plan and conduct experiments;
- ask clear and relevant questions;
- judge the quality of arguments;
- master ambiguous speeches, making assumptions;
- be aware of beliefs, evaluating the quality and relevance of his/her own thoughts;
- use rhetorical strategies;
- draw careful conclusions.

In France, at the difference of USA or Canada, rhetoric and argumentation are not part, *per se*, of the official curricula.

To facilitate argumentation in a collaborative learning context, learners must have acquired cognitive skills (critical thinking, logical reasoning, formulation and test of hypotheses) and socio-affective skills (ability to listen, to criticize a point of view without hurting the interlocutor, positive attitude against conflict) for their involvement in a constructive argument (Bourgeois & Frenay, 2001)¹³.

5.5 Courses for newcomers

5.5.1 A new law

The law of 7 March 2016 on the right of foreigners in France has reformed the welcome procedure and the integration of foreigners entering for the first time in France and wishing to settle permanently. The law created a personalised path of republican integration of five years.

The first step of this path is the signing of a contract of republican integration (CIR - *Contrat d'Intégration Républicaine*) – from 1st July 2016. The CIR, which replaces the previous Welcome and Integration Contract (CAI – *Contrat d'Accueil et d'Intégration*) is built around an expanded training on civic topics, the requirement for a higher level of French language and a support adapted to the needs of the foreigners. To improve the quality of welcome of foreigners and to facilitate their quick integration into French society, the CIR aims to strengthen:

- individualisation of welcoming newcomers, through a personalised interview to assess the needs and to orient the person towards the appropriate services;

12- ENNIS Robert H. (2011). *Critical Thinking: Reflection And Perspective*, Part I. Inquiry, Vol. 26, n°1.

13- BOURGEOIS Étienne, FRENAY Mariane (2001). *Apprendre en groupe. Rôle de l'asymétrie et de l'argumentation*. In Claudie Solar (dir.), *Le groupe en formation des adultes*. Louvain-la-Neuve : De Boeck.

- the quality of mandatory training, civic and linguistic, that grounds the Republic and the French society.

By signing the CIR, newcomers commit to respect the principles and values of French society and of the Republic and to attend the training that will be prescribed.¹⁴

5.5.2 Content of the Civic education

To better adapt to the values of the Republic and of the French society, the immigrant is required to participate in a two day course with two compulsory modules.

- Module 1: Values and institutions of the French Republic

This first module addresses republican values and national and local institutions. The values are divided into legal principles with rights and duties, illustrated by concrete examples. Each of the values goes with a practical case of jurisprudence that illustrates its impact on everyday life.

- Module 2: Living and accessing to employment in France

This second module aims to be more operational and practical. It concerns in particular the settling in France, access to health, to education, housing, and access to rights. It also provides a half day dedicated to access to employment and business creation. It is supplemented by information sheets, adapted to each Region, presenting the economic situation and the labour market at local level.

The new civic education, which duration was doubled, includes a pedagogical approach that involves daily life examples to present concretely the values of the Republic, the administrative organisation of France and the rights and duties of every citizen. Two educational kits (one per day), have been distributed to training providers. They include a powerpoint, notes for the trainers, fact sheets on the employment situation in the Region, a satisfaction questionnaire to evaluate both modules, and a questionnaire to test the understanding.

6 Existing actions, methods and learning resources

Several resources provided or selected by official sources (Ministry of Education and related organisations) have been only released recently (beginning of 2016) after the attacks in Paris and after the Charlie-Hebdo attack.

In this chapter, we will present existing actions, methods and learning resources targeting learners organised by main objectives. They cover topics that take part to the prevention of radicalisation, that are:

- Moral and civic education
- Education about media
- Fighting conspiracy theory
- Preventing radicalisation

6.1 Moral and civic education

In 2015, the ministry of Education has introduced moral and civic education (*Enseignement Moral et Civique* - EMC) in the educational programs. The objective is to link the development of the future together with the development of critical thinking.

For Denis Sestier¹⁵, teacher of History-Geography-EMC in the high school Malherbe of Caen, as there is no higher education in that topic, as teachers in charge of teaching it have not been recruited for this, as initial and continuous training is reduced, teachers' skills are seldom questioned. It is possible to facilitate the

14- <http://www.immigration.interieur.gouv.fr/Accueil-et-accompagnement/Le-contrat-d-integration-republicaine-CIR>

15- This paragraph is a summary of the article of SESTIER Denis, *Quelles compétences pour enseigner l'EMC* [What skills to teach EMC] ? In Les Cahiers Pédagogiques N° 530 - Former les futurs citoyens. Juin 2016

participation of students to consultation and decision by giving them a real role, by generalising the training of representatives so that they can assume their function, by facilitating their right to expression through material facilities (meetings, newspapers, posters...), by integrating the civic investment of students in their evaluation and by multiplying the opportunities of investment for the community (clubs, debates, school life...). To meet such objectives, teachers don't need particular theoretical, pedagogical or didactical skills. Their role is more in their exemplarity and in the accompanying of students than in teaching. More than knowledge, they need communication skills, empathy, listening, respect, availability, authority, engagement, imagination. But implementing the principles of Republic is not enough. It is necessary to provide students a space for reflecting, deepening and working on the concepts. The objective is to allow students to acquire the intellectual tools that will allow them to build opinions about new topics, to listen to others, to understand the rules and the founding principles of the Republic. At each moment, the teacher must be able to explain the reason of such a rule or explain a situation with history, law or political philosophy. This requires a sound knowledge in various areas. It is to acquire this knowledge that the majority of training courses for teachers have been organised. This is needed, but it is not enough. EMC deals with moving topics, that may be subject to debate, but also with values. And we don't teach values, we can only educate to values. It is important to demonstrate that in a changing world, values are the only milestones given to individuals and society so that they can think the world and act in front of situations that are always different and always new. It is the core of pedagogy to design learning scenarios involving learners in activities that can motivate them. Prejudices and representations from learners must be taken as a starting point. Through the activities learners need to use their freedom of judgement. The starting point doesn't need to be a dramatic event, it can be a daily event illustrating a value of the Republic, such as the inauguration of a school or a municipal planning. This doesn't mean that polemic debates around society have to be avoided. To develop tolerance, nothing is more useful than to place the students in a situation where they need to be tolerant themselves. Activities can be diverse: regulated debates, visits, preparation of contradictory files, role plays, press review, etc.

6.1.1 National competition and awards

National competition and awards are organised to promote citizenship.

Human rights are the focus of pupil competitions such as the “Human rights award”; the biennial National cup of citizen pupils (organised by *Initiadroit* with the support of the Ministry); and the annual poster competition “Act for your rights” (organised by *Les Francas* also with the support of the Ministry).

Others give children an idea of how institutions operate in France, such as the Parliament of Children which has been organised by the National Assembly and the Ministry of Education since 1994. Republican values are featured in the competition “Liberty, Equality, Fraternity”, organised by the Post Office and the Ministry of Education, Higher Education and Research, in which competitors design three stamps. The Flourished Schools competition promotes sustainable development, through gardening and decoration of schools through cross-curricular projects.

6.2 Education about media

As for the continuous training offer for teachers and trainers, there is a wide pool of resources¹⁶ such as videos¹⁷ and games provided or gathered by the Ministry of Education as well as methods to deal with education about media in schools.

Internet without fear

A web site “Internet without fear” (<http://www.internetsanscrainte.fr>) is organised for several targets: parents, teachers and educators, young people themselves with two age ranges 7-12 and 12-17.

For the 12-17 it includes information and tips (basis, data and tracking, social networks, information search, smartphones, video games) and several games such as:

- “20125 exmachina” (<http://www.2025exmachina.net/jeu>), a serious game to develop a critical

16- <http://eduscol.education.fr/cid58481/pratiques-pedagogiques-autour-de-l-emi.html>

17- <http://eduscol.education.fr/cid94961/supports-video-pour-l-emi.html>

approach of media (also available on mobile phone);

- “Stop violence” (<http://www.stopviolence.net/>) a serious game against harassment in secondary schools.

The trustworthy internet portal

This portal¹⁸ contains tools and pedagogical resources for a responsible use of internet. It has been set up in 2011 and provides more than 500 resources, most of them related to media education. Resources are for educators and learners.

Learning how to check information

Most of the resources that can be found on Eduscol are articles (accessible online) linked to the recent attacks that took place in France and that can be used to inform learners and for further discussion. In particular Eduscol quotes: *Le Monde*¹⁹, *Libération*²⁰, *Ina global*²¹ and *France 4* shows a video²² to detect a false information in particular using the image searching facilities of Google.

6.3 Developing critical thinking

The area n°3 of the Common Core of Knowledge and Skills sets argumentative approaches in the centre of the training of the person and citizen for the transmission of fundamental values and principles enshrined in the constitution. Acquiring the ability to judge by ourselves, developing a sense of belonging to society, participating actively in the improvement of the living together are teaching objectives for schools.

Argumentation is a key technique to develop critical thinking²³. It can be introduced and used in a variety of academic fields such as philosophy, linguistics, history and sciences. Training a citizen who is able to act on the society is a major challenge that can be achieved through the development of thinking, via speaking and writing. Argumentation can be considered as the mean to regulate democracy by searching acceptable and credible solutions through the use of written or spoken language.

Educational experiences around the use of philosophy in kindergartens and primary schools are being developed in France in the form of argumentative discussion, philosophical debates or through discussions having democratic and philosophical aims. Philosophy for children is a relevant approach to encourage young students to compare their ideas and to adopt a critical distance when facing elements of their social, family, cultural and civic life. In the 70s, Lipman²⁴ has introduced philosophy for children in schools. The pedagogical resources consists of seven teaching guides for teachers and seven philosophical novels for a young audience aged 6 to 15 in order to develop a critical, complex or multimodal thinking. Such a course unit for children takes place in three stages: reading, questioning (to allow students to formulate their own questions) and discussion or dialogue. This approach promotes the use of informal logic to stimulate learners to support arguments with "good reasons" to avoid a non personal discourse. It is used to develop such characteristics as impartiality (tackle a problem without prejudice), objectivity (compliance with objective, scientific facts, respect for others and openness) with the objective of self-improvement.

Organising debates

Bernard Corvaisier²⁵ proposes a powerful method to organise debates at school. The president distributes the

18- <http://eduscol.education.fr/internet-responsable/>

19- http://www.lemonde.fr/les-decodeurs/article/2015/11/14/attaques-a-paris-les-rumeurs-et-les-intox-qui-circulent_4809992_4355770.html

20- http://www.liberation.fr/desintox/2015/11/14/revue-des-intox-du-net-et-comment-s-en-premunir_1413408

21- <http://www.inaglobal.fr/television/article/le-13-novembre-un-tournant-dans-la-credibilite-des-medias-8654>

22- http://www.france4.fr/emissions/l-autre-jt/demasquer-une-intox-en-5-etapes_422025

23- GAUSSEL Marie, *Développer l'esprit critique par l'argumentation : de l'élève au citoyen*. Dossier de veille de l'IFÉ, n°108, Février. Lyon. ENS de Lyon (2016).

24- LIPMAN Matthew. *Renforcer le raisonnement et le jugement par la philosophie*. In LELEUX Claudine (dir.). *La philosophie pour enfants, le modèle de Matthew Lipman en discussion*. Louvain-la-Neuve. De Boeck. 2008.

25- Bernard Corvaisier in Les Cahiers Pédagogiques N° 530 - *Former les futurs citoyens*. Juin 2016, p 47.

floor according some rules: students will speak by raising their hand in order of inscription, with a priority given to the ones that have spoken less. One student re-formulates what has been said by the previous speaker (s/he learns to listen and to understand). One student make the synthesis. S/he listens, take notes, tries to understand and expresses it to the group when asked by the president. S/he doesn't participate to the discussion, because his/her task is difficult. The students who participate to the discussion try to express their view, to justify it, to develop objections and to answer objections of others. Their opinion will evolve as the debate is developing. Observers take notes of precise information to be aware of what is happening on a variety of indicators: observation of a specific role to be prepared to take it. On a group of 25, the following repartition can be made: 15 involved, 1 president, 2 re formulators, 2 synthesisers, 10 participating in the exchanges, 2 observers of the president, 2 observers of the re-formulator, 2 observers of the synthesisers, 4 observers of the ones who participate to the exchanges.

6.4 Fighting conspiracy theory

To fight conspiracy theories, educators needs to be able to provide concrete answers without ignoring the talks or questions from the student, maintaining a respectful attitude, without making fun of him nor showing contempt or angriness.

6.4.1 Video-based material

A video kit is developed by *Premières Lignes* with *France Television* and Clemi from Ministry of Education.

For the moment only one video has been produced (<https://vimeo.com/151519913>).

Target: secondary schools pupils starting from 13-14.

Duration 7'33"

Production March 2016

Developed by journalists, it recognises the existence of conspiracies to fight the fakes. It explains a real conspiracy (about tobacco industry) and a false one (about Charlie-Hebdo attack).

The video is organised with breaks where a question is asked to the classroom.

More videos are expected.

6.4.2 Internet

You-are-manipulated

A website "You are manipulated" (<http://www.gouvernement.fr/on-te-manipule>) was launched in February 2016 to help people being aware about conspiracy. It includes:

- a 3' video from a French humorist Kévin Razy
- The 7 commandments of a conspiracy theory
- a computer graphics "How to detect a conspiracy theory?"
- a 3' video from a member of hoaxbuster
- some links.

A Snapchat account

The French government has launched in February 2016 a Snapchat account (GouvernementFR). It has started with several messages mocking conspirationists.

6.4.3 Activities implemented by educators

Elaboration of parodic conspiracies by students

A teacher of French, Lionel Vighier (Pablo Picasso secondary school in Montesson, Yvelines) has worked with students in the last year of secondary school (aged 14-15). They have looked for conspiracy on internet, they have analysed the mechanisms of conspiracy and the underlying rhetoric. Then they have made their own parodic conspiracies on the media of their choice (video, paper article, Prezi presentation). This activity also develop argumentation skills and persuasion capacities.

Results of the preliminary research from learners:

<http://www.pearltrees.com/lvighier/conspirationnisme-complotisme/id13734534>

Productions from learners:

- <http://clg-picasso-montesson.com/3emedias/le-monde-sous-linfluence-des-chats/>
- <http://clg-picasso-montesson.com/3emedias/ligue-des-champions-et-si-le-bayern-trichait/>
- <http://clg-picasso-montesson.com/3emedias/qui-se-cache-derriere-les-professeurs/>

The full experience described by the teacher:

<http://blog.ac-versailles.fr/francaisvighier/index.php/post/12/07/2015/Comme-par-hasard>

A hoax-buster certificate

This pedagogical activity has been implemented in March 2015 by Rose-Marie Farinella²⁶, teacher in the primary school of Taninges in order to help pupils (in the last grade) to become e-citizens. It lasts eight sessions of 1h30. At the end, a certificate of apprentice hoax-buster is delivered to the participants.

Description of the project with all related documents:

<http://www.ac-grenoble.fr/ien.cluses/spip.php?article583>

Political analysis workshops

These workshops are implemented by Marion Roche, teacher of French at the high school Voillaume from Aulnay-sous-Bois in Seine-Saint-Denis.

Students concerned: First and last grade (age 16-17 and 17-18)

Rhythm: 3 hours per week.

Workshop “*You too, invent your world conspiracy*” (4 h): The two first hours are dedicated to the analysis of two examples of conspiracy, The Protocol of the Elders of Zion and the theory of the great replacement. “The objective is not to say what is true or false (the voice of the teacher doesn't weight much when talking about conspiracies) but to understand how these texts can persuade, what are the mechanisms they use, and why we choose to believe them or not. In the following hour, students write their own history of conspiracy, basing on a press article, that is the less possibly related to the presumed author of the conspiracy (usually the world conspiracy of teachers of French). The last hour is dedicated to the reading of the stories written by the students, and to analyse what they have learned from this experience.”

Workshop on secularism: “It is based on the text and on the study of the video clip from Médine, *Don't Laïk*²⁷ and on basic texts on laicity in France. The objectives are to overthrow the relation often established by students between secularism and islamophobia and to question the law from 2004 forbidding the wearing of signs or dress by which pupils show a religious affiliation in schools.”²⁸

26- <http://leplus.nouvelobs.com/contribution/1388914-theorie-du-complot-intox-j-eduque-mes-eleves-a-discerner-les-vraies-infos-sur-le-net.html>

27- https://www.youtube.com/watch?v=E7B45h_IAEk

28- ROCHE Marion, *Ateliers de pratique et de réflexion politique*. In Les Cahiers Pédagogiques N° 530 - Former les futurs citoyens. Juin 2016

The experience is new and it is difficult for the teacher to foresee all the consequences. Feedback from students is very positive, even enthusiastic for this atypical class, for the topics discussed and for the room given to their voice. The teacher finds it interesting to run these workshops in a group that is not her group. It gives her the possibility to exchange with her colleague about what she has noticed about the reactions of students. It is useful to reorient the next workshops. Four hours is too short and more time could be dedicated without boring the students, in order to build stronger individual reflections. The teacher has not found yet the way to evaluate in the long term the added-value of these workshops.

6.5 Preventing radicalisation

6.5.1 On the Web

A web site has been developed by the government. It is associated with a Twitter and a Facebook account. They publish a strong flow of information, in particular to act as a counter propaganda against Daech (for example by disseminating all defeats, crimes and misconducts). The site targets everybody and in particular the youngsters and the adults who work with them (teachers, educators, youth organisations...).

- <http://www.stop-djihadisme.gouv.fr/>
- <https://www.facebook.com/notes/stopdjihadisme/chaque-jour-les-groupes-djihadistes-subissent-de-nouvelles-d%C3%A9faites/1739168049681122>
- <https://twitter.com/stopdjihadisme>

A free telephone hotline is also available.

An online form allows to make a signalment.

6.5.2 Video-based material

A few videos are used for debates and discussion to develop awareness. We will present only two, a commercial movie and a video that was realised by trainers of Greta du Velay for the local Committee for the promotion of equal opportunities and citizenship supported by the prefecture (local representation of the State). There are such committees in each “*Département*”.

Movie: “*Ne m'abandonne pas*” from Xavier Durringer

This movie can be downloaded (from <https://www.reseau-canope.fr/ne-mabandonne-pas/>) by every teacher using professional mail address. This was made possible thanks to a national petition asking for its projection in all French high schools sent to the Ministry of Education with 43172 signatures. It lasts 90 minutes and has been shown on TV for the first time on 03/03/2016.

The protagonist is a French girl of 17, Chama, from a family of Algerian immigrants. Her parents are divorced. The father has started a new family. The film opens on an examination for entering Sciences Po in which Chama, quoting André Malraux, defends the idea of an open French society, welcoming and diverse. When the interview is finished, Chama takes a hijab and goes to a shop where, hosted by "brothers" and "sisters", she marries over the Internet with a young man, French also, who left for jihad in Syria. She will try to join him by any means. Alerted by the young man's father, Chama's parents fight to prevent their daughter from and out of its ideological indoctrination.

A 3-page pedagogical support is available to facilitate the contextualisation of the story (motivation of Cham from a political and personal point of view) and to explain two concepts (caliphate, jihadism).

Video “*Il n'y aura pas de huitième jour*” (There won't be an eighth day)

A young adult becomes radicalised alone at home watching internet materials leaving his parents distraught.

It is visible on <https://www.youtube.com/watch?v=Jc5Hb-FItiY>

7 Needs

7.1 Consequences of the national orientations

Until now it seems that more efforts have been done to develop security measures than prevention in particular through education²⁹. This situation can partly be explained by the fact that radicalisation is linked to religion, a topic that is difficult to deal with in the French society and in particular in education, because of the laicity (secularism) principles. After Mohamed Merah attacks (mars 2012) and young people leaving to Syria, government has set up preventive measures without global strategy. How to detect radicalisation signals? How to refute arguments of young people who think that it is right to speak of an islamophobic society? There are arguments to break the key concepts of jihadism, but they are not available for those concerned. There is no practical guide for social workers. [...] Germany and UK make huge efforts to explain, in partnership with researchers and civil society. They take into account the social context, without focusing on Muslim communities. Comics, films, interactive projects on the Internet, educational kits for schools, etc. have been created. Apart from a few islands of efficiency, the French plan to prevent radicalisation is still not functional enough³⁰.

It is also strange to notice that most of the training or information sessions about radicalisation organised for educators give a large importance to islam as an object of knowledge, as if it was necessary for teachers to acquire such knowledge about a religion to prevent radicalisations. Of course it is quite absurd to go on this ground as it has never been asked teachers to become familiar with the far-right thinkers or with sectarian gurus.

Even if it is not directly the purpose of our project, in terms of de-radicalisation centres, it seems also that intermediate centres, independent from the public authorities are lacking. We have seen that there are not many centres and that there is little scientific feedback about their results. But in particular some teachers and educators are reluctant to report about potential cases to the Prefecture in order not to stigmatize the youngsters. This is noted by the RAN in their first paper on education and also by Asiem El Difraoui. For him, “it is urgent to establish independent bodies that can act as intermediaries between society and the state. This was done in Germany, with Hayat, an initiative launched by the democratic culture center (ZDK). Hayat is a bridge between families and authorities. When an individual is reported, Hayat evaluates the risks and may offer a de-radicalisation program... A difficult task, as the balance between the objective of security services (information) and the objective of the family (protecting their relatives) is difficult to obtain. The organization points out that, throughout the process, participants' rights must be guaranteed. They also works with a scientific journal to strengthen exchanges between academics and practitioners”.

7.2 Difficulties encountered by trainers

Most of trainers interviewed in France have not faced strong radicalisations. They have had trainees who had made conversion to islam without this having any particular consequence in the course (except in the case of a person who did not only enter the religion but rejected also several scientific proven theories and facts). Far right engagement often remains silent. When it is formulated, it is usually not more extreme than the opinion commonly expressed in the society through statement such as “immigrants take our job”. Far left is not very present among learners that the trainers and teachers met are dealing with, probably because far left engagement requires a certain cultural level that is too far for the majority of young people in situation of rupture with family and society.

Trainers have mostly reported the need to manage religious and cultural attitudes that generate tensions in the classroom. Examples given are mentioned below.

- The husband comes with his wife to the first interview in the training centre and he speaks for her.
- Many men don't feel comfortable in a training institution as they understand that education is the first step towards the emancipation. They try to be present as much as possible (waiting in a car

29- Asiem El Difraoui in http://www.lemonde.fr/societe/article/2016/01/14/un-marche-opaque-de-la-deradicalisation-est-en-train-d-apparaître-en-france_4847656_3224.html

30- Ibid.

outside of the building, interrupting the courses, making frequent phone calls to the training centre so that they can speak to their wife...). A negative consequence is that many women do not participate to training and remained unemployed and live isolated at home.

- The husband comes with his wife, he wants to know if the teacher is a man. Pushed at its limit, this leads some (young) women not to enter a course or to leave it under family pressure. It happened also that a woman start with the course in the training centre, but abandon it when comes the period of training in the company. Examples quoted have been around difficulty of transport resulting in car sharing with (young) men, or working in a male environment.
- Trainees asking to make the prayer.
- Trainees who don't want to remove their hijab during the practical courses of cooking.
- Male trainees rejecting the authority of a female trainer (use of mobile phone, frequent late arrivals, speaking loudly or being rude...).
- Trainees having frequent leaves of absence on fridays or during the ramadan period, including late morning arrivals.
- A female trainee with a hijab in a computer course (to acquire skills related to office tools) and having a lot of difficulties with the French language was always questioning the teacher. The other learners made remarks between them that the teacher could hear and that the women could also understand (she had been probably wrongly oriented in this course by the employment agency that should have prescribed before an upgrade course in French language).
- Trainees speaking together during the coffee break and saying "if we are unemployed, or if there is unemployment, it is because of the immigrants". And of course there were some immigrants (first or second generation around).
- In courses for immigrants (French for newcomers) French society and French culture is a topic that is part of the program. When cultural aspects are discussed, (small) conflicts often take place between women (e.g. 1: Russian woman saying that the hijab is an external constraint vs. a Moroccan woman saying that it is her personal choice; e.g. 2: Two Moroccan woman, one with a hijab, one with mini-skirt squabbling and shouting in arabic about their respective presentation). These small conflicts are generated by the fact that the ones who have adopted our cultural codes don't understand that the others don't do the same. In these courses, there is no conflict between men and women as they remain separated. And men never complain or argue with women who have adopted occidental cultural codes.
- Trainees arguing that the trainer is racist when a demand is not satisfied (this has become a commonplace).
- Mobile phone ringing at the time of the prayer.
- Trainees of different origins who don't want to share the coffee/lunch room.
- Trainees (usually newcomers in France) fearing to participate to a course because of the possible presence of other learners from the same country but from a different religious group (e.g. a Christian from Sudan fearing to be with muslim Sudanese as they have been persecuted by muslims). It takes time for the training coordinator to make the person feel secure (it seems that some trainees do not participate to training actions because of these reminiscences of persecutions by muslims).
- Conflicts may exist but, as educators, we don't necessarily see them.
- In groups that spend a lot of time together (the full 35 hours weekly), there are more chance to see conflicts emerging.
- A trainee complaining against another trainee for discrimination, then complaining against the trainer, then wanting to go to justice for this purpose.
- Rejection of a former prisoner in a group with reactions such as "it is not normal that French society

pays for the training of these kind of people”. Another trainee from the same group trying to generate an open conflict and wanting to go to justice.

When such problems appear, trainers may need the support of their direct responsible. Sometimes it goes until the manager of the organisation when exclusion is envisaged or needed.

Other matter reported concerns the exchanges that have followed terrorist attacks. In some groups, some trainees are persuaded that the attacks are organised by intelligence services from US, France, Israel, UK (sometimes it is the case of the whole group).

In prison that are vectors of radicalisation, trainers are often facing or sometimes involved in conflicts. In fact, prisoners come in the classroom with the conflicts existing in the prison and a small event or a comment can lead to violence (they prolongate a conflict that is pre-existent to the training course). It happens that prisoners start to fight or all together against one or throw objects. In particular homophobia is very strongly expressed by muslims prisoners. When violence starts during a course, the trainer can activate the security device to call a guardian; it is often the only solution. In some groups, the presence of the guardian has been required by a trainer during the full course. They can also be rude with a female trainer. Aggressive behaviour against trainer is not so common as it seems that the group of prisoners try to self-regulate by calming down one prison who would start. Non experimented trainers may also have difficulties in working with prisoners because they are not able to build strict limits. They may have the inclination to “listen” to the prisoner. As a result, they quickly become manipulated and lose their authority.

If the hijab is forbidden in the school environment, this is not the case for training centres nor for universities. Several trainers report that is difficult for them to welcome woman with hijab. They do it because they have to, but it usually creates an embarrassing climate, for the trainer, but also within the group. Burka and niqab would not be accepted (they are forbidden in France in public spaces since 12/10/2010, but still some women continue to wear it).

7.3 Concrete needs

Teachers and trainers from all subjects need to be better prepared to deal with argumentation and to teach it, avoiding that the discussions consist in the disorganised expression of individual opinions or in spontaneous thoughtless standing points. Argumentation is often restricted to technical aspects through the analysis of texts in French courses or to demonstration processes in the maths courses. But many topics that were not part of the traditional academic subjects have been introduced in schools. They are education to health, education to media, sustainable development and citizenship. All of them need argumentation skills but within a subject-based approach they do not always consist of systematic and structured teaching (De Pietro & Gagnon, 2013)³¹.

In most cases, debate is more an open sharing of questions leaded by the teacher than an organised presentation with arguments (Schwartz & Baker, 2015)³². It is difficult for teachers to evaluate argumentative skills. Guidelines and tools could be provided to support them. Teachers need also to be prepared to be comfortable in the risky situations that can be generated by debates as they have to loose the control of questions. Questions of learners are important for the teacher him/herself to question his/her own beliefs and contradictions (Cazenave, 2008)³³. This could be done partly through video-based material with possible scenarios about debate/argumentation around the so-called socially sensitive matters, including good practices and bad practices.

Basing on the research conducted in France that includes the experience of experts and front line educators, we can try to summarise the needs having in mind that the project concentrates on prevention and detection of radicalisations in education and training with a particular focus to the classroom that is the field of action

31- DE PIETRO Jean-François, GAGNON Roxane (2013). *Former les élèves à argumenter et à prendre leur place dans l'espace public : l'enseignement du débat à l'école*. Bulletin VALS-ASLA, n°98, 155-179.

32- SCHWARZ Baruch et BAKER Michael (2015). *Sur l'adéquation des théories de l'argumentation aux sciences de l'apprentissage et les fondements d'une théorie de « l'argumentissage »*, In MULLER MIRZA Nathalie, BUTY Christian (dir.), *L'argumentation dans les contextes de l'éducation*. Bern, Peter Lang.

33- CAZENAVE Catherine (2008). *Le débat philosophique à l'école : un changement de posture pour l'élève*. Carrefours de l'éducation, vol.25, n°1.

for developing future guidelines and resources. If there are already many tools and many training opportunities for teachers and trainers, regarding specific aspects that participate to prevention, there is:

- A lack of resources for detecting the first signs of radicalisation.
- A need for providing a global approach,
 - several tools and resources exist but it would be useful that teachers and trainers can have a global view in order to be able to organise quickly a training path that is coherent and that includes various types of resources and various topics;
 - a scheme organising logically the several sub-components that can participate to the prevention of radicalisation would also be useful.
- A need for a unique point of entry to the variety of resources facilitating a global approach (teachers and trainers are sometimes a bit lost as they are many entry points that create a fuzzy environment, because they lack basic knowledge to tackle radicalisation, they don't know where to start from, what is more important or less important).
- A need for VET organisations to choose one person who will be the reference person against radicalisations. This person will benefit from the continuous training in the field of radicalisations, a permanent training is needed because it is changing and evolving and new problematics are appearing for example with younger people entering in radicalisation process as well as girls.
- A short synthetical document (2 or 4 pages) that present the last research results and organises concepts and factors that mainstream media and politics tend to mix or to hide (discrimination, identity, religion, family, culture, education, poverty, origin...). Teachers and trainers need to have a sound background approach based on research. When they participate to discussions with students, they need to be clear about what they think, how to express it and defend their intellectual position. This is needed also in front of their peers or with the managing authorities.
- A lack of open educational resources.
- A lack of practical resources to deal with conspiracy theory (teachers and trainers may feel they have a lack of arguments to counteract these theories).
- Practical courses/guides with role plays to help teachers to hold conversations against extreme ideas and conspiracy theories.

Regarding the management of religious and cultural attitudes that generate tensions in the classroom and in the training centre, trainers need to be able to solve the difficulties they usually face (detailed in paragraph 7.2).

8 Conclusion

Radicalisation is a sensitive question. It is a difficult topic for teachers, trainers and educators as it relates to their own preoccupations, their own view of the world with their political and religious attitudes. Media play an important role and it is difficult to escape from their influence. Teachers, trainers and educators, as well as their learners are part of the problem and part of the solution. In this context, it is particularly important to provide clear guidelines based on inter- and trans-disciplinary research (history, sociology, psychology...) for reflection and action in a pedagogical environment.

9 Annex 1. Indicators of falling into radicalisation

(Extract from the training kit elaborated by the Interministerial Committee for the Prevention of Crime and radicalisation)

The process of radicalisation is a multifactorial phenomenon, highlighted through the identification of indicators related to the personality of the individual, to his/her environment, in his/her relationship with the society and its place, and his life journey may include in its legal dimension.

Shifting indicators are classified in five areas and can be identified by a number of evidences that, if considered in isolation, can not characterize a process of radicalisation:

- Breakage
- Personal environmental
- Theories and speeches
- Techniques
- Judiciary

1- Breakage

There are three types of indicators:

- Breaking with the environment
This is one of the key indicators of the radicalisation process, when the person completely changes his daily habits and breaks all relations with former friends, with the school and the school community, sometimes family and friends to dedicate to an exclusive relationship with a group and a mission.
- Changes in the physical appearance or dress appearance.
They are one of the first visible indicators indicators. However, this criterion itself can not be considered as a violent radicalisation one without risking to stigmatize religion practices. It needs to be complemented by other indicators. It should also be noted that the change in appearance may be not noticed because of a growing tendency for dissimulation and insincerity.
- A religious practice very much ritualized.
Signs showing a sudden and exclusive interest in radical religious practice and demonstrative together with a change with the family practice can alert. For example, the establishment of dietary prohibitions extended to the relatives, removal or destruction of all photos or human representations or obsession around rituals can characterize a process of radicalisation. In any case, the analysis should be done with caution. It is necessary to differentiate Muslim fundamentalism from joining a radicalised group.

2- Personal environment

We can identify four individual contexts of fragility in relation to the environment:

- A father or parental figure degraded in a weakened family environment
The absence or the rejection of the father, a difficult family situation including placement in protection centres for children or in host families or domestic violence can lead the young to seek a new family and to enrol in a radicalisation process.
- The social environment
The social environment in which the individual lives can facilitate radicalisation. A young facing school failure and social failure, often seen as an injustice, needs to be recognised in society and needs a role that can be expressed by the will to save the world. The multiplicity of failures can lead the young to choose the path of radicalisation.
- Personality traits
These are often the younger (15 to 25), the most fragile and impressionable and who are often looking for an ideal quest who are the first affected by the phenomenon of radicalisation, particularly in an unstable situation, demanding identity and emotional recognition.

- Networks
Networks (family, friends, colleagues...) who are already in a process of radicalisation can influence and lead a person to become radicalised.

3- Theories and speeches

The theories and speeches are very meaningful in the radicalisation process. The person tends to repeat on a stereotyped mode all radical rhetoric and propaganda taken mostly from the Internet. There are three different types of discourses:

- Conspiracy theories, victimhood

We can highlight references to the end of the world, Apocalypse, and to various conspiracy theories that reinforce a self-image of victimhood and legitimize violence as a response.

- Changing identity behaviour

Rejection or questioning of authority, rejection of democracy, anti-Semitic discourse, defending and supporting jihadist groups, about anti-social discourse.

- Proselytism

Speeches to convert their friends and relatives, to recruit new people, to encourage them to go to conflict areas or to move to violent action.

4- Techniques

Radicalised people rely on different techniques and strategies. We can distinguish two types:

- The use of virtual or human networks

Internet and social networks are powerful communication vectors, for propaganda and recruitment, for departures to the conflict zones. The use of radical websites is often done without the family and the environment knowing it, with a particular care not to leave any traces. There are also human networks, often connected with criminal groups or offenders that, through their speeches and with material support, encourage radicalisation or leaving for jihad.

- The strategies of dissimulation and duplicity

Radicalised individuals use a variety of tricks to avoid arousing suspicion. Some evidences can identify these: presence of maps and travel brochures to Turkey and Syria, tourist travel or humanitarian projects in Turkey.

5- Judiciary area

Prisons can be considered as an environment facilitating the spread of radicalisation, recruitment of terrorists or violent extremists. They can generate a strategy of identity grouping or simply a need for protection for some prisoners. The confrontation with the discipline, in a hierarchical and rigorous world, can have a significant influence on the process of radicalisation. There are radicalisation indicators that are specific to the prison environment. We can differentiate four:

- One or more criminal convictions and incarcerations especially for acts of terrorism;
- Criminal records;
- Making some illegal offences such as the acquisition of means to leave for a conflict zone;
- The behaviour in prison, including the influence or attempt to influence of other inmates.

Synthetic table

Area	Indicators
Ruptures	Breaking with the usual environment Change in appearance (physical, dress) Religious practice very much ritualized
Personal environment	Image of the father degraded

	<p>Weakened family environment</p> <p>Social environment</p> <p>Personality traits</p> <p>Networks</p>
Theories and discourse	<p>Conspiracy theories</p> <p>Changes in identity behaviour</p> <p>Proselytizing</p>
Techniques	<p>Uses of virtual or human networks</p> <p>Strategies of dissimulation and duplicity</p>
Judicial	<p>Criminal conviction and incarceration</p> <p>Previous history with justice</p> <p>Offences</p> <p>Behaviour in custody</p>

10 Annex 2. The French laicity charter

The French Republic is secular

- France is an indivisible, secular, democratic and social Republic. It ensures the equality of all of its citizens before the law. It is respectful of all beliefs.
- Within the secular Republic, religions are separate from the State. The State is neutral in terms of religious or spiritual convictions. There is no State religion.
- Secularism safeguards freedom of conscience for all. Everyone has the freedom to believe or not to believe. Secularism allows individuals to express their convictions freely, in such a way that is respectful of others and within the confines of public order.
- Secularism promotes a form of citizenship which balances individual freedom with equality and freedom for all in the public interest.
- The Republic ensures each of these principles is adhered to in schools.

Schools are secular

- Secularism in schools provides the conditions for pupils to shape their personality, exercise their free will and learn about citizenship. It protects them against any proselytism or pressures which could prevent them from making their own choices.
- Secularism gives pupils access to a common and shared culture.
- Secularism gives pupils the opportunity to express themselves freely within the framework of the smooth running of their school, respect for the values of the Republic and the pluralism of beliefs.
- Secularism means rejecting all violence and discrimination. It safeguards gender equality and is based on a culture of respect for others and mutual understanding.
- It is the responsibility of all staff to share with pupils the meaning and the value of secularism, as well as the other fundamental principles of the Republic. They enforce these principles within the school setting. It is their responsibility to make parents aware of this charter.
- Staff have a strict duty of neutrality: In performing their duties, they must not show their political or religious convictions.
- Lessons are secular. In order to ensure pupils are given the most objective perspective possible in terms of different ways of seeing the world and the range and accuracy of knowledge, no subject is excluded from scientific and pedagogical discussion. No pupil may dispute a teacher's right to teach a topic on the syllabus on the basis of a religious or political conviction.
- No one can use their religious conviction as a justification for refusing to observe the rules applicable in schools of the French Republic.
- In state schools, the rules of conduct in various areas, set out in the rules and regulations, are respectful of secularism. It is prohibited for pupils to wear signs or clothes which conspicuously show their religious affiliation.
- In their thinking and activities, pupils help to breathe life into secularism within their school.

11 Annex 3. European networks against radicalisation

11.1 VOX-Pol

The VOX-Pol³⁴ Network of Excellence (NoE) is a European Union Framework Programme 7 (FP7) funded academic research network focused on researching the prevalence, contours, functions, and impacts of Violent Online Political Extremism and responses to it.

“VOX-Pol’s interest is in exploring how violent extremist politics plays out ‘online,’ by which is generally meant the Internet. In terms of the type of politics being referred to, it is political activity situated at the outermost ends (i.e. the extremities) of any political spectrum. The centre of any such spectrum is generally held to be moderate; extremism may thus be conceived as the opposite, in either direction, of moderation. The problem with this approach however is that it is highly dependent on identification of the ‘centre’ (i.e. moderates), which in itself can be a highly subjective decision. The qualifier ‘violent’ is therefore employed here to describe VOX-Pol’s interest, which is in those that employ or advocate physical violence against other individuals and groups to forward their political objectives.”

11.2 Radicalisation Awareness Network

The Radicalisation Awareness Network³⁵ (RAN) brings together practitioners from around Europe working on the prevention of radicalisation.

RAN is a network of frontline or grassroots practitioners from around Europe who work daily with people who have already been radicalised, or who are vulnerable to radicalisation. Practitioners include police and prison authorities, but also those who are not traditionally involved in counter-terrorism activities, such as teachers, youth workers, civil society representatives, local authorities representatives and healthcare professionals.

Among the 9 working groups, one is dedicated to Education will focus on the need to better equip teachers so they can play a crucial role in preventing radicalisation. The aim is to raise awareness of the topic, but also to empower and strengthen capacity to deal with radicalisation in educational settings.

Education plays an important role in shaping the identity of children and youngsters, and transmitting democratic and social values. Consequently, teachers are at the frontline when it comes to potentially identifying early signs of radicalisation. They are well-positioned for prevention work, both for identifying and safeguarding vulnerable young people at risk of radicalisation, and for teaching critical thinking skills from the first stages of education.

Working Group leaders are Karin Heremans, Belgium and Michele Hassen, France (In the academy of Paris, she is the reference person from Education to the Prosecutor and she manages relationship between prisons and Education).

The education group has published a paper³⁶ (meeting 24-25/02/2016) where they draw attention on two training schemes against radicalisation:

1) IC Thinking, a promising holistic and comprehensive approach

“IC thinking is an approach based upon the scientific neurological insights. Science shows that our brain falls back to the limbic brain when we are confronted with perceived threats and danger. As a result the cognitive lens narrows. The Integrative Complexity is minimised. People fall back to simple black and white,

34 - <http://www.voxpol.eu>

35 - http://ec.europa.eu/dgs/home-affairs/what-we-do/networks/radicalisation_awareness_network/index_en.htm

36 - http://ec.europa.eu/dgs/home-affairs/what-we-do/networks/radicalisation_awareness_network/about-ran/ran-edu/docs/ran_edu_empowering_and_supporting_teachers_gothenborg_24-25022016_en.pdf

us and them, good and wrong. IC thinking is an approach that make people understand this process and creates opportunities for accepting the grey in between the black and white, to see the big picture. The IC Thinking is woven into programmes with 8 sessions (16 hours) that focus on identity and life skills. So pupils learn how to manage their integrative complexity.”

<https://sites.google.com/site/icthinking/>

An article³⁷ has analysed the results of the course tested with 81 young Muslims across seven pilot groups around the UK. It available from <http://scholarcommons.usf.edu/jss/vol6/iss4/3>

2) Teachers empowered, in depth investing in teachers

“The training is a 5–10 day programme where the teacher finds his strength. The focus is on his own personality and capacity as leader in the classroom. How am I in my role as teacher? How do I communicate effectively, verbal and non-verbal? How to establish classroom leadership? How can I address the organisation as a whole, to gain support? Not specifically designed for ‘preventing radicalisation’, the programme makes the teacher stronger to face challenges, including holding difficult conversations and dealing with crisis.”

In a paper from their kick-off meeting on 25-26 November 2015, they highlight four topics to address:

- Conversations in the classroom;
- Governmental strategy for supporting school (providing training and organising partnerships);
- Students as providers for alternative messages
- Intercultural education in divided communities.

For each of them, they give examples of training activities or interventions:

Conversations in the classroom starts from the observation that: *“Extreme ideas exist, and if schools and teachers are not able to handle conversations on these ideas with their students and ask the right questions, where will they be handled? We will have a problem in society then”*. Socratic dialogue is described as a powerful method as it focuses *“on facilitating conversations and supporting dialogue by posing questions without sharing your own opinion as teacher”*. Three practices are given:

1. **The peaceable school**, Dennis de Vries, Head of primary school OBS Overvecht (NL)
“In a so called peaceable school, like primary school OBS Overvecht, students are taught to resolve conflicts in a peaceful way and they learn to be responsible for their own environment. Dutch website available via: <http://www.devreedzameschool.net>”
2. **Tolerance project**, Robin Andersson, Gothenborgs universitet, Segerstedtinstitutet (SE)
“The Tolerance project encourages tolerance amongst students, during a one year programme with mixed groups from different schools in the municipality. By the use of narratives and reflection, students discover themselves and wonder why they think the way they think. The project estimated the savings by doing prevention.”
3. **Prevention through dialogue - a workshop for students and teachers**, Robert Strauch, Social worker for the Rütli School in Berlin-Neukölln (DE)
“Campus Rütli is a school for children aged 12-18, 85% of them have a migrant background and 90% of them live of welfare. This two-day radicalisation prevention workshop, focused on students and teachers has the goal to improve the school climate through dialogue. Students learn about discrimination, empowerment to speak up facing extremist ideology, Muslim identity and Anti-Muslim racism. Teachers learn about racism and discrimination, stereotypes and privileges, difficult

37- LIHT, Jose and SAVAGE, Sara. "Preventing Violent Extremism through Value Complexity: Being Muslim Being British." *Journal of Strategic Security* 6, no. 4 (2013): 44-66.

situations in class and improving the curriculum. Instead of being taught on democracy, in creative workshops they explore democracy on their own. They work towards an exhibition by the use of photography, slam, rap, comic and poetry. The workshop is organised in cooperation with partners like Ufuq and Cultures interactive. For a workshop like this, funding, space/room and time are needed.”

The Tim Parry Jonathan Bell Foundation for Peace organises a programme for **Holding difficult conversations**. *“It takes place over either a day and a half training event or three shorter workshops, and can be delivered either at the Peace Centre or in a school/college. It features a mixed methodology of group exercises, simulated role-plays, and interaction with specially selected speakers ranging from former extremists and survivors through to academic experts and policy-makers.”*³⁸

Basing on the fact that students are more able to create and disseminate messages to their peers, and also that they are familiar with the language and practices of social, they can be associated with benefits in preventive strategies. The following practice, from which parts can be used in the curricula of different European schools, or adapted to secondary education level, is given:

Peer 2 peer, Tony Sgro, edVenture partners (US, Global)

“Teams of students provide for alternative narratives and develop social media strategies against violent extremism, in an international competition. They are enthusiastic, creative and provide for peer to peer narratives.”

Website available via: <http://edventurepartners.com/peer2peer/>

In particular when students only meet peers from their own community group, it is of primary importance to provide them intercultural education as shown in the example below:

Intercultural education, Tomislav Vukovic, Dalj Elementary School (HR)

“In Eastern Croatia the extra-curricular activity Cultural and Spiritual Heritage of the region is organised, in order to improve relationships of post-conflict societies and to allow children to learn more of the cultures and customs of the others. The children are educated in their mother tongue, and ethnic groups therefore are educated separately, this shows the importance of organising activities that bring children from different ethnic groups together. The activity focuses on topics like: Relations among people, active listening, communication, tradition and customs, religious customs, history of the region, stereotypes, prejudices, interculturality, identity, by the use of: workshops, projects, interviews, portfolio.”

38- <http://foundation4peace.org/projects/holding-difficult-conversations/>