



Learning together, living together

with a focus on positive identity

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Karin Heremans

Education in Flanders, Belgium

- Educational system in Belgium:
 - 3 separate educational systems (Dutch, French, German);
 - High degree of free choice;
 - Flanders
 - Public Education;
 - Private Education;
- > Antwerp:
- 54% Catholic schools
 - 46% Public schools (Community schools, provincial schools, municipal schools)

PPGO! Neutrality according to the Constitution ... (1)

- GO! is bound to **neutrality**, according to the Belgian constitution, article 24:
 - *“The community organises neutral education. Neutrality includes respecting the pupils’ and their parents’ philosophical, ideological or religious opinions.*
 - *Schools run by public authorities offer education in all the recognised religions as well as in secular ethics. As long as they are in compulsory education, pupils can choose one of them.”*

... in the form of active pluralisme and active citizenship (2)

- **Active citizenship** is a way of putting neutrality into practice in an educational way
 - Starting-point is **not** that everyone is, can or should be neutral
 - Principles:
 - **every individual** sees things **differently**;
 - We need to engage in dialogue **beyond** the boundaries of ideological **convictions**
 - No ideological conviction is given preference
 - the dialogue is founded on equality; those who enter into dialogue can only do so on an equal footing

- The values we work with give us a framework of neutrality in which we can engage in dialogue on an equal and reciprocal basis.

Educational Project GO!

■ Pupils:

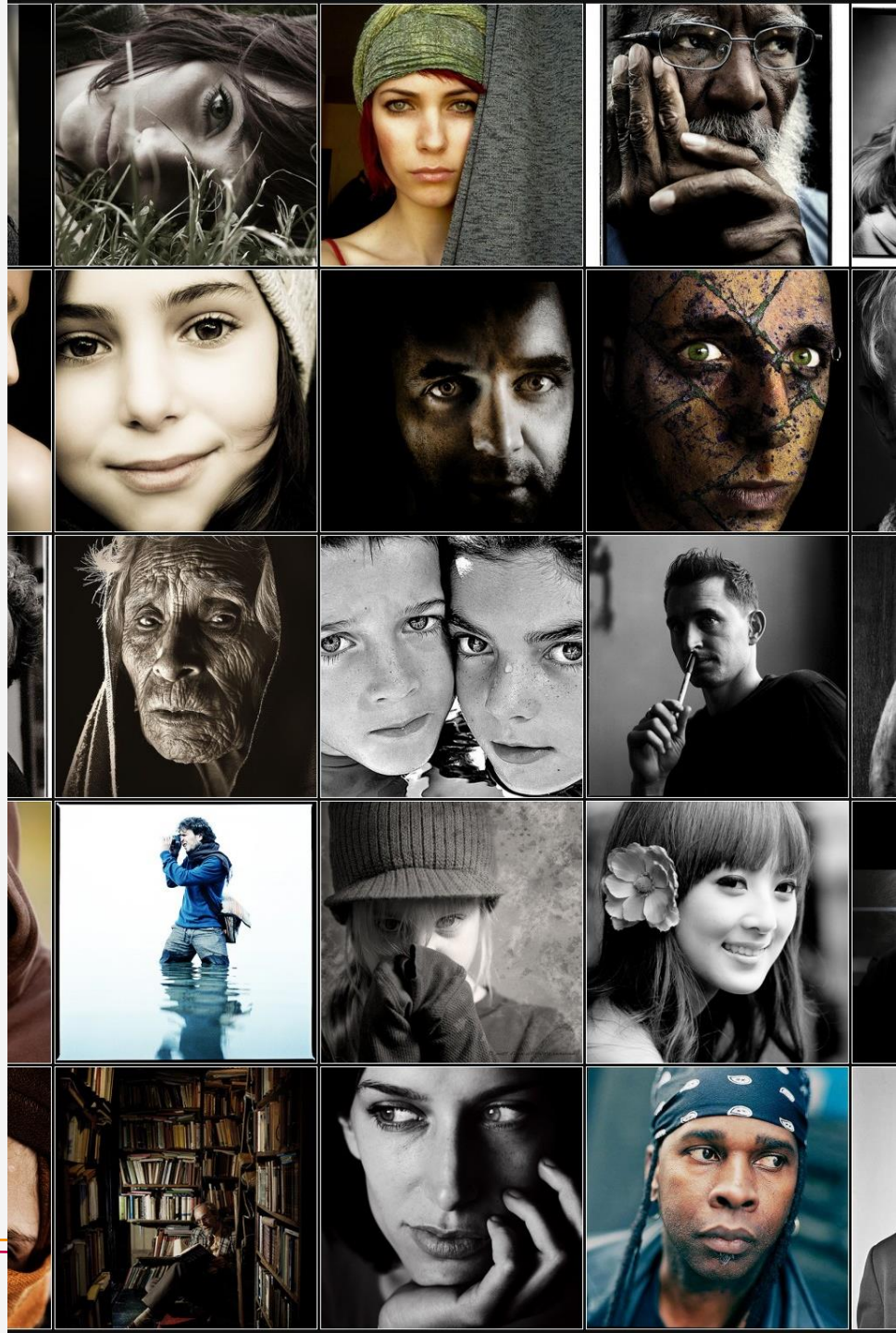
- are counselled throughout their personal development
- are coached to live together with others in diversity and harmony
- think consciously and critically
- make responsible choices

GO! = Teaching AND educating
= developing the total personality
= individual development AND social project

GO! Focus shift from active pluralism to active citizenship

- We are currently in the process of updating and clarifying the educational project
- Strengthened emphasis on societal role of public education

Learning together,
living together



Active pluralism and Active citizenship



Royal Athenaeum Antwerp

Student file of the Royal Athenaeum Antwerp

65 nationalities with different philosophical backgrounds:

Afghanistan	Iceland	Nepal
Algeria	India	Nigeria
Angola	Iraq	Ukraine
Armenia	Iran	United States
Bangladesh	Italy	Pakistan
Belgium	Ivory Coast	Peru
Bosnia-Herzegovina	Yugoslavia	Poland
Brazil	Cape Verde	Portugal
Bulgaria	Cameroon	Romania
Chili	Kazakhstan	Russia
China	Kenya	Rwanda
Congo	Kosovo	Senegal
Cuba	Croatia	Serbia
Ecuador	Libya	Slovakia
El Salvador	Lithuania	Somalia
Philippines	Macedonia	Spain
France	Malaysia	Suriname
Georgia	Morocco	Thailand
Ghana	Mongolia	Togo
Greece	Montenegro	Tunisia
Guinea	Netherlands	Turkey
Hongkong	Netherlands Antilles	

Student file of the Royal Athenaeum Antwerp

Percentage figure by socio-economic indicators		
First, second and third degree	Parents are among the traveling population (B)	0
	Do not speak Dutch at home (N)	71,7
	Mother doesn't have a certificate of secondary education (O)	73,3
	Student is taken into care outside the family (T)	5,7
	Family lives on replacement income (V)	29,7
	Home	85,8
	School allowance	59,1
	EEOP*-students	67

Muslim students 70%

other religions and philosophies 30%

*EEOP = Equal Educational Opportunities Program

3 peaks in radicalisation

1. September 11, 2001:

- Confrontations, polarisation, discussions and tensions at school
- A new minute of silence
- Initiation of intercultural and interreligious dialogues in school



Structure

- In order to guarantee maximum freedom to all you need to establish a structure!
- Which structure? In which context?
- Pedagogical project of GO!
 - Learning outcomes
 - Mission “From toddler to world citizen” + Policy vision of the school in the context of Active Pluralism

Policy vision supported by three pillars

Pillar 1 : Living together in diversity: A 4 year cycle of recurrent universal themes

TIME:	truancy policy, time management
CHOICE:	educational guidance, individual freedom
SPACE:	dialogue on different life views and cultures tangible reciprocity through mutual respect
HUMAN BEING:	EEOP-policy+ student guidance

- Intercultural and inter-religious dialogue
 - A work group of teachers of the various religions and ethics, teachers of science history, languages, ... : AthenA-syntax
 - Project on 'Identity,' training sessions for teachers and students
 - Basic set of common values.
 - From tolerance to reciprocity.
 - Focus on active citizenship, democratic values and critical thinking
- ⇒ **In TIME and SPACE, the HUMAN BEING is expected to make the right CHOICES to enable them to develop into a world citizen.**

Pleading for an Active Pluralistic School

!BUT! Active Pluralism is not completely optional or without reciprocal commitments !

⇒ Common base of key values:

- honouring universal human rights, in particular the rights of the child
- mutual respect;
- freedom of choice;
- freedom/self-determination of the individual;
- freedom of speech;
- equality between man and woman;
- secularism, separation of church and state
- neutrality of the government
- dogma-free scientific research;

3 peaks in radicalisation

2. 2008-2009

- Clashes between religious freedom and freedom of choice
 - = proselitism
- >>>>>Prohibition of religious symbols
- Educational Project GO!
 - ⇒ Development of a critical sensibility towards the making of personal choices

3 peaks in radicalisation

EUROPEAN JURISDICTION :

Freedom of religion /worship is not absolute, and may be limited!

- by law;
- in a democratic society;
- With a legitimate higher aim (equal opportunities and emancipation);
- The limitation should be proportionate to the desired goal

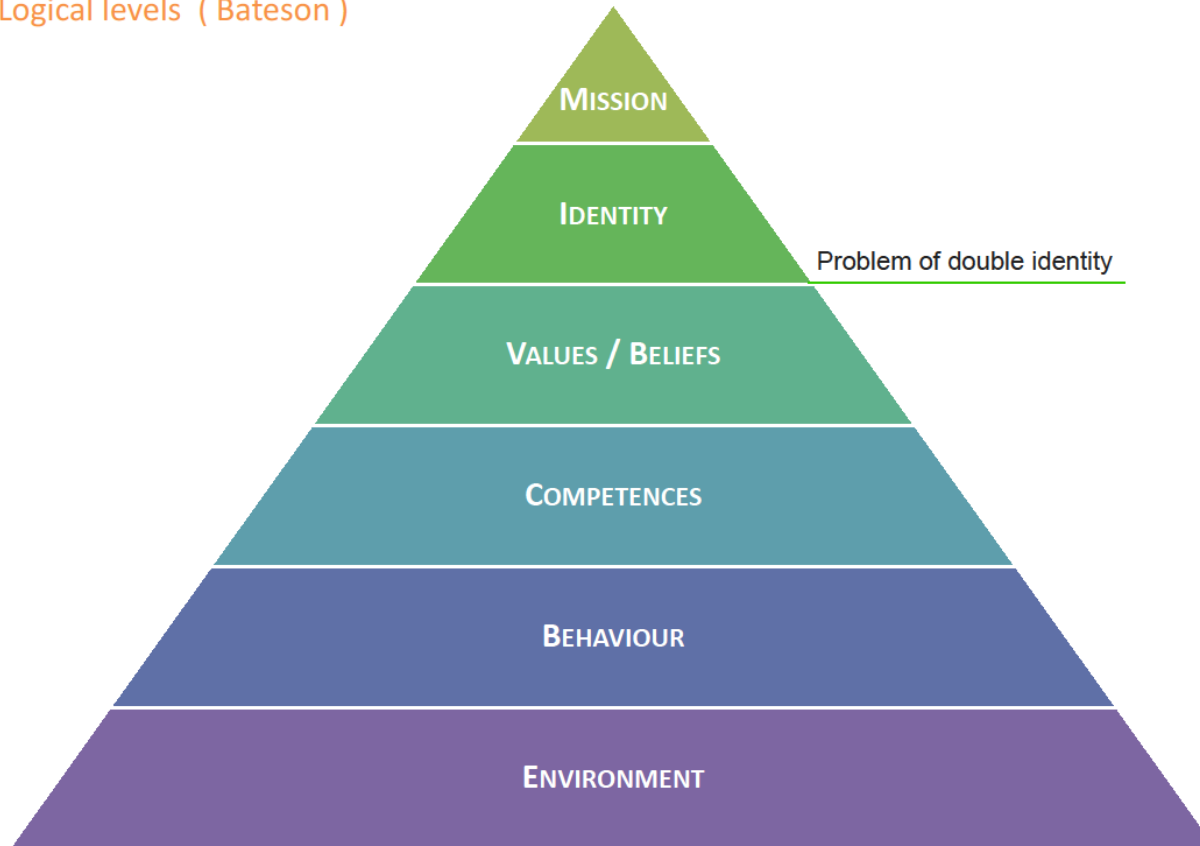
⇒ The prohibition on religious symbols is a protection of the freedom of worship rather than a limitation! (Strasbourg, European Court of Human Rights, June 29th 2004 : CASE LEYLA SAHIN)

3 peaks in radicalisation

3. 2012 - 2013 - 2014 - 2015 – 2016

- Problematics regarding Syria and Daesh /Isis
- Case of Antwerp and Case of Vilvoorde
- RAN Manchester

Logical levels (Bateson)



Radicalisation is a process and it conceals other problems

1. Rejection of democratic values and of society = Paradox between thinking and doing.
2. Suddenly becoming very religious, in words and deeds, using certain terms, visible empathy for Al Qaida, Daesh
3. Obsessive use of internet, intensive anonymous activities
4. Sale of possessions – weight loss
5. Estrangement , isolation from immediate environment + breaking away from friends and relatives (1 confidante)

Regarding sects, beware: the Caliphate transcends the traditional sect model > a large-scale, concerted, international approach is called for. Radicalisation conceals deeper, different problems.

What do we do?

At a school level: WHAT?

- Expansion and deepening of intercultural and interreligious dialogue (Time, Choice, Space, Human Being) : Pilotproject GO!

Learning pathway: how do I relate to my own worldview? How do I relate to others? How do I relate to society?

- Democratic exercise: teaching team as example for teaching students how to motivate choices, affective involvement, stimulating empathy and reciprocity

Themes : View of mankind, view of self, view of world

Experience of gender: relationships, sexuality

Science & Religious/philosophical worldview

Friendship, respect, reciprocity

Identity as a work-in-progress

What do we do?

- 3 surveys per year amongst all students regarding: religious/philosophical worldview, view of man, view of world, view of society,
- training teachers regarding historical and political context
- training 'Identity and communication' : students and teachers, role models
- conversations between teachers – student guidance – students – parents
- Policy of participation
- lectures by specialists in various fields,
- Participation in the WG KBS 'Islam and Muslims in Belgium
- Signal function of the school > student guidance > CMP Stad A (city authorities) > team deradicalisation > police

Athena-syntax : science, religious and philosophical worldviews and art



'Athena's syntax of dependency : science, religious and philosophical worldviews and art'.

Evolved out of inter-religious and philosophical dialogue + expansion

- **Who ?** Teachers of religion and ethics and teachers of science (elaborated further in lessons of Dutch, English, Geography, history and Art).
- **Target groups:** all students and teachers.

Art = sublimating and clarifying factor

Art offers freedom of expression

Art is a mirror for the soul

AIM?

At the school level:

- Management of solidarity
- Looking for common values, active citizenship!
- Aiming towards reciprocity
- Favouring a trans-religious and philosophical and transcultural attitude
- Strengthening the development of identity and enhancing resilience
- Stimulating wellbeing: give students hope and a perspective on the future
- Strengthening social cohesion and connection with society (matching free time + parents) and if necessary improving/repairing this

Please note: Radical ideas are part of adolescence; we are dealing with individual cases ! (tracing, isolating, remedial interventions are tailor made)

TOOLS for schools

- Open the phenomenon of radicalisation to discussion
- Be aware that deradicalisation and the prevention of radicalisation requires tailor-made remedies
- Focus on a socially safe learning environment and dialogue
- Focus on a sense of belonging
- Guide students towards a positive development of their identity and critical thinking
- Also invest in group processes
- Assemble a team of teachers who have diverse competencies
- Knowledge of Islam is useful
- Invest in history lessons and media literacy
- Develop broad and open schools (bring the world into your classroom!)
- Don't hesitate to get parents involved
- Invest in networks and partnerships
- For art projects, invite professional artists and arts organisations to bring their expertise
- Focus on active world citizenship !

A new European Enlightenment :

Universal moral rules of RECIPROCITY, a code of conduct supported by all spiritual and ethical traditions, religions and philosophies (Hans Kung)

SPECIFIC :

- make practical agreements in mutual respect, concerning the place of philosophies and religions in our society today
- Invest in Education : Critical thinking, democratic values, active citizenship

' It's not about inventing a vision, it's about the discovery ' E. Quinn

Graphics



Graphics



Photography



Photography



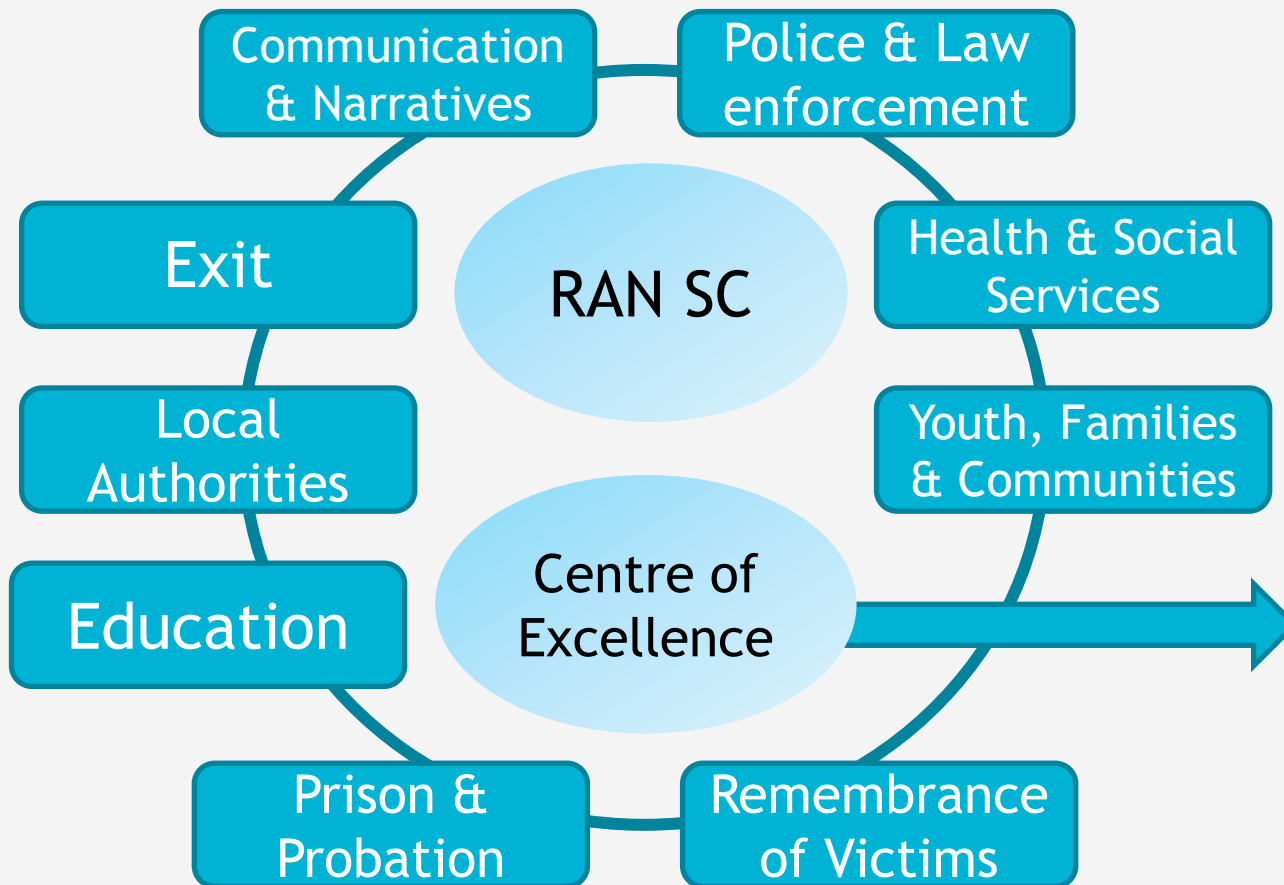
Installations



Installations



RAN – Network of Networks



Member State & third country support

Issue & policy papers

Editorial board

RAN Plenary & HLC

Thematic events & study visits

External events

RAN Collection

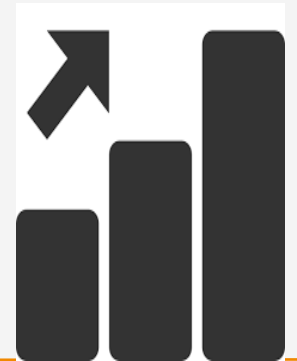
Root Causes of Violent Extremism

- No single cause or pathway into radicalisation and violent extremism
- Neither poverty nor socio-economic deprivation are direct root causes of terrorism
- Best conceptualized as a kaleidoscope of factors, creating infinite individual combinations



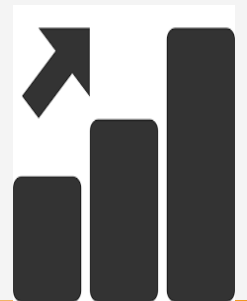
6 Factors of Violent Extremism

1. **individual socio-psychological factors**, such as grievances re exclusion; strong sense of injustice; feeling of humiliation; rigid binary thinking; conspiracy theories; sense of victimhood
2. **social factors**, such as marginalisation and discrimination; limited social mobility; poor education; unemployment; criminality
3. **political factors** – core narrative of ‘West is at war with Islam’ filters foreign conflicts (Bosnia; Chechnya; Iraq; Syria; Palestine). Also ban on veil; Cartoon crises; Islamophobia



6 Factors of Violent Extremism

4. **ideological and religious dimensions**, such as belief in apocalyptic prophesy; violent interpretation of Jihad; sense that Islam is under siege and desire to protect ummah; view that West is immoral secularis
5. **culture and identity crises**, including cultural marginalisation ; lack of belonging to either home or parents' society; reinforces religious solidarity with Muslims around the world
6. **trauma and other trigger mechanisms**, such as psychological traumas experienced from parents; FTFs with PTSD; departed or deceased parent



3 motors of Violent Extremism

1. **group dynamics**, such as charismatic leadership; brother-/ sisterhood; groupthink; self-isolation; counter-cultural elements
2. **radicalisers/groomers**, such as hate preachers; others preying on vulnerabilities; manipulation; underground study circles; prison
3. **role of social media**, including connectivity; virtual participation; echo-chamber for likeminded views; it accelerates radicalisation



Manifesto for Education, Paris 17 mars 2015

The world faces new challenges :

1. Growing threat of violent extremism
2. Personal identity problems
3. Complex societal issues

Manifesto is a call to action !

- The educator
- The School
- The Partners
- The Gouvernement

Luc Tuymans: An Allegory of doubt

