

MANUAL FOR CIVIC  
EDUCATION TEACHERS

PREVENTION OF



# **VIOLENT EXTREMISM AND RADICALISM**

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AND RADICALISM

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# INTRODUCTION

This manual has been developed for civic education teachers and is aimed at the combating and preventing of violent extremism. The manual helps to understand how teaching human rights and diversity benefits peaceful cohabitation of peoples amidst the process of globalization. The manual is designed utilizing the best practices against radicalism and violent extremism, while at the same time it has been adapted for the local context. This, together with the teaching of the fundamental values of democracy, enables teachers to: access information on radicalism and violent extremism, identify the first signs of radicalism and violent extremism, and ensure a timely response. Exercises given at the end of each chapter serve as a resource of ideas helping teachers to select and implement activities based on the needs of a specific class or students. The manual illustrates instruments for working with students, such as using alternative narratives and discussions, as effective means of combating and preventing radicalism and violent extremism.

The manual was developed based on the following key assumptions:

- » The existence of radical ideas and forces are one of the main challenges of our time.
- » Radical ideas may appear at any time, in any space and may lay roots very firmly and quickly.
- » Radicalization is not linked with a specific age, gender or social group; however, studies show that youth are the most vulnerable towards the threat of radicalization.
- » Young people, in order to gain the necessary knowledge and skills for withstanding the threat and developing of such attitudes, need an appropriate educational environment that will help to prevent threats posed by propaganda.

We recognize that a quality school education alone is not sufficient to combat the problem; it does, however lay a solid foundation for effective, consistent, focused, and concerted efforts in unison with other educational institutions.

Education is a universal value, and is a vital instrument to ensure the sustainability of society. Teaching/learning serves reasoning, while reasoning is the basis of action. If we are able to inspire people to think differently – that is, theoretically – we may presume they will act otherwise. Almost always and everywhere, where logical argument ends, shouting begins (Leonardo da Vinci).

*We would like to express our gratitude to all who have helped to create this manual.*

# CHAPTER I. GLOBAL CITIZENSHIP AND ITS CHALLENGES

*I am the mother, parent of all that you can see or cannot see, all that rest its head upon my lap, all breathe, exist and feed with me. The Lord has created me as the source of life for all existing.*

**Vazha-Pshavela**

*We may have all come on different ships, but we're in the same boat now.*

**Martin Luther King**

The above quotes used as epigraphs to this chapter probably best describe the essence of globalization. On the one hand, the rich cultural experience of countries may be accurately compared to a ship due to their importance and scope. On the other hand, these ship-countries, whether they like it or not, should obey their common port – the Earth, which is, eloquently described as the “lap where all rest their heads.” The main message of these metaphors is to strive for the balance of the universe.

The meaning of balance has become even more important since World War II. According to the opinion of one man, this is when modern globalization started – “history of the world, as a whole”. “The Earth became unified. New threats and opportunities appeared. All essential problems become world problems, and situations – the situation of the mankind.”<sup>1</sup>

The term “Globalization”<sup>2</sup> was first coined by Theodore Levitt, an American scientist, in 1983 to describe the merger of previously separate markets. Globalization, meaning – the formulation of a global society and disparate national-state borders and limitations, has been used since 1990. In this year the books “World Without Borders”, by Kenichi Ome, a Japanese consultant of Harvard Business School, and “Globalization, Knowledge and Society” by Martin Albrow, a British sociologist were published. Albrow

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1 Karl Jaspers 1948, as cited in Zurab Davitashvili (2003). Nationalism and Globalization © Open Society – Georgia Foundation. Pg. 183

2 Information on the essence of Globalization and its consequent processes can be found in Zurab Davitashvili's book Nationalism and Globalization © Open Society – Georgia Foundation, 2003.

used the term to bring together all the processes which help people across the planet to engage in a common global society. Thus, while globalization began as an economic term, it very soon gained a wider, global connotation and came to cover all aspects of public life (politics, social aspects, culture, and mentality); it became a synonym for unification and merger.

Albrow speaks of this new type of citizenry – “global citizenship,” which, “Starts with the lives of everyday people, is practiced daily, and finishes as a collective action on a global level.” As a model, it describes the international worker’s movement of the 19<sup>th</sup> century; however, he now sees roots growing from citizens that “are state”. Numerous global actions are being implemented at the local level. Many demands, of course, come from these new social movements – the Greens Movement of environmental activists, the LGBT movement, the Feminist movement, etc. They forced states to address key issues such as how people gain control of personal life within a “quickly growing, disobedient world.”<sup>3</sup>

Definitions of different authors show that key the indicator for globalization is a breakdown of national borders of states and conversion of various national economies into a global economy, national culture with a global culture, and national mindset with a global mindset. This is in conflict essentially with the key principles of nationalism, where the nation-state, national economy, culture and mindset are paramount. Therefore, globalization and nationalism are the key opposing forces of the modern era, and the opposition between them largely determines the politics of the modern world.<sup>4</sup>

*Nationalism*, the latter party mentioned is defined as follows in the civic education dictionary:<sup>5</sup> the term is used in two main ways: (1) an ideology that is based on the concept of the nation and has certain political and cultural goals. The idea of national self-identification is the key, which may be achieved through independence, irredentism, and secession; (2) a feeling, according to which the nation-state is the primary value and loyalty to it takes precedence over all other loyalties. National interests should stand above any personal, relationship, tribal, class, religious or global interests.

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3 Auxiliary Handbook for Civic Education Teachers, Collection of Articles (2013). Collection of Articles, Part 2, © CTC- ACETT

4 Davitashvili, Z. (2003). Nationalism and Globalization © Open Society – Georgia Foundation, Pg. 189.

5 <http://www.nplg.gov.ge/gwdict/index.php?a=term&d=6&t=5432>

Nationalism appeared at the end of the 18<sup>th</sup> century and was linked to the French Revolution and battles of Napoleon. At that time, the majority of European nations saw themselves as being in cultural unions (which was largely supported by the rapid distribution of books and press in the native language – that is, print capitalism) and aimed at forming political union, meaning the fight for the formulation of a distinct national state.

Globalization, as a complex and controversial process, cannot be evaluated from single angle alone, or labeled as a distinctly progressive or negative phenomenon.

Globalization takes various forms in different countries and thus poses diverse threats. Clearly, nationalism is also often expressed in varying ways. Developing countries, first and foremost, are concerned with the dependency of their economy to foreign firms and transnational corporations and the wide dissemination of Western culture and values, which, to them, may significantly change traditional values and pose threats to national culture. Developed countries perceive massive migration from developing countries as a serious threat, resulting in racism and xenophobia.

The plurality of opinions on the fates of nationalism and globalization may be reduced to two polarized answers:

1. The future rests with globalization. The process will result in a complete merger of global policy, economies, and cultures. Borders will dissolve between countries. Nation-states will cease to exist. Nations will mix and a single global nation, speaking one common language, will appear. There is no room for nationalism in this globalized world.
2. Globalization is a myth. No integration or connection will destroy nations, languages, or cultures; on the contrary: nationalist attitudes will develop among more and more people who will then fight to create their own national states. The main context for the future world is the battles between states and their own ethnic minorities. Therefore, another era of nationalism is approaching.

Obviously, such oppository prognoses have no support among scientists, however, answers could be found between these two extremes.<sup>6</sup>

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6 Davitashvili, Z. (2003). Nationalism and Globalization © Open Society – Georgia Foundation, Pgs. 369–370.

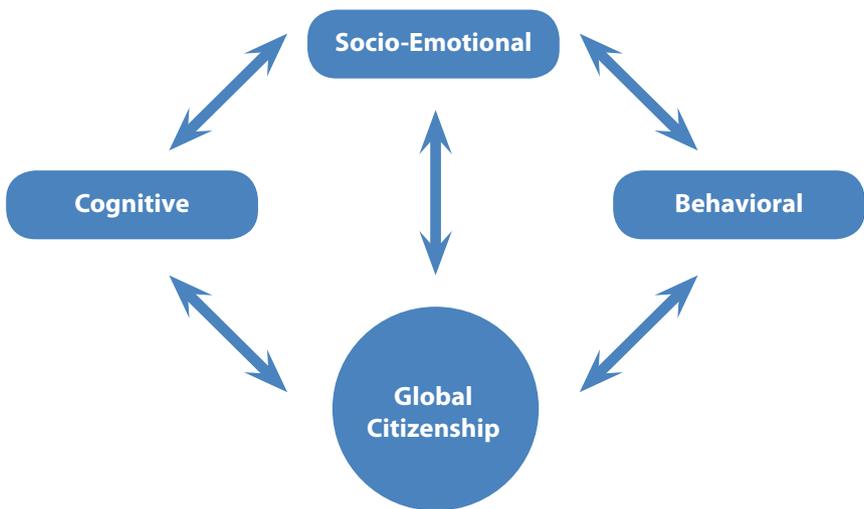
*What kind of citizen is needed for the modern world?*

Whatever the scenario for the future of the mankind, we believe a key value of educators is teaching “rules of being a citizen of the Earth.”

Ban Ki-Moon, Secretary-General of the United Nations (2012), believes that, “We must foster global citizenship. Education is about more than literacy and numeracy – it is also about citizenry. Education must fully assume a central role in helping people to forge more just, peaceful and tolerant societies.”<sup>7</sup>

The global citizen has a wide understanding of the world and recognizes both the universe and one’s own place in the universe. He/she is an active participant of community life and works with others ensure the planet is more equal, just, and sustainable. He/she has sufficient knowledge, skills and values, and believes that humans have the power to effectuate change.

Education for global citizenship is based on three dimensions of teaching: cognitive, socio-emotional, and behavioral:



<sup>7</sup> <https://www.un.org/sg/en/content/sg/statement/2012-09-26/secretary-generals-remarks-launch-education-first-initiative>

**Cognitive:** knowledge and critical-thinking skills necessary to better understand the world and its complexities.

**Socio-emotional:** values, attitudes and social skills that enable learners to develop affectively, psychosocially, and physically, and to enable them to live together with others respectfully and peacefully.

**Behavioral:** conduct, performance, practical application and engagement.<sup>8</sup>

These three key elements are interrelated and integrated into education process.

UNESCO's definition of global citizenship is guided by the Education 2030 Agenda and Framework for Action: "Ensure that all learners are provided with the knowledge and skills to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and the appreciation of cultural diversity and of a culture's contribution to sustainable development"<sup>9</sup>.

Global citizenship could be guided by famous quotes on schooling and education, coming from the beginning of the 20<sup>th</sup> century, from two different parts of the world: "Schools of future, aimed at developing characteristics for civic attitudes, will give a lot of thought to practical activities flowing within school life, constantly developing self-action, initiative, and fearlessness in children," (D. Uznadze), and "Education is not merely preparation for life; education is life itself. Education, therefore, is a process of living and not a preparation for future living," (J. Dewey).

Education for global citizenship is not a banal subject; rather, it's a framework for learning which extends to wider society after going beyond the boundaries of school. It can be supported through existing educational plans as well as new initiatives and activities.

Education for global citizenship is equally important for schools as well as society. It helps students to:

- » Gain understanding of global events
- » Think about values that are important to them

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8 <https://en.unesco.org/themes/gced/definition>

9 <https://unesdoc.unesco.org/ark:/48223/pf0000245656>

- » Learn from real world experiences
- » Combat intolerance and ignorance
- » Become citizens of local, national and global communities
- » Formulate arguments and express opinions
- » Believe that they can take action and influence their environment.

Global citizenship is also a source of inspiration and information to teachers and parents. Most importantly, global citizenship shows young people that they have a voice and that it matters. The world may change quickly, but young people have the power to make positive changes – they can always help build a more just, safe and secure environment.

What knowledge, skills and attitudes are necessary for global citizens?

<b>KNOWLEDGE AND UNDERSTANDING</b>	<b>SKILLS</b>	<b>VALUES AND ATTITUDES</b>
<ul style="list-style-type: none"> <li>• Social justice and equality</li> <li>• Identity and diversity</li> <li>• Globalization and mutual dependency</li> <li>• Sustainable development</li> <li>• Peace and conflict</li> <li>• Human rights</li> <li>• Power and management</li> </ul>	<ul style="list-style-type: none"> <li>• Critical and creative thinking</li> <li>• Empathy</li> <li>• Self-exploration and reflection</li> <li>• Communication</li> <li>• Cooperation and conflict-resolution</li> <li>• Management of difficult and ambiguous situations</li> <li>• Informed and prudent behavior</li> </ul>	<ul style="list-style-type: none"> <li>• Sense of identity and self-assessment</li> <li>• Loyalty to social justice and equality</li> <li>• Respect for humans and human rights</li> <li>• Appreciation of diversity</li> <li>• Care for the environment and commitment to sustainable development</li> <li>• Belief that people can effectuate change</li> </ul>

This table<sup>10</sup> may serve as a test to evaluate the degree of global citizenship of our teachers and students.

<sup>10</sup> Global Citizenship in Classroom, A Guide for Teachers, Oxfam. 2015.

## Activity 1.

Remind your students that cultural integration has been taking place since well before the term “globalization” appeared. Ask them to discuss how the process has been bolstered by globalization.

For example, Jazz is a form of music that was born locally in the United States. A local form of art is about what comes from a specific region or culture. The foundations of jazz, however, can be traced to the musical traditions of former slaves and their African cultures. From the moment of the birth of jazz, cultural giants like Ella Fitzgerald, Count Bessy, Duke Ellington, Billie Holiday and others enriched the and influenced other, subsequent musical genres, including rock-n-roll.<sup>11</sup>

## Activity 2.

Ask students to explain what the meaning of “McDonaldization” is,<sup>12</sup> a term coined by George Ritzer (1992), an American sociologist, and how is it connected with globalization.

## Activity 3.

Divide students into small groups and ask them to provide arguments on how Pixar animation, *The Small Shoemaker* (<https://www.youtube.com/watch?v=fEUwBMThY1w&t=22s>) illustrates one of the consequences of globalization. Think of a different version to reduce the impact of this occurrence.

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11 Auxiliary Handbook for Civic Education Teachers, Collection of Articles (2013). Collection of Articles, Part 1, © CTC- ACETT, pg. 63

12 Students can find additional information on McDonaldization of culture in Tsereteli, I., Kakitelashvili, K., *Culture and Modernization* (2016), Chapter VIII, Tbilisi, Center for Social Sciences.

## CHAPTER II. DIVERSITY

*All persons are equal before the law. Any discrimination on the grounds of race, color, sex, origin, ethnicity, language, religion, political or other views, social affiliation, property or titular status, place of residence, or on any other grounds shall be prohibited.*

### **Constitution of Georgia, Article 14**

*Davit, together with his son Dimitry, visited the main Mosque every day, listened to royal sermons and readings of the Koran. Davit gave charity to Qatib and Muadzine. He built Karavan-sarays for foreign tribes and poets, allocated food. If anyone wanted to leave Tiflis, he would cordially give helping hand and funded the trip. Davit was more respectful to Muslims than Muslim nobles themselves.*

### **Al-Ayn, Muslim writer on Davit Aghmashenebeli<sup>13</sup>**

Diversity means the differences between peoples and their interests. People differ in lifestyles, ethnical origins, beliefs and values, social status, gender, language, dialect, generation, place of origin, etc. Diversity increases in parallel with social and economic changes.

Kenneth Kushner,<sup>14</sup> researcher of culture, presents sources of cultural identity of humans as a graph, which clearly show factors influencing such identity.

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13 Collection of works (ten volumes) edited by Pavle Ingorokva, vol. IV, Tbilisi, Sakhelgami, 1955.

14 Kushner, K., Human Diversity in Education: An Intercultural Approach, 8th edition, McGraw-Hill, 2014



On a daily basis, we see numerous examples of controversy on the basis of diversity. Confrontation between representatives of different cultures may occur for many reasons:

1. Parties struggle to understand that they have different beliefs and social habits.
2. Representatives of different cultures do not speak each other's language and try to understand what they are told through using analogies from their own language.
3. Incorrect non-verbal interpretations. Same gestures may mean different things in different cultures.
4. Stereotypes of different cultures, which may hinder objective attitudes towards representatives of other cultures.
5. Each culture has its own unique values system, which is not like those

of others. Differences in values may result in misunderstandings and conflicts.

Subconscious fear of strangers, which is most visible in representatives of isolated cultures. Individuals as well as groups and societies may fear diversity, which, on its turn, may become a reason for unequal attitudes and may be expressed by a lack of respect and/or tolerance towards the habits and traditions and others.

Low levels of tolerance have always been a significant problem for all societies. It has prevented people from living according to one's own individual preferences. For different cultures to peacefully co-exist and integrate, it is important for both the general populace and minorities of the country to begin to think differently. Paul Gorski, an education researcher, believes that the purpose of education is to actualize social change. The route leading to this goal requires three kinds of transformations:

- » Transformation of the self
- » Transformation of school and teaching
- » Transformation of the society (Gorski, 2010).

Historic lessons learned, as well as current events of society, show just how easy it is for differing opinions to dissolve into conflict, create radical attitudes, and prevent social development. Fear of getting lost in the globalized world has led to appearance of many mass movements in the 20<sup>th</sup> century which have resulted in the destruction of peoples and even societies as a whole. For example, a significant part of Russian Slavophiles had considered the Bolshevik revolution to be the beginning of a manifestation that was distinctly Russian. German fascism tried to ensure the survival of German culture by attempting to conquer all other nations; Japanese militarists took the same path in the Far East. Today, Muslim jihadists engage in acts of terrorism to resist tendencies towards globalization and to slow its spread within the bounds of their religious beliefs. Less aggressive groups adhere to cultural and demographic expansion in order to overcome the influence of Western countries.

Modern social sciences often convey the following opinion: the main deterring factor for tolerance of diversity is the so-called principle of "mo-

nopoly over opinion” – a situation, when, according to the dominant opinion, a monopoly over truth rests with a specific public institute or group of individuals, while others are obliged to blindly follow the arbiter of this truth. This principle easily gives birth to political, social and normalized extremism. Finally, it obstructs the key goal of public life – the creation of a harmonious and progressive living environment.

At present, such a question remains unanswered: “What are the possibilities for overcoming radical attitudes and towards the formulation of harmonized societies?” It is perhaps naïve to attempt to devise a single, universal method to answer this with. Social diversity is of a huge scale, while the modern world is changing so quickly that the question of achieving coherence amidst this changing diversity becomes more and more poignant.

Modern humanity faces an eternal challenge: how to live together in peace in a global world while at the same time to maintain one’s cultural identity. How can we maintain a balance between two extremes: that of intolerance towards people of different beliefs, traditions, and culture, with the understanding that in granting rights for diversity and recognizing the dignity of others, we don’t lose ourselves but rather gain a chance for achieving new heights of society and to strengthen it?

Alongside world educators, Georgian public figures have also recognized that the equality of individuals is a basis for the good of all. Ilia Chavchavadze believed religious tolerance to be one of the preconditions for uniting the country: “Differences in religion do not threaten us. Georgians, crucified for our own religion, know how to respect the religions of others. Therefore, in our history there are no examples of Georgians attempting to oppress or prosecute the religions of others. Armenians, Jews, and Muslims have always lived among us; it cannot be said otherwise. Peoples prosecuted and oppressed in other countries for their beliefs often found safe haven and freedom of consciousness here;” and, “Why do we care who recognizes which religion? They can practice whatever faith they choose to as long as they are good, honest people, hard-workers and beneficial for their own self as well as the country.”<sup>15</sup>

Due to our historic fate and geographic location, we constantly have had to deal with societies of different cultures and faiths. Geopolitical cir-

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15 Chavchavadze, I. (2007). Collection of Essays (Twenty Volumes), Vol. XV, Tbilisi, “Ilia Foundation”.

cumstance has placed our country in just a way that has allowed us the opportunity of cultural interactions that have developed our society. We can say confidently that our experience is unique, although we often overlook it. We can recall several historical examples: after the Communist government destroyed a Shiite Mosque on the banks of the Mtkvari River, the local Sunni Muslims allowed them to pray in their mosque. These two confessions developed a unique prayer format resultant of this interaction: they prayed in the same mosque, in a hall separated merely by a curtain.

At the end of September, the religious celebration Alaverdoba is held in Alaverdi Cathedral. For centuries, this celebration was a unique one which could not be experienced in many places. The celebration had three stages. The first part (first week) was Christian and celebrated mostly by Georgians. During the second stage, the floor was given to local Muslims, who also held the Alaverdi grounds to be of sacred importance and even had a small shrine in the defensive stone walls. During the third week, the Christians celebrated again.

Another great example of peaceful coexistence is wrestling and horseback riding competitions, held in the valley just outside the walls of the monastery complex. In this way, unique precedents of peaceful religious existence were created.

The necessity for the coexistence of different cultures prompted mountain tribes to come up and develop a so-called "Habit"; that is, a moral code, obligatory for peoples of every faith, creating a common space of moral interaction. This has been described in detail in Vazha-Pshavela's work. Examples show that a culture of tolerance and its recognition as a progressive norm has deep roots in our society.

History shows us that the main method for avoiding radicalization is the constant formulation and development of culture of dialogue and collaboration. Over 2000 years ago, ancient Greek philosophers created an important form of human interaction – dialogue – with the purpose of deftly seeking truth in the event of contradictory opinions. Decision-making through dialogue is characteristic to many cultures. The Georgian example is of the so-called "Khevisberi" (Elder of Khevi) tradition. A Khevisberi would present important community issues to the tribe, then a dialogue was held, and a decision was made. Before the American Revolu-

tion, the town-hall gathering tradition was in place where problems were discussed, dialogues on alternative issues were held, and decisions were made in unison.

According to Oxford dictionary, a “dialogue” is a discussion between two or more people or groups, especially one directed towards the exploration of a particular subject or resolution of a problem.<sup>16</sup> Dialogue has several key characteristics:

- » During the dialogue, one party listens to another in order to discern the contradicting position;
- » Dialogue reveals incorrect viewpoints
- » Change of one’s position is permissible during the dialogue
- » Dialogue gives more possibilities of finding the best solution rather than simply agreeing with the original position of one of the parties
- » Dialogue develops a creative, objective, and multi-faceted approach towards events
- » Dialogue necessitates respect for individuals and their ideas

In observing principles of dialogue and cooperation, community members try to foment a peaceful cultural, economic, and political environment.

Democracy, as the best social and political format so far, does not mean freedom of opinion for certain individuals only. It also means that a person with his/her own opinion is able to participate in the dialogue and interact with persons stating one’s own opinion. This cannot be accomplished by mere order or laws; rather, it requires the daily concerted effort of each of the members of the society.

Various normative acts have been developed at different times to support peaceful cohabitation. In response, countries create a supreme law of the country, a constitution, which emphasizes equality and intolerance against any form of discrimination. Chapter 3 of the 1921 Constitution of the Republic of Georgia was entirely dedicated to human rights and it declared the equality of all individuals under the law, of freedom of faith and speech, and of zero tolerance towards discrimination.

Article 38 of the current Constitution of Georgia prohibits any forms of discrimination: “Citizens of Georgia shall be equal in their social, economic,

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<sup>16</sup> <https://en.oxforddictionaries.com/definition/dialogue>

cultural, and political lives irrespective of national, ethnic, religious, or language origin. According to universally recognized principles and rules of international law, citizens of Georgia shall have the right to develop their culture freely, use their mother tongue in private and in public without any discrimination and interference.”

It is important to comprehend whether members of the society understand the principles of peaceful cohabitation within a family, school, workplace, religious or other public institution; whether people have the sufficient knowledge, skills and attitudes towards the rights and responsibilities of themselves and others, defined through legal norms; whether they understand the importance of the balance between rights and responsibilities towards fellow citizens and the State; whether they can respect differing opinions, peacefully resolve conflicts, foresee possible outcomes, achieve the desired outcome through negotiation and discussion, etc. Thinking about these questions and efforts to give substantial answers necessitates the existence of appropriate competencies of the active citizen.

Asking these and other questions, and striving to find answers for them, is the most vital goal and responsibility of modern schooling. As discussed above, the complex processes of the development of democratic culture cannot be implemented by law or demand, regardless of the rule of law in a democratic society. These processes, as Thomas Jefferson described, require every person to be a “soldier”: “Every citizen should be a soldier. This was the case with the Greeks and Romans and must be that of every free state.”

## **Teaching Diversity**

Education plays a key role in supporting social unity and peaceful cohabitation amidst the rapidly changing world where culture, political and social turmoil becomes a challenge for the traditional way of life. Through programs that encourage dialogue between people of different cultures, beliefs, and religions, education is able to make a significant contribution in the development of a sustainable and tolerant society. Intercultural ed-

ucation is the vital for all individuals in the striving for quality education, which are enshrined in the Universal Declaration of Human rights: "Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups..."<sup>17</sup>

According to the UNESCO Guidelines on Intercultural Education, the term "multicultural" describes the culturally diverse nature of human society. It means not only elements of ethnic or national culture, but also includes linguistic, religious and social-economic diversity. Interculturalism is a dynamic concept that means the interaction between different cultural groups. It also refers to the evolving relations between cultural groups. It has been defined as: "The existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect."<sup>18</sup> Interculturality presupposes multiculturalism and results from intercultural exchange and dialogue on the local, regional, national, or international level.

In order to strengthen democracy, countries' educational systems need to take into account the multicultural character of their society and aim at actively fomenting the peaceful coexistence of different cultural groups and of positive interactions between them. There have traditionally been two approaches: Multicultural Education and Intercultural Education. Multicultural education employs learning about other cultures in order to encourage the acceptance, or at least tolerance, of these other cultures. Intercultural education aims to go beyond mere coexistence in order to achieve a highly developed, sustainable way of living together for multicultural societies. This is accomplished through the development of: co-understanding of, respect for, and dialogue between the different cultural groups.

Experts in Georgia use the term "multicultural" to describe the diverse modern environment, while "intercultural" is used to describe education processes.

Therefore, intercultural education serves the education purposes of a multicultural environment.

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17 UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005).

18 UNESCO Guidelines on Intercultural Education, 2006, UNESCO.

## Intercultural Education Principles and Approaches<sup>19</sup>

Below are outlined the general principles of intercultural education, stipulated by UNESCO.<sup>20</sup>

**Principle I:** Intercultural Education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.

**Principle II:** Intercultural Education provides every learner with the cultural knowledge, attitudes, and skills necessary to achieve active and full participation in society.

**Principle III:** Intercultural Education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural, and religious groups and nations.

To summarize, educational cornerstones for peaceful cohabitation and democratic citizenry are reasoning, search, discussion, questioning “ultimate” truth. Therefore, the primary task of a teacher is to teach students how to reason, constantly strive for their development, and yield one’s own dominant position in the class.

The modern “teacher is no longer merely the-one-who-teaches, but the one who is him/herself taught in dialogue with the students who, being taught, in turn also teach. They become jointly responsible for a process in which all grow” (Paulo Freire).

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<sup>19</sup> For additional information please see “Guidebook for Intercultural Education, Ilia State University Press, 2016.

<sup>20</sup> UNESCO Guidelines on Intercultural Education, UNESCO 2006, <http://unesdoc.unesco.org/images/0014/001478/147878e.pdf>, Retrieved on March 5, 2015

## Exercise 1 “College for Everyone”<sup>21</sup>

The teacher gives out worksheets entitled “college for everyone” to small groups of students. The students study the situation described in the text, answer questions at the end, and try to find a way to resolve the conflict. One student from each group will present their version of how to resolve situation.

Worksheet: “College for Everyone”

A college director was a very humane and generous man. He believed deeply in the importance of education. The director always told the colleagues: “Every person deserves a good start in life. Don’t treat any one student better than others. This would not be fair.”

One day, a group of IDP students of a differing identity came to school. Their families escaped a conflict from a neighboring country. The director told the parents: “These poor people lost everything. Be open to them. It’s time for us to ease the pain of these people. It’s not their fault that they had to suffer war.”

His colleagues agreed with the director. The IDP students were distributed into different grades according to age. Each of the existing grades had one IDP student. Only one grade had 4 IDP boys.

Teachers quickly discovered that treating IDPs and existing students equally was not easy. The teachers complained about it to the director: “The IDP child does not know our language or culture. I have no time to translate everything for him. Translation takes a lot of time, and this means taking time from other students.” “The IDP child in my class does not communicate with anyone. This could be a result of war trauma. He may also struggle with studies. What am I to do?” “The IDP child in my class is physically disabled. He cannot walk. He cannot participate in physical activities and cannot even come to the lab as he has to climb the stairs.”

Problems kept escalating. During lunch breaks, the native students bullied the IDPs students, often using offensive language. Older students told the IDPs to go back to where they came from.

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21 Golobe, R., Hudleston, T., Kraf, P., Rowe, D., Taelman, U. (2009). Living in Democratic Society. Council of Europe.

The four IDPs that ended up in the same grade formed a group to protect their own interests. One of the IDP children got into a fight with a local, resulting in serious physical injury. The teachers believed this IDP student ought to be expelled from school. The director kept asking himself whether such expelling would be fair. The teachers said: “We tried to work with them. Some of our students are injured now. We cannot teach the new IDP students and the old students at the same time.”

Later, the parents of the IDP children’s teachers asked for a meeting with the director and told him: “We do not like girls and boys being together in a sports class. This is against our religion and culture.”

The director was on the verge of losing patience. He was facing a serious dilemma and knew he could not lose hope at this time.”

*Questions for discussion:*

- » How did the director attempt to achieve his goal of treating every student equally?
- » Should the director consider the wish of the parents and separate the IDP girls and boys into different classes? Give your arguments.
- » Would it be better if the IDP children studied in separate classes? Give your arguments.
- » How could the problems of the school be resolved? Would it be necessary for the school ignore certain problems and why?
- » Is it possible to give every child, regardless of cultural heritage, the best education, fully considering his/her needs? What can be done by the school and what external help is needed, if any?

## Exercise 2

Read the words of Elie Wiesel, Noble Prize nominee and Holocaust survivor: “Wherever men and women are persecuted because of their race, religion, or political views, that place must – at that moment – become the center of the universe.”

Ask students to discuss the importance of the actions of every person for the balance of the society.

### Exercise 3<sup>22</sup>

A third-grade girl is repeatedly being bullied by her teacher, classmates and their parents. The reason for this was that the girl was abandoned by her parents, started living with various foster families, and the child is often left unattended. According to the grandmother, the parents of the classmates and teachers discuss her situation both during a parent-teacher meeting as well as behind her back, in their homes, in front of her peers. Some say the girl was brought up in a bad family will take a bad path in life herself. The attitudes of the parents affect the child and she constantly has to protect herself from classmates as well as their older siblings, parents, and even teachers.

Ask students to discuss the situation. Discuss the reasons for the facts, and related issues.

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<sup>22</sup> Information provided in the exercise is based on Georgian reality, from the materials provided by Parents for Education union.

## CHAPTER III. RADICALIZATION AS A SOCIAL AND IDEOLOGICAL PHENOMENON – FACTORS CAUSING RADICALIZATION AND EXTREMISM

*The opinion is as valid as strong and persistent are the bearers – the more martyrs it has. Opinions of every faith, social or religious, win as greatly as the ground for implementation and loyal supporters they have.*

**Vazha-Pshavela**

*What can you say to a man who tells you he prefers obeying God rather than men, and that as a result he's certain he'll go to heaven if he cuts your throat?*

**Voltaire**

### **Description of the General Context:**

Most countries are multiethnic and multicultural in the context of globalization – Georgia is not an exception. According to 2014 population census,<sup>23</sup> 13% of the population is considered an ethnic minority. These groups have formed fairly compact settlements across Georgia. The population demographics are diverse in terms of religious beliefs as well. Orthodox Christianity is the dominant religion (83.4%), followed by Islam – 10.7%, Armenian Apostolic Church – 2.9%, while the remaining three percent is divided between other confessions (Roman Catholic – 0.5%, Jehovah's Witnesses – 0.2%, Yezidi – 0.2%, Protestant – 0.1%, etc.). If we look at these numbers from a realistic perspective we will understand that Georgia, as a multi-ethnic country, faces the challenge of integrating ethnic as well as religious minorities and creating a tolerant living environment for these groups. This requires the creation of an understanding of common values among the dominant culture and the representatives of the minority groups. This is where an understanding of civic values and its acceptance comes into play. Only then it would be possible for the country to stand firmly on the road to democracy.

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<sup>23</sup> Results of 2014 National census (2016). National Statistics Office of Georgia (GeoStat) [http://geostat.ge/cms/site\\_images/\\_files/georgian/population/Census%20Release\\_GEO\\_2016.pdf](http://geostat.ge/cms/site_images/_files/georgian/population/Census%20Release_GEO_2016.pdf)

As the rest of the world faced the need for maintaining balance after WWII, we faced the need of resurrecting national identity after the dissolution of the Soviet Union in transitioning from a totalitarian regime to a democracy. National, civic, religious, and political identities were formed anew. Achievements of social integration were put on the agenda. In our case, we could not say that ethnic and religious minorities alone struggled to find their place in the new society and establish themselves; the ethnic Georgian population also faced a severe crisis, which greatly complicated the situation of the nascent country.

At the moment, Georgia is still in its transitional phase – state and public institutions are still not finally formed. Therefore, there are numerous visible and hidden threats that may hinder the process of peaceful integration, development, and cohabitation.

## **Radical Ideas**

The political and social stages of the modern world clearly have increased tendencies of radical ideas, leading to the appearance of important challenges of our era. Most visible examples of radicalism have been recent terrorist attacks, while radical Right-wing movements are actively gaining strength. This process, considering the time and context, may have several causes (inflow of refugees from conflict areas, increased unemployment, identity crises, and many others). Due to given circumstances, radical ideas are nourished from ethnical and religious backgrounds, which has resulted in numerous violent acts across the globe.

Radical ideas may appear suddenly at any time, in any place, and are difficult to foresee. What are these radical ideas? Due to the complexity of the concept of radicalism, there is no one, universally agreed upon explanation. Scientific institutions, international organizations, and law enforcement agencies of various countries provide different explanations as to the phenomenon. In a general sense, radicalization is a process where an individual, or groups of individuals, have opinions that contradict the norms of the wider society. For more practical reasons, the individuals, or group of individuals, support certain extreme political, social or religious ideologies, which prevent the maintenance of a stable status-quo in the society. In the same way that globalization

and nationalism have two forms, so do radical ideas: violent and non-violent. Any of us may carry radical ideas; for example, a person may be concerned about the pollution of the planet, animal rights, or how the elderly are treated in the community, etc., and the individual's viewpoints on these topics may be quite rigid and radical. Any idea, even the most harmless and mundane, may be fundamentalized, lose its initial meaning, and be made radical. Some individuals supporting certain ideas/ideologies may exert great effort to achieve the goal, whereas others may not do anything at all. If we look at radical ideas from this point of view, then it may even behoove us for people to become more radical and passionate about certain issues in order to make a world a better place. When, however, an individual or group of individuals believes violence to be justified in order to achieve a political, social, or other goal, to change own opinions and behavior, or to sacrifice one's self for the cause, then radicalism transforms into violent extremism. Moreover, similar ideas may compel individuals towards terrorist attacks.

There are different forms of radicalism and violent extremism, which can be divided into several possible distinctions:

1. **Left-wing forces**, similar to the "Red Army Fraction" in Germany, which organized several bloodsheds in the 1970s in West (capitalist) Germany
2. **Right-wing forces**, which are quite active as of late in various parts of the world, as political leaders as well as various groups. Even in Georgia, nationalist political subjects, radical orthodox ideas and social values together prove to be fruitful soil for right-wing nationalist attitudes.
3. **Nationalists/separatists** – we have witnessed such conflicts, for example, the separatist Basque movement in Spain resulting in the loss of life of numerous innocent citizens and policemen.
4. **Religious radicalism**, an example of which is the September 11, 2001 terrorist attack of Al-Qaeda.

Sometimes researchers add single-issue terrorism to this issue as well; for example, radical groups that use violence under the guise of animal rights protection. This list can also include mixed/hybrid forms of radicalization.

Therefore, radicalization and violent extremism are threats to peace, security, and human rights both at the local as well as global scale. The issue thus requires substantial understanding and raising of awareness.

## CHAPTER IV. CAUSES AND DRIVING FACTORS OF RADICALIZATION AND EXTREMISM

Complicated phenomena like radicalization and violent extremism, clearly, cannot have one cause only. Therefore, researchers try to offer more or less exhaustive categorization of factors that cause radicalization and violent extremism. Magnus Ranstorp, one of the prominent researchers offers 9 groups of radicalization and violent extremism:

- » **Individual socio-psychological factors** – which include grievances and emotions such as: alienation and exclusion; anger and frustration; grievance and a strong sense of injustice; feelings of humiliation; rigid binary thinking; a tendency to misinterpret situations; conspiracy theories; a sense of victimhood; personal vulnerabilities; counter-cultural elements.
- » **Social factors** – which include social exclusion; marginalization and discrimination (real or perceived); limited social mobility; limited education or employment; an element of displacement; criminality; lack of social cohesion and self-exclusion.
- » **Political factors** – which includes factors of “us and them”; for example, portraying the foreign policy of the dominant political force as invader of one specific identity, such messages result into strong sense of injustice and anger, where individual perceives the world as split in two – one requiring protection and sacrifice for survival, and another is an angry side, leading to negative stereotypes and prejudices like xenophobia and various types of discrimination.
- » **Ideological/religious factors** – includes historical narratives held to be sacred. In the modern era, such ideologies are generally targeted against Western secularism. Examples include crimes committed in the name of Christianity, for example, the Crusades and the Salafist-jihadi interpretation of Islam, preaching protection of the faith from mortal sin and immorality.
- » **Culture and identity crises** – relates to cultural marginalization, which results in perceived alienation and a lack of belonging to either home or the

parents' society, these individuals have a hard time integrating and therefore feel they are made "others" and thereby marginalized. Typically, alienation and sense of injustice that breeds solidarity to radical ideas.

- » **Trauma and other trigger mechanisms** – involves psychological trauma experienced in childhood with post-traumatic stress disorder (PTSD). At the same time, this factor may include other complex psychological problems.
- » **Group dynamics** – when group norms – instrument for future influence of group members – are developed and formulated. The strength of group dynamics is defined by the level of attraction to potential group members. In many cases, due to group dynamics, individuals may choose a path that he hadn't previously considered blindly follow the group's ideals. Therefore, radicalism and violent extremism may easily appear in groups united under a common ideology.
- » **Radicalizers/groomers** – those who preach hate and prey on the vulnerabilities and frustrations of their listeners and channel recruits into violent extremism through persuasion, pressure, and manipulation.
- » **Social media** – the most convenient modern platform for quickly transmitting information in a desired format as well as for finding potential sympathetic parties. Social media easily multiplies hate speech and streamlines the spread of false information. There are numerous open and closed groups, mobile applications and pages/channels which can be used to easily and instantaneously contact individuals, influence their emotional and psychological state, or to join violent groups of different types. In most cases, telling the difference between real and fake news is difficult. Therefore, opportunities for individuals to be swayed by certain influences are quite high.

It should be noted that there is a hierarchy of degrees of radicalization, as well as to the speed of its distribution. Therefore, push and pull factors driving radicalization are in place:

- » The push-factors include social, political and economic grievances; a sense of injustice and discrimination; personal crisis and tragedies; frustration; alienation, etc.

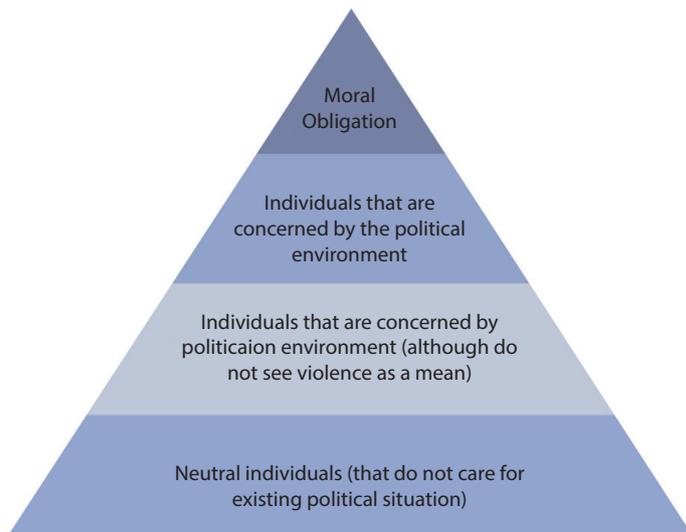
- » The pull-factors include already existing violent groups, romanticized view of ideology and cause, wish to gain power and control; new possibilities, improved material situation, etc., supporting individual to engage in violent and radical organizations.

PUSH FACTORS	PULL FACTORS
Negative background resulting from difficult social, economic and political conditions of factors that may be social or personal which push individuals towards violence and violent ideologies	Existing “attractive” conditions and factors that encourage individual to engage into violent and radical organization, helping to meet ones’ own desires.

McCauley and Moskalenko (2014) offer a 2-pyramid model – Opinion Pyramid and Action Pyramid, which clearly distinguishes two cases:

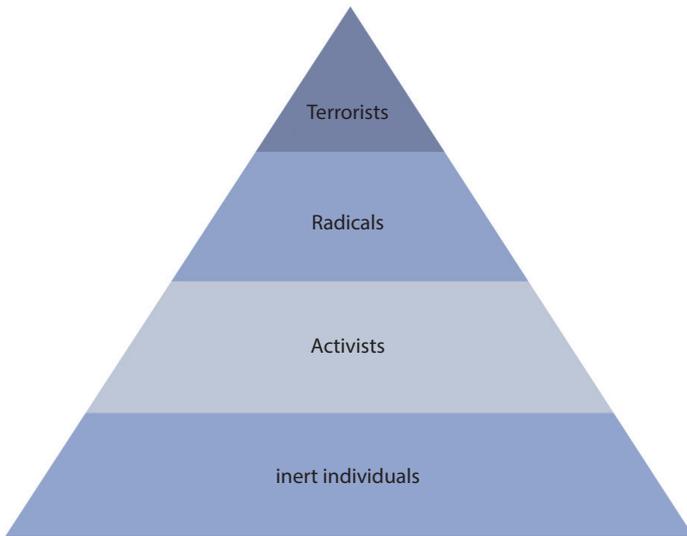
1. Radical opinions that may turn into extremist ideas.
2. Radical opinions that may turn into extremist action.

## Opinion Pyramid



The base of the pyramid includes individuals that don't care about the social, economic and political environment, and therefore are considered to be neutral individuals. The second level describes individuals that are not happy with the environment they live in, but don't believe violence is an acceptable means for the improvement of the situation. The third level of the pyramid describes individuals that believe violence is justified to alter an undesired social, political or economic situation. At the top of the pyramid are individuals that believe the changing of an undesired environment through violence is their moral obligation and absolutely necessary. It should be noted that levels of the pyramid may change according to opinions of individuals, meaning that individuals may skip levels and move upwards or downwards the levels of the pyramid.

## Action Pyramid



At the base of the Action Pyramid are individuals that make little to no effort to alter their surroundings and are inert towards all of these conditions. Individuals on the level above are activists that try to improve the

political, social or economic situation within the framework of the law. Such individuals are thus often referred to as “activists.” The third level of the pyramid describes individuals that engage in illegal activities and can already be considered “radicals.” The tip of the pyramid brings together individuals that use violence directed at other persons for varying reasons, even ones with lethal results. These individuals are referred to as “terrorists.” In this case as well, it should be noted that levels of the pyramid may change depending on the opinions of individuals, meaning that individuals may skip levels and move upwards or downwards the levels of the pyramid.

In conclusion, it could be said that radicalization and violent extremism, due to their multi-faceted natures and causes, are extremely complex phenomena for research as well as for prevention. In order to achieve results, these phenomena need to be studied while a variety of social institutions need to work in coordinated cooperation. Only such an approach will allow us to help students to develop the faculties required for peaceful cohabitation.

## Exercise 1

Ask students to discuss the accuracy, or inaccuracy, of the quotes of Vazha-Pshavela and Voltaire cited at the beginning of this chapter.

## Exercise 2<sup>24</sup>

In the name of patriotism, a human rights activist of a certain ethnic identity who taught young people and other members of the society tolerance, acceptance of differences, and peace, was killed. Due to his ethnic origin, he was deemed to be undesirable by certain nationalist groups. Aggressive attitude of the groups and the later conflict arose out of the distinct ethnic origin and language of the human rights activist, which, finally, ended with the violent murder of this person.

Ask students to discuss the case.

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<sup>24</sup> To lead the discussion the teacher may use Kvezhanishvili report “Should we be afraid of modern Fascism”, which can be viewed at (<https://www.radiotavisupleba.ge/a/უნდა-გვეშინოდეს-თუ-არა-თანამედროვე-ფაშიზმის/29617636.html>)

# CHAPTER V. SIGNS OF RADICALISM AND EXTREMISM IN YOUNG PEOPLE – REASONS, CAUSES, TELL-TALE SIGNS, PREVENTION AND RESPONSE

*When you are right you cannot be too radical; when you are wrong, you cannot be too conservative.*

***Martin Luther King, Jr.***

As already mentioned above, radical ideas may suddenly appear at any time, in any place, and at any rate of spread. Even though involvement in the radicalization process can be not directly associated with a specific age, gender, group or society, young people still remain the most vulnerable group. Political leaders and other statesmen often say that the future belongs to young people. This statement is only rarely contested. Therefore, it is of primary importance to identify the exact reasons why some young people choose to engage in radicalism and simultaneously to care for the creation of a healthy and safe environment for young people that cultivates the correct value system.

## ***Why would young people become interested in radical ideas?***

As in any other situation, young people are at particular risk for radicalization and the reception of violent ideas. There are many reasons for this, which can be sorted into three groups. The first group includes context-related and global factors in the environment that are beyond the individual which young people are often unable to influence. Such factors may include, for example, the domestic or global political, economic or social situation. Global processes, of course, influence the local situation: increased unemployment, increased possibilities for discrimination and stigma, which, in turn, often develops into mistrust, frustration, and marginalization. Every individual reacts differently to the influence of such external factors. Therefore, social-psychological mechanisms like perceived injustice and belonging to certain groups may easily transform into sense

of loneliness and self-perceived marginalization. These, among other factors makes young people particularly inclined towards seeking identity into radical ideas (Moors & van den Reek Vermeulen 2010).

The second group brings together *push factors*: (1) Personal characteristics like impulsiveness, attraction towards adventures and accidents, for the seeking of adrenalin, etc. (2) Emotions like disappointment, hatred, anger and fear also influence the behavior of young people. Behavior caused by negative emotions, or readiness for action, may easily become basis for violent action as well (Doosje, Loseman, & van den Bos 2013; Riek et al. 2009).

The third group includes *pull factors* of the environment, like (1) Attractiveness of messages spread by different violent groups, promising to resolve issues and the fulfilling of fundamental social and psychological needs (Mellis 2007; Bjørgo 2002, 2012); (2) Unification around a particular ideology and bringing a sense of belonging (Sillke, 2008);(3) Gaining a new family and friends that share like-opinions and ideology perceived as essential by the individual, and the accepting of his/her identity without judgement (Olesen 2009; Sageman, 2004; Bjørg 2002, 2011; Atran 2010).

Therefore, when a young person faces a crisis of social integration, belonging, and and/or identity, it can be conjectured that radical and extremist groups offer them three things (Fermin 2009):

1. Answers to existential questions; in that, young people, through belonging indifferent ideologies, find answers to essential and meaningful questions of life;
2. Political activity (these activities may often be violent) that helps to correct injustice; in doing so, young people see that injustice can be fought;
3. A sense of belonging and having a new community; therefore, young people are able to consider themselves part of a social group and a specific community;

### ***How are young people drawn into radical and violent groups?***

We live in an era of digital technologies are constantly evolving and in which access to the internet is continually increasing. On one hand, this gives rise to numerous positive opportunities, but also poses numerous threats on the other. The greatest single attribute of the internet is the abil-

ity to receive any kind of information instantaneously which effectively dissolves limitations of time and space. The online space has gone far beyond the mere reception of information and entertainment, and has gained a function as a platform where countless social and political campaigns and activities may be planned and implemented. The rapid development of the online sphere has made it next to impossible to tell the difference between genuine and spurious information, the prevention of threats posed by propaganda, etc. Therefore, it is not surprising that radical and extremist groups as well have gathered in this virtual space and, more specifically, in social networks, to spread their ideology and find followers.

There are two types of young people: those that actively seek out groups which share the same ideology as them and come unto the influence of radical ideology by intention, and those which fall under the influence of radical, sometimes violent groups unintentionally. The latter group is the target for a multitude of heart-warming videos and messages. Such material tends to display a desired future and to try to charm young people in order to win them over. Such videos and messages can be found quite often in the virtual world. Received information gradually accumulates in the minds of at-risk young people, which eventually strong sense of injustice and anger. This is how, step-by-step, guileless young people are drawn into violent and extremist groups (Schills & Verhage 2017).

In the real world, young people may have role models or spiritual leaders that can manipulate personal feelings using unjust events that unfold in conflict areas. Young people may look up to a warrior returning from a zone of conflict, who portrays the life of fighters in an attractive manner. Young people may be influenced by the social status and material wealth of the leaders of violent and radical groups. At the same time, young people may be swayed by stereotypes, which takes place as a form of reasoning, wherein an individual connects events according to simplified signs, characteristics, and models. This is how socially deeply-rooted opinions are formed into a single, rigid, unchanging scheme which we call stereotypes.

As we see, the engagement of young people into the process of radicalization and violent extremism depends on many interwoven factors. Therefore, we should recall that schools and the entirety of the school community are to take responsibility in regards to the following issues:

- » The role of the school is not only providing education to students, but also develop them into civil, conscious, engaged citizens
- » Students should develop a healthy values system during school
- » Schools and teachers serve as examples for the future generations
- » Schools should create a safe and secure environment for all students
- » Schools should be adapted to the individual needs of each student
- » Schools should pay special attention to cases of bullying
- » Schools should ensure cyber-security
- » Teachers should be attuned to noticing any changes in the students
- » Teachers should respond immediately once elements of radical ideas in the students are noticed
- » Schools and teachers should constantly strive to introduce student-focused teaching methods
- » Schools and teachers should constantly work to develop and offer to students innovative approaches in learning
- » Schools and teachers may create online applications and integrate them into the education process.

Finally, combatting radical and violent ideas is a long and complex process. Therefore, it is necessary to constantly increase understanding of the matter, seek new information, learn preventive tactics, and be in timely and effective communication with students and parents.

As discussed in the previous chapter, radicalization and violent extremism describe a process, where people are motivated to use violent methods against other groups and/or political or social institutes in order to achieve their stated ideologically motivated/justified goals. There are numerous factors that lead to the influencing of radical and violent ideology. In some cases, a single factor is enough; while in other cases, several factors together are necessary for a person to accept and adhere to radical and violent ideas.

Engagement in the radicalization process has a clear starting point. There are certain signs which allow for the early detection of elements of proto-radicalization and violent extremism, against which appropriate prevention measures may be taken. It should, however, be noted that the existence of such signs do not always serve as conclusive evidence for the

existence of radical and violent elements or connections with such groups.

We should have a substantial understanding of radicalization and violent extremism, as it is a vital challenge to the modern world, which: (1) Prevents domestic as well as global development, peace and cooperation, and; (2) Results in the marginalization and discrimination of certain groups and therefore establishes fruitful ground for conflict.

Teachers should remember:

- » A teacher teaches everyone
- » Each student has his/her own individual needs
- » Individual approaches need to be utilized with every student
- » The teacher is responsible for the personal success and progress of each and every student
- » The teacher should help students to develop all the necessary skills which will assist them with decision-making at any important stage of their life
- » No student is immune to the influence of radical and violent ideologies
- » Caution and comprehensive information are needed
- » Any emotional or behavioral changes in the students should be observed

It is also worthwhile to describe the process of how individuals become engaged in radical ideas. According to Wiktorowicz (2005), an individual initially, due to marginalization from the society, develops cognitive readiness towards the acceptance of new individuals and new ideas. After that, the person tries to establish personal links with activists or somehow engage in a variety of activities. Next, the individual shares and recognizes the legitimacy of radical ideas and its radical leaders. Finally, this leads the individual to rationalizing the ideology and becoming a full follower and supporter of such ideas.

Civic education teachers play a special role in noticing and identifying radical ideas, selecting a proper approach, and ensuring their prevention. They are the ones to teach students how to become democratically-minded citizens, how to respect diversity, and how to ensure peaceful cohabitation with persons of different cultural, social, political or religious views. How can this be reached? For the beginning, civic education teachers should understand diversity of the society, rule of law, and importance of peace-building very well. At the same time, the teacher should create a class environment where each of the students feel protected, and there-

fore, can boldly express one's own opinion on a given topic. Skilled teachers are able to correctly capture "learning moments" that can be used best for discussion of other, related topics.

Sometimes radical attitudes are very strongly-instilled, often making it difficult even for a reasonable person to understand differences in opinion. Therefore, within the civic education course, the teacher is responsible for covering all topics related to human rights, and the necessity of engagement in political and social life, democracy, tolerance and equality. From the very beginning, the teachers should instruct students that the key value of a healthy, democratic country is a free individual and that any person, regardless of religious or ethnic background, is entitled to express his/her own opinion. Civic education teachers should provide students with positive examples and real-life cases. In other words, the teacher should support young individuals in generating skills required for making the right choices, as well as for developing tolerant attitudes.

At the same time, civic education teachers are able to nurture the desire of students to participate in social life and decision-making processes through encouragement to engage indifferent activities, to help play a role in the process of the creation of civic society, which has universally recognized norms and values, in which every person is equal under law. Due to the above reasons, increased access to general education, and civic education in particular, is an important tool for combating radical ideas.

***What do we do if, regardless of all our efforts, students aren't willing to take part in dialogue?***

Such extreme cases should be communicated to the school director and psychologist who will then develop common approaches to change the value systems of the student. It is also possible to invite experts and to hold seminars, presentations, and lectures for awareness-raising purposes.

In conclusion, the key objective of the educational establishment is to create a safe and peaceful environment which enables every student to express his/her own opinion openly, without any fear or apprehension. A learning environment must be student-focused, while each of the staff members of the school need to be equipped with the appropriate information and skills to timely respond to issues as are needed.

## Exercise 1<sup>25</sup>

Two Muslim brothers, born into a Christian family, went to the war in Syria. The reasons for this decision, presumably, varied. Both brothers found success in the Islamic State as both fighters and leaders.

Reality is frequently quite removed from the reasons of why people choose to go to war, especially keeping in mind the brutalities that are often performed in the name of religion. One of the brothers was sought as a terrorist by the United States. Both brothers died in the war.

Irrespective of their decisions, brothers became examples for a number of young people who chose to follow the same path and whose lives ended the same.

*Ask students to discuss:*

- a) Why do young people become interested in radical ideas/actions?
- b) What is the role of the family, society, and state, for the protection of young people?
- c) What should be done by the state, and what is its role in prevention?

## Exercise 2<sup>26</sup>

The teacher hands out the worksheet “School at the Edge of the Forest” to small groups of students. The students study the situation described in the worksheet, answer questions at the end of the text, and try to find a way to resolve the conflict. One student from each group gives a presentation of the group’s solution to the conflict.

*Worksheet: “School at the Edge of the Forest”*

A group of people lived on the edge of a dark forest. This community raised its children with the religious and cultural views of its ancestors. Their religion and culture did not differentiate between man and woman.

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25 To lead the discussion, the teacher may want to use G. Gvakharia’s report “Left in Pankisi”, which can be viewed on the following link (<https://www.radiotavisupleba.ge/a/ანარეკლები-პანკისში-დარჩენილები/29803279.html>)

26 Golrobe, R., Hudlestone, T., Kraff, P., Rowe, D., Taelman, U. Living in Democratic Society. Council of Europe. 2009

Another community lived a bit further away in the highlands, settled by a community of a different culture. These people were warriors wherein the dominant functions were performed by men. Women were much appreciated, but never served as leaders.

The Forest Community had nothing in common with the Highland Community. They hated and feared each other. They had a history of conflict. One day, a young man came to the Forest Community and offered to build a school. The school would serve children of both communities, which would support bringing the two communities closer together.

Soon, a modest wooden schoolhouse was built and a teacher found. Children of both communities started going to the school. Parents and community leaders waited eagerly to see how events would unfold.

Initially, some issues arose between the children: they often quarreled. Soon, the children were assured that school was beneficial for all of them, and they started to get along better. The teacher was strict, but just, and treated them all equally. The teacher respected the lifestyles of both communities and taught the children about the differences between the two communities. More and more children started attending the school.

Gradually, more children from the Highland Community began to attend the school. Eventually, only 1 of every 4 children was from the Forest Community. The teacher talked to representatives of both communities and tried to convince them that all the children had to attend the school.

One day, as the teacher came to school, he saw that the school had burned down.

*Questions:*

- Who would want to burn down the school? Why?
- Who would gain and who would suffer if the school were not rebuilt?
- If you were a student of the school, what kind of behavior would you expect from the teacher?
- Do you think representatives of your communities would approve of that teacher?
- To what extent can a single person influence society? Give examples.
- How much is the peace between two groups of people aided by their children studying together?
- What are the challenges faced by schools and teachers of students of diverse values and cultures? How could these challenges be diffused?

### Exercise 3<sup>27</sup>

There is a tendency towards the proliferation of ultra-right forces around the world. In the case of Georgia, several factors have contributed to the popularity of radical right-wing forces: an increased number of tourists from Arab countries, the adoption of anti-discrimination legislation, etc. Ultranationalist groups, acting under the guise of patriotism, display aggression and engage in violent threats and actions. They often call their members to action against various initiatives. For example, there is a “public patrol” often comprised of young people with nationalistic tendencies. They patrol Aghmashenebeli Avenue and Leselidze streets. In case migrants violate the public order, the patrol diffuses the incident. “Aghmashenebeli and Leselidze will be fully controlled by the ‘Public Patrol!’ This will put an end to the contemptuous behaviors of foreigners in Tbilisi!”

Ask students to discuss:

1. Why are young people interested in radical ideas/actions?
2. What is the role of the family, society, and state in the protection of young people?
3. What should the state do, and what is its role in prevention?

### Exercise 4

Ask students to prepare group presentations on the following topic: “Ways of combatting violent extremism through media and information literacy.”

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<sup>27</sup> To lead the discussion, the teacher may want to use Kevanashvili report “Should we be afraid of modern fascism?”, which can be viewed on the following link(<https://www.radiotavisupleba.ge/a/უნდა-გვეშინოდეს-თუ-არა-თანამედროვე-ფაშიზმის/29617636.html>)

## CHAPTER VI. TEACHING RIGHTS

*The rights of every man are diminished when the rights of one man are threatened.*

**John F. Kennedy**

*Literacy is a bridge from misery to hope. It is a tool for daily life in modern society. Literacy is a platform for democratization, and a vehicle for the promotion of cultural and national identity. For everyone, everywhere, literacy is, along with education in general, a basic human right.... Literacy is, finally, the road to human progress and the means through which every man, woman and child can realize his or her full potential."*

**Kofi Anan**

One of the fundamental achievements of the 21<sup>st</sup> century political landscape was the establishment of an international language: human rights. The support and implementation of human rights is made possible through education. Human rights, and more specifically the rights of children, are the unifying force and foundation for a multicultural society and a globalized world. In our diverse, modern society, migration and mobility have become an ordinary facet of life; cultural identity, however, is constantly changing. Teaching human rights brings sensitivity to issues such as cohesion, justice, cultural pluralism, and equality in a multicultural society. Teachers are important social agents that teach and protect human rights, resulting in the development of a more tolerant, just, and equal society. "A teacher is aware of and protects the rights and responsibilities of students, teachers, and parents."<sup>28</sup>

The document of the National General Education Goals list nurturing law-abiding and tolerant citizens to be one of 8 core goals. It also states that the: "School needs to provide adolescents with skills for protecting human rights and respecting individuals which are to be used to maintain the identities of the self and of others. Adolescents should be able to bring into practice theoretical knowledge of human rights and to live according to such principles."<sup>29</sup>

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28 Teacher Professional Standard, Chapter IV, article 12.b. [http://www.tpdc.ge/uploads/pdf\\_documents/maswavleblis%20profesiuli%20standarti.pdf](http://www.tpdc.ge/uploads/pdf_documents/maswavleblis%20profesiuli%20standarti.pdf)

29 National Goals of General Education, <https://matsne.gov.ge/ka/document/view/11098?publication=0>

Human rights, and especially the rights of children, can be ensured through education, the raising of awareness, and the understanding of the value of cohabitation in the multicultural societies of the globalized world.

Teaching human rights means education, training, awareness-raising, information provision, practice and activities that, through knowledge-sharing, skills development, formation of attitudes and behaviors, provides students with the resources to be able to contribute to the establishment and protection of universal human rights culture, its implementation, and the protection of fundamental rights and freedoms.<sup>30</sup>

The European Charter on Education for Democratic Citizenship and Teaching of Human Rights, adopted within the framework of CM/Rec (2010)7 recommended and ratified by 47 countries (including Georgia), once again upholds the importance of education as a mean for promoting values such as democracy, human rights, and rule of law. It also serves as a mechanism for the prevention of human rights violations and for protection against the rise of violence, extremism, xenophobia, discrimination, and intolerance.

Combating violent extremism through education has been on the global agenda for quite some time now. It has been recognized as an issue by a number of international agreements including but not limited to: the UN Security Council Resolution 2250 on Youth, Peace and Security and the UN Secretary General Action Plan to Prevent Violent Extremism (2015), which both underline the importance of a quality education for the reduction of poverty and social marginalization, supporting of human rights and diversity, encouragement of critical thinking, media and information literacy, development of peaceful cohabitation and tolerance; the Manila Declaration on Counter the Rise of Radicalization and Violent Extremism; the European Commission Document: Shared Vision, Common Action: Stronger Europe, A Global Strategy for the European Union's Foreign And Security Policy, and many others.

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30 European Charter on Education for Democratic Citizenship and Teaching Human Rights, 2010

## ***Human Rights and Freedoms***<sup>31</sup>

A key notion in human rights theories is the concept of innate human dignity. Human rights and freedoms are not benefits granted by the State; rather, they exist beyond the State. Human rights are the unity of moral and legal norms that are enshrined in national constitutional and international legal acts and define acceptable conditions for human interaction within a society, among members of a society, in the state, and contain principles of reciprocity.

The movement for the protection of and respect for human rights defines the rights of each of the citizens at an international level and strives for its global standardization. Human rights defined in international norms equally concerns citizens of Kenya, India, Yemen, Belgium, or Georgia.

If we look closely, human rights and freedoms are minimum standards that enable any state or government to keep its legal or political decisions in line with national values. The state is able to make democratic decisions based on this minimum standard and to implement such decisions as to translate these standards into law that are relevant to social opinions, mores, religious beliefs, and cultural identity. At the same time, every government is responsible for ensuring the safety of its citizens and the achieving of personal well-being in a manner that also protects the same rights for others. The responsibilities of a state towards human rights and freedoms have three levels:

1. Responsibility to respect, which means the respecting of human dignity
2. Responsibility to protect, which obligates the state to defend and uphold human rights and freedoms through legislation
3. Responsibility to perform, which requires states to produce mechanisms for protecting, supporting, and enforcing the rights enshrined in the law.

The general concept of human rights is based on certain values like dignity, freedom, equality, tolerance, democracy, and justice.

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<sup>31</sup> This chapter is prepared based on Tabatadze, S., Gorgadze, N., *Become a Participant* (2012). Practical guidelines for youth, Tbilisi.

Human rights and freedoms are universal values which are based on the principles of equality. Collective rights should not be infringed upon, or be in contradiction with, individual rights and being.

Human rights are divided into three generations, that is – eras – according to history and characteristic differences:

1 <sup>st</sup> generation rights	Civic and political rights, negative rights	<p>Civic rights: grant a minimum guarantee of physical and moral inviolability: the right to life, dignity, freedom from torture, prohibition of discrimination, rights for personal inviolability, inviolability of personal life, freedom of speech, opinion, consciousness, faith and religion, freedom of movement.</p> <p>Procedural rights: formulated as part of civic rights and ensures the protection of individuals in relation to legal and political institutions. For example, presumption of innocence, fair trials, etc.</p> <p>Political rights: ensures participation in public life, including: participation in public administration, voting rights, rights for creation of unions and associations, freedom of assembly and manifestation.</p>
2 <sup>nd</sup> generation rights	Social, cultural and economic rights, positive rights	<p>Social-economic and cultural rights ensure conditions for the dignified lives of individuals. Unlike civic and political rights, these rights declare what government should ensure: access to employment, fair pay, occupational health and safety, rights for membership of trade unions and collective agreements, social security, healthcare and education.</p>
3 <sup>rd</sup> generation rights	Collective rights	<p>Collective rights: civic and political agreements, where signatory countries are responsible for the respecting and protecting of the rights of its own peoples regardless of race, skin color, gender, language, political or other beliefs, national or social belonging, background of assets or social status. These rights are individually defined for different groups (national and ethnic minorities, women, religious, or language rights) through international standards.</p>

The state of human rights tends to be the most vivid and accurate measure of the conduct of the state as it is precisely the interaction between citizens and state that serves as the assessment the legality or illegality of the nature of said state. This being said, every government has a tendency to violate human rights on occasion.

The protection and development of human rights and freedoms in Georgia is annually evaluated by various influential, reliable, and important international and domestic organizations. The intensiveness of such an evaluation as well as the plurality and multi-faceted nature of the spheres evaluated, means that making conclusions on the dynamics, tendencies for change, progress and regress, is a painful and challenging way to assess the current situation.

On the other hand, it is also important whether citizens are aware of and understand their rights and freedoms, as well as their culture. This determines the possibilities of a citizen to control and assess the legal and moral competency of their political leaders, political regime, social-political actions, and quality of humanitarian actions. A well-informed citizen is better able to protect his/her own rights, as well as those of others, so that he/she is not excessively dependent on the state for protection. Only a knowledgeable citizen is able to contribute to civic and social life, to prevent and resolve conflicts between groups, and to protect freedoms so as to not permit the violation of the well-being of others, all the while basing his/her own well-being on moral principles.

Regardless of the long-standing and complex history of human rights, the protection and development of fundamental human rights and freedoms still remains a key global challenge. Therefore, it is important to think about where and when to start caring for human rights. "Where, after all, do universal human rights begin? In small places, close to home – so close and so small that they cannot be seen on any maps of the world. Yet they are the world of the individual person; the neighborhood he lives in; the school or college he attends; the factory, farm, or office where he works. Such are the places where every man, woman, and child seek equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without

concerted citizen action to uphold them close to home, we shall look in vain for progress in the larger world" (Eleanor Roosevelt).

## **Teaching Rights as a Measure for the Prevention of Violent Extremism**

One of the main goals of teaching democratic citizenship and human rights is not only providing knowledge to the students, creating a clear understanding, and the development of skills, but also preparing them for social activities, expressed in readiness for protection and the support for human rights, democracy and rule of law. Discussed in the previous chapters of this manual was that violent extremism influences the well-being, dignity, and security of individuals and societies. In this way, the enforcing and protecting of human rights becomes complex. People of various faiths, races, and creeds are victimized across the globe. Even though discrimination may be linked to a specific region, nation, or faith, the presence violent extremism is not nonetheless unpredictable. "Narratives on sorrow, misfortune, realistic or subjective perceptions of injustice, promised power and large-scale changes become attractive when human rights are violated, good governance is neglected, and aspirations are broken."

The causes of violent extremism are complex, multi-faceted and inter-related. Therefore, a comprehensive and thorough approach is needed, which, in parallel with security, is directed at identifying the root causes of the phenomenon. Every step against violent extremism should be based on the tenants of the protection of human rights and should be carried out in a way that allows neither the targeting of specific individuals or groups, nor violation of their rights and fundamental freedoms.

Disarming the process of radicalization should begin from a perspective of human rights and rule of law, cross-boundary dialogue, and increasing the capacities of young women and men as early as possible in schools. Young people are especially vulnerable to economic turmoil, social instability, and conflict, and are often prevented from participating in a country's development at local and national levels. At the same time, they

are often excluded from decision-making processes which, in turn, limit their potentials for determining their own futures. Young people that feel marginalized are especially vulnerable to pull factors present in violent extremism. Young people become easy targets for violent recruitment.

Young people are considered the most at-risk demographic towards extremist narratives that are promoted through online platforms as they are the most active users of social media. In this area as well, education is a significant instrument that can be used to reach young people in an effort to counter pull and push factors of violent extremism. Education may serve as a shield that teaches young people proper citizenship; meaning that it supports emotional, intellectual and psychological development, and also fosters respect towards diversity, integration, and human rights. At the same time, a quality education gives people opportunities for gainful employment, increased work productivity, and higher incomes – all of which are preconditions for economic growth.

Education helps young people oppose the narratives of violent extremism through critical thinking in media and informational literacy. Concurrently, education may become a medium for the radicalization of youth and make existing complications and disagreements even more acute, support marginalization and inequality, and promote harmful ideologies and behaviors.

Therefore, on the one hand, it is important for education to be inclusive and non-discriminatory and to support participation and diversity of opinions. On the other hand, educational initiatives should go beyond the classroom to expand management mechanisms and representation to the causes of violence and violent extremism.

Even though the right to education is recognized as fundamental human rights by many international conventions, and is one of the key goals of the Millennium Development Goals developed by the UN for member countries, many children and young people face difficulties on their path to a quality education. According to the report of the Secretary General of the United Nations, regardless of the achievements of the education system over the past decades, access to education and education resources like qualified teachers, technologies, etc., unequal distribution, still remain a challenge.

## Exercise 1

While researching root causes of aggression, human behavior, social or economic factors influencing moral ones, American psychologist Albert Bandura presumed that violent extremism appears when an individual is distanced from his/her own moral standards. Usually, moral behavior is a result of the process of socialization.

Ask students to discuss and generate arguments on the following statement: **A person with a strong moral consciousness cannot be a target for violent extremism.**

## Exercise 2

Read the following quote of Ban Ki-Moon, UN Secretary General to students: **“The goal of violent extremism is not to oppose people, but rather, to have people oppose themselves. Their glorious mission is not an action, but rather, a reaction. Their goal is to split the society and govern based on fear.”**

Ask students to supporting and opposing the statement with arguments.

## Exercise 3

Ask students to watch “Freedom Writers” (<http://net.adjara.com/Movie/main?id=919>) within the week. Organize a discussion on a set date around the topic: “basic human rights and education”

## Exercise 4

Show students Jane Elliot’s experiment, “Division of Classes” ([https://www.youtube.com/watch?v=-IG0\\_ICuegE&t=20s](https://www.youtube.com/watch?v=-IG0_ICuegE&t=20s)). Ask them to discuss: how easy is it to use power as a means of confrontation? How can we fight discrimination and stereotypes?

## CHAPTER VII. INSTRUMENTS FOR WORKING WITH STUDENTS

*“If hammer is all you have, everything looks like a nail” narratives are only one type of instruments from the toolbox. Political action, legal protection, youth activities and informal education are the other tools in the box.*

***Manual “We Can”***

### **Acting against hate speech using contradictory and alternative narratives**

*Today, the hate speech – one of the most common forms of intolerance and xenophobia rapidly occupies in online and offline spaces. The internet is often misused by those who wish to use propaganda to detest groups and individuals. Mainstream political discourse has an increasingly toxic mix of hate speech, fake news and narratives, which pose significant threats to freedom and democracy.*

***Thorbjørn Jagland, Secretary General, Council of Europe***

### **Instrument 1. Alternative Narratives**

The English word “narrative” comes from “naratio”, or “narration”, and is used as a formal term for story or a term meaning literary genre (novel, prose). The narrative is a “history”, “novel”, or “story”, which can be either real or fictional. The occurrences and information described in these narratives are typically important and interesting for readers/audience. Issues arise when a narrative is depicted as the only “correct”, “true”, or “genuine” variant and rejects all other alternatives; or, in radical cases, encourages violence towards those that raise suspicions on the “established, widespread, standard” narrative. In this case, the basics tenants of a pluralist and diverse society – freedom of opinion, religion, faith, etc. – may be under threat. Such narratives may deepen polarization within the society and lead to hatred.

There are some narratives that help to foster superstitions and stereotypes. We often subconsciously believe stories, especially those heard from people with authority and power. A person may tell an enticing or beneficial narrative for the purposes of fraud or self-gain.

Narratives influence how we understand the world. We are constantly exposed to them in both online and offline spaces. When online, some narratives can be perceived differently than when offline. They can be viewed, read, discussed freely and anonymously by anyone, which encourages a greater sense of unrestrictedness and freedom from impunity. Narratives acquire greater power and influence: they define what is normal or not, good or bad, black and white, socially acceptable and unacceptable. Their influence is especially dangerous when the populace lacks media literacy.

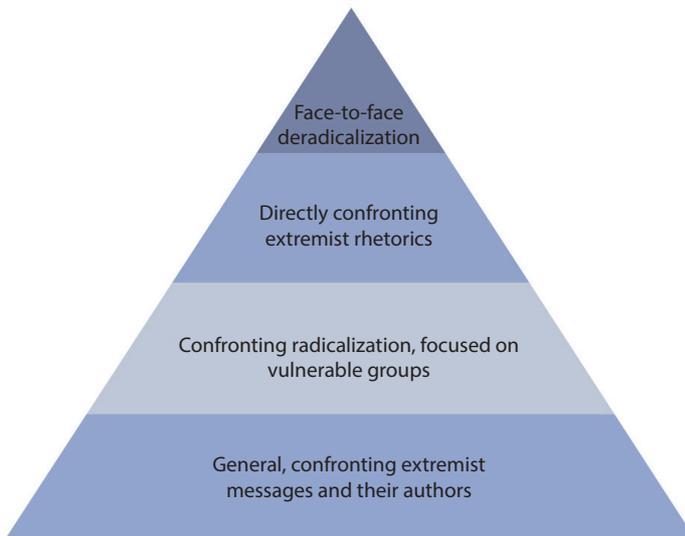
Negative stereotypes and extremist narratives greatly contribute to the establishment of violence and violent behavior as socially acceptable practices. Violent behavior does not typically result from a narrative of hatred alone, but is often a significant contributing factor.

To combat such existing narratives, the most vital and effective method is a creation of *alternative narratives*, which discredit and deconstruct the narratives of violence and hate speech. Such alternative narratives ought to be based on human rights and democratic values like openness, respect for diversity, freedom, equality, etc.

The purpose of alternative narrative is, depending on the context, to reach target audiences such as:

- » Those which already express sympathy towards extremist viewpoints, to prevent further engagement
- » Those which already express extremist views, in an effort to try and dissuade their opinions and behavior.

Alternative narratives, whether directly or indirectly, online, offline, or in combination, confront extremist propaganda. Their scope may vary from counter-information campaigns that raise doubts on the messages of extremist groups, all the way to fact-based or confrontational narratives which discredit and delegitimize extremist narratives and offers alternatives.



The chart shows gradation from more complex – direct confronting alternatives – to lighter, alternative narratives targeted towards a more diverse audience.

“Counter-narrative” is often used within the framework of actions that are directed against violent extremism and terrorism and emphasizes the need for the deconstruction and weakening of violent narratives, because, as stated previously, violent narratives may be attractive for many people, especially young people.

In practice, there is often a vague distinction between these two terms, since counter-narrative includes, or is indirectly linked with, alternative narrative. Merely confronting and condemning violent narrative is insufficient. It’s vital to offer and expand the alternative narratives that are based on the dignity and rights of people.

Alternative narratives foster positive, inclusive, and constructive opinions aimed at reaching all viewers, even including the promoters of hate speech and violence.

“Answering” oppressive narratives indirectly means accepting and fostering this framework of narrative. What, then, is the best strategy for con-

fronting an oppression narrative? An alternative or opposing narrative is needed.

There are several ways of producing alternative narratives:

- » Using facts from other reliable sources, which raise suspicions on negative and incorrect opinions. Research and practice show that in this case, maintaining balance is important, since a plethora of information and facts may be ineffective. In order to be most effective, an emotional aspect must be included, and it is necessary for the narratives to be linked to perceptions and lives of people.
- » The use of humor and satire, using important emotional links, offering face-to-face or personal spaces to people of opposing perceptions, or creating opportunities to “test” alternative narratives. Neue Deutsche Medienmacher (Germany) created a campaign, “First Aid Kit against Hate Speech.” As already mentioned above, facts are often insufficient, so the authors decided to use satire and humor in videos and photos: <https://no-hate-speech.de>.

The picture below shows an alternative narrative to mainstream gender inequality narratives, where words of the princess show self-confidence and power, so that she has equal access to resources and opportunities.



- » Personal and fictional stories: the novels of Dounia Bouzar, a French writer and anthropologist, realistically describe stories of the radicalization of young people and their daily lives once they joined Daesh (The Islamic

State). The purpose of these novels is to deconstruct narratives that are often used by recruiters and radical jihadist Islamic groups. One good example is the 2015 novel, "Life after ISIS".

- » Opposing messages are short and direct reactions to hate messages. Such a form of counter-narrative can be used for the purposes of opposing, discrediting, and explaining the messages of violent extremists. This form is often used as an instrument to block harsh expressions of hate speech.

Alternative narratives may be disseminated through social media. A good example is "Not in My Name" (Muslims against terrorist campaigns), where many Muslims raised their voice against equating Islam with terrorism. The campaign underlined the fact that terrorism is not necessarily a trait of Islam and that it is rather implemented by extremist groups of varying origins, religion, or political beliefs.

- » Breaker of hate. In Helsinki in 2013, the Movement against Hate Speech campaign implemented an activity called "Breaking Wall". Campaign participants re-drafted racist, homophobic and neo-Nazi symbols and paintings. They drew new symbols and words which reflected different narratives of love and respecting diversity.
- » Guide to controversial language: the campaign "Get the Trolls Out" created a short manual of counter-language on Twitter with useful advice on how to answer messages, how to select the tone of the messages and words, how to use visuals: in general, how to protect one's self online([www.stoppinghate.getthetrollsout.org](http://www.stoppinghate.getthetrollsout.org))

It is important to remember that oppression narratives cannot be combatted with the multiplication of other oppressive narratives. Preparing counter and alternative narratives should be based on human rights, democratic values, and principles. *WEDI*ACTIVISTS is a board game which introduces principles of human rights to the participants along with the concept of digital citizenship. (<http://www.lebij.be/index.php/no-hate/>).

- » Legal advice. In the Czech Republic, the online hotline Safer Internet Centre provides legal advice to people who are targeted with hate speech and discrimination.

First and foremost, the main rule of an alternative narrative is that it should not contain any forms of discrimination and most importantly it should not enforce hate schemes or victimization. For example, the slogan “Don’t hate migrants; hate bankers” calls for a discriminatory hate-filled action.

## Summary:

- » Oppressive narrative and power: they stand together, they fall together
- » Every narrative has a weak point: locate and strike it, and the power structure will dissolve
- » Don’t answer oppressive narratives: it is impossible to break down oppressive narratives using the same framework. Offer new frameworks.
- » Counter-narratives break down another narrative and delegitimize it. Alternative narratives offer varying opinions or interpretations as a whole, underlining “what we stand for” instead of “what we are against.”

Recommendations for producing alternative narratives and the deconstruction of oppressive narratives:

1. Assess the oppressive narrative that you want to counter. A detailed discussion of the narrative will help you to understand its internal dynamics as well as the context it operates in, its scope of action, and media dissemination.
2. Planning a counter-narrative is the phase when you make strategic decisions. You choose the techniques, tactics, and arguments you want to use, along with the media platform(s).
3. Introduction of the counter-narrative means the activation of the narrative planned during the second phase.
4. Monitoring and evaluation of the counter-narrative helps you to see the fruit of your labors– whether the counter-narrative is effective and what was its influence. This phase will also help you to carefully analyze the work conducted and to define changes to be made, if necessary.

## Development of Faculties through Youth Initiatives

The implementation of all above stated initiatives requires the responsible participation and readiness of students, while the effectiveness and relevance of the measures will depend on the quality of the activities. Groupwork and cooperation with other individuals and groups are important preconditions for pooling shared knowledge and skills for use with counter-narrative measures. It is important to remember that participation in such activities requires a proactive attitude towards teaching, in which young people become the heroes. An education approach is also required to begin any action. Planning and implementing the action create rich opportunities for working on specific knowledge, skills, and attitudes.

Different initiatives and strategies can be grouped under the following categories:

- » Education and raising of awareness
- » Combating pre-existing narratives and hate speech online
- » Mobilization of others
- » Expressing solidarity with victims and targeted groups
- » Longer-term strategies

It should be noted that these strategies often overlap and some of them may be used in combination with other activities and campaigns. The use of counter and alternative narratives is appropriate for any of the above strategies.

A specific field of knowledge, skills, and attitudes are defined mainly based on the needs of students, the type of actions, the context, and the educational framework. Implementation of initiatives is based on a number of values, skills and attitudes - the formulation of which is greatly supported by civic education.

### Instrument 2. Discussion

Discussion, as a method for interactive teaching, is one of the best tools for the prevention of radicalism and violent extremism. Discussion allows

for the looking into topics such as religion, culture, diversity, gender equality, human rights, citizenship, freedom of expression, internet, etc. Discussion increases student engagement in the process and helps to develop cooperation skills. Discussion encourages the exchange of ideas, opinions, and evidence with the purpose of seeking truth.

During the lesson, discussion can take place:

1. Between students as part of group work
2. Between teacher and students with the participation of the whole class

The goal of discussion is to:

- » Benefit students
- » Actively express opinion
- » Formulate critical-thinking skills
- » Give consideration to the opinions of others and generating consensus skills
- » Deepen knowledge based on the opinions and viewpoints of others
- » Develop communication skills

What should teachers consider for effective management of the discussion?

The discussion should be well-organized. Both the teacher and the students must be well-prepared for the discussion. It is ideal for the discussion to be based on certain material already covered by the class. First, the level of knowledge of the students and the skills required should be identified; necessary information should be determined, and the students should be given appropriate reference materials for preparation. At the same time, discussion may follow the presentation of the teacher or another student.

Following rules and procedures:

- » Determining issues
- » Determining a timeframe for the discussion
- » Arranging a space in a way that enables eye-contact for all students. Such a layout diminishes communication barriers; at the same time, placing the students in a circle provides them and the opportunity for equal participation

### Defining the rules of the discussion

- » Focusing on the specific goals and fields which are to be addressed. The teacher should clearly state the purpose of the discussion and write it on the board
- » Continuous monitoring so that students do not drift off topic
- » The possession and use of effective communication (both verbal and non-verbal) strategies
- » Summary of the discussion. The teacher, together with the students, should once again list main topics, assess the success of the activity, and discuss what was good and what requires improvement.

### What is the role of the teacher during the discussion?

- » Clearly defining the goal of the class
- » Not interfering over the course of the discussion
- » Encouraging students to engage in the discussion
- » Allowing students to state privately held opinions
- » Ensuring that the students listen to each other, remain on topic, and observe the timeframes.

### Strengths of discussion:

- » Topics when discussion are better remembered later
- » Even in the cases when students have less relevant knowledge of a certain topic, discussion is the best method for practicing critical-thinking
- » Discussion is a good motivator for school students to independently find information so that they come prepared for the discussion
- » Discussion increases student engagement
- » Discussion develops general skills such as cooperation and communication abilities

### Weaknesses of discussion:

- » A poorly planned discussion may require lots of time and lead to undesired results
- » Time limitations will likely not allow a full discussion of all disputable issues

Several tools for holding a discussion:

- » For the whole class to participate in the discussion. The teacher introduces the topic for discussion in advance, gives students ample time to prepare, and develops the ground rules of the discussion with the students. The teacher does not influence the students during the discussion.
- » The students prepare homework, and write brief analyses and conclusions on the topic. They discuss each of their homework as a whole class or small groups and assess their assignments using the discussion. Assessment criteria are agreed upon in advance by the teacher and students. Each of the groups should select one conclusion which will serve as the topic for discussion.
- » After raising issue or a question, the teacher asks students to think independently (half a minute); then to turn to the student sitting next to them and to discuss finding an answer (1 minute); then, the pairs become groups of four in order to combine the decisions made in groups (2 minutes). This works well when the topic is simple and the teacher wants a quick answer.

Therefore, educational discussion is one of the leading tools of modern methods. It is a dialogue, in a sense. The discussion method develops communication and reasoning skills among students. Discussion allows the finding of truth to be a result of exchange of ideas, opinions, and evidence. In order for the discussion to proceed properly, it needs to be well-organized and regulated, the participants of the discussion need to follow the ground rules that were established together with the teacher. Rules may be as follows:

1. One person speaks – others listen
2. Raise your hand when you want to say something
3. Don't interrupt others
4. Everyone participates in the argument
5. Other rules (proposed by students)

Discussion process:

- » The discussion starts with the raising of an issue - the problem to be solved



The fishbowl method is used during group discussions. This is how it works:

The class is divided into two groups. One group observes, while another acts. The groups have different numbers of members. The smaller group (6-8 students) is placed in a circle, in the middle of the room. Other classmates sit around them, in a larger circle. The inner circle may be open or closed. An open circle means the observers can also engage in the discussion, for which the inner circle has an extra chair. A participant from the observing circle takes the chair, expresses their opinion, and then goes back to their original position as observer.

The outer circle may have different tasks:

- a. Follow the discussion; to formulate an individual argument in order to present it to the whole class later. The focus is on the content of the discussion. In this case, the open inner circle is more appropriate.
- b. Observe how the discussion participants follow the ground rules, their social behavior, credibility of the positions expressed, etc. The purpose of the discussion is to develop art of the speech. In this case, the closed inner circle is more appropriate.

The chosen task of the outer circle defines the content of the class-wide discussion. In the first case (a) the discussion continues, while in the second case (b) discussion analysis and evaluation takes place.

It is desirable to try and engage the shy and modest students, first as observers. They will gradually make more contributions to the discussion by themselves. At the same time, the behavior of the inner circle will be a stimulus for apprehensive students.

Members of the outer circle side with one of the parties, and when they wish to engage in the discussion, touch participant on the shoulder. They then swap places.

For the fishbowl method:

- Desirable to have a larger class. It is a form of brainstorming.
- It is desirable to mark key points of the discussion, since the class may get carried away on interesting, yet off-task discussion topics.
- Active listening is the most important factor.

- It is possible for the participants to stand, to avoid loss of attention and focus.

#### Specifics of the method:

- This is an alternative to traditional debates
- It substitutes discussion of the roundtable
- Encourages dynamic participation
- Is beneficial for working on contradictory topics
- It prevents long presentations.

#### Tips for using the method:

1. Determine appropriateness of the method to the topic/issue
2. Agree on the timeframe of the fishbowl method with participants, explain procedures and roles
3. Determine an appropriate space in advance
4. Several chairs are necessary for the inner circle (chairs may be placed on a higher level, to be visible for all)
5. Place additional chairs or tables in a circle around the inner circle
6. Leave space for students to reach the inner circle
7. If needed, have microphones on-hand
8. Use a flipchart or board to write down key ideas
9. To begin, ask the participants of the inner circle to explain the procedures to the group. Then ask provoking questions and open the floor for opinions
10. Give 5-10 minutes to the participants of the inner circle, and another 10 minutes for clarification questions
11. Give the main group a set time, after which the observers ask questions and offer comments on a specific part of the discussion
12. Ask observers to participate in the discussion – they should swap places with member of the core group in a way that everyone gets to participate
13. After certain period of time (perhaps 5 minutes), the group members change places of the in a way that observers move to the core group and vice-versa

## Annex

### Normative Documents of General Education System of Georgia

Georgia, as a “ship-country,” shares in the responsibility of protecting and maintaining the balance of the “Earth-boat”, and has initiated national documents regulating general education.

Education can play a significant role in the strengthening of social unity and peaceful cohabitation in the formulation of a sustainable and tolerant society.

For education to perform a social function, within the context of rapid scientific and technological developments, is especially difficult since social demands towards education change frequently and expand widely. In order to meet the constantly changing social demands, the education system needs to ensure the coherent and targeted operation of all divisions of the system, identification of priorities, the understanding of complexity of the system by the state, the public institutions, and society as a whole. These processes need to be based on a sound legal basis, which will serve as a guarantee for consistency and sustainability of the continuous processes within the education system.

This chapter briefly touches on the four key documents of the general education system of Georgia for better visualization of compliance with the global processes with national legislation: The Constitution of Georgia, Georgian Law on General Education, National Goals for General Education, and the National Curriculum and Teacher Professional Standards of Teachers.

#### *The Constitution of Georgia*<sup>32</sup>

The Constitution of Georgia (1995) recognizes the freedom and equality of all individuals and prohibits discrimination based on race, skin color, language, gender, origin, ethnical belonging, religion, political or other beliefs, social belonging, assets or titles, place of residence, or other characteristics. Citizens of Georgia, regardless of ethnic, religion, or language, are entitled, without prejudice, to maintain and develop their culture and their use native language in daily lives or in public (Article 11.1-2).

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32 <https://matsne.gov.ge/ka/document/view/30346?publication=35>

The Constitution protects freedom of religion, faith, and conscience, and only allows the limitation of such freedoms to ensure public safety, health, or the rights of others in democratic society. It is prohibited to prosecute individuals for their faith, religion, or conscience, or to force an expression of opinions on the latter (Article 16.1-3).

The Constitution also protects the right for opinion, information, and freedom of mass media and internet. It protects the freedom of expression and opinion, and therefore it is prohibited to prosecute individuals due to opinions or expressing such opinions. Limitation of receiving and disseminating information through means of communication is only prohibited by law if it serves the interests of state or public safety and insurance of territorial integrity or the protection of rights of others as is required by democratic society (Article 17.1-5).

The constitution protects the rights of all citizens to receive education and choose their desired form of education (Article 27.1).

### *The Law of Georgia on General Education*<sup>33</sup>

The state policy of Georgia on general education is aimed at the creation of suitable conditions for student to develop into individuals with national and human values and freedom; the development of mental and physical skills and abilities, provision of necessary knowledge, the promotion of a healthy lifestyle, the formation of civic awareness based on liberal-democratic values, the appreciation of cultural values by the student, understanding the rights and responsibilities towards family, society, state, and environment (Article 2.1.a-b).

The law defines the obligations of the state to achieve the main goals of a general education policy, which include: openness of general education and equal access for all at any point in life; independence of public schools from religious and political affiliations; independence of private schools from political affiliations; elimination of violence in general education establishments; introduction of inclusive education, etc. (Article 3.2.a, c, g, h).

The law on general education reaffirms the educational rights enshrined in the Constitution: "Everyone has equal rights to general education to ensure a full development of one's personality and in the gaining skills and

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33 <https://matsne.gov.ge/ka/document/view/3509592?publication=0>

knowledge necessary for equal opportunities for achieving success in private and social life" (Article 9).

The second chapter of the law is about basic rights and freedoms of students, parents and teachers. Article 13, Neutrality and Non-Discrimination, prohibits the politicizing of educational process in general education schools; use of the process for religious indoctrination, proselytism, or forced assimilation in public schools. At the same time, the law does not prohibit the celebration of state holidays and historic events, or the holding of activities aimed at strengthening national and general human values.

The same article of the law prohibits any discrimination against students, parents or children: "It is prohibited for the school to use its mandate or resources in a way that, to any extent, directly or indirectly, results in discrimination against students, parents and teachers, or unions of these individuals" (Article 13.4).

Special attention should be paid to the regulations of the law that obligates the school to support tolerance and mutual respect between students, parents, and teachers regardless of their social, ethnic, religious, linguistic, or faith, and to protect the individual and collective rights of minorities to freely use their native language and to maintain and express their cultural belonging (Article 13.6).

The law regulates freedom of faith: students, parents and teachers, according to the law, have freedom of religion, faith, and conscience, the right for choosing and hanging any or faith or belief. It is prohibited to obligate students, parents, and teachers to perform duties that contradict their religion, faith, or conscience. Religious symbols are allowed on the territory of public schools as long as they serve academic purposes. At the same time, students of public schools are entitled to voluntarily study and/or conduct religious rituals that serve the purpose of religious education beyond their time in school (Article 18.1-4).

The law defines the principles of a violence-free school: violence against any student or any other person on school grounds is prohibited. In cases of physical or other types of humiliation, the school is responsible for an immediate reaction as per the requirements of the laws of Georgia (Article 20.1).

The law defines one of the primary functions of the teacher to care for the personal development of each one of the students, and the development of his/her civic awareness (Article 21<sup>1.7b</sup>).

#### *National Goals of General Education (NGGE)*<sup>34</sup>

The preamble of National Goals of General Education (2004) indicates that: “The general education system of Georgia is aimed at the creation of suitable conditions for students to develop into individuals with national and human values and freedom.” This goal requires the organization of educational processes in a way that develops the civic awareness of the students based on liberal and democratic values and will support them in understand their rights and responsibilities towards their family, society, and the state.

NGGE also includes several interlinked priority directions. Articles dedicated to civic education and civic activeness state that: “Based on the experience gained within the general education system of Georgia, the adolescent should be able to understand one’s own responsibility towards the interests, traditions, and values of the country; the school education should foster abilities to correctly identify the state, cultural, economic, and political interests of the native country and provide opportunities to make beneficial decisions and take part in active engagement.”

One of the primary goals of general education is developing a law-obedient and tolerant citizen. The necessity for achieving this goal has the following justification: “Mutual respect, mutual understanding, and mutual cognition are supremely important for a functional society within the context of a dynamic, ethnically, and culturally diverse world. The school should foster skills for the protection of human rights and respect for individuals which will be used by adolescents to maintain his/her originality. The adolescent should be able to put into practice the knowledge gained on fundamental human rights and to live according to the same principles.”

#### *National Curriculum*<sup>35</sup>

The National Curriculum describes the following missions of basic and secondary education levels:

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34 <https://matsne.gov.ge/ka/document/view/11098?publication=0>

35 <http://ncp.ge/ge/curriculum/satesto-seqtsia/akhali-sastsavlo-gegmebi-2018-2024/datskebiti-safekhuri-i-vi-klasebi-damtkitsda-2016-tsels>

The mission of the basic level of education is to: “Construct solid, dynamic, and functional knowledge based on teaching subjects, the identification of interests and aptitudes of students, the development of independent learning skills and working abilities of the student, support for the formulation of an active citizenship, and the creation of a basis for continuing education on to further levels or employment” (Article 5). The mission of the secondary level is to: “Formulate citizens that are educated and informed thinkers, seekers, and innovators with a sense of responsibility and with the abilities to make independent decisions using one’s own achievements for the creation of new material, intellectual, or spiritual values” (Article 6.b).

Learning outcomes defined through the National Curriculum include the development of the following transversal skills and values of the students: problem-solving, critical thinking, creative thinking, cooperation, communication, ethics, entrepreneurship, taking initiative and turning thoughts into actions, adaptation to time and space, research, learning to learn, independent work, responsibility, use of IT, and literacy.

Based on the NGGE, the National Curriculum identifies the following priority topics: (a) protection of cultural heritage, (b) protection of the environment, (c) a healthy lifestyle, (d) public security, (e) conflict management, (f) financial literacy, (g) cultural diversity (Article 7.1-2).

A student-focused approach and observing equal rights during the process of teaching and learning are key methodological beacons. The following articles underline these concepts:

- a) Every student is unique with his/her own individual physical and mental characteristics, abilities, emotions, interests, personal experiences, academic needs, and learning styles, which should be considered during the education process;
- b) Learning should take place in a positive and organized atmosphere, where positive relations and interactions are key; where students are valued, recognized, and responsible for his/her own learning and development alongside with teachers.

For the purpose of observing equality of the teaching-learning process:

- a. It is prohibited to distribute students into different classes based on their academic proficiencies;

- b. It is prohibited for the public school to set minimum limits for enrolling students and accept only students with high school readiness or high academic achievements. This regulation does not apply to public schools with the status of advanced teaching of certain subjects;
- c. To provide equal opportunities for development, the school is responsible for the provision of diverse learning processes – using different methods, strategies, problem-solving tools or activities for an individual approach (Chapter III, Article 10-11).

The description of school culture states that the school needs to support: “The establishment of mutual respect, tolerance, and equality between students, parents, and teachers regardless of their social, ethnic, religious, linguistic, and creed,” and, “the establishment of positive attitudes and tolerance towards cultural diversity. Tolerance means the acceptance and respect for diversity in the country or around the world, which is an important precondition for the peaceful coexistence of people. Common school culture should help adolescents realize that every person is an individual with a certain language, culture, and traditions which can make unique contributions to the advancement of the country and the society. This will encourage the full development of the adolescent and foment direct intercultural dialogue both within the country as well as abroad” (Article 18.a-e).

While looking at the national curriculum, we should point out social science subjects which are to: “Support the development of an informed, active, and responsible young people, to provide students with information on their native environment, support in defining the role of the native country within global historic and geographic processes, to aid his/her development into a patriotic and humanistic person. At the same time, social science subjects play a vital role in the development of civic values within students” (Article 49. Social Sciences).

Social sciences are taught at all three levels of general education. At the elementary level, social sciences are taught in grades III-VI. In III-IV grades subjects are called “Society and I,” while in V-VII grade subjects are called “Our Georgia.” At this level, the subject is about the integrated teaching of social sciences.

Social sciences are presented and described in three main directions: (1) personal development, (2) initiative and entrepreneurship, and (3) social-cultural development, citizenship, and security. The latter is focused at fostering interest towards one's own town/village and area; to show the place into native environment; to teach about means of participating in surrounding social and cultural processes; to teach possible emergency threats; to develop survival and safe action skills in emergency situations. At the same time, the student should understand the phenomenon of time; to see how life events develop and change taking place in the local context. Such focus helps the formation of human values (non-violent action, tolerance, equality) and the development of an active citizenry that understands the importance of common rules, cares for the family, school, natural environment, and historic heritage; he/she understands the importance of state institutions of the country.

These foci serve as the basis for social science standards and the annual curriculum according to grades.

#### *Code of Professional Ethics of Teachers* <sup>36</sup>

The Code of Professional Ethics of Teachers is a code of conduct for teachers of general education establishments which is used to assess the level of competence of the teachers and are to be followed by the students, parents, teachers, and all employees of the school.

The Code of Ethics defines the fundamental rights and responsibilities of teachers, types of disciplinary misconduct, and related penalties.

One of the key responsibilities of the staff (teachers) of general education schools, according to Code of Ethics, is to eliminate discrimination of students based on ethnic origin, religious faith, gender, academic success, social origin, or personal views. The Code provides the list of disciplinary misconduct. This includes imposing one's own values (political, religious, social, ethnic minority, gender opinions) upon students.

The teacher is responsible for:

- Being independent, honest, and impartial
- Following the regulations of the laws of Georgia and Code of Ethics

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36 Khoperia, R., (2016). Teacher Professional Ethics and Legal Responsibilities, <http://mastsavlebeli.ge/?p=10203>

- Supporting democratic and patriotic values amongst students
- During professional activities: serving as an example of fairness, mutual respect, protection of human rights, healthy lifestyle, and protection of environment
- Ensuring the confidentiality of information related to students, parents, teachers, and other staff of the school, as enshrined in Georgian legislation

While working with students, the teacher is responsible for:

- Acting as an advisor to overcome any complications that arise during the learning process; support the student in resolving personal problems, if desired by the student
- Refraining from verbal or physical humiliation of students and emotional (psychological) pressure
- Staying calm in conflict situations, listening to opinions of students, and making objective and fair decisions
- Ensuring the health and personal safety of the students throughout the school year, and the protection of his/her assets
- Supporting students in the development values and skills needed for a healthy lifestyle, serving as an example
- Observing moral norms in interaction with students
- Respecting the opinions of students, creating conditions for free expression of ideas and opinions
- Disallowing religious or political propaganda. The Code of Ethics allows religious propaganda in schools that are engaged in religious-educational activities
- Being equally attentive towards students regardless of sex, race, language, religion, national, ethnic and social belonging, asset status, or another characteristic, and striving for the quality education of each of the students, regardless of special education needs.

While working with parents, the teacher is responsible for:

- Cooperating with the parents of students, being polite, and if needed, to meet with the parents of a student

- Notifying parents on the disciplinary misconduct of students and supporting them in engagement of disciplinary proceedings defined through school charters
- Immediately notifying parents about the absence of students, or threats that may pose a danger to the health or personal safety of student

While working with school administration, teachers, and other staff of the school, the teacher is responsible for:

- Being equally respectful to school administration, teachers, and other staff of the school regardless of professional experience and personal characteristics
- Sharing knowledge and experience with colleagues and cooperating with them
- Working with school observers and taking into account information provided by them
- Working with school administration and contributing to planned school activities.

Gross or systematic violation of the rules indicated above result into liability based on the legislation of Georgia and labor agreements made with teachers.

#### *Teacher Professional Standard*<sup>37</sup>

The Teacher Professional Standard was approved in 2008. The main section of the standard, adapted version was re-approved by the Minister of Education and Science of Georgia in March 2014. The standard applies to teachers of all subjects and is divided into three sections: professional characteristics, management of teaching process, and professional development. The Standard, according to teacher qualification categories, sets required conditions and describes the scheme for the professional growth (development) of teachers.

Key competencies of the teacher are presented in the standard, according to qualification categories. General descriptions are as follows:

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<sup>37</sup> <https://matsne.gov.ge/ka/document/view/2302168?publication=0>

- Understanding the importance of one's own profession and responsibility towards the sustainable development of civil society and state
- Support the establishment of an equal and cooperative atmosphere at school
- Understanding the uniqueness of each student and using varied teaching strategies
- Increasing the achievements of students and the perfecting of one's own pedagogical practice based on the analysis of prior work and student evaluations
- Cooperating with colleagues for joint resolution of problems and professional development
- Creation of a safe environment for students of different cultures
- Understanding the importance of the code of conduct for the creation of a safe learning environment, and supporting students in following these rules
- Adequate reaction to conflict situations
- Study of the influence of cultural peculiarities and giving consideration while formulating the values of students
- Development of recommendations for the creation of a positive learning environment, etc.

A review of the above normative acts, existing situation, and declared policies shows that Georgia has a diverse learning environment, while civic education aspects are reflected in all the important documents of the state policy. The Government of Georgia, apart from the development of basic personal competences, recognizes the social responsibility of education for effective functioning and development of citizenship competencies in adolescents. These competencies include: democracy and the support of civil society organizations, understanding and practicing human rights and mechanisms of their protection, formulation of competencies for democratic and active citizenship, formulation of civic awareness, understanding the concept of sustainable development, etc.

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## GLOSSARY:

**Push Factors** – factors including social, political and economic grievances; a sense of injustice and discrimination; personal crisis and tragedies; frustration; alienation, etc. The existence of such factors push individuals towards violence.

**Globalization** – a term related to the “globe”, meaning the Earth, while global means something that encompasses the whole earth.

**Discrimination** – limiting or violating the rights of an individual or group of individuals based on social background, race, nationality, language, sexual orientation, political, religious or other qualities.

**Ethnic origin** – belonging to one or another ethnic group in a country, which is different from other ethnic groups and primarily from the dominant population which manages the state. Ethnic origin is often interchangeable with national origin, since one of the characteristics of the nation is ethnical unity.

**Nation** – a state where a national identity is dominant and has a sovereign government.

**Expansion** – increasing the area of influence of an imperialistic state or monopolistic union; the aspiration to conquer new territories.

**Integration** – The unification of different parts and elements into a single unit; in political sciences – the process of the unification of states based on common interests, or the creation of a political commonwealth. Integration is a voluntary process and its implementation is only possible by agreement between participant subjects.

**Intercultural competence** – the ability to use intercultural education values in daily life.

**Intercultural education** – education that recognizes and respects all aspects of human lives, encourages human rights and equality, fights against discrimination, and ensures the values that serve as the basis of equality.

**Irredentism** – the desire of national minorities of a country, settled in dense areas, to separate from the country and the join historic homeland (unlike separatism, this is not a desire to create independent state). Example of irredentism is desire of Mountainous Karabakh to join Armenia, or South Ossetia (Tskhinvali region) to join North Ossetia. Irredentism, without agreement of sovereign country, is an illegal act, since it contradicts the key principles of international law.

**McDonaldization** – term coined by George Ritzer, American Sociologist (1992), means that key the paradigm of the social life of the US and the rest of the world, which describes the intrusion of fast-food restaurant principles into the culture: fast food, fast music, fast computers, fast politics, etc.

**Pull-factors** - include already existing violent groups, a romanticized view of ideology and cause, a wish to gain power and control; new possibilities, improved material situation, etc.; supporting individual to engage in violent and radical organizations.

**Multicultural environment** – environment that is characterized by diverse lingual, racial, ethnic, gender, religious, and other characteristics.

**Muezzin** (Mu'adhin in Arabic) – a religious servant in Islam.

**Nationalism** – a political principle that seeks unification of the political and national. -a political ideal according to which statehood is the optimal format for the political organization of the nation.

**Radicalization** – a process wherein an individual or group of individuals have opinions that contradict the norms of the general society; for practical reasons, an individual or group of individuals that support a certain

extreme political, social or religious ideology, which disrupts the maintenance of the status-quo and/or stability of society.

**Race – the** attempt to divide mankind into groups that share hereditary, objectively noticeable characteristics (such as: configuration of the face and its qualities– African, Malaysians, etc.); skin color (blacks, yellow-skin, red-skin, whites, etc.).

**Racial discrimination** – treatment that violates rights based on factors such as race, skin color, language, religion, citizenship, and national or ethnical origin.

**Secession** – the most radical form of separatism, which is aimed at the full political separation of a certain territory from an existing state and the creation of a new, independent state.

**Stereotype** – traditions, ways of lives, and other factors of separate countries or communities; a set form of mental reasoning; distinguishes separate events, groups, processes by both general and simplistic characteristics and formats. This is how perceptions deeply embedded into consciousness are formed; a rigid scheme of perception of a fact, called stereotype.

**Tolerance** – the acceptance of differences; a modern political term, which issued in social, cultural, and religious contexts; antonym of discrimination.

**Transnational corporation** – corporation with ownership, management, production, and activities in various parts of the world simultaneously under the legislation of different states.

**Minority** – a group that is numerically smaller than other demographics of the populace. Members of this group generally citizens of the country; may have a different ethnicity, religion, or language from the general population.

**Qatib** – religious servant in Islam.

**Violent Extremism** – when an individual or group of individuals justify violence with the intention of achieving a political, social, or other form of goal; presupposes of change views and behavior that requires sacrifice.