STEPS

Survival Toolkit for EDC in Post-factual Societies

DARE
Democracy and Human Rights Education in Europe
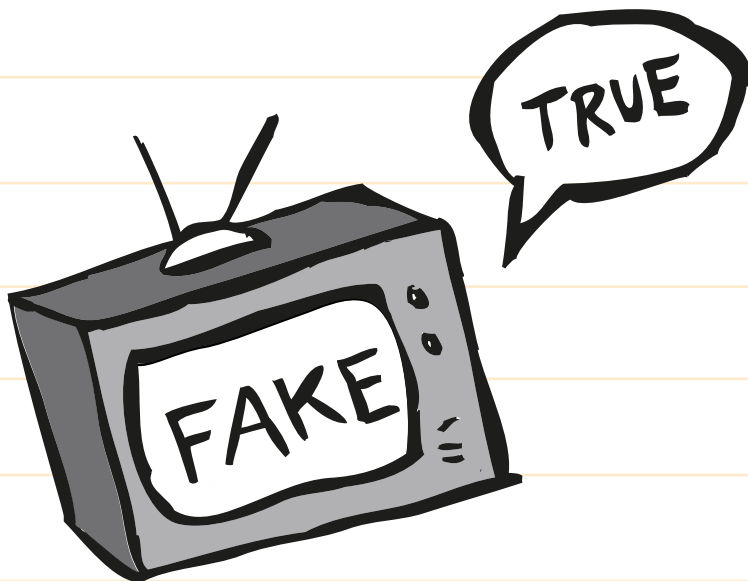
STEPS—
Survival Toolkit for EDC
in Postfactual Societies

Content

1. Introduction

Introducing our approach in STEPS!

Thorbjørn Jagland, Secretary General of the Council of Europe, in his Report on the State of Democracy, Human Rights and the Rule of Law (2017) indicated the massive threat and pressure the European HR convention, the constitution of Democracies in Europe face with the emerging of populism.[1]

Many conflicts are taking place, e.g between the European Commission and the Polish and Hungarian government on fundamental values of Europe. Basic premises of Democracy and Human Rights such as independence of courts, of free media etc., are questioned. There is a nationalist turn in the political agenda of many governments, where the provision of EDC/HRE with young people is misused and patriotic nationalist education is provided. Emancipatory youth work aiming for democratic self-efficacy is counteracted.

We could safely say, that we face a rising divide in our societies, which brings unexpected controversial views and conflicting positions on Human Rights, on migration, on gender roles and diversity, on democracy as such, accompanied with xenophobia, anti-semitism, fear of muslims, and pressure on minorities. This is contesting the societal political debates and largely influences political decision making. There are ongoing propaganda and disinformation strategies mainly in new and social media, which are of a challenge for information, but also democratic decision finding. Moreover, they heavily contest the culture of democratic debates, as a red lines in democratic debates seem to constantly be shifted and stretched.

In many countries specifically the right- wing populist parties undermine the democratic culture, promoting a climate of mistrust and hate, which is accompanied by ongoing verbal and violent attacks.

Jihadist terrorism resulted in security-concerns entering and programing the debate on the establishment, the layout and the competences of youth work in Europe itself and challenges the horizons and fundament of EDC/HRE[2] work.

These developments affect the growing up of young people. They influence any organisations that run EDC/HRE with young people: What is the nature of the challenges? What is the perspective from educational practice to these developments and how is the working field of non-formal EDC/HRE concretely affected? Can youth work contribute in certain ways, is it well equipped or does it lack capacities, skills, expertise? What are its offers and needs? Is policy development in the youth or educational field soundly interlinked with the competences and intention of EDC/HRE in youth work?

This is what **"STEPS – Survival Toolkit for EDC in Post-factual Societies"** reflects about in short:

- To find out if and how of right-populist and right-wing agenda setting influences EDC work with young people on the level of national (and European) youth policies.

- To find out where pedagogical work with youth is concretely affected on a practical level: what practical concepts and approaches exist to work on these issue?

The design of STEPS adapts itself the model of a classical **intervention plan**, which is presented below:

Phase 1:

Getting aware, developing awareness

As a first STEP the partners intended to find out whether Populism and Post-factualism and Radicalisation are shared phenomena or not? Therefore the partners had to come to an operational idea about their perception of populism, radicalisation and of post- factualism and its relevance for EDC work with young people.

It appeared that the findings in each ones respective working fields often relate to different dimensions and manifestations, e.g.: Is populism in general bad? Is it automatically a concept of the political right-wing? Is fake news, propaganda and hate speech a shared phenomenon in our working contexts? What is the perception of radicalisation and extremism among educational work with youth and among the professional debate on youth in our working contexts? How is it related to the layout and intention of EDC/HRE work we conduct?

It seems in all our working context we witness a strong shift: the rise of hatred, a high level of polarization, a vitally strong influence of security concerns on youth issues, with pointing out on radicalisation of specific groups among youth. Thus there is a necessity for deeper exploring these developments and their relation, effect and interdependence with EDC/HRE work. As providers of non-formal education we are asked to soundly investigate the quality of our pedagogical instruments and our ability to pedagogically take action and intervene.

Phase 2:

Analysing the situation

In country case studies the partners explored the dimensions of youth policies, youth work and its relation to EDC/HRE. Challenges, concrete programs and approaches for youth work have been investigated on level of national youth policies, on the level of the working field and on each organizational level. The aim was to find out, whether European programs/strategies to develop more democratic competences among youth or to encounter e.g. radicalisation fit to the layout and design of national youth or educational policies. Also we tried to identify, if the policies existing are connected to EDC/HRE work with young people and refer to the level of non-formal learning.

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1 Thorbjørn Jagland on the 12th Session of the committee of Ministers, Nicosia 19th May 2017: State of Democracy, Human Rights amd the rule of Law. Populism – How strong are Europe's checks and balances? Report by the Secretary General of the Council of Europe 2017. https://edoc.coe.int/en/an-overview/7345-pdf-state-of-democracy-human-rights-and-the-rule-of-law.html
2 EDC/HRE Education for Democratic Citizenship and Human Rights Education

Phase 3:

Define a team and follow the processes

STEPS asked to screen our capacities in the local, national and European working field: Is there specific expertise, providers of EDC in youth work lack? Vice versa: do EDC/HRE organisations have specific expertise to offer? This exercise is of a challenging nature: being expert organisations in EDC/HRE with young people we are often content-wise generalists and used to work on a variety of societal issues that young people define as relevant.

The "teaming up" relates to three levels:

- to critically check on the own organisations ability to work on right-wing populism and radicalisation in a youth work structure and with youth adequate learning offers;

- to investigate in how far our work is prepared to interact with the relevant national and European policy dimensions;

- to define on the levels of policy making and pedagogical expertise the specific needs to establish links, partnerships etc. in order to approach certain phenomena better.

Phase 4:

Planning and evaluating concrete actions

The cooperation investigated critically on pedagogical concepts:

This reflection introduced concepts and approaches, the country reports identified as being relevant. The aim was to assess among the community of pedagogues/trainers, if these concepts really fit to tackle a specific issue and have the potential for being transferred. As the challenges STEPS works on are of manifold character, there were several dimensions to relate to, e.g:

- The general shape of the field of youth work in the specific country as a background to make EDC work with young people in the context of right-populism, post-truth radicalisation and connected phenomena possible

- The qualification of an organization and their pedagogues to work on EDC also under a prevention and deradicalisation frame

- The dimensions of working with young people on post-truth, hate speech etc. and support their capacities for critical media reflection in a radical changing media landscape

- further societal dimensions that influence the conceptual work on Populism and Radicalisation

For the STEPS cooperation we need to state that we cannot develop a one-size-fits-all- approach: the strategies need to be thoroughly considered and fitting to the manifestations, context and challenges as we find them among youth in our societies. Thus a critical look at our own work, reflection and ability to adapt to the specific contexts is guiding for our cooperation.
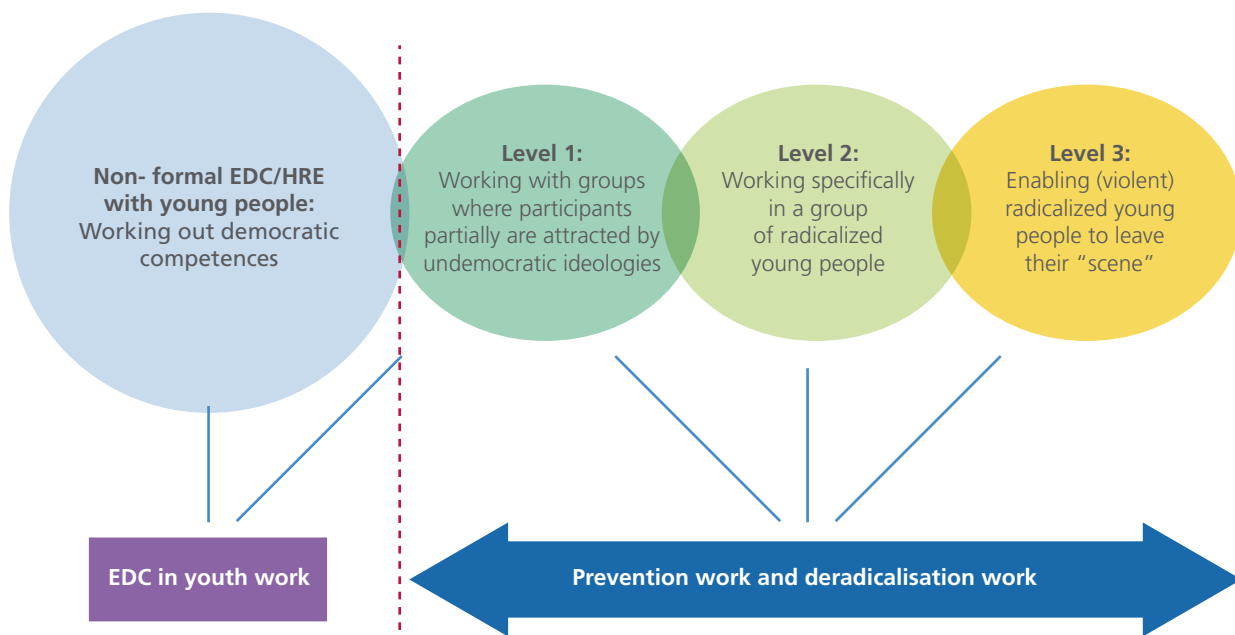
Phase 5:

Undertaking and recommending concrete actions and intervention strategies

If EDC/HRE with young people is to create conditions for democratic resilience and inclusive societies, there are several pre-requirements to tackle, most of them are explained in the policy chapter:

- A quite diverse composition and understanding of Youth policies and Youth Work in Europe, which is lacking systematic approaches, clear terminology and refers to different backgrounds,

- **Acknowledging capacities of EDC/HRE:** there is a conceptual relation to prevention work in terms of supporting the development of democratic capacities among young people and supporting their capacities to identify their democratic interest, to participate in democratic decision making. Such activating instruments need to be understood as an ongoing commitment

  - for an activating democracy learning,
  - for pedagogical projects that train democratic social competences beyond milieu limits and with a clear focus on human rights and solidarity,
  - which is diversity oriented and allows for deep reflection on gender, discrimination, racism, power relations etc.

- **Acknowledging the limits of EDC/HRE:** to work with extreme radicalized people remains of a challenge, where most organisations active in EDC/HRE with youth need back-up and capacities. Most countries in Europe do not foresee adequate resources, back-up and working fields nor youth policies.

- To develop a political understanding of EDC/HRE, which involves any forms of non-formal education and is asked to take a stand for Democracy and Human Rights

- *the necessity* to install and follow integrated approaches that systematically foresee the cooperation with schools and out of school learning, that involve the wider sphere of state and civil society / youth institutions and make use of /and combine the variety of offers for young people.

EDC/HRE and prevention work with young people

Figure 1

Non- formal EDC/HRE with young people: Working out democratic competences

Level 1: Working with groups where participants partially are attracted by undemocratic ideologies

Level 2: Working specifically in a group of radicalized young people

Level 3: Enabling (violent) radicalized young people to leave their "scene"

EDC in youth work

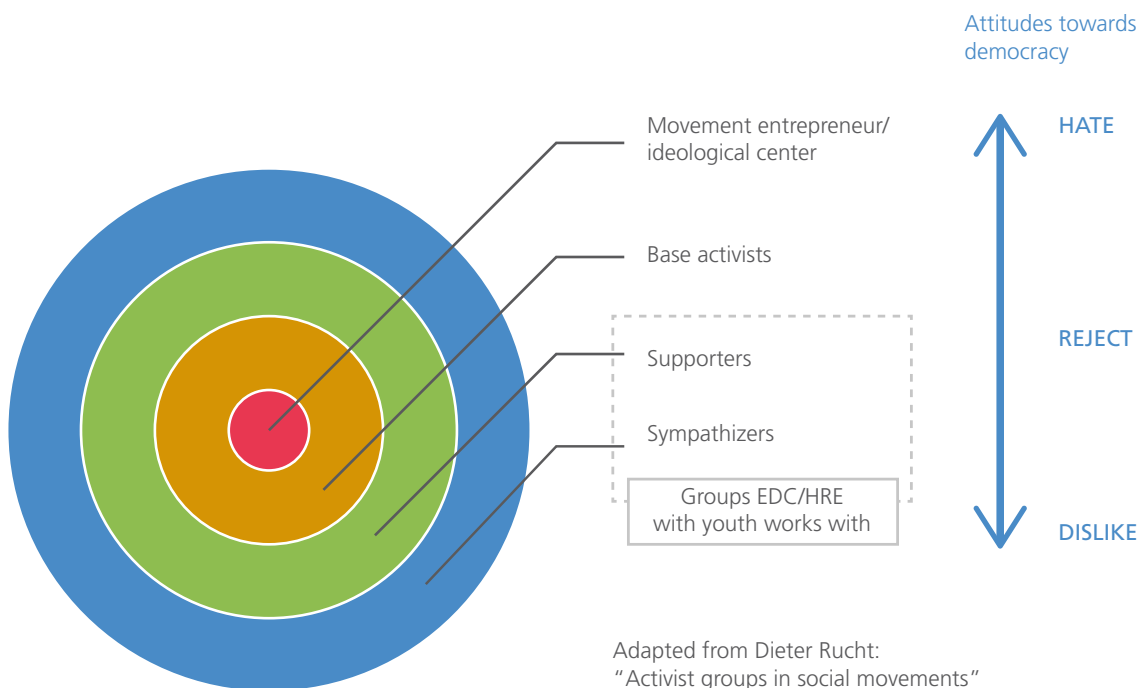**Prevention work and deradicalisation work**

Youth policies and youth work in all our countries largely differ: EDC/HRE work necessarily should be an integral part of youth work, still it covers a broad field encompassing youth organisations, independent systems of non-formal learning up to specific non-formal approaches with young people in formal educational contexts. Regardless of their layout, they are more and more affected and influenced by the right-wing populist discourse. As providers of EDC/HRE we need to develop the awareness and an approach that actively stands for Democracy and Human Rights. This can be a demanding and challenging task and appears to be in ever more a work against mainstream.Thus, Europeanisation of the work and the networking among European (and beyond) partners is a vital form to generate support, to exchange and create conditions for mutual empowerment and for solidarity among organisations and practitioners. European Institutions such as the Council of Europe, the European Parliament, the European Fundamental Rights Agency, the instruments and mechanisms protecting Fundamental Rights and Human Rights in Europe become a vital and important partner, even for the smallest initiative on the local level.

Intervention strategies and prevention work are required a sound system of youth work that is based on a division of labor and competences. Not any EDC/HRE provider with young people is capable to tackle radicalisation, nor to work with a radicalized or prejudiced target group. It requires to understanding EDC as part of youth work as a broader system, which is composed of structures, that have specific competences and are able to act interlinked and intervene systematically. In most our countries such a working field is not really established. (fig.1)

The conceptual and methodological approaches used in non- formal EDC/HRE with young people are supportive to the development of democratic competences and are similar to those used by prevention work targeting at level 1 - prevention. The development of a democratic culture itself is seen as a mean to prevent from undemocratic ideologies. A difference appears to be more on the aim and intention of the work as such: providing a democratic learning environment for learning democratic self-efficacy or preventing from potential radicalisation/violent extremism. It is important to consider the conceptual frames they relate to largely differ: they promote different views on youth, on growing up and on the intention of democratic learning processes.

Under the premises of prevention work, the scope, capacity, conceptual expertise and ambition of EDC/HRE working with youth can relate to certain spheres but has its inherent limits of people to work with: namely young people who have certain sympathy for a radical movement youth scene, or are somehow supporting without being confident. Working with base activists, or people in the ideological center of such groups goes beyond the scope of classical educational youth work and requires further reaching concepts, expertise and support structures. (fig. 2)

Figure 2

Movement entrepreneur/
ideological center

Base activists

Supporters

Sympathizers

Groups EDC/HRE
with youth works with

Attitudes towards
democracy

HATE

REJECT

DISLIKE

Adapted from Dieter Rucht:
"Activist groups in social movements"

Terminology, wordings and phenomena

As Thorbjørn Jagland in his 2017 report states: "Populism has become a fashionable term […] This overuse is problematic: using populism too widely dilutes its meaning, making it difficult to identify the real populist threat facing our democracies."[3]

In politics, **populism** refers to a range of approaches which emphasise the role of "the people" and often juxtapose this group against "the elite". […] Few politicians or political groups describe themselves as "populists", and in political discourse the term is often applied to others pejoratively.[4] In the framework of STEPS we identified several dimensions of political populism covering the full range from a left-, central, to the right- wing political spectrum. All of them appear currently in Europe with rather left parties and movements in Southern Europe, while the right-wing populist movements have entered vital spheres of the political discourse in all countries in Europe. It is specifically the right-wing populism that is threatening and damaging democracy worst by:

• limiting debate, delegitimizing dissent and reducing political pluralism

• dismantling democratic checks and balances (rule of law, parliamentary authority, free media and civil society)

• undermining individual human rights and minority protection

• challenging international checks and unrestrained state power

STEPS focuses specifically on **right-wing populism** as "a combination of civic/ethno-nationalism with anti-elitism, using populist rhetoric to provide a radical critique of existing political institutions. In Europe, right-wing populism often takes the form of distrust of the European Union and of politicians in general, combined with anti-immigrant rhetoric and a call for a return to traditional, national values."[5]

"**Far-right politics** are politics further on the right of the left-right spectrum than the standard political right, particularly in terms of more extreme nationalist, and nativist ideologies, as well as authoritarian tendencies. The term is often associated with […] ideologies or organizations that feature extreme nationalist, chauvinist, xenophobic, racist or reactionary views. These can lead to oppression and violence against groups of people based on their supposed inferiority, or their perceived threat to the native ethnic group, nation, state or ultraconservative traditional social institutions."[6] The developments described, in more and more European countries we face in daily life: verbal and physical attacks against migrants, communities and minorities as well as against specific vulnerable groups in society are on the agenda.

At the same time we face an ongoing debate and policy developments to enable youth work to tackle **radicalisation** as "a process by which an individual, or group comes to adopt increasingly extreme political, social, or religious ideals and aspirations that reject or undermine the status quo or undermine contemporary ideas and expressions of the nation. [...] Radicalization can be both violent and nonviolent[7], although most academic literature focuses on radicalisation into violent extremism [..].[8]

Violent extremism refers to the beliefs and actions of people who support or use ideologically motivated violence to achieve radical ideological, religious or political views. Violent extremist views can be exhibited along a range of issues, including politics, religion and gender relations. No society, religious community or worldview is immune to violent extremism.[9]

In the countries represented in the STEPS partnership, the discourses and analyses regarding the above phenomena refer to different academic debates, relate on different roots and histories of youth work, but also relate to different scopes and layouts of EDC/HRE and youth policies. Thus we do not aim for academic precision, but prefer to emphasize and to clarify about the different resources, contexts and scope of the respective debates, with the aim not to fear the terminology used. We understand the whole process of STEPS as coming closer from an educators´perspective to the things in society as we find them, such the terminology in the different country case studies or contributions may vary.

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3   Ibid. p. 6
4   https://en.wikipedia.org/wiki/Populism
5   https://en.wikipedia.org/wiki/Right-wing_politics

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6   https://en.wikipedia.org/wiki/Right-wing_politics
7   "Though "radicalisation" is a contested term to some, it has come to be used to define the process through which an individual or a group considers violence as a legitimate and a desirable means of action." source see footnote 9
8   https://en.wikipedia.org/wiki/Radicalization
9   https://en.wikipedia.org/wiki/Violent_extremism

So, how to read this publication?

Working on the topics of post-factualism, populism, and radicalisation leads EDC/HRE to questions and fields that go beyond the sphere where one can find easy answers and provide fast working solutions and concepts. Given the fact of the enormous challenge our democratic societies face, the struggle about basic HR commitments in Europe, it would be misleading to just drop around a few methods and findings and then things are solved.

Flipping through this book what can you expect?

A **policy recommendation text** aiming to develop a political framing, which relates the STEPS analysis to relevant European policies in the field of youth, but also indicates on topics and developments that are deeply affecting the societal and political ruptures we face in our democracies. Such the recommendations also try to offer and explore a wider frame of developments and introduce specific fields, where concrete action in EDC/HRE on both level of policy development but also EDC/HRE work with young people, can be taken.

14 reports, that relate to the concrete experience of NGO´s in the framework of their work with young people. These case studies do not aim to be scientific rigorous analyses but aim to provide evidence from the context of non-formal education with young people.

A **section of free texts**, where experienced educators and people connected with the STEPS partnership share their views and experiences on certain topics, be it political developments, be it more practically related to EDC/HRE.

A **methods and approaches section** where concepts are shared. If you are thrilled by exploring concepts and educational approaches related to the topics of STEPS you can also find them marked yellow in the case studies.

Last but not least, you will find **more info on the STEPS project and partnership,** the DARE network and the authors contributing to this book.

STEPS has been designed within the European network DARE – Democracy and Human Rights Education in Europe and is supported by the Erasmus+ Program Youth in Action as a mobility project for staff in youth work.

DARE Network

Membership Statistics:

42 Organizations from 19 Countries

2 European level organizations

Austria
- Zentrum polis - Austrian Centre for Citizenship Education in Schools
- ETC Graz (European Training and Research Centre for Human Rights and Democracy)
- Democracy Centre Vienna
- Verein Sozialprofil

Belgium
- Mediel aisbl

Bulgaria
- Partners Bulgaria Foundation
- Bulgarian Network for Human Rights Education
- EYNCRIN - European Yoth Network for Creativity and Innovations

Cyprus
- CNTI (Cyprus Neuroscience and Technology Institute)&Future Worlds Centre
- Kıbrıslı Türk nsan Hakları Vakfı - Turkish Cypriot Human Rights Foundation

Czech Republic
- Mulktikulturní Centrum Praha

Estonia
- Jaan Tõnisson Institute
- Society for Estonian Civics teachers

Europe
- Euroclio
- EduNET

Germany
- Arbeitskreis deutscher Bildungsstätten (AdB)
- Sonnenberg-Kreis e.V.
- Pharos e.V.
- Humanity in Action Deutschland e.V.
- Internationaler Bund
- MitOst e.V.
- Culture Goes Europe e.V.
- right now Human Rights Consultancy & Training

Greece
- University of the Peloponnese - Department of Social and Education Policy

Italy
- ONG Scuola Strumento di Pace - E I P Italia
- Centro per la Cooperazione Internazionale (CCI)
- Rete educare ai diritti umani

Latvia
- Baltic Human Rights Society
- Izglitibas attistibas centrs (IAC) (Education Development Centre)

Moldova
- Terra-1530 (publication ADEVARUL)

Netherlands
- Human Rights Campus

Norway
- Norwegian Helsinki Committee
- MENNESKERETTIGHETSAKADEMIET - Human Rights Academy

Portugal
- dínamo

Romania
- EUROED Association
- Friendship Ambassadors Association, Targoviste
- Gutenberg Association, Cluj-Napoca
- Intercultural Institute Timisoara

Russian Federation
- Saint-Petersburg Institute of Law

Spain
- Fundación Educativa y Asistencial Cives

Switzerland
- Demokrative – initiative for civic education

United Kingdom
- BEMIS (Black & Ethnic Minorities Infrastructure in Scotland)
- UCL - International Centre for Education for Democratic Citizenship

STEPS consortium

- DARE Network

- Arbeitskreis deutscher Bildungsstätten (AdB)

- MitOst e.V.

- Jugendbildungsstätte Kurt Löwenstein e.V.

- Learning Designers

- CIVES Foundation

- University of Peloponnese

- Mulktikulturní Centrum Praha, Z.S.

- Partners Bulgaria Foundation

- Demokratiezentrum Wien

- Zentrum Polis

- Intercultural Institute Timisoara

- Friendship Ambassadors Association

- Terra 1530

- BEMIS Scotland

- Education Development Centre

- JAAN TONISSONI INSTITUUT MTU

- MENNESKERETTIGHETSAKADEMIET - Human Rights Academy

- Ecole Instrument de Paix Italia Scuola Strumento di Pace

- Centro per la Cooperazione Internazionale (CCI)

The process of realizing the Survival Toolkit for EDC in Postfactual Societies

Kick off → **Experts seminar** → **Educators meeting** → **Final conference**

| Berlin, DE | Almuñécar, ES | Potsdam, DE | Nafplio, GR |
| June 2017 | November 2017 | February 2018 | June 2018 |

2016: around the world news show the word of the year is post truth. A word that defines an already existing concept, Propaganda.

Post truth, post facts, alternative truth... the invention of new word to call already existing concepts and make them new, losing the uncomfortable connections with the past.

STEPS, Survival Toolkit for EDC in Postfactual Societies, is a project created to address this new reality we are facing. STEPS is created as a direct reaction to the rise of propaganda and populist ideological movements in Europe and around the world due to the influence that these are having in reshaping society and more specifically youth.

We carefully developed this idea in order to bring together theory, education and practice. We wanted to create a process where every chance to meet, every step, supported our final aim while contributing also to the feeling of community between the participants.

2017: we get funding from Erasmus+ European Commission programme for four meetings of youth workers and educational practitioners.

We start the process with a completely participative kick off in which all partners involved can together define the specific elements of the years ahead. This gathering already shows the values of STEPS. We check the initial proposal, visualize the process in front of us, propose different approaches and elements to make everything more targeted for our organizations and users and shape the flow.

Since this kick-off we continue in two parallel directions: policy and practice, research and implementation.

During the following months we organize the desk researches in each country that you can read in this publication. Grassroot and practice based information about the situation in youth work, human rights and democratic citizenship education that build the base for the rest of our STEPS process.

With these researches we arrived to Almuñécar Experts seminar. Sharing each research result and discussing a European state of affairs as we close the year. We bring together each local and national perspectives, find the common and remarkable singular elements and start shaping the policy recommendation that you can find in the next pages. A text that brings together our fears and optimism, current problems and possible solutions, good practices and projects already happening that are bringing positive change to society.

Months later, the second approach comes in during an Educators meeting in Potsdam. Our experts seminar gave us different themes to focus on, discrimination, media, citizenship, participation, communication, solidarity, identity... And now educational practitioners further develop the ways they tackle populism, propaganda and radicalisation with youth around Europe. Following principles of peer learning and non formal education, the seminar becomes an exchange space for participants to try methods and approaches in the group and analyze the ways to better reach out and support youth.

2018: Almost a complete year after our kick off gathering, we meet in Nafplio for our final conference. Participants coming from the previous meetings, researchers involved in this toolkit and new energetic faces. All of us ready to share and learn. A blend of policy and practice that complement each other in a natural way. STEPS showed us the lesson that no problem can be tackled only from one perspective and in this conference we can witness the greater impact that intersectoral dialogue and collaboration can bring.

During all this process we have created the publication you are reading right now. We need to give a big thank you to the DARE member organizations who contributed with the initial articles, a soft desk research that helped us frame the situation in each of the countries involve. Thank you also to the experts and researchers who participated in our Almuñécar seminar and helped us shaping the final STEPS recommendations. Thank you to the educational practitioners who contributed to our Potsdam meeting and Nafplio conference, and to everybody who contributed with methods and tools. Thank you to the speakers during Nafplio conference and the contributos with articles to this final toolkit. Together we have created this "Survival Toolkit for EDC in Postfactual Societies: STEPS."

In the end, what you are reading now is a book without a budget by a committed and diverse community.

Imagine what we could do with enough resources!
Georg Pirker, Ramón Martínez, Dora Katsamori
STEPS project team

STEPS also served as a strong capacity building for the DARE Network.

Thanks to STEPS structure with the two main angles of research and practice, DARE developed two new structures to give capacity to its members to have a say and meaningful contribution in the network.

- COMED, the Community of Educational practitioners was formed by the different teachers, trainers, facilitators, coaches and all different professionals involved in formal and non formal education with individuals and groups.

- COMAP, the Community of Policy and Advocacy experts appeared also as a consequence of the interest from members involved in the desk research and later on the STEPS recommendations. Researchers and experts with a shared aim of having a common stronger voice, serving as a lobby for EDC and HRE in Europe.

These two communities create a new dimension for DARE Network, bringing together the members of DARE member organizations for a higher impact and exchange of competences and experiences.

In addition, during the year long process, DARE didn't only increase its membership by 8 organizations adding two more countries to the network. In addition, these DARE new members contributed to STEPS project and had an active role in STEPS final conference.

With the closure of STEPS, DARE started a new cycle with an activated and renewed membership and two working groups motivated to make an impact.

Looking forward to DARE next challenges!

2. Recommendations

Recommendations

Recommendations based on the cooperation and analysis in the STEPS project

DARE - Democracy and Human Ríghts Education in Europe is a network of 42 providers active in Education for Democratic Citizenship (EDC) and Human Rights Education (HRE).

In more and more countries in Europe **basic democratic participation rights** are rejected and questioned, large groups in societies, political parties and government promote **authoritarian rule**, right-wing populist parties and their leaders deny human rights to certain societal groups and are **dismantling democracy**, ordinary people and elected politicians spread hate on NGO´s and undermine democratic decision-making, **mistrust** is rising on the capacity of the political levels to solve societal challenges. As a consequence, there is a definite need to consider the role of EDC/HRE with young people. With the European project STEPS (E+ KA 1 mobility project), DARE members aim to identify the relationship between populism, post-truth, radicalisation and EDC/HRE as work with young people on the political dimension and on the pedagogical dimension of EDC in youth work.

We face a growing and interdependent variety of **challenges** of complex natures: economic growth with less jobs to offer, migration and flight, security issues and liberal freedom, global competition, climate change, distribution of wealth and solidarity, access to social rights, to name but a few. These challenges largely affect the basics of solidarity and democratic living together, they are contributing to a resurgence of nationalism in its current form of right-wing populism, which are increasing those challenges even more.

Populism especially in the form of right-wing populism has reached a new dimension that is a danger for our democratic societies. As educators working with young people in both non-formal and formal education, we face

- that almost on all those levels where right-wing populists enter, a massive campaign against basic human rights for all and against civil society organisations and youth work as provisions for democracy, begins

- the manifold challenging of basic commitments of HR policies and standards in Europe and beyond, manifesting itself in pressure on perceived 'others' in our societies, namely all people of different origins - on refugees and migrants

- a reflection among EDC practitioners to reach groups affected by extreme ideologies; which is as such reflecting the commitment of EDC in its inherent logic, but also questions the open and voluntary commitment of youth work provisions under a prevention perspective

- an ongoing discrediting and suspecting of EDC work from right-populist parties/actors as manipulating youth with liberal ideas

- an increase of European and national policies and programs to tackle hate-speech, radicalisation etc., while long term oriented programs that support an infrastructural commitment to train and develop democratic capacities in our societies are lacking

- the fatal consequences the neo-liberal paradigm affects all aspects of life in our societies, resulting in a disillusionment with the promise of equality, with societal and political participation, an unhealthy focus on competition, even within the educational sectors, while being confronted with the fact that in more and more European countries traditional forms of work/industries get lost or face dramatic changes over the next decades

- an overstressing of competence acquisition and STEM focus in Formal Education, with EDC/HRE, youth work and especially the field of non-formal learning remaining in a secondary position. Resource oriented approaches and a strategic development of children and youth oriented learning spaces are lacking on a large scale in most countries as has been confirmed by the analysis of the STEPS project

A shift in the political societal discourse

Looking into the analysis within the STEPS project, we realise a drift in our societies. For a long time, **populism** has been handled as a disputable but legitimate instrument to **simplify arguments** and **gain political support, an anti-elitist narrative,** which is not necessary bound to a certain political direction. The new, mainly right-wing, populism appearing in Europe is of another quality. It is largely based on **reintroducing a racist, nationalist, anti-diverse and anti-pluralist** perspective on societies that **proliferates hate, mistrust and an ideology of supremacy and ostracism:** Beyond this, there is a shift happening in our societies itself, which research has described since the early 2000 with the concept of **group focused enmity,** or with drifts in mindsets as acknowledged in the European values survey[1]. Both indicate a **radicalisation** of orientations within the societal centre. This shift in perceptions and dispositions meanwhile seems to have manifested itself in political movements and parties, and entered via (believed to be) loud minorities who successfully manage to **hijack the political discourses, democratically enter the parliaments, govern already states and - once in power- de-construct the provisions of democracy** on all levels of the state and within our societies, as can be seen in Hungary, Poland, Austria, or Italy - to name just the most prominent developments.

In a highly **individualised society**, these movements, parties and governments who openly promote authoritarian and illiberal rule, can act non-transparently and gain support. Contrary to that, from the perspective of EDC/HRE providers, democracy understood as a form of society and living, more transparency in decision-making, more participation and more ownership of the political sphere would be needed instead.

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1   see eg the researches of Andreas Zick, Beate Küpers, Peter Krecko et al. Institute for political capital, Friedrich Ebert Foundation, et al.

The described development has **large-scale effects on EDC/HRE** itself, as we see a a **re-introduction of patriotic- nationalist education.** However, there are also effects on the perception of youth in society and on youth work in general, where a tendency in many countries is to enforce harmonisation as goal instead of democratic emancipation - to the detriment of minorities, individual voices and independent actors.

So, what to do?
These developments happen daily in more and more European societies. There is a need to take action but also engage in the democratic discourse. Being providers of EDC/HRE we cannot stay on the sidelines and watch as basic premises of HR and democracy are being eroded and taken away. EDC/HRE with young people has come under pressure in a lot of countries, and the easiest way to do this is by an ongoing discrediting of organisations doing EDC/HRE with young people, by accusing them for ideologisation. Furthermore by changes in funding regulations, by shifting the priorities of programs, by re-shaping the regulations under which NGOs as educational provider work with young people.

As educational organisations, our core mission is to develop democratic learning conditions and opportunities where all young people get the possibility to experience democratic self-efficacy. Reacting on a conceptual way, we have to face the fact that more and more groups in our societies feel alienated, de-integrated and seem to not share (anymore) basic democratic fundamental convictions as there are other, simplifying, narratives that compete with the idea of democracy as such. With controversies and disputes being central instruments of democratic decision-finding, EDC/HRE in youth work is challenged on two sides: as educational organisations we have to decide between engaging with groups influenced by right-wing populists, while consciously not focusing on the radicalised core of these movements, both with the aim to support the development of democratic resilience in societies. Neither way finds the scene of providers in a position of being prepared nor with enough strength already, as structured youth policies integrating EDC/HRE within and beyond schools are lacking in most European countries.

There is ample experience and examples of successful work with young people on democratic competences. Especially promising are concepts that connect the safe space of learning with the re-entering of the public space as democratic spaces in our societies.

Interesting and relevant initiatives

- **Democracy Go!** an initiative form the University of Ceske Budejovice: https://www.facebook.com/democracygo/?ref=page_internal

- **Generation Europe:** Generation Europe is a cooperation of 30 youth work institutions for furthering an active European civil society. https://generationeurope.org/en/

- **Show me a Future:** a European cooperation to use popular media and pop-culture such as science fiction, which are traditionally used to escape the world and problems we live in, as a platform to discuss ideas for a shared European future and the issues Europe faces today https://www.cge-erfurt.org/show-me-a-future/

What is missing?

Although there exists a surprising number of European policy initiatives asking and supporting the development of structured youth work systems in our countries, there is a gap between the political will and existing policies and programs on the national levels.

Similarly, it often remains unclear where NGOs as providers of EDC/HRE are positioned in the field. Being in an intermediate position between supporting democratic learning in the formal systems and doing youth work activities, in most countries a clear political mandate is missing which offers and appreciates the space for civil society organisations.

Lastly, the NGOs themselves do not seem to have sufficiently developed positions and capacities in the spheres of educational policies or youth work. In these times where EDC/HRE are increasingly questioned, they easily end up in a vulnerable position if the are not adequately positioned in the framework of national policies.

POLICY RECOMMENDATION:
Non formal learning and youth work play a crucial role to enable the Paris declaration on Promoting citizenship and the common values of freedom, tolerance and non-discrimination through education. Formal education alone is not in the position to meet the current challenges and is in need of complementary structures that have the expertise, capacity and ownership to realize coherent programs. Thus, NGOs with expertise in EDC/HRE need to be equipped better, as they are in the position to bridge the spheres of non-formal learning and formal education, of resource oriented approaches and competence frames. Consequently, the European levels need to systemically ensure the capacity building of the fields of non-formal education (NFE) with young people, as, among others, the European Parliament claimed in its initiative on the European Values Instrument[2].

There is an urgent need for political actors on all levels, but also for NGOs of any kind in Europe, to actively and publicly show their solidarity and support to any educational institution that is facing ongoing hostilities by populist actors. Silence cannot, silence must not be the answer.

RELATED POLICIES:
Informal meeting of European Union Education Ministers: Declaration on Promoting citizenship and the common values of freedom, tolerance and non-discrimination through education (Paris, 17th March 2015)[3]

Economy, neo-liberalism and democracy

There is a rupture in our societies, to use the words of Ruth Cohen: socio-political subsystems are facing rapid and massive changes and challenges, while at the same time the capacity and ability of political systems, parties and politicians to steer and impact these processes seems to erode and is questioned on a fundamental level. The neoliberal discourse and paradigm results in unsettled societies on a political and societal level:

Symptoms of this are growing (global) competitions on life-chances, on performance, on **starting conditions, on status, on access to wealth and health.** There appears to be a challenge for the individual to conscious decisions to maintain access to economic, social and political participation. This is in direct conflict with shrinking

2 http://www.europarl.europa.eu/news/en/press-room/20180409IPR01230/eu-must-fund-civil-society-organisations-to-safeguard-eu-values

3 https://eu2015.lv/images/notikumi/2015-3-10_Declaration_EN.pdf

work, individualised and broken working and living biographies, and the experience of being object to economic financial processes that go far beyond the capacity or influence of the individual.

Over the last 25 years we have faced tremendously **growing disparities of access** to wealth and goods, a stagnation of social welfare and a political discourse that makes access to social rights in a secondary priority, while being challenged by endemic corruption and fraud among "elites".

The promise of 'winning the democracy' in Europe in the 1990s has not resulted in equal access to social rights, nor in more solidarity and the equality of all. Since the new millenium started, but in particular in the aftermath of the financial crisis of 2008/09, (a challenge to overcome with which only financial actors seem to be tasked) large groups of people share the traumatic experience of **instability, austerity and of a downgrade of public and private welfare** connected with insecurity, a halting of financial and personal independence, and the threat of deprivation and economic anxiety.

This has **lasting effects** on societies as people face pressure to act responsibly and take lead in a more and more comprehensive way, which requires not only good preparation but also high reflection skills. Today, young people grow up in a world that promises freedom and teaches caution, that praises success and discards creative thinking (that so often is the root cause for success) - the impact of such contradictions and expectations on the developing self of youth is dramatic and leads to a generation whose values and logics of action are yet to be understood, taken seriously and catered to by the powers that be: There are manifold expectations towards youth, the reciprocity / impact of which on youth in adolescence and the developing self.

The question remains whether the interests and ambitions of youth match these expectations in the dimensions of personal development and adolescence, of autonomy and independence, of accessing rights and, especially, of the active engagement of and organizing among young people.

So, what to do?

EDC/HRE with young people, especially under the European programs, has for a long time been reduced to mere social competences acquisition and to skills learning relevant for the labor market. In most of our countries, EDC/HRE is not or only fairly connected to vocational education and training nor is the world of work sufficient part of the focus of EDC/HRE with young people. The theoretical and conceptual approaches to discuss other views of and paradigms on the economy and introduce more solidarity oriented models have been discredited at large with the argument of 'politics without any alternative'. Thus, there is a vital risk that the good arguments of emancipatory critical education and thinking (such as e.g. provided in the social forum, but also among cooperatives on local levels, sharing economy et al) will be taken over by a nationalist policy discourse. For EDC/HRE this becomes a vital challenge, as we need to promote a solidarity- and equality based vision, oriented towards the realisation of social rights, solidarity and sustainable global development.

What is missing?

It is a, likely forgotten, strength of EDC with young people to develop alternative visions of society, to provide spaces for Utopia. Youth work and the development of non-formal learning as such are in all countries historically rooted in youth movements that fundamentally question the status quo of their societies and developed emancipatory spaces and places for designing, thinking and living alternatives.

To re-connect and reintroduce the discussions about commons, about public spaces and goods, about the access and distribution of wealth and the responsibility of education in society is a strength and core task of EDC/HRE, it is not revolutionary in nature. There are a lot of youth led-initiatives, civil and community organising, that are actually supporting the European youth strategy and the attempt to better connect Europe with the everyday life experience of young people. These initiatives should be taken seriously.

Interesting and relevant initiatives

- **Futures of Europe:** core idea of this project to counter the over-simplified "Not this!" put forward by said movements and encourage the inhabitants of Europe to think – and dream – about the city, country and Europe of the future they want to live in. http://futuresofeurope.eu/

- **ATTACADEMIE:** Analysing Globalisation and Taking Democratic Action https://www.bewegungsakademie.de/attacademie/

POLICY RECOMMENDATION

A critically assessment and reflection of the economy under a lense of power relations, equality, solidarity, access to social and economic rights needs to again become a central focus of EDC/HRE with young people as it affects the sustainable development of our societies as such.

The challenges our societies are currently facing and that our democracies suffer from are largely affected by a neo-liberal ideology. EDC/HRE learning should not remain stuck in labor marked dominated competence learning but develop means and skills for ethical judgement, for global justice and reasoning about economic alternatives.

The European Youth Strategy, but also Erasmus+ and the new generation of programs should put an emphasis on these aspects much more than they currently do. Thus, an understanding needs to be developed on the European political level that youth issues are not only to be steered, but policies have to actually provide instruments and means to create the space and opportunity for self-efficacy.

In same vein, the focus of competence development in learning processes of EDC/HRE needs to be reflected and rethought in the dimensions of gaining democratic competences and awareness by connecting young people´s individual sense of meaning with the idea of a public spirit and common values through the idea of empowerment for democratic self-efficacy.

POLICIES RELATED

COE Recommendation CM/Rec(2015)3
Access of young people from disadvantaged neighbourhoods to social rights[4]

COE Recommendation CM/Rec (2016)7 on young peoples access to rights[5]

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4 https://www.coe.int/en/web/enter/the-recommendation
5 https://book.coe.int/eur/en/legal-instruments/7272-young-people-s-access-to-rights-recommendation-cmrec20167-and-explanatory-memorandum.html

To support the **development of digital competences, media literacy and critical thinking** is an urgent task as social media, new information resources and timely information have lasting effects on our societies and on the opportunities of people to participate in all dimensions of life.

However, the media market in Europe is in a fragile state and is in most countries no position to deliver quality journalism nor filter information adequately. The introduction of restrictive media laws by states, even the killings of journalists in EU member states, show that the **freedom of press and the existence of free media in Europe as a basic provision for democracy is no longer guaranteed in Europe and has become fragile.**

The access to high quality and balanced information is the basis for any sound estimation of facts, which is in high demand as people need to learn, adapt and re-shape themselves to fit the challenges of the ever-evolving world we live in. Still, democracy is built fundamentally on the assumption that rational persuasion can occur. We see worrying developments, where we as educators cannot provide fast and fitting answers: false agents, fake news, hoaxes, the influence of external actors´, propaganda and the strategy of any radical movements to isolate their audience and supporters from a broader public discourse and high quality information, by entering thought spaces via seemingly harmless categories of emotion and trust and, once successful, remain secure in the world of echo chambers, filter bubbles and confirmation biases.

So, what to do?

There are numerous high quality approaches that have been developed to work from a resource oriented perspective with youth on the topics of hate-speech, of disinformation and fake news that range from week-long workshop concepts to short ex-courses adaptable to be used in the classroom. Especially in social media work with young people there are high quality concepts that cover online and offline, from developing capacities for media use and production to the critical reflection and consumption of media as well as observing the mediascape from a perspective of consumerism.

Capacities to communicate, interact and stay interconnected are pre-requirements and an essence of democratic life. It needs to be stressed that, especially in the field of EDC with young people, concepts exist that positively build on these abilities and skills and do not only focus on the potential threats. These concepts integrate the three basic dimensions of digitalisation and youth work in a positive and enabling way:

- To understand how digitalisation is shaping societies, including its impact on youth work and on young people
- To be able to take young people's digital cultures into account in youth work practices
- To be able to encourage young people to shape the process of digitalisation

What is missing?

In most of the countries we find - in line with the Council of Europe No Hate Speech-campaign - a variety of approaches to work with young people on hate-speech, on fake news, and on counter strategies.

There seem to be few pedagogical concepts that also contextualize these phenomena to a media and media market analysis in our countries. It is of considerable importance to connect these aspects to the perspectives of democracy, formation of opinion and Human Rights.

Young people ask for an honest-broker[6] to provide access to and the filtering of information, while the question remains how such instruments/brokers can or should look like. This is a field where EDC with young people should vitally engage, by fostering and enhancing cooperation between education and youth work, with media organisations, activists and legal aspects/actors. Thus, EDC/HRE can provide the space and means for reflection on the conditions for critical journalism, the importance of democratic media and media in a democracy, for connecting the big dimension access, control, power in our societies with the individual capacities, capabilities and to act as responsible democratic citizen.

EDC/HRE needs to be an integral part of any youth work, non formal and formal education. There need to be established structures which provide for exchange, for the discussion, reflection and testing of concepts among pedagogies and trainers. There is a fundamental responsibility for the European levels and institutions themselves to provide such means, instruments and structures: e.g., places, spaces and fora for interaction and training, resources to publish and discuss youth research.

Interesting and relevant initiatives

Between Facts and Fake: Building Resilience to Misinformation http://partnersbg.org/2018/06/english-between-facts-and-fake-building-resilience-to-misinformation/?lang=en

POLICY RECOMMENDATION

The European Commission has acknowledged that democracy is at risk. Now it is time to take the next steps and move from lip services to concrete actions also in the programmatic dimension: free information media are a basic and core democratic provision. Thus, the EU should foster the support of training, mobility, exchange/debate of young journalists, students in communication media in its Education and Media programmes .

Why not open EU programs like Jean Monnet[7] for media and editorial departments? Every farmer and fisherman gets their equipment supported by the EU and any youngsters get free interrail tickets to run around in Europe - and all that without any pedagogical reflection?

Given the challenge of dysfunctional media markets and the pressure on information media as such, we need to critically reflect on the question, whether or not it is not an overburdening of the individual to guarantee the proper capacity to select, filter and proof for the quality of sound resources. Here, the field of EDC/HRE with young people has proven to react fast, has developed sound concepts and adequate offline and online training tools. As providers of EDC/HRE we can contribute with this experience, and with our non-formal learning concepts.

Such a provision is logically bound to a functioning pedagogical field of youth work which has been demanded in the Council of

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6   2017 JIM panel research on youth and media use

7   https://eacea.ec.europa.eu/erasmus-plus/actions/jean-monnet_en

Europe Charter on Youth Work[8] and should be followed in any reporting and reviewing instrument, e.g. the COE Charter on EDC review, Eurydice studies etc.. Necessarily, such a system of EDC in youth work should be seen as a quality indicator for the public provision of democracy learning on a state level, with a core responsibility of the public hand to support it.

POLICIES RELATED

No Hate speech Movement: A youth campaign against hate speech and for Human Rights online of the Council of Europe[9] and the corresponding national campaigns.

FRA monitoring and reporting mechanisms on European Fundamental Rights Policies.

<div style="background:red;color:white">Digitalisation and its ethical dimensions</div>

The **speed of changes affecting people's life** is accelerated by the increasing digitalisation of our lives. While digital technologies may simplify lives in some ways,they bring with them quite a few additional burdens. With a view on media literacy and the development of digital competences, there are emerging performance tasks for all fields of education as already mentioned above. Digitalization is an all-encompassing development that relates to all aspects of life and to all dimensions of our societies. Basic questions about **access, distribution, effects, control and benefit** need to be asked and discussed, continuously and by the public, especially as they imply a strong ethical dimension.

So, what to do?

Like for the field of solidarity, of democratic decision making, of access to and balance of power and control, as well as for overall participation in society, the capacity to develop digital competences and digital literacy remain of a specific challenge. The (open) access and control of data, their transparent and democratically controlled use and application to society is one of the fundamental challenges for our democracy today.

The need to make ethical judgements and to reflect the use and production of media from a citizens and Human Rights perspective is a task which requires the development of advanced EDC/HRE capacities and skills that go beyond most provisions of EDC/HRE we currently have. Unanswered ethical dilemmas result in fears and feed their perpetuation all across our societies.

What is missing?

An integrated approach which connects the societal- and ethical dimension of digitalisation to the approaches in EDC/HRE that are closer connected to the lived realities of its subjects/young people is a demand to which EDC/HRE has not really found an answer yet. The dimensions of digitally induced/enabled change cover all aspects of life in an accelerated manner: smart cities, economy, ubiquity of big data, health and wellbeing to name just few dimensions. There is a need to provide spaces and capacities for digital empowerment, as well as for sound reflection. Connecting citizenship, democracy and Human Rights to the digital sphere is a strong challenge for EDC/HRE that goes beyond information and media

and app-user aspects, but reflects, emphasizes and enables questions of privacy, autonomy etc. in a digitalized world.

Interesting and relevant initiatives

- **Algorithm** - Thoughts about programmed societies.
  https://wannseeforum.de/de/algorithmus

- **What does that mean for our actions in a worldwhere everithing appears to be "programmed"**
  https://wannseeforum.de/de/programmierte-gesellschaft

- **Our digital Life:** on Artificial Intelligence and Responsibilities in our Smart City.
  https://wannseeforum.de/de/unser-digitales-leben

POLICY RECOMMENDATION

At the moment the majority of educational providers is only in the position to be an object of the described development rather than driving and developing it from a subject oriented perspective. There are numerous approaches of media literacy and digital competences development, of e-learning, of tools to integrate in any learning formats that offer starting points. The sphere of EDC/HRE itself currently lacks the analysing capacities, clarity and motivation to interact with developers, philosophers etc. to enable a reflection beyond the app-surface and evolve non-formal learning accordingly. There is a strong need for EDC/HRE to bridge Human Rights and Democratic Citizenship with the digital sphere, to introduce connections between Human Rights and democracy to dimensions of digital tools, data and infrastructure.

Ethics and Access: Digitalisation potentially creates new dividing lines in our societies, while the promise of democracy and Human Rights is to provide equal access to all of our societies for all people. Digital resources, media, data, infrastructure, thus, need to be available to: adults - youth - children, those with audio or visual impairments, those who cannot afford a device, or have a lack of access to the languages, technical codes and abilities.

POLICIES RELATED

Developing digital youth work - Policy recommendations, training needs and good practice examples for youth workers and decision-makers: expert group set up under the European Union Work Plan for Youth for 2016-2018[10]

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8 Council of Europe Charter on Youth Work: https://search.coe.int/cm/Pages/result_details.aspx?ObjectID=0900001680717e78
published 2017 by the COE Council of Ministers that asks for a better elaborated systemic structure of Youth work
9 https://www.coe.int/en/web/no-hate-campaign

10 https://publications.europa.eu/en/publication-detail/-/publication/f01e8eee-07cb-11e8-b8f5-01aa75ed71a1/language-en/format-PDF/source-search

The described developments in our societies are of a challenging nature and may well cumulate into multitudes of crises and dilemmas. EDC/HRE with young people cannot neglect these threats and will, as young people will, need to find answers for them. EDC/HRE as such is clearly in the position to be a key field of action. Therefore, it needs to be referred to, be embedded and applied thoroughly to all spheres of formal and non-formal education and youth work. Education, thus, relates to a broad field where school is just one aspect, and applies to youth work, non-formal learning structures, and any provision of informal education.

To **provide means, to support young people with methods, resources and tools to find one's bearings and take decisions impacting** all dimensions of their and others lives in society, as human being is a powerful task! It goes far beyond the predominant loading, packing and equipping of young people to become a competence-laden something, as is currently the case in most school systems, but focuses on **developing means and enabling conditions to live from a perspective of ethical reasoning.** Taking into consideration the difficulties to develop a point of view as a global citizen, this is, unfortunately, also a sphere in which educators and pedagogues traditionally do not feel as soundly equipped as they could - and often lack adequate support, and resources.

So, what to do?

EDC/HRE in youth work relates to the aim of contributing to emancipation, of supporting curiosity, and seeks to provide means to young people to associate and self-organize, to develop critical thinking. In a situation where more and more big decisions are delegated to the sphere of the individual, our work is also about exploring the private sphere in a new and emerging political dimension. This can be challenging, demanding, disillusioning and burdensome. EDC/HRE in youth work is about developing empathy and engaging with controversy, while at the same time staying passionate and curious. A key to create such learning spaces is the involvement of young people in building the spaces and the ways in which Human Rights Education is being approached.

The resource orientation of non-formal EDC/HRE and youth work as well as its rootedness in the lived realities of young people has proven to be concepts that can support them in developing such capacities. It connects the dimensions of gaining knowledge with acting according to Human Rights and taking democratic action. These processes cannot be handled in a single sector, or a single curriculum, but need to be based on supportive and integrated approaches. Cooperations between the different fields of education and youth work and the creation of such learning provisions are necessary pre-conditions for supporting the development of resilient democratic societies: **Democracy needs to be lived in order to be learnt.** This is exactly what the DARE network inherently is a synonym of, as it bridges and interconnects Human Rights Education and Education for Democratic Citizenship, formal and non-formal learning.

The (re)introduction of nationalist education, the erasing of HR from curricula and the questioning of young people´s civic engagement in many European countries is a clear indicator that an EDC/HRE based approach, a sound youth work structure and the reduction of cooperation barriers between formal and non formal education are one of the tools Europe needs to look for when developing the needed democratic resilience.

What is missing?

There are many good and targeted approaches for cooperation between youth work and schools, between non-formal and formal learning. However, it is still the case that a systemic provision of non-formal learning structures, of youth work integrating EDC/HR is lacking in most European countries. Such a cooperation needs systemic approaches, faces systemic barriers, rooted in the inherent logic of FE and NFE policies and a lack of sound youth work structures.

NGOs are in a prime position to bridge the two spheres and support cooperations between formal education and youth work. They can provide expertise in the dimensions of policy development, of methodological approaches and on the strategic development of content and resources.

Interesting and relevant initiatives

- **Training of Class Speakers and Empowering for Democratic Participation in School Governing Councils,**
  https://www.kurt-loewenstein.de/taxonomy/term/202/

- **Deliberation/structured academic controversy**
  https://amabsadoriiprietenieitargoviste.wordpress.com

- **Conflict resolution and mediation program in Bulgarian schools.**
  http://partnersbg.org/2017/09/uchenitsi-mirotvortsi/?lang=en

- **DEMBRA project is a helping tool for teachers and school administrations in order to include the youth into decision-making process in schools and encourage critical thinking:**
  http://dembra.no/

POLICY RECOMMENDATION

It is the vital interest of any European policy programme to support the development of EDC/HRE structures of non formal youth work and formal education that foster cooperation between these levels. European policy development in this regards is of a specific importance as the rise of right-wing populist governments brings with it an increasing lack of political will and resistance to develop structures that are committed to basic Human Rights principles. The more independent structures exist, the easier it is to fight the populists.

National Agencies have proven in Erasmus+, that they can become agenda setters in the field of youth policies and should strategically support the development of cooperation between non-formal and formal learning. This is of specific importance as there is a need to support a change of of paradigms in education from employability and economic utilitarianism to democratic participation and resilience - especially so as youth work and education are both increasingly expected to also prevent young people from becoming radicalised.

The COE in its Charter review processes and institutions such as Eurydice, but also peer learning activities in the field of youth, should investigate and reflect on success conditions of cross-sectoral cooperation between FE and NFE especially in the field of Citizenship education.

Similarly, more European provisions are needed for the exchange of concepts and capacity development, especially for people active EDC/HRE in non-formal education and youth work.

In times when in more and more countries NGOs as providers of EDC/HRE face attacks, pressure and are being criminalized, there is a clear need for all levels to actively show solidarity with them and reject these attacks fundamentally. Silence cannot, silence must not be the answer!

POLICIES RELATED

COE Charter on Education for Democratic Citizenship and Human Rights Education CM/Rec(2010)7[11]

Recommendation CM/Rec(2017)4 of the Committee of Ministers to member States on youth work[12]

Council Recommendation on promoting common values, inclusive education, and the European dimension of teaching[13]

Sustainable Development Goals 4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all (especially Goal 4.7.)[14]

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11 https://www.coe.int/en/web/edc/charter-on-education-for-democratic-citizenship-and-human-rights-education
12 https://search.coe.int/cm/Pages/result_details.aspx?ObjectID=0900001680717e78
13 https://eur-lex.europa.eu/legal-content/EN/TXT/?qid=1528379535771&uri=CELEX:32018H0607%2801%29
14 https://sustainabledevelopment.un.org/sdg4

Radicalisation and a shift of perceptions of "the radical"

Anti-democratic movements and authoritarian leaders introduce a **new perspective on the perception of radicalisation,** which risks to be reduced to the topic of migration, anti-islamism, radicalized muslims and is vitally fed by ongoing terrorist attacks, by anti-semitic agitation etc.. As a consequence, **national prevention and deradicalisation strategies** have been developed in almost every country that often refer to youth work as a central tool for counteracting these processes.

To be equipped for **preventive work, intervention and case work** requires not only a well structured system of youth work in countries, but also a broad approach covering the variety of aspects relevant for working with youth in general. In most countries the **systems of youth work are quite weak and are not equipped adequately:** Thus, a narrowing down of youth work to a sole focus on prevention and de-radicalisation becomes a risky strategy.

Security concerns play a dominant role in the discussion about radicalisation. They **should not interfere with the concepts of youth led and youth oriented spaces,** of safe spaces where young people can develop their views and practices of democracy. If prevention and deradicalisation is meant to work properly, it necessarily needs to be aligned to functioning structures and distinct competences - and competence models - of youth work in general.

To protest, to oppose, to being radical and challenging is not necessary a deficit in a democracy,the context is much more complex. Radical thinking and action has been a vital instrument to claim more democracy, to access human rights and participate in the achievements of today's societies as they are (see: womens´ suffrage, minority rights, gender issues etc.). **Democracy is not a static concept,** but lives from development and is vitally bound to it. Thus, it is an essential part of **being democratic to not only follow and like but also develop and discuss alternative visions and solutions.** In systems that enforce individual performance or harmonization, this becomes a topic of utmost importance for democratic life, for solidarity and for access to social rights in society.

In the field of EDC/HRE with young people the general approaches are of a positive resource-oriented nature and aim for the empowerment through strengths rather than the mitigation of weaknesses. They are set up and intended to support the development of democratic capacities and to encounter any forms of intolerance, of anti-democratic attitudes on all levels. Following an understanding of prevention work (level 1), these concepts are accessible, scalable and ready for use.

That said, such concepts do not automatically include the expertise and capacity to work with anti-democratic ideologies and those attracted to them (level 2), nor are those capacities foreseen or expected to conduct successful de-radicalisation (i.e. exit work, level 3). It is dangerous and misleading to expect EDC/HRE in youth work to contribute to the latter without the development and provision of adequate youth work resources to include such work by the state. The only promising concepts the STEPS project came across in these fields come from European countries that already have a broad, diverse and highly experienced field of youth work which inherently integrates EDC/HRE with young people.

The terminology of radicalisation itself is problematic, as we see that a right-wing oriented mainstream in society is shaping the discourses as such. Quite often we came across the mentioning of "there is no problem with radicalisation in our country as we have only few muslims". This dramatically underlines how dangerous

and misleading a short handed analysis of phenomena of radicalisation can be, how a term can be reduced to attribute certain issues to whole societal groups. It is of a specific risk, if EDC/HRE provisions (and others, such as free media discourses etc.), are not in place or in the position to effectively question the status quo in the country.

Democratic values are in contradiction to right-wing extremism and violent radicalisation. As a consequence, the learning and internalising of democratic values and orientations can counteract extreme and anti-democratic attitudes. Youth who gain experiences of democratic belonging, democratic participation, democratic acceptance and responsibility in democratic processes are less prone to violence, racism and extremism. Developing democratic resilience within youth means to provide spaces and places for experiential learning, actively getting involved in politics and the public as a basis of any pedagogy of democracy. A lived democratic culture is a provision against populism and radicalisation.

So, what to do?

- prevention work, radicalisation and de-radicalisation is not a topic solely related to youth issues and youth policies, and, thus, a multi-dimensional focus that relates to society in general needs to be developed

- As educators we need to create stronger connections to our societal surroundings. We need to take a strong stand for an expansion and active re-gaining of democratic civic spaces, of public spaces, their provision and institutions.

What is missing?

Integrated approaches to youth work, youth policies and the role of provisions of non-formal learning are lacking on a large scale in almost all EU member states. Youth policies do not sufficiently include EDC/HRE, or actively use the knowledge and experiences of civil society actors, nor do they cover and distribute competences according to the experiences made in the sphere of youth organisations and NGOs. On the contrary, all over Europe we have witnessed the ongoing shrinking of spaces for civil society, the cuts in public spending on youth, the reduction of analysis and programs to the short-handed perspective of societies in the trap of economization in the last decade.

Capacity development in youth work and non-formal learning connects to the specific dimension of radicalisation prevention on several levels:

- to support and enable directly youth for democratic involvement
- to enable the working field as such to lead its professional discourse, set and define its professional standards
- to put those in the field in the position to become effective democratic actors, which enables them to question policies and programs instead of adopting them without challenge

Interesting and relevant initiatives

- **European Radicalisation Awareness Network (RAN):**
  https://ec.europa.eu/home-affairs/what-we-do/networks/radicalisation_awareness_network/about-ran/ran-exit_en

- **HAYAT-Deutschland Counselling Center for Deradicalisation:**
  https://hayat-deutschland.de/

- **Violence Prevention network:**
  1. European Practice EXchange (EPEX)
     http://violence-prevention-network.de/de/aktuelle-projekte/european-practice-exchange
  2. PREPARE - Preventing radicalisation through probation and release
     http://violence-prevention-network.de/de/aktuelle-projekte/prepare
  3. Beratungsstelle KOMPASS - Toleranz statt Extremismushttp://www.violence-prevention-network.de/de/aktuelle-projekte/beratungsstelle-kompass-toleranz-statt-extremismus

POLICY RECOMMENDATION

A honest debate needs to be had on the provisions and capacities of EDC/HRE and youth work in our countries. The European levels and institutions have a responsibility to support programs and developments in those areas and levels where the national states fail in this role. European Instruments should foresee capacity building programs to support the development of such providers on the national levels. It is difficult to create fields of policy action where a sound analysis of the working sector related is missing, while at the same time reporting instruments do not foresee to involve the expertise and capacities of NGO´s.

A mapping of spaces for youth across Europe is highly needed: there is an urgent need to develop and provide spaces where youth can freely express themselves, learn with the aim of democratic self-efficacy, democratic rights and responsibilities, while at the same time being provided with a training ground for respect and tolerance.

The COE reference framework of competences for democratic culture that integrates the perspectives of all sectors and supports cooperation can be a tool to develop democratic competences of citizens and limit the reach of populist discourses. The CDC framework provides a starting point to engage cross-sectoral debate and reflection among the fields of education and youth work, and should be followed up by national initiatives that go beyond pilot projects.

POLICIES RELATED

Conclusions of the Council and of the Representatives of the Governments of the Member States, meeting within the Council, on the role of the youth sector in an integrated and cross-sectoral approach to preventing and combating violent radicalisation of young people[15]

EU Commission Communication supporting the prevention of radicalisation leading to violent extremism[16]

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15 http://eur-lex.europa.eu/legal-content/EN/TXT/?qid=1510063612752&uri=-CELEX:52016XG0614(04)
16 http://eur-lex.europa.eu/legal-content/EN/TXT/?qid=1510063851490&uri=-CELEX:52016DC0379

3. Reports
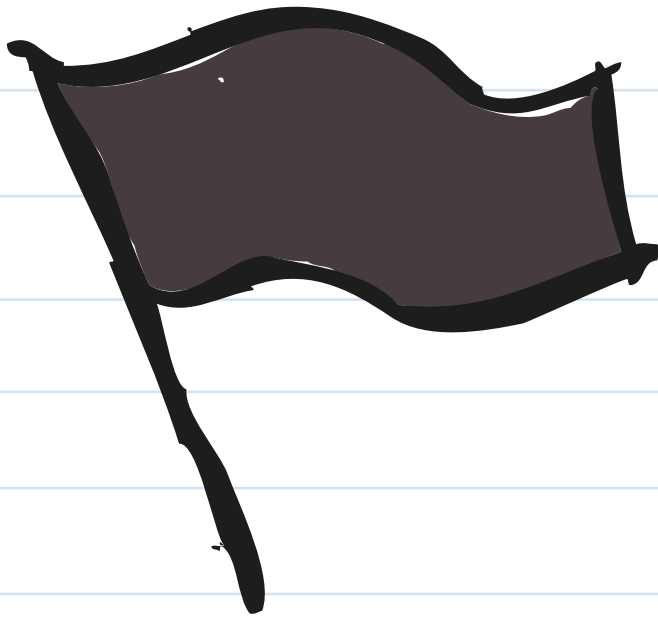
Demokratiezentrum Wien

by Margot Kapfer and Susanne Reitmair-Juárez

Field of work

EDC, academic research (development of democracy historically and nowadays), publication of teaching and learning materials

Target groups

Teachers, trainers, multipliers, youth, researchers and the general public

What is your mission as provider of education?

One of our central aims is to strengthen quality and quantity of EDC in Austria – through the development of materials, offering of workshops, trainings etc. on the one hand, and through networking and lobbying on national and international level on the other hand.

The Democracy Centre Vienna (Demokratiezentrum Wien) is an academic research institution and a virtual knowledge centre which deals with basic questions of political culture and the political system of Austria in the European context; it is concerned with the processes of democratization and their historical development, with current sociopolitical debates, with the media society as well as with IT-transformation and the knowledge society.

Which groups of young people does your organization work with and where?

Our publications and materials are mostly used by pupils at secondary school level, teachers and multipliers of youth work and adult education programs.

Examples of activities:

The trainers of the organization are regularly holding school workshops on topics such as the deconstruction of prejudices, on migration and integration, and on democracy and fundamental rights. We are offering in-service training for teachers on topics and methods of EDC and develop and offer teaching and learning materials (e. g. online exercises, quizzes, touring exhibitions for schools etc.).

Adressing work on populism and radicalisation in relation to key terms (Populism, Radicalisation, Post-factualism):

What form of expressions of populism, radicalisation, post-factualism are you confronted with in your country?

Austria is facing a strong atmosphere of xenophobia, islamophobia and anti-Semitism.
Anti-Muslim, anti-refugee and racist rhetoric is part of the mainstream and also part of the political programs of the two parties that form the current coalition government, following Austrian national

elections on 15th october 2017 (conservative ÖVP and rightwing FPÖ).

Austria has not properly come to terms with its Nazi past, and therefore xenophobic and anti-Semitic thinking is still a considerable problem in Austrian society. Only in the 1980s, when Kurt Waldheim ran in (and won) the presidential elections, the myth of Austria as the first victim of Nazi Germany was publicly denounced. Although no war crimes can be attributed to him, Waldheim omitted crucial parts of his past as officer in the German Wehrmacht, which led to broad public discussions. In 1991, then-chancellor Franz Vra-

nitzky (Social Democrats) for the first time admitted to Austria's responsibility for World War II and the Shoa.

In 2000, a coalition of the People's Party (ÖVP) and the right-wing FPÖ was formed (a prospect Austria currently is facing again). Jörg Haider, who led the FPÖ, repeatedly stretched the limit of what was „acceptable" to say about National Socialism and its Austrian proponents, and openly used (coded) anti-Semitic insults. Heinz-Christian Strache, vice chancellor, speaks of his connections to Neo-Nazi groups as „youthful transgressions"; still, anti-Semitic and xenophobic remarks are a constant for FPÖ-politicians and their supporters.

The Austrian public and political discourse is heavily influenced by the ongoing rightwing populist propaganda by the Austrian Freedom Party (FPÖ) since the early 1990s. This has contributed to shift the political and media mainstream to the right, focusing on issues of perceived security threats, restrictive immigration policies and lately policies of "integration" (which is mainly equated with assimilation) via "accepting our values". Therefore rightwing populism is a relevant political force in Austrian politics (although not in government, but effectively influencing government policies through campaigns).

The Austrian media landscape is characterized by a high concentration of newspaper ownership, dominant position of (publicly subsidized) yellow press, even available for free. These newspapers are focusing on (real or invented) crime, scandals, migration and asylum-seekers. This has contributed to a rather emotional, sometimes hysterical debate about migration policies and (failing) integration, framing these topics as pure security policy, not as social/educational/etc. policies.

During the 2015 refugee movement, the problem of hate speech got very strong and aggressive in Austrian (online and offline) media. The law against the incitement to hatred (Verhetzung) has been adjusted on January 1st 2016 and is now applicable also to the incitement to hatred against "refugees", "foreigners" and "migrants". Furthermore the definition of the "public" has been reduced to 30 persons. This adaptation is intended to help to persecute cyber hate, agitation and invocation to hate and violence more effectively. These aggressive outbursts, most of all online, on Facebook pages and in newspaper-forums, were accompanied by widespread rumors, disinformation and conspiracy theories concerning the numbers and treatment of asylum seekers (e. g. every refugee receives a smartphone for free).

During the last few years, the right-wing party FPÖ and right-leaning organizations, initiatives etc. have created something like a "parallel media universe", gaining thousands of followers through online TV programs, blogs, newspapers and periodicals, Facebook pages etc. Social media logics and algorithms have helped to create information bubbles, where "fake news", rumors and simple lies are spread in a very professional manner through various canals simultaneously, therefore these informations appear more credible to many users, because they see them on very different sources or pages at the same time. During last year's election campaign for the Austrian presidency, lies about health issues of the (now president) Alexander Van der Bellen (Green Party) got so strong, that he had to publish results of extensive medical exams to counter these rumors.

Austria was recently (October 2017) facing a parliamentary election campaign, in which the former big parties (Social Democrats/SPÖ and the conservative People's Party/ÖVP) are involved in a widely publicized controversy about faked Facebook pages used to dis-

credit the political opponent (originating in the wider campaign team of the SPÖ, though apparently without the knowledge of the party leadership). The ÖVP in its campaign focuses heavily on anti-migration topics, hoping to gain votes from the right-wing FPÖ, contributing to an atmosphere that regards migration primarily as a threat to the welfare of the "real" Austrians as well as a security issue. Overall a shift of the political discourse to the right during the last years can be observed. By focusing more and more on anti-migrant topics the ÖVP is bringing xenophobic discourses to the mainstream of society. The ÖVP came first in the elections (31,5 %), and formed a coalition government with rightwing FPÖ (26 %). The SPÖ (Social Democrats) gain 26,9 % of the votes, the neoliberal party NEOS 5,3 %, the former Green Party politician Peter Pilz won 4,4 % of the votes and entered with his new list into parliament, whereas the Green Party did not pass the necessary 4 % limit and will not be represented in parliament in the following legislative period.

Please describe how these topics are challenging your field of education in your country? Are all topics of the same relevance?

The Demokratiezentrum Wien aims, in its publications, public events and workshops, to highlight the challenges of the internet as a medium for spreading information as well as disinformation; it also deals with migration and prejudice against the perceived "other", to provide an historical context to current discourses and show the opportunities that a diverse society provides. The activities and materials of the organization try to strengthen competences of the learners. In the context of "fake news" or misinformation on social media and other canals, the strengthening of the so called "media literacy" and critical handling of sources of information is growing more important.

How far do they influence your work as providers of EDC/HRE? On what levels do they influence your work as providers of EDC/HRE?

The topics of migration and integration as well as media competency (online and offline) have been important in the projects of our organization during the last years. According to political and public discourses, we have seen a rise in the demand for workshops and materials as well as training for teachers or multipliers. Also there have been some changes in the curricula of Secondary schools (pupils from 10 to 14 years), because EDC is now part of the curriculum of history and citizenship education (Geschichte und Sozialkunde/Politische Bildung) – therefore, more teachers of these schools are interested in workshops, materials and trainings. This is a chance for EDC in Austria to reach a wider public or target group, which until recently wasn't very active in this field. But – unfortunately – this collides with ongoing cuts in education-budgets.

BLOCK 2: Policies / legal frames

Are there any policies in your country that help to identify the risks of populism, radicalisation, post-factualism? If so, please specifically introduce them

On 1st January 2016 a new law against Cyber Mobbing was introduced in the Austrian criminal code, and the law against the incitement of hatred has been adapted (see above). In September 2017, the Beratungsstelle #GegenHassimNetz (Counselling Service against online hate speech) was founded; it is operated on a mandate by the Federal Chancellery. The Ministry of Families and Youth finances the Beratungsstelle Extremismus (Counselling institution

on extremism), that informs and consults on all kinds of political or religious extremism.

BLOCK 3: Programs and Practice in your country

Are there examples of programs from your country to educationally build young peoples' resilience towards populist movements and radicalisation? If so please provide a short description
How do youth work and non-formal citizenship education support these processes?

Programs and Practice in your field of work

In the field of Citizenship Education with young people in your country: are there concepts and examples of activities with young people to tackle the issue of populism, radicalisation, post-factualism?
Please provide one or more concrete examples of a project/activity/measure in your field of youth work which is particularly successful – title and main characteristics (duration, mechanisms, tools used, outcomes, website)

In response to radicalisation tendencies (especially young people joining the Jihad in Syria), the ministry of Education provided financial resources for hundreds of workshops at schools of all levels from the beginning of February 2015. These are coordinated by the "Zentrum Polis" (Centre Polis – Learning politics in school, which operates on a mandate by the ministry of education). Polis also provides information on extremism and how teachers can use this material in school.

The main focus of the ministry-funded workshops was on strengthening (democratic) political competences, including democracy, human rights, de-radicalisation, anti-discrimination, anti-racism, violence prevention, diversity, inclusion, transculturalism, social learning, etc. to support long-term pedagogical prevention work. In 2015, 45 organizations offered 93 different workshop themes.

In the school year 2017/2018 the ministry of Education finances again a series of workshops held by different institutions (the Demokratiezentrum Wien among them) entitled "Against radicalisation and exclusion – strengthening democratic culture and digital courage". We offer workshops for Secondary schools I and II in Vienna and the surrounding area within the scope of this project.

Concrete Practice in your organisation

How do you as provider of EDC in your country react on these topics of Populism, radicalisation, postfactualism?

The Demokratiezentrum Wien published the working paper Virtuelle Agora und digitale Zivilcourage (Virtual Agora and digital civil courage) this year. It documents opportunities and threats of the Internet for democracy and gives an overview of legal, political and technical measures against hate speech and sedition. It portrays educational initiatives in this field.

In our workshops at schools, topics such as migration/integration, prejudices against different groups of people and ways to counteract them, as well as democracy, fundamental rights and anti-discrimination are explored with pupils.

What is your organizations expertise and experience in working on populism, radicalisation, post-factualism? Does your organization have any practice that you like to share (projects, workshop concepts etc.)?

The Demokratiezentrum has been organizing the above mentioned workshops for several years now. Since 2010, the exhibition Migration on Tour can be booked by schools (www.migrationon-tour.at). It explores historical and current forms of migration in Austria and Europe, additional material prepares teachers for the integration of the exhibition into the curriculum.

BLOCK 4: Challenges

In terms of citizenship education in your country, what barriers can you see or identify in preventing radicalisation and preventing from populist attempt?

A low degree of institutionalization of EDC and therefore a low anchoring in the teacher education and training. Few teaching materials are available or sometimes they are not known among teachers, and the topics are insufficiently approached in school. Teachers feel sometimes unconfident when it comes to deal with current political debates.

What is missing and/or would help your field of work to tackle the issue better?

Nationwide obligatory continuing education for teachers and multipliers on topics like new media, media literacy, prejudices, integration, civil courage, human rights, anti-discrimination. Strengthening and financial support of current providers in this field (NGOs). Permanent institutionalization of the workshop series of the ministry of education (permanent quota of free workshops for all schools, every school year, nationwide).

What are the major challenges you encounter in your work aiming to prevent from anti-democratic movements?

Access to relevant target groups (e. g. polytechnic schools, vocational schools, commercial schools, schools in disadvantaged areas). The teachers who choose to book workshops are already sensitized and engaged. How can we reach pupils who do not have sensitized, interested teachers?

More resources for education, especially political education. Unfortunately, due to the current political situation (please see above) we expect further budget cuts for education and science, especially EDC.

BLOCK 5: Methods/resources

Could you share with us one or two resources (toolkits, materials...) that you use in your organization and you find most relevant to include?

The Demokratiezentrum Wien was associated project partner in the project "Living with Controversy, Teaching Controversial Issues through Education for Democratic Citizenship and Human Rights (EDC/HRE)". Within the scope of this project a Training Pack for teachers has been published, providing a professional development programme for teachers which is designed to support and promote the teaching of controversial issues in schools in Europe.

www.demokratiezentrum.org/fileadmin/media/pdf/Materialien/
Teaching_Controversial_issues_-_professional_development_pack_
for_teachers_EN.pdf

www.demokratiezentrum.org/fileadmin/media/pdf/Materialien/
Managing_Controversy_A_Whole-School_Training_Tool__EN.pdf

The Demokratiezentrum Wien was also partner of the project "Voice - Developing citizens – Paths to core competencies through a problembased learning project in civic education". The aim of this project was an innovative strategy for education in secondary schools, in order to improve civic engagement and learning competencies. Within the project a teacher training was developed which focuses on necessary background knowledge for teachers to implement competence-orientated civic education.

www.demokratiezentrum.org/fileadmin/media/pdf/VOICE_School_
Manual_German_low-res.pdf

Partners Bulgaria Foundation

by Daniela Kolarova

Field of work

PBF works in the area of Citizenship and Human Rights Education (EDC and HRE), Alternative Dispute Resolution (ADR), community development and peacebuilding.

Target groups

Youth and children; professionals groups in the area of education, social care, community development and ecology.

What is your mission as provider of education?

Registered in 1998 under Bulgarian law, Partners Bulgaria Foundation (PBF) is an independent, non-governmental organisation (NGO). PBF's mission is to facilitate the process for democratic development in Bulgaria by supporting institutions, NGOs and specialists to improve policies and practices in areas like human rights, citizenship education, alternative dispute resolution (ADR), youth empowerment and child protection. The organisation acts like an education institutions providing training modules and developing training programs for various professionals groups and young people.

Which groups of young people does your organization work with and where?

Young people aged 14-19; and 18-30.

In Bulgaria: Sofia and other cities in the country - Kjustendil, Dupnitsa, Samokov, Kurdjali, Turgovishte, Sliven, Gotse Delchev, Montana, Lom, Vidin, Vraza and others.

Abroad: Partners Bulgaria has implemented educational projects in Turkey, Moldova, Kosovo, Makedonia, Kirgizstan, Uzbekistan, Turkmenistan, Yemen, Jordan and Lebanon.

Examples of activities:

Against School Aggression Partnership (ASAP): Community based complex school program for effective prevention and treatment of aggression and bullying
ASAP project appeals for tolerance, embracing diversity and engaging in peaceful resolution of various disputes and conflicts. The project is implemented by a consortium of 3 EU partners under the Erasmus+ program of the European Union - Partners Bulgaria, Partners Hungary and SOS Malta who work in collaboration with pilot schools in their respective countries. ASAP aims to contribute to the reduction of school aggression and bullying while establishing and strengthening the cooperation between different institutions that deal with the student community. The project starts with a research that explores the routh causes of conflicts, intolerance and hate speech at school, underlines various manifestations of discriminations and racism and develops a model program taking the form of a whole school approach that offers accessible and easy to adopt tools for the reduction of school violence. The project promotes and provides mechanisms for alternative conflict resolution, management procedures and restorative methods to be used in schools.

Innovative Model on Democracy and Human Rights Education in Turkey

The project introduced a model on democracy and human rights education in class and out of the classroom in two schools in the cities of Istanbul and Edirne. The project was co-financed by the European Union and the Republic of Turkey. It was implemented by Partners Bulgaria Foundation in partnership with Burak Bora Anatolian High School, Istanbul and Mustafa Necati Primary School, Edirne. The project engaged children, young people, teachers, the school staff and the wider community to promote democratic citizenship and human rights education. The aim of the action was to strengthen the process of learning and applying the principles of democratic citizenship and human rights in primary and secondary education in Turkey.

Adressing work on populism and radicalisation in relation to key terms (Populism, Radicalisation, Post-factualism)

What form of expressions of populism, radicalisation, post-factualism are you confronted with in your country?

Bulgaria developed as a complex society where multiple value systems overlap and sometimes oppose. A vast majority of Bulgarians respect the values of liberty and solidarity, tolerance and human rights, democracy and the rule of law and perceive their personal and national identity best positioned among the European Union community of values. At the same time one of the big challenges of the country is its ability to live up to these values, especially promoting the rule of law in all spheres of life. A long series of governments, right or left, have failed to effectively address the various challenges which created internal social and political crisis. Acute confrontation and lack of fruitful political dialogue, perception of deficit of justice and increasing distrust in institutions are the characteristics of these climate.

The lack of political dialogue is especially visible during the times of elections when the media is dominated by politicians leading negative campaigns and disseminating repetitive talking points and emotional appeals. At the same time the experts and their arguments receive less attention, become marginalised and generally ignored. This post-truth politics alienates more and more people to the point that last years there is a constant one third of voters who refuse to vote.

The slow reforms related to the corrupted system of justice, poor health and education system and lack of government support for entrepreneurship and innovation has created a deprivation of hope and common perspective.

In this context various interest groups and political parties exploit the public dissatisfaction making their way to power through populist language and unrealistic promises. Their aggressive behavior, increased use of smear campaigns and attempts to use public opinion to achieve political objectives lead to division, hatred and tension in society. The spread of this tense and intolerant language and attitudes can be seen in various online forums on various social issues. Internet provides numerous means to attract and engage young people in radical ideas. It gives visibility and means for quick dissemination of extreme messages which may find a good reception among young people who feel alienated, dissatisfied and in need of belonging.

Some of the far right nationalistic groups questioned the European or the Western orientation of the country. Ethnic conflicts came roaring back into the political life. Nationalism increased its popularity and found its way into the Bulgarian parliament shaping the public discourse and fueling radicalisation among young people especially those engaged in football fan clubs or pseudo-patriotic movements. Bulgarian Roma, who are severely disadvantaged compared to other citizens, experienced increased discrimination and became a reason for almost permanent organized or spontaneous local communities protests demanding measures against illegal Roma settlements, their exploitation of the social support system and their involvement in crimes. The refugees and migrants from Syria, Afghanistan, Iraq and Pakistan, who enter the country most often illegally on their way to Western Europe, are unwelcomed and blocked by obstacles in case they chose to stay. In this confrontational climate untraditional groups such as the LGBT people who demand equal rights and freedoms in the society easily become an object of aggression. Even the traditional environment conflicts between pro-industry stakeholders and pro-nature preservation activists reflect increased tensions and weakened ability for public dialogue around significant social issues.

The major political groups, left and right, who gained power in the last decades, developed as populist parties: on the surface they are speaking the language of the democratic values while in practice being focused on conquering the complete government apparatus /centrally and regionally/, enriching through corruptive practices and maintaining their power through clientelism or exchange of goods and services for political support. Thus instead introducing effective reforms in all problematic areas, the political parties in power contribute to complete discretization of institutions which is a serious threat to democracy.

According the results of a survey conducted by Open Society Institute and confirmed by AFIS agency in July 2017 the majority of citizens express permanent distrust of the main institutions of representative democracy. More than 80% of citizens say they do not trust the system of justice; 75.1% say they do not trust the National Assembly and more than 2/3rd of citizens do not trust the government. According to the prevailing public attitudes, the organized crime exerts influence on the political parties in the country (according to 64% of the respondents) and the change of ruling parties does not lead to a significant change in the overall state policies (according to 62% of the respondents), which means that the citizens see no actual competition between the parties. Considerable parts of the population remains isolated from public life, neither participating in decision making nor feeling represented in local and central authorities. The survey studies the public attitudes towards the fundamental constitutional values – democracy, rule of law and protection of the fundamental human rights, which at the same time are principal values of the EU member states.

Media, including online information sites and social media became a serious source of hate speech where the various sources feed each other and spread fears and messages of hatred. This hostile rhetoric, produced by media interrelates with readers expression of hate speech targeting minorities /especially Roma/, refugees, migrants, political opponents, people suspected of criminal activities. The radicalisation of public opinion combined with low confidence in the system of justice, leads to appeals people to take the matters in their own hands and apply the lynch as "the only real and effective reform in the system of justice". There is a trend regards a decrease of quality of journalism and within the media to fill its space by taking emotional uncensored contents from citizens and social media. The dissemination of fake news takes mass proportions and goes beyond the rumors and lifestyle news; it turns to propaganda of ideological suggestions. The spread of stigmatizing hostile language from the central media /usually through invited guests, known to the public/ is a serious source of hostility and poisoning atmosphere. Being maintained without sanctions or ethical

barriers, such a hostile language goes beyond media and finds its permanent place in the core of public discourse thus feeding the extremism in the public attitudes and dangerously turning the hate speech as a standard of normality.

Please describe how these topics are challenging your field of education in your country?

Civil society is in a position to constantly provide pressure upon the changing governments to combat corruption and organized crime, to respect human rights through policy decisions and their implementation, to ensure that the judicial system is strong and impartial, to protect minorities and eliminate all forms of discrimination and to ensure that the country has a well-functioning market economy and democratic values are lived in practice. Partners Bulgaria, like many other CSOs, is engaged in advocacy and collaborates with other organisations to provide pressure through opinion sharing, policy recommendations, petitions and participation in various working groups that address government's or National Assembly's decisions.

Teaching students citizenship is specifically challenging when the negative examples of undemocratic practices are overwhelming and dominating the media /e.g. lack of justice for victims of criminal activities; corruption scandals that become news for a day and then are forgotten without consequences.

Another challenge is to reinforce democratic practices to deal with various interests and inter-groups disagreements and to prevent violent escalations when conflicts are triggered. Teaching peaceful resolution of conflicts is an important part of the PBF work.

Are all topics of the same relevance?
How far do they influence your work as providers of EDC/HRE?
On what levels do they influence your work as providers of EDC/HRE?

These topics are interrelated and part of the same context. Our programs focus on issues like education in tolerance, prevention of aggressive behavior at school, addressing domestic violence, combating discrimination, racism and exposing human rights violations including in mixed ethnic communities. We are focusing our attention to young people, their EDC/HRE and development of their skills to analyze information, identify facts, debate, communicate democratic values and address all forms of hate speech, bullying or inhumane treatment of others.

BLOCK 2: Policies / legal frames

Are there any policies in your country that help to identify the risks of populism, radicalisation, post-factualism? If so, please specifically introduce them

There are specific groups of policy instruments related to radicalisation that may lead to violence. Like in other European countries the terror threats related to radicalisation and extremisation became a main challenge to national security in recent years. In 2012 there was a terrorist attack on a bus with tourists from Israel, which became a turning point for the government to introduce policies and measures related to radicalisation. In Bulgaria, radicalisation is traditionally associated with small groups of people who may be a threat to national security and that is why they are a subject of activities of the national security services and law reinforcement agencies whose attention is focused on monitoring and prevention,

reaction and dealing with potential terror attack. In 2015 a National strategy to combat radicalisation and terrorism 2015-2020 and its action plan were adopted. The monitoring is mostly directed over groups, individual and organization related to parts of Muslim community which represents 10% of Bulgarian population. Less attention is given to development of approaches addressing factors that facilitate manifestations of violence or to other related phenomenon such as hate crimes, racism, discrimination and xenophobia. The last are part of wider policies related to topics as education, human rights, social cohesion and integration of minorities. Left and right radical groups, as well as football fans prone to violence on "patriotic basis", are not points of such an interest.

Are there legal frames / instruments provided to implement these policies in citizenship education both in formal and non-formal education with young people?

Civil society organisations have a leading role in combating populism, radicalisation and hate speech. While the Ministry of Education and Science is slow to introduce adequate policies, CSOs develop and spread methodologies for professionals working with students and young people and spreading citizenship and human rights education through informal channels and actively cooperating with Bulgarian schools.

BLOCK 3: Programs and Practice in your country

Are there examples of programs from your country to educationally build young peoples' resilience towards populist movements and radicalisation? If so please provide a short description

1) Speech without Hate Movement is an online project, initiated by the youth section of the Council of Europe /2012-2018/ and implemented in Bulgaria via facebook platform. The project aims at combating racism and discrimination which manifestation online took mass proportions during last years. It provides young people youth organisations information and skills to recognize and act against these forms of human rights violation. The campaign Speech without Hate Movement is open for all children and young people above 13 years old who want to join online. It is based on the online communities of young people motivated to assert human rights online and discuss and act against the hate speech.

2) Children, Parents and Teachers Against Hate Speech is a project supported by the Norwegian financial mechanism of the European Economic Area, NGOs support program in Bulgaria. The project is an initiative of the Applied technologies and Communications Foundation. It engages teachers to contribute to development of methodology which will connect the existing school programs and content with suitable interactive activities aiming at prevention of hate speech at school. 10 module program with various thematic areas are developed and consulted by experts psychologist and academics. The program is initially piloted in 4 Sofia schools, two of them with children with mixed ethnic background, and later expanded in other mainstream schools. A monitoring mechanism is set to evaluate the changes of students attitudes after the implementation of the program.

How do youth work and non-formal citizenship education support these processes?

Organizations working in the area of multiculturalism and diversity, political education of youth and citizenship education, are especially instrumental in engaging youth in activities that com-

bat intolerance and provide a model of tolerance and inter-group and inter-ethnic cooperation. Many EU funded projects and projects supported by the NGOs financial mechanism in Bulgaria have been developed and implemented leaving behind useful materials, guides and experiences worth multiplying and disseminating.

Programs and Practice in your field of work

In the field of Citizenship Education with young people in your country: are there concepts and examples of activities with young people to tackle the issue of populism, radicalisation, post-factualism?

Citizenship education is part of the official school program in Bulgaria. It is incorporated in the school program related to history and different subjects from the humanitarian and philosophy circle. The high school program includes a specific Civics subject named Personality and Society. Even though the school program is outlined by an official framework, teachers have flexibility to address key issues that are important for the country democracy and political development. There are many examples of school activities and campaigns that address and combat hate speech, hostile attitudes and extreme acts of aggression.

Please provide one or more concrete examples of a project/activity/measure in your field of youth work which is particularly successful – title and main characteristics (duration, mechanisms, tools used, outcomes, website)

The Bulgarian school of politics /BSP/ is an example how political education of youth can tackle the issue of populism, radicalisation, post-factualism. The BSP cooperates with different institutions including the Council of Europe which supports the programs of 19 schools, members of the association of the schools of political studies. For this project the Council of Europe co-finances part of the national program "Governing Skills" of the Bulgarian School of Politics "Dimitry Panitza". A program, in which every year 40 representatives of all parliamentary political parties from both Bulgarian and European parliaments and civil society leaders take part. Every autumn, the Council of Europe hosts the World Forum for Democracy in Strasburg, and finances the participation of the graduates from the 19 schools within the network who meet in order to exchange experience and ideas.

The school mission is to support the creation of a community of civic and political leaders with an active stand in national, European and global political and public life, devoted to contemporary democratic values of pluralism, tolerance and informed debate. For more than a decade they work with youth. Through training programs, conferences and initiatives targeting the professional development of young civic leaders they aim to encourage the process of democratization in Bulgaria and the countries from the Western Balkans, Black Sea region and the South Mediterranean. Their programs have hosted more than 650 Bulgarian and 200 foreign leaders – Members of Parliament, leading politicians, senior government officials, judges, prosecutors, members of the business community and civic leaders. http://www.schoolofpolitics.org/eng/index.php/about-us

Concrete Practice in your organisation

How do you as provider of EDC in your country react on these topics of Populism, radicalisation, postfactualism?. What is your organisations expertise and experience in working on populism, radicalisation, post-factualism?

Partners Bulgaria has been active in EDC/HRE since 1998 and implemented various projects that introduce young people to citizens' skills and knowledge, including how to collect, analyze and use information; participate in debates and conduct research and build augmented case. Examples of youth programs are: debate program; conflict resolution and mediation program; deliberative democracy program for youth; tackling environmental issues program for young people; etc. Through these program PBF built young people's resilience to populist suggestions, equipped them with skills to question information and search for facts and evidence, and developed attitudes of tolerance and embracing diversity.

Does your organization have any practice that you like to share (projects, workshop concepts etc)?

Examples of projects are:

Religious diversity and anti-discrimination training program. http://partnersbg.org/2013/03/belieforama-religious-diversity-and-anti-discrimination/?lang=en

Developing schools, municipal and regional councils of young people to actively participate in decision making process. http://partnersbg.org/2013/03/promoting-child-participation-through-strengthening-the-role-of-student-councils-at-school-municipal-regional-and-national-level/?lang=en

Make the link-climate exchange. http://partnersbg.org/2013/03/make-the-link-%e2%88%92-climate-exchange/?lang=en

Conflict resolution and mediation program in Bulgarian schools. http://partnersbg.org/2017/09/uchenitsi-mirotvortsi/?lang=en

BLOCK 4: Challenges

In terms of citizenship education in your country, what barriers can you see or identify in preventing radicalisation and preventing from populist attempt?

A very important challenge is the media environment that has a strong influence and weak control and regulation over the content. It is important that the official media provide in their work the example of ethical journalism and key public figures to react against the spread of populism, radicalisation and emotional instead factual information flow.

What is missing and/or would help your field of work to tackle the issue better?

These issues even though recognized are not well tackled and addressed. More partners and resources are needed to combine efforts and build public resilience to these issues.

What are the major challenges you encounter in your work aiming to prevent from anti-democratic movements?

There is a very low government interest to support activities and efforts in this respect. Very little or no funds are available to support CSOs work in this respect /unlike humanitarian and social work/.

BLOCK 5: Methods/resources

Could you share with us one or two resources (toolkits, materials…) that you use in your organization and you find most relevant to include?

Below are some manuals and resources of PBF developed and used in the projects mentioned above.

Child participation, Partners Bulgaria Foundation, 2016
This manual is developed to encourage child participation at school and in the community by supporting children who participate in school councils and in students' municipal councils. The manual suggests activities that create favorable environment for child participation and better access of children and young people to decisions making that relate to their lives. This project was supported by UNICEF, The State agency for Child Protection and the Ministry of Education and Science. http://partnersbg.org/ver2/wp-content/uploads/2015/06/Posobie-01-Detsko-Uchastie-Final-6.pdf

Religious Diversity and Anti-Discrimination Training Module, Centre Europeen Juif d'Information (in collaboration with Partners Bulgaria Foundation), 2006. Issues related to religious diversity are becoming increasingly significant in European societies. It is important to respect the development of individual religious identities and to confront prejudice and discrimination based on religious differences. This module is designed in the spirit of anti-prejudice diversity education – to recognize and respect multicultural diversity, to confront prejudice and discrimination, and to develop intercultural skills. The Guide is developed as part of activities under the Grundvig program of the European Commission.

Active Citizenship Guide, Partners Bulgaria Foundation, Citizenship Foundation, UK, 2011. This Handbook developed with the support of the EC, assists the work of facilitators in planning extracurricular training sessions for adolescents in order to encourage them to develop projects related to important social issues such as climate change. The Active Citizenship Guide helps strengthen students' skills for development and implementation of campaigns – how to work with media, how to attract supporters, teamwork, time and resource management. It is intended for teachers, social workers and youth leaders who work in support of student groups and their projects.

Democratic Citizenship and Human Rights Education at school, Partners Bulgaria Foundation, 2013 /in Turkish/. This manual provides guidance for students action teams /SAT/ at schools, created to promote important social causes such as humanitarian support for those in need or combating bullying and human rights violations, including early marriages. Students are guided how to engage community and gain support from their peers and adults. The guide serves teachers and youth leaders working with children and youth. It is also suitable for peer education. The Guide is developed with the support of the EC and the government of Turkey under a project for democratic education at schools in Turkey.

Multicultural Center Prague

by Zuzana Schreiberová

Field of work

The Multicultural Center Prague (MKC Prague) is a non-profit organisation engaged in the pursuit of educational and research activities in the fields of international migration, social inclusion of Roma, and global development. Founded in 1999, we have strived for a Czech society based on respect for human rights, political equality, and intercultural competence and understanding.

Target groups

Elementary school and high schools students, academics, employees of non-profit organizations, employees of municipal authorities, employees of local and state police, members of unions, migrants and migrant workers, general public.

What is your mission as provider of education?

Through experiential learning we want to increase solidarity, tolerance and understanding and respect for diversity in society. We don't offer to young people our own opinions, but we support them in critical thinking and in creating their own opinions. On the examples from history we show, that hatred and prejudice to certain groups of people can lead to attacks, violence and may end up with genocide.

Which groups of young people does your organization work with and where?

Elementary schools pupils, high schools and vocational schools students -> workshops, lectures and project realised direct in the schools, education for teachers

Examples of activities:

Together against racism: Media shapes the form of public discourse of Roma people and defines the way of their perception by broad public. Various studies show that the media portrayal of Roma is negatively stereotypical and consists of various myths. Despite this fact a lot of people are not indifferent to establishing of „antigypsism" in public discourse, many of them occupying positions of „opinion makers" – they are able to positively influence opinions of others. The project aims to use their social capital to fight against these myths and help to change public image of Roma, especially in localities where displays of antigypsism frequently occured.

Terrified citizens and refugees in the Czech Republic and Germany: challenge for teachers The main aim of this project is to support teachers in the Czech Republic and Germany, who have to deal with actual social issues in the field of migration and refugees or hatred and the growing number of attacks against migrants and refugees.
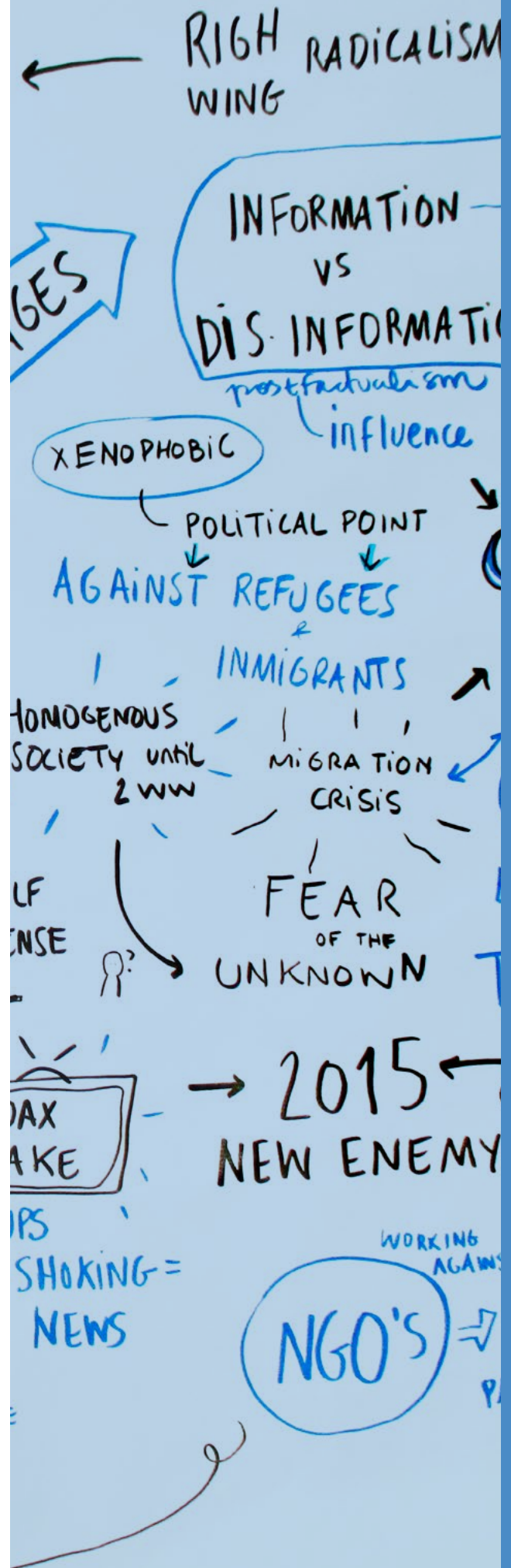
Czech Republic is facing of a strong atmosphere of xenophobia and islamophobia, in spite of the fact that only some 11,000 Muslims live in that country and almost no refugees have been accepted there. Defiant anti-Muslim, anti-refugee and racist rhetoric is part of the mainstream and also part of political programs in last elections with candidacy of more than 7 islamophobic, nationalistic parties. The populist xenophobic party SDP (Svoboda a prímá demokracie – Freedom and Direct Democracy) of Tomio Okamura won 11 percent of the votes. The goal of this party is to push for a referendum on leaving the EU and NATO.

The causes of this situation are as follows:

Isolation and Homogenous Society: The first Czechoslovak Republic (1918 – 1938) was created as a multinational state, where except Czech and Slovaks lived a large German, Jewish and Hungarian minority. The post-war developments have somehow been decisive as regards the identity of Czech society: The Germans and Hungarians were expelled, during the Nazi occupation most of the Jews were killed, and this was the path to quite a homogenous society[1]. During the forty years of the communist regime, the country has visited the minimum of foreigners and also lacked experience with "Gastarbeiters" - e.g. labour migrants from Muslim countries.

Russian sphere of influence and infowar: The Czech government is accusing Russia of waging an information war. Russia's ultimate goal is to bring the Czech Republic back into the Russian sphere of influence, and that they want to weaken Europe, to make sure Western Europe is not able to stand up to them.There are as many as 40 pro-Kremlin "alternative" websites that operate in the country, and their intention is to disrupt the social balance in the country. A report by the Czech domestic security agency, seen by CNN, also asserted Russia's involvement, saying the Kremlin had infiltrating Czech media and was trying to create tensions in the country with the spreading of false information.[2]

President Zeman as a prime catalyst of Czech anti-refugee hatred: Since the beginning of the European refugee crisis, President Zeman has thus become a major catalyst for the construction of a mendacious anti-refugee narrative in the Czech Republic. He became notorious for saying that "no one has invited the refugees".

The Role of the Media: Except already mentioned „pro-Kremlin" alternative website, also mainstream media played a major role in spreading of xenophobia and islamophobia. MF Dnes, the most widely read "reputable" newspaper in the Czech Republic, has run headlines such as "Wave of 200,000 refugees about to roll over Czech Republic". The issue of how to deal with people fleeing their home country was reduced to a matter of security, with the refugees being turned into a dehumanised, dangerous mass[3]. Third biggest television company TV Prima intentionally instructed editors to inform about the refugee crisis only in negative way[4].

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1 http://www.radio.cz/en/section/one-on-one/historian-matej-spurny-anti-humanist-atmosphere-is-spreading-and-we-must-fight-back
2 http://uk.businessinsider.com/russian-propaganda-biggest-threat-europe-since-1930-2017-2
3 https://www.boell.de/en/2016/05/24/refugees-czech-republic-not-trace-still-problem
4 http://www.romea.cz/en/news/czech/czech-broadcast-regulator-prima-tv-news-creates-a-negative-image-of-migration

Distrust of civil society and NGOs: The hostile political environment intensified its campaign against the non-governmental organizations. This campaign is targeting watchdogs, human rights and transparency NGOs in particular. In the atmosphere of Islamophobia, there are also under fire migrant assisting NGOs. In media, in public manifestation of politicians are NGOs pictured as traitors of the nation and parasites on the state budget.

Distrust towards NGOs it is also possible to observe on the attitudes of schools towards education providers who came mainly from the non-governmental sphere. Czech school curricula are still focused to mastering certain knowledge. There is a huge lack of critical thinking, searching and validating information and media education. The frontal way of teaching is still prevailing. Discussion, project education or work in groups is rather missing. A strong atmosphere of xenophobia and islamophobia, a perception of multiculturalism as evil manipulative political ideology leads parents to complain and refuse this type of educational programs.

All these factors influence the providing of educational programs approximately equally.

A disturbing example is from the nonprofit organisation META o.p.s. which prepared the Czech version of a UNHCHR a comic book conveying the experiences of unaccompanied refugee children. A project launched by the United Nations High Commissioner for Refugees aiming at teaching school children about migrants has stirred a heated debate in the Czech Republic. The Education Ministry has distanced itself from the project and President Miloš Zeman has called it 'idiotic and naive' likening it to Bolshevik propaganda.[5] The Multicultural Center Prague created role playing activity „A Mosque Is To Be Built in Our Town". This activity was focused to building dialogue between different opinions, and teaches rules and principles of fair discussion. The project was targeted by islamophobs, who described it as supporting the spreading of Islam and building of mosques. They wrote several indignant letters to the project donors (Prague City Council, Ministry of Foreign Affairs) and the donors demanded an official explanation. A similar situation occurred during the workshop "Hate speech on the Internet." Opponents described this workshop as: "NGO's teaches how to censure Internet." and TV Prima made a reportage in the same tone. Again the Multicultural Center Prague was demanded for official explanation.

The Ministry of Education supports the introduction of new teaching methods including EDC/HRE, but the rate and method of implementation remains at individual schools. Teachers stay in the old way of teaching, new methods are perceived as extra work and are often realized only formally. Even if NGOs offer the possibility to conduct pre-prepared educational programs during school lessons

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5 http://www.radio.cz/en/section/curraffrs/schools-material-over-immigrants-sparks-row

they are often rejected because teachers are worried that they will not have enough time for the standard curriculum in the form of frontal teaching.

BLOCK 2: Policies / legal frames

Are there any policies in your country that help to identify the risks of populism, radicalisation, post-factualism? If so, please specifically introduce them

Security Policy and Crime Prevention Department (Ministry of Interior): is focused on monitoring of extremists movements[6]. They included for long time islamophobia under right-wing extremism, and since 2015 are publishing a separate report. It's remarkable that they included blocking of far-right events under left-wing extremism and even they included under far left extremism initiatives helping refugees.

Centre against Terrorism and Hybrid Threats (Ministry of Interior)[7]:
It will essentially be a specialised analytical and communications unit. Given the competencies of the Ministry of the Interior, the Centre will monitor threats directly related to internal security, which implies a broad array of threats and potential incidents relative to terrorism, soft target attacks, security aspects of migration, extremism, public gatherings, violation of public order and different crimes, but also disinformation campaigns related to internal security. Based on its monitoring work, the Centre will evaluate detected challenges and come up with proposals for substantive and legislative solutions that it will also implement where possible. It will also disseminate information and spread awareness about the given issues among the general and professional public.[8]

Are there legal frames / instruments provided to implement these policies in citizenship education both in formal and non-formal education with young people?

At the national level exists at the Ministry of Education the "Strategy of Primary Prevention 2013-2018". This strategy perceives racism, radicalism and xenophobia only as part of intrapersonal harmful behavior (on the same level as bullying, drug use, injury prevention, eating disorders etc.) Following this conception xenophobia and extremism are perceived as a problem of interpersonal relations, not as the problem of society.

In 2004, the largest educational reform took place in the Czech Republic. It has been officially declared that the development of key competences of pupils will be supported more than the acquirement of knowledge during frontal teaching. The official concept of the Framework Education Program should allow for greater flexibility in the development of School Education Programs[9]. however, the implementation of the reform has come up with many negative reactions. Teachers were not sufficiently informed about the reform. According to their opinion, the volume of learning has increased.

EDC/HRE are part of the key competency "Civic Competency" and also so called "cross-curricular subjects" especially education to Democratic Citizenship, Multicultural Education, Thinking within

European and Global Contexts and Media Education[10].

At present, teachers' manuals or textbooks that show how to connect "cross-curricular subjects" with curricula already exist. But the concrete implementation depends on the individual teacher and there is no tool to control this process (except for rare visits by the school inspectorate).

BLOCK 3: Programs and Practice in your country

Are there examples of programs from your country to educationally build young peoples' resilience towards populist movements and radicalisation? If so please provide a short description

In addition to the above, there is no governmental program in the Czech Republic dealing with the issue of radicalisation or support of populist movements. Most of educational programs on the field of EDC/HRE are implemented trough state support of non-profit organizations through grants.

In the past three years, some interesting activities have come directly from young people. Many of them in spite of the atmosphere in society were involved in active help to refugees. Hundreds of youngsters have gone to help on the serbian-croatian border or assisted within the Czech Republic (collecting of material or assistance to refugees on Prague main train station). Several independent activities have emerged among those volunteers, such as the Solidarity Student Movement, students created online Encyclopedia of Migration etc.

The victory of the populist political movement ANO in October 2017 and the re-election of President Milos Zeman in January 2018 has prompted a massive response from civil society. The biggest one was a student protest in March 2018 #VyjdiVen (#GoOut) involving more than 200 schools across the country[11]. This protest has again sparked debate and insulted young people who are politically engaged.

How do youth work and non-formal citizenship education support these processes?

NGOs involved in youth work provide support to members of student projects and activities through some training, mentoring or other types of support. An important role in empowerment of youth plays also the Czech Scout Movement[12].

Programs and Practice in your field of work

In the field of Citizenship Education with young people in your country: are there concepts and examples of activities with young people to tackle the issue of populism, radicalisation, post-factualism?

NGOs in Czech Republic provide a huge range of youth-oriented activities. There have been developed educational programs focused on active citizenship, media literacy, fact checking or objective information on refugee issues. Some organisations also provide assistance, training and information to young leaders as mentioned above.

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6 http://www.mvcr.cz/mvcren/article/documents-on-the-fight-against-extremism.aspx

7 http://www.mvcr.cz/cthh/clanek/centre-against-terrorism-and-hybrid-threats.aspx

8 https://twitter.com/camanpour/status/827235362321756160

9 http://www.vuppraha.cz/wp-content/uploads/2009/12/RVP_ZV_EN_final.pdf

10 http://gene.eu/wp-content/uploads/Gene_NationalReport-Czech.pdf

11 https://www.independent.co.uk/news/world/europe/czech-protest-prague-milos-zeman-media-wenceslas-square-a8257461.html

12 https://www.theguardian.com/world/2017/may/05/czech-scout-on-her-viral-fame-its-important-to-fight-against-fascism

Please provide one or more concrete examples of a project/activity/measure in your field of youth work which is particularly successful – title and main characteristics (duration, mechanisms, tools used, outcomes, website)

Student's elections - A clear indicator of the radicalisation of young people is result of "student's elections" organized by NGO "People in Need". This year's results have shown a huge division between grammar and vocational schools.

	TOP09 (right, pro-European)	SPD Tomio Okamura (populist, islamophobic)
Grammar schools	29,5%	3,5%
Vocational schools	3,5%	21,9%

According to the simulated election in which 40,068 students aged over 15 from 281 schools participated, the extra-parliamentary Pirates would score a clear victory with 24.5 percent of the vote, winning two times more than the following ANO movement (11.9 percent) or the right-conservative TOP 09 (11.8 percent)[13]. Results of student´s elections showed very low level of confidence to traditional political parties and huge support to anti-system (as Pirates) or even populist parties (ANO movement, SPD Tomio Okamura.)

One World in Schools
Umbrella project of "People in Need" covering a range of activities for young people. There is a department of media education that provides student seminars or information for teachers. https://www.jsns.cz/en/projects

Democracy go
The project was implemented by a group of young people, students from the Faculty of Education of University of South Bohemia who cherish the values of freedom and democracy and through various events want to show how valuable democracy is and how important it is to nurture it. They point out the importance of democratic debate, for example, with the "Coffee for Opinion". https://www.facebook.com/democracygo/

Concrete Practice in your organisation

How do you as provider of EDC in your country react on these topics of Populism, radicalisation, postfactualism?

The Multicultural Center Prague has been dealing with these themes since its establishment in 1999. Over the years, has been involved in the prevention of prejudices and stereotypes. Before the so-called "refugee crisis", education programs were mainly focused on prejudice against the Roma (e.g. program Together against Racism).

What is your organisations expertise and experience in working on populism, radicalisation, post-factualism?.

In addition to education, the MKC Prague is also dedicated to research and awareness-raising activities in the field of migration and social diversity. The Migraceonline.cz portal is a respected source of information on these topics and is also the "flagship" of our organization. We have many experiences and good skills in experiential learning.

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13   http://praguemonitor.com/2017/10/05/poll-czech-students-want-pirates-rule-country

Does your organization have any practice that you like to share (projects, workshop concepts etc)?

As part of our previous projects Together against Racism and Bricks – Building Respect on the Internet by Combating Hate Speech, implemented in 2014-2016, at MKC we organised multiple anti-racist workshops, mostly for secondary schools, composed of a series of meetings with the students. All of the interactive educational activities were based on a transcultural approach. Our activities in the field of anti-racist education have dealt with the spread of hate speech on social media as well as in specific local journals in areas with a high level of anti-Gypsyism. The ongoing project Increasing Respect and Tolerance through Intercultural Education and Experience emphasizes that Prague is a city with a long tradition of multicultural co-existence of people with various national, cultural and sexual identities. An educational programme for students of Prague's secondary schools was developed. The programme, consisting of workshops and excursions, aims to provide students with historical context of key moments of Prague's (as well as Czech) modern history such as the Nazi occupation, the era and fall of the socialist regime, current refugee crisis etc. and its impact on demographical change as well as on the perception of national minorities and foreigners by a majority population. In addition to this, students work on their own projects. These could be research activities or organizing events for the local community. Our current project Civic Intercultural Education - Active Citizenship and Cultural Tolerance seeks to develop the argumentation competencies and the media orientation of pupils. This project responds to the situation in which the number of foreigners in the Czech Republic is growing and at the same time there is a radicalisation of society and an increase of negative attitudes towards them. The project responds to the increasing relativisation of the truth in the media and focuses on the development of critical thinking, media literacy, prevention of xenophobia and mapping of attitudes and media orientation of pupils. Part of the project is a unique research aimed at mapping the dominant narratives about migration, foreigners and ethnic minorities that resonate among the pupils of 20 Prague secondary schools of all types. The selected secondary school students will actively cooperate on the research.

BLOCK 4: Challenges

In terms of citizenship education in your country, what barriers can you see or identify in preventing radicalisation and preventing from populist attempt?

Although they are mentioned in official documents (Framework Education Program), issues like civic education, media literacy or multicultural education do not have political support. Many members of parliament actively stand up against these topics and proposed budget cuts in this area. Populist politicians (including president Zeman) also often attack non-profit organizations and independent media.

What is missing and/or would help your field of work to tackle the issue better?

For the same reason, the unified government concept of civic education has not yet been enforced. There is still no state institution in the Czech Republic that would be the equivalent of the German Bundeszentrale für politische Bildung (Federal Agency for Civic Education). Attempts to establish such an institution ended with accusations of indoctrination of students. There is also no network of civic education centers similar to those in Germany. Many activities are not realized simply because NGOs do not have the appropriate

space or funding to rent them.

What are the major challenges you encounter in your work aiming to prevent from anti-democratic movements?

Openness to NGOs and implementation of educational programs in the field of civic education always depends on the concrete teachers. Unfortunately, almost minimal interest exists between vocational schools where the proportion of radicalisation, extremism and support for populist movements is highest. Active schools (especially grammar schools) are overwhelmed by offers from various NGOs. Organizations are competing with each other.

Tallinn University School of Governance, Law and Society

by Tõnis Saarts

Field of work

Political science, social sciences

Target groups

Students (university students and high school students)

What is your mission as provider of education?

To provide the university-level study programs on political science and social sciences and to disseminate the results of research in the Estonian society (e. g. writing textbooks on citizenship education, writing columns on the politics in the Estonian media, disseminating scientific knowledge on society/politics via various media channels, etc.).

Which groups of young people does your organization work with and where?

Mostly university students and other socially or politically active young people who seek for the expertise offered by the universities.

Examples of activities:

The professors of the university have published a university-level textbook on political science and governance and several textbooks for the high schools concerning the citizenship education; the professors of the university also provide seminar/lectures on the party politics and populism.

Adressing work on populism and radicalisation in relation to key terms (Populism, Radicalisation, Post-factualism):

What form of expressions of populism, radicalisation, post-factualism are you confronted with in your country?

Populism and radicalisation has been a relatively new issue in Estonia. Until 2015 Estonia was almost the only country in Europe in which there was no the populist radical right party in the national parliament. Even if there were some radical populist parties in Estonia before 2015, the research (Jakobson, et. al. 2012) have demonstrated that the most of them have been active rather on the fringes of the party system. Populism and the populist discourse were considered a very minor problem in the Estonian politics and the researchers were rather concerned about too technocratic political discourse used by the mainstream political parties. However the situation changed very rapidly in 2014 when the Estonian Parliament adopted the Law of Civil Partnership what also legalized the partnership for the gay and lesbian couples. The adaption of the law activated the conservative groups in the Estonian society and helped for EKRE (Estonian National Conservative People's Party - the major radical right populist party in Estonia right now) to gain popularity. EKRE was able to win 7% of seats in national elections in spring 2015. The refugee crisis, the Brexit and the presidential elections in USA (2016) have further raised the popularity of the populist radical right. According to public opinion polls EKRE is the third most popular party in Estonia right now (public support 17%). Hence, the far right populism has raised almost from scratch and has gained popularity astonishingly quickly.

Populism and radicalism has not been an issue what has been extensively covered by study programs or textbooks: either at high schools or at the universities. As it was mentioned previously, it had not been the problem for the Estonian politics and society for a long time and therefore there has not been a serious need to address these issues in the curriculums and other youth-orientated learning programs. However, today many experts are already aware of the necessity to include these topics (populism, radicalism and post-truth politics) into study programs and textbooks and probably in near future there will be some changes and relevant initiatives.

Considering all these three topics (populism, radicalism and post-truth politics), then there has been more discussion on populism and post-factualism in the Estonian media. However, for the wider public and for the young people these notions seem to be too abstract and most people associate populism with the "popular and expensive policy proposals", not with the radical right and anti-elite discourse. Thus the public awareness is still quite low.

At our university I have put more emphasis on populism and radicalism in my courses while teaching political science. For example on some courses I ask students to read about populism and the radical right parties for the seminars. The professors teaching on political communication have also included the "post-truth politics", as a new concept, into their lectures/seminars.

BLOCK 2: Policies / legal frames

There are no yet any targeted policies in Estonia fighting against populism, radicalisation and post-factualism. However, according to the Estonian laws it is allowed to ban the political parties and movements what openly propagate racism, (ethnic) violence and discrimination. However no political party has been banned yet basing on these regulations. There has been an extensive debate in the Estonian society on hate-speech and whether to criminalize it or not. There has been no consensus among the political elite on this issue, because it is very difficult to define what the "hate-

speech" really is and what it is not. Finally the whole political initiative was just dropped.

The current national study programs and curriculums for citizenship education do not address populism, radicalism and post-factualism in an explicit way. The reason for that is, that populism and radicalisation have not been really the issues for the Estonian politics and society before 2015. However, according to information available to me, there is a plan to cover these topics in the new study programs (at least what concerns about populism). How extensively these topics will be addressed – we don't know yet.

BLOCK 3: Programs and Practice in your country

There are no specific national programs which intend to build young peoples' resilience towards populist movements and radicalisation via citizenship education. The whole matter is quite new for the Estonian educational system.

Nevertheless, there have been several initiatives introduced by the civil society organizations and the media:

For several elections (since 2012) there has been a civic initiative introduced by the *Network of Estonian Nonprofit Organizations* (http://heakodanik.ee/en/) called as The Code of Good Conduct for Elections. Here a special body of the experts (called as "*The Guardians of the Elections*") oversees the campaign and they are monitoring whether the candidates and political parties are really following The Code or not. Both the manipulation with the facts (post-factualism) and some manifestations of populism have been included into the Code and are also constantly monitored by the Guardians;

The Estonian Debating Society (http://www.debate.ee/en) has been involved into fact-checking before the elections (since 2013) and they are constantly monitoring the Estonian media and therefore are very active in fighting against the post-factualism and some manifestations of populism. The Debating Society is also constantly organizing the training sessions for young people in order to develop the debating skills on which is also taught how to recognize demagogy and to make a distinction between mere opinions and the arguments basing on the facts;

The Estonian Defense League (a voluntary paramilitary defense organization) volunteers are publishing a blog Propastop (https://www.propastop.org/eng/) in which they aim to fight against the hostile (Russian) propaganda targeted against Estonia and other Baltic States. The Russian media channels are often manipulating with the facts and therefore their activities have been often considered to be the classical examples of the post-truth politics. However *Propastop* is focused exclusively on the Russian propaganda and does not intend to raise the public awareness on the post-truth politics and post-factualism in general.

Network of Estonian Nonprofit Organizations recently introduced its new Strategy. The Strategy addresses the quality of the public debate and also less explicitly raises some questions concerning of populism and post-factualism.

Praxis, a leading think tank in Estonia on the field of policy analysis, introduced The Ranking of Populism for the national elections 2015. While ranking the parties and candidates according to their populist statements they also tried to attract public attention to the problem and to raise the public consciousness on the issue.

Some more alternative media outlets have published special issues on populism during the recent years, but not the leading daily newspapers and news portals, yet.

The professor of Tallinn University School of Governance, Law and Society just recently designed a new game what was published by one of the Estonian dailies (on their internet news portal). The game was called as The Bingo of Populism in which the common voters can identify and collect the populist statements made by politicians and can make a score and get a bingo on this.

At Tallinn University, as it was mentioned earlier, there have been some courses on politics and political communication in which the topics related with populism, radicalism and post-factualism have been included. There is a plan to provide a specialized course on populism and the radical right parties in future. We have some researchers who have been more-or-less specialized on populism and have already written some academic articles on it.

BLOCK 4: Challenges

There are no particular barriers in Estonia for the citizenship education to address the topics related to populism, radicalism and post-factualism in a more compelling manner. However, these issues themselves have gained prominence just recently and as we know the educational systems in general tend to be conservative and not always particularly innovative and flexible. Therefore it will just take some years until these issues will be addressed in the study programs and textbooks. At least the experts are already fully aware that there is a need to address these topics at the school programs.

There are no powerful interest groups right now who are making lobby against the attempt to talk about these issues more openly and systematically at the schools, media and society.

However for me as a university professor it is has been relatively difficult to introduce a new course on populism in curriculum and to make it as a mandatory subject for everyone. Probably it will be possible to introduce it as an optional course in future. The reason for this is, that the higher education and curriculum management is Estonia tends to be over-regulated and the study programs themselves are already too overloaded as well. Therefore it is always a struggle to introduce a brand new course.

Nevertheless, even if the educational system has been not very flexible and swift in facing to the new challenges, both the civil society and the media have been more active on fighting against populism/radicalism and post-factualism.

And finally, the professors of the universities (included myself) can write on populism and post-factualism more in the public media and can organize the relevant workshops for the young people. Probably we will do it in near future.

Jaan Tõnissoni Instituut

by Sulev Valdmaa

Field of work

Civic education, multicultural studies

Target groups

Teachers, secondary school students, wider publicity

What is your mission as provider of education?

My mission is to introduce to the learners new learning approaches while learning about social issues and to provide the audience with the fresh knowledge on the field of social sciences.

Which groups of young people does your organization work with and where?

We address basically upper secondary school students running Civic Education projects with their participation. We also contribute to the teachers' in-service training.

Examples of activities:

For instance we have encouraged classes to implement internationally widespread complex social studies project method Citizen.
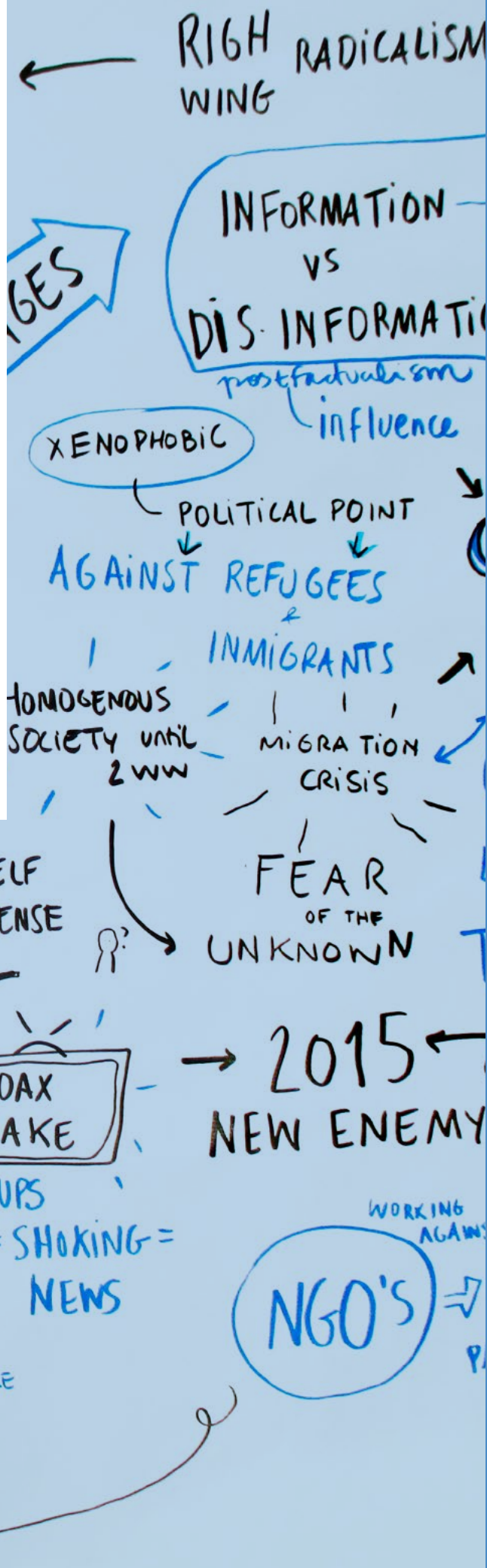
Adressing work on populism and radicalisation in relation to key terms (Populism, Radicalisation, Post-factualism):

What form of expressions of populism, radicalisation, post-factualism are you confronted with in your country? Please describe how these topics are challenging your field of education in your country?

Estonia is a traditionally Northern European society with the Soviet past. Our society is rather traditional and simple, based on values that are influenced by christian heritage. The biggest diversity lies in the population's division into Estonians and Russians, both of them either ethnically or christianity influenced living style and attitudes. The criminality rate is rather low. This all is a reason why we do not have actually implications or radicalisation in Estonia. Radicalisation is considered here as a problem of Asian and African origin feature taking practical forms mostly on the basis of muslim faith. Europe is considered as continent to be a threatened by islamistic radicalisation.

Populism and post factualism are present here and are exposed mainly in daily politics and exercised also mostly by politicians of all levels - local and national. Centres of populism and post factualism are generally political parties and the channel of expression is writing and electronic media. Our society basically does not exercise street demonstrations, public manifestations and other forms of organised or spontaneous street actions. Although there are some interest groups calling people time-to-time out to protest against for instance letting immigrants to Estonia or to oppose the gay rights protecting legal changes.

Are all topics of the same relevance?

Populism and post factualism are more visible and practically exercised than radicalisation. Radicalisation is considered as alien and non-relevant to Estonia problem. The attitude towards radicalisation is, that we are aware what it is, but it is a problem somewhere else and we should do everything to avoid radicalisation here. This attitude is source for populism and post-factualism.

How far do they influence your work as providers of EDC/HRE?

Populism is the most influential factor in the work of the Jaan Tõnisson Institute emerging mainly from the Soviet past, historical Russification processes in Estonia during our belonging to the USSR and slow integration of Russians into Estonian society nowadays. Sometimes post- factualism appears while handling those issues. But this situation has lasted in Estonia since the collapse of the Soviet Union and re-establishing independency of Estonia. Populism and post- factualism appear in those contexts as accusation of Russians in un-justice in the address of estonian under Soviet rule and in Russians' counter-reactions to such kind of propaganda.

On what levels do they influence your work as providers of EDC/HRE?

The influence appears almost only during the in-service training events if they touch the issues of history of the past 50 - 60 years.

BLOCK 2: Policies / legal frames

Are there any policies in your country that help to identify the risks of populism, radicalisation, post-factualism? Are there legal frames / instruments provided to implement these policies in citizenship education both in formal and non-formal education with young people?

Estonia officially follows rather strictly the principles of Human Rights and European legal documents concerning this range of issues. Those instruments form our policy.

There are three main instruments implementing avoidance of radicalisation, populism and post- factualism on all levels of the societal life and especially in the education - the Constitution of the Republic of Estonia, the Law on Education and National Curriculum.

BLOCK 3: Programs and Practice in your country

Are there examples of programs from your country to educationally build young peoples' resilience towards populist movements and radicalisation? If so please provide a short description

There is for instance a special financed by the government body Integration Foundation (https://www.integratsioon.ee/en) that implements projects and arranges competitions and other events for bringing Estonian and Russian youth together. This practice has lasted already almost 20 years.

At the present time there is a regular project launch at the "Integration Foundation" for running projects for immigrants' integration into Estonian society.

How do youth work and non-formal citizenship education support these processes?

Youth work and non-formal citizenship education NGO's participate in the "Integration Foundation" activities and projects. They can also launch own projects and initiatives on the field.

Programs and Practice in your field of work

In the field of Citizenship Education with young people in your country: are there concepts and examples of activities with young people to tackle the issue of populism, radicalisation, post-factualism?

Youth initiative called Open Republic (http://or.ee/et/avaleht/) runs for years already a series of different youth activities including those targeted to the issues of populism, radicalisation and post-factualism.

Please provide one or more concrete examples of a project/activity/measure in your field of youth work which is particularly successful – title and main characteristics (duration, mechanisms, tools used, outcomes, website)

One organisation that pays attention to the issues of populism, radicalisation and post-factualism in Estonia is Youth Parliament (http://www.enl.ee/en). "Youth Parliament" cooperates with different actors in developing documents dealing with the issues of young people. They also organise regular Youth Parliament meetings.

Concrete Practice in your organisation

How do you as provider of EDC in your country react on these topics of Populism, radicalisation, post-factualism?

The Jaan Tõnisson Institute has developed educational materials for teaching about Law - optional course Man and Law - for upper secondary school.

What is your organisations expertise and experience in working on populism, radicalisation, post-factualism?.

On populism, radicalisation and post-factualism the Jaan Tõnisson Institute has provided among the other topics touched teacher in-service trainings.

BLOCK 4: Challenges

In terms of citizenship education in your country, what barriers can you see or identify in preventing radicalisation and preventing from populist attempt?

The biggest challenge is very slow process of changing the National Curriculum. The present syllabus of Civics in the NC dates back practically for 20 years. No modernisation of Civics syllabus has taken truly place after 1996. The Civics syllabus in the National Curriculum is a fundamental document for teacher training, classroom processes and study materials.

What is missing and/or would help your field of work to tackle the issue better?

European cooperation and good examples.

What are the major challenges you encounter in your work aiming to prevent from anti-democratic movements?

Rather formalised study process in the classroom that is binded to the old fashioned Civics curriculum.

BLOCK 5: Methods/resources

Could you share with us one or two resources (toolkits, materials...) that you use in your organization and you find most relevant to include?

Estonian teachers are happy to use and accommodate into the study process for instance the materials of Council of Europe's Compass that is available also in Estonian (http://www.coe.int/et/web/compass).

by Tim Scholz, Georg Pirker, Ina Bielenberg

Arbeitskreis deutscher Bildungsstätten (AdB e.V.),

Field of work

AdB pools expertise, facilitates experts trainings and exchanges, and contributes to the professional debate on EDC/HRE in Germany.

Target groups

Educational organisations and their educational staff, policy makers,

What is your mission as provider of education?

AdB is a platform of NF educational providers and residential learning places trainings who provide EDC/HRE (and related fields) in Germany and worldwide. With specific training programs AdB provides further education resource building processes for organisations providing EDC (politische Bildung) with youth and adults

Which groups of young people does your organization work with and where?

AdB itself mainly works with educators, pedagogues who are active in the field of non formal education for democratic citizenship and Human Rights with young people (außerschulische politische Jugendbildung): AdB provides trainings and facilitates the professional debates of the field of providers in German EDC/HRE. There is a variety of trainings, conferences, working groups which are being organized at residential learning places in Germany, but also a lot of European and worldwide cooperation and training activities mainly in the field of EDC in youth work.

Examples of activities

AdB runs several multiannual working groups where pedagogical experts from various field of EDC meet regularly with the aim to discuss practice, develop pedagogics and reflect upon issues that affect their educational work with youth, e.g. on EDC with young people, on diversity and gender equality in EDC, on European and international youth work et al. Furthermore AdB provides specific training programs such as Asylum, Refugees and EDC (2016/2017) or Empowered by Democracy (2017-2020) where pedagogues are trained to raise their capacities in the dimension of asylum policies but also are supported in developing concrete work and cooperation with asylum seekers and young refugees. Other topics are capacity building programs for educators active in youth exchanges mostly focusing on Childrens rights, HR issues, peace work, etc.

Jugendbildungsstätte Kurt Löwenstein (Education Centre Kurt Löwenstein)

Field of work

Non-fomal youth education and encounters

Target groups

Children and Youth aged 8-25, multipliers of youth work

## What is your mission as provider of education?

We are running educational activities in the field of EDC/HRE for young people from Berlin and Brandenburg region, as well as international educational activities and encounters. The thematic focus of our activities is anti-discrimination and diversity, Europe, gender, conflict resolution and active citizenship of young people. We are aiming for the dissemination of democratic ideas and acting and the empowerment of young people to participate in societal processes and civil society.

Which groups of young people does your organization work with and where?

The Education Centre Kurt Löwenstein is targeting with its educational programs towards young people aged 8 to 25 years old. In various specific programs we are reaching out to this rather broad target groups and tackle the topic age based. In the framework of two long term projects in the federal program "Living Democracy" we deal with the topic of populism, radicalisation and hate speech

With our Project It's your campaign – (inter)active for a lively democracy we are reaching out to 8-17 years old kids and aiming to empower them to become peer leaders for a manifold democracy in their real and virtual neighborhood. We offer seminar and trainings on topics such as migration, refugees, fake news, populism and other topics participants are asking for.

The project #Dislike – Setting counterpoints against Hate! is directed to young people in the age 16-25. Here we focus on hate speech in social media. Young people discuss in seminars about the phenomena and how to act against it. They produce memes, clips etc against hate speech and spread this via an app/website to other young people.
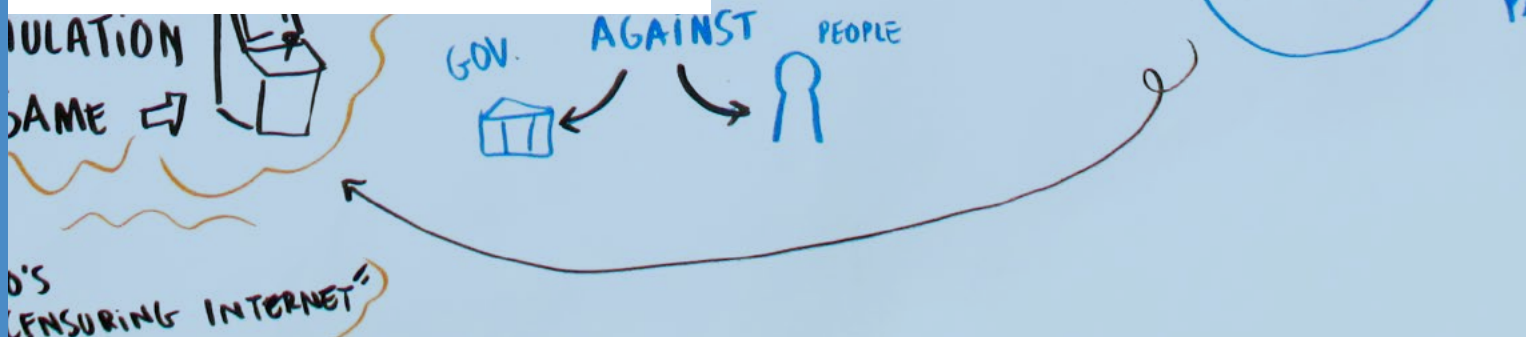
Adressing work on populism and radicalisation in relation to key terms (Populism, Radicalisation, Post-factualism):

What form of expressions of populism, radicalisation, post-factualism are you confronted with in your country?

Populism: commonly the term populism regards to HR and Democracy Education in Germany is used in a negative way. On the political level there is the saying about right- and left-wing populism mostly related to the parties of AfD (a ~ nationalistic conservative party, part of the ENF Bloc in EP). However the use of populist simplification to gain political support is an instrument widely used by most parties in Germany. Related to EDC/HRE in youth work the difference needs to be made regards the question in how far populism becomes a threat to democracy.

Post-factualism seemed to become a vital phenomenon and has an increasing role in the mobilisation of the so called anti-democratic movements (AfD, Pegida…), where incorrect information, conspiracy theories and stereotyping (based on racism, anti- establishment) have become a dangerous and vital pattern of lining mobilising their target group. To a certain extent this counts as well for the salafist radicalisation.

Radicalisation: in its annual report on radicalisation the german domestic intelligence service states a continuing increase of radicalisation among individuals in Germany – mainly regards to people who potentially use violence (or potential assassins) – however the dates are careful to digest and need to be thoughtful used in the youth work and educational debates.

Currently there are two main groups where radicalisation is on the agenda: right wing extremism/nationalism and political Islamism/Salafism (key words: NSU terror, violent attacks against refugees; Islamic motivated assassinations/Salafist IS -fans etc).

Longitudinal panel studies on political orientations and mindsets of people in Germany conducted since 2002 have shown a substantial and worrying increase of hostile attitudes towards certain less privileged societal groups and explained this as syndrome of group focused enmity which brought to light a growth of radical orientations in the centre of society in general – and not just on its edges.

Please describe how these topics are challenging your field of education in your country?

In general populism or the use of populist instruments is (a debatable but legitimate) part of the political process and often used by most parties in Germany, which makes it a topic to be worked on in EDC/HRE in general. There has been raised the issue of "umfragegesteuerte Politik" which describes the likeliness of the political level to take decisions only when the polls are supportive for the issue itself.

Latest with the elections from Sept. 2017, where the AfD party entered the Bundestag in the 3rd position of 7 parties, after an utmost anti- European, nationalistic and anti-islamic campaign, there are concrete challenges arising for the EDC/HRE field: such as the questions how to deal with a democratically elected right wing nationalist party, which is be represented in all parliamentary committees and is shaping (and contesting) the political discourse on youth issues et al. The strategy of the AfD itself builds on providing incentives to take on hidden stereotypes prevalent in society (anti-western, anti-Israeli, Anti-European, anti-pluralist, against diversity etc) by trying to reintroduce a "traditionalist" view on an "german" society as it is assumed to have been (which de facto has never

existed) and plays a lot with the "Angst" of potentially decreasing social-economic status of people. Unfortunately there are several politicians from other parties who take on these strategies, as can be seen in the campaigning of the CSU in the bavarian elections 2018. As young people in Germany face a race on socio-economic status and chances, in a highly competitive formal education system, this makes it a serious topic in EDC/HRE with young people

In terms of the scientific and educational discourse on radicalisation there is the relation scale from populist attracted to closed nationalist mindsets among young people, which needs to be mentioned as issue shaping the german discourse on pedagogical approaches (democracy learning or radicalisation prevention), competences and responsibilities of educators. There is also to mention the horizon for non- formal EDC/HRE with young people, which aims at the primary and secondary level of prevention, i.e.:

level 1: reaching out to all young people with the aim to support the development of democratic mindsets among youth.,

level 2: work with young people inspired by anti-democratic ideology but still open to be reached (youth scenes, cultures…).

level 3: supporting and preparing people with closed anti-democratic mindsets to exit closed radicalized groups are not the task of non-formal EDC/HRE providers but of expert organization that work closely with the relevant state authorities

The support of young people to develop capacities regards information/media competency is a topic. In a social diverse society especially information resources become highly fragmented. Although social media and service providing news channels (google, youtube, gmx ...) play an important role in the life of young people, the 2017 JIM panel research on youth and media use underlines that a majority (>50%) of young people interested in public affairs seeks info also on TV and radio, 2/5 use internet resource and 1/5 facebook and in case of biased info would trust more print media, TV and radio than the internet. There is a need to supporting the development of critical media use among youngsters (and adults) especially during adolescence. This also counts for adequate capacity development among educators.

A longitudinal study (Mitte Studie, being conducted bi-annually since 2002) indicates an increase of the phenomenon of group focused enmity in the middle of society, meaning that extreme positions have made it from the societal margins to the middle These manifestations of radical mindsets also result in an increase of non - physical and physical attacks (e.g. Hate speech, hate crimes).

These topics are challenging our field of education and youth work as an old debate is reentering the agenda: Providers of EDC/HRE are challenged to develop approaches that go beyond reaching the usual suspects. Generally the question is legitimate and taken on if in a highly diverse society as it has become in Germany over the last 35 years the instrument(s) and the layout of the working field "politische Jugendbildung" is able to adapt with the societal developments and challenges (e.g. corporatism vs. new movements and initiatives). As there is well-established lasting and newly emerging cooperation between non-formal EDC with the formal levels - starting from the primary school and with manifold groups of young people from all sectors of society - one can state that the organisations in Youth work doing EDC/HRE actually actively reach out to the wider society and all groups in it, whereas the limit is more or less the natural capacities of the NFE and FE sector as such (time restraints, staff, organizational capacities etc..).

Are all topics of the same relevance?

Right-wing extreme nationalism, political Islamism/extreme salafism are higher on the agenda of the political debate and definitely have reached the level of youth educational providers. The debate also to put an eye on left-wing-extremism is going on, mainly conducted by politicians. In this context it is crucial to stress the different quality of violence of what is named as left wing extremism but also to clearly analyse this phenomenon and not to mix it and put everything in the same pot.

The work on post-factualism (combined with a deeper understanding of the role of social media) especially related to use for political agenda setting / programing via the above mentioned right-wing movements gets in recent 2 years substantially higher on the agenda of educational providers, however we are not able to provide quantified data.

How far do they influence your work as providers of EDC/HRE?

There have been programs on federal level to target at all these forms also with the means of NFE/ Youth work with different success. As evaluation shows, particularly for left wing radicalisation, the difficulty of the programs remains in the political motivation to set out certain policies/programs on certain groups of people without clearly investigating the basis for radicalisation. For right wing extremism and salafism /jihadism this is not the case, as here meanwhile legion of profound analysis exist.

The prevention programs set out on the federal state and Länder levels define pathways which influence (to some extent) the free mandate of youth work. On the other hand one needs to acknowledge that the phenomena exist and are vital part of society, thus vitally affecting the conditions under which young people grow up.

Populism, post-factualism, radicalisation receive meanwhile increased attention among the field of providers of EDC/HRE in Germany. The field is pluralistic, such for some providers it still is a rather new discussion, while others have a long history of practice and experience. Especially in the field of antiracism, diversity, anti-discrimination, other anti- isms there are well elaborated concepts, well prepared pedagogues, and organisations on all levels that do quality work. Generally speaking the aim of EDC/HRE with young people is to provide training and learning capacities where young people can learn something positive about democracy through democracy, such the field is likely to contextualise the above phenomena into providing an approach that is trying to be enabling rather than looking on deficits.

On what levels do they influence your work as providers of EDC/HRE?

1. Populist parties (mainly the AfD) in parliaments/municipalities who start shaping the debate on youth work and EDC/HRE by questioning it and setting the agenda on topics youth work is affected. An example is the AfD parliamentary enquiry on initiatives supported by the programme "living democracy!", which en detail asks for all grantees and benefits of the program.

2. there is to mention the reaction of the political levels on agenda setting by right-populist discourse: development of large scale programs such as Demokratie leben - Living democracy. At the same time there is raising influence of security policy

issues affecting Youth Work and EDC/HRE issues, which e.g. appeared in the struggle around the democracy commitment of providers of youth work, where a screening of staff in youth education organisations regards their potential background in extremist-islamic communities was introduced.

3. the discussion and internal discourses of youth work regards work with the specific "target groups" providers of EDC/HRE are involving in their educational programs. Here is to mention the responsibilities of pedagogical work if confronted e.g. with undemocratic/anti-HR issues in their learning settings.

The appearance of the right-nationalist party AfD and of the PEGIDA (and similar) movements have created a contested societal climate: in the field of EDC/HRE work with young people we realize an increase or of attacks on youth learning places and organisations that deal e.g. with anti-semitism, or work against racism, but also an increase of insults and hate mails on pedagogues or staff working in such organisations. These insults sometimes come even from elected members of parliament.

BLOCK 2: Policies / legal frames:

Are there any policies in your country that help to identify the risks of populism, radicalisation, post-factualism? If so, please specifically introduce them
Are there legal frames / instruments provided to implement these policies in citizenship education both in formal and non-formal education with young people?

Politische Bildung (EDC/HRE) is a cross cutting issue that affects and is followed in several spheres of policy making: Youth policies, social policies, etc. Its intention is to enable for democracy and support people and society to develop capacities accordingly. The basis is rooted in the so-called "re-education program" which itself could possibly be described in its core intention to dismantle society from propaganda and simplification.

The SOZIALGESETZBUCH Vol 8 KJHG provides the legal frame for youth work in Germany where democracy learning and training receives a concrete mandate (§ 11) to work independently on supporting the youth in developing democratic competences..

In the sphere of social media in 2017 there has been adopted a law against hate comments, the so called "Netzwerkdurchsetzungsgesetz" which puts high fines on social media companies that are not taking active measures against online hate speech. Even the intention for this law might be a positive one, quite some criticism was posed on this new regulation, as it is not clearly defined, what is hate speech and this law could be used as a censor tool, as the definition what should be deleted is up to the social media company.

BLOCK 3: Programs and Practice in your country

Are there examples of programs from your country to educationally build young peoples´ resilience towards populist movements and radicalisation?
How do youth work and non-formal citizenship education support these processes?

The concrete directives for implementation of SGB 8 KJHG, are provided in the so called KJP Kinder- und Jugendplan (Federal Children and Youth Program), which sets out the instruments to support youth work in all its directions as a regular task. Inside the program the providers have autonomy on the content and format of the

provisions. On the regional level of the Länder there are partially additional instruments and funding programs.

The KJP sets politische Jugendbildung (non- formal EDC with young people) as one of its four main fields of action, thus provides support for any EDC in youth work.

The federal program Demokratie Leben - Living Democracy aligns as of 2015 annually more than 100 Million EUR for key actions that support activities promoting democracy and diversity on a large scale, namely:

• On a local level the programme supports and funds "Partnerschaften für Demokratie" (alliance for democracy).

• On a national level the program supports and funds organisations, associations etc. to build up a strong structure of civil society.

• Still existing organisations, education centers and others can file an application for funding long-term model projects.

This program supports work specific topics and is based on regular calls for proposals. It led to multiplying and cascading effects in the field of youth work. It also creates a new debate on the instruments, reach out, capacities of existing and new providers as well as on agenda setting via the government. However the program is limited to a period of 5 years which leds to questions of its sustainability.

The Federal Agency for Civic Education (Bundeszentrale für politische Bildung/bpb) is a federal public authority under the ministry of interior providing citizenship education and information on political issues for all people in Germany. The agency also funds organisations, academies or education centers to preserve projects, seminars or trainings in EDC/HRE. It also offers education and trainings for people working as providers in EDC/HRE.

Lately the Council of Europes No Hate speech campaign has also found an implementation structure under the Program "Living Democracy" within the jungle of competing responsibilities in the German youth ministry after being disregarded in the ministries international youth exchange department for 5 years.

Other than in a lot of countries it focuses pretty much on media work and training as such and is not so close connected to EDC/HRE in youth work: https://no-hate-speech.de/

Programs and Practice in your field of work

In the field of Citizenship Education with young people in your country: are there concepts and examples of activities with young people to tackle the issue of populism, radicalisation, post-factualism?
Please provide one or more concrete examples of a project/activity/measure in your field of youth work which is particularly successful – title and main characteristics (duration, mechanisms, tools used, outcomes , website)

Within the frame of the KJP EDC/HRE providers such as AdB (and other providers of EDC with young people, who meet regularly in the so called GEMINI- joint initiative of assoc. of providers of EDC in Youth work) facilitate their own programs, e.g. the AdB long term program **"EDC with young people"**, which supports 26 pedagogues in EDC providers all over Germany over a period of 6 years to focus and develop capacities on specific topics relevant

among/for youth. In the period 2017 – 2022 the program focuses on the issues of: a) digital media and democracy, b) flight, refugees and migration as area of conflict in democratic societies, c) remembrance work and participation, d) work and developing a perspective for ones´ life. In these areas the pedagogues develop innovative learning formats and conduct hundreds of educational activities with young people annually, often in cooperation with providers formal education.

There is all over the country several initiatives who work in municipalities that are vitally affected by propaganda/racism in everyday community life, one outstanding example is e.g. Aktion Zivilcourage (https://www.aktion-zivilcourage.de/) a democracy initiative working in the saxonian municipality Pirna, a small town.

On salafism as specific form of religious radicalisation there is rather little practice, also as the field is relatively new to youth work. However there are expert organisations such as UFUQ, who provide all over Germany expertise on NF pedagogics in the fields Islam, Anti-Islamism and Islamism and do workshops and trainings with a wide target group in youth work: www.ufuq.de

A wider scope of action on deradicalisation is offered by the Violence Prevention Network (www.violence-prevention-network.de). This network is made up of experienced educators and youth workers targeting since 2001 on the successful prevention of extremism, and on de-radicalising extremist- motivated violent juveniles (extreme right wing, islamistic motivated youth).

Concrete Practice in your organisation

How do you as provider of EDC in your country react on these topics of Populism, radicalisation, postfactualism? What is your organisations expertise and experience in working on populism, radicalisation, post-factualism? Does your organization have any practice that you like to share (projects, workshop concepts etc) ?

Educational Centre Kurt Löwenstein and AdB

The Education Centre Kurt Löwenstein is targeting with its educational programs to young people aged 8 to 25 years old. In various specific programs we are reaching out to this rather broad target groups and tackle the topic age based. In the framework of two long term projects in the Living Democracy Program we deal with the topic of populism, radicalisation and hate speech. With our Project **" It's your campaign – (inter)active for a lively democracy"** we are reaching out to 8-17 years old kids and aiming to empower them to become peer leaders for a manifold democracy in their real and virtual neighborhood. We offer seminar and trainings on topics such as migration, refugees, fake news, populism and other topics participants are asking for. Through seminars in the leaning centre, blended learning concepts and local activities we provide knowledge and empower the kids to stand up for manifold democratic culture, diversity and anti-discrimination and become peers for democracy in their real and virtual networks. We recently started another project called **"#Dislike – Setting counterpoints against Hate!"** which is directed to young people in the age 16-25. Here we focus on hate speech in social media. Young people discuss in seminars about the phenomena and how to act against it. They produce memes, clips etc against hate speech and spread this via an app/website to other young people. The produced material can be used by anyone to make clear statements against hate speech, post factualism and populism in the social media and will be virally used by others.

MitOst: We are challenged by the international settings of our programs and our facilitator pool. Often they are crossing political conflicts, in example in the Balkans or in programs with EU and Russia or Ukraine. The challenge is to make controversial perspectives on a topic or a political issue visible and accessible for learning, which includes the personal connection of learners to it (as often somebody is as well in their personal environment affected from big political decisions in example about war. On the other hand we have to deal with different narratives and sources. It's often the case that the availability of proofed information is limited. And the ability of participants to evaluate the quality of information is not trained in schools or higher education in a sense of critical thinking. Furthermore, in societies where no free media exist or media are not trying to be objective or fair, dealing with rumors and conspiracy is as well a rational strategy of acquiring information. Therefore we try to deconstruct conspiracy, discuss and analyze the different truths and building a setting where political difference and personal cooperation can be possible. Therefore, conflict management skills, critical thinking and diversity aware moderation competencies are important for our learning and facilitation. We promote the idea of critical thinking.

AdB reacts on the topics and debates regards right wing populism on several spheres:

• internal on programs such as "Demokratie Leben / Living Democracy" in its relation to youth work, but also participation with own projects in Demokratie **Leben**

• The topic of righ wing populism and post-truth is highlighted as annual theme of the whole AdB association. Such there are various activities on all levels of AdB to work on these topics, as indicated in the publication Democracy at Risk! Right-populism and the crisis of democratic representation.

The issue of islamic radicalisation / salafism has for a long time not been soundly focused among AdB nor in other regular structures of EDC with young people. However as of 2018 there is established a working unit focussing on religious oriented radicalisation which relates to the German federal prevention program against islamic extremism, that came into action in 2017.

There is a strong base of experience regards level one prevention work in the field of right wing extreme radicalisation among members activities, thus AdB is a member of the working group on "prevention of right wing extremism" a body of expert organizations working in the topic who consult e.g. the parliament and issue expertise (AG Rechtsextremismusprävention).

There has been a federal program on left wing extremism prevention in the past which several AdB members participated in, however the scientific evaluation of the program showed a lack of analysis the program was based on – thus the experiences resulting from the participating organisations underlined the intention and approach of youth work to set the focus on work out democratic competences rather than promoting a deficit oriented view.

BLOCK 4: Challenges

In terms of citizenship education in your country, what barriers can you see or identify in preventing radicalisation and preventing from populist attempt?
What is missing and/or would help your field of work to tackle the issue better?
What are the major challenges you encounter in your work aiming to prevent from anti-democratic movements?

Generally to provide a holistic view on the topics (not colour-blind) is and remains a challenge as the analysis on the roots of the respective field of radicalisation largely differ and possibly are to some extent politically/ideologically contested.

There is to be seen that youth work itself provides its offers voluntarily, this means that participating in offers of NFE EDC/HRE is not compulsory, thus a certain range of youth possibly does not intend to join in even if we think it would be good if they would.

A way to go is ongoing cooperation with schools which largely happens all over Germany, however there are far more schools than NFE providers so also in this regards are certain limitations.

The mandate of EDC/HRE in youth work itself is a free one, this means that the providers of NF EDC/HRE to a certain extent face difficulties in implementing political programs.

In case of right-wing extremism several universities and scientific institutes do research about motivation, aims, reason, participants, supporter, financing etc. In case of islamic radicalisation research seems to be just at the beginning.

Nevertheless there needs to be a much better communication and a constant exchange between science and youth workers/people who are involved in EDC/HRE as well as with the formal educational sector (which by itself has a very intense and dominant discourse). Models are eg the transfer agency for education for democratic citizenship, which is providing expertise and supporting regular exchange between academia and all sectors of education and youth work.

Could you share with us one or two resources (toolkits, materials...) that you use in your organization and you find most relevant to include?

The most promising learning concepts combine online hates-peech and offline learning experiences. All of them are following the idea of empowering youngsters for democracy and Human rights as such. More insights about the concept of non-formal EDC with young people can be gathered e.g. in the AdB focus program EDC with young people" (politische Jugendbildung), which fosters on several key topics of EDC in youth work,

- digital media and democracy
- refuge and asylum - an area of conflict in a democracy
- remembrance and participation in society
- work and developing chances for life

Hate Speech and taking action in social media

On media /social media work there are practice examples: It's your campaign – (inter)active for a lively democracy aims at reaching out to 8-17 years old kids and to empower them to become peer leaders for a manifold democracy in their real and virtual neighborhood. #Dislike – Setting counterpoints against Hate! which is directed to young people aged 16-25. Both are developed and conducted by the Youth Educational Centre Kurt Löwenstein.

https://hatebreach.net/ is run by the NGO die kopiloten. The approach aims at sensitizing young people for the importance of the freedom of opinion and speech in a democracy; it actively supports the debate and exchange of different opinions and perspectives in the frames of HR and respect, but actively counters hate in social media. There are manifold materials for download which have been developed and are applied in the project as well as special training offers for school classes and for teachers.

Love-speech (www.love-speech.de) is an approach developed by 7x Jung, the educational branch of the NGO Gesicht Zeigen! Based on the experience that ongoing hate and hatred are quite tough to stand, the idea is to show the power of positive energy in society which is in each one of us. Love-speech works on targeting on the human being as an individual personality, thus also communicating and treating each person individually in a friendly, positive and encouraging manner, with the aim to create a reality of equality.

love-storm.de is a free online multipliers training that creates means for online intervention against hate. The concept was developed in partnership by the Federation for Social Defense, a NGO active in peace education and non-violent intervention.

#denk_net is a modular approach for and by youth developed within the LidiceHaus Bremen targeting at hate speech, fake news and conspiracy-theories, which builds on the group-focused-enmity concept and understands extremism and the ideologies of inequalities as a phenomenon viral in the core of society. Such #denk_net is a life-based modular pedagogical intervention for young people that goes beyond cognitive learning, directs towards the sphere of emotions and supports the abilities for reflection and gaining self-confidence, see here a thorough description for download: http://servicebureau.de/wp-content/uploads/denk_net1.pdf?9d7bd4

A wide range of online initiatives active against hate-speech covering the broad spectrum of online and offline initiatives are linked up on https://www.das-nettz.de/.

De-radicalisation and radicalisation prevention

Regards de-radicalisation the Violence- Prevention Network approach education of responsibility (Verantwortungspädagogik) is a concept developed specifically for the target group of young offenders. The NGO UFUQ is targeting widely at the phenomenon of islam, islamism and religious extremism. Being an expert organsiation UFUQ provides substantial trainings for youth workers, but as well as approaches targeted directly at working with youth: http://www.ufuq.de/en/category/projects/

Also of importance is the work and specific approaches of the NGO Cultures Interactive, among them DERAD - Locally embedded LocalDerad-Training, for first-line practitioners which assists the on the ground youth workers in both rural areas with high neo-Nazi affinities and inner-city districts with ethno-nationalist hate cultures. In both areas mainstream youth is also implicated in working with at-risk young people.

Gesicht Zeigen e.V. in its project die Freiheit, die ich meine (the freedom i mean) supports supports young women from muslim communities in Berlin to develop a standing, capacities and self-esteem, while facing the multiple challenge of discrimination, meeting persisting traditional family values and the need for performance in a achievement-oriented society.

There are specifically concepts targeted at EDC with young people from migrant communities, e.g. the AKRAN training of KiGA e.V., a modular training course for trainers from the communities to develop capacities in EDC, remembrance work on and history of migration, racism/ anti-muslim racism , anti-semitism with a clear focus on the sources and patterns of radicalisation of young people.

University of the Peloponnese, Department of Social & Educational Policy

by Despina Karakatsani, Dora Katsamori

Field of work

The **University of the Peloponnese (UoP)** was founded in 2000, as a regional, multi-campus University. The **Department of Social and Educational Policy** of the UoP was established in 2003 and is part of the Faculty of Social and Political Sciences located in Corinth. The Department possesses expertise in the areas of social and educational policy, especially on issues of social security and social protection policies, and the role of education in promoting these goals through lifelong learning, adult and continuous education, and through the design and implementation of new social and educational policies that assist the opening of higher education in the local community and economy, as well as the society at large. Furthermore, Department's prime mission is to contribute to the advancement of knowledge in the social sciences in the areas of social and educational policy through academic teaching, and applied research.

Target groups

Students of higher education, teachers of primary and secondary schools, students aged between 10-18 years old, youth characterized as hard to reach learners, like prisoners, roma people, immigrants and refugees.

Mission

Our mission as providers of education is the teaching of Human Rights and Citizenship Education and the elimination of any kind of stereotypes and prejudices people may have. Especially talking about youth, our main aim is to aware them towards issues of social content and familiarize them with each one's diversity.

Work with young people

Groups:
students of higher education, students aged between 10-18 years old, youth characterized as hard to reach learners, like prisoners, immigrants and refugees

Where:
premises of i. the Department, ii. schools, iii. other hosting infrastructures

Activities:
Seminars/lectures for the students of the Faculty with invited speakers.
informative seminars for teachers of primary and secondary schools workshops' implementation at schools, supported by the teachers workshops' implementation at the School of Second Chance in the prison
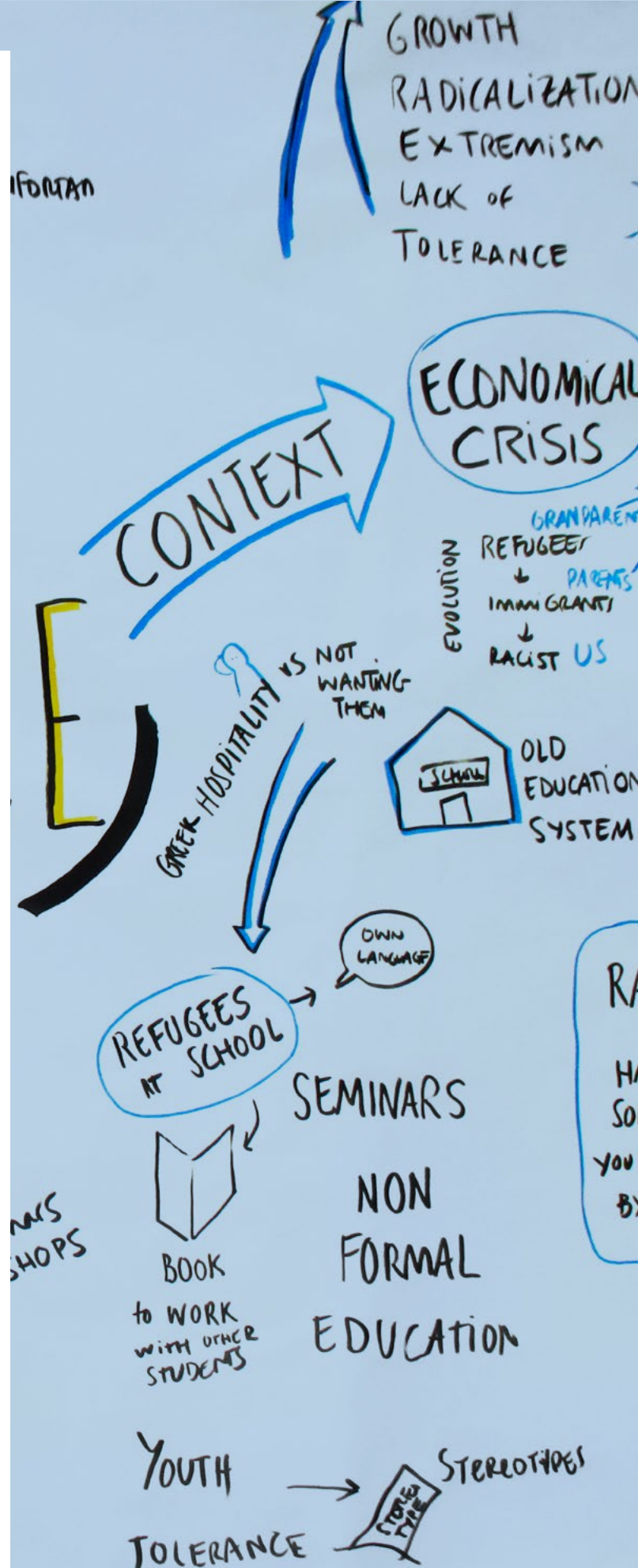
Adressing work on populism and radicalisation in relation to key terms (Populism, Radicalisation, Post-factualism)

Last years, Greece could be characterized as a country of high rates of violent expressions of radicalisation and anti-democratic movements. The receivers of these actions are mainly immigrants and/or refugees and more generally speaking, people come from social disadvantaged groups. A fact that confirms the aspect that one of the characteristics of the Greek population is the lack of tolerance towards diversity and the existence of stereotypes and prejudices in its consciousness.

A sample of this ascertainment could be the recent rise of the Golden Dawn, a neo-Nazi political party, which has capitalized anti-system and anti-immigrant sentiments and has encouraged the social exclusion of these social groups. One of the result of Golden Dawn's impact to people and mainly youth is the rise of violent incidents against social groups, who could be characterized as marginalized, and the cultivation of a general atmosphere of fear and terrorism towards them. One more expression of this situation was the negative reactions of some parents last year towards refugee children's entrance at public schools. Ignoring each child's right toward education.

Although populist discourse is very intensive in the Greek case it hasn't been analysed so far. Populism in Greece has been developed in strong connection with the political parties and the Media. It is underlined by several researchers that since the emergence of the financial crisis, this populist ideology was strongly related to both traditional media and digital media and in connection with the Memorandum and the anti-Memorandum front. It has also been stressed that populist explanations of the Greek crisis were often discussed by the social media based on conspiracy theories (Doxiadis & Matsaganis, 2012, pp. 47–52). Golden Dawn's populist rhetoric has also been under the mainstream media's attention. According to some researchers (Ellinas-2013, p. 560) the media seem to have helped the party develop its anti-system profile by covering its activities.

The causes of this situation are many, some of which could be summarized below:

- **Back to the history:** Until recently, Greece was characterized as a migration sender rather than host country. The last years the situation has changed and Greece became a host country for immigrants and just the last two years for a great amount of refugees. However, people haven't yet been familiar with this situation and they have difficulty to deal with this change in social structure.

- **Current socio-economic situation:** The *economic crisis* in Greece has affected most aspects of social life and has changed living conditions dramatically the last six years. Since the beginning of the economic crisis, there has been an unprecedented rise in unemployment intensified by the imposition of severe austerity measures. In addition to this, the *refugee crisis* in an already impoverished economy has brought to the fore the ongoing ideological tension between left and right. A great number of refugees are hosted in camps which barely meet their basic needs for food, shelter and clothing.

- **The educational system:** The educational system in Greece could be characterized as obsolete, due to its stagnation last decades. The greek curriculum is mainly oriented to the teaching of the basic subjects like maths, grammar, physics, etc. ignoring the need of adapting it to the current changes and needs by

fostering citizenship and human rights education.

For us, as providers of education and supporters of democracy and human rights, the phenomenon of violent radicalisation of single persons and the raising support of authoritarian rule and non-democratic values emerging among society constitutes an alarming signal about democracy's consistency and its principles. Thus, our effort to contribute to the cultivation of young people's consciousness the principles of democracy and freedom could be characterized as a great challenge. Even more, our aim could be also the promotion of the diversity's existence as an important element of our society and the insurance of safe and dignified conditions of living for all people despite any kind of distinction.

BLOCK 2: Policies/legal frames
The importance of a coherent and holistic understanding of democracy learning constitutes a topic of great importance in our State's agenda. For that reason, *Ministry of Education* promotes through its bodies and in cooperation with NGOs and educational sectors the implementation of workshops and seminars and the creation of educational material available in open access repositories.

For example:

- *The Department of Primary Education* and the *Department of Secondary Education* of the Region of the Peloponnese organize seminars and workshops for youth aged 10-18 on the field of Citizenship and Human Rights Education and at the same time, training for teachers utilizing educational material available in educational repositories. Through these activities teachers of formal education and practitioners or/and educators of non formal education aim to cultivate to the youth the appropriate knowledge, skills and attitudes necessary for their harmonic coexistence with the others.

- *Youth and Lifelong Learning Foundation's* contribution is also of great importance in the field of citizenship and human rights education by fostering the social coherence and preventing any kind of anti-democratic movements.

All workshops and seminars are materialized in cooperation with:
- The Greek Ombudsman/Department of Children's Rights
- The UN Refugee Agency
- Hellenic Theatre/Drama Education Network
- The Smile of the Child
- EPSYPE/A.P.H.C.A. (The Association for the Psychosocial Health of Children and Adolescents)
- Society for the Protection of Minors
- Hellenic Open University

and a network of other cooperating organizations. Their aim is firstly to inform youth about the rights and obligations ones has as an active member of a democratic and open society and then, to cultivate to them important social skills, like critical thinking, decision making, cooperation, dialogue and empathy that could ensure a democratic coexistence between people and prevent them from populist movements and radicalisation.

In Greece, there is a variety of programs and activities that aim to the cultivation of youth's tolerance towards diversity and their re-action against any violent and anti-democratic attitude. Below we mention some of these programs.

Group and Community of Ombudsman's teenagers/youth consultant
http://www.0-18.gr/kes
duration: 2009 until now

Description: Greek Ombudsman/Department of Children's Rights has composed a group of young people aged between 13 to 17 years old for a period of two years in order to encourage them to express themselves and their opinion and mainly to contribute to the dissemination of views and principles about affairs engaged to the children and youth rights. The main tool of this action is the use of dialogue and art. Last year, the group's activity was about 'Equal-ity in Education' and they managed to create a short film which was showed in the framework of a Conference. The members of the group was eleven student of high school, between them accompanied refugees and a young lady with disabilities. (http://www.0-18.gr/gia-paidia/nea/tainia-gia-tin-isotita-stin-ekpaidey-si-apo-efiboys-symboyloys-synigoron-toy-paidioy)

Democratic Education
http://www.demopaideia.gr/
duration: 2013 until now

Democratic Education is a two-years seminar addressed to teachers of primary and secondary schools, organized by the University of Athens. The motive of the project's implementation was the con-cern of some scientists and experts about the raise of xenophobic and racist perceptions inside of the society and mainly in the field of education. According to them the essential dealing with the antidemocratic and violent reactions has to be started from the young age of the people. Thus, the project aims to the creation of the appropriate educational materials and tools in order to ensure an environment based on the principles of democracy, cooperation and solidarity.

Cre8ive project (Erasmus+)
http://cre8iveproject.eu/ie/welcome/project-information/
duration: 2015 until 2017

The Project's aim is to support innovation in education for youth-at-risk by supporting the continuous professional development of youth workers and education professionals working with young people. The project developed, tested and piloted a suite of train-the-trainer materials that introduce youth workers and education staff to the use of digital media, storytelling, drama and music for the development of key competences with youth-at-risk. Cre8ive encouraged youth workers and educators, through its pilot train-ing programs, to harness the potential of these creative tools to support the re-integration of disadvantaged youth to formal edu-cation or employment and their progression as valued members of European society.

Life skills Project
(https://www.britishcouncil.gr/en/life-skills/about/methodology)

Life Skills program consists of six one-hour workshops for students aged 10 to 16, which are delivered in schools either by a special-ist British Council trainer or by a local teacher who has attended our Life Skills workshop for teachers. The workshops are designed to help students effectively manage the challenges of daily life by improving their confidence, assertiveness and decision-making, as

well as their ability to stay safe and healthy so that they can develop into successful and employable adults. The program is based on the admission that the most effective form of learning is *active, inter-active, relevant, critical, collaborative & participative*.

PRESS Project
(http://press-project.eap.gr/)

Project P.R.E.S.S. is an initiative of the Hellenic Open University which aims to address the educational and integration needs of refugees currently residing in Greece. In the framework of this proj-ect is implemented a course addressed to anyone may concern, mainly teachers and social workers, referring to the awareness of them towards refugee issue.

Concrete Practice in your organization

The Department of Social and Educational Policy, as mentioned above, promotes science and research, especially in the fields of:

- protection of civil/social rights
- enhancement of the structures of welfare state
- prevention and safety, in combination with social development, lifelong learning, and design of /novel social and educational policies and institutions.

One of the aims of the Department of Social & Educational Policy in academic level is the cultivation to the students and the promo-tion of the principles of Citizenship & Human Rights Education. Particular emphasis is placed on migration as a current social issue that is connected to cultural and social discriminations and inequa-lities and constitutes a central political stake in modern societies. Citizenship will be a basic axis of analysis when interrogating diffe-rence and multiculturalism and in the examination of processes of state and nation-building or transnational phenomena.

In the framework of our mission to aware youth towards diversity and eliminate any kind of stereotypes and prejudices may have to-wards people come from social marginalized groups of people, we could mention below two of our main activities/practices:

Workshop in the premises of a Second Chance School in prison
The workshop is taking place in the school with the participation of students/inmates and students of the Department and could be characterized as an example of non formal education. Workshops are traversed by principles of citizenship and human rights educa-tion. So the participants have to deal with issues lie on the field of civic and politic life, in an effort mainly to concern and aware them through dialogue. The stimulus of starting the conversation between students of the Departments and students/inmates could be a poem, a short video or a photo and the direct benefit of this coexistence is the elimination of any kind of stereotypes and prej-udices.

Supervision of a pilot educational program in cooperation with the educational group 'skasiarcheio'
The program is based on Freinet's theory about an open, synergistic and democratic school and is implemented as a short term train-ing for teachers of primary and secondary schools. Recognizing the negative effects of social crisis that people and especially youth ex-perience nowadays, some of which are violence and the disdain of the principles of democracy and freedom, we consider that the es-tablishment of a democratic school could constitute a solution. We aim to the creation of an open school, where knowledge and skills relative to democracy are taught as experience not just as theory and youth could be prepared for their future active integration into

society as active and democratic citizens. In the framework of the pilot program we also aim to the cooperation between students from different schools and by extension, from different social and economic background for the edition of a newspaper and the design of common activities.

BLOCK 4: Challenges

As we mentioned above all this effort constitutes a great challenge for us as the barriers we may see or identify in preventing radicalisation and populist actions are many. First of all, greek population could be characterized in its majority by lack of tolerance towards diversity. This fact in combination with the recent social and economic crisis has made the situation even worse and as a consequence of that was the appearance of violent expressions of radicalisation and anti-democratic movements.

Education has to be the only solution to that problem. The more educational programs there are, the easier will be for youth to be familiar with the ideas and principles of citizenship and human rights education. Even more, the mixing of theory at school and practice in social life is of great importance. Theory by itself is not enough, as youth have to be able to implement it in their everyday life. Practice makes them familiar with the ideas. Thus, our main aim and at the same time great challenge for us as educators is to encourage youth to get involved in social and political life and help them to cultivate social skills, like dialogue, critical thinking, participating, etc that have to support their action as active and democratic citizens.

Centro per la Cooperazione Internazionale IIC - International Cooperation Centre

by Martina Camatta, Elisa Rapetti

Field of work

Education

Target groups

Adults (15-30 year old, mainly above 18)

What is your mission as provider of education?

The mission of IIC is to enhance knowledge and skills of those involved in international development. Our goal is to provide high quality training by focusing on active learning based on participants' experiences and to facilitate sharing of expertise and practice in order to generate knowledge. Besides training, we are also engaged in research, information and awareness raising. We seek to facilitate the creation of networks among different people and organisations involved in development cooperation, in order to improve relationships, increase knowledge in the field and ensure that activities are more sustainable.

Which groups of young people does your organization work with and where?

Participants in ICC activities are mainly youth (above 18 year old) and university students.

Examples of activities:

Storie da Cinema is a small size project dealing with migration trying to break down the assumption that migrant can only receive from the community while demonstrating how s/he can become a resource due to the fact that s/he bears a different knowledge. The project is divided into five phases:

- with the participating schools, defining the issues to be studied through film screening;
- training the migrants. Migrants are going to discuss their migration backgrounds with small working groups to explain their experiences to the students
- training of teachers on the use of movies ad didactic tools
- projecting films in the schools and debating the topics with the migrants
- arranging a film festival open to the public.

International Cooperation Centre has been organising cinema events since 2011, with migration as a recurring topic. It was decided in 2015 that migrants should be actors of these events and be actively engaged with a central role in the discussions. Thus the public cinema projections turned into something more articulated involving a number of civil society organizations and a number of secondary schools located in the Province of Trento. The second edition of the project (ended in June 2017) involved 25 migrants (later on called trainees, key informants in the schools) who were identified in cooperation with the partners of the project (local authorities and organisations in charge of hosting migrants arriving in Trentino). The migrants enrolled in a training course which was specifically designed for them and attended movie projections and debates in higher secondary education institutions, together with their tutors and partners of the project. Migrants participating (as trainees) in this course were given training on specific themes – racism, job market, stereotypes and prejudices, second generations and values– and how to address these issues with students using the cinema as a medium. During this training, migrants (as trainees) discuss the movie, underlying important aspects - of the movie and of their lives - to point out during the second phase of the project carried out in the school with students. They then manage projections followed by debates in higher secondary schools, including vocational education institutes, with the aim to debunk myths and misconceptions about migration and what it means to be a stranger. Through these events, students are given the opportunity to speak with migrants instead of talking behind their back. After the interventions at the partner schools, a learning kit is distributed to the teachers. This kit should help the teachers to further develop the issues raised during the meeting with migrants (as key informants). At the end of the project cycle, three public events were organised to watch and debate the movies in a public space and discuss the outcomes of the interventions with stakeholders, the Trentino citizens and all participants. 2 short videos on the project (in English): https://youtu.be/lUcOM8zYrWo and https://youtu.be/1hSJpgf1ESE

Giovani solidali (Youth who cares) – 10 editions. Giovani solidali is a training course which looks like a journey. Through international solidarity, the course aims to stimulate participants to question the change and complexity that characterizes today's world, the interconnections and relationships that bind us to other people, to other cultures and to other worlds here and elsewhere. The overall training is structured in 4 steps: 1. classroom training; 2. meetings with local Ngos managing projects overseas; 3. field experience of about 20 days in subgroups (in Latin America, Africa, Asia or Eastern Europe); 4. promotion of awareness-raising initiatives in Trentino. Target group: young people 18-28 year old.

Through an experiential training methodology, participants get involved deeply and personally in the issues discussed. They share imaginations, visions, meanings, practices inherent in international solidarity, active citizenship, to the relationship with otherness and interculturality. Through the travel experience, the course represents a first step towards the activation of volunteering and sensitivity to the themes of globality, expecting to offer participants opportunities of reflection and relationship spaces that allow them to establish a group engaged in Trentino.

Adressing work on populism and radicalisation in relation to key terms (Populism, Radicalisation, Post-factualism):

What form of expressions of populism, radicalisation, post-factualism are you confronted with in your country?

In the Italian context, populism, radicalisation and post- factualism are widespread phenomena. A quick analysis of the public debate on a number of random, yet very popular, issues in recent years, for instance vaccination, Europe, migration, economic crisis, etc., reveals their relevance. People tends to present their personal opinions, motivations and ideas on each of this topics with increasing conviction but often on the basis on fragile evidences, without any scientific basis. The volume of the voice used to affirm has appeared inversely proportional to the solidity of the basis on which such affirmations have been grounded. These tendencies reveal both a growing mistrust in the traditional methodologies for searching a correct interpretation of reality, for instance of those based on data and objective information but also, and somehow paradoxically, an increasing need of undisputable certainties. In this context, the exchange of opinions between people with different ideas becomes a sort of war, in which the possibility of a dialectic process is excluded, and the goa for everyone becomes the affirmation of his/her own each truth.

Moreover in Italy - as in other European countries - the spread of the "hate speech" is rising in online communications (social network, blog, forum, websites and online newspaper/) and tv broadcasting.

As some experts pointed out this phenomenon, which take place "online" is linked to "offline" dynamics and mechanisms, and we need to understand this relationship in order to better understand it. We think this phenomenon is linked to some relevant transformations that characterise our societies, in terms of socio-political context: anomie, fear society, lack of trust and credibility of knowledge construction institution (e.g. universities), public authorities and politicians (e.g. corruption) and newspapers and journalists.

Please describe how these topics are challenging your field of education in your country? Are all topics of the same relevance? How far do they influence your work as providers of EDC/HRE? On what levels do they influence your work as providers of EDC/HRE?

We believe that the populism, radicalisation and post-factualism simplify what happens around us. Our challenge, as training institution, is to present events and processes in a more organic and complex way. The idea is not to build another "truth" but rather to develop a methodology that enables the possibility to deal with complexity and competitive visions of reality. But this approach is difficult to be put forward because it requires to bring into the discussion other elements, which make the overall picture more difficult to be read, requiring more time. And therefore messages are less straightforward.

A major topic of discussion in Italy is migration. Our work on this topic is, among others, to deconstruct the linkage between migration and security issues, trying to bring the discussion on the causes of migration. Again on migration issues, ICC has worked on the Carta di Roma, a chart for journalist against racism on the media.

Even if we have expanded the target of our training, we still have difficulties to reach different target groups. It is hard for us to reach a major part of the population, also because we are perceived as "partial".

All 3 (populism, radicalisation and post- factualism) are relevant and are inter-related. Given the work ICC does, we believe that post- factualism is the most relevant topic.

As ICC, we try to address the issue on both sides: 1. discuss the issues broadly; 2. Use direct methods (media, photography,) to approach complex issues (courses on social photography; partnership with Ethical photo festival; partnership with mountaineering festival, to attract people not necessarily interested in global education, …).

BLOCK 2: Policies / legal frames

Are there any policies in your country that help to identify the risks of populism, radicalisation, post-factualism? Are there legal frames / instruments provided to implement these policies in citizenship education both in formal and non-formal education with young people?

Until today, there are no policies in Italy that specifically and explicitly address populism, radicalisation and post-factualism. This notwithstanding, a number of laws and legal provisions indirectly relates to them and may have an influence.

For instance, the Italian legislation includes various provisions concerned with preventing racial hate, offence, defamation and threat. These could have an impact on relation to radicalisation.

Another law that addresses a particular type of radicalisation is the law against the apology of fascism that has recently been updated http://www.ilpost.it/2017/09/13/camera-approvato-apologia-fascismo/ (sept 2017)

BLOCK 3: Programs and Practice in your country

Are there examples of programs from your country to educationally build young peoples' resilience towards populist movements and radicalisation? How do youth work and non-formal citizenship education support these processes?

The Province of Trento established within the provincial council a Forum for peace and human rights, which organizes events addressed to people living in Trentino, mainly youth.

The **Charter of Rome** is a code of conduct for journalists regarding asylum seekers, refugees, victims of trafficking and migrants. It was launched in 2008 by the National Council of the Journalists' Association and the Italian National Press Federation. https://www.cartadiroma.org/wp-content/uploads/2014/10/CODE-AND-GLOSSARY-ENGLISH.pdf

Programs and Practice in your field of work

In the field of Citizenship Education with young people in your country: are there concepts and examples of activities with young people to tackle the issue of populism, radicalisation, post-factualism?

Please provide one or more concrete examples of a project/activity/measure in your field of youth work which is particularly successful – title and main characteristics (duration, mechanisms, tools used, outcomes , website)

Treno della memoria

The Train of Memory project involves the participation of young people from Trentino Youth Programmes on a training programme on World War II and the Shoah; it is divided into 3 phases:
1. training course in preparation for travel;
2. trip to Krakow by train with a visit to the concentration camps and with further cultural and aggregation activities (theatrical trail, vision of a thematic film, musical evenings ...);
3. a training course following the journey, focusing on social commitment, testimony and reflection on the denial of some fundamental rights nowadays.

The main objectives of the project:
1. educating on the Second World War and the Shoah to better understand the present and to avoid repeating mistakes made in the past;
2. to create awareness in new generations;
3. to engage in efforts to create a network of young active agents in civil society, above all on the promotion of fundamental rights, the fight against illegality and anti-mafia issues.

Radio memoriæ

Radio Memoriæ is a project that has involved, over the course of almost 8 months, a group of young people from various schools in Trentino for the construction of a radio program entitled "Radio Memoriæ, forgotten wars". The 18 participants have gathered information, dates, names, stories and tales of those who have cultivated a memory that does not deserve to be forgotten. The program has been broadcast in 10 episodes from a local Trentino radio on a weekly basis and will deepen ten "forgotten" conflicts in the post-war history that do not find place in the spotlight.

BLOCK 4: Challenges

In terms of citizenship education in your country, what barriers can you see or identify in preventing radicalisation and preventing from populist attempment?

What is missing and/or would help your field of work to tackle the issue better?
What are the major challenges you encounter in your work aiming to prevent from anti-democratic movements?

Little connection between knowledge on global dynamics and local contexts.
Lack of implementation of programmes supporting citizenship education.
Formal education: lack of training for teachers, both pre-service and in-service.
Informal education: lack of training for educators.
Ministry of Education is not strongly involved in Global citizenship education. There is little connection with Ministry of Foreign Affairs.
Fund raising and citizenship education are mixed.

BLOCK 5: Methods/resources

Could you share with us one or two resources (toolkits, materials...) that you use in your organization and you find most relevant to include?

Storie da cinema
Didactic toolkit: http://www.tcic.eu/MediatecaAllegati/2051_Storie_da_cinema_kit_didattico_WEB.pdf

Didactic toolkit - Extract in English: http://www.tcic.eu/MediatecaAllegati/2068_Storie%20da%20Cinema_Learning%20kit%20EN.pdf

Digest of the Global Citizenship Education project
Global Schools: http://www.tcic.eu/MediatecaAllegati/2067_ComparativeAnalysisOct2016.pdf

The Dóchas Code of Conduct on Images and Messages:
we have translated it into Italian language.

Ecole Instrument de Paix (E.I.P.)

by Danilo Vicca, Anna Paola Tantucci, Viviana da Paola

Field of work

Education and Training

Target groups

Primary and Secondary Schools, Universities, Teachers, Public Bodies/Institutions

What is your mission as provider of education?

It was founded in Geneva in 1958 by Jacques Muhlethaler and Jean Piaget. Presently, it works in 40 countries. In Italy, it is recognized by the Ministry of Education and University and Research and the Ministry of Foreign Affairs.

E.I.P. enjoys Consultant status at UNESCO and UNO. It was awarded the UNESCO Prix Comenius pour la pédagogie de la paix. E.I.P. is one of the four Associations involved in pedagogy of human rights recognized by the Council of Europe.

E.I.P. encourages teaching of human rights and world-peace through school as an instrument of co-operation, overcoming individual selfishness, of comprehension, respect and love, finalized to people development.

Which groups of young people does your organization work with and where?

Young people from primary school to university. A total number of 1,098 schools all over Italy are presently members of this NGO.

Examples of activities:

Annual contests for schools; projects in the fields of cohesion, human rights, peace education, sport. Congresses, seminars, training and refresh courses for teachers and students with study and research groups.

Different methodologies and strategies used:

peer-education, a key method recommended by the Council of Europe and based on the participation of all students in the training and educational process.

Addressing work on populism and radicalisation in relation to key terms (Populism, Radicalisation, Post-factualism):

What form of expressions of populism, radicalisation, post-factualism are you confronted with in your country? Please describe how these topics are challenging your field of education in your country? Are all topics of the same relevance?

How far do they influence your work as providers of EDC/HRE?
On what levels do they influence your work as providers of EDC/HRE?

It is possible to look at the theme of populism from many points of view; what seems more interesting in Italy is the relationship between post-truth, radicalisation phenomena and media communication.

Some data on the perception of post-truth in Italy: the term made its way in the Italian language for the first time in 2013. It appeared in a national newspaper's article on the Gulf War. It has had a strong recent development after Brexit and especially following the events that led to Trump's election. From Google we get about 34 thousand results by typing the term in Italian[14].

Recently, as we will see, there has also been a political interest in the phenomenon.

On the dangers that this relationship could lead to, if not guarded, the philosopher of language Umberto Eco had already informed us a few years ago.

He emphasized that political speech tended to resort to communication strategies that put the passions and pleasures in the center of speech, adapting them to propaganda, bringing out the content and forms of discussion out of the institutional context: "Media populism is to address the people directly through the media. A politician having media in his hands can guide the course of politics out of Parliament, and even eliminate the parliamentary mediation"[15].

This depletion, which has also fueled the phenomenon of disintermediation, affects relationships. The populist discourse follows the conflicting logic. There is no focus on "what" (content), but on "who" (the other, the enemy to defeat).

This relational mode finds fertile ground in other media contexts (think of social media as well as traditional media) and generates the disintegration of the dialogic and participative model, as well as the emergence of forms of social tension, radicalism and intolerance.

As for traditional media, it appears that written information is in crisis due to the digitalization of information, on the other, the models offered by TV are increasingly curved on an empty entertainment model, which is often spoken without much saying, in which engagement, moreover, seems to be banned in favor of a

narcotizing disengagement. This situation over time has generated a kind of lethargy and apathy, characterized by misunderstanding and credulity.

Some data[16]:
half of the Italians tend not to check the truthfulness of news;
70% get information on the internet (34% Facebook, 53% twitter);
62% consider blogs and search engines more reliable than traditional media;
91% of young people under 20 are connected.

Television programs are often stuffed with doubtful contents and false values (96.7% of Italians own a TV CENSIS survey): real TV shows simply display people (in fake-real context of life); talk show formula (where light and empty discussions are held by people only interested in loud gossiping and sterile love spying gaming.)

Paper information is progressively reducing because of the digital growth of free (not always reliable) and accessible information.

The deterioration of the media's qualitative level, characterized by the spread of opinion influencers who have little to say and point to the appearance, has generated a sort of lethargy and apathy, characterized by misunderstanding and credulity. Superficial approach to knowledge based on sensationalism, pleasure and development of "ready to use" skills.

Engagement seems to have been abolished in favor of a narcotizing disengagement.

Danger for young generations who have grown in this distorted context of education and communication without having known other preceding and perhaps healthier models.

These are the main risks:

According to the Economist, one of the major problems is the collapse of trust in "truth-making" institutions: the media, the school, the universities and the legal system. A cause of this lack of confidence in institutions, that should represent the guarantee of the value of truth, is related to the corruption phenomena that, beginning with the scandals in the 1990s, have not stopped afterwards. Another reason of skepticism is the instability of governments, which generates mistrust and skepticism towards models reckoned as "transients"[17].

The main phenomena concerning populism and post factualism in Italy are essentially due to a lack of awareness of digital citizenship. CENSIS surveys confirm that over half of the Italians tend not to check the truthfulness of news on the Internet and are often the victims of fake-related phenomena[18].

An example in this sense concerns the city of Rome, where a housing plan providing a series of economic aid to allow Roma population to rent a home with a guaranteed municipal contribution has been approved.

Among the episodes related to demagogy and fake news, at a na-

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14 Viviamo nell'epoca della post verità? Accademia della Crusca.
Http://www.accademiadellacrusca.it/it/lingua-italiana/consulenza-linguistica/domande-risposte/viviamo-nellepoca-post-verità
15 Umberto Eco L'INTERVISTA. L'allarme di Umberto Eco: dal futurismo e dal fascismo in poi l'Italia è sempre stata un laboratorio "Populismo e controllo totale dei media rischio-Berlusconi anche in altri Paesi" di Deborah Salomon
Http://www.repubblica.it/2007/11/sezioni/politica/inte-eco/inte-eco/inte-eco.html

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16 LARICA surveys (Italian News Observatory)
 https://news-italia.it/2015/04/23/osservatorio-news-italia-2015-informazione-social-tv-e-serialita/
17 We remember that the Ministry of education in Italy have seen five ministers alternate in nine years.
18 12° Rapporto CENSIS-UCSI sulla comunicazione
 http://www.censis.it/7?shadow_comunicato_stampa=121009

tional level we can remember the situation of compulsory vaccination in the primary and middle school, recently introduced in Italy.

Another superficial demagogic reading of the law, facilitated by the network, has misled many autochthons to believe that inclusive policies of the City of Rome would facilitate foreigners in the allocation of popular housing, thus reducing the chance to get a support from the municipality for the Roman people.

This has caused tensions and even violent episodes, such as a fire in a deprived suburb of Rome, showing the most violent side of populism.

Post factual behaviors have occurred in relation to the reasons that led the government to launch the law on the vaccination obligation and about the effects that these vaccines would cause.

In particular, about the reasons, fake news have spread claiming that the explosion of immigration from Asian and African countries have caused the resurgence of illnesses which had been considered as extinct.

On the side of the effects of vaccinations, the detainees of the vaccine obligation have feed much concern, expressed through digital media, that the vaccines would cause autism.

The result of this distorted information was a difficult and rather tense start of the school year due to the refusal of many families to have their children vaccinated. Many citizens have taken legal actions, backed by some regional administrations, for the withdrawal of the law.

From the educational point of view, the actions envisaged at the regulatory level are outlining a framework within which school institutions are invited to include in their educational programs the correct and aware use of the media aiming at developing critical skills in the search and use of information.

Some legislative interventions aim at preventing early school leaving by recognizing learning experiences in formal and non-formal contexts.

At the educational level, the lack of digital citizenship skills causes cyberbullying phenomena, recently considered by the legislator, as well as a perverted use of the internet. Sexting, happy slapping, blue whale, and all such phenomena have the lack of digital awareness as their leading thread. In this sense, the Italian Government has launched an important national digital curriculum, currently in its second year of implementation that, in addition to a strong infrastructure investment, is giving special emphasis to the skills for global citizenship.

BLOCK 2: Policies / legal frames

Are there any policies in your country that help to identify the risks of populism, radicalisation, post-factualism?

In Italy, since 2015 worktables have been set up addressing requests to the Ministry of the Interior for the formalization of a RAN-Italy working group at national level. The Government is engaged in identifying feasible tools to promote national projects using funds allocated by the European Commission in favor of the Radicalization Awareness Network, perhaps considering the possible establishment of a RAN-Italy working group.

The emergency of fake news on vaccination, for instance, led the

Health Minister Miss Lorenzin to enter into an agreement with GOOGLE to promote the indexing of trusted sources of information and eliminate false and trendy news on the net[19].

Are there legal frames / instruments provided to implement these policies in citizenship education both in formal and non-formal education with young people?

Legal frame in education: formal, non-formal, informal.

With Legislative Decree no. 13 of 2013, the government aimed at defining the framework for the validation of competences acquired in informal and non-formal education settings.

It sets the requirements of certification-issuing bodies. The interaction between school and territory facilitates the development of Life skills even in non-formal contexts.

The law affirms an important openness to the dialogue between education and training contexts, the world of work, social, cultural and sports associations.

The goal is to retrieve the experiences of each one in a lifelong learning project through the valorization of skills acquired in whatever context.

On 25 September at the Chamber of Deputies in Rome, E.I.P., the European Council and Rome University held a Conference and round table on Competences for a culture of democracy[20]. The conference intended to present the AC 3897 Law Proposal for the assessment of citizenship skills in primary and secondary schools and the model developed by the Council of Europe "Competences for a culture of democracy" as contributions to rethink programs, education to citizenship in the Italian school. In Italy, in particular, a thorough review of current civic education is needed in order to more effectively shape the intercultural understanding and the culture of democracy.

A collaboration between Parliament, Ministry of Education and Regional School Offices will promote deepening and research on the principles of the Constitutional Charter. Every Italian school will be able to adhere to the proposed projects to enrich its training offer, to create innovative didactic pathways, to connect more closely to its territory, using the resources offered by the Chamber, the Senate and the Ministry.

This is also on the lookout for an important anniversary: on December 27, 2017, the 70th anniversary of the signing of the Italian Constitution will be celebrated, while in January 2018 70 years will be celebrated since its entry into force.

BLOCK 3: Programs and Practice in your country

Are there examples of programs from your country to educationally build young peoples' resilience towards populist movements and radicalisation? If so please provide a short description
How do youth work and non-formal citizenship education support these processes?

At national level, the Government's commitment to the devious phenomena due to a lack of digital citizenship exercise, resulting in

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19 http://www.lastampa.it/2017/09/08/italia/politica/lorenzin-e-ora-con-google-ripuliremo-la-rete-dalle-fake-news-kXQkrtvjXZyvGOEOWCEfqM/pagina.html
20 http://www.eipitalia.it/materiali/locandina2017.pdf

populism and postfactualism, is occurring through the implementation of a national investment plan in school digitization and the development of digital skills, in particular with robotics and computational thinking programs, and with the development of scientific, technological, engineering, mathematical and artistic subjects. The Government promotes the development of creativity through marathons for the development of innovative projects organized also through a network of public and private partners. The interaction between school and territory facilitates the development of these Life skills even in non-formal contexts.

In some areas of the country, fab labs are being created. They gather people interested in sharing ideas to develop and implement creative and innovative (NOT ONLY DIGITAL) projects.

Legal frames in citizenship education
The educational system shows an interest in the development of soft skills. This is so much for students (periods of compulsory training in companies to develop professional and social skills), as for the teachers (the National teachers Training Plan (2016) includes soft skills in the 9 target areas).

On 25 September 2017 a Law was proposed to discussion in Parliament for the assessment of citizenship skills in primary and secondary schools, in compliance with the model developed by the Council of Europe "Competences for a culture of democracy"[21].

Moreover, Legislative decree no. 62/2017, regarding the reformation of students' assessment, sets that Citizenship and Constitution must be the focus of specific curricular and extracurricular, disciplinary and interdisciplinary programs with special attention in the certification and assessment phase in the state examination. This means that school will need to define their own standards and frameworks to evaluate the competences.

Programs and Practice in your field of work

In the field of Citizenship Education with young people in your country: are there concepts and examples of activities with young people to tackle the issue of populism, radicalisation, post-factualism?

To overcome phenomena of radicalisation and discrimination, from an educational point of view the Government is trying to develop full, active and aware citizenship especially in the digital field; a specific plan has been adopted to develop a digital educational policy.

The PNSD[22] (National Digital School Plan), a manifesto of digital pedagogy, promises a horizon in which active citizenship develops in the vertical curriculum, through the various cycles and degrees, up to tertiary education, following a paradigm of "digital skills for life", a "forma mentis", as well as a "forma essendi "of the person-citizen in the planetary dimension.

If the Primary school should introduce some first experiences of coding, in order to learn how to reason and solve problems in a systemic way, breaking down complex phenomena to face them progressively, the Secondary school should insist on the rescheduling of the curriculum of technology, emphasizing laboratory activities (tinkering, crafting, robotics, fablab) stimulating creativity, analysis and resolution of problems, management of time and stress, experiences of discovery, following alternative, even divergent paths, thus developing empathic relationships, in a renewed and innovative learning environment.

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21 https://rm.coe.int/16806ccc07
22 http://www.istruzione.it/scuola_digitale/allegati/Materiali/pnsd-layout-30.10-WEB.pdf

Please provide one or more concrete examples of a project/activity/measure in your field of youth work which is particularly successful – title and main characteristics (duration, mechanisms, tools used, outcomes, website)

Re.So.Le Project
(Sun King Luigi XIV of Borbone): the acronym is responsibility, solidarity and legality, Education to legality, citizenship, and human rights.

General goals: Raising awareness among young people about their life context, stimulating in them the sense of membership in the school community, encouraging the sense of responsibility and solidarity, facilitating positive interpersonal relationships that can break down language, physical and social barriers and create the optimal conditions for an active citizenship.

Beneficiary and partners: Students, teachers, parents, youth organizations, other cultural and education agencies in the field.

A hub for youth Hope Europe – SPIGHE
General goals: "The Young build up Europe" Pilot initiative in the frame of the celebrations for the Rome Treaties' 60th Anniversary

One of the main objectives of the projects is to give young people some tools to increase their knowledge of the issues linked to a peaceful European integration and consequently facilitate their access to the democratic life of the country, through the interaction with their contemporaries and by meeting various experienced trainers and decision-makers.

The project includes the creation of a "Hub" in the territory of the Lazio region, devoted to the promotion of the culture of peace in secondary high schools, moving from the integration model achieved with the institution of the European Communities and then of the European Union.

The pilot action as above defined will take several steps, all of them included in the frame of the celebrations for the 60th anniversary of the Rome Treaties.

Beneficiary and partners: students, teachers, parents, youth organizations, Italian Council of the European Movement, "Centre Européen de la Jeunesse" of the European Council – Strasbourg.

Topics taken by the Universal Declaration of Human Rights:
1) Education and Training
2) Health and Environment
3) Peace and War
4) Job and Safety
5) Local bodies and national institutions
6) Justice and Equality

Network: Schools and no profit organizations in the regions of Molise, Campania and Lazio.
Outcome: blog/website to link to the official website of the school in the network.
http://www.eipitalia.it/pubblicazioni.php
http://www.eipitalia.it/libro.php

Road Safety Project WIVI in the mother tongues of European countries
http://www.eipitalia.it/progetto_WIVI.php
http://www.eipitalia.it/formazione.php
http://www.eipitalia.it/video.php
http://www.eipitalia.it/nuove_foto.php

Concrete Practice in your organization

How do you as provider of EDC in your country react on these topics of Populism, radicalisation, postfactualism?

Every year, Ecole Instrument de Paix (E.I.P.) organizes a contest among its 1,098 Italian schools in the field of citizenship, legacy, and peace. The objective is to raise awareness and disseminate the concept of tolerance, democracy, peace, intercultural dialogue, soft skills, conflict management, active listening, and so on, through the cooperation with public bodies and political Institutions, such as the Presidency of the Council of Ministers, Education Ministry, Justice Ministry, etc. The examples of projects are described above.

What is your organizations expertise and experience in working on populism, radicalisation, post-factualism?

E.I.P. Italy has been engaged for years in the education field on issues related to the exercise of active and participatory citizenship. Particularly in the activities of teachers training courses[23] (national training program of the Ministry of Education), EIP Italia organizes training courses on soft skills with laboratories specifically devoted to the application of transversal skills in the school.

At the same time, E.I.P. has promoted a metropolitan initiative with a statement of interest by some of Rome's assessors, to develop, within the neighborhood contract in some municipalities, projects for the development of territorial laboratories aimed at social cohesion through the valorization of the traditions and vocations of the territories (model of the social orchard).

Does your organization have any practice that you like to share (projects, workshop concepts etc)?

Concept:

Soft Skills are universally considered as the skills needed to deal with the complexity of a rapidly changing society. Nowadays, the exercise of a citizenship that has become planetary requires competences of adaptation to new paradigms, based on social inclusion and cohesion. While in the past the guarantee of success and inclusion was linked to the search for a stable job position, inclusion and cohesion are today ensured by investing in personal lifelong training, in parallel with the development of personal skills (self-efficacy, creativity, entrepreneurship, time management, stress management and relational skills, problem solving, teamwork, leadership, conflict management).

Here some examples of practice:

Drums for Peace: played at the same time in many Italian and European cities where children performed in schools and /or in the square with performances of sounds and poems for peace in collaboration with the municipalities and regions of Italy and Europe.

The little prince: In the field of intercultural dialogue, E.I.P. Italy and the Italian Poetry Academy joined to realize a cultural committee to disseminate the book in the school with a large number of Arabian and Moroccan students. The book is in Arabic and Darija languages (Morocco Tongue).

Poetry as Peace: by the patronage of Italian Education Ministry, Justice Ministry and La Journée Mondiale Poésie - Enfance: Poems Collection written by young students on the topic of Peace.

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23 http://www.eipitalia.it/materiali/Volantino%20Fronte_retro.pdf

BLOCK 4: Challenges

In terms of citizenship education in your country, what barriers can you see or identify in preventing radicalisation and preventing from populist attempt?

The main weaknesses and threat emerging in the country, not only in the specific field of work but in each field of work, is the absence of actual cooperation and funding from institutions/ public bodies to organizations. The extremist concept of liberty and democracy has led to a lack of sense of responsibility.

Recently, the Ministry of Education has shown great attention to sustainability issues.

The United Nations 2030 Agenda has inspired a sustainability education plan that insists on the development of a culture of integration and tolerance, but also of the quality of schooling to provide the tools for systematically reading phenomena, by reasoning on the consequences of the actions and the effects they generate (a good response, at least in theory, to contracting the ground on which populism is rooted).

On October 27, the Minister of Education also presented a Plan for education to respect that revitalizes art. 3 of the Constitution and aims to strengthen in schools the overcoming of discrimination of sex, race, religion[24].

In a situation of ignorance of democracy, of a distorted idea of freedom, where "false" and "true" share the same status of reliability and often have faded borders, the challenge for education is developing "awareness".

Two appears to be the challenges of education for the exercise of active citizenship.

The first is to satisfy the demands of transversal, relational and character skills, increasingly sought after in the world of work. The other is to provide the tools to effectively respond to the new challenges opened by the digitalization, which is not only meant as mere literacy or technical skill, but taken on a more extensive level as "digital thinking" and "digital being".

Among the priorities, for the school of the future, there is "(...) that of being able to create in the process of education and training of young people an osmosis between economic growth, democratic development and human promotion". It is therefore necessary to adopt educational and didactic paradigms that not only are innovative, but also embrace a dimension of social service, of empathic relationship and solidarity, so that the school of knowledge can also become the school of knowing how to foster the development of awareness of oneself and of one's own inner world (self-esteem, self-efficacy, self-control, resilience, propensity to result, leadership), and at the same time tune with others (empathy, team work, effective communication and active listening, managing relationships and conflicts) , premises necessary to develop the ability to "be together".

What is missing and/or would help your field of work to tackle the issue better?

E.I.P. has set the objective of involving the School Institution in the Massive Political Institutions in various fields (Presidency of the Council of Ministers, Senate, Education Ministry, Justice Ministry,

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24 http://www.miur.gov.it/documents/20182/0/Piano+Nazionale+ER+4.pdf/7179ab45-5a5c-4d1a-b048-5d0b6cda4f5c?version=1.0

etc.), so reinforcing the network in order to share and disseminate concepts and values through a unique value font.

What are the major challenges you encounter in your work aiming to prevent from anti-democratic movements?

In conclusion, the major challenge is teaching democracy and citizenship in a country where people do not actually apply these concepts, starting from the public bodies/institutions to the citizens.

Teaching the experience of democracy and citizenship on both levels of competence and knowledge (following the mottoes "Learning by doing" how to do.., "Learning by being" how to be..).

Among the priorities, for the school of the future, there is "(…) that of being able to create in the process of education and training of young people an osmosis between economic growth, democratic development and human promotion".

The PNSD is intrinsically designed to consolidate the culture and practice of active citizenship. An example above the others: think about tinkering, to recall only one of the methodological innovations suggested in the PNSD. Giving new life, through creativity and technology, to disused or useless objects is perhaps not the most appropriate answer to "bulimic consumerism without purpose" of social modern liquidity where objects have a very fast life and consumption time and expire their attractions in the short time they are used?

Giving young people the opportunity to rethink their way of living the relationship with the world of objects, admitting that these can have "second lives", be useful to invent, to discover or to serve to another, does not presuppose the exercise of those transversal competences of citizenship and responsibility towards a sustainable future?

BLOCK 5: Methods/resources

Could you share with us one or two resources (toolkits, materials...) that you use in your organization and you find most relevant to include?

In the following block we propose three documents:

Prof. Anna Paola Tantucci – President E.I.P. Italy. COE expert and member of the Commission of the Education Ministry for Citizenship Education and Social Cohesion at school. **Abstract of the speech delivered at the Italian Parliament, Chamber of Deputies** - Aldo Moro Room

A zone laboratory: a space for citizenship. A pilot initiative in the frame of the activities for social cohesion in the municipality of Rome (the model of the social orchard).

Project proposal for the attention of Regione Lazio A hub for youth Hope Europe – SPIGHE

Education Development Center

by Iveta Verse

Field of work

Civil participation, Diversity and tolerance, Dialogue of cultures, Global/development education, Inclusive society, Critical thinking and Media literacy, Community development.

Target groups

Educators, youth, local community activists, state representatives and local community stakeholders, social exclusion risk groups, NGO, CSO representatives, third country nationals, professionals from different areas.

What is your mission as provider of education?

To promote the further development of an educated, democratic society in Latvia by providing support for increased professional capacity, competitiveness, cooperation and civic participation skills of each individual.

Which groups of young people does your organization work with and where?

We work with the young people of the secondary general comprehensive schools aged 15 - 19 and the active community representatives from municipalities and NGOs aged 20 - 35.

Examples of activities:

Project design and implementation; Development of professional development programs; Development and dissemination of methodological and learning materials; Training of trainers; Consultations and mentoring.

Team approach - engaging in coalitions, task forces etc. with different stakeholders.

Main steps from idea to action:
- Needs analyses – in the theme or of the audience,
- Knowledge, skills acquisition leading to competence,
- Improving skills and practicing,
- Piloting new knowledge and skills in the everyday environment,
- Civic participation activities and campaigns,
- Producing and publishing of methodological materials – tangible outputs,
- Ongoing offering of new/topical education programs/products to different audiences,
- Conferences for evaluation, dissemination of experiences and publicity.
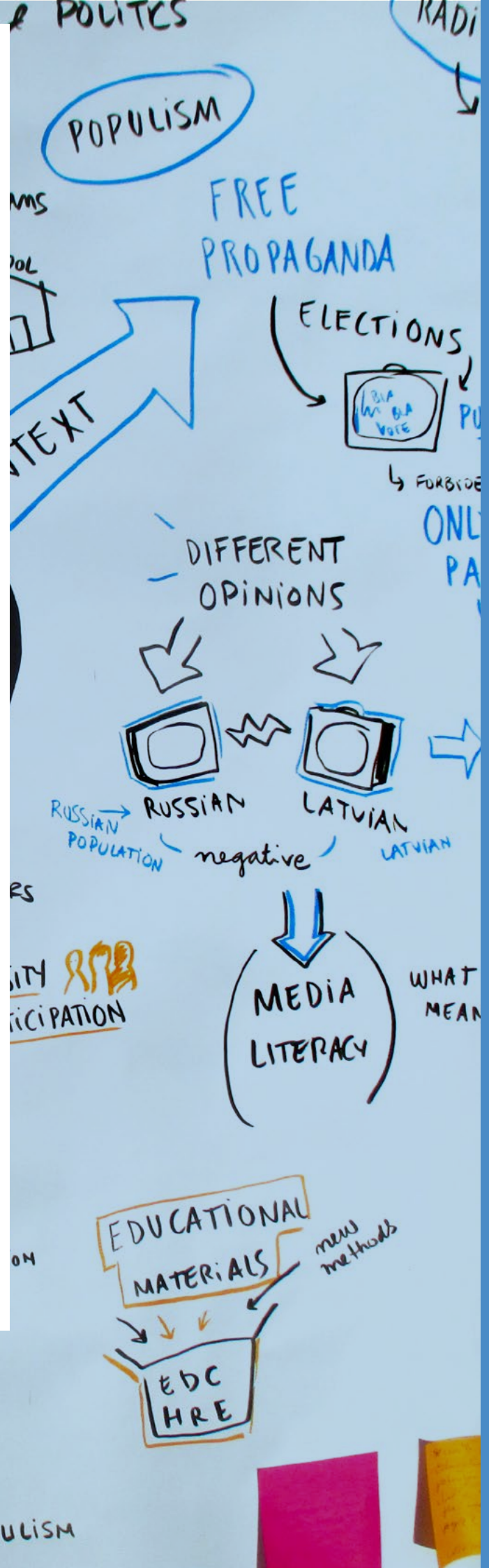
Addressing work on populism and radicalisation in relation to key terms (Populism, Radicalization, Post-factualism):

What form of expressions of populism, radicalisation, post-factualism are you confronted with in your country? Please describe how these topics are challenging your field of education in your country? Are all topics of the same relevance? How far do they influence your work as providers of EDC/HRE? On what levels do they influence your work as providers of EDC/HRE?

In the context of populism at present the discussion about the funding of the pre-election campaigns is topical in Latvia. The experience so far shows that advertisement (including the populistic and tendentious advertising) has huge influence on the outcome of the election. At present the suggestions about limiting the scope of donors' funding as well as the prohibition of paid propaganda in public media is widely discussed in the society and political circles. This issue is topical also on the municipality level. The municipality-financed media publish populistic materials about what the leading political power has managed to do during the pre-election period. Thus the administrative resources of municipalities are used in the pre-election propaganda.

Radicalization in Latvia can be viewed only in the agency context of separate individuals (e.g., radical public statements or joining radical movements) but it cannot be referred to the society's mood in general.

The manifestations of post-factualism are mainly connected with different opinions and treatments of events in two informative spaces – the national media space developed in Latvia and the one developed in Russia which is also used by a part of Latvia's population.

All these themes, namely, populism, radicalisation, post-factualism influence the agenda of EDC/HRE experts. The main forms of work are the following:

development of educational programs for teachers, student, other groups on media literacy, critical thinking, democracy, citizenship education, values education,
- development of study and methodological materials on the above mentioned topics for different target groups,
- organization of educational events (courses, master classes, etc.) for different groups of the society,
- NGO work in the consultative boards of state administration institutions (e.g., giving consultations on developing guidelines on national media policy or the development of new curricula in formal education),
- Work in international projects and studies.

At present a large-scale transformation of the content and approaches of education takes place in Latvia that reacts to the changes going on in the society and envisages the introduction of the competence-based approach, i.e., to teach the application of knowledge and skills and express attitudes when solving problems in the changing situations of the real life. One of the teaching/learning areas will be the social and civic area that includes the skill to analyse and assess critically the events taking place in the society, to follow the norms and rules existing in the society. Thus, the new content of education foresees to recognise post-factualism, radicalism and populism ideas as issues to be worked on.

It is envisaged to introduce the transversal competences that will be taught in all areas of learning. The critical thinking and problem solving competence will allow recognizing the post-factualism and

populism. Digital and media competence that includes the analysis of the media environment and the formation of the content of one's own media are also singled out. The cooperation and participation competences include the skill to recognize the ideas of radicalism, to turn against them and to act civilly responsibly.

The new content framework also envisages the implementation of the value approach in education. The values of the content of education – responsibility, courage, wisdom, fairness and tolerance are considered to be the basis for those attitudes that must be developed in students to diminish post-factualism, populism and radicalism.

BLOCK 2: Policies / legal frames

Are there any policies in your country that help to identify the risks of populism, radicalisation, post-factualism? If so, please specifically introduce them
Are there legal frames / instruments provided to implement these policies in citizenship education both in formal and non-formal education with young people?

In 2017 Latvian Security police summarized the most characteristic features of children and youths that can indicate their possible radicalisation as well as references to what should be done http://www.lsm.lv/raksts/zinas/latvija/drosibas-policija-apkopojusi-jauniesu-isla-ma-radikalizacijas-pazimes.a245096/ ; http://dp.gov.lv/lv/noderigi/informativi-materiali/

Annual public reports of Latvian Security police also analyse the radicalism trends. For instance the Report of 2016 http://dp.gov.lv/lv/noderigi/publikacijas/drosibas-policija-publice-parskatu-par-dienesta-darbibu-2016.-gada.art70 has analysed: 2.6. The activities of right and left oriented radical and extremist subjects. The main conclusion: "Although the threat created by the right and left oriented radical and extremist subjects to the national security of Latvia can be assessed as low, the risks to the public security and order are caused by several virtual groups of like-minded people and social communities in the internet environment that spread racial and xenophobic rhetoric. They can potentially promote the increase of the number of those following the radical ideas and allow individual persons to develop contacts with like-minded people in Latvia and abroad as well as facilitate the readiness to commit criminal acts".

In 2017 the representatives of the experts' group in which there are also representatives from the Ministry of Education and Science of the Republic of Latvia and Latvian Youth board worked out practical suggestions and recommendations for diminishing radicalisation among the young people http://ljp.lv/organizaciju-loma-radi-kalizacijas-mazinasana-jauniesu-vidu

Regulations adopted by the Council of Ministers "Guidelines on upbringing of learners and the order of evaluating the information, study aids, materials and teaching/learning and educational methods" https://likumi.lv/doc.php?id=283735 For instance, …17. The correspondence of the information, study aids, materials and teaching/learning and educational methods used in the education process to the assurance of the moral development is evaluated taking into consideration the following criteria:

17.5. They are not directed towards causing national, ethnic, racial, social or religious hated and radicalisation;

17.6. They are not directed towards the discrimination of the person or a group of persons on account of the race, nationality, gen-

der, age, language, social origin, and citizenship, religious, political or other conviction, health or other conditions.

BLOCK 3: Programs and Practice in your country

Are there examples of programs from your country to educationally build young peoples' resilience towards populist movements and radicalisation? If so please provide a short description
How do youth work and non-formal citizenship education support these processes?

"Latvian Centre for Human Rights" (LCHR):
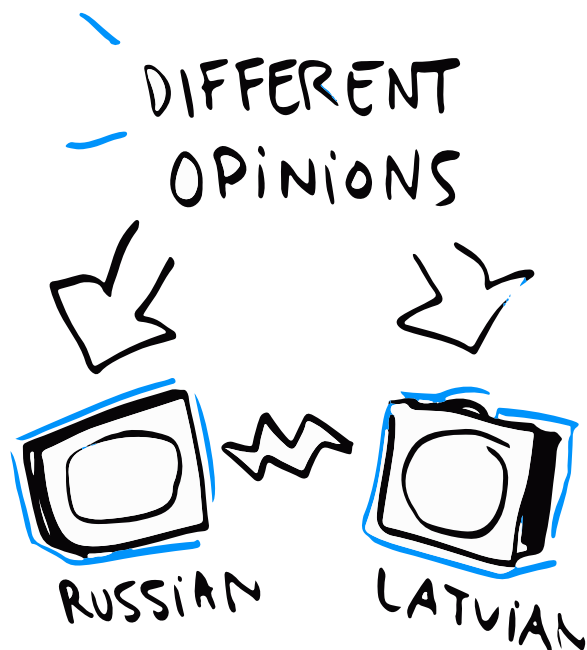
Say NO to the speech of hatred!
The aim of the project – to increase the young people's awareness about the issues of tolerance and human rights and the possibilities of reacting to intolerance, especially the manifestations of the speech of hatred thus promoting a tolerant and equal attitude to different groups and their integration in the society.
More:
http://cilvektiesibas.org.lv/lv/projects/projekts-saki-ne-naida-runai-427/

NGO Capacity Building to Combat Online Hate
The aim of the project is to promote understanding and develop the capacity of individuals and representatives of different minority groups to identify and effectively react to incitement to hatred on the internet and other public space. The direct target group of the project is the representatives of minorities and youths as well as NGOs representing the rights and interests of these groups.
More
http://cilvektiesibas.org.lv/en/projects/ngo-capacity-building-to-combat-online-hate-263/

The Movement "I want to Help Refugees"
The Movement organizes Living libraries with refugees, asylum seekers and locals, providing space and time, where everyone can meet and listen to each other's stories. They can use living libraries to have a direct communication with people whom they would not have a chance of meeting in everyday lives. The aim of the *Living*

libraries is get acquainted mutually, to take down the barriers, to be aware of the culture differences and to create a human and sincere atmosphere that allows listening into and gaining a more profound understanding about one another.
http://gribupalidzetbegliem.lv/

Programs and Practice in your field of work

In the field of Citizenship Education with young people in your country: are there concepts and examples of activities with young people to tackle the issue of populism, radicalisation, post-factualism?
Please provide one or more concrete examples of a project/activity/measure in your field of youth work which is particularly successful – title and main characteristics (duration, mechanisms, tools used, outcomes, website)

Youth integration end empowerment project EXPLORING.BELONGING.ACTING.
(2016 - 2017)
Provides diverse opportunities for young people from 12 minority schools to engage in interactive, meaningful experiences and learning about Latvia, European and global values to improve critical thinking, media literacy, debating and other skills, and thus strengthen the sense of belonging and civic participation in the life of school, community and state. More http://www.iac.edu.lv/the-main-projects-and-activities-implemented-by-edc/exploring-belonging-acting/

Project "Youth participation in community development"
(2017)
Educates teachers and organizers of youth work to promote the youth's participation in social processes, implementing activities aimed at cooperation, civic participation and human rights, democracy and intercultural dialogue.
More:
http://www.iac.edu.lv/the-main-projects-and-activities-implemented-by-edc/exploring-belonging-acting/

Project "Diversity as a resource for education and community development"
(2015 -2016)
It reduced discrimination, promoted the dialogue and fostered equal opportunities effectively in education of Latvia. Thus, the project promoted the formation of a united, democratic society in Latvia on the basis of HR, intercultural dialogue in culturally diverse settings, integration of diverse societal groups, educational activities and active participation in the social life.
More:
http://www.iac.edu.lv/the-main-projects-and-activities-implemented-by-edc/diversity-as-resource/.

Concrete Practice in your organization

How do you as provider of EDC in your country react on these topics of Populism, radicalisation, postfactualism? What is your organisations expertise and experience in working on populism, radicalisation, post-factualism? Does your organization have any practice that you like to share (projects, workshop concepts etc)?

Our organization Education Development Center working on:

Development of professional development programs (further education programs) on Education for Democratic Citizenship (EDC)/ Human Rights Education (HRE). We develop and offer professional development programs and courses for teachers, youth, NGO and local municipality officers, immigrants and other groups of the society.

Following programs developed in the recent years: "Integration of value education in the teaching/learning and educational work" (2017); "Critical thinking and media literacy in the teaching/learning and educational work for promoting the awareness of the society's diversity and integration" (2016), "Educational institution in the modern world: innovative approaches and their implementation in everyday life" (2015). These programs in the course of 3 years have been mastered by ~1000 educators, school administration representatives and education stakeholders of Latvia who work with youth.

In order to educate young people in the resilience of populist movements and radicalisation *Education Development Center* in the framework of different long-term projects has developed the integration program "Diversity as a resource for education and community development", global education programs: "Youth empowerment program for an effective life in the contemporary world"; "Professional development program for teachers in global education", "Program for improving the competences of education experts and community representatives in global education", "Global education program for minority schools", "Promoting the understanding of the rule of law and civic responsibility in the teaching/learning process", "Development of participation and leadership skills in youth or a democratic state in action", "Possibilities of teaching civic participation and legal responsibility in school or the principles of a legal democratic state" and other. Project „Support to multicultural school communities in promoting tolerance and intercultural dialogue" (2016 & 2017). Activities that promote the formation of a consolidated society in Riga, implementing intercultural educational events on the issues of value education, intercultural communication, identity and belonging.

Development of methodological study materials in civic education and human rights. EDC experts are developing lesson plans, informative materials, digital study materials, work sheets, presentations, didactic descriptions, etc.
http://www.iac.edu.lv/izdevumi-un-petijumi/izdevumi/

Promoting the unity of the society, consolidation of different ethnic groups and their inclusion in the society. Since 2010 EDC has actively participated in promoting the society integration - it develops training programs and implements diverse integration activities for immigrants who have recently settled in Latvia (integration programs for the European third-country citizens "Living in Latvia"). These activities have strengthened the immigrants' ability to fit in the society of Latvia and have increased also the awareness of the local community about the rights and needs of other people.

Participation in education policy development and influencing. EDC members participate in different consultative boards and working groups of the Ministry of Education and Science, Ministry of Foreign affairs and Ministry of Culture. EDC experts are regularly invited to participate in the process of developing different education policy documents.

Project implementation in the field of promoting civic society and citizenship education. EDC attracts funding and implements projects all over Latvia educating the society about democracy and human rights. Participants in these projects learn to apply the acquired knowledge in practice, for example, they implement civic participation actions in the local communities, meet with the government and media representatives, participate in the election simulations, etc. The recent most important projects: "Development of schools as resources of a civic society", "Possibilities of civic participation in a multicultural society: from knowledge to action", "Promotion of community actions: for active civic participation and decrease of poverty", etc.

Actualization of global education component in the education of Latvia. In order to inform the society of Latvia about the happenings in the world and people's interconnectedness EDC implements global education activities – it develops training programs, coordinates global education activities in schools. The most important activities are implemented in the framework of global education projects: "Schools as satellites in development education" (2009 - 2011) and "Global dimension in social science subjects" (2013-2015).

Social and education related research. EDC carries out research/studies in cooperation with Latvian and foreign partners about content-related education problems and their solutions, about the people's attitude to participation and possibilities to influence the decision making processes.

BLOCK 4: Challenges

**In terms of citizenship education in your country, what barriers can you see or identify in preventing radicalisation and preventing from populist attempt?
What is missing and/or would help your field of work to tackle the issue better?
What are the major challenges you encounter in your work aiming to prevent from anti-democratic movements?**

More resources and activities in the society of Latvia should be devoted to the promotion of people's sustainable involvement in public processes implementing educational activities that are oriented towards cooperation and civic participation on the issues of democracy, human rights and intercultural dialogue because there are problems in the field of civic participation in Latvia – disbelief in the possibility to affect the decisions of the institutions at power; the decrease of the number of active participants in organizations that participate in the solution of problems in at people's living places and the solution of the human rights issues; the drop of the activity in the sector of youth NGO´s; the regional disproportion of NGO´s civic activities; the increasing passivity tendencies in the political participation.
How democratic is Latvia? The democracy audit LU (2014.):
http://www.szf.lu.lv/fileadmin/user_upload/szf_faili/Petnieciba/Demokratijas_audits_2014_kopaa.pdf

The main challenges are to implement a complex approach in the field of citizenship education – the integration of theoretical knowledge and practical participation; the uniting of experiences

of NGO's, state (formal education) and municipality sectors; the co-operation of the Latvian and minority young people.

The other intrinsic aspect that illuminates the presence of populism and post-factualism - there still exist two information spaces in Latvia. 37 percent of Latvia's population speak Russian as the first language. A great part of their information space is filled with the content of media developed in Russia. The majority of the Russian-speaking population lives in two largest cities of Latvia – Riga and Daugavpils as well as in the Latgale region in the eastern part of Latvia. The study performed by the National electronic mass media board stated reasons why people of Latgale do not use or use little the public media of Latvia. The most frequently given answers – they are not interested in such an option, they like Russian broadcasts better (36%), they are not technically accessible (24%) and the content does not satisfy them (16%) (NEPL).

The promotion of media literacy among the youth is critically important. "The youth is the key target audience of the internet and television; they are the most sensitive and easy to influence. The youth do not consciously seek the content of the media but drift in the ocean of easily receivable content". (A. Rožukalne, media expert). The youth perceive the media uncritically. The youth are a good audience to target the disinformation campaigns. The study of the Baltic Institute for Social Sciences shows – 50% of students support the opinion that "information available in mass media is always correct and topical".

Because of the above mentioned reasons the acquisition of citizenship education and media literacy should be a stable part of the education curriculum in order to provide young people with knowledge and skills that allow to analyse and use critically the content of the media. Up to now media literacy has been episodically taught at schools. Different organizations have developed study materials in media literacy. However, their real use in the teaching/learning process has not been promoted. Therefore Latvia needs assistance in developing comprehensive media literacy education for non-formal education and public schools. Creating informed media consumers through media literacy programs will effectively challenge disinformation, improve the recognition of the false news, facilitate critical thinking, and promote democracy and rule of law as well as responsible participation of the youth in public processes.

It is seen in the everyday behaviour that within the society:
• we have taboos we do not talk openly about and we do not discuss things openly in Latvia.
• we lack of understanding that each person has an influence on what is happening around him/her.
• there prevails people's intolerance, the inability to hear and trying to understand another, opposite opinion

BLOCK 5: Methods/resources

Could you share with us one or two resources (toolkits, materials…) that you use in your organization and you find most relevant to include?

The set of methodological materials on integration Diversity as a resource (LV) available http://www.iac.edu.lv/assets/I_dokumenti/EEZ/Dazadibkaresurss.pdf

Development Education Programs and Study Materials GUIDE (ENGL) http://www.globalaizglitiba.lv/assets/GlobalaIzglitiba/materiali/e-GUIDE+.pdf

http://www.globalaizglitiba.lv/assets/GlobalaIzglitiba/materiali/e-Globalas-izglitibas-materialu-PORTFOLIOdec.pdf (LV)

EXPLORING.BELONGING.ACTING
A collection of the experience and methodological recommendations http://www.iac.edu.lv/assets/IzzinatPieredzetRikoties/IACpieredzeskrajumsfin.pdf

Human Rights Academy/
/Menneskerettighetsakademiet

by Marit Langmyr, Evgenia Khoroltseva, Lillian Hjorth

Field of work

Education in human rights (HRE), democratic citizenship (EDC) and intercultural understanding.

Target groups

Teachers, students and pupils, journalists, youth leaders and asylum seekers among others.

What is your mission as provider of education?

The HRA works to strengthen democracy, civil society and the respect for the international human rights in Norway and abroad. The HRA cooperates with universities and university colleges, teacher training institutions, schools, NGOs, research centers, asylum centers and public institutions. In addition to Norway, the HRA has organized educational activities in Russia, Bulgaria, Poland, Portugal, India and Burundi.

Which groups of young people do your organization work with and where?

Norway: minor unaccompanied asylum seekers and youth with ethnic minority backgrounds, pupils, students
Russia: teachers and journalism students
Other countries: teachers, pedagogues, youth leaders, activists

Examples of activities:

The HRA organizes courses and workshops on human rights, democracy, civil society and intercultural understanding. A specialty is participatory methods. We deliver courses and workshops with a variety of schedules, from some hours up to several days. Our longest program is for teachers in Russia, where the HRA and partners, organize two courses each lasting for five days, including online following up, with a five-day concluding "training for trainers" seminar. In Norway, we arrange educational activities for minor unaccompanied asylum seekers as well as youth with ethnic minority backgrounds. Film about the courses for minor unaccompanied asylum seekers: https://vimeo.com/180909054 The HRA also organizes workshops where young refugees participate together with Norwegian youth.

The HRA develops innovative pedagogical materials. One example is Training Manual for Educators. Intercultural Understanding, Human Rights and Ethics in Journalism (2017) (https://www.journalism-edu.org/)

The HRA offers advisory and expert activity.
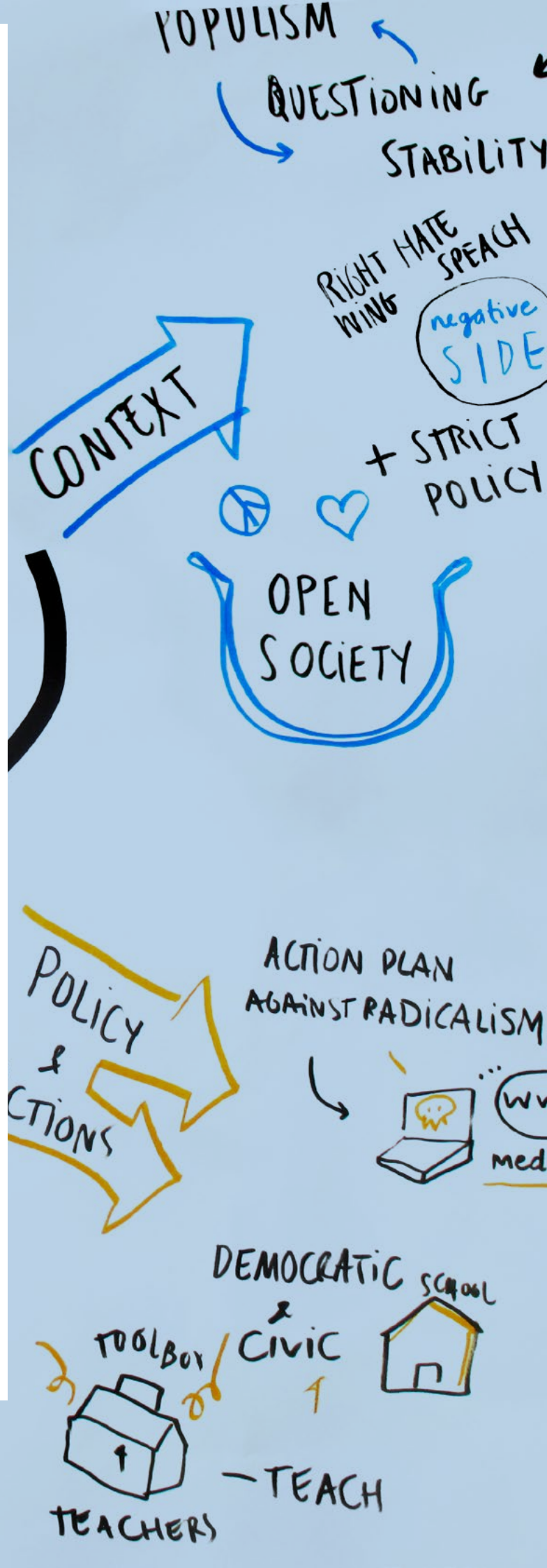
What form of expressions of populism, radicalisation, post-factualism are you confronted with in your country? Please describe how these topics are challenging your field of education in your country? Are all topics of the same relevance? How far do they influence your work as providers of EDC/HRE? On what levels do they influence your work as providers of EDC/HRE?

In the Scandinavian countries, the trust in political institutions and the state is, in general, high. As in other Scandinavian countries, the welfare model has had a strong position in the Norwegian society. The shift from a predominantly "homogenous" past, to a more complex and culturally diverse contemporary society, has placed questions connected to the multicultural society and the sustainability of the welfare state, more in the centre of the political debate.

Populism
During the last years – influenced by the international refugee crisis and the many asylum seekers that have arrived Europe – there has been a sharpened political rhetoric in Norway (as in other European countries) when it comes to issues connected to asylum seekers, immigration and integration. The asylum policy has become stricter. In the discussions, some people, politicians included, use simplified and populist rhetoric. Too often we experience that hate speech follows especially on social media platforms. There is a concern that this kind of populism may result in increased polarisation and tension between groups in the society.

Radicalisation
During the last years, there has been much focus, both in the media and in the society at large on the problem of radicalisation and its impact. One important challenge is connected to the fact that some young Norwegians have joined the terrorist organisation IS. According to a survey conducted by the Norwegian Police Security Service in 2016, 73 % of the individuals in the study entered their radicalisation process after the onset of the Syrian conflict[25]. Right-wing radicalisation is also a challenge. The terrorist attack by Anders Behring Breivik, the man who bombed government buildings in Oslo and murdered young people at Utøya the 22 July 2011, killed 77 people. One of the terrorists' motivations was to attack the Labour party and what he claimed to be its "multicultural" ideology. At present some groups with nationalistic profiles have got more attention than before. An event that was broadly covered in the media in 2017, was the marching in Kristiansand by the neo-nazi organization "The Nordic Resistance Movement".

Post-factualism
Norway is an open society and scores very high on the Freedom of Press index. However, this is not a vaccine against post-factualism, a problem that has been debated in recent years and has influenced people's trust in the media. In March 2017, the Norwegian Media Authority conducted a survey about "fake news" in the society. The results shows that:
- over 50 percent of the respondents, weekly or more often, watch news that they are unsure whether is true or false.
- 40 percent of the respondents are unsure about whether they can detect "fake news" or not.
- 23 percent of the respondents have, once or more often, shared news they later found out was fake.

- 15 percent of the respondents have, once or more often, shared news they knew or suspected was fake.
- 62 percent of the respondents answer "Facebook" on the question "Where do you most often see fake information presented as news[26].

BLOCK 2: Policies / legal frames

Are there any policies in your country that help to identify the risks of populism, radicalisation, post-factualism? Are there legal frames / instruments provided to implement these policies in citizenship education both in formal and non-formal education with young people?

Several political documents are relevant when it comes to help to identify the risks of populism, radicalisation and post-factualism: Action plan against Radicalisation and Violent Extremism (2015), Action Plan against Antisemitism (2016-2020), and The Government's Strategy against Hate Speech (2016-2020). We will shortly introduce the first.

In April 2015, the Norwegian Ministry of Justice launched the "Action plan against Radicalisation and Violent Extremism"[27]. The goals are to identity - as early as possible - tendencies for extremism among young people, and try to counteract them. The action plan emphases the importance of early preventive measures. Three particular challenges for the Norwegian society are identified:
1. the emergence of the Internet and social media as a virtual arena for radicalisation.
2. the current situation in the world (conflicts), which can influence the general level of threat.
3. the risk of increased polarisation between different groups in the society.

Youth, parents, teachers, municipality employees, police and others working with youth, can find relevant information and advice at the website www.radikalisering.no. Possible signs of concern are included.

Regarding policies to implement citizenship education with young people, democracy and citizenship is now one of three cross-cutting themes in the new core curriculum at Norwegian schools (ref: White Paper on General Education, meld. St. 28 (2015-2016). The government expect this to increase the general attention paid to democratic citizenship education, eventually also in teacher training, adult education and at local government level.

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25 http://www.pst.no/media/82364/Radikaliseringsprosjektet_rapport_ugrad_eng_12-09-16.pdf (English version)

26 http://www.medietilsynet.no/om/aktuelt-2017/falske_nyheter/

27 https://pst.no/globalassets/artikler/utgivelser/norsk_radikaliseringsprosjek-tets-rapport_ugradert.pdf

BLOCK 3: Programs and Practice in your country

Are there examples of programs from your country to educationally build young peoples' resilience towards populist movements and radicalisation?
How do youth work and non-formal citizenship education support these processes?

There are several programs and projects – also educational – which aim to build young peoples' resilience towards populist movements and radicalisation. Some NGOs get funding from the government to implement activities with such aims. Below we will mention some initiatives:

DEMBRA project
http://dembra.no/

The project is a helping tool for teachers and school administrations in order to include youth into decision-making process in schools and encourage their critical thinking. The latter are defined as a counterpart of group thinking (us versus them) and non-democratic ideologies. The project is run by five different Norwegian organisations and gives concrete tools for teachers to deal with extremist views/utterings in school, and advice on how to teach controversial issues and build bridges between polarised groups in schools.

Eidsvoll 1814
https://eidsvoll1814.no/

Eidsvoll 1814 is a project connected to the Eidsvoll museum at the famous Eidsvoll building at Eidsvoll, where the Norwegian Constitution was adopted in 1814. At the premises of the museum, there is a "democracy centre", with the name *Wergeland House*. At this centre, schoolchildren are invited to take part in interactive activities, with the aim of developing their knowledge about democracy, freedom of speech and other issues. The children are asked to express their opinions on a variety of issues and make their own *democratic* profile.

Faktisk.no
https://www.faktisk.no/

Faktisk.no is an ideal foundation owned by some major Norwegian media (VG, Dagbladet, NRK, TV2). The goal is to check facts and prove the information delivered by the press. The organization was established in 2017 with an independent editorial staff, providing fact-checking.

Peace and Human Rights Centers The Government supports seven Peace and Human Rights Centers[28] in different parts of Norway. One aim is to involve these centers more in EDC/HRE at school institutional level.

Concrete Practice in your organisation

How do you as provider of EDC in your country react on these topics of Populism, radicalisation, postfactualism?
What is your organisations expertise and experience in working on populism, radicalisation, post-factualism?
Does your organization have any practice that you like to share (projects, workshop concepts etc.)?

The Human Rights Academy includes topics of populism, radicalisation and post-factualism, into many educational activities. By teaching about the values and core principles behind the human rights – namely human dignity, equality and the non-discrimination-principle – the aim is to develop the participant's democratic competences, including critical thinking. This new awareness will

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28 Including the European Wergeland centre

create a more solid resilience towards populism, radicalisation and post-factualism. As important as raising awareness on the participant's own rights, it to stress that we all have to respect other people's rights in order to coexist peacefully. This builds solidarity and democratic competences. Using participating methods is "democracy in practice" and builds empowerment, self-confidence, and a readiness to act in the society.

The Human Rights Academy organizes courses for young asylum seekers and young people with ethnic minority backgrounds. It is especially important that these groups get access to quality education in EDC/HRE. HRA also organize courses for pupils in Norwegian schools together with young asylum seekers/refugees. These courses challenge the participants' stereotypes and prejudices. In addition to develop democratic and human rights competence, integration is an important goal.

BLOCK 4: Challenges

In terms of citizenship education in your country, what barriers can you see or identify in preventing radicalisation and preventing from populist attempment?
What is missing and/or would help your field of work to tackle the issue better?
What are the major challenges you encounter in your work aiming to prevent from anti-democratic movements?
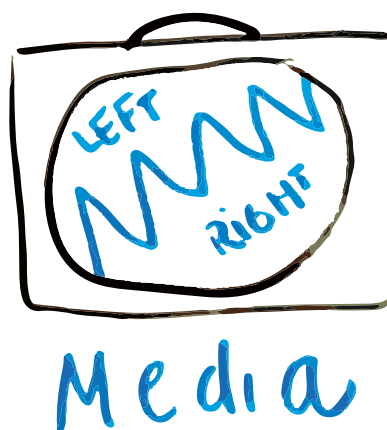
Even if there are positive developments, it is a barrier, according to our view, that EDC/HRE is not fully understood as an efficient tool in developing democratic skills and respect for human rights and thus, preventing radicalisation and extremism. Not enough priority is given to support training about EDC/HRE for teachers and school leaders[29]. According to a questionnaire filled in by the Norwegian Directorate for Education and Training in 2016[30], it is just "to some extent" provision for citizenship and human rights education in initial teacher education, continuing professional education developments and other types of training for teachers, school leaders and teacher trainers. Children cannot get qualitative education in democratic citizenship and human rights if the teachers do not have sufficient competence. Also research of the effectiveness of HRE/EDC programs in order to meet contemporary societal challenges is needed. In our view, more should be done to promote EDC and HRE in Norway.

As a non-governmental organization working with integration we believe there should be more funding for educational programs on

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29 Questionnaire filled in by the Norwegian Directorate for Education and Training: Report from Norway on the State of Citizenship and Human Rights Education in Europe: https://www.coe.int/en/web/edc/norway Answer on Question 1 d)
30 Ibid Answer on Question 16.

EDC/HRE for young people with ethnic minority backgrounds. Also more should be done in encouraging schools, asylum centers and other institutions at local level, to initiate common activities and meeting places where young people with different backgrounds can meet. EDC/HRE should not be underestimated in this regard, representing a unique common value framework with human dignity, non-discrimination and mutual respect as core values.

BLOCK 5: Methods/resources

Could you share with us one or two resources (toolkits, materials…) that you use in your organization and you find most relevant to include?

Online manual
In the autumn of 2017 the online training manual for educators *Intercultural Understanding, Human Rights and Ethics in Journalism Education* (www.journalism-edu.org) was launched.

Authors are professors and lecturers at universities in Russia and Norway, as well as representatives from the Human Rights Academy (HRA). The manual is the result of a long-term partnership between departments of journalism education at universities in Norway, Russia and Sweden, and the HRA. Participatory teaching methods are included in all the 11 sessions which address relevant questions in the perspective of this report: freedom of expression, new media, fake news, human rights and journalism and ethics. The participating methods represent active, exploratory, exciting and inspiring forms of learning. The manual is well suited in educational activities which aim at combatting radicalisation and extremism.

Book:
Djuliman, Enver, Hjorth, Lillian (2007). Build bridges, not walls – 97 exercises in human rights, multicultural understanding and peaceful conflict resolution. (*Humanist Publishers 2007, Norwegian edition*). The book is translated into Serbo-Croatian (2009), Russian (2010), Belarussian (2011) and Polish (2016. Updated version)

by Lavinia Visan (FA), Oana Bajka (IIT)

The Friendship Ambassadors Association

Field of work

EDC, HRE, education for values, community development

Target groups

Students, teachers, young people, local community

What is your mission as provider of education?

The "Friendship Ambassadors" Association engages in developing a culture of democracy within various community structures (educational entities, associations etc.), in supporting the development of individuals within a community and the community as a whole by designing activities focused on inter-cultural education, civic education, human-rights education, legal education, science education, etc. open to all community members, but with emphasis towards engaging children, adolescents and young adults.

Which groups of young people does your organization work with and where?

We work with pupils, students and their teachers as well as with other NGO people involved in similar activities or supporting the same values and principles. We ran projects in Targoviste and other places of Dambovita county.

Examples of activities:

Workshops for teachers and students, extracurricular activities for students (deliberations, mock trials, contests, exhibitions, field trips, interviews, meetings with various people who could be their models etc.) See https://ambasadoriiprietenieitargoviste.wordpress.com/about-our-association/

Intercultural Institute Timisoara

Field of work

Intercultural education, EDC, HRE

Target groups

Teachers, young people, migrants, minorities (Roma and others), local community

## What is your mission as provider of education?

To promote the values of the Council of Europe in education (human rights, democracy, rule of law) and to promote interculturalism as viable solution for a healthy management of diversity in our societies.

Which groups of young people does your organization work with and where?

We work with young people in various non-formal education projects aiming to increase intercultural competences and competencies for a democratic culture.

Examples of activities:

Youth exchanges, seminars, conferences, workshops. See more examples http://www.intercultural.ro/index.php
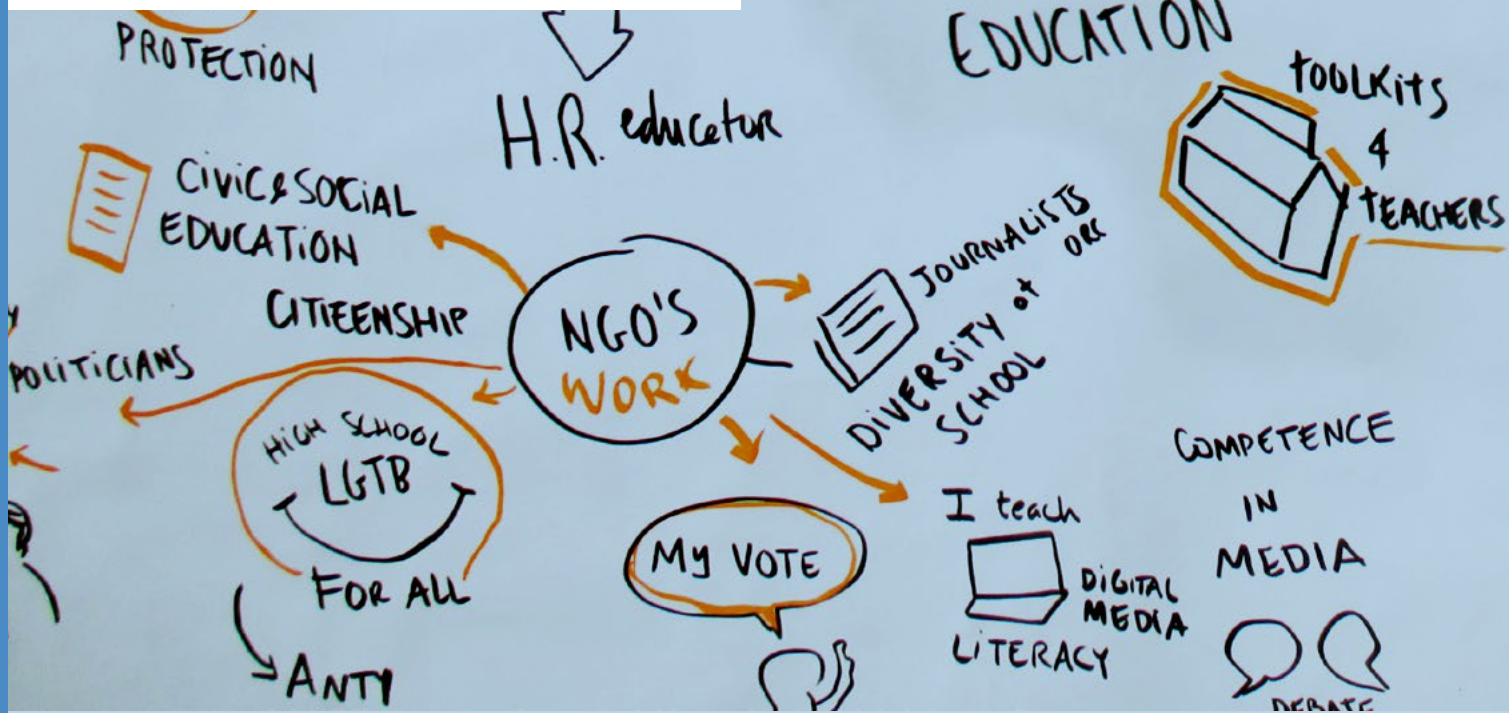
Addressing work on populism and radicalisation in relation to key terms (Populism, Radicalization, Post-factualism):

What form of expressions of populism, radicalisation, post-factualism are you confronted with in your country?

In Romania populism is manifested mostly by the Socialist Party (currently in power) through policies aimed to attract public support but which lack economic sustainability, such as increases of salaries for teachers. In reality, partisan politics in Romania are largely concerned with interest groups related to each other for business purposes and also with illegal businesses, at both national and international levels. There is a high degree of corruption in Romania and the current political power is trying to dissolve the democratic mechanisms that were set up in the past few years to fight corruption.

Post-factualism is manifesting almost daily with politicians' declarations like:
- "I have seen no increases in the gas price." (President of the Senate, winter 2017, after obvious increases in gas prices),
- "There are no more available seats in the local council meeting room." (Representatives of the Municipality of Bucharest aiming to prevent representatives of civic organisations from entering public meetings of elected officials; meanwhile, photos from inside the meeting room reveal plenty of available seats).

In February 2017 the Socialist Party attempted to pass laws that would exempt corrupt politicians from answering to justice. Mass protests followed for months in the big cities of Romania, until the laws were finally withdrawn. More attempts to pass unconstitutional laws followed in the months to come. For a part of the population, the general feeling is that of unsafety in own country, that of stolen country. On the other hand, there is a huge gap in society between progressist voters and the voters of the Socialist Party.

Post-factualism is also evident in the way Romanian officials describe the situation in Europe. They state that everything is in fact all right and that Europeans are being misinformed. Which is a lie.

Both populism and post-factualism on behalf of the main political parties are sustained by several large media companies. There are a few independent media initiatives which the political power is trying constantly to discredit.

Radicalization is present in spheres connected with the Orthodox Church of Romania, which is currently building what will become the tallest Orthodox cathedral in the world. (Please take a look here or read here about this initiative.) In the same time, a „civic initiative without legal personality" called the Coalition for Family has been gaining momentum. They advocate for the preservation of "traditional" values such as anti-abortion, anti-LGBT, nationalism etc. Their main concern is to revise the Romanian Constitution so as to include the phrase "Family is based on the consented marriage between husband and wife" instead of "between spouses".

We also have isolated cases of aggression towards migrant, refugees and muslims - and also towards people and NGOs that deals with the mention groups.

Please describe how these topics are challenging your field of education in your country?

At the beginning of November 2017, on the Romanian online environment circulated the story of the teacher from the University of Bucharest who "throw out of the classroom" a student because she was wearing a hijab. (https://www.vice.com/ro/article/ne3ddm/profesorul-acuzat-ca-a-eliminat-de-la-cursuri-o-studenta-cu-hijab) In this case, also we can talk about manipulation and false news, but the fact still: a teacher discriminate a student. It was after a television channel attacked (https://www.antena3.ro/actualitate/planul-secret-pentru-romania-cati-refugiati-vor-sa-ne-aduca-omul-finantat-de-soros-devoaleaza-440324.html) the analysis of an expert about economic and social importance of migration for our country.

During electoral campaigns, and more and more often beyond them, politicians use populism and radicalisation to attract votes.

In the rest, much is being discussed about the fact that we must protect our traditional products, that we must be proud of the Dacian origin, the traditional family, the fact that we are Christians (Orthodox).

Unfortunately, these messages can also be heard in churches (the parishioners were invited to hate and injure the Adventists, because they allow them to sing in the church - a message sent by the priest at the Dervent Monastery in March 2017).

Politicians show populism, they have a radical discourse on what it means to be Romanian. And this discourse is taken up by the population who thinks the same or is looking for landmark and support. Lately, there is much talk about the Romanian family that has certain attributes and qualities, which is holy and cannot be formed by other sexual orientation people.

From time to time, a radical message about the Hungarian ethnicity appears in the media. At the beginning of the fall of 2017, a Romanian instigated hatred against the Hungarians, with the help of filming made at a hypermarket where he was not served by the Hungarian seller. Then it was found that the filming had been arranged so that it did not show the truth: it was in the morning, and that store did not serve food at that time, and the vendor explained it. In last years, the Hungarian politicians had a message for separation of 2 Romanian counties and for their unification with Hungary.

Other examples you can find here:
http://www.cyberhate-watch.ro/exemple

Students come with this information and teachers must fight against radicalisation or validation of false news. If teachers do not have the same point of view.

In addition to the theory, young people must also have the capacity to exercise civic responsibility, non-discrimination and minority acceptance.

We have a new Social Education Programme for students (11-14 years old). In the primary school, pupils study civic education. During high school, this is an optional programme. The teaching quality is a problem. There are many substitute civic education teachers. And these practical aspects are reflected in the low level of involvement of young people in social issues, revealed by the national polls in 2014. For example, at the question: In democratic systems, people can demonstrate / protest in favor of various issues / topics / themes. Which of the following issues / topics do you care most about? Young Romanian people respond:

Support policy	Corruption/	Jobs and	The system of	Discrimination	Protection	Nothing	Total
4%	12%	56%	14%	5%	7%	2%	100%

http://www.fes.ro/media/2014_news/Raport-FES-Tineri_in_Romania.pdf   page 138

The case of Romania is more interesting as data from the World Values Survey collected in 2012 highlights that a very low percentage of the population is actively involved in volunteering (students - 5,21%; adults - 3,14%).

In formal education, there is a study matter called 'civic education', which is being taught in grades 3, 4, 7, 8 and as optional subject matter in high school. From the school year 2017-2018 on, during secondary school there will be a set of subject matters called "social education", which includes rights of the child in 5th grade, intercultural education in 6th grade, education for democratic citizenship in 7th grade and financial education in 8th grade. This means that from the school year 2019-2020 on, there will be a new curricula for education for democratic citizenship. The new curricula states that for a third of the time in class, the pupils will be engaged in project-based educational activities. The Intercultural Institute Timisoara is currently re-launching a program that responds to this need, proposing to the teachers a participatory method of education for democratic citizenship called Project Citizen (website under construction, please refer to this description for details).

In non-formal education, there are some NGOs doing educational work through projects. Together with our organisation, there is for example, Funky Citizens is a Bucharest-based NGO that organises debates on civic issues, they have also produced some educational materials to be used by teachers or trainers on EDC - http://educatiecivica.ro/.

Another example is the Foundation New Horizons, which also does project-based EDC work aiming to develop civic competences in high-school pupils through extracurricular activities - http://www.noi-orizonturi.ro/.

The Romanian-American Foundation is supporting organisations aiming to contribute to EDC/HRE in Romania - http://www.rafonline.org.

The platform Respect has been aggregated as an immediate response to a recent attack on human rights in Romania (the Coalition for Family is a platform aiming to have a referendum organised in order to change an article of the Romanian constitution in the sense of including the definition of the family as a union 'between man and wife' – now it is 'between spouses').

There are organisations offering training for journalists and promoting independent media (Centrul pentru jurnalism independent, Active Watch – Agentia de monitorizare a presei etc.)

Also, there is independent media doing real investigation work into corruption at high levels (Recorder, Casa jurnalisului, Vice)

There are also many youth NGOs that addresses the issues of citizenship education through European projects, mainly financed by Erasmus Plus program, but also EEA and Norway Grants in Romania. One example is the NGO Go Free from Cluj-Napoca. They are also the organisers for the first Cluj Pride.

Recently the Civil Society Development Foundation (CSDF) from Romania translated the Bookmarks a manual for combating hate speech online through human rights education of Council of Europe and they are organising events for trainers, youth workers, teachers on citizenship and human rights.

The challenges for the actors involved in EDC in Romania are related to:
• obtaining the funding for projects,

• being always on guard
• not becoming a target of state propaganda
• remaining independent
• being in a safe environment

But there is a big pride of participating in the democratic movement of Romania nowadays. We call it "our bubble". This is not necessarily a positive thing, though. Any segregation is dangerous but there is a certain feeling of "guardians of democracy", both online (websites, Facebook) and offline (street protests, regular meetings mainly in Bucharest, new political parties with democratic orientation emerging).

Are all topics of the same relevance?

Yes, any topic is important, because we need information, discernment and civic exercise and responsibility at national level. Unfortunately, I (Lavinia Visan) feel an intensification of populist, radicalized ideas, but also a massive propagation of false/ fake news.

In my opinion (Oana Bajka), populism and post-factualism are having the most disastrous effects in Romania nowadays, because they are used as state-powered mechanisms to crush democracy. Radicalisation seems the lesser evil in this situation.

How far do they influence your work as providers of EDC/HRE?

We use the information, the concepts of civic education, and also invite colleagues to join this approach. For example, in May-July 2017, 5 teachers and myself piloted the civic education materials made by Funky Citizens NGO. In September, these materials were finalized and published for use by all teachers, and not only. http://educatiecivica.ro/

Our work is drastically influenced by these phenomena, on the one hand, because we are challenged to find new methods and instruments to convince/educate people, and, on the other hand, because these problems are bigger and bigger, very practical, sometimes with physical effects, and quite often our work is not efficient.

We prepared a material using media literacy themes and I proposed to my colleagues to use it during the classes. For example, I will use the themes in the philosophy and logic classes. These issues are: human rights, good governance, Romanian Constitution, minority vs majority, stereotypes, discrimination, freedom of expression, hate speech, media (what are media channels, who pays, types of journalistic material, news, advertising, propaganda, persuasion, explicit messages versus default messages), ethics, copyright, privacy. It was part of a national project with CJI (http://www.cji.ro/predau-educatie-media/).

On national level, the IIT is currently coordinating one large national program related to EDC in formal education. Project Citizen is aiming to build competences for democratic citizenship among 7th grade pupils (approx. 12-14 years old), by supporting their teachers to use an interactive and participatory method of learning - Project Citizen.

In the above mentioned context, our work as providers of EDC is more relevant than ever. Even though some NGOs which focus on EDC have been targeted by the political power (e.g. Funky Citizens), the IIT is not among them (yet). Still, there are state policies that undermine the free development of NGOs in Romania. For

example, some fiscal provisions allowing citizens and companies to direct part of their income tax towards NGOs have been revised in a restrictive manner, which limits considerably the freedom of a large part of NGOs which were previously relying on such financing sources.

We also received threatening phone calls due to our work for migrants and refugee in Romania. There is an extreme nationalist leader that is threatening people and NGOs working with migrants and refugee. One colleague of ours was confronted directly (in a public event), one colleagues was target on Facebook and we also received phone call at the office. This situation give us even more motivation to do our job.

On what levels do they influence your work as providers of EDC/HRE?

The need for civic education has influenced my work. In my activities with young people and with teachers, I followed civic competences standards.

Teachers and students, we work with are less confident in HR standards. They are aware of the double standards existing in Romania (politicians and public figures state something and act completely different, they outrageously lie us more and more) and at the international level (many prominent political leaders use in their home countries the bad/unethical practices they criticize regarding other countries). At the same time, people we work with distrust the state bodies and the formal procedures more and more.

We cope with populism. The major proof is the fact that last autumn, people voted the parties who promised them impossible things, financially speaking. Now those leaders do not care that although Romania has already borrowed a huge amount of money the promises cannot be fulfilled.

IIT is involved in the development of the Competences for Democratic Culture model of the Council of Europe and is also coordinating Project Citizen in Romania. Our organisation has been trying to stay away from any political and activist involvement concerning politics, and since these two main directions of work (CoE and Project Citizen) are funded independently from EU and the Romanian state, our activity is not directly impacted by the democratic regressions in Romania.

In 2017 we re-launched Project Citizen after about 5 years of pause. It was lovely to see that we haven't met resistance from our traditional collaborators (the Ministry of Education, school inspectorates, school directors, civic education teachers), on the contrary - everybody was happy to support this program and we are hopeful it will be a success on national level five years from now.

The impact on Romanian populism, post-factualism and radicalisation our work is that we are perhaps more determined than ever to continue EDC in Romania and internationally.

BLOCK 2: Policies / legal frames

Are there any policies in your country that help to identify the risks of populism, radicalisation, post-factualism? If so, please specifically introduce them

At European level, opinion polls have been conducted to measure populism or population radicalisation. As a result, our country's strategy for the period 2015-2020 provides for measures that fo-

cus on educating young people in the spirit of non-discrimination.

Are there legal frames / instruments provided to implement these policies in citizenship education both in formal and non-formal education with young people?

The Volunteer Law regulates youth work within the institutions. The Erasmus+ program targets a civic component.

In Romania there is GO 137/2000 on the prevention and sanctioning of all forms of discrimination, republished in 2014 - http://www.dreptonline.ro/legislatie/og_137_2000_prevenire_sanctionare_forme_discriminare_republicata.php and the National Council for Combating Discrimination who analyses cases of law violation. http://cncd.org.ro/ .We have various strategies for next years for youth (https://lege5.ro/Gratuit/guzdiojrgq/strategia-nationala-in-domeniul-politicii-de-tineret-pentru-perioada-2015-2020-din-14012015), to fight against extremism (http://www.fdsc.ro/combaterea-extremismului), terrorism (http://www.ier.ro/sites/default/files/pdf/St%205_Combatere%20terorism_final_curat.pdf) and a national defense strategy of the country (http://www.presidency.ro/files/userfiles/Strategia_Nationala_de_Aparare_a_Tarii_1.pdf), hate speech (http://nohatespeech.ro/campania-no-hate-speech-movement-adusa-si-implementata-si-in-romania/; http://nohatespeech.ro/discurs-instigator-la-ura-in-romania-cateva-cercetari/) and discrimination (http://nediscriminare.ro/uploads_ro/121/105/Draft_Strategia_nationala_de_prevenire_si_combatere_a_discriminarii_2015-2020_1.pdf).

Civic education is a part of our formal curricula. Civic education is studied once a week in the 7th and 8th grades. Social education is studied from the 5th grade, once a week, starting with this school year.

The high school students study: in the 9th grade - logic / 1h, in the 10th grade - psychology / 1h, entrepreneurship education / 1h, in the 11th grade - economics / 1h (and sociology / 1h h- students from the social sciences profile), in the 12th grade - philosophy / 1h (and social studies / 1h - in the humanities).

*About Romanian educational system and the main education and training indicators, you can find more information here: https://ec.europa.eu/education/sites/education/files/monitor2017-ro_en.pdf

Next year, within the national project I teach media literacy!, CJI Romania (http://www.cji.ro/) will deliver a research about the interaction of young people aged 14 to 19 with mass media, how and where they get information, what makes information to be credible to them, what causes them to pass on the information.

The fact that the citizenship curricula is now enlarged to comprise project-based activities in the classroom is a step forward.

From 2016 the Council of Europe campaign – No Hate Speech is active in Romania. Currently the campaign is coordinated by the Ministry of Youth and Sports. Under this campaign, the Ministry of Youth and Sports implemented different activities across country.

As it is mentioned above, Erasmus Plus is the main financial support for non-formal education in Romania targeting young people and citizenship education.

Are there examples of programs from your country to educationally build young peoples' resilience towards populist movements and radicalisation? If so please provide a short description

In the last 3 years, I have been part of several national programs that have tried to increase the resistance of young people to populism and radicalisation.

A Safe High School for All
it was a national project whose goals were a research on the discrimination of LGBT adolescents in Romanian high schools and to develop a curriculum - Accept Association (http://www.accept-tromania.ro/wp-content/uploads/2016/03/Un-liceu-sigur-pentru-to%C8%9Bi-rezultate-cantitative1.pdf)

The educational programme
I teach diversity at my classes and the students like it!
coordinated by the Center for Independent Journalism Bucharest (http://www.cji.ro/) aimed to facilitate youth access to information regarding the civic rights and obligations, the European laws of democracy, the constitutional values. It is using an innovative methodology adapted to the students' age-specific challenges and concerns (such as communication in the virtual environment). By integrating the educational activities in the framework of the Romanian language and literature classes is enhancing the motivation for learning, in general. The project empowered the school organization with several educational activities according to the actual imperatives of education for diversity, dealing with topics of interest for students such as: aspects of diversity, domestic violence, discrimination/ no hate speech/ safety/ challenges of the Internet, theater improvisations, thematic debates and educational films followed by sessions of questions and answers.

My vote, my voice - CJI - the students have learned what their rights and obligations are in the electoral context, how to get informed about political choices and how to critically process information and campaign voices.

Project Citizen (see the link above)
http://educatiecivica.ro/ - coordinated by Funky Citizens

How do youth work and non-formal citizenship education support these processes?

These programs use many of the non-formal education methods and techniques, even if some activities will take place during classes. Many of the activities were and will take place outside of school hours. In general, this NGOs initiative are embraced and employed by class teachers who use the materials and concepts during and after the project time life.

Project Citizen takes place during school classes, with some extra-curricular activities. There are also different youth NGOs that implement different training course and youth exchanges on the theme of citizenship education and human rights.

Programs and Practice in your field of work

In the field of Citizenship Education with young people in your country: are there concepts and examples of activities with young people to tackle the issue of populism, radicalisation, post-factualism?

I teach media education!
 CJI: The Center for Independent Journalism develops, in partnership with the Romanian-American Foundation and with the support of the American people through the State Department of the United States, a strategic program that introduces elements of media education into curricula (Romanian, English, French, History, Social Sciences) and creates a set of tools and materials for young people to understand and respect the role of the media in a democratic society, to distinguish the information propaganda and use social networks responsibly.

Through media education, we support young people to grow and adapt, to develop their skills, motivation and critical thinking, to expand their horizons, to transmit and apply knowledge in new situations. We form the skills of young people to act as active citizens in their communities, to protect human rights, gender equality, sustainable development, peace and social justice. (http://www.cji.ro/predau-educatie-media/)

Please provide one or more concrete examples of a project/activity/measure in your field of youth work which is particularly successful – title and main characteristics (duration, mechanisms, tools used, outcomes , website)

Besides the programs I (Lavinia Visan) wrote about, other programs that have looked at these themes have been developed. But I do not know any program that looked at populism, radicalisation, or post-factualism. Many Romanian NGOs carry out activities or programs with young people in the fight against populism, radicalisation or post factualism, but unfortunately these actions are visible for a brief period of time in the online environment, we don't have database or a media reports.

Project In Other Words
It was a project conceived firstly in connection to the awareness of the role and reality of mass media across Europe, how they influence intolerant behaviours, and how, on the contrary, they may contribute positively to combating discrimination and promoting cultural diversity.

It has been proven that intolerance, racism, xenophobia and other discriminatory attitudes stem from ignorance (lack of direct knowledge or understanding of diversity), prejudice, and stereotypes. The in-depth awareness of figures, data, cultural backgrounds, scientific findings and social dynamics may help people develop their own opinion, free from prejudice, thus overcome stereotypes and develop a positive attitude towards minorities and groups that are perceived as "different".

In Other Words project focused on the potential role of the mass media in disseminating accurate information through the use of precise and non-discriminatory language. In each partner country a main activity consists in press monitoring. Every month, each partner produced a Newsletter containing the most relevant analyses of the press, in order to detect cases of discrimination in newspapers and in online media.

Project Citizen

The aim is to develop in general competences for democratic citizenship by looking at public policies. The pupils in 7th grade undergo during 12 weeks a process of 8 steps aiming to learn how to develop a public policy as a response to a community problem. They start by making a list of problems in the community, they select one, they analyse it (causes, effects, stakeholders, responsible institutions etc.), they propose a solution, they elaborate a public policy proposal based on their analysis, they develop a portfolio about their analysis, they make a public presentation of their process and finally they reflect on the whole experience. The program has been working in Romanian schools between 2004 and 2012, with the support of the Ministry of Education but in 2012 funding for coordination has been cut (due to USA politics) and the program has faded worldwide. Since 2015 IIT receives support from Romanian-American Foundation to re-launch the program. In February 2018 new training courses were delivered to approx. 100 teachers in four counties in Romania. Until 2021 the aim is to offer the program all over Romania.

Concrete Practice in your organisation

How do you as provider of EDC in your country react on these topics of Populism, radicalisation, postfactualism?

IIT does not react publicly, our aim is to continue our work in education and not expand towards activism, we lack the capacity for it. But we include current topics in the workshops we provide. We are also member in the platform #respect that was initiated by NGOs active in defending Human Rights in Romania.

What is your organisations expertise and experience in working on populism, radicalisation, post-factualism?

We haven't specifically aimed any of these topics in our projects but they have come up as part of EDC/HRE and intercultural education, especially linked to discrimination of minorities/migrants/refugees, nationalism, xenophobia, islamophobia etc. Our educational focus on building critical thinking has addressed the issues of populism, radicalisation, post-factualism but not in a specifically targeted way. For example, during the project "In Other Words" we focused on raising the awareness on the multitude of perspectives for a press article and on unbiased reflection of events in the media.

Does your organization have any practice that you like to share (projects, workshop concepts etc.)?

The "Friendship Ambassadors" ran Deliberating in a Democracy (DID) Project between 2007 and 2010. The project comprised topics dealing with the problems approached by STEPS. Hate speech, Education of non-citizens, Cyberbullying, Violent videogames, Freedom of movement, Minorities in a democracy, Compulsory voting etc. offered the high school students the opportunity to build arguments for and against certain public policies, work in teams on controversial issues and even act as citizens in their own communities. However, at that time we were not discussing about radicalisation, post-factualism or populism per se. See https://ambasadoriiprietenieitargoviste.wordpress.com/publicatii/

We promote learning by doing, so in our seminars/workshops we train to do what we theoretically advocate for. During Project Citizen training course the teachers are invited to apply the method themselves, in order to integrate it and to be able to pass it on to the pupils. During anti-discrimination workshops we analyse media articles and following certain criteria we try to facilitate the understanding of the participants regarding subtle forms of racism, for example.

BLOCK 4: Challenges

In terms of citizenship education in your country, what barriers can you see or identify in preventing radicalisation and preventing from populist attemption?

There is no concrete strategy to be applied in the formal or non-formal environment to prevent radicalisation or populism. Often, existing laws are insufficient or violated.

It is not easy to make EDC/HRE to look „cool" or „sexy", to communicate it so that young people are attracted to it. If it is something too serious or too boring, young people will lose interest.

Education of the parents in Romania sometimes is a barrier in the education of young people. Informal EDC/HRE at home is a big missing part of the puzzle.

The creators of extreme messages are using social media platforms very smart. They know what kind of messages are catchy for the young people. The educators (teachers, youth workers, etc.) needs to know how to use the same platforms – using the same language but the different message. In many cases, teachers, youth workers, parents, they are not trained on how to be updated. And they cannot send the same „sexy" message as the creators of extremist messages.

Also there is a lack of understanding of what means radicalisation – especially in countries where the phenomenon of recruiting for terrorists organisations is not at all an issue. Radicalisation is not only terrorism, and many people are not aware of the complexity of the phenomen.

What is missing and/or would help your field of work to tackle the issue better?

In combating discrimination or populism, there is a lack of concrete support from the Ministry of National Education, even though they have drawn attention to the fact that there are many cases of harassment or violence in schools, so present in Romanian schools.

For us, we have the Ministry of Education support for Project Citizen but the educational system is encouraging teachers to build transferable credits portfolios over a five-year period in order to get a salary raise. Thus, the teachers we work with in Project Citizen need some external incentives in the form of transferable credits and it is a hassle for us to imagine ways to motivate teachers like this. In our opinion these are artificial motivations, which are not sustainable in the long run. We are in the process of building an authentic support system for civic education teachers in Romania and it is probably a trial and error process.

It will be great to exist in Romania infrastructure for youth work. We are lacking of youth centers and youth workers - who can have a major contribution towards EDC.

What are the major challenges you encounter in your work aiming to prevent from anti-democratic movements?

Young people have prejudices, they know from home that whoever is different is bad and should be avoided or marginalized. At the same time there are parents, teachers, citizens who teach others

to behave how they want to be treated. In the last months many Romanian citizens have been acting accordingly to the democratic principles against the formal legal/financial/etc. decisions. Therefore, the educators who promote civic values etc. are more credible.

Stereotypes and discrimination. Also lack of continuing funding. It is very hard to have the financial support to implement a program. Mainly the activities are based on projects - and in many cases, the projects are short - medium term.

BLOCK 5: Methods/resources

Could you share with us one or two resources (toolkits, materials...) that you use in your organization and you find most relevant to include?

- Deliberation/structured academic controversy (the method promoted by the DID Project) http://www.dda.deliberating.org/index.php?option=com_content&view=section&layout=blog&id=6&Itemid=58&lang=en The Friendship Ambassadors association participated in the project

- Compass and Compasito
  On our website we have made a list of links to resources for social sciences teachers (in English and Romanian) but currently our site is down [we have been hacked!!]. The link is this: http://bit.ly/2DMBCLN.

Fundación Cives
and Learning Designers

By Edurne Grau (CIVES), Ramon Martinez (Learning Designers)

Field of work

Civic Education, European Citizenship

Target groups

Vulnerable population, consciousness-raising among the population in general.

What is your mission as provider of education?

For Cives, civic education is the most effective instrument to achieve social promotion and the integral development of individuals and groups.

The main activities of the Cives Foundation are the training of teachers in matters related to civic education, the organization of courses, conferences, organized civil society conferences of national and European nature, awareness campaigns to deepen knowledge of these issues or the publication of specialized publications in these matters.

Which groups of young people does your organization work with and where?

Young people in vulnerable situation of different territories of Spain.

Examples of activities:

Training on intercultural competence for young European Ambassadors

Network of Citizenship Schools: community of teachers, educators and members of the educational community share documents, methodologies and pedagogical resources on ECD/HR through the website www.fundacioncives.org/rec

Network of Intercultural Schools: community of Educational Centers that share a common view and concern on intercultural dialogue a cultural diversity through workshops, material, and documents.

Teacher training (national and international level) on civic and intercultural competences.
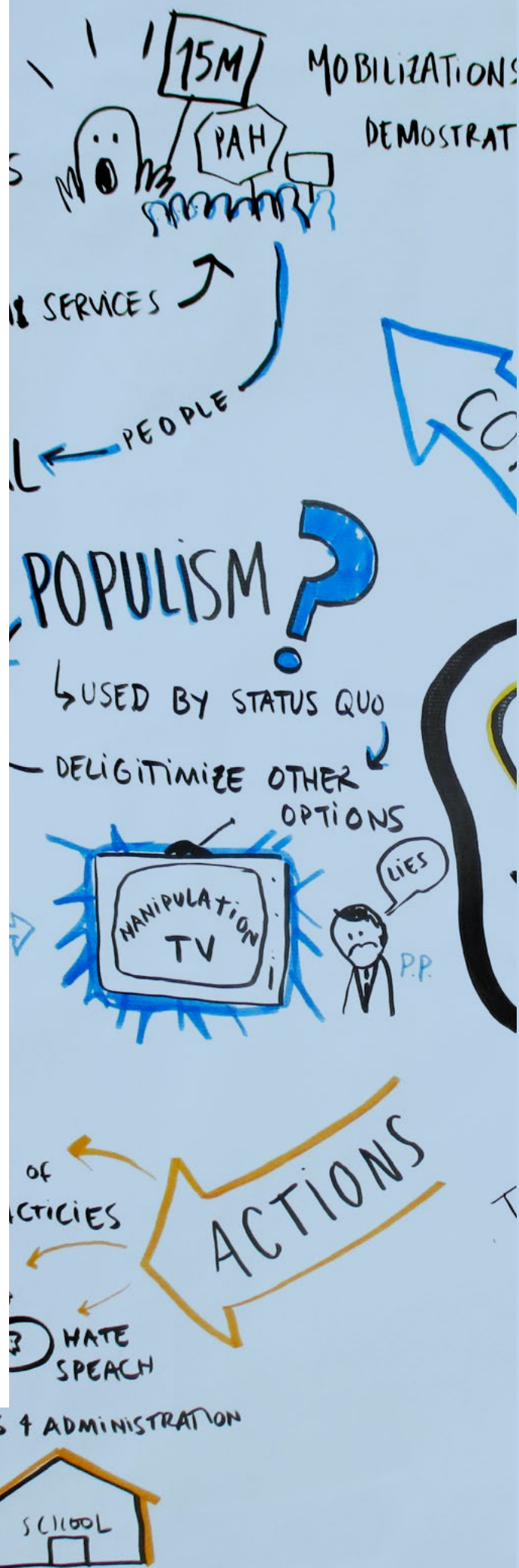
As many other European Countries, especially those from the south, Spain is still suffering the consequences of the economic crisis that started on 2008. Spanish economy and well-being has not recovered the values prior to the crisis, particularly in terms of unemployment. During the crisis, European institutions forced Spain to strongly reduced public budget especially on social services which created more inequalities and poverty. The effects have lasted for more than six years to date, not only economically but also politically and socially. Spanish citizens reacted strongly to these types of decisions that were understood as non-democratic. Therefore, during the following years several citizens' movements were created (15M, mareas, popular assemblies, Anti-eviction movements, etc.) as well a new political parties composed by citizens that did not belong to classical political parties. Some of them won the elections as it happened in Madrid, Barcelona, Valencia, Cádiz or A Corunya).

Populism in Spain

Populism and media manipulation are unfortunately not new phenomena in Spain. If we understand populism as a political tendency that claims to defend the interests and aspirations of the people, we hardly find a political party that cannot be accused of using such arguments.

The term 'populism', however, has gained much ground in the political analysis of recent years in which we have experienced a series of more visible and passionate social reactions in the face of an agitated historical moment (strong economic crisis, rights, non-stop trickle of cases of corruption, etc.). Facing a more indifferent, individualist or disaffected population towards political issues, in Spain there have been many social mobilizations for different causes that have come to shake and question the status quo. The moment is clearly populist, in the sense that 'the people' are more present in the streets and have political demands, but that does not need to have a negative connotation. However, it is increasingly common to use this term to delegitimize the options of political opponents. Thus anything that questions the power structures and the current functioning of the system is quickly described as populist and de-legitimized (basic income, public debt, evictions, etc.). In this logic, citizens are considered as infantilized subjects who would have gone mad after the economic and social turbulences, and supposedly have transformed from rational individuals into an angry and childish mass, prey to demagogues that promulgate impossible ideas.

In Spain, unlike other European countries, this populist moment had not been used for the spread of intolerant ideas or hate speech. No new xenophobic parties have emerged and significant movements of diversity intolerance (on a large scale) have not been generated among the population. We are nevertheless experiencing a phenomenon of identity fall-back due to the important political and social crisis that has generated the Catalan conflict. At the same time, we are witnessing a very serious rupture of coexistence between citizens who are in increasingly polarized positions, encouraged in part by political and media discourses that appeal to exclusive nationalist sentiments. The current situation is very serious and is generating intolerant attitudes in a tense climate that favors the interests of the most reactionary Right.

Post-factualism in Spain

Media manipulation is not either a new phenomenon in Spain. It has always existed and political parties have always taken good care of their relationship with media representatives. Post factualism in Spain is the same lie that traditionally has been used with political purposes: the lie itself; the half-truth; the balloon probe; intoxication; the gossip; etc. with the difference that now they can be incredibly spread by the greatest driving force ever known: social networks.

Some examples of media manipulation in Spain:

Journalist working on public television denouncing manipulation:

Consejos de Informativos

Los Consejos de Informativos de RTVE pedimos coherencia al gobierno y a los partidos que apoyan la aplicación del artículo 155 de la Constitución. Sin entrar en valoraciones que no nos competen, sí creemos oportuno subrayar la paradoja que supone querer intervenir TV3 para *"garantizar la transmisión de una información veraz, objetiva y equilibrada, respetuosa con el pluralismo político"*, cuando en RTVE no se está cumpliendo dicho mandato. Lo consecuente sería aplicar esa misma línea en todos los medios públicos, incluido el estatal, toda vez que se ha aprobado recientemente una ley que pretende garantizar dicho objetivo y que debería ser llevada a la práctica de inmediato. Los medios de comunicación públicos deben servir a los ciudadanos, nunca a los gobiernos. A ninguno.

https://twitter.com/Cdltve/status/922433668186099712

Two examples of postfactualism in Spain this last week:

CASE 1:

After the police brutality that took place to try to stop the non legal independist referendum organised by the Catalan government, the Foreign Affairs Miniter, Alfonso Dastis, said on a BBC interview that the images that had shocked part of the world were, in fact, fake:

http://www.eldiario.es/catalunya/politica/MINUTO-Diada_13_685361458_14451.html

"I do not think there is any brutal situation, I think that at the moment it has been shown that many of these images are fake," said Dastis. To the surprise of British journalist Andrew Marr, Dastis has clarified: "If there was any use of force, it was a limited and incited use of force due to the fact that the law enforcement agencies and the law were prevented from complying with the orders of the courts."

"I do not say that they are all false images, but some are,

there have been many alternative facts and fake news and, as I said before, if there was, if there were, according to the images there was some use of force, it was not a use of deliberate force, if not provoked. "

CASE 2:
Juan Carlos Girauta (member of political party Ciudadanos), also on police incident with citizens affirms that the citizens that were demonstrating „attacked the police car and stole some weapons". When the rest of the participants show him that there is no evidence whatsoever to say that and that the official records do not include such allegations, he says that what he is saying can be verified at the newspapers.

https://www.elespanol.com/espana/20170921/248475191_0.html
http://www.periodistadigital.com/cataluna/barcelona/2017/09/21/manifestantes-independentistas-destrozan-vehiculos-de-la-guardia-civil-y-roban-armas-ante-la-mirada-impotnete-de-los-mossos.shtml
https://twitter.com/lzquierdete/status/922463734748020736

Radicalization in Spain
On August 19, 2017 a group of young people carried out a bloody jihadist attack in Barcelona and Cambrils. They were young, some of them underage, and lived among their neighbors in areas not considered as greatly marginalized or excluded. This is undoubtedly a major problem that society faces as a whole, but that education professionals must confront especially. How can we successfully educate in the values of respect and fraternity, so that we can prevent young people from performing such acts?

Despite the fact that in Spain we cannot say that a new conflict of coexistence has emerged between the migrant population and the local population in the wake of recent events in Europe and Spain (increased migratory movements, terrorist attacks, border closures, etc), there is a xenophobic discourse based on prejudices and *post-truth* stories that has always been in some way overflying, hidden or more visible depending on the circumstances, and that, in order to be countered, it now requires important educational work. We are not at the same alert levels that have many European countries where Islamophobic or racist ideas have found a space in national parliamentary representation, but we cannot stop worrying about this issue because at a more local scale movements and behaviors of racist and excluding character have been detected.

BLOCK 2: Policies / legal frames

Are there any policies in your country that help to identify the risks of populism, radicalisation, post-factualism? If so, please specifically introduce them

European legislation adopted by Spain: Council of Europe action plan against violent extremism and radicalisation leading to terrorism; Paris Declaration of March 17; the report by the Council and the Commission on the implementation of the strategic framework in education and training; resolution of the European Parliament on the role of intercultural dialogue, cultural diversity and education in promoting the EU's core values.

The Spanish PEN-LCRV (National Strategic Plan to Combat Violent Radicalization) considers violent radicalisation as one of the main risks to national security and articulates the State's policy in this matter through an integral and national structure that allows to prevent and avoid radicalisation processes from culminating in violent extremism and / or terrorism. This Plan states that an integral and coordinated performance will make possible to confront any agent that generates violence in an effective manner, offering the necessary resources of the State, especially those related to security, to serve this purpose, and working together to achieve awareness and sensitivity of Spanish society on the threat posed by violent extremism. PROBLEM: So far only 13 of the 8,000 Spanish municipalities have implemented it.

Are there legal frames / instruments provided to implement these policies in citizenship education both in formal and non-formal education with young people?

In Spain, as soon as the Popular Party took office, the Government withdrew the school subject of Education for Democratic Citizenship and Human Rights as it had been implemented until then, and changed it into, in the best scenarios, an alternative to religion. The Government does not support nor has supported this area of education, which, under pressure from religious powers, it considers an indoctrinating subject.

BLOCK 3: Programs and Practice in your country

Are there examples of programs from your country to educationally build young peoples' resilience towards populist movements and radicalisation? If so please provide a short description

Yes, there are many programs that work with young people for active participation, critical thinking and solidarity. Programs developed by social organizations at different levels. Some examples:

Stop rumors http://stoprumores.com/, developed by Andalucía Acoge. Active citizenship against negative stereotypes of the immigrant population.

The Youth Solidarity Network (RSJ) http://www.redec.es/es/redec/home is a youth participation program aimed at teenagers between 12 and 18 years old -who participate voluntarily-, based on social work with peer groups, in which through training, the reflection and the realization of solidarity actions, the development of values and solidarity attitudes are fostered, they experience that social change is possible, they improve their cognitive, emotional, moral and social development and acquire basic skills for the exercise of a global citizenship.

Programs and Practice in your field of work

In the field of Citizenship Education with young people in your country: are there concepts and examples of activities with young people to tackle the issue of populism, radicalisation, post-factualism?

Movement against Intolerance: A permanent campaign directed at schools and other social areas to promote democratic and constitutional values, especially interculturality, tolerance and solidarity.

Concrete Practice in your organisation

How do you as provider of EDC in your country react on these topics of Populism, radicalisation, postfactualism?

Although we have not changed the way we work, we continue to insist on the same values and a kind of education that favors an active and critical citizenship, but we are dedicating special efforts to projects that place at their core the prevention of radicalism and the promotion of intercultural dialogue.

What is your organisations expertise and experience in working on populism, radicalisation, post-factualism?:

Cives is currently working on two European projects that count among their objectives the prevention of these behaviors among young people and the population in general. It has also taken part in projects to promote critical thinking and citizen participation.

Does your organization have any practice that you like to share (projects, workshop concepts etc)?

Gear
The goal of the GEAR project is to contribute to intercultural understanding through cooperation of CSOs with formal education systems, teachers and students and encourage exchange, improvement and up-scaling of existing best practices of global, civic and intercultural learning among schools at local, regional, national and transnational levels. Its general objective is to prevent violent radicalisation and to promote democratic values, fundamental rights, intercultural understanding and active citizenship.

The project is proposing to build on the existing programs for social inclusion and civic/intercultural education of youth and teachers implemented by the project partners, programs developed both by schools and CSOs. Some of these individual programs have a long tradition of implementation at national levels in each country, but they will be enhanced and upgraded in accordance with the actual needs and expanded transnationally, as well as enabling a transnational exchange of existing successful practices among partners and teachers in different countries.

Fraternity Card
The aim of this project is to try to avoid some reaction to this crisis, which our societies are going through, which tends to favor withdrawal into oneself, fear of others, mistrust, and a return to the values of another age, the trivialization of acts, speeches, discriminatory manifestations, renders more than ever necessary a great vigilance and an opening of the consciences to fight relentlessly the rejection of the other.

But while awareness of the legal limitations of racism, anti-Semitism, homophobia and any form of discrimination is obviously necessary, it is nevertheless not sufficient. It is necessary to act at the heart of every consciousness, and from a very young age, to avoid staying with words that do not imply a specific commitment. In this project we are preparing a toolkit for teachers to work and reflect on concepts of fraternity, diversity and respect through artistic photographs related to social causes.

BLOCK 4: Challenges

In terms of citizenship education in your country, what barriers can you see or identify in preventing radicalisation and preventing from populist attempt?

The interference of the Church in educational matters that exercises a great opposition to the contents of civic education.

What is missing and/or would help your field of work to tackle the issue better?

The incorporation of EDC / HR in the curriculum at all stages of education, initial teacher training, and the inclusion of civic education as a priority line for projects of organized civil society.

What are the major challenges you encounter in your work aiming to prevent from anti-democratic movements?

It is common to find little motivation on the part of the teachers to collaborate in projects that have to do with the EDC / HR. In many cases there is no culture of education in democratic values and it tends to be considered of minor importance. There is no widespread awareness and commitment in much of society on this issue.

BLOCK 5: Methods/resources

Could you share with us one or two resources (toolkits, materials...) that you use in your organization and you find most relevant to include?

Network of School of Citizenship: a website with a wide variety of resources for teachers and education professionals, in order for them to work on Education for Citizenship and Human Rights in formal and non-formal contexts: www.fundacioncives.org/rec

BEMIS Scotland

by Tanveer Parnez

Field of work

Equalities, capacity development and Human Rights Education and Active Citizenship Education.

Target groups

Diverse ethnic minorities and cultural communities.

Mission:

Our mission as providers of education is to empower and build the capacity of communities in terms of knowledge and skills. We endeavor to ensure that communities' are aware of their rights and of how to implement them as democratic active citizens of Scotland and EU. This is achieved through using formal and non-formal Human Rights Education as a vehicle for ensuring that democracy prevails, and making sure communities to thrive and live in harmony.

Young people:

We work with young people between the ages 16-24 under the auspices of Modern Apprenticeships and youth work. We work with our membership which includes hundreds of young people, and we have also built an infrastructure on the ground and we engage youth in the areas of sports, training and employability.

Examples of activities:

For the last six years, we have worked in partnership with Scottish Football Association (SFA) on a project encouraging young people into club structures. This is because while many young people play football anyway, there are no club structures for these players to get into. The youth are given training, coach education and are put through club structures which gives them opportunities to play in a league and in a formal sports setting against other clubs. Another example is working with youth to provide them CV, interview skills, and language training (for those whose first language is not English) in order to improve their employment and educational opportunities and attainment.

Addressing work on populism and radicalisation in relation to key terms (Populism, Radicalisation, Post-factualism):
The populism in the UK mainly stems from right-wing political parties such as UKIP. For example, Nigel Farage campaigned for 17 years to leave the European Union, which he sees as a broken patch-work of its constituent nation-states, calling it a 'a false identity'. As UKIP's anti-EU rhetoric seemed to strike a chord among certain sections of the voters, there was a noticeable move to populist 'Leave' arguments from the mainstream parties in relation to Brexit. British right-wing parties and movements such as the British National Party (BNP), UKIP and English Defence League (EDL) – right-wing politicians from mainstream parties –advocate for anti-migrant policies and attitudes. In the lead up to the Brexit vote, parties such as UKIP used xenophobic propaganda in order to mobilise the society to break away from the EU. As Nigel Farage put it,

"If you believe that we are big enough to make our own laws, in our own Parliament; if you believe we should have the sovereign right to control our own borders; if you believe that we should be fiscally responsible, and stop adding to our national debts and expecting our children and grandchildren to pay the bill; then we are the party for you." [31]

These types of constant media messages appeal and affect the mind-sets of people. The political parties and movements draw on fascist ideologies in mobilising communities against different ethnicities, and in inciting hatred amongst communities. This, in turn, leads to hate crime and racism.

The UK has witnessed multiple racist political scandals in the recent years. The current UK Foreign Minister Boris Johnson has previously described black people as "Piccaninnies" with "water melon smiles", yet he was not disciplined by the Conservative Party. Around the time Johnson became the Mayor of London in 2008 he further argued that "blacks have lower IQ" and that "Caribbeans are multiplying like flies"[32]. In 2014, Tory Councillor Allan Mellins said, with reference to Travellers, that the solution was to "execute them"[33]. There is a contradiction between leading politicians propagating racist ideologies on one hand – which contributes to the rise of Islamism – and, on the other hand, seeking to eradicate racism, anti-Semitism and Islamophobia via anti-racist policies at the same time.

State austerity policies which unequally affect ethnic minorities can lead to feelings of frustration, exclusion and isolation. An example of this is the tragedy of the Grenfell Tower in London. The high rise building housing mainly immigrants went ablaze killing at least eighty people, with many injured and many deaths still unknown. It shocked the British society, and the memory of this devastating incident will be remembered for a long time. The incident has led communities to show their frustration and anger towards the government, saying that 'the Tories have blood on their hands'. This, in turn, may have an effect on people feeling disenfranchised which can lead to radicalisation.

Radicalization, populism, and post-factualism are closely connected with tragic events, such as terrorist attacks. For example, in the UK, a terror attack in took place in Manchester on 22 May 2017 when a suicide bomber detonated explosives and killed at least 22 people. Attacks also took place at the Finsbury Park Mosque in London and

at London Bridge on 3 June 2017. Consequently, people across the country felt fear, and NGOs as well as national and devolved governments are faced with challenges of addressing issues such as radicalisation, populism, racism, and hate crime through policy and practice.

In relation to our work in the voluntary sector, we work with diverse community groups. Through various programmes and initiatives (e.g. Scottish Government's Themed Years), we provide community organizations with small grants to carry out different activities to celebrate their belonging and inclusion to Scotland's tangible and intangible cultural heritage, and share their identity with the society at large. This year Scotland celebrates the Year of History, Heritage and Archaeology, and the diverse ethnic and cultural minorities are invited to develop activities which – through storytelling and performances, for example – enable the different communities to consider themes such as diversity, citizenship and home. These initiatives are part of EDC/HRE which helps people to integrate; educates them of their citizenship and how they can participate in democratic processes; and engages communities in terms of their rights and responsibilities. We ensure that when carrying out any public consultations we engage communities on the ground and get their input. We have been working on the Prevent Strategy with Education Authorities which will filter to schools, Parent Teacher Councils and parents.

BLOCK 2: Policies/legal frames
The UK government's Prevent strategy – which is part of the government's broader counter-terrorism strategy, Contest – is designed to support people at risk of joining extremist groups and carrying out terrorist activities. It is implemented to identify and eradicate radicalisation, and it requires faith leaders, teachers, doctors and others to refer any suspicions about people to a local Prevent body.

The Prevent Strategy has come under criticism. Maina Kiai, a Kenyan lawyer and the UN's special rapporteur on the right to freedom of assembly, warned that Prevent may have undesired effects: "By dividing, stigmatizing and alienating segments of the population, Prevent could end up promoting extremism, rather than countering it". Other critics have noted that Prevent is counter-productive and discriminates against Muslims, and others have argued that there is no clear way to measure its effectiveness. A US-based NGO Open Society Justice Initiative has recommended a major government rethink with regard to Prevent which they found to be badly flawed, potentially counterproductive and one that risks trampling on the basic rights of young Muslims. Rights Watch UK reached similar conclusions in their study, and argued that the Prevent strategy stifles freedom of expression and risks being counterproductive.

These criticisms are closely related to the current political context and climate whereby so-called 'post-truth' politics, populist parties and politicians (such as Donald Trump in the US, Marine Le Pen in France, and Nigel Farage in the UK) as well as media figures (e.g. columnist Katie Hopkins) have often placed certain minority groups, notably Muslims, under intense focus, suspicion and scrutiny, and painted diverse communities with a broad brush. Thus, there is a danger of alienating citizens who are being surveilled, scrutinised and marked out as different.

The curriculum for excellence implements these policies in citizenship education both in formal and non-formal educational contexts. In terms of barriers to citizenship education and the role it plays in preventing radicalisation, the online environment plays a major part. Extremist organisations seek to radicalise and recruit young people online, especially via social media platforms. Children as young as 14 have tried to leave the UK and join ISIL in Syria and

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31 http://www.ukipleeds.org.uk/ukipmanifesto2017.html
32 http://www.standard.co.uk/news/mayor/boris-says-sorry-over-blacks-have-lower-iqs-article-in-the-spectator-6630340.html
33 http://www.mirror.co.uk/news/uk-news/27-times-tory-party-racism-7904018

Iraq after being exposed to extremist material on the Internet. In order to counter online risks, Department for Education has published guidance for schools.

BLOCK 3: Programmes and practice

Programmes and practice in your country

There are a number of national initiatives which seek to build young people's resilience towards radicalisation. Kidscape[34], for example, secured UK government funding for an anti-extremism and radicalisation project in 2017. Since March, The Extremism and Radicalisation Awareness (EARA) training programme works with teachers and pupils in secondary schools within eight London boroughs.

Active Change Foundation's[35] mission "is to protect young people & communities from extremism and violence in all its forms by raising public awareness, challenging conflict through dialogue and developing resilience through training and our direct support services". The organisation has run multiple campaigns targeting anti-social behaviour, for example. Since 2015 they have run over 15 Young Leaders programmes across the UK which are designed to teach young people the skills and knowledge to help them identify and extinguish conflicts and radical behaviours in their communities. In 2014 ACF launched the #notinmyname campaign which went viral globally, and gave the world a chance to stand united and condemn the actions of terrorist groups.

Programmes and practice in your field of work

Most work is done through school education and community based activities with young people through sports and volunteering and youth work.

The youth work both in formal and non-formal citizenship education tends to build the resilience of young people against populist movements and radicalisation through group work, thus engaging them in sporting (e.g. football, racket sports and netball) and arts and crafts activities, for example. Young people's resilience is also built through organizing trips, providing them with HRE, and developing their skills in terms of being active citizens by taking an active role in volunteering and upskilling them with education and employment in mind.

In addition, helping young people to take part in the democratic process (e.g. taking part in the youth parliament) is crucial, and this enables them to learn new skills and to have an input into policy areas. In addition working in partnership with faith groups ensuring the young people get appropriate education and don't become radicalized. The partnership approach between NGOs and faith groups helps safeguard young people from radicalisation, and the police have also developed partnerships with NGOs and faith groups.

A concrete example of an activity would be Bemis's Modern Apprenticeships for All (MAFA)[36] initiative which engages young people, parents and schools in skills and employability development, and thus prevents ethnic minority young people becoming disenfranchised or falling outwith the structures of society. Having a clear role to play in social, economic and civic life works to counter and combat the threat of becoming radicalized.

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34 https://www.kidscape.org.uk/

35 https://www.activechangefoundation.org/

36 http://bemis.org.uk/project/modern-apprenticeships-for-all/

Concrete practice in your organisation

We work to build the capacity of ethnic and cultural minority communities through education, governance training, and helping them set up as registered charities and community grassroots organizations.

We engage these groups in formal and non-formal education through different mediums such as film series, seminars, consultation processes within different policy areas and themed year celebrations. We also provide CV and interview skills training.

In addition to some of the examples already mentioned (Themed Years; SFA project, MAFA), we ran a programme called Gathered Together[37] which was a partnership between Bemis and Scottish Parent Teacher Council, and sought to support parents from ethnic and cultural minorities to become more involved in their children's education and school communities.

BLOCK 4: Challenges

It is important that everyone knows their rights as citizens, and that the policy or decision makers within the fields of education and employment should strengthen everyone's sense of citizenship through citizenship education. Further, youth should be engaged into educational and sports activities so that they do not get involved in radicalisation processes. It is crucial that that the government and NGOs work with diverse community groups and engage them in educational activities and raise awareness of radicalisation and its negative impact on society as a whole.

In order to keep the important work going, it is important that organizations are properly resourced. Structures which enable partnership work need to be strong and they need to be nurtured.

One of the challenges we face from diverse community groups is lack of reporting whether to the police or unions in terms of hate crime and harassment, for example – it is important to create a culture where people are willing to report these issues.

BLOCK 5: Methods/resources

Gathered together
http://gatheredtogether.bemis.org.uk/celebrating-languages-in-leith-walk-primary/

Year of History, Heritage and Archaeology
http://bemis.org.uk/year-of-history-heritage-and-archaeology-whats-happening/

Modern Apprenticeships for All
http://bemis.org.uk/project/modern-apprenticeships-for-all/

Memo (used to disseminate policy/legal information and details of events and consultations within the race equality field)
http://bemis.org.uk/MEMO/MEMO%20534%20(31%20July%202017).pdf

Bemis – HRE: Theory and practices (publication)
http://www.bemis.org.uk/PDF/hre_theory_and_practices.pdf

Bemis has also been involved in the development of the Scottish Government's new Race Equality Framework 2016-2030, and developed a toolkit for political parties ensuring that they do not use discriminatory language (e.g. in terms of homophobia or gender pronouns), and that bullying and harassment are being addressed.

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37 http://gatheredtogether.bemis.org.uk/ - see also http://gatheredtogether.bemis.org.uk/celebrating-languages-in-leith-walk-primary/

4. Guests text

EMPOWER

Towards a planetary citizenship: education, digital and work competences for the future

by Danilo Vicca, EIP Italia, École Instrument de Paix - School as a means of peace

"School at the service of humanity"

Universal principles of Civic Education
Jean Piaget, Jacques Muhlethaler
Genève 1968

The central role of the speech on "the human condition"

"Today it is impossible to understand what being a human means, whereas everyone, wherever he is, should know and be aware of both his identity and the identity he has in common with all the other human beings."[1]

That is how E. Morin, in his well-known study on the education of the future, sums up the essence and aim of every form of teaching: the *human condition*.

Here one can find a first reference to some of the pivotal themes in the speech on the contemporary citizenship's structure of values, so very much alive today, which should be at the basis of any educational training in development, human rights, sustainability, peace and conflict prevention and a global dimension of education.[2]

The old post-industrial model basing the possibility of personal fulfilment, professional achievement and social success on "knowledge", has given way to a new concept, shifting its focus from "knowledge" to "know-how".

Its aim is the development of the skills required to respond to the opportunities offered by the competitive economies, whose initial intention, then modified by the Lisbon' strategy, was to offer "new and better job opportunities", being this both the promise and the premise of social cohesion.

Social cohesion, balance, resilience to alterable ecosystems' impacts, are the challenges of a future that humanity, as an "organism", can only tackle by being aware that we are, constitute and live in a noosphere[3] where paideia and *bildung* rebuild the authentic meaning of *humanitas*.[4]

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1 Edgar Morin, Seven complex lessons in education for the future, Raffaello Cortina 2001, p.12.

2 "Global Education is a type of education that opens people's eyes and minds to the globalized world's reality and awakes them so that they contribute to build a more just and equal world where everyone is granted human rights". See Linee guida per l'educazione globale. Un manuale per educatori per capire e realizzare l'educazione globale.
European Council, 2008.

3 Vladimir Vernadskij, Qualche parola sulla noosfera, from Pensieri filosofici di un naturalista, Teknos, 1994, p.208.

4 "Bildung gave pedagogy a model for conceiving formation having at one time the subject and the object, together with their dynamic and open relationship, in the focus. [...] In a way, Bildung reactivated and renewed the paideia category, typical of the classic world and still valid in the traditional societies, now considered as obsolete and faded in the modern ones, moving along different directives [...]", F. Cambi, E. Frauenfelder (ed.), La formazione. Studi di pedagogia critica, Milano, Unicopli, 1995, p.71.

And in the "educating community" the role of the family is to be considered the most important one, at every level and from whichever pedagogical perspective. Consequently, it is necessary to reach a balance in the relationship parent-child-teacher enabling a co-responsibility based on a new and reasoned pact of values and roles[5].

In this direction moves also the recent IEA research (International Association for the Evaluation of Educational Achievement)[6] on competence in civic studies and citizenship that offers some encouraging results for our country. It confirmed the pivotal role of family, highlighting the role of parents as sources of important information, for the involvement of young people in social and political themes.

On digital citizenship

The new generations live "immersed", often lacking awareness of their rights and responsibilities, in the net's spaces of virtuality, which is a true field of experience, a dimension whose particular features lead to a blurring of boundaries, even if it is not actually opposed to the real world. Ending vs. never ending, real vs. unreal, closed vs. open, human vs. artificial feed on specularities and contaminations to the point that what is true and what is virtual, even life and death, show faded perimeters[7].

For this reason, the young need to be provided with instruments of digital civism enabling them to recognize also the existence of an "analogical" true and reliable dimension. They should become aware that, in the interpretation of the "virtual reality", the "digital meta-knowledge" is a key competence contributing to the knowledge of the implications, risks and opportunities inherent in any interaction on the net. Therefore, it is not only a matter of skills, but also a matter of "awareness": to be able to seek and evaluate information means to be able to discern its reliability, completeness and quality of its sources, but also understand how the *infosphere* has changed as a whole, and understand the role of the various digital intermediaries handling its flow (let's think of the big data). An awareness, we may add, in understanding the mechanisms of the production and circulation of information, in recognizing the underlying antidemocratic traps of the "*filter bubbles*", in discerning

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5 On the issues of parent-child relationship and deconstruction of roles in the present society, the studies of Massimo Recalcati are worth considering. They neatly reconstructs, through teaching the classical myths of Oedipus, Narcissus and Telemachus, the directions taken in the search for a new relationship between parents and children, based on the recovery of true values and the acknowledgment of the guiding role. Only by reconstituting this balance one can get a glimpse of the possibility for school to regain an "erotic" sense of attraction and interest toward the young. Massimo Recalcati, L'ora di lezione. Per un'erotica dell'insegnamento, Super ET Opera Viva, 2014 6.

6 The research involved about 3,800 school principals, 37,000 teachers and more than 94,000 students in their eighth school year in 23 countries. The results of the survey showed that our students have more civic and citizenship competences than their international counterparts, even if their score has been decreasing since 2009.

7 We shall recall the tragedies occurred some months ago, after the spread of a psycho degenerative game known as Bluewhale. Again, a virtual game based on the virtual hunt for humanoids, which caused casualties in road and rail accidents involving young people trying to catch them following "real maps". The "life-death" and "life after death in the ether" are extremely strong themes: just think of the survival of blogs an profiles in the internet after one's death, or the quantity of emails and personal data that keep existing and moving there after the life of those who once owned them. See: Giovanni Ziccardi, Il libro digitale dei morti. Memoria, lutto, eternità e oblio nell'era dei social network, UTET, Milano, 2017.

what is true from *fake news*, spotting the dynamics leading to their production and how they might influence choices and behaviors.

The digital horizon sparks a number of complex themes, such as the relationship between public and private, identity and privacy[8], reputation and representation, including the characteristics of sociality on the net, whose dynamics are modifying the concept of relationship, up to the promotion of the net as a digital common good, a space of creativity, collaboration, sharing and democracy.

"Digital natives" need to be made aware of the dynamics above, in order to be protected from the dangers of abuse on the net[9] and prevent any form of digital distress, such as bullying, hate speech[10], passive observation of discriminatory behaviors and solicitation deeds for criminal and manipulative purposes[11].

Thus, a digital citizenship overcoming the mere information literacy to consistently synthesize the deep implications of the relationship between digital technology, information, data and net, and turn these resources into valuable opportunities to tackle the challenges of the labour market, where the automation processes and the development of forms of "Internet of Things" (IOT) urge a new role for the citizen and for the worker, as well as a full and aware control of the technological instruments in the professional virtual communities.

The PNSD[12], a manifesto of digital pedagogy, recently followed by a Curriculum on digital civic education (presently in the implementation process)[13], envisions a future when active citizenship develops along a vertical curriculum, through the different cycles and degrees and into the tertiary education, following a model of "digital competences for life", a "*forma mentis*" in addition to a "*forma essendi*" of the person-citizen in the planetary dimension.

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8 Several times the Authority had to intervene on the theme of privacy in the school. The most recently published paper is "Privacy-proof school", which focuses on personal information treatment policy by technology and on the net. See: La scuola a prova di privacy, Garante per la protezione dei dati personali.

9 Let us mention the Rome's declaration, drawn up in the world congress "Child dignity in the digital world" (2017), that affirms the institutional and global civil alliance to prevent any form of online abuse and recollects the central role of the digital education, to guarantee the inviolability of all girls and boys, and suppress any form of violence towards them.

10 On this subject, it is worth mentioning the so-called "Hate Speech", the language of hatred that is increasingly rising online, recently brought to the public attention by a document from the European Council and sent to the schools from the Education Ministry (nota MIUR prot. AOODGSIP . 2501 del 25.3.2016), aiming to spread the culture of a non-hostile net. The text can also be downloaded from the Directorate General site dedicated to the cyberbullying phenomenon www.generazioniconnesse.it

11 Among the deviant behaviors today fraudulently disseminated, and reported also on the Generazioni Connesse portal, we shall recall sexting (virtual sex via chat), grooming (sexual online solicitation), fishing (online luring based on economic fraud or identity theft), happy slapping (physical or moral abuse accompanied by denigration from a gang who, after filming the victims, proceeds to post their humiliation online).

12 Piano Nazionale Scuola Digitale (Digital School National Plan) D.M. 851 of October 27, 2015.

13 It is a platform accessible through the Generazioni Connesse site, that authorities, associations, schools and universities are gradually populating with school-kits allowing the spreading of activities, laboratories and didactic practices for education on digital civism. The materials are organized in five thematic pillars: Internet and the change in progress, Media education, Education on information, Quantification and computing: data and artificial intelligence, Culture and digital creativity http://www.generazioniconnesse.it/site/it/educazione-civica-digitale/

So, if it is to be hoped that in primary school, if not in nursery school, the first *coding* experiences are introduced in order to learn reasoning and problem solving with a systemic approach, breaking down complex phenomena in order to progressively learn how to tackle them, in secondary school the focus is put on technology as a school subject, with lab activities that shall stimulate creativity, reasoning and problem solving and with new didactic models (tinkering, crafting, robotics, fablab, among others) to improve motivation, time management and stress, resilient reaction to an apparent "defeat" when facing a task, that becomes instead, by actually experiencing these skills, an opportunity to choose different if not divergent solutions, and an occasion to develop empathic relationships in an environment of new and innovative learning[14].

A so revised curriculum prepares to more evolved experiences in secondary school learning, ranging from robotics to dual vocational training system for entrepreneurship (spin off, start up), from "digital dissemination" in small enterprises to the education on digital economy (just think of the unpredictable developments, in the global financial economic ecosystem, that the bitcoins phenomenon may have). An approach that lights up a committed involvement in the students, especially in the STEAM subjects and digital careers, and at the same time acknowledges the themes of the "(...) promotion of cross competences and global citizenship, aimed to support correct lifestyles and environmental sustainability, to develop digital and economical citizenship, enhance relational and dialogue capabilities, and raise awareness on the cultural, artistic and natural heritage", found and supported in the European Union planning with the PON For school (2016-2020).

The PNSD is therefore intrinsically conceived to consolidate and improve the culture and practice of active citizenship; just think of *tinkering*, to simply quote one of the suggested methodological innovations: to give new life, through creativity and technology, to disused or unusable objects, is not the best answer to the "aimless bulimic consumerism" of the liquid[15] society, where objects have an extremely short life and and run out of their attractiveness in the brief moment when they're used?

To give the young a chance to rethink about their relationship with the objects, admitting that they can have a "second life", and be useful for inventing, discovering or being used for something else, doesn't it require the use of transversal citizenship competences and responsibility towards a sustainable future?

Citizenship skills for the labour market

When in 2000 the Lisbon Strategy's objective was to become the economy based on the most dynamic and competitive knowledge in the world, with new and better jobs, the attributes "new" and "better" were mostly intended to indicate its quantitative aspect, denoting an increasingly higher number of jobs. The seventeen years elapsed since that declaration showed that the adjective "new" needed to be interpreted in a "qualitative" way, referring to jobs not yet existing, yet to come, to be imagined.

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14 In the field of non-formal education and within the frame of "Neighborhood contracts", a few town councils in Rome are realizing initiatives aimed to the development and networking of laboratories jointly run by local authorities, associations, schools, enterprises. Their purpose is the development of cognitive and social skills with a view to admission to the territorial key business sectors, with a particular attention to life skills and digital innovation, making use of the Fab-lab model, a factory of creative expressions and an innovation vector in the production, distribution, trading and communication processes, as well as an opportunity offered to the community to revive traditions in an innovative way.

15 See Zygmunt Bauman, Liquid Modernity (2005)

A confirmation of the fast and unrelenting digital and technological innovation, which undermined the steadiness pattern characterizing the post-industrial model of the concept of job, comes from the provocative but not unlikely anthem launched by the USA Labor Department, stating that in twenty years the students presently attending primary school will be doing jobs that do not exist today.[16]

By crossing the DESI studies with the Eurostat study, it appears that Italy need to catch up in the ratio among competence, innovation and employment[17]. The greatest risk is that of a peculiar and considerable mismatch where the labour market shall seek skills that are nowhere to be found, so that the answer to the high unemployment rate will ironically be a growth in the number of vacant job positions[18].

Vacancies will not apply to top-ranking or advanced positions (such as community manager, SEO specialist, digital PR, reputation manager, web editor, web analyst), but to professionally and deontologically experienced technicians and operators.[19]

The numerous studies on the professions of the future[20] show, in an apparently dystopian, but undeniably predictive way, that the market's innovation and evolution will not only express the need for sectoral technical competences, but also an intense need for *soft skills*[21], team work on top. The new work ethics places transversal competences (relational, personality and personal) at the

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16 "65% of primary school kids, 20 years from now, will have jobs that don't exist yet" (LABOR DEPARTMENT, USA, 2015)

17 In The Digital Economy and Society Index (2017) Italy scores fourth from last in the analysis on connectivity, human capital, use of internet, integration of digital technology, digital public services (www.ec.europa.eu/digital-single-market/desi). According to Eurostat, 57.7% of Italian graduate students find a job within three years from graduation, a much lower percentage if compared with their European counterparts (80.7%) (www.ec.europa.eu/eurostat/statistics-explained/index.php/Employment_statistics/it).

18 The data published by the European Union show about 900,000 vacant digital positions in the time span between 2016 and 2020, and in Italy, according to the Ministry of Labour and Unioncamere (Union of Chambers of Commerce, Industry and Agriculture) there will be 76,000 vacancies due to lack of qualified applicants.

19 This is the scenery presented in the document relating to Mastering the Fourth Industrial Revolution, a key issue in the 2016 World Economic Forum, where 350 international enterprises from 15 countries analyzed technological and socio-democratic factors to define the current big change in the labour market which will bring to the loss of 7 million job positions in traditional sectors and to an increase of 2 million in the high-tech service sector.

20 Among the most reliable studies on emergent professional figures: The future of Jobs

http://www3.weforum.org/docs/WEF_Future_of_Jobs.pdf

In The shape of jobs to come, from the Fast future agency, different scenarios are envisaged, deriving from the analysis of the present to envisage demographic, environmental, socio-economic and cultural evolutions together with the possible new emergent professions that will come along with them.

http://fastfuture.com/wp-content/uploads/2010/01/FastFuture_Shapeofjobstocome_FullReport1.pdf

Also interesting is the study by the Global Scenario Group, Great Transition, which proposes an effective taxonomy of the future iconographically envisaging alternative scenarios that will depend on the choices made by the current governments.

21 Introduced in the training of the American Army at the end of the 50s, the soft skills entered the world of education thanks to the initiative of the World Health Organization, which made of it a key theme in an important school project (Life skills education for children and adolescents in schools, 1993). The European Commission, in a study on soft skills in employment, from 2011, found 22 of them.

center of the attention of the labour market, offering framework of reference, increasingly more complex and implemented, elaborated by qualified institutions and international sector representative bodies[22]. Utmost importance is given to personal initiative and enterprise, problem solving, as well as to reliability, responsibility in completing one's tasks, autonomy, cooperation, effective communication, honesty, timeliness, stress management, determination and leadership. To sum up, all the personal qualities showing attitudes, behaviours and skills that are considered necessary for a life that is satisfactory and characterized by full relationships and pro-sociality. These features are enshrined, in nuce, in the school's educating mandate and in its main task, that is to say to shape the person-citizen.

In the same way as the transversal competence models for employment multiply, the models for the use by educators, stemming from the eight key competences for lifelong learning, are consolidated in a wide taxonomy presented in a recent paper where the European Council indicates twenty competences for democratic culture.

Competences for democratic culture, by offering a valid instrument for use by schools, to plan paths to citizenship and state the behaviours which are being evaluated, enunciates a conceptual prototype on those competences considered as being fundamental in a "culture of citizenship" that shall meet the work ethic and mobilize "values, behaviours, attitudes, knowledge (...) to respond in an appropriate and effective way to the needs, the challenges and the opportunities that may occur in democratic situations"[23].

In this way, the education to citizenship, by overcoming its original environment, i.e. the school, where it becomes stronger, reaches other spaces of personal, social and professional responsibility.

It is thus clarified the generative and complementary connection linking the key competences for lifelong learning with the life skills, a link rich in contaminations and references.

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22 Among these frameworks we wish to recall:

the 16 WEF competences of the XXI century organized in fundamental skills (1-6), competences (7-10) and personal traits, presented in the report New Vision for Education. Unlocking the Potential of Technology.

http://www3.weforum.org/docs/WEFUSA_NewVisionforEducation_Report2015.pdf

the survey conducted with the Erasums+ program in six countries (Austria, Bulgaria, France, Germany, Italy and Sweden) during the first 2015 semester, to identify the enterprises and economic organizations' perception on Soft Skills during the recruiting, placement and human and professional resources development. The survey has identified 21 Soft Skills grouped in 3 macro-areas (Skill Clusters): To make your way in employment, To master the social competences, To get results. http://www.centroestero.org/repository/23_06_2016_17_17_report-soft-skill-e-mdl.pdf

23 Competences for democratic culture. Living together as equals in culturally diverse democratic societies (European Council, 2016)

Key competences[24]	Soft skills
Communication in mother tongue	Effective communication Active listening Relationship skills Emotion management Creativity, critical thinking, empathy, self-efficacy, self-esteem
Communication in foreign languages	
Mathematics competences and basic science and technology competences	Problem solving, problem setting, time management
Digital competence	Problem solving, communication, critical thinking
Learning how to learn	Self-efficacy, stress management, decision making, creativity, critical thinking, empathy, self-esteem
Social and civic competences	Team work, social skills, emotion management, creativity, critical thinking, empathy, conflict management
Initiative and entrepreneurship	Team work, creativity, problem solving, problem setting, leadership, stress management, time management
Awareness and cultural expression	Creativity, critical thinking, empathy, effective communication

What are the challenges of the school of the future?

The unpredictable dynamics of an increasingly inter-connected world, though also increasingly less cohesive - where traditional roles and frameworks have apparently given way to a hedonistic polyphagia, to a euphoria for shallowness increased by a sometimes improper and distorted use of the media, to a gullibility that fuels populist, post-truth and radical phenomena[25]- condense traits that are typical of a social liquidity from where it insistently emerges that reminder which the educating subject can't disregard when pushing forward education towards a "know-how-to-be", that is necessary in a planetary navigation, among the archipelagos, at times hard to see, of the future.

The two main challenges of education for the exercise of citizenship are: to meet thencreasing demands for transversal, relation and personal competences by the labour market, and to provide the young with the proper tools to effectively respond to the new challenges of digitalization, which goes over mere literacy or technical skills, to reach a wider level of "thinking" and "being" digital.

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24 In 2018 a New Recommendation on Key Competences for Lifelong Learning was published by the Council. It was aimed at updating and further support key competences development across Europe. The new key competences included are: Literacy competence, Multilingual competence, Mathematical competence and competence in science, technology and engineering, Digital competence, Personal, social and learning to learn competence, Citizenship competence, Entrepreneurship competence, Cultural awareness and expression competence.

25   As to this, we shall recall the contributions by the recent European network DARE conference (Democracy and Human Rights in Education) whose papers are soon to be published.

http://dare-network.blogspot.it/2017/11/steps- experts-and-practitioners.html

Among the priorities for the school of future there is "(...) to be able to create during the educational and training process of the young an osmosis between economic growth, democratic development and human promotion"[26].

It is therefore necessary to adopt educative and didactic models which are not only innovative[27], but also of social service, an empathetic relationship and supportive intelligence dimension[28], so that the school of "knowledge" and "know-how to do" may also become the school of "know-how-to-be", encouraging the development of self-awareness and the awareness of one's own inner world (self-esteem, self-efficacy, self-control, resilience, result-orientation,

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26 Anna Paola Tantucci, Presentation of Italian citizenship sites, Council of Europe, Strasbourg, 2000.

27 The cultural-pedagogic patterns of social constructivism (Vygotskij, 1934, 1980; Bruner, 1997) and of the tradition of activism (Dewey, 1897, 1916; Kilpatrick, 1926) are still pivotal for any new pedagogy, but need to be re-read and interpreted in the light of the new pedagogic epistemes set up by the digital era, where the student is the focus of the learning process, in a school that will rearrange its didactics to overcome knowledge fragmentation and integrate the subjects in inclusive frameworks; a school that transforms the learning environments, the languages, the instruments and the content, and teaches how to critically use the tools of knowledge that can be found on the net.

28   The Social service learning that, quoting Italo Fiorin, tries to "(...) create a link between learning at school and real life, encouraging the development of competences required by school or University and at the same time directing them towards socially meaningful interventions, thus developing social responsibility". Italo Fiorin, Oltre l'aula. La proposta pedagogica del service learning, Mondadori, 2016.

leadership) and concurrently encouraging to get along with others (empathy, team work, effective communication and active listening, relationship and conflict management), which are the prerequisites necessary to develop the ability to "be together"[29].

School Is called upon to re-think its role, didactics, spaces, timings, starting from a pro-social pedagogy[30] built on the being and its "being with the other"; to realign the discussion on a neo-humanism, where technicality, specializations and expertise shall be secondary compared to a center occupied by the "person", a person who receive from this school the tools enabling to learn how to responsibly redefine his "being in the world" (on a private, social, professional and environmental point of view), develop awareness when facing risks or unexpected and uncertain issues (problem solving, critical thinking, creativity, divergent thinking, decision making), learn to decode the interactions between nets and systems, and develop a systemic intelligence[31] allowing to make choices for the common well-being. Is it not just this the task of a school at the service of humanity?

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29   As Jacques Delors had forward-looking suggested more than twenty years ago. See: L'éducation, un trésor est caché dedans; Rapport à l'UNESCO de la Commission internationale sur l'éducation pour le vingt et unième siècle, 1996.

30   Doing good that charachterizes the pro-social conducts is not accidental, but intentional and, as such, reflects the combination of emotional, cognitive and motivational structures such as feelings, self-efficacy, values, expectations, aims. Empathy, sympathy, self-efficacy and values are the key components of the pro-social motivations, whereas the self-control and execution skills are crucial for the effectiveness of the pro-social action. It is unlikely that people put effort in doing others' good if they do not want to. It is however unlikely giving others comfort or help when being unable to understand and speak the language of affection, even though being well-intentioned". See: Gian Vittorio Caprara; Silvia Bonino, Il comportamento pro sociale aspetti individuali, familiari e sociali, Erikson, 2006, p.17.

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31   "We are not particularly strong. From an evolutionary point of view, you could ask me how we reached here. I believe that one of the reasons why we survived so long is our innate "systemic intelligence, our ability to cooperate, to recognize what it is needed to do things together and build up a community. The type of education that we are describing is based on these innate abilities, and shows how beneficial these may be to students and modern society". See: Daniel Goleman – Peter Senge, A scuola di futuro. Manifesto per una nuova educazione, Milano, Rizzoli, p.72.

Using (non-digital) games to teach and learn about Democracy

by Dr. Rebecca Welge, Demokrative and Freelance Trainer (www.rmwelge.ch), Dr. Saskia Ruth-Lovell, German Institute of Global and Area Studies (http://saskiaruth.com), Robert Lovell (www.robertlovell.de)

The so-called crisis of democracy and the rise of anti-democratic forces to government power in many different regions around the world has put issues like democratic norms and the resilience of democratic systems into the centre of both the public as well as the academic debate. However, not all participants of the debate use the same language nor do they assign the same meaning to the term democracy.

Civic education plays a crucial role in highlighting the different meanings and values of democracy and provides – especially young – citizens with the necessary tool kit to make sense of their role as democratic citizens. After all, democracies need democrats. For the purpose of designing new ways of educating about democracy, we developed several analogue card and board games, as well as simulations that illustrate the role of democratic norms, the core institutional elements of democracy as well as the trade-offs involved in the design of democratic systems (e.g. Democracy Barometer, www.democracybarometer.org; Varieties of Democracy Project, www.v-dem.net) all of them based on most recent academic insights in the area of democracy studies. Games and game elements lend themselves especially well to educate about democracy – due to the affinity of game mechanics to modelling human interactions. The educational benefit of game-based learning lies in its unique potential to approach highly complex and abstract scientific concepts and theories in an engaging way.

We would like to share insights from four different activities, which all relate to using (analogous) games to learn and teach about democracy. Our starting point for all these activities is the premise that a democratic system (within a specific context) aims at establishing a good balance between different and interdependent institutional elements (e.g. representation of societal groups, governability, or territorial state organization) and functions (e.g. participation, rule of law, or individual liberty). To determine the quality of democracy we need to understand 'democracy' as a complex phenomenon that interacts with social and economic context conditions. The following project examples all share the premise of democracy as a multidimensional concept.

Project 1:
Democracy Board Game [Robert Lovell, Saskia Ruth-Lovell, Rebecca Welge]
We are right now in the process of prototype-testing a democracy board game, which includes both a cooperative element in which players, together, need to ensure a minimum level of democracy (i.e. electoral democracy) to win the game; as well as a competitive element, so that each player aims at maximizing different functions of democracy, striving to implement different models of democracy (majoritarian, consensus, liberal, deliberative, or participative).

- Difficulty level: high
- Audience: lecturers, trainers, university students
- Aim: game-based democracy learning

Project 2: **Democracy Card Games [Robert Lovell, Saskia Ruth-Lovell, Rebecca Welge] 4**
We are in the process of developing several card games about democracy, which highlight different aspects of the complex phenomenon. Therefore, we cooperate with the Center for Democracy Studies Aarau (Switzerland) and the Democracy Barometer Project. Making use of the benefits of their conceptualizations of democracy, we are designing (print & play) card games centring on specific issues like: models of democracy, functions of democracy, as well as empirical realizations of democracies around the globe.

- Difficulty level: medium
- Audience: pupils, youth groups, civic education trainers, teachers, students
- Aim: civic education

Project 3:
Building blocks of democracy
[Rebecca Welge, Sabine Jenni]
Individual interests and value preferences do not easily fit together in our democracies. Rules and laws are often a sort of compromise that serves some interests and preferences and that applies to all of us. The project building blocks of democracy reveal how rules and laws represent interests and value preferences and which compromises are necessary to establish such rules and laws.

One ready-to-offer building block of democracy module deals with voting rights. It offers different individual and group exercises, in which participants have to develop rules and regulations, and reflect their decisions afterwards. Some of the exercises ask about participants' preferences in their real life; some exercises propose imaginary situations, for which the participants need to develop voting rights. Other exercises compare actual voting rights across different places and through time. In all these exercises, the participants, individually and collectively, experience the challenge to develop rules, which match their partly contradictory interests and value preferences. More information can be found at www.demokratiebausteine.ch and www.facebook.com/demokratiebausteine.

- Difficulty level: medium
- Audience: secondary school students, higher graduate students, university students
- Aim: civic education

Project 4:
Teaching Democracy Studies through game development
[Rebecca Welge, Saskia Ruth-Lovell, Robert Lovell]
In our university teaching, we used game development as an innovative teaching approach in higher education and invited students to get actively involved in the process of designing a game about democracy. Firstly in spring 2016, we conducted the seminar "We the people - Designing Democracy" at the Department of Political Science, University of Zurich, (at the M.A. and PhD level).

With the final goal of the course in mind – a game prototype – students approach the course topic at hand with a different (goal oriented) perspective. Each individual session of the course is usually highly interactive and students themselves are allowed to influence the progression of the course itself. Moreover, translating highly complex issues into game mechanisms and elements enables students to train the process of knowledge transfer hands on.

- Difficulty level: medium to high
- Audience: teaching staff, university students as addressees
- Aim: establishing interactive teaching approaches

Research shows that active participation in the classroom has positive effects on learning success. So called 'active learning' combines different elements like writing, reading, talking and reflecting. This teaching style is mainly based on interaction and cooperation between students. Games contain many of these elements. Games are artificial activities, taking place in a specific context, and setting goals and rules for players. Games provide an experimental learning environment, they offer the possibility to interact with each other, to test different strategies, and to evaluate individual actions. Game-based learning offers interactive approaches to deal with highly complex issues in a rather playful manner.

In general, using games or game development as a learning and teaching tool is applicable to many different topics. It lends itself especially well to teaching in the social sciences – due to the affinity of game design to modelling human interactions, and can be transferred to other areas of study. The educational benefit of game-based learning and game development lies in its unique potential to motivate students to approach highly complex and abstract scientific concepts and theories. It creates an inclusive and participative learning environment.

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For more information about the association Demokrative – Initiative for civic education, please visit https://demokrative.ch

Fake It To Make It: An Online Game About Fake News

by Amanda Warner, learning and game designer

Overview

Fake It To Make It (www.fakeittomakeitgame.com) is a simulation-style, social-impact game where players step into the role of someone creating and distributing fake news. Players establish sites, copy or write articles, and then use fake accounts to post their messages to social media.

Through the gameplay, players learn how certain manipulating techniques – like playing to fear, exploiting confirmation bias, and using partial truths – can increase likes, shares, and revenues.

The goal of this game is to promote discussion and knowledge of why and how fake news is distributed. Ideally, players will leave with a heightened sense of skepticism and be more likely to fact-check questionable information they encounter in the future – both online and more broadly. At a high level, this game is about critical thinking, and detecting techniques of manipulation.
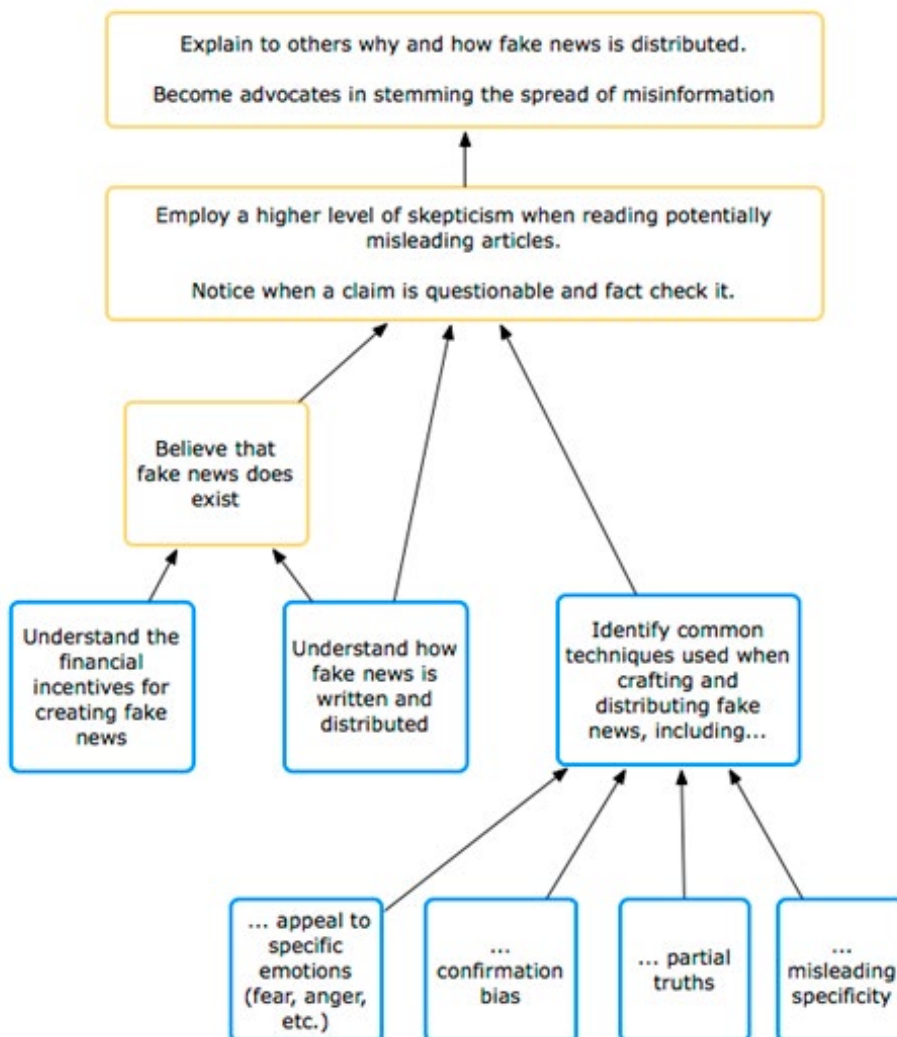
This article describes the goals for the project, how those goals were integrated into the gameplay, an overview of the finished game, and some notes on outcomes.

Social-Impact Goals

I started designing Fake It To Make It in November 2016, immediately after the United States presidential election. The timing was not coincidental. I was horrified by what seemed like an ever-growing acceptance of fear-based misinformation online, and I wanted to build a tool that addressed that problem.

People spread false information for many reasons but, for this game, I wanted to focus on the people who genuinely believe that certain fake articles are legitimate.

Why do people believe fake news?
First, some people don't understand how easy it is for an individual to register a domain and create a web site that looks like a reasonably authentic news outlet. Many fake news sites are run on blog templates, and they aren't particularly challenging to set up and manage.

Similarly, the fake articles themselves can mimic qualities of real news articles. They often have quotes, images, kernels of truth, and specific details, all of which appear to be realistic.

These can be particularly convincing if someone is already inclined to believe what they are reading, because of existing biases. Because of this, many successful fake articles feed into existing fears – such as those about immigration, terrorism, crime, harm to children, health dangers, and a loss of national autonomy.

Finally, people don't necessarily understand the financial incentives that exist for creating fake news, mainly through ad revenue. I wanted them to understand the profitability, especially for people living in areas with a lower cost of the living.

What, ideally, should change?
As part of my design process, I created and refined an outcome map. I started with the high level outcomes I wanted to see in players after gameplay, and then mapped what needed to happen in order to support that change.

I realized that I probably couldn't achieve everything shown in this outcome map, so I focused on the items in blue. These involve players understanding fake news as a system and being able to identify how it's written.

Explain to others why and how fake news is distributed.

Become advocates in stemming the spread of misinformation

Employ a higher level of skepticism when reading potentially misleading articles.

Notice when a claim is questionable and fact check it.

Believe that fake news does exist

Understand the financial incentives for creating fake news

Understand how fake news is written and distributed

Identify common techniques used when crafting and distributing fake news, including...

... appeal to specific emotions (fear, anger, etc.)

... confirmation bias

... partial truths

... misleading specificity

If your goal is to change something in your players, a very effective practice is to integrate the message or skills into the game mechanics. That way, your players will be struggling with and learning about those items throughout their experience, and they will be more likely to retain these skills and information.

In this case, I wanted to make the items in the blue boxes in the outcome map the same items that the player is struggling with in the game.

So, I decided to create a game where the player makes fake news. If the player's goal is to make money by creating fake news, then they'll understand the financial incentives. If they write their own articles, then they'll get practice appealing to emotions and using partial truths. If they pick sympathetic groups to spread articles, then they'll understand confirmation bias.

The Game
** Spoiler warning! If you're interested in playing the game, I advise that you do so before reading this section, which describes winning strategies. The game is freely available at www.fakeitto-makeitgame.com. **

Many of the people who make fake news for people in the United States actually live outside of the United States, in areas where the cost of living is lower and money earned through Internet ads goes farther, such as Macedonia. (See https://www.buzzfeed.com/craig-silverman/how-macedonia-became-a-global-hub-for-pro-trump-misinfo?utm_term=.kuvlVDdZV5#.auv1eworeD)

This seemed useful to understand in support of the "understand the financial impact" objective – so, I set up the storyline as if players are Macedonian teenagers with a relatively modest financial goal: buy music equipment, make a deposit on an apartment, or buy a used car.
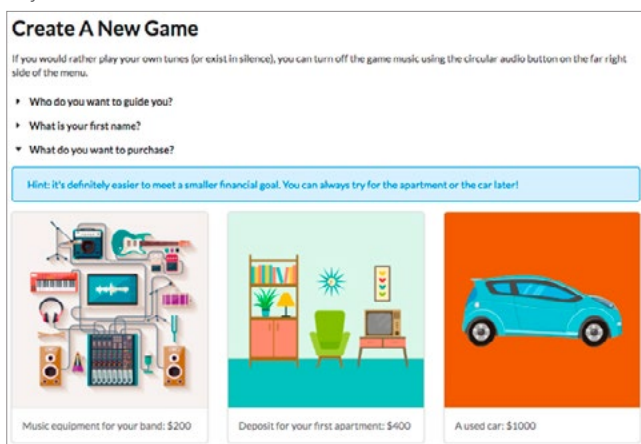

Players then create their first site and are introduced to the idea that they will be profiting from ad revenues.
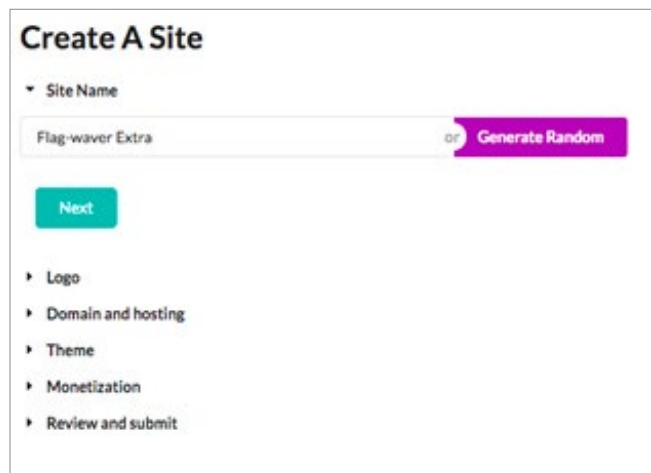
At the beginning of the game, players build their sites by copying articles from other fake news sites. They then distribute them to social media groups using created or purchased user accounts.
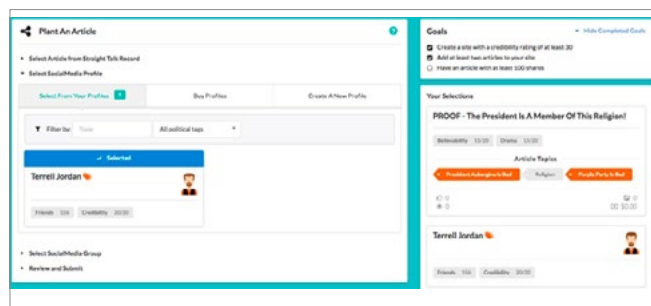

Players see the results of their planted articles, both through fictional user comments and the number of shares, likes, and views their article receives.
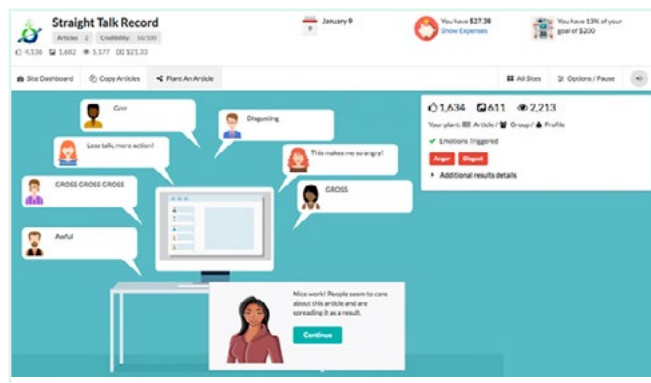
Players have relative freedom to create the types of sites and articles they'd like. However, a series of intermediate goals and financial incentives nudge them towards creating politically-divided sites, selecting articles that inspire fear and anger, and distributing their articles to politically-sympathetic groups. These incentives are reality-based, in the hope that players will leave better understanding how fake news can spread in the real world.

After completing several intermediate goals, players unlock the ability to write their own articles. Using this interface, they are introduced to how techniques like including photos of a different event, quoting fictional people, including partial truths, and playing to fear can boost the believability and drama of articles, resulting in more shares and revenue.
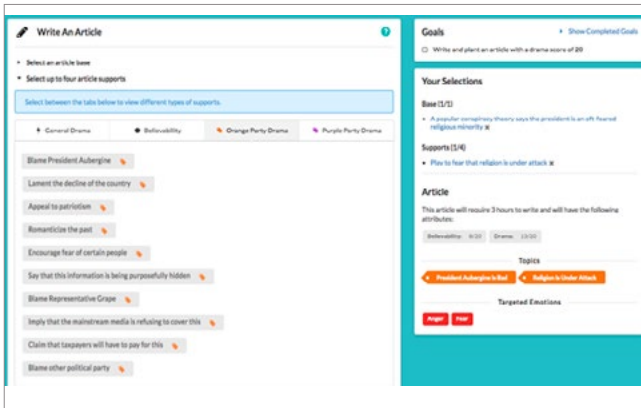
Several more intermediate goals later, players unlock the concept of trending topics. By tailoring their articles to these topics, they can generate additional shares and revenue, and may even have famous people share their articles.

The impact of fake news is woven into feedback that the player receives if they distribute certain types of articles. For example, if the player has a highly successful article with the topic "Certain People Are Dangerous" or "Immigration is Dangerous", they may receive the message: "Hate crimes against the group of people that you targeted in the popular article _____ have increased by 8%."
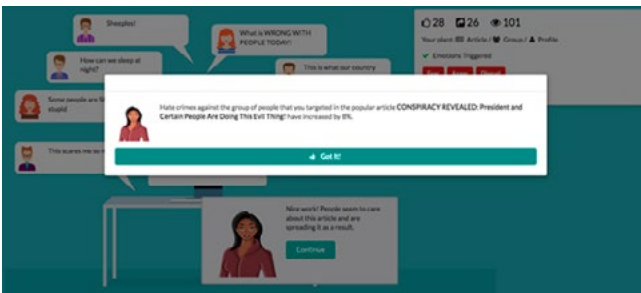
Players can eventually win the game by completing their initial financial goal.

Outcomes
Was the game successful in educating people about how fake news is created and distributed? And, has it resulted in real-world behavior change?

The game is freely available online in English and German and has been played more than 143k times by users in 190 different countries.

For most of the players, I don't know what they think or do after the game. However, I do periodically have people write to me, most often teachers who are using the game in their classrooms. Most teachers who contact me report that they have students play the game either as homework or during class, and then debrief and discuss as a group.

Teachers have reported that playing has been a great way for students to gain a much better understanding of how fake news is created and distributed.

"Students were universally thrilled with the assignment, and said they had a much better understanding now of the mechanisms through which fake news and other "viral" content spread online." – Christianne Gadd., Jefferson East Falls Campus (United States), used the game with first year college students

"I used it with some great success with a few of my senior classes, one of which was working on a media analysis unit. The kids got really into it and it became a bit of a drive to see who could get the highest score for coming up with the worst headline/trending topic. [..] it started some great conversations about media consumption and daily manipulation." - Nathan King, St. John's Anglican College (Australia), used the game with high school seniors

While I don't have more formal data about impact yet, I am partnering with a PhD student to study the educational impact of the game.

I'd also love to develop more games similar to this one, perhaps exploring other forms of disinformation, such as propaganda, weaponized narratives, and denialism. Knowledge of how and why others attempt to manipulate us is worthwhile to understand, and I think that game-based learning is a powerful way to build a deep understanding of these sorts of systems and techniques.

Fake It To Make It is freely available online at www.fakeittomakeit-game.com (English) and www.fakeittomakeit.de (German). It can be used by individuals or in classrooms.

5. Conference texts
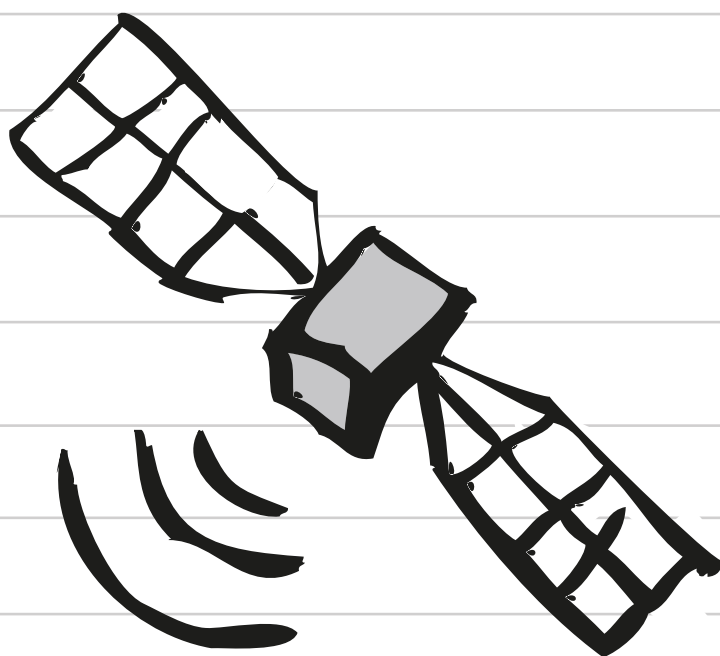
Why is populism working? The profiles of the populist politician and of the influenced citizen

by Calin Rus, Director of the Intercultural Institute of Timisoara, Member of the Council of Europe working group on Competences for Democratic Culture

Introduction

There is overwhelming evidence that, particularly over the last decade, after the financial and economic crisis on 2008, many populist politicians, covering the full spectrum of political orientations, from the extreme left to the extreme right and passing through the centre, have been effective in mobilising voters' support. We can distinguish three types of factors which contributed to this success:

- The societal context, with its elements related to economic turmoil, decline or stagnation, as well as other changes related to globalisation, including labour market shifts, migration, etc.;

- The capacity of the populist politicians to build a convincing discourse and to use the available communication channels and instruments to reach out to potential voters;

- The existence of large numbers of citizens easy to influence with populist messages.

I am leaving completely aside any analysis of the societal factors which favoured the success of populist politicians, but I propose a reflection on the two other factors, the politicians and the citizens, based on the Reference Framework of Competences for Democratic Culture, published in April 2018 by the Council of Europe.

The framework is based on a model of competences consisting of 20 values, attitudes, skills and elements of knowledge and critical understanding which have been identified as essential for citizens to perform their roles in democratic and culturally diverse societies. Although the framework has been designed primarily for the field of education, it already proved to be useful for understanding current sensitive social issues, such as the radicalisation leading to violent extremism. I therefore believe that the framework can be a useful tool for analysing also the mechanisms of populism and for identifying actions that can be taken by the civil society to counter its negative effects.

Why is populism negative?

I refer to populism following the definition of Albertazzi and McDonnell (2008, 2015), which see the central feature of a populist discourse as the opposition of a "virtuous and homogeneous people against a set of elites and dangerous 'others' who are together depicted as depriving (or attempting to deprive) the sovereign people of their rights, values, prosperity, identity, and voice."

Some argue that a certain (usually small) degree of populism is acceptable, or even beneficial, for a democracy but in my view populism is completely unjustified and undesirable, for several reasons. The first reason is that populist discourse relies on abusive generalisations: in reality, "the people" is not virtuous, nor homogeneous, while the elites or the 'others' are also not all the same and all

bad and sometimes, like in the case of refugees fleeing war, it is unfair to accuse them of some hidden agenda. The second reason is that the arguments are not rational, but mostly emotional, playing with fear and putting forward menaces from some external factors, while claiming that people need to be saved. Populist politicians claim that the current political establishment is bad and that their intervention is necessary to protect the people and restore its true will and authority. This is usually associated with a radically negative portrayal of "the other", no matter how this "other" is defined. In relation to defining a democratic culture, the Council of Europe Reference Framework of Competences for Democratic Culture emphasises that a commitment to public deliberation based on rational arguments, on listening and giving space to various voices, including minority voices to express their views, are key features of democracy. This means that in a real democracy choices are made predominantly based on a critical analysis of situations, options and consequences, by confronting in a mutually respectful way a diversity of perspectives, ideas and proposals. The populists refuse this type of dialogue, as well as its outcome, and stay out of the "political game", while promoting a rhetoric of war. Indeed, war vocabulary and military analogies are frequent in the populist discourse and used to mobilise support and maintain loyalty.

Populism is therefore toxic for democracy and should not have its place in a functional democratic society.

Populists are not only right-wing

I talk about populists, meaning populist politicians, and not necessarily populist parties and movements, considering that there are indeed political parties and political movements built directly around a populist discourse, but there are also populist politicians leading mainstream political parties or being nominated for public office on their behalf.

Although the most common association of populism, particularly in Europe, is with far right or at least right-wing parties, a review of the political landscape on the continent reveals a relatively balanced distribution of populists across the political spectrum. Of course, the content of the discourse may vary widely, from classical xenophobic, racist, or anti-Semitic elements, to denouncing a neo-liberal complot of the financial elite or claiming to fight for freedom against an invisible parallel state led by the secret services. However, despite this diversity of content, the key elements defining a populist discourse are the same.

The profile of the successful populist politician seen through the lenses of the CDC model

There is no doubt that successful populist politicians have many qualities, but what are more precisely these qualities and what distinguishes them from the good and desirable mainstream politicians?

Communication skills, most probably associated with knowledge and critical understanding of language and communication are the elements which appear easiest to spot. Successful populist politicians also have a high level of self-efficacy, with some of the most outstanding examples represented by the initiator and leader of the Brexit movement and by the current President of the USA. High levels of listening and observing skills, empathy, to understand the thoughts and feelings of groups of frustrated citizens they want to get support from, are also important for building their discourse and public image.

In terms of elements of the CDC model which do not characterise populist politicians, the easiest to identify are their refusal of the idea that the dignity and rights of all humans are important and the refusal of valuing cultural diversity. They consider, implicitly or explicitly, that the rights of the categories they claim to represent are more important and more legitimate and they promote an imaginary cultural homogeneity. They do not display openness to cultural otherness and to other beliefs, world views and practices, nor respect for people who do not share their views and they clearly lack responsibility, by proposing often radical measures without actually considering their short or longer-term impact.

But the most interesting is the way that populist politicians pretend to uphold the values of democracy, justice, fairness, and the rule of law and to use critical thinking in their discourse, while actually doing the contrary. They speak in the name of democracy but equate democracy with majority rule, and justify measures limiting the power of the opposition, controlling or threatening the judiciary, as well as reducing the influence of civil society with the legitimacy given to them by the popular vote. They also claim using critical thinking, pretending to have found flaws in the reasoning of the others, accusing them of manipulation, covering the reality and lying to the people, while they actually manipulate by presenting one-sided arguments, ignoring facts and labelling negatively those who promote opposed positions.

It is therefore relatively easy to draw-up a checklist allowing for the identification of populist discourses and populist politicians promoting them, regardless of the party of movement they belong to and whether they are in power or not. They key elements of such a checklist would be:

- Is the discourse implying that the rights of some categories of people are more important and more legitimate, while the rights and dignity of others may be ignored?
- Is the discourse considering cultural diversity as bad for society and promote plans to undo it or express nostalgia for a culturally homogeneous society?
- Are they refusing to express openness to cultural otherness and to other belief, worldviews or cultural practices (provided that they are compatible with human rights and equality)?
- Are they proposing irresponsible measures, not grounded in a sound analysis of costs and consequences?
- Are they promoting a divisive discourse appealing to the emotions and fears of citizens and encourage the fear and frustration with arguments apparently rational (often quoting statistics) but which do not stand a serious analysis and reality check?

If the answer is "yes" to any of these questions, we have populism and often it comes as a combination of all or several of the elements above.

The profile of the influenced citizen

What are the main aspects making citizens vulnerable to the messages of populist politicians? The most critical ones are related to a lack of critical thinking skills, which would enable citizens to deconstruct the discourse of populist politicians and prove it wrong, and the lack of critical understanding of those aspects of the world that are affecting their own life and that are exploited by the populist politicians. There is also a lack of critical understanding of the media and of language and communication, which leads to dependency towards one-sided sources of information or limitation to an information bubble, and actually generates a vicious cycle reinforcing lack of critical thinking and of critical understanding.

There is also a limited civic mindedness, manifested in inability of thinking beyond the immediate interests of the in-group, and a lack of openness towards otherness, often combined with a lack of empathy and a low level of tolerance of ambiguity.

And, on top of that, citizens vulnerable to populist discourses also have a limited understanding of democracy, a tendency to refuse to acknowledge the inevitability of cultural diversity and its benefits for society.

Conclusions

A functional and sustainable democracy implies a democratic political culture which at its turn can only exist if, beyond democratic laws and institutions, there are competent citizens. The reality of present-day Europe and in the USA shows that we are far from having a large majority of citizens competent enough to perform well this role and to resist the populist discourses.

Therefore, the education systems, but also civil society should concentrate their efforts on contributing to a significant rise in competences for democratic culture among a variety of categories of citizens.

This can be done by focusing on the development of the values, attitudes, skills and elements of knowledge and critical understanding included in the CDC model, but in a way that clearly promotes critical thinking and avoids moralising. Talking about respect, openness, civic-mindedness, responsibility, or tolerance of ambiguity can easily be perceived negatively and rejected. Instead, combining critical reflection, accurate information, empathy and the development of the skills of observation, listening, communication, cooperation and management of conflicts will enable citizens to engage in meaningful reflection and deliberation which eventually will lead to accepting the importance of the attitudes mentioned above.

Actually the same tools that populist politicians use for their propaganda can also be relevant for promoting the values of human rights, democracy and cultural diversity, if they are associated with empathy, critical thinking and a critical understanding of the world around us. If people are equipped with the skills enabling them to reflect on what would be the consequences of not valuing the rights and dignity of all, of rejecting liberal democracy and of denying cultural diversity, they would understand that the result would be a world in which they would not want to live.

There should be an explicit emphasis on increasing the resilience of citizens to populist discourse and on the abilities needed to identify and deconstruct populist messages.

Unfortunately, instead of keeping with the fundamental values and exposing the populists by confronting them with the long-term consequences of their proposals, many mainstream politicians give up to the temptation of short-term gains or act out of fear of losing political support and adopt elements of populist discourse.

Looking at the current trends, both in terms of attitudes and voting behaviour of citizens, and in terms of adaptation of political discourse and positions of politicians, one may conclude that we are facing an inexorable and hard to reverse increase in the power of populism. My view is that in reality we are facing a "populist bubble". The increased power and outreach of populism is real, it may stay or even continue to increase for a while, but it is not permanent. The bubble will burst in a relatively short time and it may even result in a stronger democracy, with higher resilience to populism. This is primarily because, despite what we see today, there

is a natural tendency of human beings towards freedom, equality, fairness, as well as empathy. And also because the active minority of citizens with clear options for the values of human rights, real democracy and respect for cultural diversity has all the chances to prevail over the passive acceptance of populist discourses going against these values or of incoherent discourses of populists mixing the terminology of human rights and democracy with that of separation, exclusion and lack of responsibility.

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Democracy-Resilience and the Role of Education

by Despina Karakatsani, Professor, Department of Social and Education Policy, University of Peloponnese

Democracy is experiencing a crisis of confidence. Democratic freedoms have been in retreat for many years in many parts of the world, with the emergence of an increasing number of elected authoritarians. But even in democracy's historic places we can see a shift in the perceptions and practice of democracy evidenced by low levels of voter participation, falling membership of political parties and declining trust in politicians and institutions. Governments appear powerless in the face of challenges such as the economic crisis, the migration crisis, the inequality, or the debt crisis. This has provoked the resurgence of populism. The challenges and crises that threaten democracy in both transitioning and established democracies—and the opportunities for further expansion make the resilience concept very important for understanding the role and future of democracy in the 21st century.

We can see political challenges to democracy manifest in electoral fraud, threats to electoral integrity, use of political violence, ignorance of social inequalities and loss of political representation of vulnerable groups. Across the globe, social polarization has significantly affected the ability of democracy to manage conflict and contribute to the realization of pragmatic approaches to vexatious policy issues. Consensus and compromise have become impossible to achieve.

Post-truth

D. Trump's election campaign and the Brexit referendum marked the official start of the post-truth era shaping a political and social culture where political dialogue is characterized by personal feelings and the frequent repetition of fake news ignoring the objective elements (Horsthemke, 2017). According to Keyes (2004), in post-truth era, between truth and lie, honesty and dishonesty, myth and reality the boundaries are unspecified, while the deception of others is finally becoming a habit. The truth in the political scene does not arise from the comparison of relevant facts but constructs its own events. The widespread use of social networking media facilitates the transmission in geometrical progression of medium-sized fake news, strengthening the existed prejudices, incapacity for moral thinking and the rise of extreme and conservative positions. The identification and immediate rejection of misinformation are extremely difficult, creating confusion, polarized narratives, and inability to use evidence in political debate (Landon-Murray, 2017). In midst of the dominance of populism on the political scene, it is a conscious intention of deception, not a cognitive dearth. In the post-truth era, active communal involvement and activist action are a response to the targeting of minority groups as responsible for increasing social inequalities and challenging the independence and objectivity of scientists and researchers (Lockie, 2017). According to Harsin (2015), we are now transiting from "truth regimes" to "post-truth regimes". The real danger to democracy originates in those who cannot distinguish the myth from reality because of the encouragement of subjective interpretation of the truth.

Populism and education

Populism and post-truth are inextricably linked since the facts that are constructed, are structured on relationships of power and they complement political narrations and predetermined political visions that lead to the conflict of the popular and the elitist interests (Waisbord, 2018). Since any allegation regarding the truth may become public we find ourselves to the divided truth, the dual thought, the destruction of communication and finally to the indifference regarding the common good. Populism is based on fiction, on polarized communication and on propaganda opposing to the principles of the democratic communication (discussion, justification, tolerance, solidarity). As a result, we notice a lack of conditions (goals, procedures, regulations) of definition and verification of the truth in connection with the reality. This is completely at odds with the meaning of the ancient Greek word παρρησία (free speech) which as a concept relates to the speech that is characterized by an accurate agreement of the belief and the truth.

Researches show that children, adolescents, students and also adults are increasingly unable to distinguish between news and fake news, a scientific study and an advertising promotion (Horsthemke, 2017). Nowadays, the ability to recognize the truth from a lie is a skill that is cultivated through the development of critical thinking and digital literacy, while education's role is decisive as it is able to shape the future of a connected generation from an early age. Education needs to be orient towards digital citizenship, research and teaching, trying to counter the attacks on teachers' professional autonomy as referees of the truth (Peters, 2017). Its main concern is the development of critical thinking and the exploitation of the potentialities of emotion which are a source of empowerment, acquisition of knowledge, and means of alternative ways of thinking (Bowell, 2017). The post-truth era requires the teacher to redefine the way he teaches digital literacy, to inspire students to become ethical thinkers, active citizens and to influence the sense of solidarity between the groups (Castro Samayoa & Nicolazzo, 2017).

What are some markers of resilience for vibrant democracies?

We have to answer first of all the question what does resilience mean when applied to democracy? Above all, resilience refers to properties of a political system to cope, survive and recover from complex challenges and crises that represent stresses or pressures that can lead to a systemic failure.

The most important properties of resilient social systems are: 1. Flexibility: the ability to absorb stress or pressure; 2. Recovery: the ability to overcome challenges or crises; 3. Adaptation: the ability to change in response to a stress to the system; and 4. Innovation: the ability to change in a way that more efficiently or effectively addresses the challenge or crisis. On the other side seven are values that give effect to democracy: participation, authorization, representation, accountability, transparency, responsiveness and solidarity

The four pillars of the democratic institutions required for resilience are the following (a) citizenship, law and rights; (b) representative and accountable government; (c) civil society and popular participation; and (d) democracy beyond the state.

In order to achieve the principles of popular control, political equality and participation conditions must be created that protect basic human security, the rule of law and respect for basic human rights such as the freedoms of expression and assembly.

Democracy and Resilience

The complicated relationship between democracy and resilience must be based on the following two elements

1: *'Value resilience'* Democracy as a governance system based on fundamental values has built-in properties that enable countries to successfully cope with crises, challenges or deep-seated social change. Empirically, democratic systems persist and have shown themselves to be adaptable, flexible and innovative. In terms of flexibility, a resilient democracy is one that is sufficiently flexible to absorb and respond to new social demands, actors or movements, for example through an electoral or party system that allows new parties or voices to emerge and be heard.

Democracies can also to different sociopolitical situations and demands in order to be more resilient.

Democracies can be innovative, which reinforces their overall resilience.

2. *'Demand resilience'* Democracy is resilient because of the continuing 'demand' for democracy. This argument is based on long-standing ideas in the literature on what drives democracy: theories on the deep underlying causal factors that lead to citizen demand for democracy. This literature explores from a position of hindsight, the broad economic and social processes that historically drove the demand for democracy: principally, increased income equality through the 'class struggle' and the advent of a middle class (Geddes 2009).

Furthermore, the presence of a strong civil society has been theorized as critical to democracy's resilience. In many places, it is the ability of civil society and the media to 'protect' democracy through investigation, information transparency and advocacy that contributes to resilience

Some have explained democracy's resilience as a consequence of a strong civil society, and argued that democracies with a strong civil society are more likely to be durable over time. Evidence points to the ability of a civil society to be resilient in restricted or partial democracies.

In addition, where civil society is active and able to cut across major divisions in society, such as those along religious or ethnic lines, there is arguably less vulnerability to debilitating social violence (Varshney 2001). Generally, the argument is that a vigorous civil society helps to create an underlying trust and social cohesion that in turn allows for contestation and contention in a democracy and strengthens its overall resilience when democracy comes under pressure. This assertion is drawn from long-standing political theory (e.g. Gramsci) but is highly contentious in broad terms

Can a democracy be designed to be resilient? This question is typically asked of any system that is being evaluated for its resilience—whether the nature of the stresses or challenges to a system can be known in advance or it might be possible, with understanding and deliberate action, to 'engineer' a system to be more resilient. Many scholars have considered the question of whether democracy can be designed to enhance resilience. Some have argued that it is desirable to design a set of rules—or institutions—to engineer specific desirable outcomes such as consensus-oriented or 'centre-seeking' governance. The literature on 'constitutional engineering', pioneered by the eminent Italian political scientist, Giovanni Sartori, argues that considerations such as presidential system design, electoral system design and the delimitation of in-

ternal boundaries and decentralized governance (such as in federal systems) can promote specific desirable outcomes in democratic systems, most notably stability, inclusion or a politics that cuts across social divisions

What is the role of NGOs active in education for democracy citizenship and human rights? An important function of civil society is to promote political participation. NGOs can do this by educating people about their rights and obligations as democratic citizens, and encouraging them to listen to election campaigns and vote in elections. NGOs can also help develop citizens' skills to work with one another to solve common problems, to debate public issues, and express their views. Civil society organizations can help to develop the other values of democratic life: tolerance, moderation, compromise, and respect for opposing points of view. Without this deeper culture of accommodation, democracy cannot be stable. These values cannot simply be taught; they must also be experienced through practice. So Civil society must be involved as a constructive partner and advocate for democracy and human rights training.

Researches show that children, adolescents, students and also adults are increasingly unable to distinguish between news and fake news, a scientific study and an advertising promotion (Horsthemke, 2017). Nowadays, the ability to recognize the truth from a lie is a skill that is cultivated through the development of critical thinking and digital literacy, while education's role is decisive as it is able to shape the future of a connected generation from an early age. Education needs to be orient towards digital citizenship, research and teaching, trying to counter the attacks on teachers' professional autonomy as referees of the truth (Peters, 2017). Its main concern is the development of critical thinking and the exploitation of the potentialities of emotion which are a source of empowerment, acquisition of knowledge, and means of alternative ways of thinking (Bowell, 2017). The post-truth era requires the teacher to redefine the way he teaches digital literacy, to inspire students to become ethical thinkers, active citizens and to influence the sense of solidarity between the groups (Castro Samayoa & Nicolazzo, 2017).

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Populism and Democratic Resilience

by Ilze Tralmaka, Advising Expert, Baltic Human Rights Society

Populism has been on the rise for more than a couple of years now. There have been many attempts to explain the similarities and the root causes for this success in various states and to determine, on the basis of those, the best ways to tackle the challenge that populism may present to democratic discourse and to democracy itself. With the European Parliament elections looming in 2019, there is a growing unease about the prospect of Eurosceptic populist parties finally being successful at uniting themselves and becoming a major, if not the biggest force in the European Parliament.[1] On the national level early 2018 with general elections in Czech Republic, Italy and Hungary have shown that the threat of populism has by no means faded and it is high time for the states next on the general election schedule such as Latvia, Bosnia and Herzegovina, Sweden, Luxembourg and others to take note and learn the lessons.

Nobody will doubt that being called a populist is not a compliment. Populism is often closely associated with racism, xenophobia and extreme nationalism and we cannot say populists have not given us ample reason for the birth of this association.[2] Populists themselves, however, are not striving for a designated title "populist" and prefer to think about themselves as "patriots".[3] When thinking about populists, we instinctively imagine characters that frequent our own information bubble or most likely are geographically relevant to us. For me the first association with a stereotypical populist would have to be the former United Kingdom Independence party leader, Member of the European Parliament Nigel Farage, the current US President Donald Trump or Hungary's prime minister Victor Orbán, who all are more or less the on the right side of the political spectrum. However, is populism exclusively a far-right ideology? Is it even a self-sufficient ideology or rather an instrument that can be used by all sides of the political spectrum? Is it inherently dangerous to democratic discourse or democracy itself? And, finally, what can we do about it?

To answer these questions we need to have a common understanding of populism as a notion. When you google "populism", the search engine will point you to other suggested searches like "nationalism", "right-wing", "demagoguery". Everyone will also remember Stephen Hawking's harsh description of Donald Trump in early 2016, where Mr. Hawking famously referred to the presumptive Republican nominee as "a demagogue that appeals to the lowest common denominator".[4] It is true, that the common perception of populism is not associated with a particular ideology, but rather a style of presenting politics.[5] Simplified, slightly aggressive

tone, demagoguery, simple solutions for complex problems that are tailored to the language and understanding of general public are all associated with populist style of talking politics. This style of communication seems to be effective and thus particularly dangerous in post-truth era where facts take the back seat and emotions dominate political discourse. However, if we stop at this definition of populism, we would have to admit that every politician and indeed any individual who wants to get his argument across in a colourful and simplistic manner could be labelled a populist.

Political scientists define populism as "thin-centred" ideology,[6] which focuses on the clash of the people and the ruling establishment. In the words of Cas Mudde, populism "considers society to be ultimately separated into two homogenous and antagonistic groups, "the pure people" versus "the corrupt elite", and which argues that politics should be an expression of the volonté générale (general will) of the people".[7] What unites all populists is the notion that elites ignore the interests and needs of ordinary people[8] and it is time for the power to be returned to the people. So, if the primary focus of populists is "people" why is it so widely considered to be dangerous to democracy?

Is populism inherently dangerous to democracy? The answer to this question, in my view, is yes and no. It was recently noted by Stefan Lehne, and I agree, that populism should not be regarded as pathology, but rather an element of democracy.[9] Populists are correct in claiming that policies be it on national or international level are supposed to be built around the needs of the people. It is also accurate to claim that they are very often not. Therefore, populist participation in political discourse can help highlight issues that may have been neglected, motivate elites to adjust their policies and encourage participation of less politically active citizens. In other words, populism is like salt, in small doses it can keep the ruling elite on its toes, prevent stagnation and make political process more democratic. However, as shown by recent examples in Poland, Hungary and elsewhere around the globe, the problem arises when populism gets injected in governing institutions in large doses.

The problem with populism lies in its simplified perception of the structure of society and the way democracy is supposed to work. Populists claim to represent and defend the views of a homogenous mass – "the people". Speaking in Mudde's terms, they strive to have the "volonté générale" of the people (majority) implemented in all state structures and all areas of governance. The problem is, a sustainable 21st century democracy is more nuanced than the implementation of the will of the majority that populism proposes. It is evident that 21st century society is far from homogenous and far from having one distinct general will. Even a relatively homogenous society such as the one in Latvia, consists of groups of people with different interests, ideas and needs in almost all areas of governance. In liberal democracy pluralism, including diversity of ideas and interests, is a value in itself. In liberal democracy society is governed by majority, but respects minority and values diversity.

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1 https://www.politico.eu/article/populist-plan-for-2019-election-puts-eu-in-cross-hairs/

2 http://uk.businessinsider.com/nigel-farage-backs-ukip-leader-henry-bolton-racism-scandal-2018-2; https://www.independent.co.uk/voices/eu-referendum-brexit-immigration-xenophobia-new-normal-debate-nigel-farage-david-cameron-a7095371.html; https://www.washingtonpost.com/news/the-fix/wp/2018/03/12/bannon-encouraging-populists-to-embrace-racist-label-confirms-belief-about-worldview-he-brought-to-the-white-house/?utm_term=.752d-d319eec7

3 https://www.ft.com/content/287fefe8-e098-11e6-8405-9e5580d6e5fb

4 https://www.nbcnews.com/politics/2016-election/stephen-hawking-donald-trump-appeals-lowest-common-denominator-n583026

5 Ilze Balcere "What Does Populism Really Mean? A Political Science Perspective", in "The Rise of Populism: Lessons for the European Union and the United States of America", Ed. Adris Kudors, Artis Pabriks, University of Latvia Press, 2017, p.23.

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6 Cas Mudde "The Populism Zeitgeist", Government and Opposition 39, No.4, 2009, p.545.

7 Cas Mudde "The Populism Zeitgeist", Government and Opposition 39, No.4, 2009, p.543; see also Danielle Albertazzi and Duncan McDonell "Twenty-first century populism: the spectre of Werstern European Democracy", New York and LondonL Pagrave Mac-Millan, 2008, p.3.

8 Ilze Balcere "What Does Populism Really Mean? A Political Science Perspective", in "The Rise of Populism: Lessons for the European Union and the United States of America", Ed. Adris Kudors, Artis Pabriks, University of Latvia Press, 2017, p.29.

9 http://carnegieeurope.eu/2017/06/06/populism-risks-and-impact-on-european-states-pub-71170

The essence of politics in a democratic society lies in the ability to compromise in order to enable everyone to live together in peace and with dignity. This is ensured by democratic representation of diverse views and by maintenance of a carefully designed mechanism of checks and balances. Above all it is ensured by the rule of law, which is designed to prevent excess and abuse of power of those who feel entitled by the "volonté" of the majority.

The problem is that populists promote a type of rudimentary democracy where majority dictates the course of action. It is claimed that populist movements often turn against representative democracy and instead advocate instead a shift towards direct democracy on all levels.[10] As we can see from the extreme examples of Poland and Hungary, where populists achieve absolute majority in governing institutions, they can start dismantling the system of checks and balances as part of the establishment that lacks "moral core" and needs to be "returned to the people".[11] In those cases it can be difficult to notice where the line between illiberal democracy and autocracy gets crossed, with some arguing that Poland's governing populist Law and Justice party and Hungary's Fidesz at this point are at the governing top of nearly authoritarian regimes.[12] Even if one could argue that these examples are not representative of all populist parties and populists are striving towards more direct implementation of the will of the people and a purer form of majority rule, it cannot be denied that populist parties (leaders) are still in essence a representation, an elite if you will, that claims to be justified as representation of the general will of the people. It is difficult to see how, given unimpeded power and common disregard for bureaucratic representative institutions, it may not pose danger to the balance of powers democracy requires or even lead to some form of autocracy.

As to the content of politics, populism does not seem to offer answers as to what course the politics should take. In other words, populism in itself is not "right" or "left", it is rather "against" the elite and "for" the people. Therefore, the direction (of lack of it in some cases) of populist's politics will be determined by the underlying ideology which the party in question subscribes to. While the loudest populist voices in Europe are currently associated with the extreme end of right-wing politics, populism in Latin America is typically associated with left-wing political ideology.[13] Populism is not alien also to centrist parties, with Italy as the prime example.[14] Nevertheless, even if all populists are not necessarily extremist in their political views, they all seem to be capitalizing on the underlying unease and fear in society, be it fear of economic instability, or fear of changes in society that migration may bring about. One of the preconditions of populists' success has been the ability to present themselves as the solution to the fears and insecurities that have previously been either a taboo or deliberately disregarded by elites in power. Unfortunately long-term success also seems to call for constant reinforcement of that fear, which partially explains the rise of xenophobia, nationalism and intolerance. The danger of this trend was recently summarized in a grim statement by United Nations High Commissioner for Human Rights Zeid Ra'ad al Hussein speaking in Vienna on the occasion of 25th anniversary of Vienna

Declaration, recommending the establishment of his very mandate. The Commissioner noted that "here in Europe, ethno-populist parties are in the ascendant in many countries – fuelling hatred and scarring their societies with deepening divisions. Where these parties have achieved power, they have sought to undermine the independence of judiciary and silence many critical voices in the independent media and civil society. (..) Almost everywhere across Europe the hatred they direct at migrants has infiltrated the mainstream parties and skewed the political landscape towards greater violence and suffering."[15]

Another no less significant danger lies in the un-nuanced criticism of the democratic institutions themselves. While periodical loss of trust in particular politicians or parties is part of the normal political process and a sign of success or failure of certain policies, people's lack of trust in democratic institutions that ensure balance of power, is far more dangerous to the health of democracy. Lack of trust in democratic institutions enables populists who have the political power to either change the constitutions or gain the necessary support in constitutional referenda.[16]

That leads me to my final question. What can be done about populism? Instinctively the first answer would be to expose the thin argumentation of populists, to defend the democratic values and educate the uneducated. However, countering populism needs a smart and nuanced approach. Defending the *status quo* will only serve as affirmation of populist message to those who feel neglected by the by the establishment. The starting point of every true dialogue is recognition of the fears and concerns of the other party. This also means recognition of the fact that least in some part populists may be right and certain issues have indeed been neglected in politics or at least in public debate. We also have to re-evaluate the efficiency of our previous approaches to defending human rights and democratic values.

Human rights education plays a crucial role in countering populism. As for the younger generation, the answer seems to be obvious. Article 29(1)(b) of the Convention on the Rights of the Child clearly states that the education of the child shall be directed to "development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations." Human rights and civic education needs to become a part of the curricula in all education systems.

As for the general public, populists present human rights as the rights of minorities that threaten the identity and wellbeing of the majority. It is also true that human rights usually appear in the public debate in negative context. It is either news about human rights violations or criticism to politicians or public officials for failure to implement policies that promote and respect human rights of certain vulnerable groups or individuals. This creates an impression that human rights only work for those who populists label as "migrants", "criminals" or "minorities". As human rights educators we need to find ways to rebrand human rights and to show that those same human rights that protect the perceived outsiders also protect "the people".

To pass this message along we also need to find ways to address the potential audience of populists. Recent election results in Hungary showed that the populist message proved most efficient in the Hungarian countryside. We need to learn those lessons. Given

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10 http://carnegieeurope.eu/2017/06/06/populism-risks-and-impact-on-euroepan-states-pub-71170

11 http://www.dw.com/en/opinion-a-catastrophe-for-polands-democracy/a-39741652

12 http://foreignpolicy.com/2018/02/05/hungary-and-poland-arent-democratic-theyre-authoritarian/

13 Noam Gidron, Bart Bonikowski "Varieties of Populism: Literature Review and Research Agenda", p.22, https://scholar.harvard.edu/files/gidron_bonikowski_populismlitreview_2013.pdf

14 https://www.theguardian.com/world/2018/may/31/italys-populist-leaders-strike-deal-resurrect-coalition

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15   http://www.ohchr.org/SP/NewsEvents/Pages/DisplayNews.aspx?NewsID=23117&LangID=E

16 Cas Mudde "Are populists friends or foes of Constitutionalism?", Foundation for Law, Justice and Society, p.5, http://www.fljs.org/sites/www.fljs.org/files/publications/Mudde_0.pdf

the fragmented information space today, reaching out to potential audience of populists may prove to be the most difficult challenge. This means we need to find ways to enter the information bubbles of populist voters, to meet them and find ways to start a dialogue. I deliberately do not use the word "educate", because I doubt that respect for democratic values and human rights can simply be taught. Undeniably it is important to explain how human rights work. However, the ultimate goal is to develop a sense of ownership of these values and thus also responsibility to protect them. Simpler and more positive messaging is crucial for this. We need to put human rights in the context of a better future and show that policies respecting human rights and democratic principles can address the needs and concerns of populist audience. And that those policies should be demanded from those in power.

Democratic Resilience and Civic Education

by Nils-Eyk Zimmermann

Around the falling iron curtain in 1989 in the different parts of Europe citizens reflected on the concept of democracy and the relation between state and citizens. In Central Europe former opposition activists like Adam Michnik described in the mid 80ies how the idea of Civil Society as a bottom-up driven free practice of citizens became able to transform the dictatorship in a civil way. In this perspective it's the citizens setting up a society. György Konrad gave even an utopia a voice: trans- and cross-national cooperation between societies on the basis of the shared cultural heritage and diversity consciousness, even across the system borders[17]. In the Western parts of Europe such ideas emerged parallely, fueled by the idea of citizens participation as a corrigendum or as a needed enrichment of representative democracy, like expressed by Benjamin Barber[18] or Jürgen Habermas. Social change can be shaped collaboratively in a bottom-up way, this was the message of Solidarnosc in Central Europe, and protest movements and new types of political parties in Western Europe.

During the same time, in the United States Robert Putnam published his influential book *"Bowling alone"*, proving the importance of *"social capital"* accelerated through citizens horizontal action for well-functioning democratic societies. The idea behind this concept is that ongoing social practice is helping people to build trust which has a positive impact on their willingness to cooperate: *"The greater the level of trust in a society, the greater the likelihood of cooperation."*[19] The greater and more diverse the level of cooperation, the more enriched in terms of such social capital and democratic practice is a society. In a macro-climate of participatory experimentation, socio-political deregulation and internationalisation the concept of *"civil society", "new engagement"* or *"active citizenship"* became popular throughout the continent by scholars and politicians. The expectation was that the operating system of modern society will receive an update, new actors will arise which are not caught in the ideological perspectives of the past and improved collaboration across country and social borders will take place. Self-confident citzens were in this sense as well perceived as social innovators. Alain Turaine put it in the German Die ZEIT these days, in 1999: *"The 'top down' oriented democracy has shaped a new sphere. After parties and trade unions as the most important representatives of social and workers' rights now a new kind of political actor is developing: the civil society."*[20] On European level there was hope, that as well the old geopolitical thinking can be succeeded – civil society organizations as a actor across the internal European borders. The United Nations Conference on Environment and Development in June 1992 in Rio or the World Social Forum 2001 in Porto Allegre became romantic symbols for the potential of INGOs, international non-governmental organizations.

Basically the term "civil society" is describing a social sphere where citizens are acting, expressing and organizing. This sphere of civic engagement is in a lot of functional concepts labelled as the third sector with the state as the first and the economy as the second

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17 György Konrad: Mein Traum von Mitteleuropa in: Kursbuch 81, 09/87, in: Themenportal Europäische Geschichte, 2008, www.europa.clio-online.de/quelle/id/artikel-3400

18 Benjamin B. Barber: Strong Democracy: Participatory Politics for a New Age; London 1984

19 Robert D. Putnam: Gesellschaft und Gemeinsinn, Gütersloh 2001; S.28

20 Alain Touraine: „Loblied auf die Zivilgesellschaft" 2007 ZEIT 49/1999

sector. Following Putnam, especially those places and practices in the citizens' sphere are relevant, where in form of cooperation, discussion and exchange bridges are built to other people and organizations *(bridging social capital)*. In this way a democratic public is (self-)constituted. As well developing bondages between people with shared interests, values and beliefs is crucial *(bonding social capital)*. In this way civil society organizations (CSOs) with a shared identity can be constituted and strengthen the voice of their involved individuals.

Furthermore, the existence of free associations can only be powerful, when they intend to have a *social impact* and contribute to a *common good.* Systemically spoken, when they learn cross-sectoral collaboration by trying to reach out to other citizens, feeding their ideas and positions into other social sectors, in example into politics or economy as advocates, as hybride organizations, or as watchdogs.

Catching up the idea of deliberation, civic structures are aimed to sustain through a longer time, but with the purpose to support citizens in their regular engagement. So civil engagement is from this perspective of individual active citizenship a kind of regular update of the common democratic agreement, from institutional perspective a current picture of the civic culture.

Confidence in Democracy, Hope, Trust

In the light of the anti-pluralistic threats of civil society and politics since then a lot of this assumptions prove as not being very realistic. When a tank comes into your street, the critical voices calm down, like the Turkish or the Crimean example showed. When the donors show no interest in your region a CSO chair is often not able to substitute them and to maintain the work. When political protests emerge the old political players re-organize themselves, but there is no game-changer from civil society able to disrupt the political closure. Or, look to activists from the countryside, where citizens are often sceptical according to democracy, diversity or pluralism. Here the often used narrative of the 'good' civil society versus the bad governments or states is misleading, one has to do with peers with authoritarian attitudes not trusting one's good intentions.

All these different phenomenons are connected with trust. One issue is the need of *confidence* in the persistence of democracy and independent civil practice. "Will there be solidarity from other citizens when I expose myself in a risky situation?" This could be a question of a citizen in front of military and violence like in Crimea or Turkey. "What would these NGO people do with my time, passion and money if I'd dedicate it to them?" Víktor Òrban is seeking to multiply this suspicions with his 2018 election campaign connected with accusations against CSOs as *"the speculators' people"*, serving the international financial capital's interest. "Am I able to organize coalitions from civil society when I want to step into politics and change the system?" This might be the question for influencial civil society actors which prevents them to make a step into politics and governments. "Why are they trusting an authoritarian clergy or populist politicians more than us, their friends and family members?" This is the question activists could have when they talk about democratic values with uncles, parents or in local communities. Therefore, a key aspect of democratic civil society is its trustworthiness and its ability to shape spaces where trust can be *practicized and developed*. Such places and organizations seem to be more able to resist to authoritarian threats and to transform situations into more civilized and democratic configurations, what might be a broad definition of democratic resilience.

This is easier said than done. Because the fundamental problem with generalized trust is, that we are used to build trust by using personal social relations. But in a society groups and communcations are too large that all members would be able to do so: *"in complex modern societies the individual needs permanently […] to make decisions taking into account the future actions of strangers."[21]* Trust is more and more disconnected from familiarity or intimacy. But how can trustworthiness be generated without familiarity?

One answer is – by setting up free civil society organisations. According to Offe their big potential is that they help individuals to build positive relations toward those their involved individuals don't have a direct relation with. Offe argues with the specific expectation of truth and moral: *"Institutions generalize trust to the extent they commit their members to the virtue of truth-telling, and to the extent they monitor and effectively detect (intentional, as in lying, or unintentional, as in erring) violations of that norm."[22]* In their operations these trustworthy institutions are the trustee in both directions. *"We trust our fellow citizens (or, for that matter, fellow human beings) due to the fact that we share a significant institutional space with a sufficiently strong meaning so as to make the overwhelming majority of 'strangers' among my fellow citizens worthy of being trusted because I anticipate them to be appreciative of that meaning." [23]*

Another possible answer is, that people need to understand, that trust is a *behavior*, which means recognizing that it is on me to influence the level of social trust by trusting in others. Under this perspective trust can be distinguished from hope or confidence. Hope is the most passive attitude[24], confidence has a more detailed and reasonable foundation, but is still passive: *"Because in the case of confidence one is not actively involved [..], it is possi¬ble to blame disappointment on others, the regime, the system, the propaganda, the falsified information, the faked credentials, and so forth, but not on oneself."* Trust is an active attitude, directed towards another person. As well Luhmann distincts trust, hope and confidence by *"if the proability of a disappointment depends from our earlier personal behavior or not."[25]*

So when trust is grounded in active behavior, this implies one can learn or unlearn it. CSOs could perceive their work and the style of how they work as a space for active citizenship, concretely as a space for trustbuilding through co-creation, participation and sharing power. A key role and challenge seems here to play the consciousness about social diversity and diversity management.

In the context of the current debates about populism, radicalisation and social decrease of trust we might consider, that a lack of social trust is not the mistake of some individual actors. One of the well known paradoxes inherited in the idea of democracy is that trustbuilding is taking place in a dichotomy between trust and distrust. Distrust can as well be perceived as a kind of systemically required

ability, as critical thinking ability in order to assess the trustworthiness of social actors. *"Trust appears in its essence as result of successfully neglected distrust and this leads to a political-constitutional order, where trustworthiness is grounded in the multiplication of chances for effective distrust."[26]* Citizens and their organizations need to be aware about this needed balance and measure populist recipes with the same attitude of criticism like populists analyze the "too complex" politics of "the others". In this perspective free association, incentives for cooperation and critical thinking are supporting the ability of citizens to develop a balanced attitude between on the one hand trust and cooperation and on the other hand distrust and opposition.

Without doubts the populist approach is gaining supporters throughout Europe. The populists neglect the systemic need for such balanced trust-distrust-mechanisms and all other complexities. Instead they artificially repersonalise trust relations: *"Populism has to do, first of all, with a re-personalization of politics. The trust in political leaders is based not upon the track record of kept and broken promises, not on their known programmatic proposals and the constraints and possibilities afforded to them by their office, but upon their personal style, appearance, and media skills, and their reputation[...]"[27]* It might be considered as the weak point of populists, that they have no sufficient answers to the complexity in social problems and as well that they lack the ability to communicate with the others in a dialogue. It seems to be that they substitute such kind of systemic understanding with decisionism, hostile antagonistic mobilization of citizens, or an artificial permanent state of exception with ongoing campaigns against the diverse internal and external enemies.

In such situations civil society organizations might and must show, that they are trustworthy by responding to others, showing openness, prove how they represent an alternative moral with a civil culture and practice. Peaceful in their methods, open for dialogue but decisive in their civil courage to address important social issues in the sense of *"robust civility"*. A concept of civility which is self-limiting its users in terms of not to affect the dignity and rights of others, but robust in terms of openness, tolerance for free expression especially of less powerful and marginalized groups and for art and comedy.[28]

Democratic Resilience

Citizens' self-organization plays in this conceptions a fundamental role – governments change, the *"social glue"* and social capital generated by democratic-minded citizens sustainss. Their interactions help us to shape a democratic civic culture in a continuing way. For achieving this, we need to examine the success conditions for collective self-empowerment of citizens via civil society organisations. And we might even need to go one step further. When social conditions become worse – a powerful civil society should in theory be able to transform a non-peaceful, anti-pluralist, less-democratic political practice and culture in the direction of pluralism, democracy and rule of law.

On a systems level the mission of civil society actors is to co-create the civic culture understood as *"attitudes toward the political*

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21 Dieter Fuchs/ Oscar W. Gabriel/ Kerstin Völkl: Vertrauen in politische Institutionen und poli¬tische Unterstützung; in: Österreichische Zeitschrift für Politikwissenschaft, 4/2002; S. 429

22 Dieter Fuchs/ Oscar W. Gabriel/ Kerstin Völkl: Vertrauen in politische Institutionen und poli¬tische Unterstützung; in: Österreichische Zeitschrift für Politikwissenschaft, 4/2002; S. 429

23 Claus Offe (1999); p. 75

24 Piotr Sztompka: Trust. A sociological Theory, Cambridge 1999; p. 24

25 Luhmann: „Vertrautheit, Zuversicht, Vertrauen: Probleme und Alternativen; in Martin Hart¬mann, Claus Offe (Hg.): Vertrauen - Die Grundlage des sozialen Zusammenhalts; Frankfurt/Main, 2001; p. 149

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26 Rainer Schmalz-Bruns: Vertrauen in Vertrauen? Ein konzeptueller Aufriss des Verhältnisses von Politik und Verrauen; in: Rainer Schmalz-Bruns /Reinhard Zintl (Hg.): Politisches Vertrauen – Soziale Grundlagen reflexiver Kooperation; Baden Baden, 2002; S.11

27 Claus Offe (1999); p.77

28 Timothy Garton Ash: Free Speech: Ten Principles for a Connected World; Yale University Press 2016

system and its various parts, and attitudes toward the role of the self in the system."[29] Furthermore, according to Pye, civic culture can be seen as the whole mental map of a society according to citzenship *"[...]The traditions of a society, the spirit of its public institutions, the passions and the collective reasoning of its citizenry, and the style and operating codes of its leaders are not random products of historical experience but fit together as a part of a meaningful whole and constitute a intelligible web of relations."*[30] Following this broad definition of civic culture, democratic resilience is then describing *the ability to influence, co-shape and transform this inner landscape of the society and of its citizenry*, in particular, to shape the way how it manifests in procedures, styles or narratives. Therefore, we prefer to use the term *civil resilience.*

Civil Resilience is describing the civil society's ability to resist challenges and threats and to transform a current state. It could be perceived as well as a key indicator for describing the civic culture of a country. Furthermore, it is describing the ability of concrete institutions to share and incorporate democratic principles, attitudes and processes. In order to contribute to social innovation and democratic transformation the democratic resilience of individuals can be strengthened through resilient civil society organizations.

Civil refers to who is responsible for inducing and organizing social change in a civil society. And it refers to the way discussions, negotiations and disputes are conducted. CSOs contribute to fairness, peace, non-violence, participation and collective solution orientation.

Resilience describes the ability of CSOs to adapt to new conditions, develop resistance and be able to renew by rethinking their actions, catalyzed through external impulses. This includes adaptibility, creativity, strategy and a theory of social change.

Resistance, collaboration, dialogue

There is a conceptual blurryness to what extent CSOs should be opposition, partners or even parts of the power. It seems to be plausible that those with a significant social, cultural and economical capital dispose power. Furthermore, the idea of active citizenship is including the idea of empowerment. It is clear that the line between powerful and powerless is not necessarily the line between state and civil society or economy and civil society. The different and not always transparent allocation of power is under democratic perspective an obligation for CSOs to transparency and fairness and to using their power in a meaningful way. Under this perspective in a democratic society as well parties have an outreach to civil society, then as hybrid organizations with a civic membership culture, feeding citzens' needs into the state and governance.

On the other hand, innovation, alternatives and democratic social practices can under some circumstances better grow under the condition of fundamental opposition, especially when political power is overforming the civil culture and occupying civil spaces (Putnam mentions the Italian example, Michnik the Polish). However, a fundamental opposition without an idea of how to transform society and how to shape dialogue will feasable fall back into a state of self-closure, self-reassurement and maybe even hostile antagonism. It will loose ties to the external world, to possible cooperation partners and be characterized more as a community of believers than a community of active citizens. Speaking with the Polish oppositioner and later foreign minister Władysław Bartoszewski: *"An inseparable element of democracy is the will to achieve understanding – in other words the willingness to engage in dialogue."*

Key aspects of democratic resilience: What are the relevant abilities or key features resilient civil society organizations need to develop? The following overview might describe them in a more precise way. We identified six fields:

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29 Almond, Gabriel A.; Verba, Sidney: The Civic Culture. Political Attitudes and Democracy in Five Nations, Princeton 1963; p. 12
30 Pye, Lucian W.; Verba, Sidney (Hg.): Political Culture and Political Development; Princeton, 1972 (2. Auflage) p.7

Trust & trustworthiness

Organisations offer people opportunities to trust in others and they also prove this with their internal and external credibility. A network of trustworthy organisations constitutes democratic public sphere. Through this they mobilise and generate social trust by defining balance: between cooperation and competition, between drawing people and building bridges between them to other social groups.

Systems & Political Thinking

Social life is an interaction of different spheres, logics and organisations. CSOs impacting entire society need to look at their mission, at the bigger picture and how they are contributing to it. Systems thinking encloses as well their ability to respond to the fundamental challenges of democracy and state with own internal and external behavior, in example regarding: the rule of law, corruption, fairness or solidarity. Democratic Resilience requires especially understanding of political issues and how one relates to the fundamental ethical-normative ideas.

Robust Civility

The ability to free speech and to constructive and peaceful engagement in conflicts can be described as robust civility, including the ability to (re-)establish such principles. As well concrete practices in order to prevent violations of these principles and measures enabling (especially marginalized) groups to speak publicly fall into this category, in eaxample protest, demonstration, civil disobedience.

Inclusion and Democratisation

Representation and participation require open spaces for individual engagement. Inclusive CSOs develop fair and participatory governance. They combine an inclusive attitude with democratic standards such as responsiveness, transparency or clear and legitimate responsibility.

Collective impact

Around common sources common spaces are developing, this idea is rooted in the concept of the Commons. require common sources. If organizations are able to perceive themselves as democratic Commoners or part of a collective effort, they have the chance to contributing to new common goods, increasing their impact and developing cooperation competences. The ground for collective impact is shaped by open access, the search for win-win arrangements and the ability to organize as backbones of collective efforts.

Communication

Creating communication across media, the ability to campaigning, responding to negative campaigns and fake news are key especially for actors in authoritarian environments. Communication means the sum of of communication, behavior and design used for shaping the relations to the internal and external audiences.

Although the majority of CSOs are not connected to politics and general democratic issues, the need to explain their relation to these. In example to demonstrate their theory of change, what kind of democratic change in their concrete working field and beyond they are intending.

If civil resilience is the ability of citizens to proactive, self-responsible, democratic-minded collective action, it can on an individual level be considered as *civic competence.* The term competence refers to the combination of knowledge, skills, values and attitudes in order to enable citizens for this action. "*Thus, 'democratic competence' is the ability to mobilise and deploy relevant psychological resources (namely values, attitudes, skills, knowledge and/or understanding) in order to respond appropriately and effectively to the demands, challenges and opportunities presented by democratic situations.*"[31] The starting point is empowerment of individual citizens for public expression and for proactive, targeted engagement in CSOs:

Empowerment is a process of promoting skills in public social activity, cooperative organization, and involvement in public decision-making. It deals with questions like:

- How do you gain power?
- How do you use power?
- How do you shape power relations?
- How can you influence socially relevant conversations and decisions?[32]

Another fundamental aspect seems to be the ability to *envision*, to develop intellectual responses to challenges, to make use from individual and collective creativity. Here CSOs can offer spaces for collectve reasoning and envisioning. And for shaping the process from creativity to co-creation, CSOs might offer a space to members for *activities and projects, where they might develop their competencies for initiative and active citizenship.*[33]

Given the fact that Democratic Resilience requires both, spaces and actors, it is plausible, why an understanding of CSOs as *informal or non-formal learning spaces for civic competencies* would strengthen their Democratic Resilience. Inline with the authors of Council of Europe's Competencies for a Democratic Culture one should think on the one hand competent individuals and on the other hand of ones organisation as a supportive social structures and both together as presuposing each other:

"*while democratic institutions are not self-sustaining without an accompanying culture of democracy, it is also the case that democratic culture and intercultural dialogue are not self-sustaining in the absence of appropriately configured institutions.*"[34]

Providers and educators of Democratic Citizenship and Human Rights Education could set more focus on the *institutional aspects of democratic citizenship*. In example by cooperation with existing civil society organizations, by putting emphasis on competences for democratic action of learners, or by supporting CSOs in perceiving and shaping their institutional cultures according to their stakeholders' or members' wishes for engagement. Democratic resilient organizations treat their internal stakeholders ideally as equals and as partners, not as clients. They share power and facilitate the involved citizens to learn how to gain it (empowerment).

And another aspect was raised by the authors of the Council of Europe: *"in culturally diverse societies, a flourishing democracy requires: a government and institutions that are responsive to the views of the majority while recognising and protecting minority rights, a culture of democracy, intercultural dialogue, respect for the dignity and rights of others, and institutions to protect the human rights and freedoms of all citizens."*[35] Therefore, civic learning might prepare citizens in managing social and cultural diversity in order to come with their engagement to fair, shared and trusted solutions and institutions. When perceiving diversity rather as the broad diversity and divergence of attitudes, thinking styles or social experiences than as only cultral diversity, this shifted perception might show, why more diversity consciousness would not only make things complicated with longer processes, diversity management skills and so on. Accepting the whole variety of *social diversity as a positive resource* might as well lead to better quality, easier moderation of processes and more institutional creativity.

Diversity aware facilitation and creative facilitation have under this perspective much in common. Both deal explicitly with divergence, different perspectives emotions or disagreement: *„In order to unleash creativity through diversity, we have to learn to manage diversity in ourselves, in our groups and most importantly in our societies."*[36] Educators and CSOs might under this perspective combine the idea of „unity in diversity" with creativity.

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31 Council of Europe: Reference Framework of Competences for Democratic Culture; Volume 1 Context, concepts and model; ISBN 978-92-871-8573-0; Strasbourg 2018; https://www.coe.int/en/web/education/competences-for-democratic-culture; p. 32

32 Competendo – Tools for Facilitators – Empowerment: http://competendo.net/en/Empowerment

33 Bacigalupo, M., Kampylis, P., Punie, Y., Van den Brande, G. (2016). EntreComp: The Entrepreneurship Competence Framework. Luxembourg: Publication Office of the European Union; EUR 27939 EN; http://dx.doi.org/10.2791/593884

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34 Council of Europe (2018); p. 27

35 Council of Europe (2018); p. 24f.

36 Nils-Eyk Zimmermann, Marta Gawinek Dagargulia, Ekaterina Leondieva: Creativity – Building connections, drawing inspirations and exploring opportunities as individuals and groups – Competendo Facilitator Handbook; Berlin 2018; http://competendo.net/en/Handbooks_for_Facilitators; p.53

Virtues of democratic resilience

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What follows aims to conceptualize a polycemous term as 'democratic resilience' arguably is. The interpretation of interest here is that of 'sustainability'; of retaining a system's essential properties to arrive at a good working condition – or, to a dynamic, but viable, equilibrium: 'dynamic', in terms of internalising the realities of change; 'equilibrium', in terms of striving for a balancing act among dialectical forces.

But let us briefly reflect on democracy itself. The argument is that democracy presupposes a sense of 'demos-hood' as the capacity of a collective civic body to conceive itself as a 'polity' or 'political community' in its own right; to acquire a civic identity which will allow its members, diverse as may well be, to acknowledge their collective political being as such. This does not mean that 'demos' refers to a fully integrated, compact or robust collectivity, for a plural civic body, as is the case in pluralist liberal democracies, may well exist and function as a democratic public.

A second point is that democracy, defined by Tsatsos as 'an honest deduction of power *to the will of the people*',[37] shapes the political constitution of public life in ways which reflect and address the concerns of the demos. Respect for liberty, civic inclusion and a sense of responsibility towards the republic and towards fellow citizens' concerns have long been its defining properties. Whether or not one draws from a liberal or republican view of the polity, Dewey is also right to assert that democracy is 'a mode of associated living, of conjoint communicated experience';[38] a view close to Althusius' understanding of 'politics' as 'the art of associating men for the purpose of establishing, cultivating, and conserving social life among them. Whence it is called "symbiotics"'.[39] Thus democracy as a dialectical osmosis of a mental and a procedural condition; 'a state of mind', to recall Schattschneider,[40] and 'an institutional arrangement', to recall Schumpeter, allowing us to reflect on our symbiosis.[41]

A related concern is to make sense of the relationship between 'demos' and 'polity'. To start with, there exist, schematically, two hypotheses. In the first, 'demos' precedes 'cracy': a shared civic identity comes prior to polity forms and practices. In the second, demos comes later, even much later, into the picture: what you need first are public institutions to foster a sense of belonging to a discernible polity. We have seen the latter pattern, time and again, in the many different stories of nation-building as in diverse federal polities. Here, the polity, taken as the architecture of ordered symbiosis, comes before the consolidation of the civic body. Thus demos follows

from a common strive to evolve into a structured political whole. Whichever the case, 'demos' and 'cracy' do not necessarily have to fall in love with each other as classical or renaissance republicanism would have us believe. They only have to become 'symbiotes' in Althusius' sense of the term: 'participants or partners in a common life'.[42] As for the more instrumental, but more plausible, second hypothesis, democracy does not require a fully formed demos; thus Lijphart's "consociational democracy":[43] namely, a polity directed by elite-driven claims to democratic stability.

But where do the above leave us in terms of 'democratic resilience'? What of its significance to the demands of the democratic polity? The answer is tow-fold. On the one hand, democratic resilience confirms the demos' willingness to sustain, in practice, its political constitution. On the other, it allows its members to direct their democratic claims to, and via, the common institutions. It thus needs a civic-minded institutional setting so as to sustain its essential properties. It is attuned to a common concern: not to govern for the shake of exercising authority, but to govern well.

Given the above, 'democratic resilience' amounts to a possible democratic antidote to the self-motivated politics of '*res privata*'; namely, to the idea that the polity is, or should be, free from the shared burdens and duties of common life. Ultimately, it translates into one's commitment towards the essential quality of 'political life' and of 'politics' itself which, as Heywood reminds us, 'literary means what concerns the *polis*'.[44] It is about ways of sustaining democratic symbiosis; ways in which we, as guardians of our freedom, individual and public, are called upon to perform our democratic duties with the view to promoting commonly shared values and forms of rule. And to give 'politics' its proper meaning: as that which affects the direction of the *polis*; as the very 'soul' of commonly shared lives – with freedom!

37 D. Th. Tsatsos, The European Symbolise: Towards a New Democratic Discourse, translated by N. Chrysoloras, Brussels: Bruylant, 2009, p. 12.

38 J. Dewey, Democracy and Education: An Introduction to the Philosophy of Education, New York, NY: Macmillan, 1916, p. 87.

39 J. Althusius, Politica: An Abridged Translation of Politics Methodically Set Forth and Illustrated with Sacred and Profane Examples, edited and translated by F. S. Carney, Indianapolis, IN: Liberty Fund, 1995 [1603, 1614, 2nd edition], p. 17.

40 E. E. Schattschneider, Two Hundred Million People in Search of a Government, New York: Holt, Rinehart and Winston, 1969 p. 42, quoted in D. Adamany, 'Introduction', in E. E. Schattschneider, The Semisovereign People: A Realist's View of Democracy in America, Hinsdale, IL: The Dryden Press, 1975 [1960], p.xii.

41 J. Schumpeter, Capitalism, Socialism and Democracy, London and New York: Routledge, 1992 [1943], p. 261.

42 Althusius, Politica, p. 17.

43 A. Lijphart, 'Consociational Democracy', World Politics, 21(2), 1969, pp. 207-225.

44 A. Heywood, Political Theory, 3rd edition, Basingstoke: Palgrave, 2004, p. 53.

Democratic resilience

by Daniela Kolarova, PhD, Director, Partners Bulgaria

Countries in Central and Eastern Europe started the process of democratisation and developing open societies in the 90s by building democratic institutions (parliaments, electoral bodies, governing structures, system of justice, asserting minority rights and transparent processes of local and national institutions) and other pillars of democracy such as a free media, rule of law and civil society. But changes in the political and economic systems usually stay only at the surface level if the styles of social relations and the dominant values did not transform at the same speed. Changes in the constitutions and the legislation may seem progressive but when the actual behavior of people, regulated by powerful informal normative systems, has not been changed toward democratic knowledge, skills and attitudes, societies continue to face discrimination, racism, homophobia and different types of inequality. As T. G. Masaryk, the first president of Czechoslovakia, said 'Now that we have a democracy, what we also need are democrats'[45] This important part of democratization process - developing the democratic culture – takes much longer and needs continuous education for citizenship and human rights, maintaining the values of freedom, diversity, social justice and solidarity in all levels of society.

According the political psychologists "actualized democracy" means **"full, informed, equal participation in wide aspects of political, economic, and cultural decision-making independent of financial investment and resources"**.[46] This **ideal state of democracy,** not yet achieved by any country, involves social and psychological changes that need to take place in order to develop psychological citizens capable of achieving and sustaining actualized democracy. The cultivation of democratic citizens is the psychological foundation of the macro system of effective democratic institutions and processes and a key factor for their sustainability and resilience. A majority of citizens with critical thinking, who are actively participating and take responsibility, is an important factor to keep the governments accountable and serving the public interests, not the special interests.

Challenges to democracy today

Globalization forces, the free flow of capital and the tapping of cheaper foreign labor market, weaken local and national governments, and accelerate the concentration of global wealth in fewer and fewer hands.[47] According to Oxfam (2016)[48], 8 men own as much wealth as the poorest half of the world's population, 3.6 billion people. Oxfam's report provides data how inequality is trapping hundreds of millions in poverty, blocked social mobility, fracturing societies and undermining democracy. "Across the world, people are being left behind. Their wages are stagnating yet corporate bosses take home million dollar bonuses; their health and education services are cut while corporations and the super-rich dodge their taxes; their voices are ignored as governments sing to the tune of big business and a wealthy elite." The report describes the mechanisms how the big business and the super-rich use their money and connections to ensure that the government policy works

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45   PEHE, J.: Czechoslovakia after 25 Years: Democracy without Democrats. [online] https://eu.boell.org/sites/default/files/uploads/2014/09/democracy_without_democrats.pdf

46   Fathali M. Moghaddam, The Psychology of Democracy, the American Psychological Association Press, 2016

47   Piketty, . Capital in the Twenty-First Century, Harvard university press, 2014

48   An economy for the 99%, Oxfam report, January 2017

for them and to discourage ordinary citizens to participate. Unlimited financial investment to influence politics distorts representation and responsiveness, preventing effective policy solutions supported by majorities. Globalization is associated with radicalisation of different types and the strengthening of anti-democratic forces and as Moghaddam (2008)[49] states it may be that by the end of the present century the world has moved further toward dictatorship rather than democracy.

Distrust in institutions is a result of public anger with inequality in relation to wealth distribution and with the ineffective irresponsive institutions. In Central and Eastern Europe, the new democracies face an increasing public dissatisfaction about the inability of their countries to live up to the high values especially in promoting the rule of law in all spheres of life. Discretisation of institutions and the negative attitudes towards political parties and people involved in politics erode democratic development. The lack of rules in the political struggle, the active search for external support and attempts to involve institutions in the process of political confrontation reduce their credibility and discredit them in the national and international arena.

Other challenges are related to **fragmentation and polarization** in society. The tendency people to remain in their own closed communities and groupings and to avoid contact and communication with other people of different opinions, values, needs may create invisible communication 'bubbles' that filter the information not supporting own perspectives and thus   developing and maintaining prejudices, stereotypes and distances between interest groups. One of the big dangers of social fragmentation is its ability to breed dehumanization of "others". According to Lederah (2016) it also leads to polarization, to grouping, to language and discourses that fall into the 'us' against 'them'. The mass spread of information, a big portion of which is unverified, may create cascading process of forming opinions when people relate not as much to the facts as to objective points of interest the opinions of their opinion partners. 'As polarisation escalates we can find ourselves retrenching to the safety of conversations only with those who agree with us, and too easily falling prey to the patterns of blame, defensiveness, and reactivity. We need to take one step back and imagine our common web of relationships and mobilise the concern for the wider common good, and stand for and with our shared humanity beyond the borders and boundaries of whatever our divided identities.'[50]

The above challenges can be extended to **external factors** such as the recent migrant crisis in Europe, the threats of terrorism and radicalisation, the raise of Euroscepticism, Brexit and other forces that bring the issues of securitization above other important priorities in today's democracies.

Markers of resilience in vibrant democracies

In the EU strategy on Foreign and Security Policy /June 2016/[51] the idea of resilience is used to address challenges on societal, governmental, economical and climate/energy aspects inside EU and in the Neighbourhood Policy. The resilience is defined as **"the ability of states and societies to reform, thus recovering from internal and external crisis"**. This definition emphasises on

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49   Moghaddam, Fathali M. (2008). Multiculturalism and intergroup relations: Psychological implications for democracy in global context , (pp. 7-25). Washington, DC, US: American Psychological Association, xv, 207 pp.

50   Lederach, JP, Compassion and Integrity in an Age of Fragmentation, 2016

51   Shared Vision, Common Action: a Stronger Europe, A Global Strategy for the European Union's Foreign And Security Policy, 2016

the process of transformation, not returning to the status quo. It also means to ensure sustainability in a range of complex situations when societies are facing natural of human disasters. This concept was introduced to take the focus away from vulnerability and fragility and shift the attention towards the capacities of countries and societies to deal with contemporary challenges.

There are many ways and mechanisms individuals and societies overcome obstacles and disturbances. To maintain resilience it is important to understand the factors which generate resilience in a given context. That is why monitoring, research, assessment of capabilities, gaps, best practices, lessons learned, early warning, early acting and maintaining an effective system of knowledge management are a core for resilience policy. It provides information between different parts of the complex system that govern and sustain states, societies and communities and how they respond when faced with stress.

Some factors and examples of resilience are related to the ability of countries and democratic institutions to respond to a shock or a stressor in different ways. The context and the nature of the stressor define the response. This means that each situation is a unique case that requires specific methodology. For example, resilience to violence means that variety of systems for conflict resolution is in place and employed when necessary. Such instruments are law enforcement institutions and the system of justice, the instruments of the court related decision making; arbitration; mediation, multi-party consensus building, public consultations, community dialogue, public awareness campaigns to promote understanding about domestic, school and other forms of violence; and many other instruments for social peace.

Essential element to build democratic resilience is trust and it depends on the respect of the social contract, the agreement between the state and society on their respective and mutual roles and responsibilities. Trust of the society diminishes with the failure of the political leaders to meet their expectations and effectively address the various challenges which have created internal social and political crises. Acute confrontation and lack of fruitful political dialogues, perception of a deficit of justice and increasing distrust in institutions are some of the characteristics of these conflicts. In such times, resilient societies take measures and promote effective solutions to prevent exploitation of public dissatisfaction by various interest groups. Less resilient societies, such as the new democracies, have difficulty to re-build the lost trust when people face slow reforms related to the corrupt justice system, a poor health and education system and a lack of government support for entrepreneurship. This situation can be exploited by interest groups and political parties whose aggressive behaviour, increased use of smear campaigns and attempts to use public opinion to achieve political objectives lead to division, hatred and tension. As a result of government low capacity to provide viable solutions of acute issues, people may start supporting alternative groups, which exploit self-protection and advancement of interests in their communities. Example of such group, is the militia, formed in the Bulgaria border, to hunt refugees who enter the country illegally. Another example is the growing popularity of the so called patriotic parties, who made their way to the governing coalition by promising to solve the Roma criminality as part of their election campaign.

Important marker of democracy resilience is the leadership in support of movement toward actualized democracy. Leaders, who are modeling democratic process, voluntarily step aside from power, rather than monopolizing it; they reach out to opposition groups seeking to develop dialogue and compromise rather than eliminate or marginalize them. From personality point of view, these leaders are low on Machiavellianism, authoritarianism, and need for power, but have high levels of tolerance for ambiguity, openness, and conscientiousness. The quality of leadership and the public perception of the governing group, defines public trusts in institutions and citizens motivation for participation.

Role of democratic institutions like the judiciary in upholding democracy

Democratic institutions have a key role to promote fundamental human rights and justice. In order to prevent treats to social cohesion, they are expected to provide ethical communication, observance of rights that allow people to live in dignity or recover from crisis, employment of instruments for mediation and dialogue so communities can maintain a sense of humanity.

There are great expectations toward law and justice. Justice relies on exchange, evidence, and discussion to understand what happened, assess the situation and find a way to cope with it. This process is a pillar for democracies: it enables the person to switch from being a victim to reconstruct and continue their life. It is based on professionals who aim at providing solutions without the participation and expression of the individuals. In this aspect, the judicial system has its' constrains because people are looking not only for sanctions, compensations and the truth, but also for meaning: they need to express their pain, to discuss, to exchange, to find understanding, not only solution. In terms of building resilience – the judicial system has its restrictions even though it is of main importance. That is why flexible, people oriented processes and mechanisms, such as mediation, consensus building, public forums and dialogues, that empower people and increase their participation in decision-making that matters to them, is of key importance. For example, in case of community conflicts, establishing a facilitated dialogue with all variety of actors involved is critical. Mediation and facilitated dialogue increase in societies where the needs for horizontal personal relationships are high. Mediation can be a factor for social cohesion and participative democracy which supports complex social transformations. It is an instrument for resilience that increases people's ability to adapt and reform to meet new needs.

The role of civil society organisations in promoting democratic resilience

Civil society organizations providing education for democratic citizenship and human rights education play important role young people and the general population to acquire the social and psychological skills needed to become democratic citizens. The democratic culture at collective level makes widespread individual level changes possible, according Moghaddam, (2006)52. He identifies ten psychological characteristics that the citizen needs to be capable of fully supporting and participating in democracy. They should be the aim of education for democratic citizenship, the focus of socialization in families and at schools.

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52 Fathali M. Moghaddam, The Psychology of Democracy, the American Psychological Association Press, 2016

Competences for democratic culture: Living Together as Equals in Culturally diverse Democratic Society, Council of Europe, 2016

Psychological characteristics of democratic citizens (Moghaddam, 2006)

- **Have Self Doubt:** The first step is the experience of self-doubt and leaving open the possibility that "I could be wrong". It means that the person moves forward always ready to incorporate and adopt better information, ideas, and directions.

- **Be Ready to Question Sacred Beliefs:** The individual must be willing to seriously question the sacred beliefs of their own societies. It involves going against the norms and beliefs seen as 'natural' and even difficult, opens the path for the constructive growth of both individuals and societies.

- **Have Flexibility of Opinions in Light of Evidence:** As opposed to categorical 'we are correct, they are wrong' thinking, democratic citizens develop high tolerance for ambiguity and openness to change. Their opinions are unlikely to be guided by dogma and irrational factors, and in line with the latest evidence from different sources.

- **Understand Those Who Are Different from Us:** Most groups tend to be insular and to see their way of life as 'natural' and 'better'. This trend is in line with the requirements of closed rather than open societies, dictatorships rather than democracies. Democracy requires to be inclusive toward those who are different.

- **Learn From Those Who Are Different:** We must not only be open toward others who are different from us, but be motivated to learn what we can from them. This is a very difficult characteristic to acquire, because the 'natural' tendency for humans is to be attracted toward similar rather than dissimilar others.

- **Seek Information and Opinions from Different Sources:** A central feature of education for democratic citizenship is that it teaches people from a young age to seek information from different sources. This can be achieved when carried out systematically and becomes central to the educational mission of schooling.

- **Be Open to New Experiences:** Democratic citizens actively seek out new experiences through engagement with those outside their ingroups. This encompasses all kinds of learning, and includes behavioral engagement and interactions with outgroups on the basis of openness.

- **Create New Experiences for Others:** The democratic citizen actively opens up new experiences for others to benefit from. This means allowing outgroup members to enter as trusted partners into the life of the ingroup. It is made possible through trust and priority being given to basic human commonalities.

- **Adopt Principles of Right and Wrong:** Growth toward democratic citizenship is based on principles of right and wrong, as reflected in the United Nations Declaration of Human Rights (1948) and other such foundational documents. Similarly, democratic governance is based on universal principles that guarantee basic freedoms and just treatment.

- **Seek Experiences of Higher Value:** Guided by basic principles of right and wrong, the democratic citizen seeks out experiences of higher value and rejects less valuable experiences.

These psychological characteristics are very similar to the Council of Europe's competences for democratic culture, organised around values, attitudes, skills, knowledge and critical understanding.[53] As stated above, the culture of democracy requires, in addition to competent citizens, adequate political and legal structures to support citizens' exercise of their competences. While civil society organizations provide various opportunities for citizens to practice democratic competences and participation, there should be a bigger demand towards institutions to open more consultative channels through which citizens can communicate their views to politicians and policy makers and demand change through political action. Finally, many civil society organizations are working in collaboration with the governments towards cooperation, inclusion, dialogue and nonviolent conflict transformation. These processes are in the heart of democracy as well as the constant pressure that civil society provides on the changing governments to combat corruption and organised crime, to respect human rights through policy decisions and their implementation, to ensure that the judicial system is strong and impartial, to protect minorities and eliminate all forms of discrimination and to ensure that countries have a well-functioning market economy. Another important mission of both CSOs and institutions is the reinforcement of democratic practices to deal with various interests and inter-group disagreements and to prevent violent escalations when conflicts are triggered.

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53   Competences for democratic culture: Living Together as Equals in Culturally diverse Democratic Society, Council of Europe, 2016

Media Awareness

by Alex Klobouk

Changing the picture 1: Push bot

Push bots are so called social bots, computer programs able to simulate human behavior. They post, comment & interact in social networks, acting like real users. By spreading dozens, hundreds or thousand of posts and comments push bots can strongly influence opinion making. They were used successfully e.g. in the Ukraine conflict to manipulate public opinion pro Russian as well as the US presidential election 2016: Supposedly 32.7 % pro Trump posts, 22.3% pro Clinton posts are by bots.

PUSHBOT

min. 50 tweets   per day
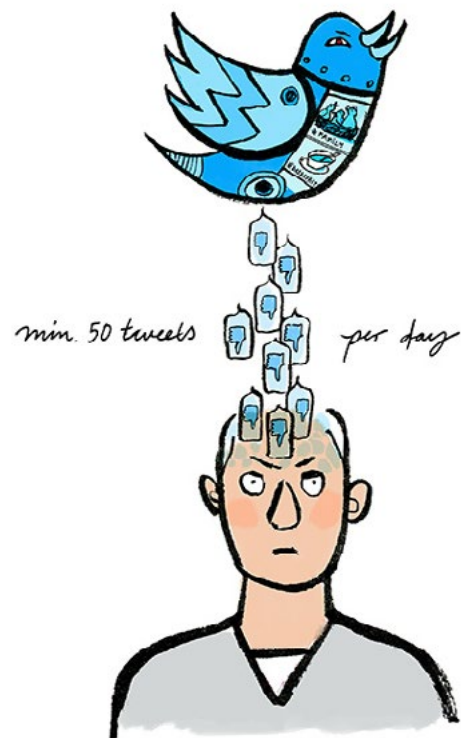
Changing the picture 2: Pull bot

Pull bots are so called social bots, computer programs able to simulate human behavior. Today many online shopping or booking processes are executed by pull bots. They support the user and are able to solve increasingly complex tasks.
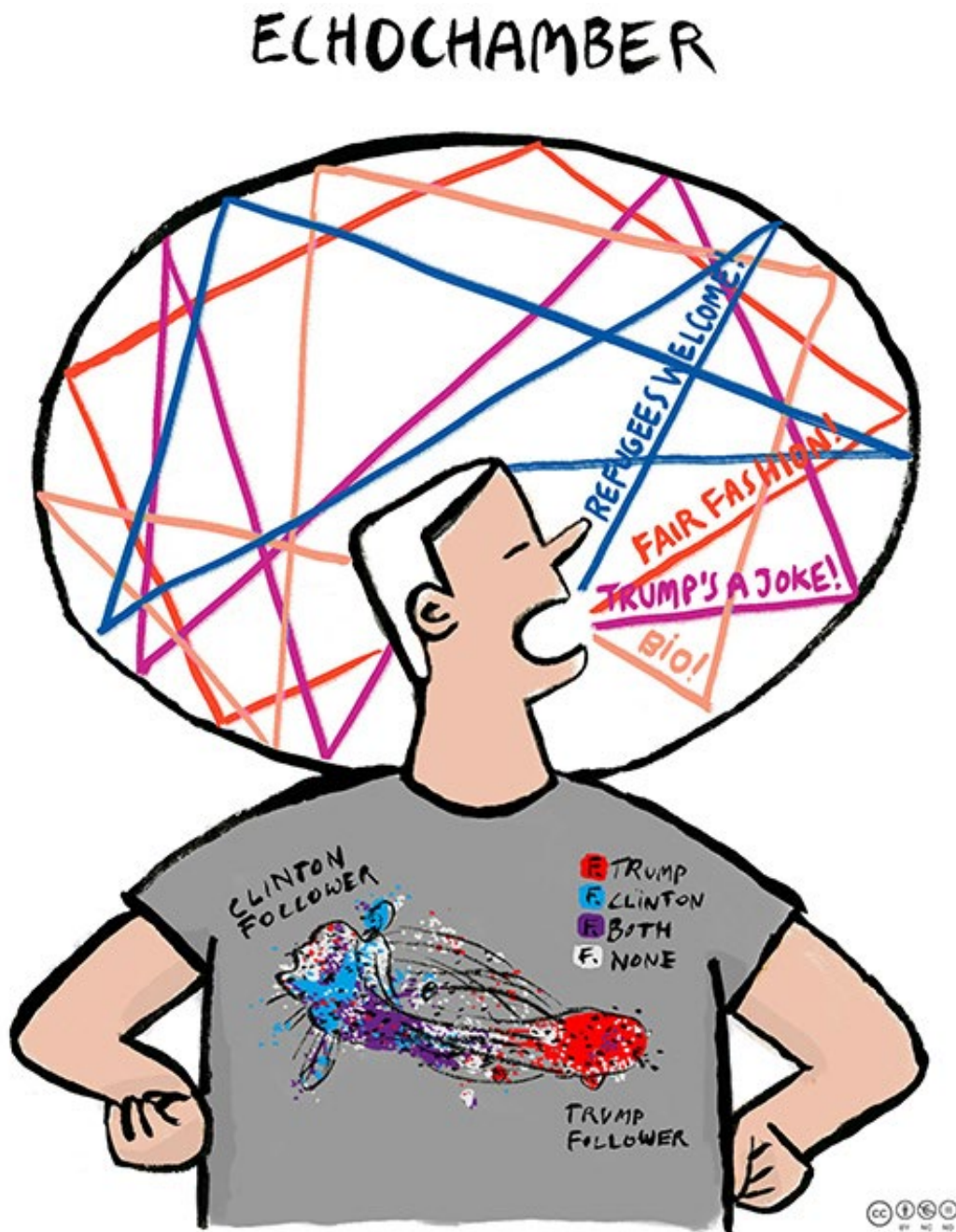

PULLBOT

SO, HOW WILL PARTY X DEAL WITH ... ?

WELL, THE PARTIE'S PROGRAM SAYS... DO YOU WANT TO KNOW MORE ?

YES

HELLO

Changing the picture 3: Echo chamber

Echo chambers are filter bubbles that form, as we navigate through the internet via social media and search engines. We like, subscribe and share information. This information is used to create tailor made offers for us. Regarding products this may be useful, concerning people and opinions it is dangerous: if a provider only suggests friends, groups and information, that matches me, this leads to a confirmation of prejudices and one sided, dogmatic visions.

Fake news are misinformation spread on purpose. Often they are created for commercial use as the flashy fake news generate more clicks then real content. Each click makes money. Once fake news are shared in a circle of friends, facebook makes such popular posts visible to a much bigger group - the posts spread widely. This can influence public opinion and has also resulted in violent actions.
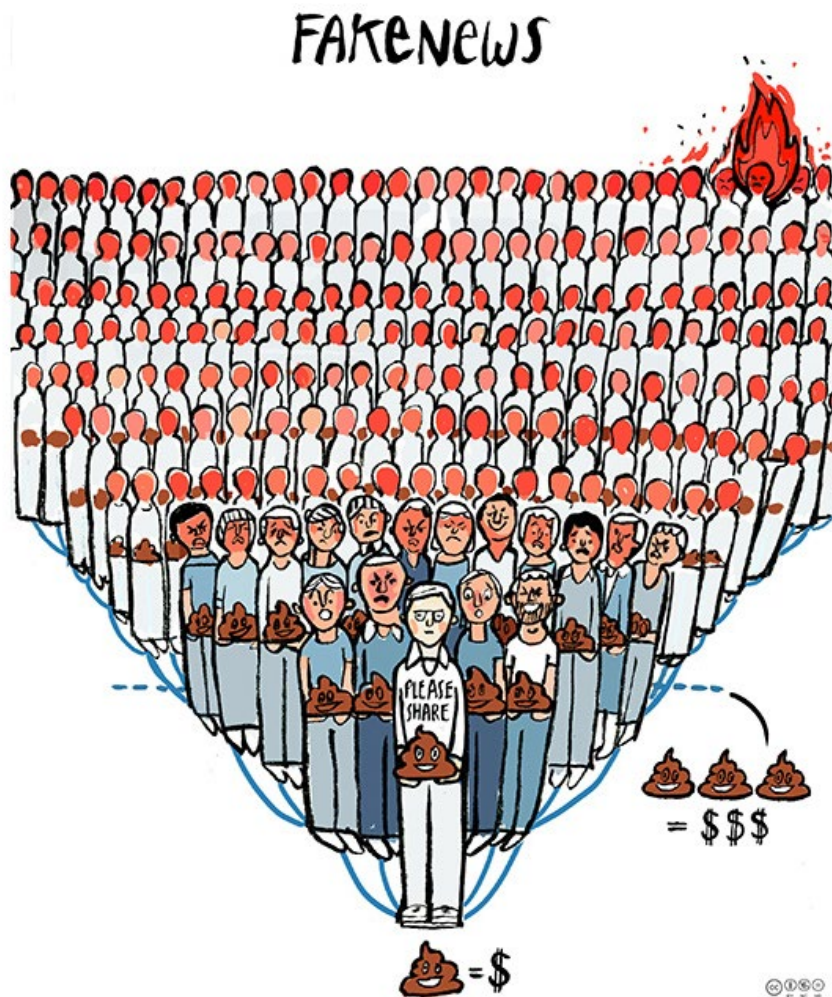
MEDIA AWARNESS KIT

QUESTION YOUR EMOTIONS.
REACTING VERY EMOTIONAL TO A TEXT OR POST?
WHAT CAUSED THIS EFFECT? WHAT'S THE CONTENT?

360°

RECOGNIZE QUALITY JOURNALISM.
CHECK ON: CONSTRUCTION, MOTIVATION—DIFFERENT
SOURCES PROVIDED? DIFFERENT PERPSPECTIVES?

CHECK THE SOURCES.
RELIABLE? WHO SPEAKS? WHO PROFITS? WHO PAYED?

ENJOY A DIVERSE MEDIA DIET.
CHECK ON WHAT ≫ THE OTHERS ≪ SAY
TODAY THAT'S EASIER THEN EVER

SOURCE: JFK INSTITUTE
FREIE UNIVERSITÄT BERLIN
VIA. WWW.ZEIT.DE

STEPS Tools and Methods

During the last months we have analyzed the roots and reasons of populism in society. We have identified different ways propaganda, now disguised under the name of alternative truth, influences the behaviour and decision making of young citizens. The problems and why they happen are clear to see, with plenty of information and research available. Experiments show, how simple it is to redirect citizens' attention, what different ways exist to create new narratives to mislead readers, how manipulation in trust spreads, what power we give in today's societies to opinion, and the difficulties to shift perspectives or get rid of false information once they enter the mainstream dialogues.

This challenge has been also confirmed during our STEPS project. After easily identifying elements supporting the rise of populism and propaganda and the consequences in society, it wasn't so easy to find solutions or answers: When analyzing what could be done, which ways we could prevent fake news from being believed as real or which measures could challenge post-truth with facts, we faced a bigger challenge. The only clear answer we had was the need of education and learning. And in fact: it is amazing, how many tools and approaches have meanwhile been developed specifically in the sphere non-formal learning providers to explore and counteract with youth hate-speech, fake news and propaganda. This is an impressive proof for the competences and capacities of the field of non-formal education as such: to react fast and develop targeted approaches. The role that education plays in supporting democratic self-efficacy and critical thinking goes far beyond hate-speech concepts as it relates to approaches deeply rooted in HR.

Democracy and Human Rights education, media awareness, information literacy... better educated and better prepared citizens ready to navigate reality, but is it enough to be equipped only?

Education for Democratic Citizenship as integral part of Youth Work has the power, competence and approaches to work out and make the difference. With this last toolkit section we want to dive directly into ways to work on the global problems of populism, propaganda and radicalisation.

The following tools and methods share an approach based on non formal education. They compliment the country reports materials previously shared and are different examples of ways to involve participants as a group and as individuals so they gain competences that will support them become more prepared citizens.

Some of the activities are specific workshops, others are part of longer processes or ongoing projects. Some explore the online world and communication, others have an offline focus. They tackle communication, stereotypes, trust, information, democracy, justice… Different angles to explore this challenge.

Our aim is not that you take these activities as an already made meal for you to replicate, but that reading through you get inspiration and ideas. As an educator, you will find activities that can be interesting for your target group, others that you could reframe, questions that you could use in your debriefings. Play with the concepts and create your own processes. As we already said, we are still discovering the best ways to navigate today's societies and we hope you find inspiration in the following pages.

6. Method sheets

World Café

THEME

Social media, Reflexion of own media behaviour, social behaviour on the internet

LEARNING OBJECTIVES

Building exchange about the different behavior of participants in social media, their contact with hate speech and echo chambers.

TARGET GROUP

12-24

DURATION

30 min

MATERIALS AND RESOURCES

Tables with chairs, big paper and pencils

STEP BY STEP DESCRIPTION OF THE ACTIVITY

Preparation + explanation: 5 Minutes
The concept and rules of World Café are explained http://www.theworldcafe.com/key-concepts-resources/world-cafe-method/

Group divided into 4 groups of maximum 6 people each, each to start on a different table

World Café: 20 minutes
Each world Café table is set with a different question on the central topic of Social Media Usage

• Which social media do you use?

• How is the general tone in your "echo-chamber"?

• Where did you get in contact with hate speech yourself?

• What kind of comments do you post on social media?

Groups are asked to change tables every 5 minutes

Debriefing/evaluation:
In the end participants are brought together to share the key findings from the different table discussions.

TIPS FOR FACILITATORS

Since this activity is more of an exchange, it is important to map the results and connect them with following activities.

What is democracy?

THEME

Democracy, rule of law, civic education

LEARNING OBJECTIVES

Looking at democracy from different perspectives to shape a deeper understanding

TARGET GROUP

Up to 30 people

DURATION

90 min

MATERIALS AND RESOURCES

Print-outs of the attached materials for group work

STEP BY STEP DESCRIPTION OF THE ACTIVITY

Step 1: Trainer introduces the topic with a first general brainstorming of keywords connected to Democracy. Participants are invited to use these words to start getting into the field mindset.

Step 2: After this warm up, participants are divided in three groups and each of the groups is given a different Democracy as… definition paper from the handouts.

In each group, they need to read the definition and find a common internal understanding. Once they have it clear, each group finds a way to prepare a presentation to the other ones on their definition of Democracy with the key elements that shape it.

The three groups will present their definitions to the other two and once definitions are shared, debriefing can get perspectives on the common and divergent elements of each definition towards a more general view on Democracy. When time is favourable and the group is interested, they can propose different specific definitions based on one or more of the approaches and the group can identify the keywords more relevant for all of them.

Step 3: Participants are divided in same or new smaller groups and the second handout on Civic Education is shared.

After reading the four definitions, individually they have to connect each one of them with a broad ideological perspective. In groups they put in contrast their answers and reasons behind them. Once in plenary trainer can connect the discussion from Democracy to Citizenship and the role of the citizen.

TIPS FOR FACILITATORS

Support the group in the process, aware that each one of them has a piece of the final puzzle and will talk about the same topic with different perspectives. Some might have a preferred perspective, especially in those cases it will be useful for the group to view the good elements of the other approaches.

DEMOCRACY AS A FORM OF GOVERNING

From a political science's perspective, democratic rule is based on political equality and political participation rights of the adult population (popular sovereignty) and focuses on the state, its functions and tasks. The unhindered participation of political parties of different orientations in political negotiation processes and their participation in elections are prerequisites for democratic states. Democratic core goals are freedom, equality, justice, security and welfare, which include the recognition of human and civil rights, popular sovereignty with elections, parliamentarism, parliamentary power control and the separation of powers. In order for citizens to be able to exercise their political rights and duties, the state must guarantee them a basic social security.

Tasks:
1. Discuss this definition and find out, if you agree with this definition, but please stick to the definition named in the headline and do not bend the definition to other dimensions of democracy.
2. Prepare a poster, where you illustrate your dimension of democracy with concrete examples. Please be creative
3. Present your poster later on in the plenary

http://politischebildung.ch/fuer-lehrpersonen/grundlagen/demokratie-begriff

DEMOCRACY AS A FORM OF LIVING

From the perspective of political cultural research democracy is focused on everyday life, on the culture of social coexistence. In recent years, pedagogical psychology, philosophy and civic education have taken up this approach by asking about the individual and socio-moral foundations of political understanding of democracy: how can democracy be made tangible and how can such experiences be enabled? It is about the micro-level of democratic culture, for example in the family or at school. It is seen as the basis of democratic political engagement and democratic societies. Whoever grows up in an environment characterized by tolerance and fairness, sees the diversity of lifestyles as an opportunity and is educated to solidarity and self-organization, has good prerequisites to act democratically within society and to contribute democratically to the political system.

Tasks:

1. Discuss this definition and find out, if you agree with this definition, but please stick to the definition named in the headline and do not bend the definition to other dimensions of democracy.
2. Prepare a poster, where you illustrate your dimension of democracy with concrete examples. Please be creative ☺
3. Present your poster later on in the plenary

http://politischebildung.ch/fuer-lehrpersonen/grundlagen/demokratie-begriff

DEMOCRACY AS A FORM OF SOCIETY

Sociologically understood, democracy also has a societaal dimension. The emergence of "young" European democracies and increasing globalization beyond the borders of existing states have shown that democracy can not simply be seen as limited to statehood. Only a social anchorage and transmission of democratic principles make the functioning of political democratic systems possible. This requires a strong civil society in which pluralism and social difference have room and conflicts are settled peacefully. Even economic competition, carried out under fair conditions, should be possible in such a democratic civil society. A free and diverse public, supported by a broad civic engagement, is another prerequisite of democratic societies.

Tasks:

1. Discuss this definition and find out, if you agree with this definition, but please stick to the definition named in the headline and do not bend the definition to other dimensions of democracy.
2. Prepare a poster, where you illustrate your dimension of democracy with concrete examples. Please be creative ☺
3. Present your poster later on in the plenary

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Goals of civic education

1. The ultimate goal is to achieve a diverse competition for stability and efficiency. Civic education should sharpen judgment and create a critical loyalty to all social actors and institutions. Political participation, integration and defense of democratic achievements are important goals here.
2. The ultimate goal is the preservation of the rule of law and parliamentary responsibilities. Knowledge of social order and awareness of values, especially human and fundamental rights, as well as the practice of social virtues are important goals.
3. The ultimate goal is the maintenance of order and hierarchy by state authority and recognized tradition. Understanding of political contexts and the need for order should be aroused - institutional knowledge, legal principles - and citizens should develop a sense of community for their environment (community, district, state, state as a whole).
. The ultimate goal is the elimination of domination in all areas of society. The priorities of civic education are on criticism of power and ideology. Disadvantaged citizens should become aware that they must act collectively in order to emancipate themselves.

Which explanation fits to a:

Conservative Approach:_____

Liberal Approach:_____

Social-democratic / Centre-Left Approach:_____

Left-democratic socialist Approach: _____

Freedom of expression

TOOLKIT

THEME

Freedom of expression, human rights, democracy, communication

LEARNING OBJECTIVES

Freedom of expression is an essential part of personal development, democracy and finding the truth

TARGET GROUP

10-30 people

DURATION

40 min

STEP BY STEP DESCRIPTION OF THE ACTIVITY

Step 1: Trainer introduces the task through a challenging question:

Freedom of expression is an important human right, but are there situations in which this freedom should be restricted?

Step 2: Participants have to explore arguments for and against an absolute freedom of expression. Participants are divided in at least two groups, because participants will be working with freedom of expression from opposite perspectives.

- **Task for groups A:** Find as many arguments as possible to support the idea of an absolute freedom of expression

- **Task for groups B:** Find as many arguments as possible to support the idea that freedom of expression, in some circumstances, should be restricted

Participants get about 30 minutes to find the arguments and write it on paper.

Step 3: Groups present their work in a plenary session. Those who that have worked with arguments for an absolute freedom of expression shall present their arguments first.

Group discussion continues with theory about freedom of expression, the power of states and the central question on where the line should be drawn.

TIPS FOR FACILITATORS

As follow up activity participants can analise real cases considered by the European Court of Human Rights in Strasbourg from their database:

https://hudoc.echr.coe.int/eng#{"documentcollectionid2":["GRANDCHAMBER","CHAMBER"]}
Hand out the notes with the bingo pattern or create your own sheet with the most used phrases of your own language.

Hate Speech Bingo

THEME

Hate Speech, Social Media, Media Control, Populism

LEARNING OBJECTIVES

Engaging in public digital discussions, be it on their own channels in social media or on news sites, identifying and recognizing comments with different hate speech formats.

TARGET GROUP

Any size - depending on devices with internet connection.

DURATION

15 to 30 minutes

MATERIALS AND RESOURCES

Hate speech bingo notes, pencils, devices with internet connection, internet/wi-fi

STEP BY STEP DESCRIPTION OF THE ACTIVITY

Step 1:

Ask participants to find hate speech comments in their social networks or on news comment sections. There are a lot of people using different kinds of phrases to manipulate the public discussions.

Step 2:

Participants should see if they can find phrases similar to those mentioned in the hate speech bingo note. If one column or row is crossed out, they have a "Bingo!" and the activity is done.

Step 3:

Afterwards check what everyone has found, are there similarities. Is one kind of rhetorical trick used more often than others? Where did people write these phrases (in social networks, groups, in comment sections)?

TIPS FOR FACILITATORS

Because this topic focuses on populist talk and their rhetorical tricks in public discussions (on the internet), the verbal forms might vary greatly between different countries and languages and will need adjustments.

"Why in our country?"

"We!"

"One should be allowed to say that!"

"They are the problem!"

"They should integrate themselves!"

"I'm not right-winged/alt-right, but..."

"They just staged that to cover up the truth!"

"If they don't like it here they should go somewhere else."

"If they do it, it's especially bad."

"We could not allow ourselves something like that."

"They/them!"

"Politicians don't care about us!"

"Statistics never lie!"

"Everyone knows I'm speaking the truth!"

"In our country women are not treated like that."

"They don't even work!"

Insult-ABC

THEME

Stereotypes, anti-bias, anti-racism

LEARNING OBJECTIVES

Our everyday language says a lot about our culture. In this activity, the insults in our cultures are collected to determine which groups are always indirectly attacked by the insults.

TARGET GROUP

Up to 30 people

DURATION

20-40 minutes

MATERIALS AND RESOURCES

Board, chalk

STEP BY STEP DESCRIPTION OF THE ACTIVITY

Step 1:

Make three columns on a paper/board/chart

Write down every letter of the alphabet as beginning letter in the first column.

Step 2:

As a group brainstorming for each column:

1. Collect insults for every letter of the alphabet
2. In the second column, note down what group of people this is used on
3. In the third column, note down what group of people/things this is referred to

Step 3:

Discuss how the things or people mentioned have come to such a bad reputation.

• Will this reputation do them justice?

• What does that say about your language and culture?

TIPS FOR FACILITATORS

Activity can be tough because of having insults as centre theme. You can remind the group that it is not about offending each other, but finding out what the most common insults are. It is not a creative contest either.

Make Memes!

THEME

Hate Speech, Counter Speech, Social Media

LEARNING OBJECTIVES

Activity can be tough because of having insults as centre theme. You can remind the group that it is not about offending each other, but finding out what the most common insults are. It is not a creative contest either.

TARGET GROUP

Any size - depending on devices with internet connection.

DURATION

30 minutes to 2 hours

MATERIALS AND RESOURCES

devices with internet connection, internet/wi-fi

STEP BY STEP DESCRIPTION OF THE ACTIVITY

Ask participants if they know and can show some memes or present a collection of your own.

There are numerous memes on the internet for entertainment, but also for political statements. Participants can look for political memes as an own task. Analise together the elements that make the memes remarkable, funny or shareable.

Participants should come up with their own memes, maybe based on already existing ones or completely new ones. There are several websites (e.g. imgflip.com) helping with creating memes.

After creating the memes they can be shown to the whole group. You could also have a contest for the funniest, best, counter speech-best meme in the group.

Memes (sg. /miːm/) are cultural symbols or social ideas that spread viral with the main intension to either make someone laugh or to make fun of someone/something. (Paul Gil, Lifewire.com)

They can occur in any media form and are widely spread in social media and have their own websites (9gag.com/memebase.com). They can be used as a simple and quick response to opinions in form of parody as a strategy of counter speech.

TIPS FOR FACILITATORS

Memes have a common appearance and they relate mostly on one idea/joke with the same scheme.

On a website like imgflip.com memes can be easily created, saved to the device and shared with others. Be advised that the websites state that any created meme will be "their idea" and the legal situation for the meme images are currently under heavy debate in a lot of countries.
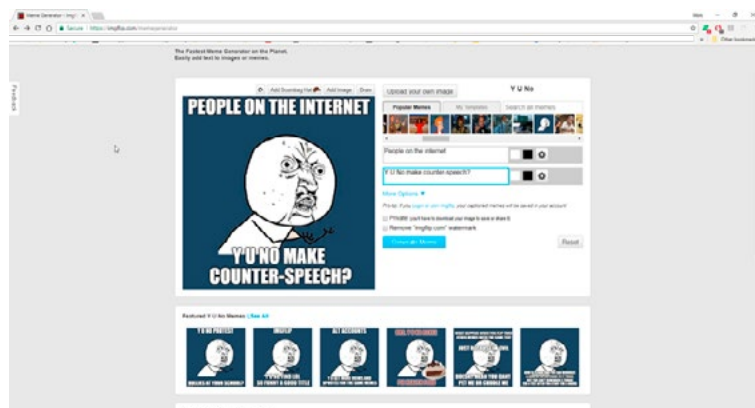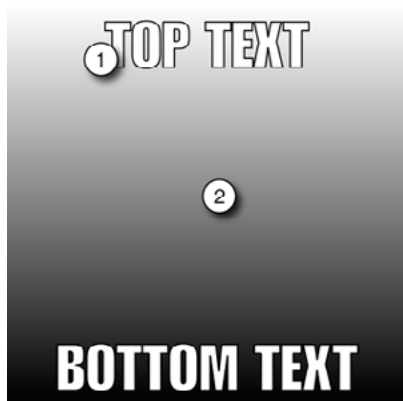
Stereotypes

THEME

Prejudice, stereotype

LEARNING OBJECTIVES

Confronting own opinions
with existing stereotypes

TARGET GROUP

Up to 30 people

DURATION

30 minutes

MATERIALS AND RESOURCES

flipchart paper (approx 4-5)
two signs: AGREE and DISAGREE.

STEP BY STEP DESCRIPTION OF THE ACTIVITY

Step 0: Trainer introduces stereotypes as the focus of the activity and starts a dialogue - Suggested questions for participants: What are stereotypes? Are they all negative? Can they be useful? In which case? Why do we have them, what is their original purpose? What are they stemming from? Do we have stereotypes? What are generally the most vulnerable group towards stereotypes?

It is recommended to reach at least some common understanding about what stereotypes are and what are their specifics.

Step 1: After the introduction, participants are divided into groups of 4-6, each group receives a flipchart paper and marker and one minority.

Participants have 10 min to put down all the stereotypes that are connected to the given minority.

Suggested minorities for group work: Roma people, Jews, women/men, different nationalities

When groups are done, they share the stereotypes and talk about whether they are true, where do they come from and how are they kept within societies.

Trainer puts AGREE sign at one wall in the classroom and the DISAGREE sign at the opposite wall and collects stereotypes from each group flipchart papers.

Step 2: All participants are taken to the centre of the room and trainer reads the different stereotypes one by one. After each statement, participants position themselves on the imaginary line between ´agree´and ´disagree´sign in a way that would represent their personal consent with the statement. Once everybody has chosen their place, trainer can ask someone from "agree", "disagree" and "somewhere in the middle" groups about the reason they are there.

It´s recommended to discuss around 5-6 stereotypes to keep the dynamics of the activity high, trainer can focus more attention to the discussion on each statement.

Step 3: After the discussion, trainer instructs the group to put chairs back to the circle as it was at the beginning of the activity and asks What new did we learn about stereotypes?

Trainer finally lets the group sum up, and ends the session thanking the group for their honesty and opinion sharing

TIPS FOR FACILITATORS

- When instructing the students to write down stereotypes about certain minority, it should be pointed out that students should write ALL the stereotypes they ever heard, not stereotypes they personally share - otherwise later when we discuss each stereotype, students might feel offended or being convinced. It works better when the activity operates with not-personal opinions.

- If the activity is held with a specific group of participants, we can address the stereotypes on the field itself (eg: with automechanics technical school students, one group can write down stereotypes about automechanics, in this case the activity result is even more powerful)

- Assign only minorities that you will be comfortable talking about later, don´t feel any personal affinity etc.

- It happens almost everytime that students explain their choice of position by personal experience ("my mother can drive perfectly so I don´t think it´s true that women in general can´t drive"), usually followed by contrary opinion based on personal experience as well. Trainer can take this as a great opportunity to talk about how personal experience does not give us representative picture on certain group of people.

New Planet

THEME

Human rights, non discrimination

LEARNING OBJECTIVES

Understanding that human rights are rights of individuals and that the state governments have the main responsibility to respect, promote and fulfil human rights

TARGET GROUP

10-30 people

DURATION

120 min

STEP BY STEP DESCRIPTION OF THE ACTIVITY

Step 1: Participants are divided into small groups of 3 to 5 members and asked to imagine the following scenario:

A catastrophe has taken place on Earth and all life has been wiped out. You are the only fortunate people to get on board a spaceship that is on its way to an entirely new planet. The planet strongly resembles Earth, with mountains, water, plains, oceans and an atmosphere you can breathe in. There is nature, forest, grass, fruit trees, vegetables and animals. The only thing missing is people. You are the first human beings on the planet. Later, there will be many of you. As the first people, you have the privilege to decide on the rules for the future society. These rules must not only apply to the individuals in your group, but to all the people who will eventually live on the planet.

Each group must agree on 10 rules that will apply to all people on the planet so that they can live good and decent lives. The rules and the name for a new planet should be written down on paper to be presented after 30 minutes of brainstorming.

During the presentations, trainer encourages discussion and in-depth reflection on the different rules. It is important in the process to identify common elements between the different groups proposals.

Step 2: Participants are introduced the Universal Declaration of Human Rights and each group is handed a copy. The task for the next 30 min is to compare their own planet's rules with the articles of the Universal Declaration. Which articles regulate the same issues as their own rules? The articles' numbers should be written alongside the rules.

Step 3: On closing plenary, participants share the commonalities and also the articles that they see now relevant and didn't think about before.

TIPS FOR FACILITATORS

It can be interesting to ask participants if they see any article missing in the Universal Declaration of Human Rights, but it can also lead into a long side conversation.

On digital confusion

A workshop to empower resilience in the paradigm of change

THEME

Media literacy, digital citizenship

LEARNING OBJECTIVES

Tackling the concept of digital revolution through the social/cultural/economic/ethic dimensions to develop an active digital citizenship

TARGET GROUP

15-30 students, adults, educators, university students.

DURATION

3 to 5 hours. Each step of the workshop can start and finish in independent sessions.

MATERIALS AND RESOURCES

The activity is carried out with the "ppt presentation" which leads the facilitator on the different steps of the workshop.

The steps are divided into pair work, class work and group work, as indicated in the ppt presentation.

You need: coloured post-it for the focus group, a LIM with projector, posters for the brainstorming steps to list the five key-themes mentioned in the step 3, post-it, set of at least 30 photos/pictures from different fields (society, environment, economy, communication, relationships, work, etc.)

STEP BY STEP DESCRIPTION OF THE ACTIVITY

In a speech to Kenyon College (2005) entitled "This is water", David Foster Wallace makes use of the metaphor of these two young fish swimming along. They happen to meet an older fish swimming the other way, who nods at them and says, "Morning, boys, how's the water?" And the two young fish swim on for a bit, and then eventually one of them looks over at the other and goes, "What the hell is water?".

Nowadays, we are in a sort of digital pot, but we do not completely know what the water around us is, how it affects our identity, our relations, our standards of living, our safety, We simply are in the pot, some of us like the big fish are wiser, many, especially young people, much less, despite their apparently more favorable condition, being the generation of millennial.

Step 0: introduction
After a brief introduction on the main topics of digital citizenship, in which the participants are asked to say how confortable they feel in front of a list of words dealing with the digital revolution, and are asked to explain some of them, the facilitator introduces the steps and objectives of the workshop.

Step 1: What is Digital?
In this step the participants are asked to work in pairs to try to

answer this question: "I heard on the news that the Digital Revolution is changing our life. What do they mean!?". They have to imagine that the question is asked by one of these different interlocutors:

- A 7 year-old baby
- A group of teenagers
- An 87 year-old lady

The point of this activity is to focus on two issues:

What digital revolution is and how to explain or to make it familiar to different kinds of people. As a matter of fact, different audiences reflect different degrees of awareness to have access to the digital ecosystem and require different approaches and linguistic strategies.

the participant are asked to use similes, metaphors, parallelisms, comparisons TO BE CLEAR in their explanation to the target interlocutor they have chosen.

Step 2: for and against
In this activity we will try to define our position of agreement or disagreement on some issues related to the digital life.

This will help us understand how close or far we are in what we think about it.

Participants are asked to line up in the middle of the room. On each of the right and left walls of the room the facilitator sticks an "I agree" and an "I don't agree" posters.

After each statement, participants will decide where to stand in the room, in a point that is more evocative of their position of agreement or disagreement. If they agree, they will stand next to the "I agree" poster, if they don't, they will move from the other side.

"It depends" answers are not allowed. The facilitator asks to some of the participants to explain the reasons why they are standing in some specific spots. The others can decide to change position after listening to others' points of view.

Here is the list of statements they will react to:

• Digitization has broaden ways of thinking and made people more open-minded.
• In a digital world we no longer need borders.
• Technological development will save the future of humanity.
• The information benefits from digital evolution.
• With the internet we're all closer.

Step 3: Digital interconnected issues

A set of photos and pictures from different fields (society, environment, economy, communication, relationships, work, etc.) are spread on the floor. The participants are given a few minutes to choose a picture that they find relevant/significant/ meaningful to the theme of digital change. When choosing they are asked: "What IMPACT (positive or negative) does the digital change have on relationships, on social, economic, environmental fields, or simply on you?".

The participants sit in a circle and a big poster with 5 key-themes is laid on the floor. The five key-themes are:

• Big data, privacy and safety in internet
• Social life, relations and «post» life in internet
• Infosphere
• Industry 4.0, sustainability issues
• Ethics, identity and reputation

The participants are asked to say in which of these dimensions they would place the picture and to put it next to it on the floor. They will explain in what way the picture is connected to the key-theme.

Step 4: the impact of the digital transformation
This step consists of two activities:

Activity 1: the group is split in pairs and each couple will discuss on what they would recommend (suggestions, ideas, actions..) to lead the digital revolution in a positive/useful/safe way and to face possible connected risks. Each couple is given three post-it of different colors, each color is connected to one of these points of view:

• Politically, countries could/should...
• Formal/ Non formal education could/should...
• Each of us as a citizen could/should...

Each couple note down their ideas on the post-it, focusing on one (or more) of the five key-themes on the floor. They can also refer to the photos and pictures that have been placed on the poster in the previous step.

Activity 2: the group is sitting down in a circle and each couple of participants stick their notes next to the key-themes and explain their suggestions and recommendations about how to face the risks and to take advantage of the opportunities of the digital transformation.

Group discussion on the relevant remarks will follow.

Step 5: debriefing
In this final activity the participants are asked to reflect on the phases of the work they have done. Each participant will quickly answer to one of the questions from this list (ppt slide 11). They are free to choose the one they feel it is worth considering:

• How did you feel the moment you had to explain to the child/ old lady?
• Which statement did you like (or did you dislike) in particular in the "step" we were standing?
• What made you particularly surprised about what you've heard?
• What are the most useful life skills we should develop to face the digital challenges?
• How can I spend this activity in my school/ organization?

TIPS FOR FACILITATORS

Read carefully the notes in the Presentation PPT that may support the facilitators to lead the groups in the activities.

It is suggested to evaluate the activities both by direct observation in the classroom and by taking into consideration the contents and ideas proposed by the participants.

ANNEXES

On Digital Confusion PPT

https://www.slideshare.net/RamonMartinez109/on-digital-confusion

Renting an apartment

TOOLKIT

THEME

hate speech, prejudices, exclusion, experiential learning

LEARNING OBJECTIVES

Understanding stereotypes mechanisms in society and mediating the process of prejudice building that can lead to hate speech both online and in real life

TARGET GROUP

Up to 20 people

DURATION

40 minutes

MATERIALS AND RESOURCES

2 scarfs

STEP BY STEP DESCRIPTION OF THE ACTIVITY

Step 1: Trainer introduces the activity as a roleplay based on a real situation and takes two participants out from the classroom, gives them a scarf to wear and asks them to wait outside with the following instructions.

"You are a couple searching for an apartment. Currently you have no place to live and you need to find an apartment quickly. You are decent citizens, you both have jobs and enough money to pay both rent and deposit. Your aim is to act polite to get an apartment. You will meet several apartment owners and your task is to convince them to rent you their apartment."

Meanwhile the group of participants in the classroom are divided into groups as described below. Trainer explains groups that they are apartment owners offering an apartment for rent and that a couple asking for an apartment will come but they cannot rent them the apartment. The reason is the scarf the couple are wearing but at the same time, this reason cannot be admitted to the couple.

Participants that stay as observers are instructed not to interact during the activity.

Step 2: When the roles are clear, participants with the scarf enter the classroom and the roleplay starts trying to find someone who would rent them an apartment.

It is advised to let the activity go on for a little while until the couple with the scarf have asked almost everyone, even repeatedly. Trainers can stop the activity when the dynamics are stopping or when the point has been made (couple understands that nobody will rent the apartment).

Step 3: To close the roleplay make a specific activity taking your time to take everybody out of their roles and back as participants.

Step 4: Go back to the circle to debrief the activity.

Start with the couple searching for the apartment and give them space to share their feelings and express their experience.

With all groups focus on two aspects:
1. What actually happened
2. Feelings of participants.

Observers can support with an external view on facts and the different emotions they recognized.

Suggested questions for the couple:
How did you feel? What was surprising? Do you think this situation can actually happen? What was difficult for you the most?

Suggested questions for the apartment owners:
How did you feel in your position? What was the most difficult for you? How did you feel when you couldn´t tell the reason?

Suggested question for the whole group:
What in real life is the scarf symbolizing? Do you have any personal experience with similar situation? What is discrimination? Which group could be discriminated and why? How does discrimination look like in reality?

It is useful to write students´answers on the board and use it to clarify data about discrimination in the region/country.

Trainer shouldn´t choose participants with aby possible experience with discrimination or hate speech. Students chosen to leave the class should be strong opinion makers in the group that is capable to manage a potentialy negative situation. It might be useful to know the group in advance.

The scarf (or any other accessory) should be chosen in a way that no similarities with religion or ethnical symbol could be found.

Trainer can check with the groups that they developed some argumentation towards the couple, in case group cannot figure out any substitute arguments, trainer can help them

GROUP ROLES:

Group 1 (3-5 people):
Apartment owners – family in debt, in despeate need of money

Group 2 (2 people):
Apartment owners – older childless couple with a dog, neither of them have ever been abroad

Group 3 (3-5 people):
Apartment owners – a family with small children, the women is on maternity leave, the man is working

Group 4 (3-5 people):
Apartment owners – football fans, only go along with people who are football fans as well

Group 5 (2 people):
Apartment owners – young university students renting an inherited apartment

Give Europe your voice

TOOLKIT

THEME

Events from daily newspapers or own interests.

Democracy, Europe, human rights,

LEARNING OBJECTIVES

Using radio and podcast as tools for participation and information sharing.

TARGET GROUP

10+

DURATION

4h

MATERIALS AND RESOURCES

Audio recorder, speakers

STEP BY STEP DESCRIPTION OF THE ACTIVITY

Step 1: Start with a playful activity connected to communication. When the group don't know each other it can serve also the purpose of introductions.

Step 2: Theoretical input about radio/podcast, its history, its effect.

Step 3: Discussion of work order and structure of the message in a radio contribution (introduction + main part + conclusion)

Step 4: Brainstorm and group with the help of daily newspapers and young people's ideas different possible topics. Don't use more than 15 minutes.

Step 5: Choose the topic that most people find appealing and has no negative reactions. Decision can be fast, other liked topics can be tackled in next sessions. Don't use more than 5 minutes.

Step 6: Group discussion on the chosen topic to map group personal points of view and positions.

Step 7: In smaller groups, elaboration of questions for a street survey and sharing.

Step 8: Go to a well-frequented location near the workshop site for an hour long street survey.

Step 9: 30 minutes summary of the results and impressions of the street surveys

Step 10: 60 minutes recording of the individual group works (introduction + main part incl. street surveys and commentary, conclusion).

Step 11: Reflection and debriefing.

Step 12: Editing through cutting and final uploading for sharing.

TIPS FOR FACILITATORS

Cooperation with private or local radio stations has proven to be very favourable.

You can design radio/podcast workshops only with the recording function of smartphones. The quality is often sufficient. However, a radio/podcast workshop becomes authentic only through the use of microphones and audio recorders. These are very cheap to buy in a set and give the workshop that certain something.

Be brave and try something.

Our rules

THEME

Human rights in real life

LEARNING OBJECTIVES

Coming up with rules for various situation in order to reflect on individual freedom within groups.

TARGET GROUP

15-20 people

DURATION

100-120 mins

MATERIALS AND RESOURCES

Flipchart paper, pens, markers, colour cards

STEP BY STEP DESCRIPTION OF THE ACTIVITY

Step 1:
5 groups are formed.

Each group is given a flipchart paper and the following instruction:

In your group, come up with 3 rules that you would like people to respect:

- First group: at school,
- Second group: at work,
- Third group: in this group,
- Fourth group: at shopping,
- Fifth group: at restaurant.

Participants can choose any creative way to record their rules.

Groups come back after 20-30 min and take a few minutes each to share results.

Reflection round with RED, ORANGE and GREEN cards. After each question, participant put a card down: green for yes/ agree, red for no/disagree, yellow for so-so.

The group is asked on the following questions:

Step 2: Are you satisfied with the result?
Participants first look at their and reflect with the cards on whether they are satisfied with their rules. Trainer tries to bring up some dilemmas that may exist in the rules.

Step 3: Are you satisfied with the process?
Participants now reflect on the half hour that they worked together, and trainer tries to bring up out these small group dynamics by asking questions.

Step 4: Do you respect these rules?
Participants can reflect about the difference between respect, acceptance and the power" to make the law".

ANNEXES

The activity is inspired by Betzavta method.

For more information:
http://www.mellemeducation.org/betzavta-method/
http://www.adaminstitute.org.il/language/en/betzavta-learning-the-langua-ge-of-democracy-together/
http://www.academia.edu/4006075/Learning_the_Language_of_Democracy_with_Betzavta

Visibilis!

THEME

Hate Speech

LEARNING OBJECTIVES

Illustrating insulting processes online and the effects visibility and ailment have on hate messages.

TARGET GROUP

Any size – work in pairs

DURATION

15 minutes

MATERIALS AND RESOURCES

Pen, paper

STEP BY STEP DESCRIPTION OF THE ACTIVITY

Step 1:
Ask each participant to think of someone hideous and write down an insult that begins with "You are ...".

Optional: A voluntary person hangs up her/his insult clearly visible for everyone without commenting.

Optional: Another voluntary person gives the insult to another in form of a letter to read.

Step 2:
Ask participants to join in pairs and read the insult directly to the person they are looking at.

Step 3:
Which of the processes was easy? Was it easy to say the insult to the person's face? What kind of feeling does it leave you with? What feeling in the person who heard this insult?

TIPS FOR FACILITATORS

This activity is very useful as a starter to introduce the topic.

Against racism

THEME

Racism, prejudices, stereotypes, social vulnerable groups of people, hard to reach learners

LEARNING OBJECTIVES

Promoting awareness on social discrimination towards vulnerable groups by supporting to eliminate any kind of stereotypes and prejudices may exist.

TARGET GROUP

10+

DURATION

3h

MATERIALS AND RESOURCES

A ball of thread

Colorful papers and markers

https://www.youtube.com/watch?v=cY7gyEdk76o

http://www.arvindguptatoys.com/arvindgupta/whatmeracist.pdf

STEP BY STEP DESCRIPTION OF THE ACTIVITY

The workshop starts with an activity to know each other. Participants are in circle and the facilitator has a ball of thread. Facilitator keeps the edge of the thread, tells to the others her/his name and shares with them a dream that s/he had as a child (e.g. becoming a teacher as adult). After that the ball is thrown to another participant who does the same by keeping a part of the thread. When every participant has introduced themselves, the ball has to follow the inverse way and come back to the facilitator. When the ball is on the hands of a participant, the others have to tell that person's dream.

Activity 1
Participants watch a short video showing a form of discrimination (e.g. racial discrimination). After the video, they work in group and talk about it (feelings, conclusions, ideas. etc).

https://www.youtube.com/watch?v=cY7gyEdk76o

Activity 2
Facilitator distribute to each group some copies of the cartoon titled 'What? Me? A racist?' and ask them to read it and recognize different kinds of discriminations exist, except for racial discrimination. They write down their thoughts and a representative of each group present them in the assembly.

http://www.arvindguptatoys.com/arvindgupta/whatmeracist.pdf

Following, facilitator distributes to the groups small colorful papers, where on some of them is written the meanings (e.g. racism, stereotypes, etc) and on the others is written the theory/clarification. All groups in cooperation try to link the meaning with the theory and then make a collage. This is a pleasant and easy way for the participants to approach the knowledge by themselves and bridge the theory.

During the last step, all participants come again in circle and talk about their experience. Each one is encouraged to share with the others a thought or/and a feeling or their common activity.

TIPS FOR FACILITATORS

The facilitator has to be well informed about participants background and their special needs and expectations. At the same time, students need good preparation for their common activity, having the chance to participate in the design and implementation of the workshop.

In this case, due to the special educational framework in the prison and the special conditions of the students-inmates' living, the facilitator has to try harder to approach and encourage them to participate in the activity.

Freedom of expression

TOOLKIT

THEME

Human rights, civic participation in a democracy, public policies

LEARNING OBJECTIVES

Discuss the fundamental role of freedom of expression in a democratic society.

Appreciate the tension between the exercise of freedom of expression in a democracy and the protection of individuals and minority or disfavored groups.

Understand the concept of hate speech—speech that promotes hatred or violence against other persons or groups in society.

Examine how democracies that share common principles and face similar problems can still develop very different solutions.

Explore the influence of history on the specific balance of values and legal protections in different democratic societies.

Analyze the reasons supporting and opposing the government's permitting hate speech.

Identify areas of agreement and disagreement with other students.

Decide, individually and as a group, whether the government should permit hate speech; support decisions based on evidence and sound reasoning.

Reflect on the value of deliberation when deciding issues in a democracy

TARGET GROUP

5-6 groups of 4 students

DURATION

90 minutes, including debriefing

MATERIALS AND RESOURCES

Paper (A4 and flipchart size), forms for students, maybe a resource person (to prepare or explain the deliberation issue beyond the text)

• Lesson Procedures

• Handout 1—Deliberation Guide

• Handout 2—Deliberation Activities

• Handout 3—Student Reflection on Deliberation

• Reading (http://www.did.deliberating.org/lessons/documents/DID%20FreedomofExpression_2011.pdf page 2-7)

• Selected Resources

• Deliberation Question with Arguments

(optional—use if students have difficulty extracting the arguments or time is limited) http://www.did.deliberating.org/lessons/documents/DID%20FreedomofExpression_2011.pdf pages 9 and 10

Step 1: Introduction

Introduce the lesson and the Student Objectives on the Lesson Plan. Distribute and discuss Handout 1—Deliberation Guide. Review the Rules of Deliberation and post them in a prominent position in the classroom. Emphasize that the class will deliberate and then debrief the experience.

Step 2: Reading

Distribute a copy of the Reading to each student. Have students read the article carefully and underline facts and ideas they think are important and/or interesting (ideally for homework).

Step 3: Grouping and Reading Discussion

Divide the class into groups of four or five students. Group members should share important facts and interesting ideas with each other to develop a common understanding of the article. They can record these facts and ideas on Handout 2—Deliberation Activities (Review the Reading).

Step 4: Introducing the Deliberation Question

Each Reading addresses a Deliberation Question. Read aloud and/or post the Deliberation Question and ask students to write the Deliberation Question in the space provided on Handout 2. Remind students of the Rules for Deliberation on Handout 1.

Step 5: Learning the Reasons

Divide each group into two teams, **Team A** and **Team B**.

Explain that each team is responsible for selecting the most compelling reasons for its position, which you will assign. Both teams should reread the Reading. Team A will find the most compelling reasons to support the Deliberation Question. Team B will find the most compelling reasons to oppose the Deliberation Question. To ensure maximum participation, ask everyone on the team to prepare to present at least one reason.

Note: Team A and Team B do not communicate while learning the reasons. If students need help identifying the arguments or time is limited, use the Deliberation Question with Arguments handouts. Ask students to identify the most compelling arguments and add any additional ones they may remember from the reading.

Step 6: Presenting the Most Compelling Reasons

Tell students that each team will present the most compelling reasons to support or oppose the Deliberation Question. In preparation for the next step, Reversing Positions, have each team listen carefully for the most compelling reasons.

Team A will explain their reasons for supporting the Deliberation Question. If Team B does not understand something, they should ask questions but NOT argue.

Team B will explain their reasons for opposing the Deliberation Question. If Team A does not understand something, they should ask questions, but NOT argue.

Note: The teams may not believe in or agree with their reasons but should be as convincing as possible when presenting them to others.

Step 7: Reversing Positions

Explain that, to demonstrate that each side understands the opposing arguments, each team will select the other team's most compelling reasons.

Team B will explain to Team A what Team A's most compelling reasons were for supporting the Deliberation Question.

Team A will explain to Team B what Team B's most compelling reasons were for opposing the Deliberation Question.

Step 8: Deliberating the Question

Explain that students will now drop their roles and deliberate the question as a group. Remind the class of the question. In deliberating, students can:
1. Use what they have learned about the issue and
2. Offer their personal experiences as they formulate opinions regarding the issue.

After deliberating, have students find areas of agreement in their group. Then ask students, as individuals, to express to the group their personal position on the issue and write it down (see My Personal Position on Handout 2).

Note: Individual students do NOT have to agree with the group.

Step 9: Debriefing the Deliberation

Reconvene the entire class. Distribute Handout 3—Student Reflection on Deliberation as a guide.

Ask students to discuss the following questions:
• What were the most compelling reasons for each side?
• What were the areas of agreement?
• What questions do you still have? Where can you get more information?
• What are some reasons why deliberating this issue is important in a democracy?
• What might you or your class do to address this problem?

Options include teaching others about what they have learned; writing to elected officials, NGOs, or businesses; and conducting additional research.

Consider having students prepare personal reflections on the Deliberation Question through written, visual, or audio essays. Personal opinions can be posted on the web.

Step 10: Student Poll/Student Reflection

Ask students: "Do you agree, disagree, or are you still undecided about the Deliberation Question?"

Record the responses and have a student post the results on www.deliberating.org under the partnerships and/or the polls. Have students complete Handout 3.

Handout 1— Deliberation Guide

What Is Deliberation?
Deliberation (meaningful discussion) is the focused exchange of ideas and the analysis of arguments with the aim of making a decision.

Why Are We Deliberating?
Citizens must be able and willing to express and exchange ideas among themselves, with community leaders, and with their representatives in government. Citizens and public officials in a democracy need skills and opportunities to engage in civil public discussion of controversial issues in order to make informed policy decisions.

Deliberation requires keeping an open mind, as this skill enables citizens to reconsider a decision based on new information or changing circumstances.

What Are the Rules for Deliberation?
• Read the material carefully.
• Focus on the deliberation question.
• Listen carefully to what others are saying.
• Check for understanding.
• Analyze what others say.
• Speak and encourage others to speak.
• Refer to the reading to support your ideas.
• Use relevant background knowledge, including life experiences, in a logical way.
• Use your heart and mind to express ideas and opinions.
• Remain engaged and respectful when controversy arises.
• Focus on ideas, not personalities.

Handout 2—Deliberation Activities
Review the Reading

Determine the most important facts and/or interesting ideas and write them below.

1) _____

2) _____

3) _____

Deliberation Question Should our democracy permit hate speech?

Learning the Reasons: team A…………………team B……………

My Personal Position

On a separate sheet of paper, write down reasons to support your opinion. You may suggest another course of action than the policy proposed in the question or add your own ideas to address the underlying problem.

Handout 3—Student Reflection on Deliberation
Large Group Discussion: What We Learned

What were the most compelling reasons for each side?

Side A: Side B:

What were the areas of agreement?

What questions do you still have? Where can you get more information?

What are some reasons why deliberating this issue is important in a democracy?

What might you and/or your class do to address this problem?

Individual Reflection: What I Learned

Which number best describes your understanding of the focus issue? [circle one] 1 2 3 4 5 (no deeper…..much deeper)

What new insights did you gain?

What did you do well in the deliberation? What do you need to work on to improve your personal deliberation skills?