



Teacher  
Training  
Guide



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# **FACE2FACE TEACHER TRAINING GUIDE**

EDUC8

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# INTRODUCTION

This training guide consists of key recommendations for implementing teacher training (train-the-trainers activity) within the EDUC8 project. It can also be used for other teacher training and as a self-study guide for all interested teachers and other educators.

The project's key focus is on preventing polarization and radicalization among youth as part of religious education and ethics education. The entire educational program consists of six shallow modules (with a panoptic view of all included religions and ethics) and twenty-four deep modules developed for particular religious education programs and ethics education. Deep modules focus specifically on four topics, namely:

- Encounter with the other: dealing with diversity
- Encounter with sacred texts: texts of violence
- Encounter with the environment: social and ecological issues
- When encounter becomes conflict: just war and just peace

This training guide aims to enable preparatory training of teachers before the implementation of shallow and deep learning modules. Several methodological approaches pertinent to the implementation of the modules are presented, albeit in a very brief way. However, the guide includes references and links to further relevant resources that teachers can use and rely on when needing additional information and also ideas for in-classroom activities. Many of these methodologies and resources are already incorporated in the mentioned modules themselves. This guide highlights some practical examples as a way of demonstrating these methods and approaches.

Since one of the goals of this training guide is providing motivation and rationale for the central aim of the EDUC8 project, i.e., prevention of polarization and radicalization, the first section is aimed at this. Section 2 introduces the training and proposes how to structure it within a particular organization or with a group of teachers or other educators. Section 3 contains methodological guidance, while the concluding section addresses the aspect of feedback and evaluation. Section 4 briefly addresses issues of assessment and evaluation. At the end, there is a structured list of useful resources and links.

# 1. THE ROLE OF EDUCATION IN THE PREVENTION OF RADICALIZATION AND POLARIZATION

EDUC8 project aims to build resilience in children and young people against radicalization and polarization through religious and ethics education. This includes developing mutual understanding and empathy through learning about one's own faith and other faiths, cultivating dialogue and appreciation of the other, and eventually building friendships among religiously diverse individuals through encounters.

UNESCO's policy brief with the title *Preventing violent extremism through education: Effective activities and impact (2018)* lists the following among the "pull factors" or individual motivations for violent extremism and radicalization: "individual backgrounds (search for identity, adolescent crisis, the attraction of violence) and identification with collective grievances and narratives of victimization." It also includes "marginalization, injustice and discrimination" among the "push factors" or conditions that are conducive to extremism and radicalization.

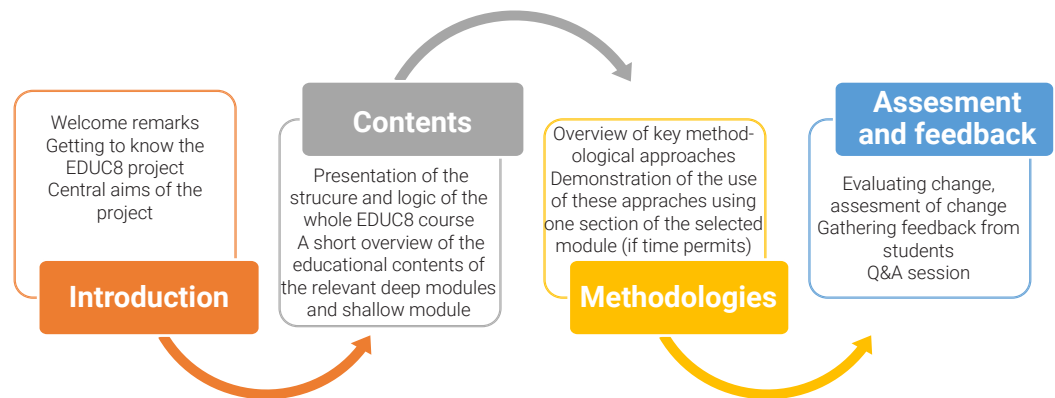
In order for the education, in particular concrete educational activities, to address the problems of extremism, radicalization, and polarization, the educational experiences must be designed to actuate the mentioned factors and establish an openness for transformation. This is the reason why proper preparation and training of teachers and other educators is of vital importance.



Figure 1  
Group of students  
Source: Pexels.com

## 2. TEACHER TRAINING: ITS DESIGN AND IMPLEMENTATION

For the implementation of the test run of EDUC8 modules, it is recommended that the participating teachers and other educators undergo at least a 90-minutes (or two school hours) of preliminary training or preparation (train-the-trainers). The central aim of such preparatory training is to get to know the primary objective of the EDUC8 program and the extent and logic behind the developed modules (45 minutes), and some helpful, practical tips for its implementation (45 minutes). Also, the preparatory training should include an aspect of assessment and feedback (population of metrics (quantitative) and reactions (qualitative)).



If time permits, the training could be extended beyond 90 minutes. In this case, training could include several practical demonstrations and tryout test-beds of the selected parts of the learning modules. This way, the teachers would themselves have the opportunity to get to know the modules “from the inside.”



# 3. USEFUL METHODOLOGIES, PEDAGOGIES, AND APPROACHES

## 3.1. IN-CLASS DISCUSSION (ABOUT SENSITIVE AND POLARIZING ISSUES)

Even though a teacher might have an initial leaning to avoid discussing sensitive and polarizing issues, in particular, if these issues are such that no clear guidance, advice, or answers can be given in relation to them, starting and engaging in such a discussion is a great tool to

- promote critical thinking,
- enable students to cope with diversity in a respectful and tolerant way,
- and to engross them in further participation in similar activities later on in their lives (Hess and McAvoy 2014).

In order for such a discussion to lead to these outcomes, teachers need to secure apt guidance on what is considered acceptable and respectful in such a debate and also establish a safe environment for a discussion to take place. Only such an environment enables children to really explore their own thinking, i.e., not only their thought or beliefs but also their thinking patterns. “Ideally, when raising a challenging topic in the classroom, it should be carefully planned and considered. As there are many demands on curriculum time, it may be useful to create opportunities to talk about challenging issues in settings such as assembly, circle time, or discussions by school councils. However, the controversy may arise unexpectedly in the corridor or playground, and educators will need to be prepared for this too. [...] Knowing the young people and the context of their lives both in and outside of the classroom will help inform judgements.

It may be necessary to seek the support of colleagues with experience of discussing particular topics or those who have a good understanding of issues in the local community. Within the classroom, a young person may be personally affected by a sensitive issue such as poverty, conflict, or migration.

It is worth checking with them before a planned session that they are happy to discuss the issue, or give them an option of leaving the room if necessary. ... The concept of balancing rights is important to consider. One young person may express views that diminish another's right to feel safe and secure in the classroom. Setting the boundaries for an inclusive discussion where all young people are able to participate is important." (Oxfam 2018, 10).

Two other things are also crucial, that is (i) ground rules for such a discussion and (ii) the sensitivity for different framings of the issues, including the manner of discussion (reframing, challenging, etc.). The ground rules can be either in the form of a list of explicitly formulated rules or as guidelines that get developed as part of the discussion activity itself. Here is an example of a list of such ground rules:

1. Listen respectfully, without interrupting.
2. Respect one another's views.
3. Criticize ideas, not individuals.
4. Commit to learning, not debating.
5. Avoid blame and speculation.
6. Avoid inflammatory language (University of Michigan Center for Research on Learning and Teaching 2011).

The rules should, of course, could also be contextualized to the topic of discussion and to the needs and wants of your students. (E.g., it is hard to discuss inappropriate and offensive language without being able to mention examples of such language. On the other hand, the majority of sensitive issues could be discussed without using such language).

Framing, reframing, and challenging are also important. In the references section below, you can find several useful guidelines for this (see, e.g., CDVEC 2012 for a series of activities and examples). Here, just a small subset of framing strategies is presented. It is best to test as many of them as possible and then retort to the use of the one that works best for you and your students. One useful framing strategy is to use the contrast between "calling out" and "calling in" when meeting a point of discussion that might include bias, prejudice, misunderstandings, etc. (Haslam 2019)

Calling Out	Calling In
<p><b>Use</b></p> <ul style="list-style-type: none"> <li>• When we need to let someone know that their words or actions are unacceptable and will not be tolerated</li> <li>• When we need to interrupt in order to prevent further harm</li> <li>• Will likely feel hard and uncomfortable, but necessary</li> <li>• Allows us to hit the “pause” button and break the momentum</li> </ul>	<p><b>Use</b></p> <ul style="list-style-type: none"> <li>• When there is an opportunity to explore deeper, make meaning together, and find a mutual sense of understanding across difference</li> <li>• When we are seeking to understand or learn more</li> <li>• When we want to help imagine different perspectives, possibilities, or outcomes</li> <li>• Provides for multiple perspectives and encourages paradigm shifts</li> <li>• Focused on reflection, not reaction</li> <li>• Is often a question</li> </ul>
<p><b>Examples</b></p> <p>“I need to stop you right there.”</p> <p>“That word/comment is really triggering and offensive. Be mindful and pick a different word.”</p> <p>“I need to push back against that. I disagree. I don’t see it that way.”</p> <p>“Is sex/gender/ethnicity/religion/... relevant to your point?”</p> <p>“It sounds like you’re making some assumptions.”</p>	<p><b>Examples</b></p> <p>“How might someone else see this differently? Is it possible that someone might misinterpret your words/actions?”</p> <p>“What would have to change in order for _?”</p> <p>“How is ___ different from ___?”</p> <p>“What is the connection between ___ and ___?”</p> <p>“Why do you think that is the case?”</p> <p>“What sort of impact do you think your decision/action/ comment might have?”</p>

Table 1  
 Calling out - Calling  
 in” strategies (Source:  
 Haslam 2019)

Discussion about sensitive and polarizing issues is also an opportunity to learn and engage in critical thinking. Critical thinking is an umbrella term that we use for a number of activities related to thinking processes, including questioning, exploring, justifying, analyzing, testing, foreseeing, planning, etc. Critical thinking is thinking that is guided in an appropriate way by (good) reasons (and not by desires, prejudices, fears, biases, etc.). Critical thinking is the opposite of uncritical thinking. Such is often our daily thinking, at least in some of its aspects, which are often unreasonable and illogical, subject to error and distortion, or merely unrelated. In contrast, critical thinking is characterized by being based on criteria that ensure its clarity, accuracy, and reasonableness (in terms of arguments, definitions, explanations). Critical thinking is self-regulating thinking; that is, we are the ones who have to consciously regulate our own thinking and reflect on it, become aware of (hidden) assumptions, possible mistakes, ... and improve according to these aspects. The simplest way to focus on sound argumentation is to be attentive to reasons. We need to find good reasons for our claims, that is, reasons that are apt to answer the question of why we have a certain belief or opinion.

**PRACTICAL EXAMPLE (DM Catholic: The encounter with the environment: social and ecological issues, section 3.3.4)**

***Man will 'rule' (Genesis 1:26-31): what does this mean?***

In the Bible fragment of Genesis 1:26-31, we can read that man must 'rule over' creation. The students will learn that this does not literally mean that man is allowed to be in charge of creation. The word "rule" refers to the responsibility that man must bear towards all life on earth. So, we can better understand the word 'rule' as 'serve.' Man is given the task by God to 'serve' the earth by taking care of life in creation: nature, animals, and other people. After reading the Bible story, the students will think about the following questions and possibly discuss this in the class group:

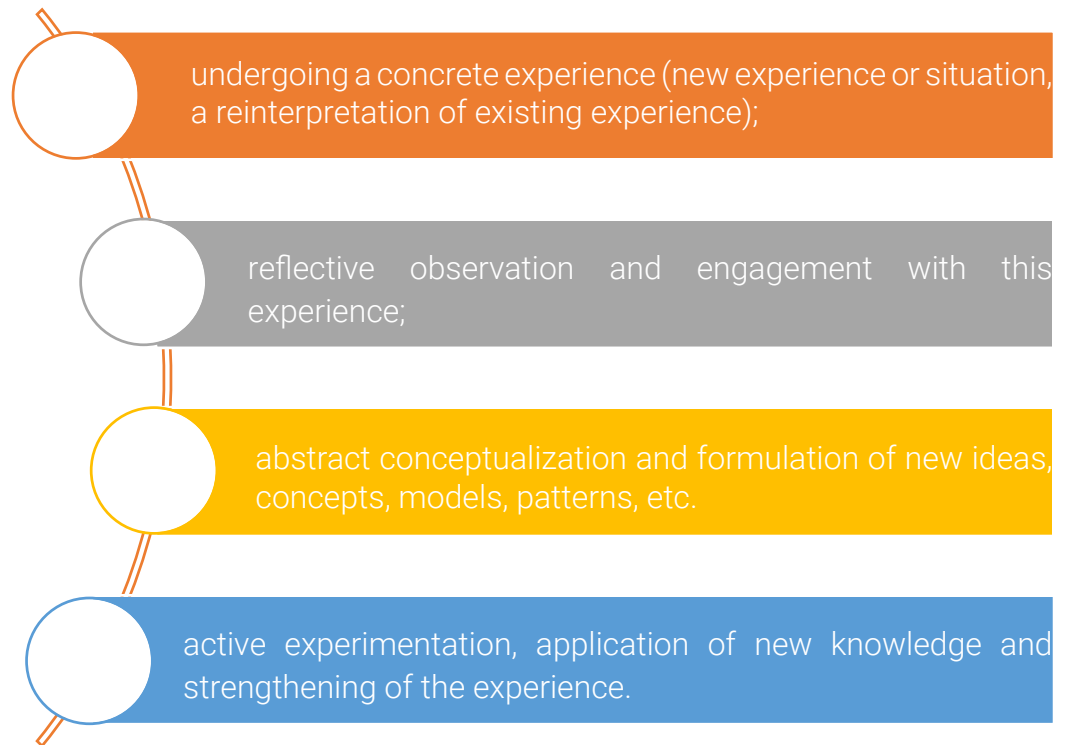
*1) Do you think that humans today, as rulers, abuse the earth, nature, and animals? Why yes/no? Is this an appropriate attitude?*

*2) "God saw everything that he had made, and indeed, it was very good" (Genesis 1:31). Would He think so today? Why yes/no? What would you 'recreate' in the existing world?*

The students will learn to read and interpret Bible stories in this exercise. They learn that Bible verses should be read and understood in the proper context. If not, it can be used to polarize and radicalize biblical texts. In order to avoid this, the students need to learn to interpret Bible stories. They also learn to reflect upon these Bible stories and how these stories can still be important and meaningful for Catholic believers nowadays.

## 3.2. EXPERIENTIAL, EMBODIED, AND HOLISTIC LEARNING

Experiential learning proceeds from the recognition that learning is the process whereby knowledge is created through the transformation of experience, a process that can be further structured into four stages:



Experiential is thus learning through reflection on doing and should encompass a broad spectrum of different experiences (intellectual, creative, emotional, social, physical, etc.).



Figure 2  
Experience machines  
Source: Pexels.com

## **PRACTICAL EXAMPLE (DM Protestantism: Encounter with the other: dealing with diversity)**

### Categorizing others

This learning experience in the lesson on 'the encounter with the other' in the Protestantism module consists of two assignments. In the first assignment (3; student's book p. 14), at the beginning of the lesson's students are asked to explain what they observe in several pictures of different people in various settings. The goal is that students respond with a first impression. In the second assignment (9; student's book p. 21), the students are asked to indicate for the persons visible in the picture whom they find fitting to a question asked about criminality, marriage, career, etc. Again, the goal is that students respond with their initial impressions.

The purpose of this research is to show students that they themselves have stereotypes and that they categorize people as well. The main message is that it is natural for humans to categorize, but the problem is that we should not let this affect our thinking and behavior.

These two assignments are an example of experiential learning because they provide the students an experience they can reflect upon. However, due to the length of the lessons, the students do not go through all four stages of experiential learning. The students are engaged to reflect on their experience and, in the text, afterward are presented with a lesson on what this experience means.

The assignment aims at showing the students their own flaws and the necessity to be critical of the own first impressions. This experience may help students to be critical of voices in society that use categorizations as a means to divide people. The assignment also highlights that this way of thinking and acting is also present in a western democracy. This information is crucial for appreciating others in society and be critical of the own thoughts and behavior regarding others. This, in turn, could help students resist polarizing and radicalizing voices in society.

Holistic learning is a part of a broader concept of holistic education. As a form of learning, this approach principally focuses on the development of a whole person (rational, emotional, physical, social, aesthetic, and spiritual aspects), both from the perspective of the learner as well as the educator. It emphasizes the interconnectedness between different learning situations, experiences, topics, or school subjects and proposes that one must understand a learning situation as a unity. The learning process should be inclusive, integrative, and creative. It encourages learners to take responsibility for their own learning (intrinsic motivation, learning as naturally inviting, establishing a sense of wonder, wholeness, and well-being) and envisions the learning process as nurturing the development of the whole person.

Embodied learning emphasizes the importance of the body and bodily experience in the process of learning. It can thus be understood as a variety of experiential learning that adds the aspect of felt situational experience and the sensory-motor experience to the cognitive aspects of learning. This supports students tackle the real-life challenges of issues that matter in today's complex and often paradoxical world, that also includes a sense of disconnection from oneself and other embodied living beings (think of learning in light of the challenges posed by social media, the prevalence of digital identities, fake news, post-truth discourse, etc.) leading to anxiety and discouragement. Learning to draw on one's embodied understanding of issues and contexts of information fosters shaping a richer understanding of the student's world and encouraging them to critically engage and participate in the political, societal, religious, and scientific practices.

### Pedagogical principles of embodied learning

Body and mind work together in learning.

Movement and concepts are connected.

Action and thinking take place simultaneously.

Science and art influence and support each other.

The physical and the ideal are in dialogue with each other.

Reality and imagination are intertwined.

The living body and the lived body are united in forming human consciousness.

Principles of embodied learning (source: Paniagua & Istance 2018, 118)

All three mentioned approaches could be combined in a fruitful way and implemented in the classroom. The experiential approach to learning has a more specific focus since it is connected with concrete experiences, which are always, in a sense, particular and focused. In contrast to this, holistic learning stresses the unity that we must have before our minds that unites particular learning experiences. It is also very personal since it focuses on the person of the student and the person of the teacher. In the classroom, first, try to employ a wide range of experiences (starting, e.g., with different senses) and make room for reflection on them. Do not exclude diverging interpretations and always stimulate students to go beyond their immediate experiences (methods of imagining contrasting experiences, contrast cases, role-playing, case studies, field trips, cooperative learning and projects, flipped classroom, etc.). In all forms of experiential, embodied, and holistic learning, a really essential part should be the space for reflection on the experience. Students should go through a structured cognitive way to fully understand and then evaluate the impact of the decisions and actions they have implemented in the first person. Students are far more likely to remain engaged when they can see that their participation is effecting (positive) change. Hence reflection plays a central role in the educational strategy. Students are invited to question the experience critically, to critically identify the experience, to identify critical elements, and to propose other possible operative paths. Students are asked to reflect, imagine, dialogue, communicate, create, write about, artistically express views and values.



**PRACTICAL EXAMPLE (DM Non-confessional ethics: Encounter with sacred texts: texts of violence - Shame, shaming, and stigmatization)**

**Images and expressions of shame**

There are numerous depictions and other artistic expressions of the feelings of shame and guilt. One of the most famous ones is the statue of Cain by Henri Vidal (1864 - 1918), the French sculptor. It depicts Cain after murdering his brother in rivalry as described in the Bible and in the Quran. The statue is in Paris.



Figure 3  
Henri Vidal, Cain  
Source: AdobeStock

Another depiction used here is the one by Alison Skaggs, a picture titled "Shame" (2009).

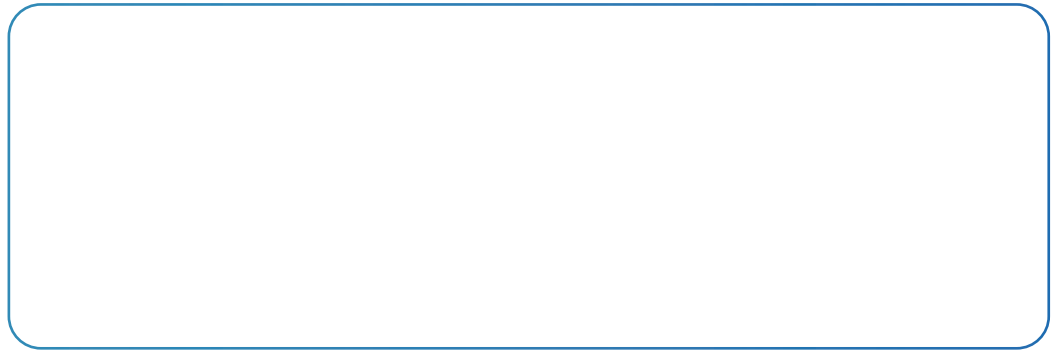


Figure 4  
Shame by Alison Skaggs  
Source: AdobeStock

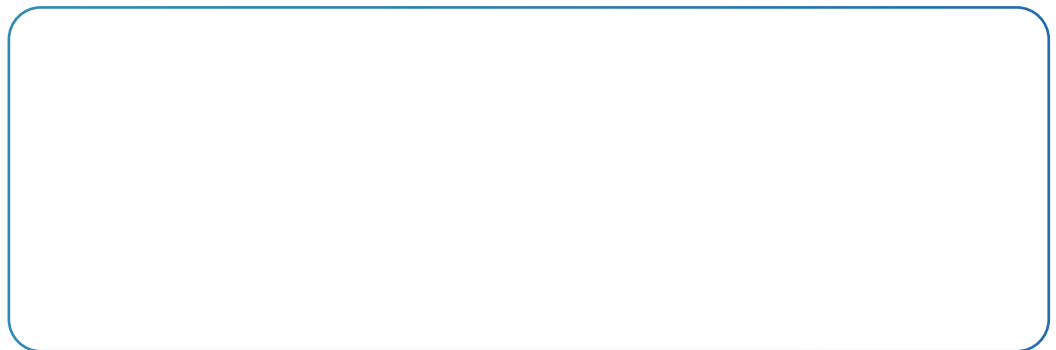
Take a few moments to look at the statue of Cain and to the painting Shame and complete the assignments below.



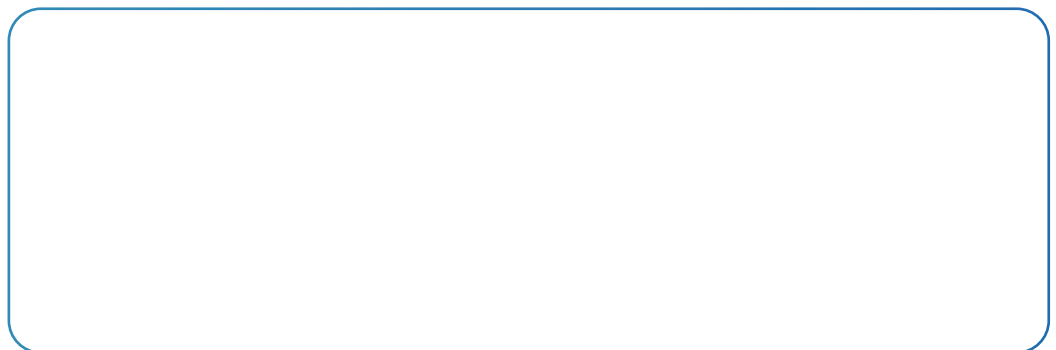
A1. What emotions does the statue of Cain express? How are these emotions expressed in the posture of the body? Try to point out as many details as possible.



A2. Looking at the picture "Shame," how would you describe it to somebody who cannot see it? Write this description down.



A3. The final assignment for this section is for you to take a piece of blank paper or use the blank space below and draw the emotion of shame. You are free to do this in any way you like.



## 3.3. BIOGRAPHICAL LEARNING

Biographical learning is a form of learning that essentially appeals to one's life, one's life (hi)story, experience within that story, and one's position within it. As a pedagogical method, it can be applied in education against polarization and radicalization in a way that the teacher encourages students to develop a personal language about their experiences, support learner's involvement in dialogues and narrative activities, and form the basis for personal narratives surrounding concrete, meaningful experiences from everyday life. Reflecting on one's own story can help understand and appreciate the complexities of the story of other people. This includes meeting others and being part of the lives of others. Stories constitute an important basis in the educational context. Through stories, participants can connect with each other, explore relevant subjects and issues, gather new insights, and, participating directly, create new narratives or reassess old ones. By learning through one's personal stories specifically, participants are able to reclaim and reconsider the past in order to cope with the challenges of the present. In that matter, stories and personal histories not only hold educational value but a social, emotional, introspective, and ethical one. Alheit and Dausien claim that the experience gathered through biographical learning (with the intertwinement of the above-mentioned dimensions) "generates personal coherence, identity, a meaning for participant's life history and a communicable, socially viable lifeworld perspective for guiding their actions" (2002, 17).

### **PRACTICAL EXAMPLE (DM Orthodox: Encounter with the other: dealing with diversity)**

The discussion of the teaching material leads to the implementation of the specific topic through the study of specific examples and the discussion in the plenary. The main goal is to evaluate the various dimensions of the topic and its connection with the life of the students. In this last section, the question on which the dominant activities are based is: "What should be our personal responsibility?". In this way, in combination with the final questions, the whole learning process is evaluated.1) Do you think that humans today, as rulers, abuse the earth, nature, and animals? Why yes/no? Is this an appropriate attitude?

### **Exercise 2**

According to the words of St. Gregory of Nazianzus, which we heard in the video, "all people have a divine seal, and in the love of Christ we all become one." Also, "all discrimination belongs to the old world, the one we Christians leave behind."

Answer individually or work in small groups:

What would you change in your life in order to leave behind what St. Gregory calls the "old world"?

Biographical learning is thus a methodical (systematic) learning form by which we learn from our own life experiences and experiences of others. It can be carried out in different contexts, with different target groups, individually or in groups. The basic methods are reflection, discussion, narrative method, autobiographical writing, artistic expression through drawings, role-playing, associative techniques, project work, etc. The main goal of all these methods is to encourage reflection about own experiences and encourage a desire to engage in a (genuine) dialogue with others. Biographical learning can be a very helpful method to practice empathy, care, (genuine and open) dialogue, acceptance, and responsibility. Thus, possible topics and themes to address are:



**PRACTICAL EXAMPLE (DM Non-confessional ethics: Encounter with sacred texts: texts of violence - Shame, shaming and stigmatization, sec. 2.4 and 2.6)**

***Shame, shaming, and stigmatization***

The activity concerns the stories of Oedipus and Ajax. In the animated video and in the textbook, students read both stories and get to know the main characters. Next, they are invited to do the following.

- A. Tell the stories of Oedipus and Ajax in your own words.
- B. What are the similarities between the stories of Oedipus and Ajax and the scenario featuring Pieter-Jan and other students?
- C. What are the differences between the stories of Oedipus and Ajax and the scenario featuring Pieter-Jan and other students?

D. What would it be like if these two stories (Oedipus and Ajax) were happening not in ancient Greece, almost three millennia ago, but in present times? Write down, in brief, how would these stories played out if there were happening now, around you. You can choose to sketch both stories anew or only focus on one of them.

There is also an additional assignment related to the life story of Rubin Carter, the movie Hurricane, and Bob Dylan's song Hurricane that interprets the mentioned life story. Here we have several perspectives in play. Students are then (after reading about Rubin, watching a movie, or listening to the song) asked to do the following.

1. How do you understand this verse (Bob Dylan sings, "Couldn't help but make me feel ashamed to live in a land ... Where justice is a game".) after getting to know the story about Rubin?
2. Why would somebody feel shame for something that his or her country has done in the past or is doing at this moment?
3. Do you know some other similar examples?

Here biographies and biographical learning are used to learn about emotions, the role of emotions in our judgments and actions, emotions on the level of groups or communities, and justice.



Figure 5  
Stories  
Source: Pexels.com

## 3.4. USING (CONFLICT) CASES AND DILEMMAS

Stories and cases have often been used as a pedagogical and didactical tool for demonstration, e.g., of the ethical importance of certain personality traits, principles, or values. Concrete cases and moral dilemmas are one form of stories that can bring to the fore one very important aspect of our lives, i.e., choices. E.g., Plato used the case or story of the ring of Gyges and asked his collocutors to imagine what would be the consequences or how would one respond if one would get into possession of a ring that would make him or her invisible. The basic tenets to reflect on the story are the strength of our ethical commitments and the origin of moral motivation (e.g., fear of punishment, virtue, etc.). The use of cases, whether real, modified or imagined, has been prominent at all levels of education. A teacher or educator introduces a case, usually in the form of a dilemma, and students are then asked to analyze it and take a perspective of the person supposedly presented with this dilemma, from the perspective of others involved or from the perspective of a bystander. The use of conflict cases and moral dilemmas and thought experiments could take many forms; usually, one starts with the presentation of the case, constructed in a way that establishes surprise and wonder in students, without a resolution of the case. Next, ethically relevant aspects of the case can be discussed, possibly also in relation to the solutions that the students initially opt for. (You can use these probe questions: What are the morally relevant features (reasons) involved in the case? Which one of these features is most important? Are there any clashes between these features? How should the clash be resolved? Are there any similar or analogous cases for comparison? How do we morally evaluate these other cases? The discussion should be open, and several alternative solutions can be established.

**PRACTICAL EXAMPLE (Judaism, Deep module: Environment, Student's Handbook, section 3.2.)**

**Polarization and Climate Protests**

The Judaism module on polarization and the topics of environment opens with a short movie about a young student organizing a (climate) protest at school, inspired by Jewish ideas around environmentalism. Afterward, students receive a theoretical overview of the theme of polarization and conflict. The students are asked to reflect on polarization and conflict through the fictional story and are asked to ponder on personal experiences with this topic. This combines the use of (i) (conflict) cases and dilemmas, (ii) biographical learning, and (iii) in-class discussion. Later on, this module expands on the Jewish environmentalism ideas in a more hermeneutical fashion.

The module attempts to let many different methodological approaches complement each other. In this module, most weight is given to biographical and case-study learning. The importance of this lies in its ability to connect empathy-through-story with a more theoretical understanding. The theory adds critical, hermeneutical tools to encourage (self-)criticism. Through the use of this method, students are encouraged to recognize sensitive, polarizing topics and formulate their own critical opinion. This helps prevent students from being susceptible to polarizing and radical points of view.



Figure 6  
Decisions  
Source: Pexels.com

## 3.5. HERMENEUTICAL LEARNING

In order to properly utilize such stories, cases, and dilemmas, hermeneutical learning (Pollefeyt 2020) proves to be of crucial importance. Hermeneutical learning pays particular attention to the aspects of perspectives and emphasizes this perspectivistic character revealed when a particular tradition gets confronted with (other) religions and worldviews, as it is the case in religious education and ethics education. “Nobody has a ‘helicopter perspective’ when it comes to questions of life: all are participants in a quest for value and meaning. Nobody is neutral or objective. Everyone takes a perspective ‘on the ground’ that is colored by the glasses through which one looks, and this perspective is shaped even further by one’s own preferences, experiences, and resistances. It is at this very moment that the possibility of ‘hermeneutical learning’ starts .... Hermeneutics assumes that every reality is an interpreted reality and searches for what that interpretation directs, colors, or orients, such as presuppositions, claims to truth, experiences, stories, symbols, and rituals, or desires and hopes for the future. ... The goal of hermeneutical learning is to find and expose effective interpretations of the world in order to achieve a better understanding of things from within, in this case, religions and philosophies of life. Hermeneutics thus involves a movement from the outside to the inside, from description to understanding, from experience to interpretation, from participation to dialogue, from one layer to several layers, from letter to spirit.” (Pollefeyt 2020, 3). In this process, there is a threefold hermeneutic task related to



## **PRACTICAL EXAMPLE (SM Protestantism)**

### ***Doctrines of Faith / Principles of life***

Exercise 3 (student book p. ...) of the Shallow Module on Protestantism consists of the following questions: Think about your opinion of these principles. [Five Solas of Protestantism] What principles would you set for yourself as important for your life and/or faith? Why do you think this is important?

The assignment is placed in the context of explaining the five solas of Protestantism. The five solas can be described as guiding principles regarding how some Protestants view their faith and how they live their faith. The students are asked to relate the idea of principles to their own lives and explain what they consider important. In other words, what has guided them in their own life.

The assignment does not entirely match the theories of learning. However, it seeks to provide students with an experience to enter into dialogue with the Protestant tradition and others by reflecting on the things they find important. Furthermore, the assignment is aimed at showing how having guiding principles are something all people can have. Acquiring this knowledge can help students better understand the value of alternative belief systems.

## **PRACTICAL EXAMPLE (DM Orthodox: Encounter with the other: Violence in sacred texts)**

Then the students, through exploratory activities, study each topic in its basic theological dimension. The questions that help in this process can be summarized as follows: "How do you think these images, sounds, texts, are related to the subject? What do you think are the characteristics of this topic?"

### **Examples**

#### **Exercise 2**

Find and underline in the Bible text the phrases that show God's wrath towards the Egyptians.

#### **Exercise 3**

In the same text, mention sentences that show the reasons for God's violent actions.

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In the video, in the scene where Yiorgos chats with his mother about the rescue of the refugees, he asks, "Mom, do you think God can do evil?" to which she answers, "Since we call him Father, I cannot imagine him harming his children."



# 4. ASSESSMENT AND EVALUATION

This section includes the key aspect of assessment and evaluation of the EDUC8 teaching and learning activities. Since one of the goals of the project is to analyze the impact of the learning activities, teachers and other educators are advised to follow the outline described below.

There are three aspects of assessment:

- Literacy of world religions
  - o Probably with questions
- Literacy in own tradition
  - o Probably with questions
- Attitudes towards religious / worldview diversity
  - o Using questionnaires
  - o Interviews

Teachers observe the behaviors of the students in class. They can indicate whether they notice a change in the group dynamics during the in-class discussions.

Quizzes and interactive videos are built-in within the program and the application and collect some data. Teachers and practitioners will observe the samples' behaviors or their behavioral change. All of these provide input for further evaluation and adjustments in further implementations.



Figure 7  
Decisions  
Source: Pexels.com

# 5. RESOURCES AND LINKS

\*The resources and useful links are grouped in sections in order to access the ones most relevant and pertinent more easily.

## **1. On the prevention of polarization and radicalization through education**

- Macaluso, Agnese. 2016. From Countering to Preventing Radicalization Through Education: Limits and Opportunities. Working Paper 18. The Hague Institute Working Paper Series. Den Haag: The Hague Institute for Global Justice. <https://www.thehagueinstituteforglobaljustice.org/portfolio/from-countering-to-preventing-radicalization-through-education-limits-and-opportunities/>
- Ribberink, Egbert, Peter Achterberg, and Dick Houtman. 2018. Religious Polarization: Contesting Religion in Secularized Western European Countries. *Journal of Contemporary Religion* 33, no. 2: 209–27. <https://doi.org/10/ggkxg>.
- UNESCO. 2018. Preventing Violent Extremism through Education: Effective Activities and Impact. Policy Brief. Paris: United Nations Educational, Scientific and Cultural Organization. <https://unesdoc.unesco.org/ark:/48223/pf0000266105>
- UNESCO. 2014. Teaching Respect for All: Implementation Guide. Paris: United Nations Educational, Scientific and Cultural Organization. <https://unesdoc.unesco.org/ark:/48223/pf0000227983?posInSet=1&queryId=df837516-ee17-4676-b295-bbf3efee4ee2>
- UNESCO. 2016. A Teacher’s Guide on the Prevention of Violent Extremism. Paris: United Nations Educational, Scientific and Cultural Organization. <https://unesdoc.unesco.org/ark:/48223/pf0000244676>

## **2. Training design and implementation**

- Enhancing Catholic School Identity. (2018). How to build a Catholic Dialogue School in a pluralising and secularising World. <https://www.edx.org/course/enhancing-catholic-school-identity-2>
- <https://www.kuleuven.be/thomas/page/>

## **3. Useful methodologies and approaches**

### **3.1. In-class discussion**

- Brookfield, Stephen 2012. Teaching for Critical Thinking. Jossey-Bass.
- CDVEC. 2012. Tackling Controversial Issues in the Citizenship Classroom. Available at: <http://www.ubuntu.ie/media/controversial-issues.pdf>

- Cowan, Paula and Maitles, Henry. 2012. Teaching Controversial Issues in the Classroom. Key Issues and Debates. London: Continuum.
- Ennis, Robert H. 1997. Incorporating Critical Thinking in the Curriculum: An Introduction to Some Basic Issues. *Inquiry* 16 (3), p. 1-9. Available at: <http://faculty.education.illinois.edu/rhennis/documents/IncorpY400dpiBWNNoDropPp1-9PrintD.pdf>
- Ennis, Robert H. 2011. The Nature of Critical Thinking: An Outline of Critical Thinking Dispositions and Abilities". Available at: [http://faculty.education.illinois.edu/rhennis/documents/TheNatureofCriticalThinking\\_51711\\_000.pdf](http://faculty.education.illinois.edu/rhennis/documents/TheNatureofCriticalThinking_51711_000.pdf)
- Haslam, E. Rebecca. 2019. Interrupting Bias. Calling Out vs. Calling In. Available at: [http://www.seedtheway.com/uploads/8/8/0/0/8800499/calling\\_in\\_calling\\_out\\_3\\_.pdf](http://www.seedtheway.com/uploads/8/8/0/0/8800499/calling_in_calling_out_3_.pdf)
- Hess Diana E. and McAvoy, Paula. 2014. *The Political Classroom: Evidence and Ethics in Democratic Education*. New York: Routledge.
- Oxfam. 2018. Teaching Controversial Issues: A guide for teachers. Available at: <https://policy-practice.oxfam.org/resources/teaching-controversial-issues-a-guide-for-teachers-620473/>
- University of Michigan Center for Research on Learning and Teaching. 2011. Guidelines for Discussion of Racial Conflict and the Language of Hate, Bias, and Discrimination. Available at: <https://www.bgsu.edu/content/dam/BGSU/center-for-faculty-excellence/docs/ResourcesforManagingClassroomConflict/Guidelines-for-Discussion-of-Racial-Conflict-and-the-Language-of-Hate--Univ-of-Michigan.pdf>
- UNRWA. 2013. Teacher Toolkit. Human Rights, Conflict Resolution and Tolerance Education. Available at: [https://www.unrwa.org/sites/default/files/hrcrt\\_teacher\\_toolkit.pdf](https://www.unrwa.org/sites/default/files/hrcrt_teacher_toolkit.pdf)

### **3.2. Experiential, embodied and holistic learning**

- Svendler Nielsen, Charlotte et. al. Young people's embodied voices: Experiences and learning in dance education practices across the world. <https://ausdance.org.au/uploads/content/publications/2012-global-summit/dance-learning-rp/young-peoples-embodied-voices-experiences-and-learning-in-dance-education-practices.pdf>
- Shapiro, Lawrence, & Steven A. Stolz. 2019. Embodied Cognition and Its Significance for Education. *Theory and Research in Education* 17, no. 1, 19–39. <https://doi.org/10.1177/1477878518822149>
- Macintyre Latta, Margharet & Buck, Gayle. (2008). Enfleshing embodiment: "Falling into trust" with the body's role in teaching and learning [electronic version]. *Educational Philosophy and Theory*, 40(2), 315-329 <http://onlinelibrary.wiley.com/doi/10.1111/j.1469-5812.2007.00333.x/abstract>
- Macedonia. Manuela. 2019. Embodied Learning: Why at School the Mind Needs the Body. *Frontiers in Psychology* 10, <https://www.frontiersin.org/article/10.3389/fpsyg.2019.02098>

- OECD. Teachers as Designers of Learning Environments. The Importance of Innovative Pedagogies. [https://www.oecd-ilibrary.org/education/teachers-as-designers-of-learning-environments\\_9789264085374-en](https://www.oecd-ilibrary.org/education/teachers-as-designers-of-learning-environments_9789264085374-en)
- Miller, John P., Karsten, Selia, Denton, Diana, Orr, Deborah & Colalillo Kates Isabella (eds). 2005. Holistic Learning and Spirituality in Education. New York: SUNY Press.
- Miller, Ron. 2000. A brief introduction to holistic education. The encyclopaedia of informal education. <Http://infed.org/mobi/a-brief-introduction-to-holistic-education/> (Accessed: December 10, 2019).
- Herrington, Jan, Thomas C. Reeves, and Ron Oliver. 2014. Authentic Learning Environments. In Handbook of Research on Educational Communications and Technology, edited by J. Michael Spector, M. David Merrill, Jan Elen, and M. J. Bishop, 401–12. New York, NY: Springer New York. [https://doi.org/10.1007/978-1-4614-3185-5\\_32](https://doi.org/10.1007/978-1-4614-3185-5_32)

### **3.3. Biographical learning**

- Alheit, Peter. 2009. Biographical Learning – Within the New Lifelong Learning Discourse. In: Knud Illeris (ed.), Contemporary Theories of Learning: Learning Theorists...in their own Words. London: Routledge, pp. 116–128.
- Alheit, Peter and Dausien, Bettina. 2002. The double face of lifelong learning: Two analytical perspectives on a 'silent revolution'. Studies in the Education of Adults, 34 (1), pp. 3–22.
- Krogh Christensen, Mette. 2012. Biographical Learning. In: Encyclopedia of the Sciences of Learning, 457–460. Ed. Norbert M. Seel.
- Glaser, Manuela, Bärbel Garsoffky, and Stephan Schwan. 2009. Narrative-Based Learning: Possible Benefits and Problems. Communications 34, no. 4: 429–47. <https://doi.org/10/ddh3k7>.

### **3.4. Using (conflict) cases and dilemmas**

- Burns, David P., C. Leung, L. Parsons, G. Singh, & B. Yeung, "Limitations of the Case Study Approach to Pedagogical Ethics Education", Transformative Dialogues: Teaching & Learning Journal, 6 (1/2012), p. 1-10.
- Kenneth A. Strike, "Teaching Ethical Reasoning Using Cases," in: Kenneth A. Strike & Lance P. Ternasky (eds.), Ethics for professionals in education: Perspective for preparation and practice, Teachers College Press, New York 1993.
- Strahovnik, Vojko. 2014. Some aspects of epistemic value and role of moral intuitions in ethics education. Methodological review 21(2), pp. 35-51. <https://hrcak.srce.hr/file/200300>

- Wijnia, L., Loyens, S. M. M., & Rikers, R. M. J. P. (2019). The Problem-Based Learning Process. *The Wiley Handbook of Problem-Based Learning*, 273–295. doi:10.1002/9781119173243.ch12

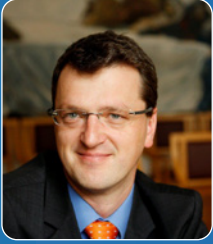
### **3.5. Hermeneutical learning**

- Pollefeyt, Didier. Hermeneutical learning in religious education. *Journal of religious education*. 68, 1–11 (2020). <https://doi.org/10.1007/s40839-020-00090-x>



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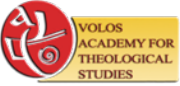


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