Niedersächsisches Kultusministerium¹



What preventative action can schools take?

Brochure for teaching staff, school principal and educational specialists



¹ Lower Saxony Ministry of Education

Contents

1.	Neo-Salafism, Islamism and Islamophobia – What does it mean?	4
2.	Indoctrination and radicalisation of students	10
	> What are the indications, phenomena, causes and archetypal patterns?	10
	> When does it become problematic?	11
	> What to do if you suspect radicalisation?	17
	› A case of radicalisation? Two examples from the beRATen e.V. practice	18
3.	Prevention through education	20
	> What does prevention mean?	21
	> What is the preventative value of intercultural and anti-discriminatory education?	24
4	Further literature and materials	32

Dear readers,

Recent studies have identified high levels of approval to attitudes towards group-specific misanthropy, such as racism, xenophobia, Islamophobia, and anti-Semitism. These approval ratings have been consistently high over a number of years within the centre of society. The increasing scepticism about democracy is also worrying. Schools are being confronted by this development as well.

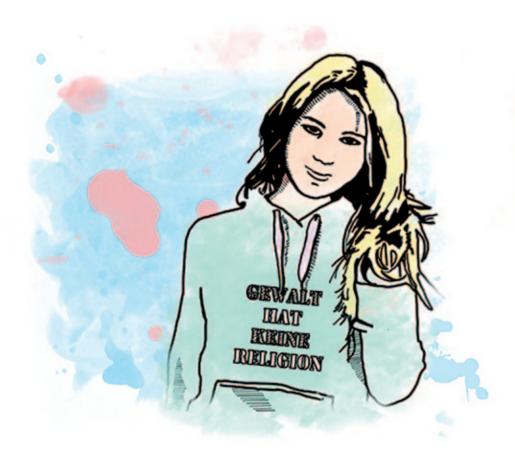
Neo-Salafist, Islamist and other extremist organisations have a strong appeal to some young people – which is also conveyed through a strong media presence. The everyday discrimination of Muslim children and young people is the flip side of the coin. Who else than school would be better suited to strengthening support for human rights and democracy among children and young people? Appreciation and recognition encourage an affinity to the "school community" and are important factors in prevention.

For this reason, it is important to carry out a broad basis of preventive work within schools. We should reach out to everyone; no one should be excluded. And: Prevention relates to all forms of misanthropy, extremism and radicalisation.

This handout aims to contribute by providing information and recommendations for educational practice.

The first part of the handout provides information about some of the terms central to the subject, about neo-Salafism, Islamism and Islamophobia and explains their connections. The second part addresses the question of what radicalisation actually is, how this can be recognised and how to react to this from an educational point of view. The third part contains fundamentals and principles of successful prevention through education. The fourth section provides an overview of the support and advisory services in Lower Saxony and Germany. The fifth chapter presents some further materials together with print and online publications about the subject.

We hope that this brochure will provide valuable knowledge and suggestions to all those who read and work with it. We wish you lots of success and enjoyment in your educational endeavours!



1 Neo-Salafism, Islamism and Islamophobia – What does it mean?²

The terms (neo-)Salafism and Islamism are used constantly in the public debate about religiously-motivated radicalisation and religious extremism. These terms are frequently used without it really being clear what they actually mean.

But gaining clarity about what is meant by Salafism and neo-Salafism (see the info boxes on P. 8 and 9 for terminology) and what differentiates them from other branches of Islamism becomes imperative if there is uncertainty about whether specific students or people or groups in their surroundings sympathise with the (neo-)Salafist ideology or share in it.

This is even more relevant for the differentiation between the religion of Islam and the phenomena of "Islamism" and "Neo-Salafism". Without such a differentiation, it is virtually impossible to deal with Salafist radicalisation.

The characteristic, ideological components and attractions of neo-Salafism are also often largely unknown. An overview of the differences between religion and ideology, the specifics of the Salafist philosophy and the attractions of neo-Salafism should form the foundation for dealing with the phenomenon.

Islam, the religion

Islam is one of the three major monotheistic world religions, which are centred on the belief in the one and only (Greek: *mónos*) God (Greek: *theós*, Arabic: *Allah*) and the unity of God (Arabic: *tauhid*). As such, Islam is aligned with Judaism and Christianity but also claims, according to the Quran, to be the completion of Divine Revelation. In specific terms, this means that Muslims believe that there are "no other gods"; they believe that the Quran represents the real, unaltered and eternally valid word of God; and they believe that Muhammad received this revelation as the last prophet sent by God to the people between 610 and 632 of the Christian calendar.

About 1.6 billion people worldwide are Muslims. However, "Islam", just like "Christianity" and "Judaism", is not a single entity. The two large groups are the Sunnis (approx. 80-85%) and the Shiites (approx. 15%). In turn, these are subdivided into a number of other groups or branches, which can differ significantly from each other due to regional characteristics, theological positions and religious practice, often contradicting each other.

What unites most of the groups, which identify as Muslim, are the "Five Pillars of Islam", to which every Muslim should adhere: The confession of faith (Arabic: *Shahada*), the act of worship which is observed five times a day (*Salah*), fasting during the month of Ramadan (*Sawm*), paying an alms tax to benefit the poor and the needy (*Zakat*) and the pilgrimage to Mecca (*Hajj*). These religious obligations greatly define the daily life of practising Muslims.

Islamism – the politicisation and indoctrination of Islam

It is essential to distinguish "Islamism" from the religion of Islam. Islamism is a political ideology, which refers to the religious rules and texts of Islam and interprets them politically. It is a politicised interpretation of Islam, whose starting point was a religious reform movement in the mid-19th century, which has nevertheless become increasingly political over the course of the 20th century as a consequence of colonial experience.

Presently, there are a number of Islamist branches and groups, both within Shia Islam (as is anchored officially in Iran, for example) and within Sunna Islam (for example, the Muslim Brotherhood in Egypt and al-Qaida or "Islamic State", IS for short). Today's Islamists, the supporters of Islamism, consider "Islam" to be both "Religion and State" and believe in the absolute validity of Islamic rules in all areas of life, including in the area of law. The political interpretation of religious terms presides over their religious content, and as such Islamists insist on adherence to the sovereignty of God in all worldly issues: The commitment to the unity of God (*Tawhid*) becomes a political programme, which puts God above political and legal order. Islamism, in particular, conflicts with a free and democratic order, especially with this focus on God's reign. However, there are also branches and movements within Islamism which strive to reconcile Islamist ideas with the principles of a democratic polity.

² Chapter 1 has been largely compiled by Dr. Menno Preuschaft; a scholar of Islamic studies, responsible for the field of "Prevention of Salafist Radicalisation and Islamophobia" at the State Prevention Council of the Ministry of Justice of Lower Saxony since 01.10.2015.

While, in the main, there is a charged relationship between Islamism and democracy because Islamism ultimately pursues a theocratic regime, the religion of Islam, the practising of its religious and liturgical rituals and the commitment to *Islam* are under the protection of constitutionally enshrined freedom of religion (Grundgesetz³, Article 4).

Neo-Salafism – Principles and trends

When *neo-Salafism* or *Salafism* are discussed or reported on nowadays, it is normally within the context of radicalisation, violence and terror. The legitimation or use of violence can be found at the end of an identification process with neo-Salafist ideology. However, if you look more closely, you can see that this phenomenon is complex and multifaceted.

The term "Salafism" is derived from the Arabic as-salaf as-salih, "the pious predecessors", by which the first three generations of Muslims are described. These first three generations are not just considered particularly exemplary in their lifestyle and religious practices by Salafists. Other Muslims also consider the Salaf to be role models due to their orthodoxy. However, Salafists strive to imitate the lifestyle and religious practice of the Salaf in every detail. They believe that all other Muslims have strayed from true faith and that they alone, the Salafists, follow "true Islam" and are "true Muslims". Salafists oppose any interpretation of the Quranic text and the records about how to live (the Sunnah) of the prophet Muhammad and want to understand them and apply them literally. The aim of all Salafists is the creation of an ideal Islamic community as they believe it would have prevailed at the time of Muhammed and the Salaf as-Salih.

However, the question of how this aim can and should be achieved divides some branches within the Salafist spectrum. Salafism is not a homogeneous entity either. It is divided into three different trends regarding the chosen methodology.

On one hand, there are the "purist Salafists", for whom the main thing is to live in their own community according to their particularly strict and conservative understanding of Islam (like the strict gender segregation, strict compliance with clothing and behavioural rules, and much more). In fact, they also endeavour to convince others, mainly Muslims who they believe to have "strayed", of the sole truth of their understanding of Islam. However, purists don't generally take measures to change the political and social patterns, particularly in Germany. Most keep completely away from politics.

"Political Salafists", on the other hand, consider a change to social order through (political or even social) activism to be necessary and legitimate: They attract attention, for example, through public prayer or missionary meetings (Arabic: Da'wah, mission) or promote the idea that the use of harsh punishments, which they call "Sharia", would be a positive for public order. While political Salafists oppose violence to achieve a Salafist social system, their demands for the use of religiously motivated physical punishments do show that their relationship with violence is extremely ambivalent.

"Salafi Jihadists" on the other hand, consider themselves to be justified and obligated to help enforce the supposed "true divine order" using violence. In their opinion, armed battle against the enemies of Islam is both a collective obligation and the obligation of every single individual. This battle is geared towards non-Muslims and "defector Muslims" in equal measure, and particularly towards Shiites. The range of this Salafi Jihadist terrorism includes, for example, al-Qaida and IS.

What makes neo-Salafism attractive to some students?

Salafists split the world into a clear black-and-white scheme: Into permitted (halal) and forbidden (haram), into believers (mu`minun) and non-believers (kafir) and into truth (haqq) and falsehood (batil). On that basis, they stipulate clear codes of conduct. Under the keyword al-wala wa-l-bara (along the lines of "loyalty and disavowal"), they justify rejection and hostility against everything and everyone, that contradicts their understanding of religion, and demand loyalty only towards the "true community" of Muslims, i.e. their own. The principle of al-wala wa-l-bara also represents the foundation for breaking away from the former, non-Salafist social and family-based environment, which is characteristic of many radicalisation processes.

What does it mean?



The attractions of neo-Salafist ideology are complex and varied: One single aspect is not normally enough to explain why a person turns towards neo-Salafism. Normally, lots of different personal and social influencing factors come together. Nevertheless, our experience and knowledge so far about indoctrination and radicalisation processes make it possible to work out some of the attractions, which neo-Salafist protagonists use to recruit new supporters, mainly from young people.

Neo-Salafism conveys (alleged) unambiguity, orientation and clarity in a complex world that is often perceived as bewildering. It supposedly lightens the individual's burden of having to orientate, reflect and decide independently. This makes it attractive to both men and women, as it stipulates clear and divine role patterns for both genders. Neo-Salafism offers the absolute truth, promising otherworldly salvation and the certainty of how to act in a rightful and godly manner in this

world. In doing so, the Salafist ideology demands obedience to a higher law and sets clear boundaries in an unbounded world, which – from a Salafist point of view – seems morally to allow anything. At the same time, neo-Salafism also uses youthful ambition to make young people revolt against their parents' generation. Because if you are sure of the knowledge of God's will and you act according to this, then you need not take the rules of your parents or society into consideration. This is also where the self-perception of the neo-Salafist scene as an elite "chosen group" takes effect, which satisfies the feeling of being on the winning side of life. In addition, neo-Salafism competes with the society's proposal of living in true solidarity and recognition. Last but not least, neo-Salafists claim to be fighting for true justice and helping the Islamic community (Ummah) to gain the honour, dignity and power due to it.

 \bar{b}

³ German Basic Law

For this reason, it builds on individual experiences of discrimination and embeds these in a view of global injustice and hostility towards Islam and Muslims. In short, the obligation of women to cover their faces, as claimed by the Salafists, can seem attractive as the answer to personal experiences of denigration or generalised evaluations of Muslim women (keyword: "headscarf ban"). In the same way, Salafism's proposal of "hypermasculinity", which offers every single individual the chance to be a "hero", can meet young men's needs for recognition and appreciation and, in some circumstances, be a reaction to the denied opportunities of social advancement or generalised denigration as "Middle Eastern Machos".

With all this, neo-Salafist ideology and propaganda addresses a multitude of requirements, particularly of young people between 16 and 25, i.e. in the (post-)puberty phase, in which the individual and social identity of the individual is sometimes not yet established. At the same time, neo-Salafism does not always just appeal to a group, for example of socially disadvantaged people. It also sometimes appeals to politically motivated or devout seekers of meaning.

"Neo"-Salafism

The term "neo-Salafism" describes a movement, which has moved away from traditional or conservative Salafism, which can in no way be understood as a homogeneous organisation. The prefix "neo-" is used to draw a clear boundary to the traditional Salafist branch, as the movement is not only exploiting historical and theological knowledge but is also undergoing a transformation due to new indoctrination and methodology.

Jihad and Jihadism

The term "Jihad" (Arabic: "struggling or striving") describes an important concept in the Islamic religion, the endeavour to follow God's way. In this way, the Greater Jihad also means the moral or religious struggle against evil within one's own self or along the path to become a better person. The means of this are the numerous rites and practices of Islam, for example prayer, fasting, donations and knowledge acquisition.

As one of the precepts of Islamic belief and an obligation imposed on all Muslims, the Jihad is an important principle of the faith of Islam. Some Sunni scholars count the Jihad as the sixth of the "Five Pillars of Islam".

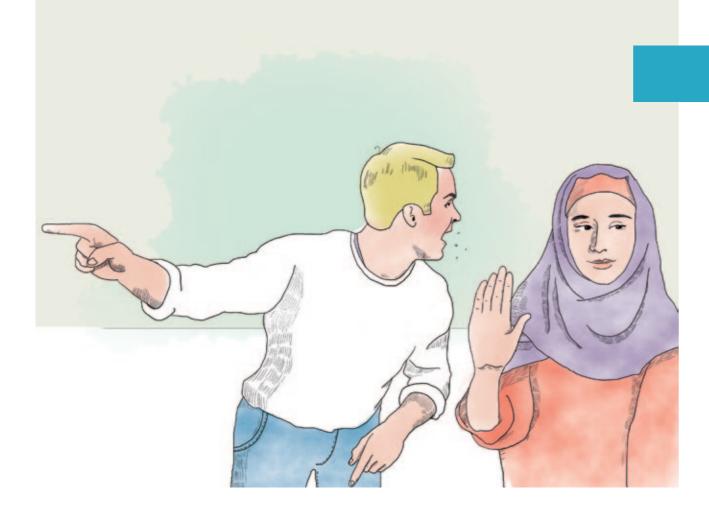
Jihadism is a militant, extremist branch of Islamism. Among other things, its supporters preach the development and expansion of the sphere of influence of an Islamic state by means of violence. Jihadism relates to a selective interpretation of the concept of the Lesser Jihad. It is interpreted as a religious obligation of every Muslim to engage in armed battle to defend Islam and Muslims against non-believers.

Islamophobia

Islamophobia is directed at people who are accredited with belonging to Islam and defines people predominantly or even exclusively through their belief and/ or religion. Islamophobia consists of generalised denigration, discrimination and social exclusion of people of the Muslim faith. They are construed in a degrading fashion of being a homogeneous group. Generalised, negative attributes are accredited to this group.

Right-wing political powers use the anxieties and ignorance in large segments of the population to mobilise them for their own camp. At the same time, Salafists play on the discrimination experienced by Muslims to recruit supports: Individual experiences of exclusion are considered evidence of the general hostility of the non-Muslim majority towards Muslims, against which it is necessary to defend oneself using violent means. Political and violent Salafists reduce the significance and diversity of the Islamic religion to a division of people into believers and non-believers. Sometimes, they use this to legitimise violence against individuals and society. Similarly, right-wing populists and right-wing extremists use an indoctrinated and simplified view of Islam to fuel fears and hostility against Muslims in Germany.

In this way, both sides play into the hands of the other side and turn away from the idea of a free democratic constitution.



2 Indoctrination and radicalisation of students

What are the indications, phenomena, causes and archetypal patterns?

Only a very small proportion – about 0.1% – of the 4 to 5 million Muslims living in Germany belong to the neo-Salafist milieu. Within Salafism, which – as described – consists of various branches, a majority reject violence as a means to achieving their own goals (as of summer 2017, about 1,200 people are deemed ready to use violence).

Nevertheless, in Germany and Lower Saxony, there have repeatedly been incidences of planned and even executed acts of violence, some of which have been serious, which can be connected with the Islamist / neo-Salafist scene. Furthermore, there were and are repeated statements and reports about adolescents and young adults, who have

left or are trying to leave Germany and other European countries in order to join the battle of extremist Jihadist groups, such as IS.

As such radicalised people are frequently young people who are sometimes still of school age, a number of pressing questions are faced by schools: How can it happen that a student distances themselves so much or turns so far away from the society, in which he or she lives, from their values and rules? As a teacher, how can you recognise that a student has started to become radicalised or is already radicalised? When slogans or clothing with Islamist / neo-Salafist connotations appear in school, when are these indications of radicalisation and when are they just to do with testing boundaries or seeking to provoke? How should one react in an educational manner to one or the other?

There are comparatively few studies to date on the phenomenon of the Islamist / neo-Salafist radicalisation of young people and young adults. Even the term "Radicalisation" is controversial. There is widespread agreement that radicalisation should not be viewed as an isolated event, but as a process, or better a progression, i.e. as a gradual abandonment of generally valid and accepted social norms, resulting in the reinforcement of extremist mind-sets and behaviours by a person.

Even if one cannot do justice to the diversity of specific radicalisation procedures, one can schematically say that a radicalisation frequently proceeds from an

- > Identification with and in a group
- > Followed by indoctrination,
- Which can subsequently flow into mobilisation (but is not forced to).

Social and ideological aspects always go hand in hand. This will be explained in more detail below.

When does it become problematic?4

Educational efforts and universal prevention are not about recognising "Islamism" or "Salafism". That is secondary in the first instance. What is more important is recognising very concrete positions and modes of behaviour among youths that are hostile to basic freedoms and which could lead to indoctrination processes.

Consequently, pedagogical interventions do not ensue because of 'Islam', 'Islamism' or 'Salafism' but rather as a reaction to concrete anti-pluralistic and anti-democratic (or hostile to freedom) positions and attitudes. This is the case when individual youths put forth a claim to truth, when they mob or pressurise others because they choose to think or live differently. These are "problematic" stances and offer a concrete reason to enter into a discussion with the young people. Your proximity to their day-by-day routine and to their experiences will tend to make this possible. On the other hand, when Islam and Islamism are addressed in an abstract form, many young people feel like they are being labelled as 'Muslims' and quickly become defensive.

Teachers are in constant contact with their students; they exchange views, know their interests and worries and see all the developments that students undergo over the years. They are thus often also the first to notice – and the first to be able to react to – any "problematic" stances that their students have assumed, including the development of "Islamist" views and ideologies. Obviously, no one turns into a Salafist overnight – much less becomes a staunch radical. This process evolves through distinct phases and generally goes hand in hand with visible and palpable changes. This is why it is important to become familiar with the characteristics that may point to indoctrination. The emphasis here is on "may" - as stances, behaviours and symbols frequently cannot be accurately interpreted.

⁴ Pages 11-16 are a slightly revised version of two chapters which were first published in the ufuq.de brochure, "Protest, provocation or propaganda? Guide to preventing Salafist indoctrination in schools and youth centres". We thank ufuq.de for permitting us to use the content of these chapters.

Indoctrination and radicalisation

Among young people, adopting radical stances and categorising people into right or wrong like things can just as easily be a fad and interpreted as cool. Furthermore, many of the religious stances and symbols that play an important role for Salafists are also important to other Muslims too (and especially for youths who are engaged in search processes), meaning they should be accepted as self-explanatory. After all, if they so wish, any young person is free to outwardly and self-confidently express their religiousness.

This makes it difficult to recognise and deal with problematic developments. We implore educators

- > to ask questions rather than to dramatize;
-) to engage in conversations with youths rather than to judge them;
-) to show interest rather than to be scandalised.

This is the only way to understand the motives of young people and to find ways of acting that neither stigmatise nor provoke.

Outer appearances: Symbols and clothing, rituals and language

Symbols, clothing and other visible features are typically used by young people to mark their identity and affiliation. For this reason, the hijab, which about a fifth of all Muslim women between 16 and 25 wear, is an important and self-explanatory aspect of their faith. But these features can also become an expression of indoctrination. In addition to the hijab, this applies to the wearing of traditional clothing (a jellabiya, for example), growing a beard or the banning of alcohol or pork consumption. For Salafists, these external characteristics demonstrate their belonging to the community of true believers in a particular way and serve to segregate them from an environment they deem to be "non-believing" and immoral.

It's similar with the rituals, as they play an important role in most religions. Fasting, for example, is a communal experience and plays a big role, especially for children and young people, because it denotes a kind of initiation. However, Salafism uses rituals – similarly to religious clothing and symbols – to highlight the significance, mark out differences and to segregate

them from others. They grant an inflated importance to these rituals and demand they be observed in a non-reflective way. Strict compliance is considered proof of 'true belief'. Likewise, excessive use of religious phrases can be both an expression of legitimate quest for personal identity by young people or a way to set the group apart, resulting in the denigration of others. Our educational work is not so much about questioning religious symbols, rituals or the use of language but more about encouraging young people (and not just Muslims!) to reflect on their purpose, meanings and functions.

Attitudes: Rejecting diversity, forming groups and denigrating others

The rejection of diversity – religious, cultural, political or lifestyle-related – is an important characteristic of all Islamist branches. Pluralism, different attitudes and diversity in the way people think and live are seen as deviation from true belief and a thus a threat to unity. This manifests itself as a categorical rejection of other views (normally the views of other Muslims in the first instance), which are vilified and denounced as wrong, evil, un-Islamic, immoral and sinful. When young people communicate such stances, it can be an indication of Salafist indoctrination. The pedagogical approach to take when young people feel the need to isolate themselves and give their life new direction (including religious) is to pick up on this while putting a positive, lifeworld-related spin on it ("how do we want to live with one another?"). Often youths distance themselves as a reaction to negative experiences of not belonging. However, "exaggerated" reactions to this and their negative consequences (e.g. "national" groupings and one's own allocation to certain ethnic groups) should also be reflected in this context.

Rejection of democracy and human rights

In Islamist ideologies, the focus is not on legitimate criticism of individual, social phenomena or political decisions, but rather on a general rejection of the idea that "all power emanates from the people". For Islamists, God alone is the almighty sovereign. By this logic, "man-made" laws are blasphemous because they put into question God's allegedly explicit will.



However, among young people – both Muslim and non-Muslim alike – scepticism of democracy is prevalent for other reasons as well. From their point of view, Western politics, for example, in the Middle East challenge the profession of democracy and human rights: Many young people argue, "You always bring up human rights when it is actually about power and oil." This often goes hand in hand with an understanding of democracy that is limited to elections and governing (= 'ruling'): "Politicians are always calling for democracy yet when Hamas wins an election, that's not right either."

From an educational point of view, this legitimate scepticism and the experiences of young people should be taken seriously and be given space in the first instance. Then, study groups can ponder how one can establish a sustainable social coexistence among people with their different interests (for example, different opinions on justice).

"Us" and "them" and conspiracy theories

It is characteristic of the Islamist worldview to think in homogenous groups: "Us" and "them" are juxtaposed as seemingly irreconcilable. This manifests itself, for example, in the suggestion that "the" West is materialistic, individualistic and hostile toward "all Muslims"; but this is also demonstrated in the assertion that there is only one Islam, which must be lived and thought by all Muslims. This simplistic worldview is also the basis for conspiracy theories, which play an important role in Salafist thinking. As with other ideologies that elevate a homogenous community while denigrating others, the view of an enduring conspiracy by the others against a person's own community is also typical of Islamist philosophies. But beware: A general affinity with conspiracy theories is relatively prevalent among young people. One shouldn't conclude their Islamist indoctrination from this.

Behaviour: Return and a new beginning / Withdrawal and mission

Youths who turn to or convert to Salafism often describe this as "a new beginning". Their new philosophy marks a radical break from their previous lives – a "zero hour" if you will. This often goes hand in hand with a determined rejection of ideas, interests and focuses that used to be important to them. Often this is a turning away from a lifestyle described as sinful, fuelled by drugs, hanging around aimlessly or lacking in discipline. Not infrequently, this also relates to their own family: Young people often accuse their parents of "having adapted" and thus not being true Muslims (any more). Salafists support such abandonment – and also advise young converts not to celebrate Christmas with their families. In actual fact, they consider contact with non-Muslims and with Muslims who live by different Islamic ideologies to be potentially dangerous. Only a complete withdrawal into one's "own" community offers "security".

Their own behaviour in this "new life" is thus accorded great importance with the goal being to lead an exemplary life. In this context, modes of behaviour that are declared as "Islamic" and demonstratively observed play an important role, such as strict rejection of alcohol, pork and gambling and the embracing of behavioural norms prescribing how men and women should behave. So when young people declare that wearing makeup or shaking hands is "un-Islamic", this could be down to completely normal search processes – But it could also signify an indoctrinated need to "return" to a supposedly more authentic, pure or genuine form of Islam.

In this context, yet another important feature of Islamist movements should be pointed out – the need to persuade others of the correctness of one's own belief system. In principle, this – and the attempt known as Dawah ("invitation to Islam") – is one of the principles of freedom of religion and freedom of speech. However, in Salafism, the "dawah" is not only considered to be a duty, it is normally associated with denigration. For example, this can manifest itself in vehement efforts to get others to wear a headscarf, pray or fast. What is typical for followers of Salafism is that the social pressure they put on others and harassment of others, e.g. fellow students, who they perceive to behave incorrectly.

<u>But:</u> When religious Muslims invite non-Muslims to convert to Islam, this can also be seen as an expression of friendship. If for example, Marwa tells her friend Samira to fast so she won't go to hell, this is generally well-meant advice rather than an expression of Salafist ideology! A refusal to shake hands can be seen as an expression of Salafist distancing and indoctrination or as a harmless attempt by young people to seek out the "little differences" that define them.

This complicates things in terms of prevention and education: Overtures, which promote a reflected and differentiated approach, tend to find it hard to win through against the emotional overtures of feelings of security, security and strength that Salafists promise.

Summary: The phenomena outlined here can be expressions and hallmarks of Salafist ideology; but are not forced to. And anyway, this plays a subordinated role for prevention purposes. Indeed, (universal) prevention doesn't react to "Islamism" or "Salafism"; instead, it addresses specific "problematic" attitudes, stances and modes of behaviour. These are "problematic" when they contradict the values and norms that are conveyed in pedagogic contexts, democracy and civic education. The educator wonders: "What specific value of co-existence is the student shunning with his or her claim?" This can be discussed one-on-one or within a group ("how do the others view this?"). Preventive interventions in school and in youth centres should always take place (as for other subject areas) when young people are engaging in violence, pressurising their peers and when other religions, skin colours, ethnicities or certain sexual orientations or lifestyles are denigrated or when an absolute claim to truth is asserted. These specific stances and behaviours should be dealt with and discussed during prevention.

How do I recognise Salafist indoctrination and radicalisation processes?

Only very few young people and young adults undergo "radicalisation processes". Such radicalisation is at the very end of a variety of processes that generally take place over a long period of time. Usually "completely normal" and legitimate quests for personal identity by young people, e.g. a quest for belonging, are at the start of any indoctrination and possible subsequent radicalisation. In this initial stage (i.e. when primary prevention can still be effective), a whole series of everyday factors (family environment, school, social, religious or cultural background, job/career prospects or experiences with discrimination) play a role in terms of the kinds of perspectives and focuses young people develop. If religion and religiousness are — or become — significant during these quests, there is often no-one in the family, school or mosque from whom young people can obtain satisfactory answers to their questions.

Against this background, the Internet plays a central role at the start of almost every indoctrination process. Almost inevitably, young people will come across Salafist overtures, which target their questions (for example about religious aspects) or their discontentment (for example relating to experiences of discrimination) and offer them specific explanations, answers and solutions. This is where a young person's feelings of discontentment are met with an explanation and incorporated into a worldview: I'm not the only one who is affected.

This ideology specifies the culprits of my plight or the plight of other Muslims. During this stage of indoctrination, personal contacts are added – with Salafist communities, specific preachers and mentors, e.g. as part of Islam seminars that are influenced by Salafism.

These direct contacts generally play a crucial role in radicalisation processes. Young people join peer groups and their indoctrination is further reinforced as they become part of a community: Others approve of and harden their views, pushing each other further – until this mutual encouragement leads to a conviction that it is finally time to take action; for the young person's personal salvation and to do something for the collective, on whose behalf they intend to act. In many cases, specific events – related to global affairs or problems in one's own life – then serve as the straw that "breaks the camel's back".

In the case of young people and young adults, who take the step from a willingness to commit acts of violence to actually taking action (by joining IS, for example), there are usually other personal factors involved. These can include traumatic family experiences, violence in their upbringing, perceiving their parents' experiences as being humiliating, fathers who are often mentally or physically absent or experiences of hopelessness, alienation or of not belonging. All of this can cause frustrations and a sense of powerlessness that can find a release in certain individuals through anger, aggression and violence (comparable to the motives of frenzied attackers: Wanting – for once in one's life – to turn the tables on society, being on top of things and making others feel insignificant). Added to this are the naïve thirst for adventure and a desire for self-efficacy of young people and young adults, who are fascinated by the idea of being able to exert influence and play an important role, when – as the propaganda promises them – a new society, a new world is established.

Indoctrination and radicalisation

Possible signs of indoctrination and radicalisation:

Please note: This type of behaviour can – but doesn't necessarily – point to indoctrination or radicalisation. Generally, there is no need to worry unless the individual in question has modified their behaviour on several fronts at once.

- ▶ Is someone championing extreme religious stances especially against other Muslims? Or is this provocation by breaking taboos?
- Does this individual have defined and closed view of the world? Or is this ideological "experimentation"?
- Is the young person explicitly withdrawing from family and other connections (sports clubs, old friendship groups) and calling them "non-believers" (kafir)? Or is he "just" trying out new peer groups, youth scenes and cliques?
- Is the young person abandoning his previous lifestyle and denigrating it? Is he closing himself off? Who are his "new friends", the new group? What Internet sites does the young person use?
- Is this new affiliation also visible physically growing a beard, wearing a kaftan, shortened trousers, camouflage or (among girls and women) a full veil?

What to do if you suspect radicalisation?

There can be various possible indications of radicalisation in a student. Below, we will provide a brief outline of how a teacher or school principal should act if they suspect that radicalisation is taking place.

- If there are indications of radicalisation in a student, it is firstly important to keep the lines of communication open.
- Non-judgemental, interested queries can be helpful here.
- You must ensure that a person of trust carries out the conversation with the student.

Further measures should only be introduced if the suspicion is further corroborated:

- The school principal should be informed immediately and incorporated into the next steps.
- A case conference should be summoned to exchange ideas on the case and introduce further steps, where applicable. The teachers who teach the student, the school social worker and the school counsellor should be involved. The parents of the student should also be involved.
- **)** The relevant specialist department head should be informed by the school principal. This should occur at an early state so that possible steps can be discussed together.
- In particular, the heads of educational psychology can offer low-threshold advice for school principals and teachers, e.g. how to handle initial concerns and what consequences may be derived.
- It is also important that the school principal or teacher uses the advisory services, which are offered by beRATen e.V. or the police and intended to be accessed early on, and also incorporates the support measures provided by these organisations in the further stages. The head of educational psychology is not able to carry out a risk analysis and assessment of the level of radicalisation.

Insights from a Salafist radicalisation process of young people

In one of the first empirical studies into the Jihadist youth scene in Germany, the following insights have been acquired from an analysis of postings, posted shortly before an attack, by a WhatsApp group of young Salafists who are willing to resort to violence:

- The young people come from "normal" family set-ups.
- The group members evidently only have a rudimentary knowledge of Islam or none at all. Even the simplest everyday actions, such as performing obligatory prayers, are unfamiliar to some of the group members. According to Dr. Michael Kiefer, one of the authors of the study, the group constructs a group cult according to the modular principle, the key statements of which are based on despotism and can be described as crude and naive. From the very beginning, the focus on violence is central.
- Self-created and perfectly organised radicalisation should be understood against the backdrop of a critical stage in a young person's life, which is accompanied, for example, by a disengagement with parents. Highly ideologically motivated people exploit this to draw young people into their group. Consequently, Salafist-influenced radicalisation is a step on the way to becoming an adult. The group is united, above all, by the naive and romanticised idea of standing on the battlefields of the Jihad and becoming a man.

(The study was published as a book in 2017 with the title "Lasset uns in shaá Allah ein Plan machen⁵". It is listed in the bibliography.)

^{5 &}quot;Let's make a plan in shã allãh"

Indoctrination and radicalisation

A case of radicalisation? Two examples from the beRATen e.V. practice

Two short case studies taken from the practice of the advisory service for neo-Salafist radicalisation in Lower Saxony (beRATen e.V.) should highlight how complex some cases can be and that not every suspicious case indicates radicalisation.

Case study 1

Shortly after the terror attacks in Belgium in the spring of 2016, a minute's silence was to be held. Some students refuse to take part. There are statements such as "When Muslims are massacred, no-one holds a minute's silence!"; "At the same time, Germany is supplying other countries with weapons."; "The Americans cause war all over the world. You only have to look at Afghanistan!" and Johannes says, not quite as loudly, "The kafir deserved it!"

To the politics teacher, Mr Müller, this comes across as a lack of understanding and he insists that the minute's silence is held. In doing so, he stifles the student's statements, urges them to be silence and threatens them with a class conference. Actually, Mr Müller feels out of his depth with this situation and hopes that the subject has been dealt with for the time being.

After speaking with the school principal, help is sought and a case conference is arranged with an advisory service. As Mr Müller documented all the statements, he can say exactly which student had said what. It is decided that almost all the statements should be taken as provocation / rebellion.

However, during the case conference, it emerges that other teachers have also noticed changes in Johannes. In the Protestant RE class, Mr Mayer had noticed how Johannes has increasingly withdrawn from discussions and talks. He is worried that he might be having problems at home.

Ms Berger, Johannes' class teacher, says that during her break supervision duties she has increasingly noticed Johannes engaging in animated discussions with Muslim students, including converts, from the years above him. He has really isolated himself from his classmates and no longer actively participates in lessons according to the other teachers.

During the advisory meeting, the beginnings of a radicalisation process are considered possible when the other information is taken into account. Recommendations for how to deal with Johannes are discussed and agreements are made about the next steps.

<u>Educational advice:</u> When speaking to Johannes, the teacher should not condemn the statements he makes. Instead, they should signalise openness and interest. Space should be provided for discussions, during which Johannes can express himself. In the first instance, a one-to-one discussion is offered with a teacher or educational specialist, with whom a trusting relationship exists. It is important to seek out dialogue with Johannes and to keep talking to him.

In addition, another appointment, together with Johannes' parents, is arranged.

In the sense of providing education on values and prevention, it is important to talk to the class again too. They should be well-prepared and focussed on rejecting terrorism and violence as a means of asserting one's interests. In doing so, it is important not to "showcase" anyone and to deal with the subject matter in an educational manner that allows all students to contribute. Critical issues expressed by students about politics and the world in which they live should also be discussed and dealt with as far as possible. (Please see Part 3 for further educational recommendations).

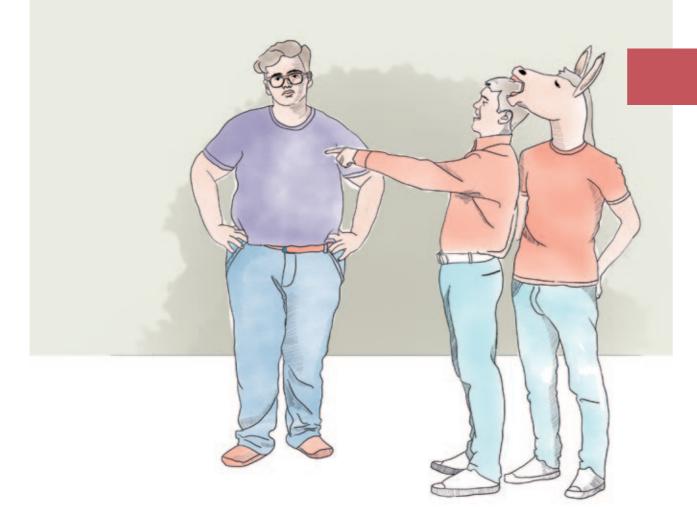
Case study 2

Fatima is an underage minor with a refugee background and attends Year 10 of a grammar school. Suddenly, she begins wearing a Khimar (a coat-like veil) at school. Previously, she had worn long clothes and dark colours. She no longer shakes her male teachers' hands either. She doesn't want to answer when asked why she is wearing the Khimar and why she no longer shakes men's hands. On her Facebook profile, her class teacher discovers a video, in which the IS flag is shown. But she cannot understand the video as it is in Arabic. All Fatima's teachers become increasingly worried about her. During lessons, Ms Fuchs tries to find out what Fatima's thoughts on other religions are, but she doesn't state anything that stands out. However, the teacher has also been informed by Fatima's fellow students that Fatima regularly prays during breaks and reads the Quran. Other students with a refugee background have also told Ms Fuchs that Fatima talks about going to IS. As the school year is coming to an end, the school principal speaks with the relevant teachers and has decided to notify the police.

After the summer holidays, the school discovers that someone has left the country. The girl was a student of this school: Merve. All the teaching staff are shocked by the news. Merve's maths teacher is stunned as he always considered Merve to be very westernised and she also wore Western-style clothing. In Fatima's case, it emerges that the video was an anti-IS propaganda video. During the interview with the police, Fatima clearly dissociated herself from IS. Other research was also able to confirm this.

Educational advice: The students, who suspected Fatima, are asked to attend debriefs by the school principal and the school social worker. The misplaced suspicions should be discussed with the class. It is also important to avoid exposing individuals here and to highlight the effects caused by allegations and prejudices against individuals or groups. In doing so, it should be mentioned that religious does not automatically mean radical and that everyone has the right to practice their religion and follow their ideology as they understand it. Very good methodical and didactic approaches are offered by experience-based intercultural and diversity training, such as the "Eine Welt der Vielfalt⁶" programme.

^{6 &}quot;A world of diversity"



If we bring to mind once again the points, at which Islamism / neo-Salafism might become attractive to young people and young adults, and the negative experiences and incidents, which frequently precede a radicalisation, it can be seen how radicalisation can be most effectively prevented by appropriately planning lessons and shaping the school culture.

The educational principle should be: It is essential to do everything to ensure that every child and every young person feels like they belong in school from the very beginning. In this respect, it is crucial to create a climate of recognition and to provide opportunities to participate.

This requirement seems to be self-evident. However, the path to its realisation requires critical examination with questions such as: Are we actually addressing all children, as different as they may be, in our objectives and measures? Are we especially ensuring participation by those, who could be particularly affected by exclusion and disadvantage? Are we taking the discrimination experienced by individual seriously

enough and are we developing solutions? Are we reflecting on our own practical routines?

A good school in our diverse society, characterised by migration, globalisation and social heterogeneity, should focus on the guiding principle of "Diversity as an Opportunity". The Kultusministerkonferenz⁷ describes a comprehensive approach for a "School of Diversity" in its resolution on "Intercultural Education and Nurturing in School" in its 2013 version. It states that such a school should be free from "open and concealed discrimination and should consciously focus on the social, cultural and linguistic heterogeneity of the student body." By developing an improved school culture and lessons in this manner, the risk of disadvantage for children and young people with (and without) a history of migration can be effectively counteracted and intercultural and the democratic competences of all children and young people can be strengthened. In the KMK recommendation, specific objectives and measures are provided which schools can use as a focus.

7 Conference of ministers of education

What does prevention mean?

Prevention and radicalisation prevention are frequently spoken of in relation to Islamism, neo-Salafism and Islamophobia. The understanding of these is not always the same.

In principle, three forms or tiers of prevention can be distinguished:

<u>Primary or universal prevention measures</u> focus on all social groups, i.e. everyone is addressed in the same way.

Secondary or selective prevention measures are used to focus on a certain circle of young people, who can be viewed as being particularly at risk of possible radicalisation due to their life situation or certain socio-biographical constellations.

<u>Tertiary or indicated prevention measures</u> address people, on whom radicalisation has already been implemented and for whom it is necessary to begin and support deradicalisation or detachment from the radical milieu.

What educational concepts and approaches can be used?

As with all prevention concepts, radicalisation prevention acts on the assumption that you must pre-empt an anticipated or expected negative event or negative development with counteractive measures. Every radicalisation prevention aims to identify problematic situations ahead of time before they happen, evaluate them critically and introduce the appropriate measures. The school is the ideal location as it is the only place in which all young people are continuously encountered and approachable over a relatively long period of time. Prevention programmes against negative phenomena such as discrimination, bullying, racism, violence, drugs, etc. have long been a permanent component of every school day. Radicalisation prevention is an addition to these already existing programs.

In principle, an important task of education and teaching in schools and, especially, political education is to provide information and clarification of historic events and provide education and teaching about democracy on one side, while ensuring specific prevention of radicalism and extremism on the other side. Precisely formulated objectives of prevention, which are shared as far as possible by all school protagonists, are of central significance. This includes teachers, school social workers as well as parents.

It's not about attitudes and stances resulting from a conservative and orthodox interpretation of faith (e.g. the exclusive acceptance of the father-mother-child family and the rejection of other models); rather, the focus is solely on branches that advocate or use violence. Putting Muslims in a generally dubious light (backwards, supporting violence, etc.) should be avoided. In the worst case scenario, such misguided prevention can lead to an intensification of the undesired effect, e.g. if young Muslims suddenly take centre stage of the debate about

Islamism / Salafism and are forced into a defensive stance. Perceived or actual condemnation can intensify the trend to flee into isolation and radicalisation. The following applies: No student wants to be placed in a "risk group" by teachers or other school staff (even if adolescent protest movements might suggest the opposite). Allegations and accusations can offend young people and push them in an undesirable direction. This risk is particularly high during the phase of transition from being a young person to an adult, during which disengaging from one's parents and searching for one's independence and also group identity play a central role.

A secure learning environment, possibilities for positive identification, the feeling of being taken seriously and clarifying conflicts in a way that is sensitive to diversity are all significant

preventive factors.

A concept for Islamism prevention can show success if it is supported by specialists during everyday life at school and if there are clear personnel responsibilities. As well as knowledge about the origin, character and manifestations of Islamism / (neo-)Salafism, extensive educational expertise and critical reflection are required. An inappropriate course of action can shake the trust of the children, young people and parents involved. The worst case scenario in such a case is a complete breakdown of contact.

Measures, which address all students, which encourage the desired attitudes and support a liberal and cosmopolitan school climate can have a preventive effect on radicalisation of students, even if they do not focus explicitly on Salafism / Islamism. With these primary prevention measures, the focus is on attitudes and stances, which are reflected in lessons and projects. An important aspect here is reflection.

In addition, there are specific, theme-related prevention measures. On one hand, these provide information about

(neo-)Salafism / Islamism as well as Islamophobia, and also conveying the most practical strategies for dealing with these phenomena within a school environment. It is important to critically examine the prevention packages on offer to ascertain whether they stringently address the study group as a whole and regard and analyse Islamism / Salafism as a problem for all. It is also useful discussing the subject of fake news.

Fake news is not a new phenomenon. Fake news has been used in the past, for example for propaganda purposes during the war. Nowadays, fake news can be distributed much more easily with the help of the internet, therefore reaching far more people. Hoax news, horror stories, fraudulent news, propaganda, etc.: Fake news can assume many forms and differs in terms of its scale and effect. For this reason, it is particularly important that fake news is recognised as such. On behalf of the Ministry of Culture of Lower Saxony, the FWU has compiled lesson material on the subject of **fake news and social bots** in the digital era in cooperation with the Niedersächsisches Landesinstitut für schulische Qualitätsentwicklung⁸ (NLQ) and the JFF. The lesson material has been developed for use in Class 10 of the I/BBS secondary cycle and for the II secondary cycle and is split into three modules, which deal with assessing known sources and encouraging source criticism, deception through manipulation and lies on the internet and extremist content on the net. You can find further material on the subject, for example an explanatory video, at http://www.nibis.de/nibis.php?menid=9892 together with the lesson units.

Preventive effects as a result of Islamic religious education

In Lower Saxony, another important component is the establishment of Islamic Religion as a subject. This can also have preventive effects. The subject has been offered at primary school since the 2013/2014 school year and was introduced in secondary schools in the 2014/2015 school year.

For many Muslim children and young people, religion plays an important role. They must be allowed to reflect on their religious roots in order to enable them to take a competent and informed stand on the faith's beliefs. Islamic religious education also encourages the dialogue between ideologies, e.g. by interlinking Christian, Jewish and Islamic religious education in joint projects or in certain phases of the lesson. The curricula of Christian, Jewish and Alevist religions and the "Values and Standards" subject also act accordingly.

Aside from this, the core curricula of all subjects are interpreted according to the educational task of the school in order to contribute to value orientation in the sense of the constitution. Although terms such as Islamism and (neo-)Salafism are not explicitly mentioned and explained

in most core curricula, the current core curricula have a preventive character in their educational principles and intentions, making them suited to confront inflammatory and terrorist trends which are motivated by (neo-)Salafism.

⁸ State institute for educational quality development in Lower Saxony

What is the preventative value of intercultural and anti-discriminatory education?

From studies into radicalisation and extremism research, it is known that the following factors are of central importance for protecting young people from Islamist and Salafist, as well as other extreme misanthropic ideologies and organisations:

- > Experience of appreciation and recognition,
- > Feelings of belonging to a community and
- A focus on the development of one's own identity, which takes into account the social, linguistic, religious, ideological, ethnic and cultural diversity of children and young people.

The school as an institution, in which children and young people spend a large proportion of their time within a community of people, plays a central role here, alongside parents and peer groups. It is not individual projects that are decisive here, but rather the everyday life experienced by young people and the lessons.

Where are the risks of (inadvertent) exclusion, discrimination and racism?

The following teaching example on the subject of integration from a current textbook shows the ostracising and discriminatory effects that can result from inadequately considered methods and materials. Imagining the following classroom situation, during which the following is introduced in the assignment on the basis of this illustration:



The goal is to discuss the opportunities and difficulties of integration during a classroom discussion. After this introduction focusing heavily on the problems, inspired by the caricature, the class is split those with a migration background and those without. A questionnaire is distributed which should be used to question those students with a migration background.

An insight into the views of the children with a migration background in the class quickly develops potentially serious, marginalising consequences for their feelings of self-worth and identity development as they construe themselves as the "target group" and as part of the "problem of integration". Examples like these make it hard to develop a sense of unity within the learning community. They are separated into those with and those without a migration background. If this is linked with negative connotations and a focus on the problems of the subject matter, which directly affects people with a migration background, prejudices can be reinforced and experiences of exclusion can be promoted. These can also have a negative effect on school-based learning and performance development. This was proven impressively by an extensive evaluation of German and international studies by the Wissenschaftszentrum Berlin⁹ back in 2006. It found the following results, which have been briefly summarised: Prejudices, which suggest affiliation with a certain group with low intellectual capacities, can seriously affect the standard of school work. The fear of failing influences performance. These fears of failure, so-called "stereotype threats", reinforce the pressure to obtain high marks and can cause obstructions to learning and performance. As a consequence, school achievements lose their positive meaning for self-esteem.

The study "Vielfalt im Klassenzimmer. Wie Lehrkräfte gute Leistung fördern können¹⁰", which was published in 2017 by the Expert Council of German Foundations on Integration and Migration and the Berlin Institute for Integration and Migration research, largely confirms these findings:

- Teachers have a more liberal attitude to certain aspects of diversity, but their beliefs suggest reservations about Muslims
- Teachers expect somewhat lower achievements from children with a migration background, even if their achievements are actually just as high.
- Self-affirming interventions can contribute to improving the achievements of students with a migration background.
- Interculturally sensitive teacher training, sensitisation of stereotypes and embedding self-affirming interventions into the teaching concept are all important strategies in reducing discriminations.

Lesson examples, like the one shown above, are the subject of the "Schulbuchstudie Migration und Integration¹¹", which was published in 2015 by Aydan Özoguz, the Minister of State for Immigration, Refugees and Integration. This deal with the format with which current textbooks of social studies/politics, history and geography deal with the subjects of integration and migration and what the effects of this are.

The central findings that were important to lessons are summarised here:

- In the textbooks analysed as part of the study, the problems of migration are largely expounded. Diversity is rarely depicted as a normal case scenario.
- The representations of migration normally relate to crises and conflicts. Integration is depicted as necessary in textbooks. However, it is rarely differentiated or described in specific terms.

- > Frequently, demands for adjustments are made to German society by people with migration backgrounds. On the other side, the services provided by the German state in this area are really emphasised.
- Positive representations of migration processes are mainly shown when it is to do with the achievements of German emigrants in various historical phases. Their adjustments to the new environment are explicitly appreciated – in contrast with the people who have migrated to Germany.

What educational principles and practical approaches encourage a school culture and lessons that focus on diversity?

Even if the textbook study focuses on the topic area of integration and migration, the recommendations it contained provided helpful advice for lessons that are sensitive to diversity, critical of racism and address the study group as a united group:

- The problem-focussed presentation of textbooks can be used to encourage critical reflections in lessons.
- **>** Social standards relating to integration and inclusion can be reflected on.
- Generalising group terms, such as "the Turks" or "the Germans" can be critically reflected on.
- Subjects such as recognition and respect, prejudices, racism, discrimination and privilege can be deal with. In doing so, the personal experiences and roles of the students and their effects on society / the group can be incorporated.
- The students' different personal experiences of integration and migration can be discussed. The students should be addressed here as individuals.
- In social science lessons, shared and individual remembrances can be discussed in heterogeneous school classes (e.g. integration, migration, Muslims and Islam, (post-) colonialism and the Holocaust).

⁹ Science Centre of Berlin

¹⁰ "Diversity in the Classroom. How Teachers Can Encourage Good Performance"

[&]quot;Textbook study on migration and integration"

The "Zwischentöne¹²" portal

Material for diversity in the classroom by the Georg Eckert-Institut

This section provides examples of materials and lesson approaches, which can be used directly within lessons or as part of projects. They focus on the principle of "Plurality as a matter of course – Making new perspectives visible".

The diversity of biographies and the pluralisation of ideologies offers the opportunity to encourage students to look constructively at social differences. At the same time, the everyday questions and conflicts, which inevitable arise in a pluralistic society, are perfect for creating a lesson plan that is based on reality.

The lesson materials should be taken as a starting point for engaging with questions of social diversity. There is a focus on issues of Islam and the lifeworlds of Muslims. Special attention is also given to preparing materials in a multimedia format that closely depicts reality in order to stimulate young people to develop their own opinions and actively participate in public debate and to encourage media skills and coping strategies.

The "Zwischentöne" platform offers suggestions on how this discussion can also be successful in lessons. The lesson modules for the subjects of politics, history, geography and ethics / religion for the 1st and 2nd secondary cycles are dedicated to issues which are short-changed in textbooks. The lesson modules offer "new" perspectives on subjects which are prevalent in the (post-)migration society of Germany, but which are rarely dealt with in lessons.

Lesson modules are offered on the following subjects, among others:

"Religions & Ideologies: What do we believe in?" (14 lesson modules) – "The" Muslims don't exist any more than "the" Christians, "the" Jews or even atheists. But what does it actually mean to be a ((non-)religious person? In these lesson modules, the focus is on religious and non-religious values and traditions, as well as the social change and adjustments to which the ideas and practices of various religions and ideologies are subject.

Identities: Who is "we"? (25 lesson modules) – Nowadays, being German means something different to what it meant 50 years ago. Society has changed – and so have "we" as a result. But what does it actually mean in terms of our memory of important events in German history – or in terms of living together in everyday life? These lesson modules focus on our awareness of ourselves and others in an increasingly pluralistic world, while also focusing on questions and conflicts which arise in a pluralistic society.

Germany history, global relationships

(13 lesson modules) – History doesn't end at the national boundary. Historical events – and the memory of these events – have a wider regional and global connection. In a migration society, these diverse perspectives also characterise the narratives in a specific place and for a specific place. These lesson modules raise questions about various experiences and perspectives and make these visible as part of German history.

Creating safe learning environments

As well as specific projects within lessons, there should also be space and time in schools to enter freely into discussions with children and young people, to encourage them, to discover their personal experiences and to articulate difficult subjects. Thinking together about positive changes and ideally following up on these is an important preventive educational element. A safe learning atmosphere and the development of special trust are crucial conditions for this. In a focus group as part of the "Dialog macht Schule" project, a student expresses his experience of discrimination as follows: "Recently, we were on a class trip at a hotel and there was a bible on the bedside table That doesn't seem to be a problem, does it? But why can't the Quran be handed out in city centres? It's totally unfair!"

The further-reaching question is: Is banning the distribution of the Quran really discrimination against Muslims? Or does the ban on campaigns to distribute the Quran actually have quite different, political reasons? In a method-supported and open learning atmosphere as part of the above project, the students work out that the ban on the "Lies!\(^{13}\)" campaigns did not

actually ban distribution of the Quran or the Quran itself. Instead, this targeted the underlying Salafist organisation "Die wahre Religion¹⁴", which interprets the Quran in a strictly fundamental and literal manner and is said to have repeatedly enticed young people to travel to Syria.

As part of the above project, dialogue groups are offered in schools using the peer approach, i.e. using students of about the same age, largely with their own migration background, in order to discuss this and other subjects with students. Lessons on democracy and participation can be experienced through practical action. Beyond this project, schools should create time and space, e.g. in workgroups or as part of the school day, for such open discussions, from which miniprojects by students for students can be developed – as in the "Dialog macht Schule" project. The feeling of belonging, which is significant in terms of primary prevention, also arises by taking on responsibility for the community and from experiences of being able to initiate something through one's own action.



¹⁰ This means "Read!" in German.

"Nuances"

[&]quot;The True Religion"

The "Dialog macht Schule¹⁵" project

The "Dialog macht Schule" project is a nation-wide project offered from the 5th grade, which has been implemented in Lower Saxony since 2014. The special feature of this project is the peer education approach. University students – preferably with their own history of migration – are used as moderators of dialogue groups in schools.

The subjects discussed in the dialogue groups are suggested by the students themselves – primarily from unprivileged parental homes. The moderators act as questioners and initiators, rather than as teachers. All those involved should be as equal as possible and swap views and ideas using fixed conversational rules. In the dialogue groups, a haven of trust is created, in which students have the opportunity to share their own experiences and incidents and to express their opinions openly and without fear. During the programme, the students learn that you can always look at a subject from different angles (and often need to do precisely this) and that many questions do not have a definitive answer. Learning and practising the attitude of tolerating, respecting and developing understanding of the alien and unsupported stances of one's counterpart puts students in the position to see through the simplifications and intolerance of extremists and scrutinise them critically. As a result, the "Dialog macht Schule" project also contributes to preventing extremism.

What challenges are presented at a school, which deal positively with diversity and enable participation?

The school is faced with the task of overcoming challenges, connected with increasing heterogeneity, and becoming a place of experienced diversity, where human rights are heeded and discrimination and racism have no place. A view at the schools in our society make it clear that we are dealing with a plurality of lifeworlds due to migration-related as well as general social, religious, cultural and linguistic diversity. And this plurality is also reflected in classrooms. 30% of children with a wide range of migration background and a multitude of family languages, religions and ideologies are just one element of this diversity. The linguistic diversity will last in the long term as the usual pattern of switching from the original language into the language of the receptive country, as seen in classic immigration societies, has long since ceased to exist. Promoted through modern forms of communication and easier travel opportunities, the family languages stay alive over generations. School is required to overcome the ideas, that are still accepted today, of a homogenous society that is closely linked to a national state and to satisfy the changed socio-political conditions. Guidance for this is provided by the aforementioned KMK recommendation about intercultural education and teaching, which was updated in 2013. The specific conditions are stated as being:

- Making participation in education and educational success accessible to all children and young people, irrespective of their origin,
- > Contributing to peaceful, democratic cohabitation,
- Developing and using educational plans of action to deal with plurality,
- Providing guidance for responsible and supportive action in a globalised world,
- And allowing all students to develop intercultural competences.

This is not primarily about other languages and cultures, but rather about the ability to deal with one's own images of others and to recognise and analyse the socio-political and historical conditions for the development of such images.

The KMK recommendation makes allowances for the fact that the goal of creating a school of diversity, which is free from open and concealed discrimination and provides the same educational opportunities to all, can only be achieved through a systemically effective, intercultural development of lessons and school. As a result, it is clearly stated that this is not some intercultural project or another. On the contrary, what is required is a systematic process of developing school at the level of organisational, personnel and lesson development in order to achieve the objectives set out in the recommendation:

Prevention through education

- **1.** The school recognises diversity as both the normality and potential for all.
- It contributes to acquiring intercultural competences in all subject lessons and through extracurricular activities.
- 3. It is a central place for acquiring scholarly competences.
- **4.** It creates supportive and educational partnerships with parents.

Consequently, the intercultural opening of school represents a development perspective, which focuses on the concepts of diversity education and diversity management. The focus on the "child with a migration history", which frequently accompanies the attribution of shortcomings and problems, is therefore abandoned and the paradigm of previous concepts that focused on education for foreigners is overcome. This somewhat abstract-sounding statement is incredibly important for school practice. All too quickly, the images of "little Turkish, Arabic, Muslim ... machos" appear, which seem to provide quick explanations, e.g. for inappropriate behaviour. If Muslim girls with headscarves attract attention due to their reclusiveness, this is often too quickly attributed to a religious affiliation.

If parents only have a basic grasp of German, this is frequently considered at least one of the causes for the poor learning achievements of their child. Such and other stereotyping, which is normally connected with denigrations, seem to be discriminatory and can lead to exclusions and defence – with the corresponding implications for the specific child or young person.

The anti-discrimination office of Germany also confirms a high level of discrimination within the educational sector. This involves racist and homophobic statements by fellow students or teachers. Discrimination in connection with ethnic origin and religion, as well as language, skin colour, etc. as well as complaints concerning discrimination when marking are also mentioned.

The duty of the school is to develop a critical attitude to attributions and stereotyping and their consequences within the college. Through an attitude of observant attention and shared reflections, barriers can be identified and solutions can be developed to overcome these barriers. It is crucial to take into account the individual case and develop individual solutions in dialogue with the person concerned when constructively handling conflicts that may arise due to cultural or religious backgrounds of families.

As part of intercultural or diversity training and the relevant further education, educators can deal with issues such as the following and reflect critically on school practice. Educators should ask questions such as the following in connection with classroom activities:

-) On which occasions do I make my own views clear?
- **)** Do I have the skills to guide and act in situations outside my own social fabric?
- Where and when do I practice changes in role and perspective?
-) How do I become committed to equality and against exclusion?

In this context, the focus is on skills to effectively and appropriately communicate in interculturally relevant situations, on the basis of appropriate knowledge, appropriate abilities and attitudes. The development of diversity-related competences must be part of school development and be incorporated into a process of dialogue and reflection within the college.

The following graphic highlights an appropriate school development approach:

^{15 &}quot;Dialog macht Schule" is a new German education programme. The programme's name is a play on words: Schule machen is a German idiom meaning to spread, to be imitated, to catch on. The basis of the company's activities is taking dialogue into schools thus promoting a new school culture.

Intercultural and diversity-aware opening of the school: Managing Diversity as a school development perspective

Lesson development (LD)

- > Multi-perspectivity as the principle
- Consistent language development in all subjects
- Reference to the world knowledge of students
- > Individualised encouragement
- > Consideration of multiple identities
- > Diverse learning strategies
- Learning arrangements for intercultural and global learning
- "Learning through commitment"

Organisational development (OD)

- Mission statement / school curriculum (diversity as value)
- > Development of curriculum
- > Team development
- > (Self-)evaluation
- Reflection of diversity of students / parents in committees
- Democratic school culture / participation of all
- Support and educational partnerships with parents
- > External cooperations, networking

Personnel development (PD)

- Qualification of personnel (intercultural and diversityrelated competences)
- > Specific personnel policies
- Increase in personnel with migration background
- > Culture of feedback
- Self-reflection and reflection as a team (sensitive to diversity, critical to racism)



The "Schule ohne Rassismus – Schule mit Courage¹⁶" project

The special feature about the nationwide "Schule ohne Rassismus – Schule mit Courage" project, in which approx. 280 schools (nationwide approx. 2,450 schools; as of summer 2017) are participating in Lower Saxony, is the high level of commitment, to which it motivates the students. In most cases, they are the ones from whom the initiative to obtain the title comes, who gather the necessary signatures and campaign for the subjects, contents and objectives of the programme at the same time. The experienced school culture is sustainably stimulated and enriched by this.

The subjects of the "Schule ohne Rassismus – Schule mit Courage" project include the question of peaceful and supportive togetherness in a diverse and versatile society and, connected to this, the question of how you can counter racism, group-related misanthropy and all ideologies of inequality.

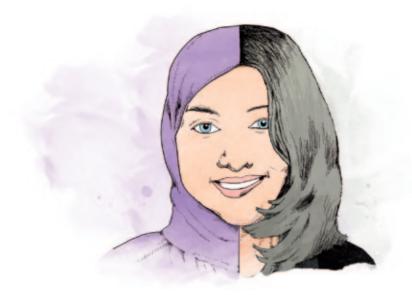
The "Islam & Schule¹⁷" and "Lernziel Gleichwertigkeit¹⁸" handbooks issued by the Bundeskoordination¹⁹ (primary level and secondary level) provide practical suggestions for the educational work to shape a School with Courage based on equality and recognition.

[&]quot;School without Racism – School with Courage"

^{17 &}quot;Islam & School"

¹⁸ Equality as an Educational Objective"

¹⁹ Federal Coordination Department for Internationalism



4 Weiterführende Literatur, Materialien, Webangebote

Monographien, Sammelbände, Studien

Thema Neo-Salafismus/Islamismus:

- Ceylan, Rauf/ Kiefer, Michael: Salafismus. Fundamentalistische Strömungen und Radikalisierungsprävention. Wiesbaden, 2013.
- Edler, Kurt: Islamismus als p\u00e4dagogische Herausforderung. Stuttgart, 2015.
- > El-Gayar, Wael/ Strunk, Katrin (Hrsg.): Integration versus Salafismus. Identitätsfindung muslimischer Jugendlicher in Deutschland. Schwalbach/Ts., 2014.
- El-Mafaalani, Aladin/ Fathi, Alma/ Mansour, Ahmad/ Müller, Jochen/ Nordbruch, Götz/ Waleciak, Julian (Hrsg.): Ansätze und Erfahrungen der Präventions- und Deradikalisierungsarbeit (HSFK-Report Nr. 6), 2016.
- > Khosrokhavar, Farhad: Radikalisierung. Hamburg, 2016.
- Xiefer, Michael/ Hüttermann, Jörg/ Dziri, Bacem u.a.: "Lasset uns in Shaá Allah ein Plan machen". Fallgestützte Analyse der Radikalisierung einer WhatsApp-Gruppe. Wiesbaden, 2018.
- Mücke, Thomas: Zum Hass verführt. Wie der Salafismus unsere Kinder bedroht und was wir dagegen tun können. Köln, 2016.
- > Said, Behnam T. / Fouad, Hazim: Salafismus. Auf der Suche nach dem wahren Islam. Freiburg im Breisgau, 2014.

Thema Interkulturelle Bildung:

- > Berliner Institut für empirische Integrations- und Migrationsforschung (BIM)/ Forschungsbereich beim Sachverständigenrat deutscher Stiftungen für Integration und Migration: Vielfalt im Klassenzimmer. Wie Lehrkräfte gute Leistung fördern können. Berlin, 2017
- > Behrens, Heidi/ Motte, Jan: Politische Bildung in der Einwanderungsgesellschaft. Schwalbach/Ts., 2006.
- Herbert Quandt-Stiftung (Hrsg.): Bildung für Vielfalt.
 Umgang mit Differenzen lernen Potenziale nutzen.
 Freiburg/Basel/Berlin, 2015.
- Leiprecht, Rudolf/ Steinbach, Anja (Hrsg.): Schule in der Einwanderungsgesellschaft. Ein Handbuch. Schwalbach/Ts., 2015.
- Ständige Konferenz der Kultusminister der Länder: Interkulturelle Bildung und Erziehung in der Schule. Beschluss der Kultusministerkonferenz vom 25.10.1996 i. d. F. vom 05.12.2013
- Wissenschaftszentrum Berlin: Migrationshintergrund, Minderheitenzugehörigkeit und Bildungserfolg – Neueste Forschungsergebnisse der pädagogischen Entwicklungs- und Sozialpsychologie. Berlin, 2006

<u>Thema Gruppenbezogene Menschenfeindlichkeit/</u> Rassismus:

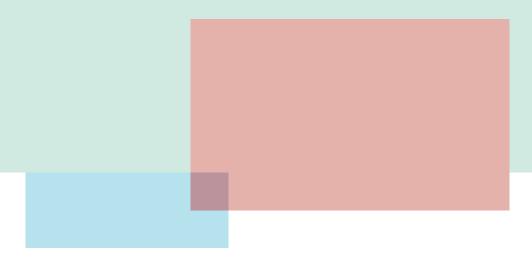
- Decker, Oliver / Kiess, Johannes/ Brähler, Elmar (Hrsg.): Die enthemmte Mitte. Autoritäre und rechtsextreme Einstellungen in Deutschland. Gießen, 2016.
- Scharathow, Wiebke / Leiprecht, Rudolf: Rassismuskritik, Bd. 2: Rassismuskritische Bildungsarbeit. Schwalbach/Ts. 2009.
- Sir Peter Ustinov Institut zur Erforschung und Bekämpfung von Vorurteilen (Hrsg.): Kompetenz im Umgang mit Vorurteilen. Lehrbehelf und Materialien für die Sekundarstufe I. Schwalbach/Ts., 2011.
- > Zick, Andreas / Küpper, Beate / Krause, Daniela (Hrsg.): Gespaltene Mitte – Feindselige Zustände. Rechtsextreme Einstellungen in Deutschland 2016. Bonn, 2016.

Handreichungen und Unterrichtsmaterialien

- European Foundation for Democracy und das Counter Extremism Project (CEP), 2017: Handreichung für Lehrkräfte: Integration fördern, Radikalisierung erkennen. Die PDF-Broschüre (37 Seiten) kann heruntergeladen werden unter: http://europeandemocracy.eu/wp-content/up-loads/2017/04/Handreichung-fuer-Lehrkraefte.pdf
- jugendschutz.net, Islamismus im Internet.
 Propaganda Verstöße Gegenstrategien, Mainz 2015.
- Michalski, Marcin/ Oueslati, Ramses Michael (Hrsg.): "standhalten" – Rassismuskritische Unterrichtsmaterialien und Didaktik für viele Fächer mit Kurzfilm. Hamburg, 2016.
- Ufuq.de: Protest, Provokation oder Propaganda? Handreichung zur Prävention salafistischer Ideologisierung in Schule und Jugendarbeit, 2015.
- Schule ohne Rassismus Schule mit Courage: Islam & Schule, Das Handbuch, 2014.
- Schule ohne Rassismus Schule mit Courage: Lernziel Gleichwertigkeit. Grundstufe, 2016.
- Schule ohne Rassismus Schule mit Courage: Lernziel Gleichwertigkeit. Sekundarstufe, 2015.

Weiterführende Links

- > Bundeszentrale für Politische Bildung: Infodienst Radikalisierungsprävention www.bpb.de/politik/extremismus/ radikalisierungspraevention/
- Liste von Modellprojekten zur Radikalisierungsprävention, Projekt "Demokratie leben!" des BMFSFJ www.demokratie-leben.de/mp_modellprojektezur-radikalisierungspraevention.html
- Informationen des BMI zum Thema Islamismus / Salafismus www.bmi.bund.de/DE/Themen/Sicherheit/ Extremismusbekaempfung/Islamismus-Salafismus/ islamismus-salafismus_node.html
- > Bildungsmedien gegen Rechtsextremismus, Menschenfeindlichkeit und Gewalt, IDA e.V. www.vielfalt-mediathek.de
- Empfehlung der Kultusministerkonferenz zur Interkulturellen Bildung und Erziehung in der Fassung vom 05.12.2013: www.kmk.org/fileadmin/Dateien/ veroeffentlichungen_beschluesse/1996/ 1996_10_25-Interkulturelle-Bildung.pdf
- Deauftragte für Migration, Flüchtlinge und Integration, Broschüre Schulbuchstudie Migration und Integration www.bundesregierung.de/Content/Infomaterial/BPA/IB/ Schulbuchstudie_Migration_und_Integration_09_03_2015.



Herausgeber:

Niedersächsisches Kultusministerium Presse- und Öffentlichkeitsarbeit

Schiffgraben 12 30159 Hannover

E-Mail: Pressestelle@mk.niedersachsen.de

www.mk.niedersachsen.de

Bestellung: bibliothek@mk.niedersachsen.de

Fax: 0511 120-74 51

Gestaltung:

Visuelle Lebensfreude, Hannover

Bildnachweis:

S. 10, 20, 31: Jakob Piest

S. 4, 13, 27, 32: Jakob Franzen für GEI/zwischentoene.info

S. 7: Philip Maiwald für GEI/zwischentoene.info

S. 24: Horst Haitzinger

Druck:

Linden-Druck, Hannover

Oktober 2018