JAMAL AL-KHATIB - MY PATH!
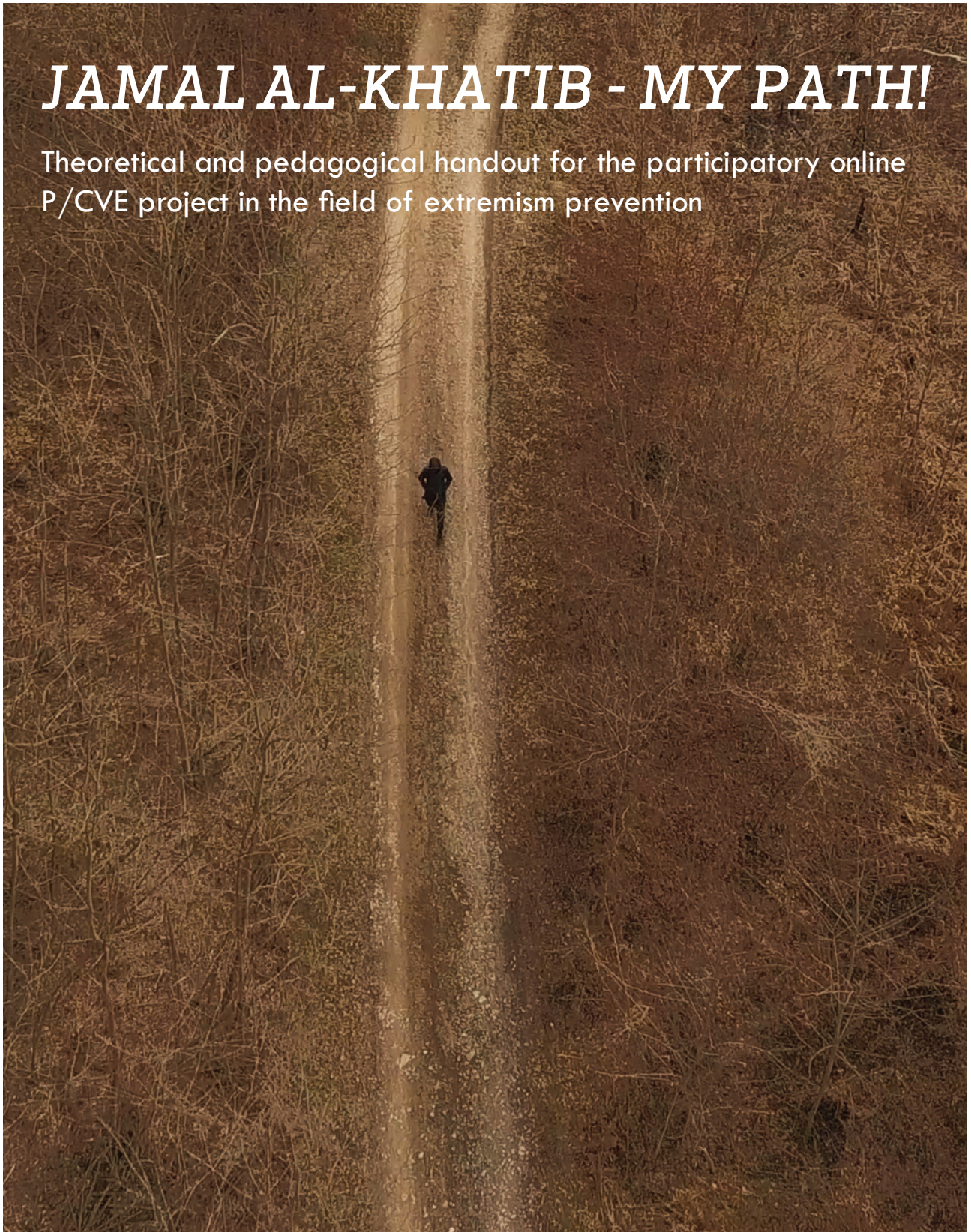
Theoretical and pedagogical handout for the participatory online
P/CVE project in the field of extremism prevention

ᒐᑎRN
Verein für Gewalt- und Extremismusprävention

bpb:
Bundeszentrale für
politische Bildung

BRᴀVE

1. INTRODUCTION

Jamal al-Khatib - My Path! is a participatory online P/CVE project by *turn - Verein für Gewalt- und Extremis-musprävention*, a Vienna-based association for the Prevention of Violence and Extremism. It addresses ideologies of political inequality based on authentic alternative narratives. Between 2019 and 2022, the second, third and fourth seasons of *Jamal al-Khatib - My Path!* were launched on behalf of the (German) Federal Agency for Civic Education (Bundeszentrale für politische Bildung/bpb). In the course of the project, different online formats were produced, such as longer autobiographical videos as well as animations and interview formats. These formats question the propaganda of jihadist-Islamist[1] movements and counter them with alternative narratives. At the same time, a low-threshold youth social work program was created offline, not least to do justice to the methodological approach of empowering youths and young adults to have their own say and to take part in a discourse that is relevant to them.

The project has three main target groups:

1) Offline target group: The project sees itself as a multi-professional association in which online videos and other content are produced based on texts that are developed together with young adults, some of them formers from the jihadi scene (offline phase). The content is disseminated via social media online campaigns, kicking off the start of digital youth and social work.

2) Online target groups: The *Jamal al-Khatib - My Path!* online phase is intended to reach adolescents and young adults who are vulnerable to jihadist online propaganda for various reasons; particularly those that may come across extremist content(s), online channels and networks via search queries on topics related to their everyday lives. In addition, the aim is to reach young people who already sympathise with jihadist groups and narratives and dwell in social media filter bubbles specific to the islamist-jihadist scene.

[1] For a definition of the terms Jihadism and Islamism, we refer to the bpb: http://www.bpb.de/politik/extremismus/islamismus/

3) Furthermore, the content of the project is intended to support practitioners in addressing the issues raised in different pedagogical settings. This includes digital youth and social workers who can use the content in the course of online P/CVE.

The offline aspect of the project thus starts with the text production phase. This involves drafting the text in the context of narrative biography work. This is done in an individual or small group setting together with the participants, who are young adults and with reference to their autobiographical experiences. During this process, their biographies flow together to form the story of the fictional character Jamal al- Khatib and thus the basis for the content. The practitioners then sort the texts into overarching themes and share these ideas with the participants in meetings that take place in a larger group ("anchor meetings"). Both the practitioners and the participants work on the text together and make further adjustments. The focus here is on consensus: the texts are only further edited or published if all participants agree with them. Paralleled by negotiations and coordination regarding their visual translation, they are finally transcribed into shooting scripts.

The video production phase thus follows on from the text production phase; here the videos are shot and finalised. The cinematic realisation of the Jamal al-Khatib videos requires minimum production and builds on the young people's texts, taking into account the codes relevant to them. This includes the creation of a visual world with a regional reference and uniform episodic and film language identification (central perspective, anonymisation, camera movement, isolation and exaggeration of the main character, off-screen narrator, graphic elements). In addition, audio-visual codes, such as *Nasheeds*[2], authentic clothing, unadulterated language, and film locations with recognition value are taken into account. These components are meant to help make the videos relevant in spheres beyond the affirmation of one's own opinion. The overall goal is to reach young people who have already got in touch with extremist content and to offer them an opportunity to reflect and expand their skillset through authentic narratives from their own peer group.

The online phase includes the online campaign and the digital youth and social work. In the course of the online campaign, the videos are published on various social media platforms. The aim of the campaign is to bring the videos directly into the online environment of the target groups. For this purpose, campaign accounts are created on YouTube, Facebook[3] and Instagram. The target group is to be reached on the one hand through appropriate framing of the content, as well as through the right look and feel of the videos. The content of the videos is discussed with the online target group in the course of digital youth and social work after the publication: Each video is linked to a call-to-action to interact with the online practitioner team, either in the comment sections or via private messages. Social and religious-education interventions, as well as peer-to-peer interventions, are combined in the process of digital youth and social work. The project relies on scientific support throughout the entire period.

In 2020, *turn* received the BRaVE Award for the project *Jamal al-Khatib - My Path!* by a consortium of experts from universities and civil society organisations from across Europe, whose aim was to explore how and why violent extremism develops and what can be done to best respond to it[4]. The award highlighted the best projects seeking to counter polarisation and violent extremism through resilience-building. The award money has now been used to translate and re-record four of the project's most important videos into English. The videos are Takfir, Shirk & Democracy, Resistance & BESA, and Terror: all autobiographical short films with documentary elements that are weighted differently depending on the video.

In addition, this handout was developed. It is intended as a guide for practitioners outside the German-speaking world to be able to implement the videos into different pedagogical settings. In the following, the five videos from the project *Jamal al-Khatib - My Path!* are introduced. Each video is described and the most important background information is presented. A special focus is placed upon the pedagogical approaches the team pursued with their release, as well as on the narrative framework according to which the content was developed. The publication concludes with exercises and discussion questions that can be used in different pedagogical settings. The discussion questions were developed together with the young adults involved in the project. They can serve as a guide for discussions regarding the content of the videos and are suitable for formal but also non-formal educational settings (such as youth centres or digital youth and social work). Worksheets are available for some of the videos, which provide a deeper engagement with the content of the videos and are suitable for school lessons as well as workshops.

2. TAKFIR - JAMAL AL-KHATIB: MY PATH!

"When I look at the world, I realize that people are constantly divided into groups. Someone decides who belongs and who doesn't. Have you also been assigned to any groups just like that?"

2.1. VIDEO DESCRIPTION

The "takfir"[5] or "exclusion" interrupts (social) life and thus has a great effect on group membership. The theme of "exclusion" accompanies Jamal at school, in the family, in everyday life and among friends.

One of Jamal's first experiences of discrimination is when his teacher makes "takfir" on him. This experience, along with other factors, makes him more receptive to the pull of an extremist group.

---

[5] Refers to the practice of declaring a group of Muslims or an individual among them to be "infidels". An ostracised concept in mainstream Islam, with its roots in one of the first radical sects of early Islam, the so-called "Khawarij", it is used by proponents of this practice primarily to legitimise the use of violence against religious and political opponents.

Jamal is immersed in a world that seems pleasantly simple to him. Here, those parts of his personality that previously led to problems are suddenly leading him towards more recognition within the group. He initially subordinates himself to the rules of this seemingly homogeneous environment. Obedience increasingly replaces his own decision-making process until he finally acts in absolute contradiction to his own feelings and needs. Jamal therefore begins to question the rigid rules and group norms.

Eventually, there is a confrontation between the homogeneous group and the inclusive forces of the family. Only when it comes to physical violence does Jamal side with the victim, his own brother. Jamal is able at this moment to allow the emotional bond with his brother to return.

The power of the group is broken the moment he stands up for someone weaker and thus breaks the group rules. He decides that groups that derive their strength from the exclusion of others should no longer be part of his life. He realises that groups that demand obedience and exclusivity make him a mere recipient of orders.

2.2. NARRATIVE FRAMEWORK
Emancipation from the group and self-determined action and thinking

us vs. them narrative	⟷	solidarity (from an unexpected "other")
Subordination to group norms	⟷	individual freedom/inner autonomy
Unity (homogeneous community, standardisation of thinking/acting)	⟷	Group identity through plurality of group members
Construction of a hostile environment	⟷	Strength of emotional bonds
Two normative paths (black/white or kufr[6]/ridda[7] vs. tawhid[8]/iman[9])	⟷	self-determined individual path (to God)
Group identity through external enemy	⟷	Group identity through feelings of solidarity or belonging

2.3. PEDAGOGICAL APPROACHES:
• Empathic approach: describing the world as the young people themselves experience it – from their inner frame of reference
• Recognition approach: Addressing/affirming (everyday) experiences and emotions (which are often denied to those affected) in order to raise them to a structural/socio-political level in a next step (you are not alone, this does not only happen to you, you are not imagining it, you are not to blame).
• Parallelisation approach: Abstraction of the us vs. them narrative
• Inner autonomy: acting and thinking guided by one's own values

---

[6] not believing in Allah and His Messenger
[7] abandonment of Islam by a Muslim
[8] The oneness of God in Islam
[9] Faith in Islam

"I grew up in Vienna and always had a diverse group of friends. There were Austrians, foreigners, Jews, Christians, non-religious people and Muslims."

Questions:
- How does it look like in your circle of friends?
- Are there also people with different backgrounds?
- What advantages and disadvantages does this have for you?

"When I look at the world, I realise that people are constantly divided into groups. Someone decides who belongs and who doesn't. Those who don't belong are devalued and dehumanised. They are called the others, the parasites, or the kuffar."

Questions:
- What do you think: Why are people constantly divided into groups?
- What do you think the consequences are?

"When I got older and grew my first facial hair, I realised that I am different, that I am part of a minority."

Questions:
- Have you had similar experiences? Or have friends of yours had the same experience?
- When and how did you notice that certain characteristics were attributed to you from the outside?

"They were strong, had something to say and didn't take any shit from others. Everything I was looking for, back then, I found there: solidarity and strength. It was like a new family!"

Questions:
- What does "strength" mean to you?
- To what extent are "solidarity" and "strength" related to each other in your opinion?
- Who is really "strong" for you, and why?
- What rules and proscriptions is Jamal exposed to in the extremist scene?

"I choose my friends not according to religion, skin colour or nationality but rather if they are good people or not! And even if my family, my friends and I do not always agree and argue a lot: We still stick together and everyone can speak their mind and have their freedom, as long as they don't harm anyone else."

Questions:
- What is important to you when it comes to friendship?
- What criteria do you use to choose your friends?
- How do you deal with different opinions in your circle of friends or family?

2.5. EXERCISES

"Human beings are herd animals?"

Time frame: 45 minutes
Prerequisite: The video "Takfir" was watched together
Material: Moderation cards, pin board

Aim of the exercise:
Every person is a member of various formal and informal groups. A social group is characterised by common goals, interests, and rules. Our behaviour cannot be explained independently of our environment and is determined by the interaction with other people. This exercise encourages participants to reflect on the formal and informal groups in which they find themselves.

Description of the exercise:
In a first step (approx. 15 minutes), each person reflects on the question: "To which groups do I feel I belong or in which groups am I a member? In a next step (approx. 30 minutes), the participants choose three groups and present them in the plenary. Afterwards, the following questions should be discussed in the plenary:
- What was it like to be allowed to choose only three groups?
- What are formal and what are informal groups?
- What is good for me, what is not good for me and what limits me (in terms of belonging to the respective groups)?
- Which groups do I join voluntarily and which do I belong to involuntarily?

"For us, it is like this!"

Time frame: 45 minutes
Prerequisite: The video "Takfir" has been watched together
Material: Moderation cards, pin board

Aim of the exercise:
This exercise aims to clarify explicit and implicit rules and agreements in groups.

Description of the exercise:
The participants each think of their own answers (15 minutes) to the following questions and write them down on moderation cards:
- What are the explicit rules and expectations in your clique/circle of friends?
- Are there also rules and expectations that are not expressed directly but still apply? If so, which ones?
Afterwards, the answers are collected and visualised in plenary by hanging up the labelled moderation cards and clustering them thematically (30 minutes).

"Actually... I would choose differently"

Time frame: 45 minutes
Prerequisite: The video "Takfir" has been watched together
Material: Moderation cards, pin board

Aim of the exercise:
The groups in which we find ourselves often influence us and our actions without us being aware of it. Group dynamics and peer pressure also play an essential role in radicalisation processes. The exercise aims at reflecting on peer pressure, group loyalty, and peer coercion.

Description of the exercise:
The participants each think of answers to the following questions and write them down on moderation cards (15 minutes):
- Has there ever been a moment when you could not say something honestly in a group/your circle of friends/your clique? Why was that?
- In which situations do you adapt to the wishes of a group?
- What does a group have to be like for you to be able to speak your mind openly?

Afterwards, the answers are collected in plenary and visualised by hanging up the labelled moderation cards (30 minutes).

"So be it!"

Time frame: 30 minutes
Prerequisite: The video "Takfir" has been watched together
Material: Moderation cards, pin board

Aim of the exercise:
This exercise aims to reflect on one's own course of action and possibilities for shaping friendships/cliques/groups. An important factor of civic education is to support young people to have the courage not to please but to be able to detach themselves from peer pressure.

Descrition of the exercise
The participants discuss the following questions in plenary (30 minutes):
- What characteristics do cliques have that make you feel comfortable?
- What can you do to create a better atmosphere in your peer group?
- What do you expect from the others in your peer group?

3. SHIRK & DEMOCRACY – JAMAL AL-KHATIB: MY PATH!

"In the past, I was not very interested in politics. I wasn't really interested in that, especially in the parties and laws and all that stuff. Later, it was said that democracy is 'Shirk' and forbidden for Muslims. I read a lot about the history of Muslims and thought a lot about the subject. At school, I heard that democracy stands for "freedom, equality, fraternity". I ask myself what can be done so that these values are actually realised? How do you see it?"

3.1. VIDEO DESCRIPTION

When participating in a collective process, at a certain point sometimes feelings arise that lead to doubts regarding such processes. The injustices Jamal perceives in his environment and the world are taken up by an extremist group. According to their narrative, democracy is to blame for these injustices. The justification-narrative "Democracy is Shirk"[10] gives this attitude a religious significance.

Jamal is persuaded by men from the extremist scene to act against his feelings at a court hearing and realises that he is being used; these men are not concerned with whether Jamal recognises the state or not, but rather with separating him from society. He is put under pressure by "hypocrites".

Jamal then researches different sources to form his own opinion. He finds examples of democratic negotiation processes among the Sahaba, the companions of the Prophet Mohammed.

If a group takes away my freedom of choice, I cannot participate in something bigger. Only when I stand up for my personal freedom of choice, I can think beyond my own group membership and participate.

---

[10] Arabic for "companionship" or "idolatry" which is strictly forbidden. Shirk is seen as the antithesis of the core of the Islamic faith, the one-god faith.

Jamal starts to think about democratic processes in everyday life and finally manages to experience participation successfully in a small circle. This experience, that democracy can be implemented on a small scale, gives him courage. He compares these negotiation processes with those on a global level and finds parallels as well as differences. After all, unequal power relations are responsible for the many injustices that exist in the world.

He is less concerned with the question of whether democracy is good or bad, haram or halal. It is more important to him that the values that democracy actually stands for – i.e. freedom, equality and fraternity – are finally realised. Jamal wants to stand up for this and raise his voice.

3.2. NARRATIVE FRAMEWORK
The tension between individual needs and group-related power relations

Democracy as an oppressive form of rule, linked to capitalism	⟷	different forms of democratic negotiation processes
Authoritarianism	⟷	negotiation, compromise, consensus
"Exploitation" of experiences of discrimination	⟷	real core of marginalisation
Fundamental opposition	⟷	meaningful criticism of problematic structures, further development of democratic ways of life, realisation of the values for which democracy is supposed to stand.
"Democracy is Shirk"	⟷	Realisation of the values (freedom, equality, and fraternity) for which democracy is supposed to stand.

3.3. PEDAGOGICAL APPROACHES
- Empathic approach: describing the world as the young people themselves experience it - from their inner frame of reference
- Concrete case examples for alternative courses of action
- Inner autonomy: acting and thinking guided by one's own values
- Reframing the concept of "democracy"

3.4. DISCUSSION QUESTIONS

"At school, we learned that democracy is supposed to stand for "freedom, equality, fraternity".

Questions:
- What do these terms mean to you?
- In which areas are these values already realised and where not?

"When me and my friends want to do something, we sit down together. Then, everyone says what they want to do and we think about what suits everyone best and where everyone can come along. It's not who has the most money that determines what we do, as it unfortunately often is in our world. Every opinion is equally important."

Questions:
- How do you come to decisions?
- How does this work for you in your family, among friends or at school?
- In which types of decision-making do you think conflicts are most likely to arise?

"Living in a democratic country does not mean having a better life. There are many things that can and should be criticised. You also always have to be mindful in a democracy because if you're not, people come to the top who want to undermine the values that a democracy stands for."

Questions:
- What can be done to ensure that the values democracy actually stands for – freedom, equality, and fraternity – are actually realised?

3.5. EXERCISES

"Democracy?"
Time frame: 45 minutes
Prerequisite: Video "Democracy & Shirk" has been watched together
Material: Worksheet "Democracy" (Worksheet 1)

Aim of the exercise:
The participants realise that democracy is more than the current form of government in Austria (the country where Jamal lives) and that democratic processes, i.e. the making of decisions through the negotiation of different interests and needs, do not only take place in parliaments but also in their everyday lives. Against this background, the following questions aim at enabling a critical reflection on different democratic processes.

Description of the exercise:

The participants read the worksheet "Democracy" individually (10 minutes). Then they discuss the following questions in plenary (40 minutes):

- What does democracy mean and what democratic processes do you know?

- Democracy does not simply mean that the majority decides. No decisions may be taken that restrict fundamental rights, civil rights and liberties as well as minority rights. What historical event led to this development and what values were decisive for it? What do these values mean to you?

- Article 1 of the Universal Declaration of Human Rights states: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."[11] Nevertheless, discrimination occurs time and again even in democratic states: People are treated worse than others because of certain characteristics.
    o Do you know any examples of this?
    o What possibilities are there to defend oneself against this?
    o Also, think of examples from your everyday life, for example at school.

- How do you make decisions in everyday life, for example when you decide to go out in the evening? How does that work for you in your circle of friends, in the family or at school? And what works badly or not at all?

- When you look at the situation in the country you live in, what laws, rules or behaviours of people in everyday life do you notice that are not compatible with the values of "freedom, equality and fraternity"? Have you ever been personally affected by them? Think of examples from your everyday life, for example at school.

- What does a state look like in which you would like to live? How are different interests and needs negotiated in this state and how are decisions made? What values are important for this?
- What needs to be changed in the country you live in so that the values democracy actually stands for are fully realised? Think of examples from your everyday life, for example at school: What would you like to do concretely?

"What is important to us and how do we want to live together?"

Time frame: 45 minutes
Prerequisite: Video "Democracy & Shirk" has been watched together and preferably the worksheet
                 "Democracy (Worksheet 1)" has already been read.
Material: Moderation cards, pens

Aim of the exercise:
The participants learn about and apply the consensus principle or the common ground approach as a way of decision-making in a group. Decisions are made without a dissenting vote. The consensus principle is an alternative to the majority principle.

---

[11] United Nations (2015). Universal Declaration of Human Rights. https://www.un.org/en/udhrbook/pdf/udhr_booklet_en_web.pdf

Description of the exercise:
Each participant gets four moderation cards and a pen.

In a first step (approx. 10 minutes), everyone thinks of four points that are important to them in living together with others. These four things are written individually on the moderation cards and then put in order from very important to not so important.

The participants should think of the respective setting (school class, youth centre etc.). In a next step (approx. 25 minutes), small groups of three to six participants are formed. The participants each bring the two most important points or moderation cards and present them briefly in the small group, explaining what they exactly mean by them. Questions from the others are allowed and explicitly encouraged. Each moderation card should be comprehensible and understandable for everyone.

Afterwards, the moderation cards are sorted: What are the similarities and differences?
A discussion follows regarding which rules can be established for living together according to the consensus principle or the common ground approach. In other words, what rules can be agreed upon by all the participants in the small group that will then also be supported by all?

In a last step (approx. 25 minutes), the results should be presented to the whole group. Each small group should briefly report how the discussion went, what was difficult and what was easy and whether it was possible to establish rules for living together within the small group or whether there were insurmountable obstacles.

4. RESISTANCE & BESA – JAMAL AL-KHATIB: MY PATH!

"Verily, God commands righteousness (to act), to do good unselfishly ..." (16:90)

"The video is about different forms of resistance against injustice. I talked to people in Albania about BESA, their highest moral code of honour. During the Second World War, many Jews fled to Albania. The Albanians gave them their BESA, their promise to protect them with their own lives. Unlike all other countries, not a single refugee was extradited, even when the Nazis occupied Albania."

4.1. VIDEO DESCRIPTION

The story begins in Jamal's prison cell. He reflects on his life so far, his anger at injustice and the way he has dealt with it, which is the reason he was sent to prison. By writing texts, he has found a way to deal with his anger, powerlessness, and helplessness.

Those who know and respect their own needs and rights also learn to respect the needs and rights of others. This leads to a form of relatedness or belonging that does not endanger one's own identity (autonomy). Formulating one's own opinion and abstracting one's own needs to the circumstances of other people is part of the process through which Jamal finds his place in the world.

Through this solidarity (via common ideas or goals while respecting individual differences), interpersonal relatedness is created that does not contradict one's autonomy. This creates a heterogeneous, supra-individually related group that enables individuals to reflect on common ideologies and adapt them if necessary (solidarity in the sense of responsibility - not in the sense of loyalty or unconditional allegiance).

Such a heterogeneous group can share and advocate for a cause across normative group boundaries. Using several case examples with very different references, Jamal explains what he understands by solidarity. What follows is a "call to action" to transfer the BESA principle into today's world.

The video ends with an impressive example of BESA: Before the 1930s, Albania had around 803,000 inhabitants, of which the majority were Muslims, while only some two hundred were Jews. On 7 April 1939, before

the beginning of the Second World War, Albania was occupied by fascist Italy. Until then, Albania was one of the last countries in the world to issue visas and Albanian passports to Jews.[12]

In 1943, the Nazis invaded Albania and occupied the country. Around 30,000 Albanians died in World War II, whilst ca. 50,000 were imprisoned or deported and 60,000 houses were destroyed, leaving approximately 10% of the population homeless.[13]

Before the Second World War, around 200 Jews were living in Albania; this number increased to ca. 2,000 after the Second World War. In addition, many people had temporarily used Albania as a place of refuge or as a transit route.[14]

Albania is thus the only country occupied by the then Nazi Germany in which the number of Jews increased!

4.2. NARRATIVE FRAMEWORK

Concepts of solidarity and self-empowerment based on concrete courses of action

Isolation	⟷	Solidarity (also from an unexpected "other")
Powerlessness	⟷	Self-empowerment through the acquisition of knowledge
"Exploitation" of experiences of discrimination	⟷	differentiated criticism of social structures that favour experiences of discrimination
global marginalisation of the "Umma"	⟷	diversity of marginalisation (historical/global)
unconditional loyalty	⟷	responsibility and relatedness

4.3. PEDAGOGICAL APPROACHES

- Empathic approach: describing the world as the young people themselves experience it - from their inner frame of reference
- Recognition approach: Addressing/confirming (everyday) experiences and emotions (which are often denied to those affected) in order to raise them to a structural/socio-political level in a next step (you are not alone, this does not only happen to you, you are not imagining it, you are not to blame).
- Concrete case examples for alternative courses of action
- Empowerment: affirmation of the need for criticism and call for solidarity
- Reflection (of structural violence/discrimination) and action (addressing/naming/calling for solidarity).

---

[12] Yad Vashem. BESA: A code of honor. Muslim Albanians who rescued Jews during the Holocaust. https://www.yadvashem.org/yv/en/exhibitions/besa/index.asp
[13] Jacques, E. (1995). The Albanians. Mc Farland.
[14] Yad Vashem: Jews in Albania. https://www.yadvashem.org/articles/general/jews-in-albania.html

4.4. DISCUSSION QUESTIONS

"Do you know that in school, in every class, on the street or in the neighbourhood there are people who put others down, bully them or make fun of them because they are somehow different or because they feel like it? And hardly anyone says or does anything about it."

Questions:
- Have you experienced such situations?
- How did you deal with it and why did you take that approach?

"I felt helpless and powerless, that's why I started writing. My pad and pen have become my best friends. It's like therapy, it's my Jihad an-Nafs, my fight against evil thoughts, desires and my anger."

Questions:
- What could Jamal mean by "evil" thoughts/desires?
- Jamal doesn't forbid himself such "bad" feelings, he does something with them - he writes about them. What do you think would happen if he simply forbade himself to have "bad" feelings?

"Being alert and speaking up about injustice, that's solidarity! Whether it's your classmate or issues that are so far away that people almost can't imagine."

Questions:
- Where in your life, at school, in your neighbourhood, on the street or on the internet do you encounter injustices that upset you or make you angry? How do you deal with it?

4.5. EXERCISES

"The Network"

Time frame: At least 45 minutes

Prerequisite: Enough of the videos about Jamal have been watched to be able to assess Jamal's
social environment.

Material: Network cards (worksheets 2, 3), pens in different colours.

Aim of the exercise:

The group should be guided to think about the egocentric network maps Jamal was embedded in when he joined the jihadist scene and what changed when he distanced himself from this scene. Jamal's social environment is to be visualised, based on methods such as the "Social Atom" or the "Egocentric Network Maps". The exercise illustrates which influential factors existed in Jamal's biography at certain points in time. The group should reflect on how these influences interacted and to what extent they were decisive for Jamal's path. Based on Jamal's example, there can be a general discussion about factors that increase the risk of young people turning to extremist ideologies and subcultures. Aspects of resilience against such ideologies should also be addressed. The participants are free to contribute more or less of their own experiences or work exclusively on Jamal's biography.

In some groups it might be possible or interesting for the participants to draw networks that focus on themselves and their own biographies (worksheet 3). However, such methods should only be used if there is a sufficiently high level of trust between the participants and those leading the workshop, and if the workshop facilitators can make sure that the exercise will not trigger anything in individual participants that cannot be professionally supported and mitigated by the facilitators. We advise great care and caution here.

Description of the exercise:

Within 20 minutes, small groups draw Jamal's situation at the time of his entry into the jihadist scene into the network diagram (worksheet 2). Of interest is the question: which persons, groups, institutions and other factors played a role for him? Jamal stands in the middle of the network map. People, groups, facilities/institutions and things are drawn around him.

1. Individuals are illustrated as a triangle.
2. Groups of people are illustrated as a circle.
3. Facilities, institutions and other factors are illustrated as a square.
4. Everything that was important for Jamal is placed closer to him, everything that was not so important is placed further away from him.
5. The symbols can be numbered in the order they were sketched to keep track of which aspects the group thought of first.
6. What they stand for is written in the symbols.
7. Lines are drawn between Jamal and the symbols, representing relationships. Up to three lines can be drawn. The more lines that are drawn, the more important the relationship/connection was for Jamal.
8. Straight lines mean a positive relationship.
9. Jagged lines mean a negative relationship.
10. If a relationship was positive and negative at the same time, both types of lines can be used at the same time.
11. If a relationship has ended at that time, the connecting lines are cut with two horizontal lines.
12. The persons, groups and the other factors that were connected to each other are also connected with lines.

Afterwards, the small groups come together in the plenary and can discuss the following questions (but also others):

Questions:
- Who or what played a role in Jamal's entry into the scene?
- How did the individual aspects work together or against each other?
- How did Jamal behave towards individuals and institutions, and why did he behave in this way?

Depending on the focus of the workshop and the time available, network drawings depicting Jamal's situation today – after he left the scene – can be made afterwards. In that case, the discussion should focus on what has changed for Jamal compared to his situation before and which processes were necessary. In order to save time, this drawing can also overlap with the first one by using a different colour, for example.

"My #BESA"

Time frame: 90 minutes
Prerequisite: The video "Resistance & BESA" has been watched together.
Material: Worksheet "My BESA" (worksheet 4), pens, paper and/or equipment for Photos/video recordings.

Aim of the exercise:
Based on the educational paradigm of Paulo Freire[15] and the theory of experiential learning, the best way to learn new things is by alternating reflection and action. Only by giving young people the opportunity to develop concrete utopias and to actively shape society, we can also counteract disaffection and powerlessness and make self-efficacy tangible. By doing so, young people write their own (hi)story.

Description of the exercise:
After watching the video "Resistance & BESA" together, the participants read the worksheet "My BESA" (worksheet 4) (5 minutes). Then, the participants should discuss the following questions together in small groups (25 minutes):

Questions:
- What could be our BESA in this day and age?
- What parallels do you see between today and the 1930s?
- Where do you encounter injustices in your daily life that upset you or make you angry?
- What is your BESA, your promise in your environment, at school, on the street, in your neighbourhood, your city or on the internet?

Afterwards, the participants can record their #BESA in the form of texts, photos or videos. (60 minutes).

[15] Freire, P. (2000). Pedagogy of the oppressed. New York: Continuum.

5. TERROR – JAMAL AL-KHATIB: MY PATH!

5.1 VIDEO DESCRIPTION

The topic of terrorism and the media's framing of terrorist attacks are a central theme in Jamal's biography for various reasons.

Thereby, one thing in particular becomes apparent to him: the different forms in which people are affected and the diverse biographical approaches to this complex issue, which are reinforced by the different ways they are presented by Western media and Islamist extremist social media sites. Jamal is personally directly affected by the topic as his family fled from terror to Vienna.

For Jamal, school is the place where the different forms in which people are affected often lead to conflicts. For him, the most striking example of such a conflict is the treatment of the Charlie Hebdo attacks. In the discussions at school about the attack on Charlie Hebdo, Jamal is opposed to the positions held by his classmates and especially the teachers.

When he leaves the auditorium during a minute of silence for the victims of the Charlie Hebdo attack, he is called to the podium by the director. In front of those present, he points out the different forms in which people are affected as the reason for his absence. Later, his history teacher tells him that she can understand his point of view.

For Jamal, the media and political reaction to the terrorist attack in Christchurch represents a turning point concerning how the issue of terrorism is handled. After the event, the topic was discussed at school in a different way.

Finally, Jamal is able to constructively reflect upon his behaviour during the minute of silence and develops an alternative course of action.

5.2. NARRATIVE FRAMEWORK
- Addressing the different forms in which people are affected and diverse biographical approaches to the topic of terror, terrorism, and war.
- Offering a central alternative narrative for how to deal with terrorist attacks: New Zealand's Prime Minister

Jacinda Ardern's handling of the Christchurch attack on 15 March 2019. Alternative narratives do not argue against something but rather stand up for something and thus have a unifying effect. Positive messages are conveyed, which provide an alternative to the extremist proposition.

- Focus on the unifying element of personal narratives through the alternative narrative proposed and create a dialogue in which boundaries can and must be drawn.
- By linking confrontational and accepting elements, a critical but caring attitude is created.

5.3. PEDAGOGICAL APPROACHES

- Appeal to young people who have experienced similar situations in the school context and offer a differentiated view on the topic.
- Empathic approach: Address young people's sense of injustice they feel when the discourse about Muslims intensifies after incidents like these.
- Break down black and white views on the subject through the ambivalent perspectives of the character of Jamal al-Khatib and the history teacher.
- Shine a light on the different ways one can be affected by such events and the possibilities of catering to all needs (e.g. "parallel minute of silence").
- Carve out the goals of terrorist attacks in a political-educational intervention in order to criticise the current (media) framing of terrorist attacks, to then be able to raise the question of how this cycle can be broken in a call-to-action to the target group.

5.4 DISCUSSION QUESTIONS AND EXERCISES[16]

"Minute of silence".

Time frame: 50-100 minutes
Prerequisite: The video "Terror" has been watched together
Materials: Blackboard/flipchart/pinboard
Method: group discussion, fishbowl discussion

1. The participants watch the video until 5:15 minutes. There is first an open discussion in which the video is briefly summarised and the participants describe their first impressions.

---

[16] The German version of the following exercises was developed by ufuq.de with the aim of facilitating a possible embedding of the video in the school context: https://www.ufuq.de/aktuelles/jamal-al-khatib-terror-eindiskussionsteaser-fuer-das-thema-schweigeminute-in-schulen-nach-terroristischen-anschlaegen/

2. The participants then watch the second part of the video and have another open discussion about its content. The participants describe their impressions and questions.

The participants receive different observation sheets. They watch the video again and work on them as a group puzzle:

The participants are assigned to sections 1-4 and answer the corresponding questions on the sheet:
- Which different groups appear in the video? What are the views of the different groups? What is Jamal's relationship to them?
- What role do terrorist attacks play in Jamal's childhood and youth? What criticism does Jamal have of the minute of silence? How does Jamal feel about his own behaviour at the end?
- What are the different ways in which the protagonists deal with terrorist attacks? According to Jamal, how does the media deal with terrorist attacks? What approach does Jamal suggest?
- How does Jamal feel about how terrorist attacks are handled at his school? What criticism(s) does he have? How does Jamal feel over the course of the video?

After watching the video, they sit down in their original groups in which they have all worked on the same question. They share their observations and add to the observations of the others.

The participants then form expert groups, whereby each group member has worked on a different question. The participants exchange their observations and add to the observations of their classmates.
Finally, they discuss the following question in plenary: What is an appropriate way to deal with terrorist attacks?

3. The participants conduct a fishbowl discussion[17] on the question "How should our school deal with terrorist attacks?

The facilitator writes this guiding question on the board. A discussion group of about six people is formed. They sit in a circle in the middle of the room, leaving another chair empty. This chair can be taken by a new participant in the discussion. Now another discussion participant has to leave the seat so that there is always one chair free.

The moderator will introduce the following questions into the discussion:
- How do you think the media deals with terrorist attacks?
- What do you see as critical about the way terrorist attacks are dealt with at our school and in the media?
- What different perspectives should be considered when dealing with terrorist attacks?
- What kind of change(s) would you like to see when it comes to dealing with terrorist attacks in the media and at school?

---

[17] Method for organizing medium- to large-group discussions. Participants are separated into an inner and outer circle. In the inner circle, or fishbowl, they have a discussion; participants in the outer circle listen to the discussion.

6. APPENDIX

6.1. WORKSHEET 1: DEMOCRACY

Democracy is almost exclusively referred to as a form of government. In Austria, the country where Jamal lives, the form of government is a representative democracy, which means that people can only elect representatives who make political decisions.

However, the term "democracy" stands for much more than just a form of government. Democratic processes, i.e., the making of decisions through the negotiation of different interests and needs, take place every day. Jamal and his friends negotiate with each other in the video about how they want to spend their evening. For this democratic process, they have set up rules together; that every vote counts the same, no matter how much money someone has available for the joint activity. There are also numerous examples of democratic processes in the history of Islam, such as the election of Abu-Bakr as the successor of the Prophet Mohammed.

The term "democracy" comes from Greek language and means that power comes from the people.[18] Democratic countries are those that protect and defend fundamental rights and human rights and ensure that all people living in a state have the same rights and obligations, but also the same opportunities, i.e., that there is equality of opportunity.[19,20] Democracy therefore does not simply mean that a majority decides. No laws may be passed that restrict the fundamental rights and freedoms of individual citizens and the rights of minorities in society. The basis for today's democratic forms of government goes back to the French Revolution.[21] In 1789, the people of France resisted the poor living conditions and absolute rule of the king of that time. They took up arms and a revolution broke out all over France. People fought for freedom, equality and fraternity. These values then also formed the basis for the Declaration of the Rights of Man and of the Citizen, which was adopted in the National Assembly in 1789.[22] Today, Article 1 of the United Nations Universal Declaration of Human Rights states: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood".[23]

But what does this look like in reality? Are these values that democracy is supposed to stand for, freedom, equality and fraternity, realised in the country you live in?

Living in a democratic country does not automatically mean having a better life. Despite the establishment of human rights, discrimination occurs again and again in Austria and other democratic countries and people are treated worse than others because of certain characteristics. However, in a democracy there are ways to defend oneself against this.

Even in a democracy, you always have to be attentive. Because if you are not, individuals or parties come to power who want to undermine the values that a democracy stands for. These people and parties use the word "democracy" to push their interests and gain power. In that case, a democracy is in danger. Past experiences with wars waged in the name of democracy and human rights show this very clearly.

---

[18] Bpb. Demokratie. https://www.bpb.de/kurz-knapp/lexika/pocket-politik/16391/demokratie/
[19] Demokratiewebstatt. Grundrechte und Menschenrechte. https://www.demokratiewebstatt.at/thema/thema-verfassung-und-grundrechte/rechte-und-grundrechte/grundrechte-und-menschenrechte
[20] Pötzsch, H. (2009). Grundrechte. https://www.bpb.de/themen/politisches-system/deutsche-demokratie/39294/grundrechte/
[21] Bpb. Französische Revolution. https://www.bpb.de/kurz-knapp/lexika/politiklexikon/17501/franzoesische-revolution/
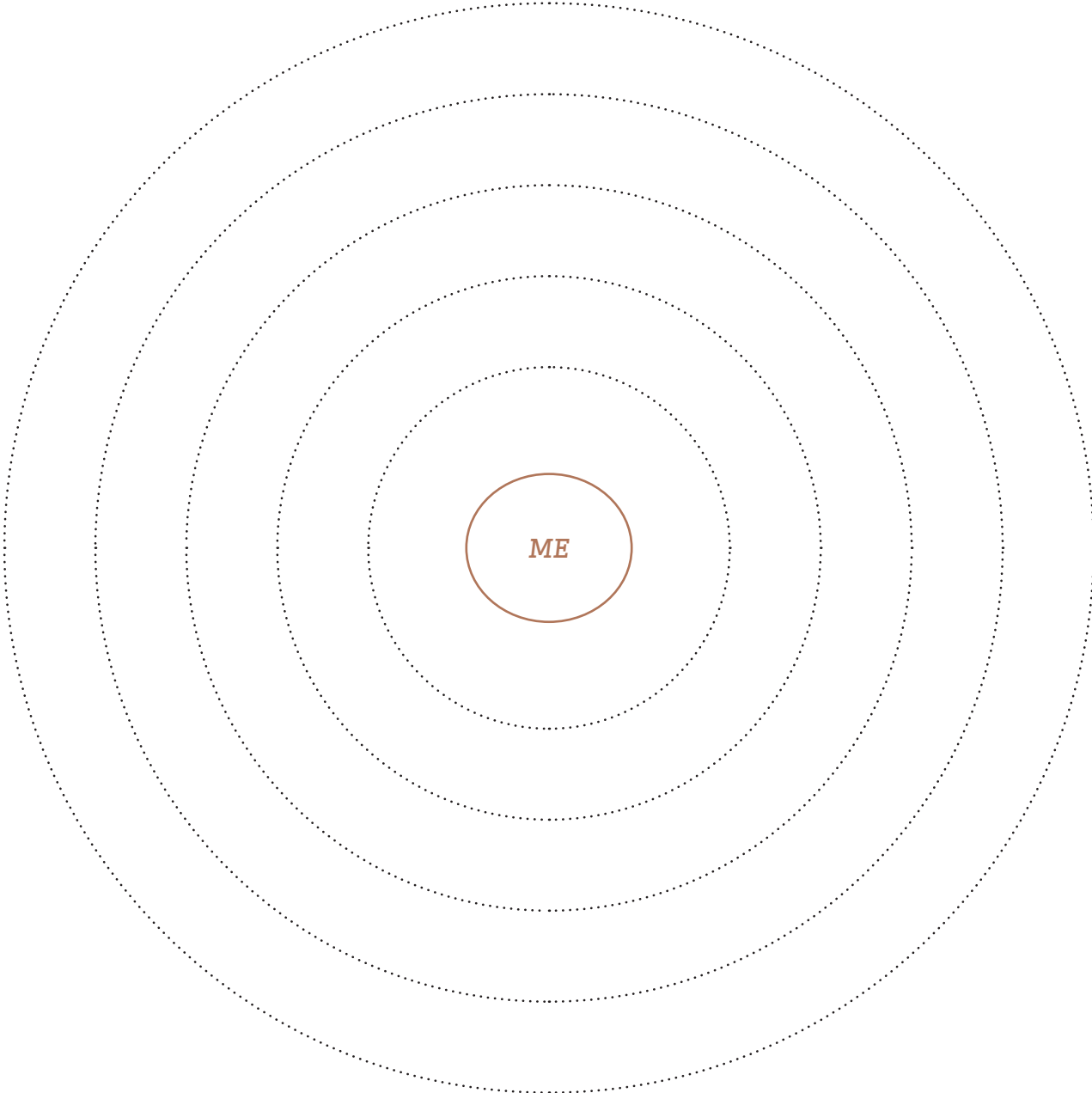[22] Ibid.
[23] United Nations. Universal Declaration of Human Rights. https://www.un.org/en/about-us/universal-declaration-of-human-rights

JAMAL

ME
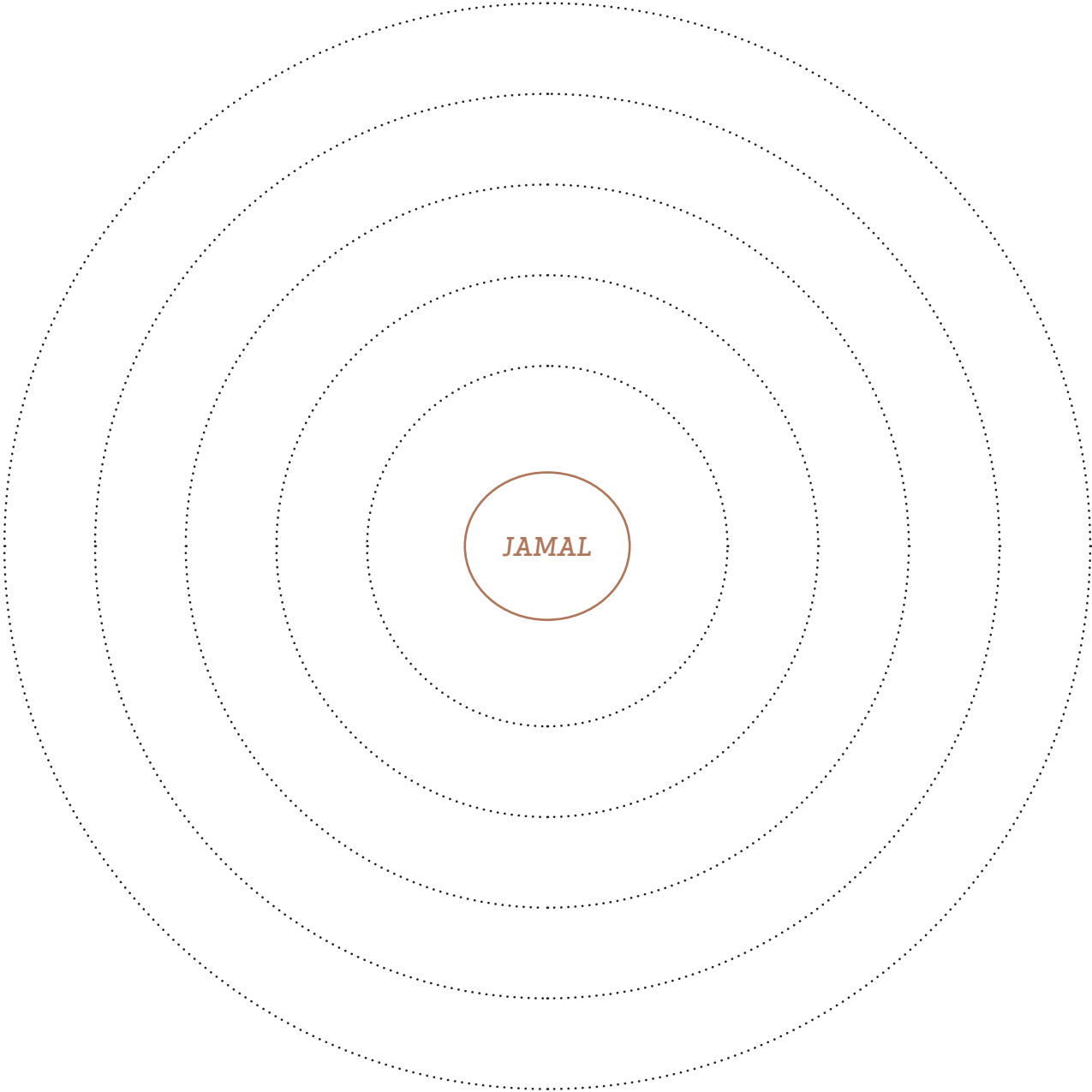
In the video "Resistance & BESA" we documented different forms of resistance against injustice. For the video shoot we went to Albania and, amongst other things, interviewed Rexhep Hoxha, who told us his family's story. Rexhep's parents were honoured for their BESA by the Holocaust memorial Yad Vashem as "Righteous Among the Nations".

BESA - the promise
When we went to Albania to learn more about BESA, we quickly realised that whilst BESA is a mystery to non-Albanians, it is something that Albanians take for granted, something that has always existed. BESA means keeping one's promise and is the highest moral code of honour in Albania. It is a promise but it goes far beyond a normal promise.

Albania is a small Muslim-majority country with many mountains, valleys and rivers. Due to the high mountains, certain parts of the country are very difficult to access. When there were no cars or public transport, these areas of the country were cut off from state institutions, such as courts or even the police.[24] Therefore, the Kanun law code[25] governed all the important matters of life. The laws of the Kanun also had to be enforced by the people themselves, as there were no police and no courts. The best-known aspect of the Kanun is the blood feud. However, this makes up only a very small part of the Kanun — less than one per cent.

The BESA principle was important for many areas of life. When people travelled through the mountains, they had to cover long, dangerous distances. BESA meant the security of being accepted as a guest and as a traveller, wherever one knocked on a door. For the guest, there was only one restriction in the Kanun: They had to hand over their weapon at the door as a sign that he came in peace. At the same time, the host was now responsible for their welfare and also for their safety. The Kanun said that if anything happened to the guest, the host was responsible. The host was therefore obliged to protect the life of the guests with his or her own life. That was his honour.[26]

However, BESA also protected people who were threatened with blood revenge for a certain time or for certain places. This BESA could be agreed upon between individuals or entire families. It was granted, for example, for important errands, field work, family celebrations or church holidays.

BESA was very widespread, even in areas where people did not live according to the Kanun. After Hitler took power in Germany in 1933, Albanians not only protected their own Jewish citizens but also gave refuge to those who sought protection from Nazi persecution in Albania.[27]

After the pogroms in 1938, the then King of Albania issued over 400 forged Albanian passports to Jews so that they could flee to Albania.[28] He even personally intervened on behalf of an Austrian family to prevent them from being sent to a concentration camp.

---

[24] Elsie, R. (2014). Der Kanun: Das albanische Gewohnheitsrecht nach dem sogenannten Kanun des Lekë Dukagjini. Osteuropazentrum Berlin Verlag.
[25] Albanian traditional customary laws which have been passed on through oral tradition and have regulated Albanian tribal society. The set of laws is partially applied up until today.
[26] Elsie, R. (2014). Der Kanun: Das albanische Gewohnheitsrecht nach dem sogenannten Kanun des Lekë Dukagjini. Osteuropazentrum Berlin Verlag.
[27] Yad Vashem. Jews in Albania. https://www.yadvashem.org/articles/general/jews-in-albania.html
[28] Marzouk, L. (2009). Rescue in Albania: How Thousands of Jews Were Saved From the Holocaust. Balkan Insight. https://balkaninsight.com/2009/05/11/rescue-in-albania-how-thousands-of-jews-were-saved-from-the-holocaust/

Word had spread among the Jews in Europe that Albania was a country where you were welcome and that you were secure. As soon as you crossed the border, you were saved. Albanians spared no effort to help, they even competed with each other for the privilege of hosting people in their homes.[29] Every knock on the door was understood as a blessing from God.

After the occupation of Albania by the Germans in 1943, the population of Albania, in an extraordinary act, refused to follow the orders of the occupiers and to hand over lists with the names of the Jews living among them. In addition, various state institutions provided many Jewish families with forged papers with which they could mingle amongst the local population.[30]

All Jews living within the borders of Albania during the German occupation, Albanian citizens, as well as refugees, were rescued. After the end of the war, there were more Jews living in Albania than before. Both state institutions, from the King to the Minister of the Interior to individual police officers, as well as civil society participated in the rescue of over 2000 Jews.[31]

But why is this story so unknown? From 1946, Albania was ruled by the Hoxha regime which closed the borders and forced the country into isolation for 45 years. It is only in recent years that researchers are intensively studying the history of this small country during the Second World War. The Jerusalem Holocaust memorial Yad Vashem has so far honoured 69 Albanians as "Righteous among the Nations".

[29] Gershman, N. H. (2008). BESA: Muslims who saved Jews in World War II. New York: Syracuse University Press.
[30] Yad Vashem: Jews in Albania. https://www.yadvashem.org/articles/general/jews-in-albania.html
[31] Ibid.