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Nell-Breuning-Haus (Editor)

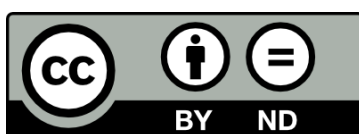
## **Training Manual**

### **Project Safety and Diversity in Europe**

Efficient Qualification Modules for Prevention of Radicalisation for apprentices and staff of private security services in Europe



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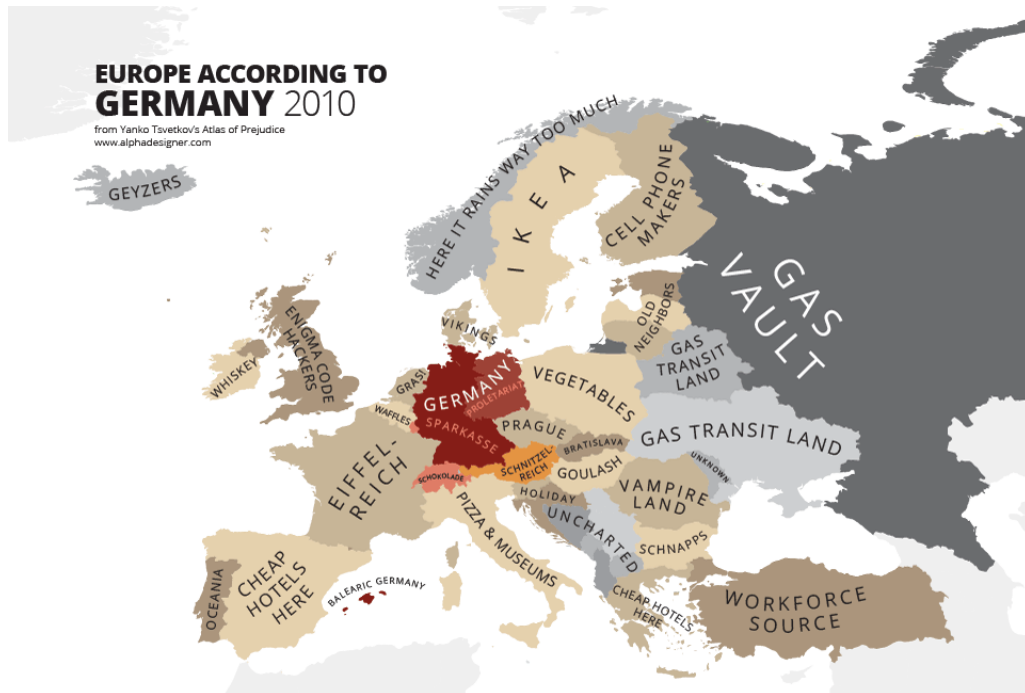


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"Aristotle maintained that women have fewer teeth than men, although he was twice married, it never occurred to him to verify this statement by examining his wives mouth."

**Bertrand Russel, The Impact of Science on Society about one of the founders of the logic**

Yanko Tsvetkov (2013): Atlas of the prejudice:



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## 0. Introduction

- „It takes 20 years to build a reputation and five minutes to ruin it“

**Warren Buffet**

- „Do not do to others what you do not want to be done to you,“ is one of the fundamental principles of ethics. But with equal justification one can say: What you do to others, you do to yourself. “

**Erich Fromm**

- „The human rights violations of today are the massacres of tomorrow.“

**Kofi Annan**

The "Safety and Diversity" project, funded by the European Commission under the Erasmus + programme, established a training framework for security forces to prevent social discrimination and radicalization in 2016, reflecting a general increase in right-wing populist, right-wing extremist and Islamist tendencies in Europe, as well as clear positioning of private security operators in view of the ugly incidents of racially motivated physical and sexual violence in refugee camps in Germany and Europe. As the above quotes show, the motivation to consider the topic may be of great importance. Prejudiced or even radicalized personnel always means a high economic risk - be it through the risk of possible reputational damage, through a limited choice of personnel or through cooperation losses in the company itself (Buffet). Through extremist tendencies, I not only restrict others, but also always my company and myself (Fromm). Finally, companies today are important instances of socialization. So, if I want to effectively tackle radicalization trends in Europe - so that today's human rights violations do not become the massacres of tomorrow - we need to tackle where people spend most of their time: at work.

Avoiding discrimination and preventing radicalization in business can only be effective if it is embedded in an overall organizational context. Sensitizing employees to social discrimination in the form of the present training - if the personal benefit of each individual is left out at this point - only makes sense if they then return to their company, whose organizational culture is also characterized by a commitment to diversity and tolerance or would like to

develop to such a company seriously and understands such training as part of the organizational development. If employees - sensitized to the issue of integrity - return to a company that does anything but act with integrity, this only increases frustration and ultimately employee turnover. The book addresses the following audiences: Individuals who play key roles in the company: managing and executive boards of small and medium-sized companies, as well as personnel and organizational development and compliance in companies that hold such positions or departments.

Certainly, the familiarization with the subject matter and its implementation can also be carried out by other functions, since this always depends on the respective structures and task assignments in the company. In any case, however, it is important that the project is supported and understood by the Board of Directors and Management Board, and that in case of doubt it is willing to accept unpleasant consequences if employees in companies represent attitudes that violate the values of the company business violated. In addition, the book addresses experienced adult education trainers who can use the information and design information provided here to design a tailored programme for the target group. The training must be preceded by an at least short advisory performance, which refers to the organizational framework conditions. If a company does not meet the basic conditions, training for employees should also be avoided.

The book is divided into a general and a special part. The general part first introduces the complex topic of social discrimination and thus creates the theoretical foundations for training to be carried out at all. In addition, there are hints in this text on how to handle the subject in class. Under 2 follows an intercultural training to increase the self-reflection, promotion of empathy and ambiguity tolerance. Of course, human behaviour is not exclusively dependent on a cultural background but can have very different causes. Due to the current high importance of refugees, who had to make traumatic experiences in a variety of issues, then follows a chapter on dealing with traumatized refugees. The general part concludes with a chapter on managing diverse teams in companies and designing intergroup contacts.

The "Special Section" of the training manual focuses on a special form of racism - anti-Muslim racism. The project partners were particularly interested in this

topic. This part begins with a work on hostile narratives against Muslims. Subsequently, exemplary country reports on the countries of origin of the refugees take place. These country reports illustrate that an assessment of these countries is complex and controversial and eludes extremist and bipolar categories of good and evil in any case. So here it is not only about the teaching of intercultural skills and thus about conflict prevention or de-escalation knowledge, but above all to show that simple evaluation and attribution patterns are not true that behaviour can be characterized by much more than culture and that too culture itself is a highly complex matter that is subject to regional, layer-specific, political and many other influences. For the participants, it is ultimately important to be able to understand and be able to deal with the fact that uncertainties in action will always remain.

Finally, two radicalization phenomena are considered separately: racism and right-wing extremism - which already plays an important role in the chapter on social discrimination - and Salafism.

The training manual does not have to be chronological but can also be used in a modular way. For one target group, first a general intercultural training is relevant, for other target groups more a country report Afghanistan most urgently. Some parts are already formulated so that they can be used as described, for other parts this was not possible as a trainer is required to prepare the contents in such a way that they fit the target group (e.g. the country reports), however, in any case, all persons performing this training should read the chapter on social discrimination, as well as another booklet developed as part of the project, which deals with the basics of radicalization processes and prevention.

The selection of subjects presented does not claim to be exhaustive. Rather, it articulates the European consensus to which the project partners have agreed. The present training manual is primarily concerned with the avoidance of social discrimination, because it is among others. moved at the level of primary and secondary radicalization prevention. It is supplemented by the above-mentioned brochure with a focus on radicalization.



## **GENERAL SECTION**

# **1. Social discrimination**

*Karin Reisige*

## **1.1 Social discrimination and its prevention**

Social discrimination - i.e. discrimination against people on the basis of their belonging to a social group - has certainly already been experienced and exercised by every person - whether woman, man, young, old, with or without a migration background - has, primarily, unconscious bias. To sensitise employees at this point and to create a prejudice awareness for their own prejudices, but also for possible prejudices and social discrimination of colleagues, superiors and/or customers, is certainly an important step in the prevention of radicalisation. The prevention efforts are primarily aimed at those who do not exhibit a pronounced hostile syndrome of so-called group-related hostility to people. It is therefore less a question of "treating" hostile anti-feminists, racists or other hostile agents or actors, but rather of raising awareness and strengthening the attitudes of those who basically regard people as equal. In a second step, they should be encouraged and empowered to make the right decisions in difficult situations. This can mean, for example, that one person responds to another person for derogatory behaviour, but it can also be the case that a case of (social) discrimination is reported (so-called whistle-blowing). The only contribution of a training course can therefore be to support employees in protecting their organisation from within. How this can be done certainly depends on the context and the respective framework conditions. The participants - accompanied by a trainer - can only name their own possibilities and find solutions for themselves.

This immediately names several things: a) Preventing radicalisation in an entrepreneurial context does not and cannot take a re-integrative approach: correcting prejudices and stereotypes that have grown into images of the enemy is a long-term and difficult matter and exceeds - if not accompanied by special de-radicalisation programmes - the task and competence of companies. B) Furthermore, it is already indicated that the debate on the topic of "protection against social discrimination" is not only an ethical "nice-to-have" or can and should take place out of well-understood entrepreneurial self-interest<sup>1</sup>, but also a

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<sup>1</sup> The so-called diversity management, for example, repeatedly emphasizes the economic benefits of diverse teams when properly managed. Diversity-sensitive recruiting is also about the best people. In order to grasp

legal duty: In all over Europe the employer is obliged to take the necessary measures to protect against discrimination. The training manual we offer can be a component for this. In addition, companies are generally obliged to organise their legal risks in order to comply with their duty of legality. The legal obligation of companies does not permit the economic exploitation of legal risks and must therefore be distinguished from classical risk management. C) The prevention of radicalisation in the entrepreneurial context and the effective protection of employees or third parties against discrimination is, above all, also an organisational task and largely dependent on the respective corporate culture and the entrepreneurial framework conditions. I will describe this in a little more detail below, as the importance of the organisation cannot be overestimated and a company may take along some important impulses at this point about points that are already going well and points where there is room for improvement. Consequently, a course cannot replace the task of an organization or organizational development: What management culture is being practiced? Do managers practise an open and appreciative culture that also leaves room for a so-called speak-up culture, so that cases of social discrimination or other violations of rules and laws actually have a good chance of being reported (e.g. transformational leadership)? Is there a commitment to diversity and tolerance from management (tone-from-the-top) and executives (tone-from-the-middle)?<sup>2</sup> In short: Does the exemplary behaviour of the top and middle executives motivate to practise the company values and, in case of doubt, to act with civil courage (and with as little fear as possible) against breaches of the rules? Or does the management demoralise the entire organisation with its behaviour, with the result that the employees have little commitment to the company? An Executive who openly expresses their prejudices in the company, opens the door for those who have "only" internalized subtle prejudices and who then feel free to discriminate - studies on this topic can be found in Chapter 1. 3.1 To expect employees - e.g. towards customers - to behave in a "non-discriminatory"

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the diversity of the markets, an independent Diversity Marketing has been developed. It is quite obvious that a team consisting purely of males of German origin cannot grasp the diversity of the needs of the actually diverse world in the same quality as a diverse team.

<sup>2</sup>Maschmann points out that no "exemption from liability by means of compliance bureaucracy" is to be expected in the event of legal infringements relevant to the court: „ On the contrary. An ostensible compliance organisation is regularly seen as a sign of particular criminal energy. This is why the pious declarations of intent - or "compliance commitment" in English - must be followed by action on the part of the company's management: Compliance violations must have disciplinary consequences for those affected. " (Maschmann, p. 6)

manner and to constantly hear derogatory remarks about minorities within the company is therefore unlikely to work. Another difficult issue are companies that a) impose rules that are hard to follow or b) establish structures and framework conditions in which the organisational purpose can hardly be fulfilled without deviant behaviour. C) It can also be external factors that lead an organization to irregular behaviour. If in the case of c) tenders for a contract are so demanding that they can only be fulfilled by "the big ones", a company - motivated by the urge for self-support – can tend, for example, to set qualification standards that do not exist (and can hardly be provided by SMEs). How much integrity can and will be exemplified? Is the exceeding of standards, rules and laws accepted or maybe even the rule? The point is that prevention of radicalisation must (can) be embedded in an overall organisational ***culture of integrity*** - in contrast to an organisational ***culture of deviance***. And if - proverbially expressed - everything stinks from the top-down anyway, a training is certainly a futile labour of love and increases the motivation of employees to leave the company. A culture of pseudo-integrity can lead to enormous frustration among employees and thus to psychological stress with the corresponding effects. Fluctuation phenomena, for example, are well known from the so-called „Management training courses prepared especially for women“<sup>3</sup>, which work in more patriarchal companies: Women return more reflectively and yet achieve nothing because the organisation has not changed. Furthermore, the question arises as to what scope of action employees have within the company? This point is essential in terms of organisational psychology: the attempt to establish compliance by means of a restrictive formalism, which is usually accompanied by a centralisation of responsibility into the highest hierarchies, is doomed to failure: On one hand, strict monitoring of compliance with the rules means that the actual organisational objective is no longer the focus of attention and more and more effort is being invested in formalistic matters (so-called distortion of purpose and means). Furthermore, the authority of superiors is undermined, since hierarchical reporting chains are also moved to a position that is not familiar with the detailed content of the structures. Executives must then always fear that unpleasant decisions will be reported upwards in order to be checked from there for

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<sup>3</sup> In addition, there is the effect that some "Management training courses prepared especially for women" give the impression that women are particularly in need of these training courses, which makes them perceived as deficient (compared to men) by their environment. This kind of training does women no service.

compliance with the rules. In particular, however, individual departments and employees are deprived of the opportunity to be able and allowed to resolve minor conflicts and illegalities effectively. The motivation to protect the organization from the inside out - probably the most effective means for compliance - is undermined if every small conflict has to escalate to the higher-ups. It is therefore crucial to strengthen the self-efficacy and self-competence of employees. The centralisation of responsibility for rule-breaking should only apply to the "really fat elephants", which are then clearly defined - in our case these would be cases of sexualised violence or discrimination that is defined as severe. Only then is it possible to really create a **compliance culture**.

Furthermore, what organizational form is decisive? Are there trustworthy whistleblower systems for rule violations (such as violations of the prohibition of discrimination) and the protection of whistleblowers? Finally, in order to avoid liability risks and reputational damage - e.g. as a result of negative press - it is also crucial for companies that rule violations are detected early, which is why a review of the culture and structure as a whole and a look at formal and informal reporting channels are always part of "good compliance". At this point, the costs should be mentioned, for example, as a result of sometimes serious cases of sexualised and racist violence in collective shelters for refugees, which have wrongly discredited an entire industry. It is difficult to estimate the consequential costs that such negative reporting entails - as is well known, damage to the company's image also reduces its attractiveness as an employer.<sup>4</sup> As far as prevention of radicalisation is concerned, these cases mean that the "right" people one would need as personnel feel deterred and those you do not want to have are increasingly attracted to the security sector. The reputational damages that a possible scandal can cause to the company can sometimes threaten its existence. In conclusion, this training manual can be a good and meaningful contribution to the prevention of radicalization if it is part of a holistic approach.

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<sup>4</sup> With regard to an organisational risk analysis, it seems very obvious to relate the fields of reputational damage, dependence on public procurement (and the associated principles of public procurement law) and employer attractiveness to the topic of social discrimination and to assess their economic significance for the company.

## 1.2 Causes of social distancing and discrimination

### Basic concepts - a brief history

Man often **categorizes** his impressions according to unconscious patterns of thought and ignores what seems insignificant. In other words, he makes **prejudices**. These unconscious processes confirm Sigmund Freud's idea that "The ego is not master in its own house". The categories also include the so-called **social categories**, into which people classify themselves and others and thus also distinguish themselves - such as the bipolar division into man and woman that prevails in our country, for example. Categorization into ingroups and outgroups is an important starting point for the development of a **social identity**. The convictions linked to a category and socially shared among the members of a social category are called **stereotypes**. They have a functional task, as they enable people to judge - and above all to evaluate - even if no further information is available apart from information on a person's category. They are also linked to behavioural expectations that make it easier for us to interact socially with a person and to form hypotheses about what might be appropriate behaviour towards that person. Here is where our little example story begins, on the basis of which I would like to explain the other key terms. Since in later chapters of the book various forms of so-called group-focused enmities are intensively explained, in this example I will use a form to which no separate chapter is devoted: sexism. This does not mean that sexism cannot or should not be an independent building block in the prevention of radicalisation. In addition, the construction of gender within the individual radicalization phenomena always plays a central role. And so, I hope that in a future project there will be time and space to address the issue of preventing radicalisation against sexism. But let's start with our story: Christian, a rather "traditional" man, finds it appropriate and charming to woo a woman in the classical sense and to make her happy with flowers regularly as a symbol of his interest. Now we have to consider that stereotypes can inhibit the perception of stereotype-consistent information: Mrs. Julia, wooed by Christian, may not even like to be given bouquets of flowers and may not be wooed with them - we do not know at this point. Perhaps Christian has a prejudice that we speak of when a transfer - women want to be given bouquets of flowers and wooed with them - takes place without any further respect for the person - Julia. If Julia now rejects Christian's advances - we leave her motivation for rejection unanswered at this point - and

links Christian's rejection of his bouquet of flowers with an emancipatory attitude on the part of Julia ("If she doesn't want flowers, she must be a feminist") and with a categorisation of Julia into "stupid womens libber", we speak of so-called **subtyping** or **substereotyping**: it serves to preserve existing stereotypes ("normal" women want to be given flowers) and to see the category "stupid women's libber" as an exception to the rule of the "good/right/normal woman". Marcel would not only have observed Julia's behaviour neutrally (she does not want to be courted by me), but evaluated it (women who refuse to be wooed by men with bouquets of flowers are stupid womens libbers). The conclusion would then be: Women who are not stupid women's libbers want to be wooed with bouquets. If Christian's negative assessment would now also be expressed in his behaviour, one would speak of **social discrimination**. This would have been the case, for example, if he had expressed his declassifying statement ("Stupid women's libber! No normal woman") directly to Julia (with which he would have denied her femininity at the same time). In this context, the term "**sexism**" is generally used to describe a form of group-focused enmity - it refers to prejudiced attitudes and discriminatory behaviour towards people on the basis of their gender. The term sexism therefore does not refer exclusively to discrimination against women. In particular, a so-called **ambivalent sexism** was depicted. Man/woman do not consistently rate women negatively, but positive and negative feelings and attitudes refer to different - polarizing - subtypes of women. Women are treated with either **benevolent** or **hostile** attitudes - the much-cited division of the world into good and evil. The possibility that within the entire category "woman" these do not want to be wooed with bouquets of flowers - thus the generalization of the group as a whole - is not made. For a while there were numerous campaigns that tried to change group stereotypes with the help of stereotype-inconsistent information - e.g. with the representation of mathematically gifted women. The campaigns were unsuccessful. Later we will describe how subgrouping (as opposed to subtyping) can contribute to a reduction of gender and other forms of stereotypes. This example also clearly showed that social discrimination is not only the result of stereotypes (and substereotypes), but is also significantly influenced by **self-regulatory competencies**: The need for positive self-esteem - the so-called **positive distinctiveness** - leads to social discrimination: The clearly negative experience this man makes - his romantic advances are rejected - naturally cause stress,

which is mitigated by the fact that he does not see himself as the cause ("It's up to me"), but on the characteristics of his counterpart (the stereotype of the somewhat setaceous feminist). Anger directed towards others instead of anger directed towards oneself is therefore a functional behaviour in this context. The concept of positive distinctiveness is characterized by the fact that the social ingroup is positively differentiated from the outgroup in order to increase self-esteem. People with low self-esteem are more prone to discrimination, although it cannot be conclusively said to what extent self-esteem is a stable or rather situational characteristic of a person - perhaps Marcel was just simply "in a bad mood" and would have reacted differently in a different context. However, since people with high self-esteem tend to be fairer in intergroup relationships and those with low values tend to discriminate socially, it certainly illustrates the importance of the corporate and leadership culture in avoiding social discrimination. Authoritarian leadership (or even abusive leadership) or the promotion of intergroup competition are therefore not beneficial if one wants to counteract or avoid social discrimination.

### **Psychological distortion effects and fundamental attribution error**

On the basis of this example, some psychological aspects which have an influence on human perception have already been discussed. In the following I will now discuss stereotypes and (unconscious) prejudices separately and then - in the form of a table - make further distortion effects of human perception.

#### **Stereotypes and unconscious prejudices**

Whether stereotypes are a cognitive distortion is controversial. If one follows a cognitive psychological approach, they are the result of a limited information processing capacity, which is not only limited to interpersonal perception, but can also be applied to areas in which motivational and irrational reasons can be excluded. Open prejudices and bias effects (= unconscious prejudices) - such as gender or race bias - are, according to this theory, attribution errors.

Stereotypes are the result of an adaptive process of self-categorization and meaningfulness. Their content is **context-dependent** and **variable**, and not just like a template. Because of this context-dependence, stereotypes are based on intra-group processes and are not the result of an intra-individual categorization process. The devaluation of the other therefore requires motivational framework conditions - e.g. the threat to social identity by



similarities of social groups in a real or perceived competition - see also here under the example study Stereotype -Threat on p. x

If prejudices lead to false causal connections, this phenomenon is called *illusory correlation*: For example, undesirable behaviours of minorities are better remembered with the effect of being more often negatively stereotyped (example: a pupil with a Turkish immigrant background disturbs in class and there is a correlation between "disturbing" and "Turkish immigrant background"). An implicit association test measures what implicit or unconscious associations one has with social categories. An implicit association test describes a measuring method from social psychology and is used in particular for the implicit measurement of attitudes towards objects of self-esteem, identity and stereotypes. The Harvard University test mentioned below measures, for example, whether you have an automatic preference for white people over black people.

The test can be found here:

<https://implicit.harvard.edu/implicit/germany/>

and offers, among others, the following tests:

- Gender and science
- Age
- Gender – career
- Race
- Skin colour

For trainers it is certainly interesting to see which - more or less conscious - connotations one has with social categories. For example, if you have a strong connection between woman - house and man - profession, this can of course also have an effect on which persons you can imagine in leadership positions. If you are or become aware of an automatic connotation (possibly also as a result of taking the test), you have the opportunity to deal with this topic in a more reflective way during an interview.

For (very) open groups, the trainer can also take such a test - after basic knowledge has already been imparted - which takes about 10 minutes + evaluation time. Here it has to be taken into account that there are participants who like tests and others who feel tested by them - in a negative sense - and

who are afraid of failure or "embarrassing" results (which do not exist!). It is also possible that such a test contradicts one's own self-image. To keep an eye on the terminology of the theories of social discrimination: The test results may contradict the ideal self, creating a discrepancy between the ideal and committed self (qualities that someone feels obliged to achieve - also because they believe that others also demand this of them), which can lead to anxiety or even to active and aggressive behaviour if it exceeds the self-regulatory competences of the individual.

Since many people have internalized the Sollens idea that they should regard all people as equal - as mentioned - the test can lead to conflicts if the result is that some people - intentionally or unintentionally - are preferred to others and the sympathies may also be unequally distributed. The test can be found here. The point of these tests is not to see whether someone is doing well or not, but rather to be aware that it is easier to associate white faces with positive things than black faces. It is important to inform the participants in advance. One way of reflecting on implicit images in class is to give participants the task of naming children's books and series that they particularly enjoyed as a child. On the Internet there is a wealth of information on this topic with concrete examples (e.g. The Smurfs and Anti-Semitism, Pipi Longstocking and Colonialism etc.). Aside from implicit associations, there are other distortion effects and attribution errors that can influence us and which are presented below:

### **Distortion effects and fundamental attribution errors**

| <b>Effect</b>                                      | <b>Explanation</b>   |
|--|--|
| <b>Ingroup preference<br/>(In-Group Advantage)</b> | <p>You didn't do so well on the test and you're white yourself? Maybe a case of ingroup favoritism: The in group tends to be rated more positively than the respective defined outgroup. Even the smallest differences - such as a preference for a particular painter or football club - can lead to a higher valuation of one's ingroup performance compared to the performance of the group that was classified as the other group (theory of the minimum group).</p> <p>It is important to point out that even the unintentionally more negative view of the so-called</p> |

|  |   |
|--|---|
|  | <p>outgroup can have serious consequences for their behaviour and, in the long-term, for their identity - more on this topic in Chapter 1.3.2, Example study Stereotype-Threat-Theory<sup>5</sup></p> <p>Among other things, it is the preference for ingroups that explains why so few women get into very high - male-dominated - management positions. It also explains in part why the "top executives" in Germany come exclusively from privileged social classes and not from the "working class".<sup>6</sup></p>  |
| <b>Homogeneity effect of outgroups</b> | <p>The "us group" is seen more as an accumulation of individuals, while the outgroup is classified and thus homogenized. This leads to an increase in ingroup preference. In addition, the members of the defined outgroup are not remembered as well - because they are perceived in a classified way. Word contributions in your ingroup can be remembered better. The homogeneity effect of outgroups has not yet been definitively clarified. The studies conducted so far show contradictory results. Linguistically there is a tendency towards outgroups to identify the positives rather concretely (which has rather the appeal of an individual case or an exception) and to name negative abstractly, which is of course more generalizing. This linguistic behaviour (LIM - Linguistic Intergroup Bias) can be used to identify a speaker's attitude towards different social categories.</p> |
| <b>Halo effect</b>                     | <p>In this case, one characteristic - such as gender or age - stands out from all other characteristics. Studies that have been able to prove correlations between</p>  |

<sup>5</sup> For example, the various civil rights movements in the United States rightly point out that the disparaging look - whether intentional or unintentional - is an instrument of oppression. Women, for example, contributed to the discussion by giving the example of them having a degrading image of themselves forced upon them for centuries (see Taylor). Empowerment strategies are also always concerned with dealing with one's own self-image - imposed from the outside.

<sup>6</sup> Cf. Michael Hartmann

|                              |  |
|------------------------------|--|
|                              | attractiveness and good grades are a classic example of this.  |
| <b>Primacy effect</b>        | In this case, the first impression counts for the overall evaluation - even if further information about the person suggests the opposite.   |
| <b>Contrast effect</b>       | The contrast effect lives from social comparison: a shy applicant for a job, for example, is compared with their eloquent predecessor and therefore rated worse overall - regardless of their other skills. Consequently, the applicant will no longer be judged solely on the criteria for the job  |
| <b>Status quo distortion</b> | The phenomenon describes an excessive preference for the status quo over change and is a classic barrier in change processes. For example, loss aversions can be activated as part of the implementation of gender diversity in companies. People with loss aversions tend to suffer sanctioning discrimination (e.g. by wanting to take something away from another group). The effect of favouring one's ingroup (giving more to one's own groups) is thus exceeded. For this reason, the preference for ingroups cannot explain phenomena such as right-wing extremism. |

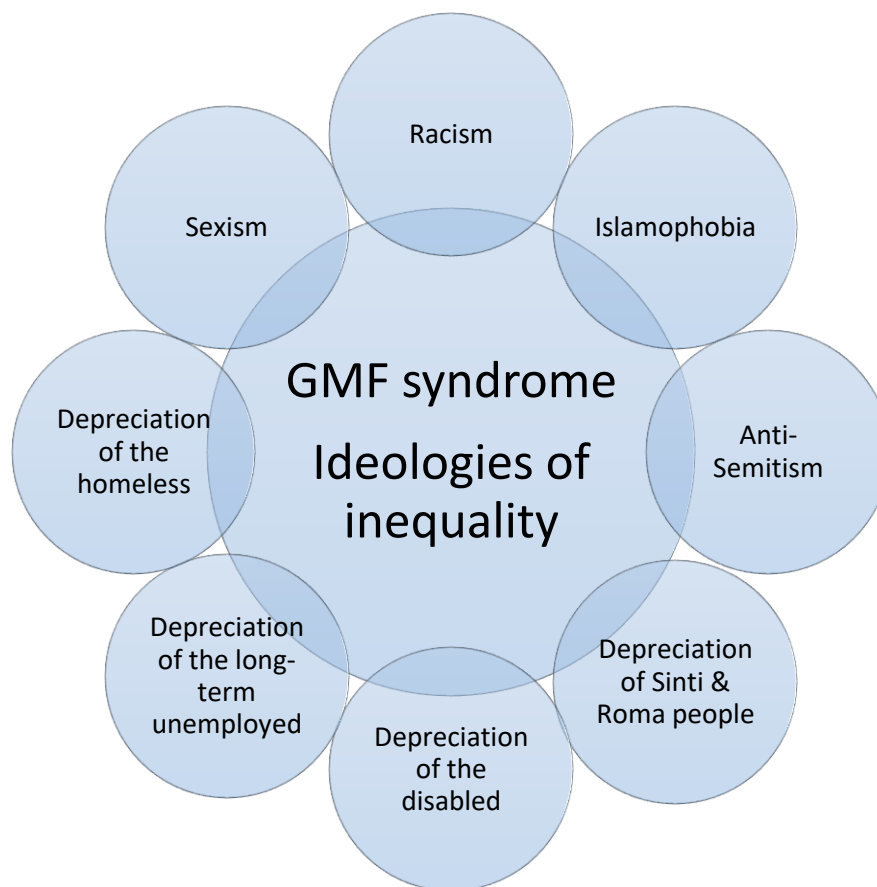
### 1.3 Explanatory approaches to social discrimination

I would now like to explain some explanatory approaches to social discrimination on the basis of prominent studies. The studies are also suitable for use in trainings and seminars (e.g. in the form of group work) and provide a good starting point for participants to contribute their own experiences to an event. According to Allport, discrimination includes "all behaviour based on differences of a social or natural kind which have no relation to individual abilities or merits nor to the real behaviour of the individual person".<sup>7</sup> Social discrimination includes discrimination against a person on the basis of group membership. It may be

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<sup>7</sup>Allport, G.W.: S. 15

due, among other things, to one or more **phenomena** of so-called **group-focused enmity** (GMF). The term GMF goes back to the Bielefeld conflict and violence researcher Wilhelm Heitmeyer and describes hostile attitudes towards people on the basis of their origin (social, ethnic religious) or their lifestyle.<sup>8</sup> At the same time, GMF is a syndrome, since it describes that different ideologies of inequality can occur simultaneously or correlated. People with higher degrees of racism, for example, are also more likely to have higher levels of sexism. The ideologies of inequality include (selection):



Feagin and Eckberg<sup>9</sup> distinguish the following forms of discrimination:

- Isolated discrimination: describes the behaviour of individuals towards other people on the basis of their affiliation to a social category (example: a personnel manager does not hire an applicant with a Turkish immigrant background because of her reservations towards this group. Or she doesn't hire them because she has reservations about men and doesn't think that a man could be suitable for the position advertised)

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<sup>8</sup> Cf. Heitmeyer, W. (2012)

<sup>9</sup>Feagin, J.R. & Eckberg, D.L

- Discrimination by groups: smaller groups discriminate against an outgroup defined by them without support from a larger organisation or institutional structures (example: a Turkish-nationalist-oriented group threatens a Kurdish cultural centre; right-wing radical groups threaten asylum seekers and foreigners)
- Institutional discrimination: an institutional system causes, maintains or reinforces discrimination (example: South Africa during apartheid)

### **1.3.1 Social discrimination as a consequence of personality traits**

#### **The theory of the authoritarian personality**

The studies on authoritarian personality go back to a group of researchers focusing on the philosopher and sociologist Theodor W. Adorno. Central statement of all studies is thereby that humans with a high authoritarianism conditioning tend to prejudiced and discriminating behavior. Characteristic of the theory is the assertion of a fundamental correlation between authoritarian drive suppression on one hand and the advocacy of fascist ideas on the other. The explanatory approaches thus have their starting point unmistakably (initially) in psychoanalysis: children of authoritarian parents force their child to suppress natural aggressions against them, which they perceive as a result of adaptation to social norms and directed against their parents as their representatives. Aggression is consequently shifted to other objects that are considered inferior or weaker by them - as are members of other groups. The authoritarian personality is characterized by the following characteristics:

- Conventionalism: adherence and strong orientation to traditional conventions
- Authority subservience: obedience to authority and uncritical willingness to carry out orders from idealized authorities
- Authoritarian aggression: tendency to punish conventional rule violations
- Anti-intraception: thinking in bipolar categories, rejection of the subjective and difficulty in bearing contradictions
- Superstition and stereotype: determinism of fate in correlation with stereotypical thinking

- Power and strength: identification with rulers and bipolar dimensions such as "strong - weak", "leader - guided"
- Destructiveness and cynicism: general hostility and tendency to defamatory behaviour
- Projectivity: belief in other people's destructive and hostile attitudes
- sexuality: strong orientation towards sexual conventions and strict rejection of any deviation from them

The world of the authoritarian personality seems threatening. Uncertainties are difficult to bear and tend to lead to an escape into supposedly secure structures or into the security of authorities as well as into a hostile attitude towards people who create a feeling of insecurity. Persons with high authoritarian values tend to judge the outgroup worse than their ingroup, even if there are slight differences - such as belonging to another ski group.<sup>10</sup>

#### **Case Study by Petersen & Dietz (2000)<sup>11</sup>: Authoritarianism in personnel selection**

The authoritarianism theory makes the claim that persons with a high degree of authoritarianism are more prone to discrimination against members of outgroups than persons with a low degree of authoritarianism. The subject of the study is the question of whether persons with high authoritarianism values, who decide on staff recruitment, are more inclined to discriminate in the selection of personnel for job interviews and therefore select fewer outgroup members or more members of ingroup than persons with low authoritarianism values. In a different setting, personnel decision-makers were asked by an authority about social discrimination. After measuring the authoritarianism values, the participants were presented with the same number of applications from persons from the ingroup and from the outgroup with previously defined suitability criteria for the position to be filled. In one setting they were encouraged to discriminate socially, in another setting they were not.

#### **Result**

Without the encouragement for discrimination, there were no differences in the selection of applicants between persons with high and low authoritarianism values.

<sup>10</sup>Cf. Downing & Monaco: 445-452

<sup>11</sup> Petersen, L.-E. & Dietz, J. (2000): 206-220

There was no general discrimination. In the setting with the encouragement for discrimination, the situation was different: Persons with high authoritarianism values chose significantly fewer outgroup members than their ingroup members. "In discussing the results, the authors of the study argue that political correctness standards could now prevent people with high authoritarian values from showing discriminatory behaviour openly (...). These can only be lived out if the social situation tolerates or stimulates such discriminatory behaviour towards members of foreign groups".<sup>12</sup>.

At this point it is relevant that the results are similar to those of prejudice research: In contrast to those with open prejudices, people with subtle prejudices are only discriminatory in personnel selection situations if they receive an indication from an authority - and this can also be very discreet - not to fill vacant positions with foreign applicants. Subtle prejudices - in contrast to open prejudices - are not accompanied by strong emotions. This group of people tends to defend traditional values and attribute foreign group members not to follow these values ("We have nothing against other people. But we have something against it, if they do not adhere to our values!"). Cultural differences are often overpronounced, which increases differentiation and difference. An organisational environment in which discriminatory behaviour is accepted or tolerated leads to discriminatory behaviour of people with subtle prejudices. From an overall political point of view, comparative studies on the behaviour of persons with high and low authoritarianism values in countries with high political correctness standards and lower political correctness standards would be interesting at this point. Furthermore, in the course of the ongoing questioning of political correctness and the ever-increasing and above all open approval of right-wing populist parties and slogans, the question arises for Germany and Europe as to what effects can be expected with regard to social discrimination. According to this study, companies must react when authorities - especially executives - openly discriminate verbally or actively ("All the refugees have no place here. These Muslims just don't fit here."): Not only because of the discriminatory statement or action itself, but also because there are fears of effects on employees who may feel called upon to discriminate as well. At least, however,

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<sup>12</sup> Petersen, L.-E.: 171



there is a feeling of tolerance towards potential discrimination. The role of the tone-from-the-top and the tone-from-the-middle is therefore crucial if social discrimination is to be avoided.

In addition to reflecting on authoritarianism, the main task of a training course is to promote and strengthen the participants' tolerance of ambiguity. This is directly apparent from the characteristics of the authoritarian character. As a rule, this is done through measures that involve a change of perspective: Work on dilemma history, value workshops with taking positions based on different or even opposite moral concepts or - as in this book - intercultural learning (simulation training S. x, own and foreign cultural standards, critical incidents, country reports, change of perspective in relation to the Muslim faith (chapter x)). To ensure sustainable results, it makes sense to repeatedly promote and moderate this change of perspective in the organisational context - for example through projects with interprofessional teams or other heterogeneous teams.

## **The theory of social dominance orientation**

The Social Dominance Theory (SDT) is based on the assumption that societies are constructed as social-hierarchical systems and that the dominant social group has an oversized share of positive symbolic and material values. According to Sidanius & Pratto, a social structure can be adequately described by analyzing a) the age system (adults have disproportionate power compared to children), b) the gender system (men have disproportionate power compared to women) and

c) the arbitrary-set system (influential groups have disproportionate power compared to differently defined groups: race, nationality, caste, clan, political, religious or economic groupings)

of the respective society. While systems a) and c) have varied throughout history and in different societies and cultures, the gender system is the one that has always been dominant. "While age- and gender-based hierarchies exist in almost all social systems, the "arbitrary-set system" arises without exception in systems that show long-term economic growth."<sup>13</sup> Sidanius and Pratto understand oppression and group conflicts as the cause of a fundamental human

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<sup>13</sup>Sidanius, J. & Pratto, F. : 38

predisposition to the formation of group-based hierarchies. At the same time, both hierarchy-enhancing and hierarchy-minimizing forces are virulent. In particular, the legitimizing myths are to be mentioned here, which tend to have a hierarchical or egalitarian effect: Forms of group-focused enmity (such as racism and sexism), prejudices and stereotypes as well as Protestant work ethics on one hand, and humanism, general human rights, socialism or Christian charity on the other. Social hierarchies are maintained through individual and institutional discrimination as well as through the greater scope for behaviour of the dominant group and the acceptance of these behavioural asymmetries by the dominant and dominated group. Ultimately, it is the belief in legitimacy of the "dominated" that keeps a society and power relations stable, since no social fabric can only be maintained with power - i.e. the exercise of violence.<sup>14</sup> The acceptance of the relations of power as "to be valid" is called social dominance orientation. SDO correlates negatively with "openness to new experiences" and "compatibility". Social dominance orientation as well as authoritarian orientation prove to be "good predictors for ethnocentrism, racism, ethnic prejudice and conservatism, both correlate with prejudices against women and homosexuals and together display a up to 50% common declaration of variance (Altemeyer, 1998). On the other hand, there are also a number of studies in which, for example, religious fundamentalism and traditionalism correlate in a non-significant way with SDO, while the correlations for RWA are all very high".<sup>15</sup> SDO is "the result of a warmthless education that continues in a personality development in which ruthlessness over others dominates and the world is seen as a Darwinian jungle, while the comparable determinants of authoritarianism consist in a punitive educational behaviour, social conformity as a decisive personality variable and a world view that is seen as full of danger. Both SDO and RWA have proven to be significant predictors of xenophobic attitudes to their ingroup in a number of studies"<sup>16</sup>. Persons with a higher status and persons of male gender tend to have higher SDO values than the corresponding comparison group. People with high SDO levels also tend to have higher levels of sexism, racism and political conservatism.

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<sup>14</sup> Cf. Weber, Max

<sup>15</sup> Six, B. (2008): 178f.

<sup>16</sup> Ibid.

**Case study by Son Hing, Bobocel, Zanna & McBride (2007): The role of dominance and authoritarianism orientation in unethical decision-making situations in organizations**

The subject of the study is the question of whether people with a high social dominance orientation (SDO) and high authoritarianism values (RWA) tend to make unethical decisions to the advantage of their organization. The study was conducted with exclusively female students at a Canadian university. At this point, only two of the 4 sub-studies are presented. The decision behaviour was determined with the help of the so-called inbox exercise, which is known from assessment centres. In this exercise, decisions must be made on the basis of the documents received in the inbox.

**Result**

One study dealt with decision-making behaviour in the areas of sexual harassment, environmental pollution and the sale of medical products with side effects. People with high SDO levels significantly more often opted for the unethical variant, which also brought the greatest benefit to the company. In a further study, the extent to which people are prepared to support unethical decisions by the general manager that are suitable for significantly increasing a company's profits was assessed. This shows that people with high RWA levels are much more willing to comply with the decision of their superiors.

An additional effect was noticeable with regard to the leadership-dyad: "Whenever the leader had extremely high SDO levels and the person with the extremely high RWA levels was in the subordinate role, the decisions were particularly unethical."<sup>17</sup>

Social discrimination is therefore not only due to stereotypes and prejudices, but can also be the result of social dominance orientation. So trying to push forward social discrimination (solely) by reducing prejudice - which in itself is an ambitious and difficult undertaking - is not effective for all motivations to social discrimination. At this point, the question for an organization is how it wants to deal with "useful illegalities".

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<sup>17</sup> Ibid: p. 182

### **1.3.3 Social discrimination and the functioning of social groups: The theory of realistic intergroup conflict**

Even if group membership is characterized by only one insignificant feature, people tend to prefer their ingroup: If one divides test persons into estimation groups ("Please estimate whether there are less or more than 100 points on the picture."), it already becomes apparent that the ingroup is preferred for the distribution of resources - even then, even if the distributor themselves cannot take any advantage of its distribution. Group performances of the ingroup are also rated more positively. The theory is called the paradigm of the minimal group. The theory of realistic group conflict shows when and why prejudices and discrimination against groups become active and assumes that this happens when it serves their interests. Prejudice, social discrimination and intergroup conflicts would therefore have functional significance under certain conditions. The theory is based on the basic assumptions that individuals pursue goals and group members share common goals. Target tracking depends in part on other groups or external groups.

If the goals of the groups are not compatible, the other group is perceived as threatening. This is typically the case with limited resources when the profit of one group is or appears possible only with simultaneous loss for the other group. It is not decisive whether the strongest conflicts of interest actually exist with the rival outgroup or whether they are only perceived as such - for example through distortions of perception as a result of mass media reports. If there is a real or perceived conflict of interests, it is functional for the group members to cooperate and not to tolerate or, perhaps even sanction, dissenters. "On the other hand, negative attitudes and emotions as well as strategic behaviours should develop towards the outgroup, which weaken the outgroup in this conflict."<sup>18</sup> A threat to one's own interests and goals is both the so-called realistic threat, which means a real or perceived competitive situation for the material well-being of one's ingroup (such as economic and political power, physical well-being), and the symbolic threat, which affects the value system of one's ingroup. Using the stereotype of black people in the USA, Fiske traces how the stereotype has adapted to the respective contextual circumstances - also under the premise of functionality: "While the stereotype of the black American as lazy,

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<sup>18</sup> Fritzsche, I. & Kessler, T.: p. 215

uneducated, loud, musical, rhythmic, poor, stupid, dirty and athletic obviously dates from a time when black people in the USA were predominantly found as slaves doing fieldwork subordinate to the white majority society, newer elements of the stereotype, such as militant, violent, criminal and hostile, seem to have their roots in a time when blacks and whites were increasingly in open conflict with each other. However, the stereotypes not only reflect perceived conflicts, but also attempts to legitimize problematic distributional relationships. Attributed characteristics of low competence, such as laziness and stupidity, may help to make the disadvantage of the respective outgroup appear justified".<sup>19</sup>

At this point I would like to refrain from presenting a study on the realistic group conflict and instead - after naming the stereotype about black Americans - name studies on the effects of stereotyped images on the respective stereotyped counterpart. At this point, two things should be said about the realistic group conflicts: The maxim "competition stimulates business" within a company - i.e. the promotion of competition for the company's resources - has, according to theory, a double negative effect for a company: Discrimination is promoted and decisions will also be taken at the expense of one's own company due to the competitive situation - apart from the costs arising from withholding cooperation. Positive attitudes towards outgroup members can arise and prejudices and stereotypes can also be reduced if two groups are positively interdependent - i.e. only pursue goals that can be achieved together. Conflicts between groups can only be reduced, however, if a cooperation was actually crowned with success. If this is not the case, the conflict between groups will harden. In any case, it makes sense to incentivise positive intergroup contacts for training and education. The same applies to the cooperation and coordination of heterogeneous teams (e.g. multi-cultural teams). More information can be found under Designing Intergroup Contacts.

I would also like to present a group-dynamic game on realistic group conflict that can be played with participants.

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<sup>19</sup> Fritzsche, I. & Kessler, T.: p. 218f.

### **Case study: The Stereotype-Threat-Theory**

The theory examines the question of what effects stereotypes and prejudices have on the person concerned. It is based on the assumption that negative stereotypes are perceived as a threat if the person concerned fears being judged on the basis of a negative stereotype and is feared of confirming the negative stereotype of their own group. But how do stereotypes and threats affect the people affected? Steele et al. were able to prove in US-American studies that African Americans had actually produced significantly worse language test results when confronted with the stereotype "blacks cannot express themselves in such elaborate terms" than in comparative situations in which the stereotype was not salient. The prerequisite for the activation of Stereotype Threat is at least a low identification with the stereotype (As a woman I am/can; as a black person I am/can etc.). Effects could also be demonstrated in relation to "mathematical test performance of girls and women (Keller & Dauenheimer, 2003), verbal test performance of persons from families with low social status (Croizet & Claire, 1998) and memory performance of the elderly (Rahhal, Hasher & Colcombe, 2001)".<sup>20</sup> The importance of the test results should in no way be underestimated, as they testify the effects that my appreciative or derogatory view of others can have. Self-perception, one's own social identity and self-regulation skills are decisive factors influencing the test results. Sassenberg points out in his studies that members of stigmatized groups are often in a situation of great uncertainty as to whether they have been discriminated against or not, which in the long run can lead to an exhaustion of their self-regulatory powers: Is the job statement, for example, the result of social discrimination on the basis of group membership or is it the result of personal performance? Studies of African American students at universities attended by the majority of white students came to the conclusion that the fear of rejection can have a decisive influence on the success of the course: Mendoza-Denton, Purdie, Davis & Pietrzak<sup>21</sup> obtained the following results: "The highly anxious students perceived the university authorities as less legitimate and had fewer white friends at the end of their first year of study. Two to three years later, these students reported greater fear when they discussed scientific problems with professors or lecturers. In addition, the grades of these fearful African American students deteriorated significantly over a period of five

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<sup>20</sup> Keller, J. (2008): p. 90f.

<sup>21</sup> Mendoza-Denton, R. Downey, G. Purdie, V.J., Davis, A. & Pietrzak, J.

semesters. Such a deterioration did not occur among the less anxious African American students. Both experimental groups started their studies with equally good grades, so that an influence of these can be ruled out as justification for the findings. The fear of being rejected because of one's own stigmas has devastating consequences for dealing with fellow students, lecturers and educational institutions. It also has a performance-reducing effect."<sup>22</sup>

For companies, the studies in the field of Stereotype-Threat mean that the performance of employees can actually be reduced (or increased) by confronting negative (and positive!) stereotypes. The view of others is therefore not only a question of political correctness, but also economically relevant.

The topic of **recognition**, **non-recognition** or even **misjudgement** is a politically significant topic. For example, the American women's and civil rights movement has rightly pointed out time and again that the disparaging view of others is a means of oppression. Women, for example, have been forced over centuries to internalize a degrading image of themselves<sup>23</sup>. The content of stereotypes by no means serve only to provide the dominant group with reasons for social exclusion or to use them as part of a quest for a positive social identity. Identity always arises through interaction and the scornful look can actually deform one's own identity. The so-called Barbie doll tests show how black children have already taken on a negative image of blackness at the age of six. They are also ideal for conveying the subject matter described above in a very catchy and vivid way:

<https://www.youtube.com/watch?v=ybDa0gSuAcg> (short version)

<https://www.youtube.com/watch?v=tkpUyB2xgTM> (more detailed version)

The debate about the contents of stereotypes is certainly not only about the fact that a dominant group uses them as an instrument of domination, but to a high degree about the destructive internalization of these images.

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<sup>22</sup> Hansen, N. & Sassenberg, K.: p. 262

<sup>23</sup> According to the theory of symbolic interactionism, man is of course not a passive recipient of external ascriptions, but also the creator of their own identity. Otherwise it would not be possible to change social categories and stereotypes.

### **Reflecting on group-focused enmity**

The reproduction of ideologies and systems of inequality therefore ultimately takes place in an interactionist process. A reflection on one's own images in the mind is therefore of political importance. This may sound banal after viewing the two videos. At the same time, a not insignificant number of people reject affirmative programmes for the promotion of minorities and women with the reference that these are a violation of the principle of performance justice and equal opportunities - as if the starting position were the same. Falling back on egalitarian values - underlined by an image of man as a self-sufficient creator of his life "who has free will - is what characterizes modern racism as well as the other forms of group-focused enmity.<sup>24</sup> For some people such arguments have a Machiavellian motivation as well: According to a study by Zick, the rejection of such programs can "also be due to an interest in maintaining competitive advantages and lifestyle, i.e. selfish motives.<sup>25</sup>

When designing lessons, it should be pointed out that a balance must be carefully struck between the fact that social categories can be accompanied by more or less privileges. Of course, people who fit into the "white" social construct have privileges in terms of opportunities on the labour market, when looking for accommodation or even when choosing a partner. At the same time - as we have seen above - self-perception and self-positioning are decisive for the perception of opportunities. However, if these factors lead to an increased categorization and overemphasis on "privileged - not privileged" during class, this naturally reinforces the image or stereotype of the non-privileged and needy black person, who cannot at the same time also be thought of as privileged. The situation is similar for other social categories. The recurring one-sided depiction of refugees as victims, who are anything but passive and weak - after all, they have managed to escape. And of course there are also privileged black people and the visualisation of these is essential. And also when making black privileged people (or other social groups) visible, it is important that they do not repeatedly use the stereotype (e.g. the musical and rhythmic black).

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<sup>24</sup> See McConahay, J.B.

<sup>25</sup> Zick, A (2008): p. 113



### **Target group**

Reflection on racism and other forms of group enmity sometimes generates different emotions - depending on the position and situation of the seminar participants. The background of the participants (such as social background, gender) leads to how GMF is considered. If I feel threatened by refugees, for example, other emotions are aroused compared to when I don't feel threatened, so observing the feelings of the participants is the first key to analysing the target group. There is certainly a certain (predominantly white middle class) milieu in which the feeling of threat is not salient, in which it is part of the habit of understanding oneself as helpful, friendly and socially committed. Here, racist thought patterns can be characterized by taking a position of goodwill and ambitious helpfulness for disadvantaged (passive) groups/victims of discrimination - an undoubtedly hierarchical thinking. The reaction would certainly be different if the participants understood refugees as competition for resources. If the participants come from an environment characterised by social marginalisation, this can also have an impact on the reflection on racism, so it is necessary that a trainer takes this into account and supports the participants in reflecting on the topic at a **meta-level**. The seminar leaders must also assess how confrontational they can be in their approach. Last but not least, it can simply be that the group or individuals from the group have hardly any racist (or other derogatory) images in their heads and are already very prejudiced. In such a case such a seminar can strengthen the participants again in their attitude and support them with additional information. Nothing is more harmful than a trainer who enters the seminar with a diagnosis and pathologizes the participants in advance - a phenomenon that can be observed now and then in anti-racism training.

At the end of this chapter, an optional exercise is presented, which is about a realistic group conflict. The so-called "Prisoner's dilemma". The exercise requires that the trainer has at least basic knowledge of conflict, conflict behaviour and conflict management. For our purposes it is particularly important to pay attention to what emotions arise towards one's ingroup and the outgroup and whether ascriptions are made. What is the distribution of sympathies? Is this assuming collectivist characteristics? What about the topics of solidarity between oneself and outgroups? How is the performance of the ingroup and outgroup

assessed? How is the heterogeneity or homogeneity of the ingroup and outgroup assessed? Which emotions arise - e.g. anger towards the outgroup or disappointment with one's ingroup? The exercise is taken from the highly recommended book "Successfully leading conflict management trainings" by Thomas Schmidt <sup>26</sup>:

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<sup>26</sup> Schmidt, T.: p. 444

## 2. Prisoner's dilemma – Exercise

Orientation

### Goals:

- Experiencing and reflecting upon conflicts within the group
- Experiencing and reflecting upon the escalation stages of conflicts

### Time:

- approx. 90 minutes (10 min. for instructions, 30 min. for exercises, 20 min. for evaluation in small group, 20 min. for evaluation in plenum, 10 min. for buffer)

### Materials:

- Instructions
- Evaluation sheets for the observers
- Evaluation sheets for the team members
- Lots for each team member, one half of which is marked "A" and the other half "B"
- Moderation cards for both groups, on which "We confess" or "We do not confess" is written

### Overview:

- Two participants act as observers. You will receive the instructions and the evaluation forms
- The other participants are divided into two groups and separated spatially
- The observers are divided between the two groups
- The team members receive the instructions
- The scenario of the instruction provides that both groups are part of the "AB team" accused of a crime
- The groups have the possibility to cooperate ("We do not confess") or not cooperate ("We confess") with the other team in 7 rounds, whereby the 4th round is scored three times
- The duration of the prison sentences depends on the decisions of the groups
- The trainer acts as an "investigative committee" and receives the decisions of the negotiators
- The groups have three minutes to coordinate their action; a "negotiator" then announces the decision
- The negotiators can only communicate with each other before the 4th round
- After the 7th round the groups are told the duration of their prison sentences
- The observers will lead the evaluation of the cooperation within the groups
- In the plenum, the exercise is evaluated in the form of a "meta-communicative fishbowl"

### Explanations

The "Prisoner's dilemma" is a paradox that is central to game theory. The following classical group dynamic exercise builds on this dilemma and presents two subgroups with the choice of having to choose between cooperative and non-cooperative behaviour several times. The exercise is often used in seminars on the topic of "decision-making in groups". In my experience, however, it is also excellently suited in conflict seminars to make conflicts experienceable and workable in a playful way. Both own conflict management strategies, group dynamic phenomena as well as escalation patterns of conflicts can be experienced and subsequently reflected upon. The exercise can be used approximately at the beginning of the second day before the Glasl escalation steps (from page 137) are presented.

### **Procedure**

The trainer prepares the documents for the exercise before the start: Instructions, observation sheets, evaluation sheets, blocks, pens and the lots for the two groups (5 x A, 5 x B).

*"We start with an exercise in which there are decisions of groups with different interests. The exercise is called "Prisoner's Dilemma". Who knows it?"*

If one or two persons know the exercise, they may be asked to act as observers. Otherwise, the trainer leaves the selection of observers to the participants themselves:

Selection of  
observers

*"This exercise requires two observers whose job it is to observe the interactions of the other participants and to give feedback afterwards. Who wants to play the role of observer?"*

When two people have agreed to act as observers, the trainer gives them a block, a pen and instructions for a group and the observation sheet for the observers.

*"Please read the instructions and your observation sheet."*

They then turn to the other participants and lead the division into two subgroups:

Division into  
two subgroups

*"Everyone else will participate in the exercise as team members and will split into two teams. Please draw one ticket each."*

The trainer distributes the lots, half of which are marked "A" and the other half "B". The trainer then distributes the instructions. They ask each participant whether they belong to group A or B and then issue the corresponding instructions.

The fifth round is particularly important. Because this counts three times! Before the fifth round, the negotiators of both groups may speak to each other for a maximum of three minutes to agree on their procedures. Otherwise, they may only announce the decision of the group.

Before the fifth round, therefore, after the discussion within the groups, there is a meeting of the negotiators (accompanied by the observers), followed again by a discussion within the groups, in which the final decision on the respective procedure is determined in the fifth round. This decision will then be reported back to the investigative committee by the negotiators.

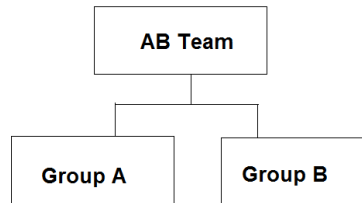
To determine the total sentence, the duration of the sentences must be added up and then divided by ten. Each member of the group will then receive this prison sentence. You can use the following overview to determine the duration of your imprisonment:

|                             | Group A                              | Group B                              | Prison sentence group A | Prison sentence group B |
|-----------------------------|--------------------------------------|--------------------------------------|-------------------------|-------------------------|
| 1                           | Confesses: ... Does not confess: ... | Confesses: ... Does not confess: ... |                         |                         |
| 2                           | Confesses: ... Does not confess: ... | Confesses: ... Does not confess: ... |                         |                         |
| 3                           | Confesses: ... Does not confess: ... | Confesses: ... Does not confess: ... |                         |                         |
| 4                           | Confesses: ... Does not confess: ... | Confesses: ... Does not confess: ... |                         |                         |
| 5*                          | Confesses: ... Does not confess: ... | Confesses: ... Does not confess: ... | x 3 =                   | x 3 =                   |
| 6                           | Confesses: ... Does not confess: ... | Confesses: ... Does not confess: ... |                         |                         |
| 7                           | Confesses: ... Does not confess: ... | Confesses: ... Does not confess: ... |                         |                         |
| Years in total =            |                                      |                                      |                         |                         |
| Divided by 10 =             |                                      |                                      |                         |                         |
| Prison sentence per person: |                                      |                                      |                         |                         |

\* counts threefold: multiply prison sentence by three

## **Prisoner's Dilemma – Instructions for group B**

You're a member of the AB team. The AB team consists of subgroups A and B.  
You yourself are a member of Group B.



The AB team was arrested and separated. They are being charged with several serious crimes. The prosecutor is certain that you committed a total of seven serious crimes together, but the prosecutor does not have sufficient evidence to convict you in the trial.

...

All other versions are identical to the instructions for Group A.

## **Prisoner's Dilemma – Evaluation form for the observers**

### **I. Pay attention to the following aspects during the exercise:**

- What is the group's strategy? How is it changing?
- Is the group trying to be more cooperative with the other group or is it trying to enforce its own interests at the expense of the other group?
- How is the other group judged by the team members? What opinions and judgments are there?
- What are the different views and opinions within the group? How is this handled? Who will prevail and why?
- How do the individual group members behave? Which conflict management strategies (in dealing with the other and the own group) can be determined among the individuals?

**Please note: Before the fifth round, there is a meeting of the negotiators. Accompany and observe them!**

### **II. Proceed as follows for the evaluation:**

After the exercise has been completed, you evaluate the exercise together with the team members. Give the team members their evaluation forms and ask them to take turns and describe their points of view. Make sure that everyone can express their opinion without being interrupted. It is not a discussion.

You then give the group feedback based on the aspects mentioned above.

## **Prisoner's Dilemma – Evaluation form for the team members**

**Briefly describe your point of view on the following aspects one after the other:**

- How did you experience your group's strategy? How has it changed?
- Did your group try to be cooperative with the other group or did it try to enforce its own interests at the expense of the other group?
- How was the other group assessed by the team members? What opinions and judgments are there?
- What were the different views and opinions within the group? How was this handled? Who prevailed and why?
- How did you experience your own (conflict)behaviour?

**Please make sure that everyone can express their point of view without any discussion. You will then receive feedback from your observer.**



While the team members read your instructions, they all remain in the plenary session together to ensure that the teams do not start the exercise until the observers are ready.

While the participants are reading, the trainer asks the observers whether they have understood the instructions, their observation task and the evaluation procedure. If this is the case, the trainer will also give them the evaluation forms for the team members and ask them to distribute them after the exercise and before the evaluation begins.

The trainer then turns to the other participants and asks if they have any questions. Usually there are some people who don't understand the system right away. Usually other group members who have understood the principle explain it to them.

|  |
|--|
| Division of two subgroups into two rooms |
|--|

The trainer then directs the division of the subgroups into two rooms.

*"All those who have drawn an "A" stay in the room. All those who have drawn a "B" go in the small groups next door. The observers also hurry up, so that every small group has an observer."*

If only one room is available, the groups are divided into different corners of the seminar room, which are separated from each other by pin boards or something similar.

The seminar leader hands out moderation cards to each subgroup, on which "We confess" or "We do not confess" is written. He asks each group: *"Please agree who will act as negotiator."*

He also declares that he himself forms the investigative committee:

*"I am the Investigative Committee. I'm at the door, between the two groups. Before each round, you have three minutes to discuss. After three minutes I give a signal and shout "Time". Then the negotiators must come and hand in the card on which your decision is based. The result is noted, as are the prison sentences resulting from the decisions of the groups. Only before the fifth round can the negotiators talk to each other. They now have three minutes to make a decision."*

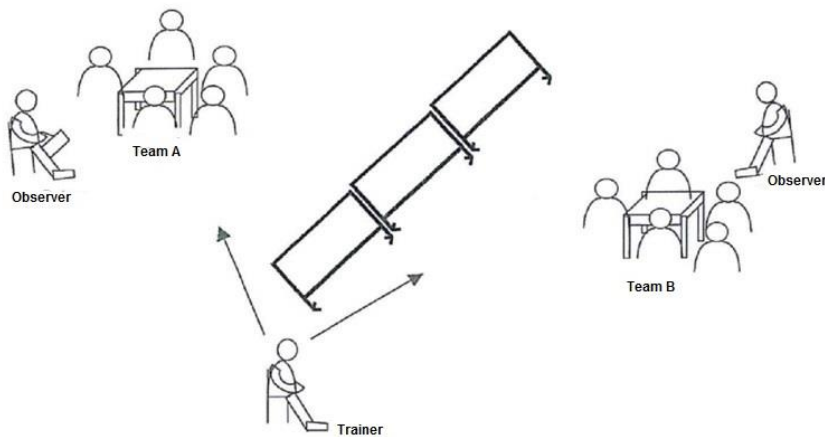


Image: In the exercise "Prisoner´s Dillema" the participants are divided into two sub-groups and are observed by one seminar participant each.

The trainer now pays close attention to the time and shouts after exactly three minutes:

*"Time's up! I'll ask the negotiators to join the Committee of Inquiry."*

He asks the negotiators how their subgroup has decided and takes the respective moderation card as proof. A discussion between the negotiators is not allowed, they may only announce the decision of their group. The seminar leader enters the respective answers and the resulting prison sentences in the following overview:

|                             | Group A                              | Group B                              | Prison sentence group A | Prison sentence group B |
|-----------------------------|--------------------------------------|--------------------------------------|-------------------------|-------------------------|
| 1                           | Confesses: ... Does not confess: ... | Confesses: ... Does not confess: ... |                         |                         |
| 2                           | Confesses: ... Does not confess: ... | Confesses: ... Does not confess: ... |                         |                         |
| 3                           | Confesses: ... Does not confess: ... | Confesses: ... Does not confess: ... |                         |                         |
| 4                           | Confesses: ... Does not confess: ... | Confesses: ... Does not confess: ... |                         |                         |
| 5*                          | Confesses: ... Does not confess: ... | Confesses: ... Does not confess: ... | x 3 =                   | x 3 =                   |
| 6                           | Confesses: ... Does not confess: ... | Confesses: ... Does not confess: ... |                         |                         |
| 7                           | Confesses: ... Does not confess: ... | Confesses: ... Does not confess: ... |                         |                         |
| Years in total =            |                                      |                                      |                         |                         |
| Divided by 10 =             |                                      |                                      |                         |                         |
| Prison sentence per person: |                                      |                                      |                         |                         |

\* counts threefold: multiply prison sentence by three

Only before the fifth round may the negotiators of both groups talk to each other for a maximum of three minutes to agree on their course of action. After this meeting of the negotiators (which is accompanied by the observers), the negotiators return to their subgroups, coordinate again with them and after another three minutes announce the decision of the subgroup for the fifth round.

The last two rounds are back to normal - without any talk from the negotiators.

After the seventh round, the seminar leader determines the prison sentences per person for both groups and informs the negotiators. They report back to their subgroups.

Then the evaluation of the exercise in the subgroups is due. This is led by the observers in both groups. The trainer alternates between the two groups to get an impression of the discussions. However, they do not get involved. The evaluation should take 15 to a maximum of 20 minutes.

Evaluation of the exercise in the subgroups

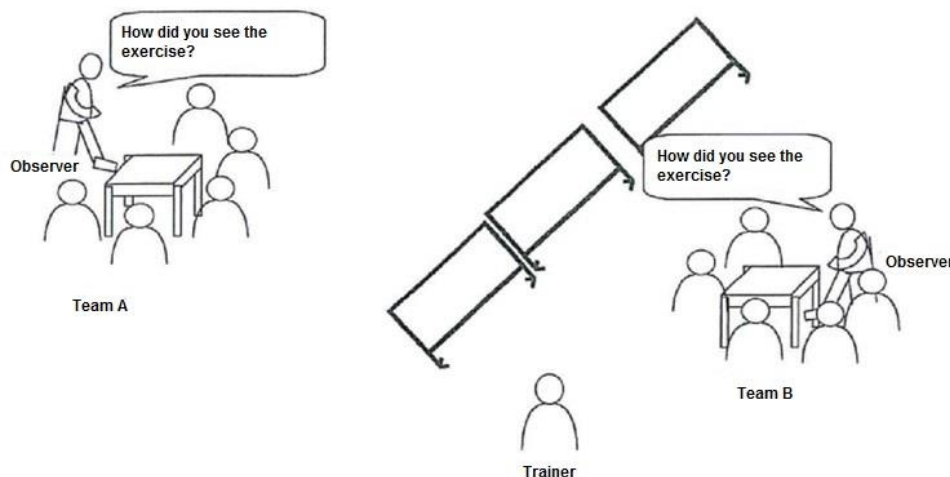


Illustration: During the evaluation of the exercise "Prisoner's Dilemma" the interactions in the subgroups are reflected upon.

This is followed by an evaluation in a plenum. This takes the form of a "fishbowl". In this technique - also called the inner-external circle method - one group discusses in the inner circle (in the "goldfish bowl"), while the other participants observe the discussion in an outer circle. If a participant from

Evaluation in the plenum

Fishbowl

outside the circle would like to contribute to the discussion, they can sit down on the free place in the chair circle and ask their question.

*"Now it is important that each subgroup has the opportunity to learn how the other group saw the exercise and what conclusions they drew from the evaluation. To this end, I would first ask Subgroup A to sit down in a small circle in the middle. I'll explain in a minute, how it continues."*

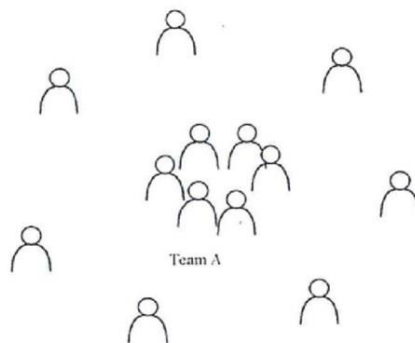


Illustration: During the evaluation in the Fishbowl, the members of a small group sit down in the middle of the circle and talk to each other about how they have experienced the process of their cooperation. They pretend to be among themselves. When someone from the outer circle has a question, they sit down in the inner circle.

The members of Group A are seated in the inner circle. The trainer adds an additional free chair and then continues.

*"I would like to ask you to share within the group how you have experienced the exercise and the process in your group. You switch to the meta level, that is, you talk about how you experienced the communication within the group and the arrangements with the other subgroup. While doing that, act as if we were outside and here at all."*

Addressing the external group, the leader adds:

*"As you can see, there is an empty chair in the inner circle. If you sit on it, you can ask Group A a question. When you receive an answer, sit back in the outer circle."*

At the end all participants come together again in a circle. The seminar leader gives the opportunity to discuss open topics:

*"Is there something else you would like to discuss? What comments or questions are there?"*

Then the exercise "Prisoner's Dilemma" is completed.

## **Notes**

- From time to time it happens that participants know the prisoner's dilemma from their studies and remember which strategy is the "optimal" and then dominate the group based on their "expert knowledge". To prevent this, it can be helpful if the trainer asks who already knows the prisoner's dilemma before the exercise begins and then appoints these people as observers.
- An effective procedure in the "Prisoner's dilemma" is the so-called "tit-for-tat strategy": Here you cooperate in the first round and copy your partner's previous move in the next rounds. In principle, this strategy shows a willingness to cooperate, but retaliates against betrayals. If the other player cooperates again, it is not unforgiving, but in turn reacts with cooperation. However, the evaluation of the exercise should not focus on tactical considerations, but rather on the interaction of the participants.
- The seminar groups differ greatly from each other, which strategy they choose and which dynamics arise in the group as a result. It can happen that both sub-groups choose the cooperative solution over all seven rounds and all team members agree on it. Then there will be no conflict and no dynamics in the group. As a result, the evaluation usually remains unproductive. However, this is rather the exception. Mostly there are at least some participants who plead for the use of the "uncooperative" tactics - and already a slight conflict arises in the subgroup. And when a subgroup decides to choose the uncooperative approach, a conflict between the groups develops.
  
- The conflicts that arise in the Prisoner's dilemma are usually manageable. However, I have also seen serious inconsistencies arise. Then it is important to let the conflicts settle in peace and to pay attention to constructive conflict management.

### **1.3.4 Radicalization and the theory of relative deprivation**

This book does not pursue - as mentioned at the beginning - a de-radicalization through training. This would be somewhat overambitious for a training course that lasts a few days. Furthermore, it goes without saying that radicalised personnel are not acceptable in a sector which is also concerned with the protection of people. However, the description of the escalation stages contributes to a better understanding in each case and also facilitates the assessment of the stage of radicalization at which a counterpart may be at. The ability to radicalize certainly has its starting point in the fact that man is a social being: he has a need for belonging to other men and also to "his group" - or less radically expressed - to "his groups". These can now come from the direct environment or be a social construct or imagined<sup>27</sup> and create the meaning that people need for their lives. For example, imagined communities are religious communities, nations, classes or the social construct of the race. Now a special commitment in my church or mosque community is of course not a sign of radicalization. Nor can my commitment to my district, my city, my state or even my country in any way be regarded as evidence of radicalisation. As a rule, humans are carriers of various identities. It becomes difficult when one social identity moves all others into the background, subordinates or outshines them. When individual affiliations - such as nation, ethnicity or religious community - are to form a new meaningful (homogeneous) unity. When inconsistencies of meaning, diversity and contradictions cannot be endured or tolerated and the need for consistency and clarity dominates - and wants to be enforced.

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<sup>27</sup> See Anderson, B. (1988): *The Invention of the Nation*. Frankfurt am Main. The imagined communities are not about a theological discourse or the question of whether God or Gods exist. Rather, it is about the community of believers, who do not all know each other personally, but are nevertheless capable of collective action on the basis of an overriding sense.

## Stages of radicalization

In the following, the stages of radicalization are outlined according to a model by Roland Eckert<sup>28</sup>. The contents of the respective stages were adapted by me according to my own ideas.

|   |   |
|---|---|
| 1 | Feeling of irritation and disturbance by foreignness. People who have already experienced rejection and fear as a result of negative attachment behaviour on the part of parents (or other caregivers) in childhood react more frequently with fear and irritation even in adulthood.   |
| 2 | The awareness of belonging creates a graduated solidarity and responsibility by defining those who are not members. It goes without saying to define belonging and non belonging to human behaviour and to care for those who are close to you (like family, neighbours, friends). People tend to give their own group more privileges and do not differentiate between their own and other groups when distributing negative resources (so-called positive-negative asymmetry). This behaviour is of course not a sign of rejection or hatred, but human. However, this behaviour can lead to power asymmetries in society, the compensation of which can be the task of the state (e.g. through redistribution through tax collection). |
| 3 | A real or imagined competition for symbolic or material goods can no longer be tolerated psychologically and leads to devaluation of the other group.   |
| 4 | Reaching the ideological stage and beginning of xenophobia: one's own insecurity is compensated "with the enhancement of "innate characteristics": one's own gender or ethnic origin. This then goes hand in hand with the devaluation of others who do not have these characteristics, that is, with a racist or sexist ideology". <sup>29</sup> With regard to religious communities, this level means the presumption of being in possession of the truth (and thus mistakenly standing on the same level as God) and judging the value of man according to whether he is  |

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<sup>28</sup> See Eckert, R. (2013)

<sup>29</sup> Eckert, R (2013).: Radicalization - A sociological perspective. In: APuZ. From Politics and Contemporary History: De-radicalization.

|   |   |
|---|---|
|   | belonging (as well as right, good, true) or not belonging (that is, wrong, bad, because not true).  |
| 5 | Reaching an extremist level: One's own pluralism gives way to a subordination of one's own social identities to a dominant social category (such as religious affiliation, ethnic origin) and at the same time goes hand in hand with a fight against pluralism in society and thus comes into conflict with the pluralistic society or the freedom-democratic basic order (FDGO).  |
| 6 | Reaching the violent extremist stage: The rule or purity of a collective is demanded - and not only with words, but in case of doubt also with actions. Ideology is linked to a utopia that overcomes individualism and all egoisms. Violent action is regarded as supra-individual and timeless for the realization of the "ideal society" such as: "the "liberated nation", the "classless society", the "Umma" of a caliphate, the "Hindu nation". <sup>30</sup> |

## Explanatory approaches

Relative deprivation means that a person - as an individual, but also as a member of a social group - has the impression of having less than he is entitled to. In this constellation, people tend to develop strong feelings such as anger or indignation, so that RD is also inclined to trigger collective behaviors. RD is mainly the result of a social comparison, but can also be traced back to comparisons with an (idealised) past, for example. The decisive factor is the feeling of unjustified - i.e. illegitimate - collective discrimination by others in relation to the activation of collective behaviour (such as public protest or social movements). "While individual discrimination tends to lead to psychosomatic complaints such as stress and depression, it is collective discrimination in particular that motivates collective behaviour."<sup>31</sup> Relative deprivation can therefore evoke protest movements that are certainly accompanied by the basic idea of a pluralistic society or even decisively refer to the pluralistic idea. Protest movements - whether extremist or not - can be motivated in various ways: For example, as a result of a social comparison with the majority society, migrants in Germany may come to the conclusion that they have fewer **economic opportunities** than the Germans of origin due to illegitimate discrimination.

<sup>30</sup> Eckert, R. (2013)

<sup>31</sup> Kessler, T. and Harth, N. S. (2008): The theory of relative deprivation. p. 254



"Locals" can in turn feel threatened by migrants on the labour market (or symbolically-culturally). Basques, Kurds and Irish can claim to have been culturally marginalised by, among other things, banning their language. At the same time, this group has in the past also complained in part about political marginalisation - under Franco, every demand for political autonomy and self-government was answered repressively. A collective movement is therefore preceded by sacrifice. This can be - and often is - real or perceived. The decisive factors now are the demands (and of course the proportionality of the means) resulting from a real or perceived disadvantage: A demand for equal participation in pluralistic society is understandable in the case of actual marginalization - after all, this is a central promise of open society - and does not go hand in hand with the absolutisation of a social category (such as Muslim, Christian, Kurd etc.) and its construction of value and meaning. A social group, however, which demands a state under the domination of a social category and at the same time sets its own values absolutely, does not pursue a goal that is compatible with a free democratic basic order, with the protection of all personal and individual rights, but pursues a totalitarian utopia. The key question in any case is to what extent concepts of the self and demands are compatible with pluralism, diversity and contradiction. At this point, legitimate demands and resistance differ from radicalism or even terrorism.

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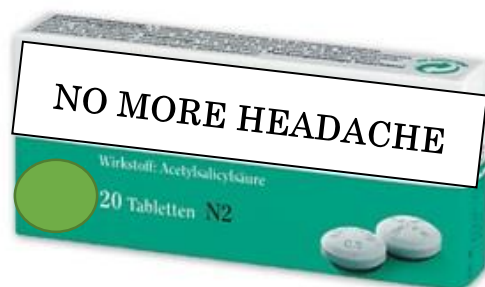
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## 2. Intercultural Training

### a. Introduction and fundamental knowledge about intercultural communication

#### 1. What is culture?

Culture describes the collective interpretation of reality or the collective construction of reality, thereby conveying meaning. It serves the orientation in a world of superabundance of objects and events and has a complexity-reducing effect. Culture offers possibilities for action, but also sets limits for action. They enable the members of a culture to make themselves mutually computable as interaction partners. In this context, people are always members of different cultures (such as gender-specific, ethnicity-specific, or class-specific roles). This is called multicollectivity, since every person is a member of different collectives. As with the term hybridity, we want to point out that each person is subject to various influences with regard to their ethnic / country-specific origin. No German is, in terms of country-specific culture, only a German, but is always subject to influence from other countries - whether by integrating "foreign cultural" elements into their own life or by deliberately delimiting them. However, most of the cultural-specific behaviours do not appear as such to us consciously, but come naturally to us, as the following advertisement shows:



What do you notice about this aspirin advertisement? How do you explain it?

The advertising irritates many people, because it seems as if the figure would get worse after taking the aspirin. At the same time, the drawing is correct, if one uses the Arabian reading direction. Conflicts in intercultural cooperation are particularly important when one is not aware that one's behaviour is not normal for the other party.

## 2. Which partial competences are required for intercultural competence?

- a) cognitive skills: knowledge about other cultures, knowledge about operating principles of cultures, self-reflexiveness
- b) affective abilities: interest and open-mindedness, empathy / understanding others, ambiguity tolerance
- c) communicative skills: use of appropriate communicative patterns and conflict resolution strategies

## 3. Cultural dimensions

In the international comparison of cultures, G. Hofstede has filtered out five so-called cultural dimensions, by means of which one can compare countries.

### Power distance

Typical attitudes with respect to power distance are as follows:

| Low power distance  | High power distance  |
|---|--|
| Inequality should be as low as possible among people.                 | Inequality between people is expected and is desired.          |
| Parents treat their children like their peers.                        | Parents raise their children to be obedient.                   |
| Children do not have any role in the pension scheme of their parents. | Children are a source for the pension scheme of their parents. |
| Teachers expect personal initiative from their pupils.                | Any initiative in teaching should come from the teachers.      |
| The education policy focuses on secondary schools.                    | The education policy focuses on universities.                  |

There are very high power distances in Asian, Eastern European, Latin American and Arabian countries. Very low power distance values are present in Israel, Scandinavia and the USA. In the international comparison, Germany has a low distance gap; compared with the Scandinavian countries, however, the values are high.

### **Individualism / collectivism**

The distinction between individualistic and collectivist societies is mainly the degree of internal and external obligations. In the first case, the relationships between individuals are usually loose, one is responsible for oneself and is responsible only for one's closest circle. In the second case, there are strong and closed "Our" communities, to which one is, almost unconditionally and for one's entire life, committed. The collectivist society, on one hand, controls the individual's freedom of movement, but also offers him a network of reciprocal obligations. The highest individualism values are in the USA, followed by Australia, the UK and Canada. The lowest values are found in Guatemala, Venezuela, Colombia and Pakistan.

### **Masculinity/Femininity**

A society is considered masculine, if the roles of the sexes are distinctly delimited: Men are to be determined, hard and materially oriented; women, on the other hand, must be more modest, more sensitive, and value the quality of life. A society, on the other hand, is feminine when the gender roles are emotionally overlapping: Both should be humble and sensitive, as well as a focus on the quality of life. The masculinity index was determined with questions

such as the importance of income or the importance of a promotion, in contrast to the importance of a good working environment, a pleasant environment and job security. Japan has a masculinity index of 95, Germany has 66, the USA have 62, France and Iran have 43, Norway has 8 and Sweden has 5.

### **Uncertainty avoidance**

Insecurity avoidance describes the degree to which the members of a culture feel threatened by ambiguous or unknown situations. The feeling is expressed by, among other things, a need for predictability in the form of rules, mutual control

in the compliance of rules, attention to details, organization love, exact objectives and very strong writing (contracts, protocols, memos, etc.). In this respect, Germany is ranked first.

### **Long and short term orientation**

Long-term orientation stands for the treasuring of virtues, which are focused on future success, in particular persistence and economy. The opposite, the short-term orientation, stands for the treasuring of virtues which are connected with the past and the present, in particular respect for traditions, "keeping ones face" and fulfilment of social duties. Long-term orientation is found particularly in the East Asian countries such as China, Hong Kong, Japan and South Korea.

| <b>Short term orientation</b>  | <b>Long term orientation</b>   |
|--|--|
| Main values at work: freedom, rights, achievement, independent thinking. | Main values at work: learning, honesty, adaptability, responsibility, self-discipline. |
| Leisure time is important.   | Leisure time is not important.   |
| One places importance on profit in the current year.                     | One places importance on profit which will be made in ten years.                       |
| Meritocracy, remuneration according to abilities.                        | Great social and economic differences are not desired.                                 |
| Low savings rate, little money for investments.                          | High savings, funds for investments are available.                                     |
| Investment of money in investment funds.                                 | Investments in real estate.  |

## **4. Cultural standards**

Cultural standards describe norms and standards which are considered as binding for the assessment and execution of behaviours shared by members of a society. They consist of a central norm and a tolerance range. The norm specifies the ideal value, the tolerance range includes the acceptable deviations from the standard value. They are like social game rules and agreements about what is "decent behaviour".

Important in the question of what others notice about us are, of course, the cultural imprints that the foreign culture of origin brings with it. American think we talk too little, the Chinese think we talk a bit too much.

## 4.1 Example: German cultural standards and central statements

### Orientation on objectivity (vs. relationship orientation)

- Always "getting to the point" immediately.
- Talking about private matters at work is unprofessional!
- I am not going to marry my colleagues! It is enough if one understands each other on an objective level.
- Direct communication style without "double flooring" (explicit and not implicit)
- **Tip:** The strong focus on the objective often leaves a cold impression, sometimes even aggressive towards others. Show your warmer side from time to time. Colleagues from relationship-oriented cultures are also interested in good results, but they see no way to achieve a good result with disturbed social relations.

### Appreciation of structures and rules

- House rules, siesta, park bans, error logs, sweeping week and operating instructions bring order, clarity and reduce the risk that something goes wrong!
- If everyone sticks to the rules, everyone is going to be better!
- High uncertainty avoidance is highly appreciated: Leave nothing to chance!
- High degree of organization and high degree of written forms (contracts, minutes, etc.)
- Height attention to detail
- **Tip:** The behaviour sometimes seems a little hard and stubborn. Explain why your structure is so important so that your actions do not appear as an authoritarian will.

### Rule-oriented, internalized control

- Rules have intrinsic value.
- One stops at a red light even when no car is coming!
- Things must be carried out as they were agreed.



- Addressing errors directly
- Exemplary past life
- Little praise
- The liability of statements is estimated to be very high (which is why Germans often misjudge themselves in communication with people from other cultures)
- High level of independence
- Obligation (no insistence)
- **Tip:** The key to motivation is often personal contact. Look for motivational approaches. Reference to structures and plans often leaves an authoritarian impression on others.

### **Time management**

- Punctuality and adherence to dates and deadlines are important!
- A schedule brings order to life: both professionally and privately.
- Fixed breaks for small talk, after that, concentrated work
- Monochrone concept of time: One thing is done after another. To do several things at the same time is perceived as disturbing. For this reason one also needs an appointment for everything (differently: polychrone understanding of time, as in the Romanesque cultures, for example)
- Business is the main theme of time management
- Violations of the plan must be reported
- **Tip:** Do not expect slavish punctuality from others. Set timebuffers. Use the "follow-up" (insistence) instrument to emphasize the urgency. The word "Zeitpunkt" cannot be translated into many languages at all. The statement "I do not have time" is a sharp slap for many people and not understandable. This is also due to the fact that the German person only deals with one thing and then devotes themselves entirely to the person. This "system" is strange to many.

### **Separation of personality and spheres of life**

- Work is work and liquor is liquor!
- Neutral, formal, factual - this is the best way to act in your professional role. How I am in private is a whole other story.

- Divisions: professional - private, rational - emotional, role - person, formal - informal
- **Tip:** Often, you adapt your behaviour to your role (example: "In private I am completely different!"). When in the company of others, do not only be polite, but friendly as well. Memorize things from the life of the other. In the United States, for example, a meeting does not serve for decision-making (no plans are made), but for maintaining relations, during which initial brainstorming takes place.

### **Weak context and direct communication as a communication style**

- The best thing is to get straight to the point!
- Things should be addressed clearly and sharply!
- No ambiguities, no interludes - I mean it as I say it!
- Conflict Confrontation: Errors must be addressed (appreciation of rules and structures!). Since business and the personal sphere are separated, this is more possible than in other countries.
- Problems are discussed in a discursive manner
- **Tip:** Many people from other cultures will try to interpret your statements (even if there is nothing to interpret). When making statements, pay attention to whether they can be interpreted in two ways. Direct criticism is a rough border transgression for people from indirect cultures. This even includes cautiously worded criticism! Do not criticize people in the presence of others and use praise as introduction of something positive. Also, make sure whether the person opposite of you has already given you messages that you simply have not heard (lost messages).

### **Individualism**

- One's own person and personal development are important!
- One should learn early to pursue one's own interests and orient their life plan accordingly.
- Stronger reference to the "I" rather than "We"
- **Tip:** Social contacts are much more relevant in other countries, with the result that (never-ending) loyalty is an important value. Sending one's parents to a nursing home is incomprehensible (example statement in

Afghanistan: "In the West they treat their dogs better than their parents").  
People from collectivist societies are required to

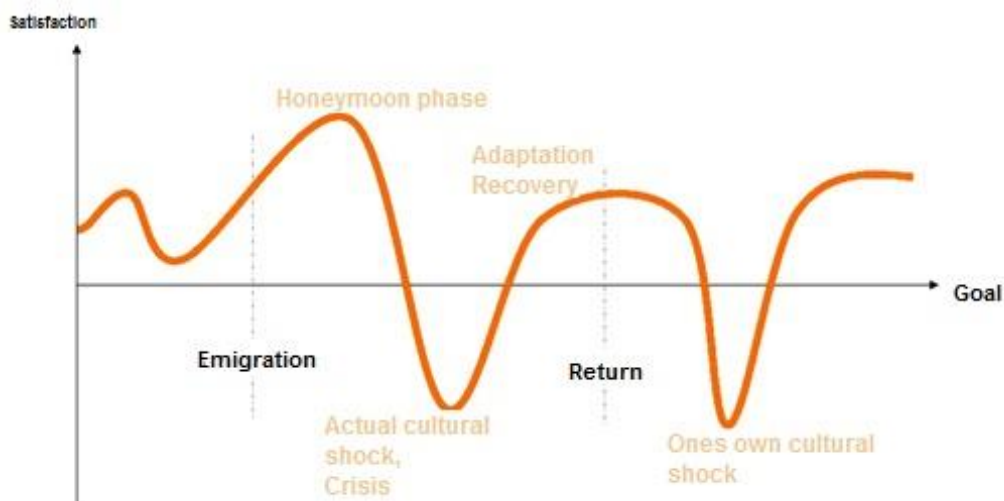
make much more adaptation (harmony orientation), the achievements are not attributed to individual persons, but to the whole. Example: While in the USA, which still have stronger individualism, individual employees get awarded as employees of the month, whole teams are honoured in Japan.

## 5. Cultural shock

Intercultural experiences affect the different components of human identity, the cognitive component (self-image), the emotional component (self-esteem) and the motivational component (locus of control, which is the conviction that one's own action can be controlled).

Course of the cultural shock curve

- a) Honeymoon-phase: Euphoria, joy for the new
- b) Misunderstandings: It is noted that one's own rules of normalcy generate misunderstandings in the target culture and one does not yet recognize the rules of normalcy of others
- c) Cultural shock phase: the rules remain hidden, the frustration increases, the foreign culture is devalued and ones own culture is valorised
- d) Accepting differences: One learns to tolerate contradictions and tries to understand
- e) Adaptation: One understands the differences and integrates components into one's own personality



The success of the adaptation phase can vary greatly, so different stages of success have to be distinguished:

|   |            |             |              |
|---|------------|-------------|--------------|
| Preserving one's own cultural identity        |            |             |              |
| Establishing positive intercultural relations |            | <b>Yes</b>  | <b>No</b>    |
|   | <b>Yes</b> | Integration | Assimilation |
|   | <b>No</b>  | Separation  | Marginality  |

## 6. Communication

The communication model of Schulz von Thun distinguishes four levels in a statement: Objective message, expressive statement, self-revelation and appeal. In Germany the importance is put on the factual level, whereas many cultures place more importance to the relational level. How self-disclosure and appeal are tolerated depends, among other things, on how pronounced the values of individualism (as opposed to collectivism) or hierarchical orientation are.

### Lulls in conversation

At what length a lull in conversation is felt as unpleasant, can vary considerably. With Germans, the limit to the unpleasant is between 20 and 30 seconds. The same applies to the Anglo-American culture and France. In Sweden, longer breaks are tolerated without the situation getting uncomfortable. In Japan, silence is an instrument of communication and you can often and for a long time be silent with each other. Europeans find this sometimes uncanny while Japanese often consider Europeans to be too talkative.

### Rules of sequencing

The sequence of communicative actions and themes is subject to culture-specific rules. For example, questions about who can start a conversation, what can be said first or at the end can be arranged differently.

## **Symmetric and hierarchical communication**

This axiom is concerned with the question of whether communication is at eye level, or whether the participants are divided into superior and inferior positions. The cultural standard of the power distance plays a role here.

## **Gestures and facial expressions**

While the use of gestures and facial expressions is rather small in Germany, the French and Italians use the means of non-verbal communication much more. What affects us as an expression of spontaneity and emotion, is actually just highly conventionalized and a fixed accompanist of linguistic statements. In the western culture, smile and laughter are primarily the expression of positive emotions such as joy and serenity, although a sad smile is not an unknown occurrence. In many Asian countries, smiling or laughing serves as an expression of a feeling of shame and shyness. The interpretation of consent or pleasure would also be wrong. One also smiles in situations with which one does not agree and just uses this to express their discomfort.

## **Eye contact**

How long and intense an eye contact can be, is crucial to the relationship between the conversation partners. In the western cultural area, it is, as a rule, acceptable to glance at a stranger, but it is considered rude to "stare" at strangers. At the same time, in Western culture, eye contact has an essentially positively connotation, as it is considered an indicator of sincerity. Many Asian cultures, among them the Japanese culture, perceive eye-contact as rude - as it violates privacy. Again, in Arabian cultures, eye contact is, generally speaking, more often used.

Furthermore, factors of the "look rules" are added, with regard to the variable hierarchy. Looking for the supervisor's eye contact is considered rude in Japan. In the Arab world there are gender-specific regulations. The more intense look is among the same sex. Different sexes avoid eye contact extensively. In addition, there are communication rules in Germany, which oblige, for example, that the listener looks at the speaker in order to signal interest. Look away is considered to show disinterest.

## **Proxemics and Haptics**

Proxemics describes the body-distance zones perceived as natural to the other. While in collectivist societies the gap is rather small, individualistic societies tend to have greater distances between people. In Latin America, the distance is very low, as is the case in Arabian countries. Germany and, above all, Japan have large body zones. Again, hierarchical and gender-specific regulations of the individual countries also play a role here.

Haptic is the contact behaviour. Compared to other cultures, in Germany, quite a lot of contact between men and women in public space is permitted. The rules that regulate contact behaviour of a culture are, to a considerable extent, the result of the respective sexual moral. But do not exhaust yourself with this: For example, in some Asian cultures the head, as the seat of the mind, is a taboo zone.



The example of Afghanistan: Lower body spacing zones and no gender-specific taboo that people of the same sex hold hands.

## **Paralinguistic signals**

This includes speech rate, volume, pitch and intonation. Misconceptions in intercultural communication can be based on the assumption that, for example, the loudness is taken as the standard for self-confidence or insecurity without knowing the standard of the "normal volume" of the other side.

In Germany and England an increasing intonation is an indicator of a question. In Indian English, on the other hand, there is a lack of intonation in questions, which can lead to misunderstandings (example of Indian (also: Pakistani) waiter): The question of whether someone still wants gravy ("Gravy?") Sounds like an order ("Gravy!" = Just take the sauce!).

In French, affirmative sentences are on a higher pitch than in German. Consequently, there is a risk that affirmative sentences will be interpreted as a question by German (or English) native speakers.

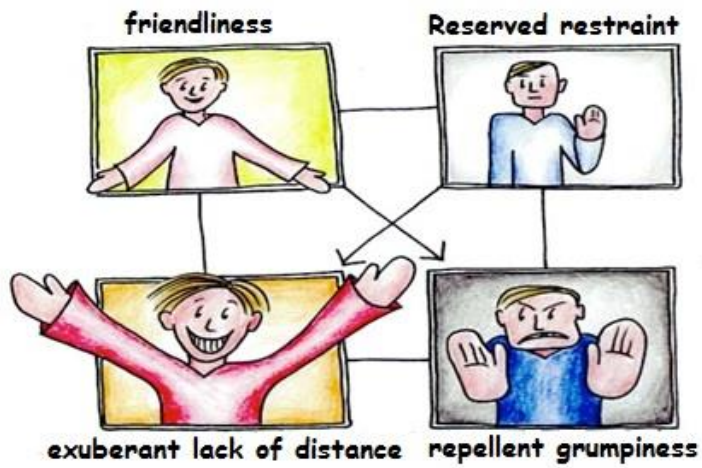
### **Conversation organization**

The overlapping of conversation in Arab countries is an expression of interest (also: Spain and France), whereas in Germany it is considered a rude interruption. If a German does not interrupt the Spaniard (it is always the positively reinforcing 'break' - not a proper interruption in the sense of a change of topic or the like!), they obviously shows disinterest. The change of the speaker is also subject to cultural conditions - will I be given the right to speak, or may I decide for myself whether I want to speak? By which signals is the speech transferred to me (question, nod, etc.)? The changes of the speakers during greetings, invitations and farewells are particularly ritualized. In Arabian countries the handshake (between same-sexes) is less firm than in Germany. In England, the handshake is tied to formal occasions. The bow is, as a greeting, for those who you do not know it, and is therefore difficult because the length and depth of the bowing is difficult to estimate for outsiders.

The introduction of unknown attendees is largely dependent on culture. In Germany and Japan great emphasis is put on a formal introduction. The introduction of unknown people is, comparatively, less formal in the US or Japan. This is reflected above all in the mentioning of names, titles and professional titles.

## Final remark

Each cultural feature has two (interpretative) sides of the coin. This is illustrated by the square of values.





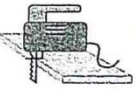





## b. Simulation Games

### i. Helping the Derdiands

reference: Angelovski, Irena (2012)

|  |  |
|--|--|
|   | At the Derdiads  |
| <br> | Because of language barriers, this method is best suited for sensitization<br><br>In homogenous groups with a high linguistic level                                    |
|   | Minimally 12<br>Maximum of 18<br>Nursing staff   |
| <br>2x  | Two rooms, paper, scissors, ruler, glue, pencil, game instructions for the participants  |
|   | Take your time for the reflection and transfer the described feelings into the everyday working life of the participants, then the exercise also has a transfer effect |

In preparation, the game is briefly presented: "A group of engineers are sent to Derdia. Their task: "With the inclusion of the indigenous people, create a bridge within a tight time schedule. This game allows you to experience some of the emotions that may occur when, under a tight schedule, you have to complete a task with a member of a foreign culture. Pay attention to their feelings.

This is followed by the division into a group of experts and Derdiads. The group of engineers should be about a third of the total group (for example, four out of twelve). In a very large group, some observers may be selected. Both groups now receive detailed codes of behavioural instructions and go into different rooms in which the material is placed. For the Derdiads, corresponding to their numbers, the tools must be available in an appropriate number, so in case of eight participants, two pencils, rulers, scissors and glue for each. The observers retreat with the management, discuss the game and give themselves observation tasks. The group of the Derdiads now has 15 minutes time to get into their roles. Participants are encouraged to play out the instructions as unspectacular and natural as possible. As if they had never done it differently. In the meantime, the

experts also read their guidelines and discuss their actions. Then the actual construction phase begins, experts travel and try to carry

out their assignment. The construction period is estimated at 30 minutes. The current time can be stated from time to time in order to increase the pressure a bit.

In the subsequent introspection, the following questions should be answered:

- Was it difficult to fit into the respective role?
- What emotions did the individual roles trigger?
- How did the group of engineers deal with time pressure?
- How did the engineers succeed in deciphering the other culture?
- Can these experiences about coexistence be transferred to other cultures?

If so, what are the consequences?

On the following pages, you will find the game instructions, which have proven themselves in the context of intercultural training in the health care sector. Of course, variants are conceivable, which on one hand are better for the individual trainer, and on the other hand, are adapted to specific target groups.

On the next pages you have the instructions for the Derdiands and experts as a **copy templates**.

## Instructions for the Derdiands

### Situation:

You are the inhabitants of the village of Derdia. In the near future, a foreign team of experts, who will show you how to build a bridge, will arrive. The culture of Derdiands differs in some respects from the culture of the bridge builders. The following rules apply:

- **Physical contact:** Derdiands are fond of touching, frequently. When they talk to each other, they always touch each other. No contact means: "I do not like you." If the expert does not make physical contact with a Derdiand during the conversation, the Derdiand keeps their ears shut. During work, the Derdiands like to touch just like during conversations, and they try not to disturb the other during their work.
- **Greetings:** The traditional greeting is a deep bow. Any other form would be an insult. To greet a Derdiand with a handshake is also an insult.
- **Language:** A Derdiand does not know the word "No". Even if "No" is meant, a "Yes" is said. When Derdiands say "yes" and emphatically shake their heads, they mean "no".
- **Work behaviour:** Derdiands know how to handle paper, pencil, scissors and glue correctly. In contrast to experts, however, the craftsmen in Derdia are specialists with a high degree of division of labour. Therefore, no Derdiand can use more than one tool within a project, which means that a Derdiand must specify his one tool of use. Paper is not considered a tool and can be used without restriction by all Derdiands.
- **Contact with strangers:** Derdiands speak the language of the experts, but since their own behaviour is natural to them, they cannot explain it to strangers. The Derdiands responded to questions about their behaviour with "Why?" or "I do not understand that."

### Procedure:

- You have 15 minutes to read and practice the instructions.
- After that, the 30 – minute construction phase begins.

### **Instructions for the bridge construction experts at Derdiands**

In the following exercise, your small group will form a team of engineers who will teach the people of Derdiad to build bridges.

**Situation:** Your expert team has been given the task of building a bridge in the developing country of Derdia, which is to span over the widest river of Derdia, so that the people of Derdia living there avoid long-distance detours and can facilitate trade with the peoples on the other side of the river. Since there are other rivers in Derdia that the Derdiands will have to bridge independently in the future, it is not enough if you do the work for the Derdiands and bridge the river for them. The goal is rather that you teach Derdiands the principle of bridge construction. This requires close co-operation with the secondment of the Derdiands, which was put together by the tribe elder in order to learn from you the technique of bridge construction. The Derdiands are a people with an ancient culture and archaic rituals. The success of your mission will depend on with how much empathy you take into account the cultural characteristics of this people in your joint collaboration. You have 15 minutes to read the instructions and to make basic deliberations about your approach. During this time, you can also solve technical problems related to bridge construction. Then, go to the "Derdia" room and start the 30-minute construction phase, during which you will teach bridge building to the Derdiands and build the bridge in cooperation with Derdiands. The project is only completed successfully if you build the bridge within half an hour and teach the Derdiands the skills for bridge building so well that they no longer depend on your help in the future.

**Materials and construction rules:** During construction, you may only use materials which the Derdiands can also make use of in future building projects and which do not conflict with their religious beliefs. You have the following building materials and tools available:

- paper
- scissors
- glue sticks
- pencils
- rulers

The material has already been transferred to Derdia some time ago and does not need to be provided by you. Keep in mind that while the Derdiands have suitable bridge building materials, they do not know how to use them to build bridges. The bridge must have a span of at least 40 cm and should be as stable as possible. The stability is tested at the end by the fact that the bridge can bear the weight of a ruler. The bridge may consist exclusively of paper strips of a maximum length of 14 cm and a maximum width of 6 cm. The strips may be cut, bent, glued and joined together in any way you choose. Each paper strip, however, must be sketched out with a ruler and a pencil and then cut out. Keep in mind that the construction time is 30 minutes at most and your performance is valued by the performance of the group.

## **ii. Card Game**

### **Explanations**

Description: Cultures function according to different rules. What is regarded as polite and correct in one country can look quite different in another country. Most of the time, however, we assume that we all play according to the same rules, because they are quite natural to us. This is where the card game starts and only changes a rule in the game manual: Which is the trump card? Despite a minimal deviation, this usually leads to great confusion!

### **Required materials**

Tables, chairs, 1 skat game per table

### **Implementation**

The game requires at least three tables with four players each. Five players per table is ideal. For very large groups a maximum of 5 tables with 5 players each can be set. This would require an additional game guide, which does not need trumps!

Phase 1: On each table, each player receives a game guide. But the tables get different manuals. At table 1, all players get the game manual where spade is trump; at table 2, all players get the game manual where heart is the trump, etc. Everyone reads the game manual and starts with the game. You are allowed to speak (8 minutes).

Phase 2: All manuals are gathered and the game is continued without being allowed to speak (8 minutes).

Phase 3: If you have the most stitches after this time, you go up to a table that has the fewest stitches. The game continues and you are not allowed to speak (8 minutes).

Phase 4: After the participants have already changed the tables several times, the seminar management decides, depending on the situation, when the game is over.

### **Follow-up questions**

- What happened?
- Whose rules were accepted? Minority? Majority?
- What kind of feelings came up?
- Which means of communication were used?
- How were conflicts dealt with?

## **Game manual**

1. The dealer mixes and gives the cards to all participants.
2. Who sits to the left of the dealer is the first to play. The others follow clockwise.
3. The sign that comes first must be played. If someone cannot concede the appropriate sign, any card can be discarded. Spades are always trumps. The highest card wins.
4. Order of the highest cards: Spades are trumps. Here is the order – highest mentioned first – Ace, Jack, Lady, King, 10, 9, 8, 7.
5. For all other cards the same order applies: As, Jack, Queen, King, 10, 9, 8, 7
6. The participant, who has collected the most stitches in his round, rises a table and changes clockwise. Those who have the least number of stitches descend and change counter clockwise.

## **Game manual**

1. The dealer mixes and gives the cards to all participants.
2. Who sits to the left of the dealer is the first to play. The others follow clockwise.
3. The sign that comes first must be played. If someone cannot concede the appropriate sign, any card can be discarded. Hearts are always trumps. The highest card wins.
4. Order of the highest cards: Hearts are trumps. Here is the order – highest mentioned first – Ace, Jack, Lady, King, 10, 9, 8, 7.
5. For all other cards the same order applies: As, Jack, Queen, King, 10, 9, 8, 7
6. The participant, who has collected the most stitches in his round, rises a table and changes clockwise. Those who have the least number of stitches descend and change counter clockwise.



## **Game manual**

1. The dealer mixes and gives the cards to all participants.
2. Who sits to the left of the dealer is the first to play. The others follow clockwise.
3. The sign that comes first must be played. If someone cannot concede the appropriate sign, any card can be discarded. Clubs are always trumps. The highest card wins.
4. Order of the highest cards: Clubs are trumps. Here is the order – highest mentioned first – Ace, Jack, Lady, King, 10, 9, 8, 7.
5. For all other cards the same order applies: As, Jack, Queen, King, 10, 9, 8, 7
6. The participant, who has collected the most stitches in his round, rises a table and changes clockwise. Those who have the least number of stitches descend and change counter clockwise.

## **Game manual**

1. The dealer mixes and gives the cards to all participants.
2. Who sits to the left of the dealer is the first to play. The others follow clockwise.
3. The sign that comes first must be played. If someone cannot concede the appropriate sign, any card can be discarded. Diamonds are always trumps. The highest card wins.
4. Order of the highest cards: Diamonds are trumps. Here is the order – highest mentioned first – Ace, Jack, Lady, King, 10, 9, 8, 7.
5. For all other cards the same order applies: As, Jack, Queen, King, 10, 9, 8, 7
6. The participant, who has collected the most stitches in his round, rises a table and changes clockwise. Those who have the least number of stitches descend and change counter clockwise.

## c. What is culture? Template for Flipchart Paper

### Presentation Slide 1

#### Senses

The correct order (and number) of senses depends on culture:

- **seeing**: example Aspirin advertising
- **hearing**: example „oriental music“ vs. diabolus in musica (Harmony)
- **feeling**: examples: the history of mother's love, what it means to be sick, history of romantic love, meditation vs. ego-death
- **smelling**: odor-tolerance, halitosis-tolerance, acceptance of unisex-perfume
- **tasting**: food taboos: the Abrahamic religions are close together, eating songbird is a taboo in Germany since epoch of romanticism (it's not in Italy)

### Presentation Slide 2

- gesture
- Facial expression
  - o Bereavement: smiling as appropriate or inappropriate expression
  - o Shame or disgrace: smiling as appropriate or inappropriate expression
  - Intensity of facial expression
  - o Length of eye contact, avoiding eye contact to select people (men-women; superior)
- proxemics
  - o body distance zones
- haptic
  - o men holding hands
  - o firm or limp handshake
- paralinguistic codes & synchrony of talking
  - o high synchrony: Spain, France, Arab countries
  - o Gravy? (question or no question: Does the final syllable end with a high or low tone?)
  - o Shorter or longer pauses while speaking
  - o Double welcome in Germany: Hello Robert! Good Morning!

### **Presentation Slide 4**

4-Sides-Model: a chinese woman is asked by a german woman: „Would you like some tea?“

- Refusal of the tea is part of courtesy ritual
- When is an invitation an invitation?
  - o Germany: “I would be happy to welcome you!” = For most people this is an invitation. It is possible that they answer: “Okay! What do you think about next Monday? 8:00 p.m.?”
  - o Afghanistan: “I would be happy to welcome you!” = For most people part of a courtesy ritual. Does not mean that you really want to have the people you asked as guests.

### **Presentation Slide 5**

German cultural standards: example following rules is value in itself

- Warenangebote außerhalb eines Geschäfts
- Waiting at red traffic light – even if there are no cars on the street
- Gewohnheitsrecht beim Parken
- Frage Zollbeamter: „Haben Sie was zu verzollen?“
- If you did a mistake:

## **d. Working with Critical Incidents - German Cultural Standards as Example**

### **i. Copy Template for participants**

#### **Assignment**

Read the following text. Why is Mr. Müller so disappointed by the behavior of his new employee? What are Mr. Müller's expectations for Mr. Panahi?? And vice versa: How do you explain Mr Panahi's behaviour of Mr Panahi? How to resolve the conflict?

#### **Example case**

Mr. Müller is the commercial manager of a medical technology company in Stuttgart. He has long been looking for a suitable controller and found the seemingly ideal candidate with Mr. Panahi from Iran (business language is English). He has constantly given excellent answers during the interview, which implies he had a good education and professional experience. Mr. Mueller knows that Mr. Panahi has not been able to gain any experience with SAP and explained the system to Mr. Panahi extensively for a whole day. Mr Panahi listens attentively. After the first instruction for the day is finished, Mr. Müller asks: "Do you understand everything?" Mr Panahi affirmed. Mr. Müller is glad that Mr. Panahi understands everything so quickly. He did not expect that. "Then you know what to do tomorrow," Mr. Miller says with relief. "I'm expecting your monthly report by the 23rd," he adds. The next few days, Mr. Panahi is always in the office for a very long time. He thanked Mr. Müller once more for taking an entire day just for him. "It is very good that you can explain so much in one day," says Mr. Panahi and Mr. Müller feels flattered. A few days later Mr. Panahi says to Mr. Mueller at lunch time: "A really interesting data processing program. It's quite different from what I know." "I'm glad you like it," replies Mr. Müller. When Mr. Mueller wants to see Mr. Panahi's first monthly report, he notes that many things are wrong and some things have not been processed at all. The deadline for the monthly report can never be met! He flies into a rage, storms over to Mr. Panahi and asks: "Can you please tell me what this is? Look at your mistakes!" He thinks: "Is everything alright with the qualification of Mr. Panahi? Does he want to cover up something? In any case, he does not show any sign of diligence." Mr Panahi is also frightened by the reaction of his boss.

## **Assignment**

Read the following text. In it you will find various ideas of appropriate behaviour. What ideas does the "German side" represent? Which ideas does the „other side“ represent? Afterwards, present the story and your results to the group.

## **Example case**

The University Hospital of Münster is getting a new senior physician for cardiology from Spain - Mr. Zapatero. On the first day, he receives, among many other documents, a list of the cardiology staff. He marches off and the first person he meets is the nurse Mrs. Hesekamp, who is currently busy with documentations. He says to her: "Good afternoon Mrs. Hesekamp! Nice to meet you! I am the new chief physician from Madrid." In addition to this friendly greeting, he asks a few more questions in order to start a conversation with Mrs. Hesekamp. She greets him, welcomes him and says she does not have time at the moment, since she is working on the documentation. With the next colleague, an assistant physician, he has a quite similar experience. Disappointed, he reports to his superiors. His superior suggests him to set a date for an introduction. The Spaniard is irritated. He really did not disturb his colleagues at important things. Maybe he is not welcome.

## **Assignment**

Read the following text. In it you will find various ideas of appropriate behaviour. What ideas does the "German side" represent? Which ideas does the „other side“ represent? What advantages do you attribute to the respective opinions? Afterwards, present the story and your results to the group.

## **Example case**

A Polish woman works at a German company in Poland. Together with her Polish colleague, she has improved a lot at the given work process. When the German owner comes and notices the changed process, he asks why she and her colleague had intervened at this point. The Polish woman answers: „Because it’s better this way.“ The German replies that they alone should not improve anything, but should consult with him. The Polish employee is outraged: She obviously does not have a say here! She and her colleague are only supposed to execute orders! No one expects ideas from them! The Germans are authoritarian!

## **Assignment**

Read the following text. In it you will find various ideas of appropriate behaviour. What does the "German side" represent? Which ideas does the "other side" present? Afterwards, present the story and your results to the group.

## **Example case**

A man from the region around the Yemeni capital Sanaa (Arabian Peninsula) is in a German hospital for an operation that cannot be carried out in his home country. He has delayed the treatment for some time. Now it will finally be done. He has been recommended a certain doctor here. The treating physician, it is not the recommended one, enters the room with a translator and sees at the patient the first time. He says that he is the treating physician, to which the patient replies that he is very happy to be here in Germany and to get the treatment. The doctor interrupts him because he is very busy and expresses the same: "Excuse me, I still have a lot to do today, and would therefore like to discuss with you our further course of action." The man from Yemen is appalled at the manners of this young man, but he does not know how to react to the situation. As the doctor leaves the room, he has a bad feeling. Perhaps he should have just let his patient talk. He decides to finish his appointments for the day and then visits the patient again after his shift. He tells him of the good experiences his acquaintance had with another doctor on the ward and that Germany is very advanced and developed. "When Germans do something, they always do it very well!" The doctor thanks him and says he will do his best. Since he is surprised that the patient came to Germany alone, he asks directly. Finally, so he thinks, Muslim patients always bring half the family with them. "How is your wife? Why did she not come along?" The next day the patient leaves the hospital. Later, the hospital finds out that the patient got treated somewhere else.



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### **3. On Current Occasion: Communication with traumatized Refugees**

*Hans-Dieter Brauns*

#### **Training material for security staff**

##### **Specialties at guarding refugee camps - PTSD**

Regarding refugees and asylum seekers coming from war zones, areas of conflict or disaster we can expect a reasonable part of the people to have been exposed to heavy mental distress and severe traumatising experiences experience (killings, torture, rape, loss of relatives). Even in case these incidents happened months and years ago people can develop acute symptoms of a so-called post traumatic stress disorder PTSD which often results in conspicuous, mostly incomprehensible behaviour that can overstate, amplify or repress culturally induced foreign behaviour.

In dealing with these persons it is therefore often difficult to decide which behavior is based on strangeness, other cultural norms or overlapping mental injuries, and there is the risk of additional misjudgements and unfortunate reactions to misleading behavior.

To the observable, or in a discussion questionable possible symptoms of a PTBS belong:

- Withdrawal from social contact (lethargy, indifference),
- - sleep disturbances, frightfulness, irritability,
- Avoidance: no talking about traumatic experience, avoiding of certain locations or symbols (closed rooms, uniforms),
- Somatic symptoms, i.e. pain without organic source

If, in conversation with individual persons or in their behavior, indications of symptoms of this kind are found or observed, the employees of the social service, or as far as the medical service is available, should be made aware of this.

## **4. Create Intergroup Contact**

*Karin Reisige*

Social discrimination is necessarily based on the division of people into a "we" (in-group) and a "they" (outgroup) group. For this reason, interventions to improve the relationship between different groups often focus on precisely the point of categorization. So, there are different models of how to make intergroup contacts - contacts between the groups between which you want to improve the relationship. For companies, this depends on the respective composition of the teams, on the intergroup situation (status, power, group size), the situational conditions (cooperative climate or competitive climate), the time for moderated intergroup contacts and interindividual differences. Especially when stronger conflicts give reason to intervene at intergroup level, a multi-level process is advisable. As a first step, the aim should be to get a more personal view of the other person or group. The negative impressions should be "personalized and individualized" (so-called de-categorization) - the groups or persons act as individuals. If it remains at this level, individual conflicts between employees can be solved, but there is no fundamental transfer to the social group of the other. So, the generalization is missing.

Therefore, the second step - after having overcome reservations with the person classified as different - should be to explicitly consider differences between groups (so-called mutual differentiation). This refers to the fact that every human being, even though his affiliation to different social groups, also has different experiences and causes external reactions. It is important to capture these initial situations and perspectives. In principle, the person who accompanies such processes should always keep in mind and include the diversity of everyone - that is, look at different social categories in order to avoid overemphasizing intergroup differences. People who promote a multiple and complex identity structure are less prone to outgroup devaluation than those who have few social categories that shape their self-image. Finally, in a third step, a joint in-group - a common in-group - should be developed, involving all employees of the company or department. On the part of the management, it is necessary to present the self-understanding of the company in a continuous and credible manner and to bring it to life. For example, the company promotes a consciously cosmopolitan identity if the company is globally active or the

composition is very heterogeneous. The point here is to implement an overarching positive corporate identity, all of which are integrated, and to which one is proud - as an employee in a globally active or heterogeneous company. Of course, such an identity must be communicated on an ongoing basis - for example through mission statements from the management. Sustainable effectiveness is therefore only possible if structural causes of intergroup conflicts are also considered.

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## **SPECIFIC SECTION**

## 5. On Current Occasion: Preventing Radicalization on Example Islamophobic Racism

A detailed description of extremist narratives and counter-narratives you can read in German language on our website. The text gives detailed answers to prejudices towards Islam and has the following chapters:

- Men and women in Islam
- Freedom of Religion in Islam
- Minority rights in Islam
- War and peace in Islam
- Islam and Democracy

The next chapter you get some basic information about some important terms in Islam.

### a. Important terms in Islam

*Karin Reisige*

- **Islam** = „Devotion“ (an Gott)
- **Koran** = „Lecture“: *Literal* revelation of God (as opposed to the Bible) to Muhammad by the angel Gabriel
- **Sunnit** = Largest Islamic denomination
- **Schiite** = Of Shi'at Ali ("The Party of Alis"): second largest Islamic denomination (majority in Iran and Iraq)
- **Imam** = The term has many different meanings. It may be a "preacher", or may be an outstanding Islamic legal scholar (for example, as a title). The Shiites describe "Imam" as a leader of the community inspired by God.
- **Scharia** = "Path to the Source": Islamic legal order with the main sources the Koran and the Hadithe
- **Sunna** = Tradition of the deeds of the Prophet

- **Hadith** = History and sayings of the Prophet and his earliest companions
- **Salafi** = „Ancestors“. The term "Salafis" derives from the term "Salafi". This ultra-conservative direction sees the "forefathers" or the companions of the Prophet Muhammad as role models. The term Salafi is not considered exclusively negatively by Muslims, since the prophets' adherents are accepted as role models for Muslims.
- **Jihad** = „Endeavour“: The great jihad denotes the struggle against one's inner weakness; the lesser jihad denotes the struggle against external enemies. The term "holy war" does not come from Islam, but from the time of Christian crusaders. War is either fair or unfair in Islam. It is never holy.

### **The 5 pillars of Islam**

- **Shahada**: Islamic creed "There is no God but God, and Muhammad is the Prophet of God."
- **Salah**: Ritual prayer that Muslims should practice five times a day (if possible)
- **Zakat**: („That which purifies“)Duty of charity donation
- **Sawm**: Fasting during Ramadan
- **Hajj**: Pilgrimage to Mecca

### **Topics of particular brisance**

#### **Religious freedom in Islam**

- „There is no coercion in religion.“ (2, 256)
- „Whoever wants to, may believe, and whoever will, may not believe.“ (18, 29)
- What happens to Jews and Christians after death? „Those who believe, and those who belong to Judaism, and the Sabians, and the Christians, all those who believe in God and the last day, and do what is right, need not be afraid and they will not be lamenting “ (5, 69)



## **Men's and Women's rights in Islam**

- Men and women are equal in Islam but not on equal footing: both have different rights and duties
- The Qur'an sees marriage with only one woman as a divine form of marriage! Thus the Qur'an tells of marriage with several women: „ You will not be able to treat the women justly, however much you may be keen on it.“ (4, 129). Equal treatment, however, is the prerequisite for being allowed to marry more than one woman!
- Mohammed did not favor a particular type of woman. Example: His first wife, Chadijah, was a widow, and had already been married twice before her marriage to Mohammed (so, no longer a virgin). She was already forty years old at the time of her marriage with Mohammed, and Muhammad was only twenty-five years old. In addition, she was a successful and energetic businesswoman.

## **War and peace in Islam**

- Islam distinguishes between combatants and noncombatants (as opposed to pre-Islamic times)
- The killing of women, children, monks, rabbis, the old or other civilians is prohibited under all circumstances
- Torture of war prisoners, mutilation of the dead, rape are all prohibited
- Killing diplomats is prohibited
- To wilfully destroy property is just as prohibited as the damage of religious or medical institutions
- **Wars of aggression are prohibited!** War can only be used as a means of defence! Koran: Fight according to the will of God against those who fight against you "[...] But do not begin with the fighting! God does not love the aggressor " (2, 190)
- Wars can only be decided by an expert ecclesiastic legal scholar (mutschtahid).
- Quotes calling for the killing of "unbelievers" refer to the tribe of the Quraish (dominant tribe of Mecca in pre-Islamic Arabia)

## **b. Country Reports**

### **i. Afghanistan – Abridged report**

*Karin Reisige*

#### **1. Fundamentals**

Afghanistan is a country in Central Asia and is surrounded by Iran in the west, Pakistan in the south and east, Turkmenistan, Uzbekistan and Tajikistan in the north as well as China in the east. The capital city is Kabul.

The predominantly used languages are Dari and Pashtu. Dari is a dialect of farsi spoken in Iran, which is why Iranians can easily communicate with Afghans.

#### **1.1 History of Afghanistan - Overview**

Afghan historians have always put efforts to pinpoint the history of Afghanistan far in the past. This is particularly true of the glorious settlement of Afghanistan: a legend tells that the descendants of King Saul were settled in the tenth century BC, in what was then known as "Ariana". To this day, some Afghans emphasize the similarities between Germans and Afghans. Both, according to the conclusion, were ultimately Aryans. Such statements are not to be met with horror, since the idea of Aryan race has nothing in common with the NS-racial doctrine and behind this is the friendly effort to emphasize commonalities. Jewish life in the city of Herat was explained by the fact that these were expelled from Palestine by the Babylonian King Nebuchadnezzar. In ancient times, Afghanistan was part of the Persian Achaemenid Empire, which was ultimately defeated by Alexander the Great. Alexander founded the cities of Kandahar and the architecturally very interesting Herat on today's border with Iran. To this day, some Afghans still ascribe their blond hair and blue eyes to Alexander. Afghan historians date the emergence of the modern national state of Afghanistan back to the year 1747. Ahmad Shah Durani - a Pashtun from the tribe of the Sado-Zai - formed a conglomerate of different principalities which, after his death, disintegrated among his descendants. After the first British-Afghan wars, Emir Abdur Rahman and the British settled, in 1893, on a border crossing through the middle of the Pashtun people's ancestral homeland, in order to draw the line between British India (known as Pakistan since 1947) and Afghanistan. In return, the Emir got the land, which is now the north of the state of Afghanistan. The settlement area of the Pashtun people is therefore divided into two countries.

Because of the parts of the country in the north, Afghanistan became a multi-ethnic state where, aside from the Pashtun people, Tajiks, Uzbeks and

Hazara people also live. In order to control the new territories, Pashtuns were settled and land was expropriated - especially from the Hazara. Nevertheless, the coexistence of the different ethnic groups until the war against the Soviets (1979-1989) was quite peaceful. But since the Afghan resistance against the Russian invasion was divided into ethnic groups, and the important warlords such as Dostum and Massoud were all members of one of these ethnic groups, a regular civil war ensued between the ethnic groups in 1989 after the expulsion of the Soviets. The Pashtun Taliban committed almost genocide-like atrocities against the Shia Hazara, one of the most marginalized groups in Afghanistan. This does not mean, however, that all Pashtun are Taliban, nor that all Taliban have committed such atrocities. After the end of the civil war by the victorious Taliban (with massive support from Pakistan and Saudi Arabia), the emirate of Afghanistan emerged, which ended with the invasion of the US troops after September 11. The Pashtun Hamid Karzai, who was supported by the Western powers, became President of the Islamic Republic of Afghanistan (2001-2014). Also because of his many visits abroad, Karzai had little "power base" in Afghanistan so that some described him - in terms of his work - as "mayor of Kabul". Karzai was only seen as a pseudo-pashtun figurehead by the Pashtun people. It was suspected that the Western powers had sided with the Tajiks. At the same time, the Western powers feared that Karzai might be offensive to the North Alliance, which is why they replaced his security team in a cloak-and-dagger action with 50 Blackwater soldiers. Ultimately, the key figures of Northern Alliance were integrated into the government. Thus, the former militia leader Dostum was first appointed as deputy defence minister and later as Karzai's military adviser for the north. Other positions followed. Today, he is the vice president of Afghanistan and also the opponent of the Afghan unity government under President Ashraf Ghani (since 2014) and his government leader Abdulla Abdullah. Dostum is considered an important key figure for the affiliation of the Uzbeks in the north of the country to the government. At the same time, he has repeatedly been accused of the most serious crimes against human rights.

## **1.2 The hub of cultures and venue of military conflicts**

Afghanistan has always been known as the "hub of cultures": It was part of the Persian Achaemenid empire, it was under Macedonian influence (Alexander the Great), then it was the influence area of the Graeco-Bactrian Empire (3rd-1st century BC) and then a hub between the Roman Empire and China (45 AD - 173 AD). This was followed, among other things, by the Arab conquest and the spread of Islam since the seventh century. In some areas, rapid Islamization took place; other areas remained Zoroastrian or Buddhist for centuries. The unimaginable devastation caused by Mongol troops in the 13th and 14th centuries traumatized the region far beyond the borders of Afghanistan, and are still part of the collective memory of the Afghans and other affected countries, for example Iran.

### **1.2.1 British-Afghan wars – 1839-1842, 1878/79, 1893**

In the 19th century, Afghanistan became a buffer state in the geographical sphere of influence of the new great powers, Russia and England: According to the logic of the British Empire (among other British-India – nowadays, independent states India and Pakistan) the advance of the Russian Empire could only be repelled if Afghanistan came under British control. After the first two bloody wars of Afghanistan (1839-1842 as well as 1878/79) against the British Empire the British and the Pashtunian Emir Abdur Rahman agreed in 1893 on a border agreement, which is to this day basis for the separation of the Pashtun tribal homeland between Afghanistan and Pakistan (so-called Durand line). The third British-Afghan war gave the Afghans independence in 1919. As a summary of the British-Afghan wars, the following remains: A subjugation of the Afghans never succeeded. The British could not achieve more than the neutrality of the Afghan emir Abdur Rahman. However, the conflict between Russia and England has actually turned Afghanistan into a state. This state, however, is characterized by the fact that Pashtun people are separated by an artificial border and areas, in which other ethnic groups already lived, were added as compensation. At the same time, the disputes with the imperialist - and unsuccessful - British efforts led to a deep mistrust of foreign powers. One can agree that after the disastrous failures of the British, as well as the Russian, that neither emissaries, engineers, teachers will be sent by the colonial powers. Even the construction of a railway line was rejected by the Emir - for fear foreign powers might return to

Afghanistan. This isolationism policy was to change radically only a few years later under the grandson of Abdur Rahman - Amanullah (1919-1929), who wanted to force the Afghans to undergo a radical modernization modelled after Atatürk.

### **1.2.2 Soviet-Afghan war – 1979-1989**

#### **INFOBOX**

##### **Mujahideen, plural of Mujahid**

In general, the term mujahideen is derived from jihad, and thus designates those who carry out the jihad. Jihad means "effort", meaning primarily the efforts against one's own inner weaknesses (so-called "great jihad"). However, if one is talking about the Afghan Mujahideen, the second-ranking meaning of the word jihad is decisive: The so-called "lesser jihad" is the struggle against external enemies of Islam. In Afghanistan, Mujahideen is a pool of various guerrilla movements that have formed during the period of resistance against the Soviet invasion and the communist government of Afghanistan. Some of them are grouped as militant-islamist terrorist organizations and others as resistance fighters. However, all civil-war parties have committed serious human rights violations against civilians and non-civilians. They were supported by, among others, the US with information and weapons - for example with Stinger air defense missiles, with which Russian helicopters were shot down. Pakistan has funded training camps under the leadership of the ISI intelligence agency and passed on weapons and information from the US to some guerrilla movements. Saudi Arabia also supported the Mujahideen - mainly financially and ideologically. The war has also become known as "The Vietnam of Moscow": On one hand because of the characteristics of the "asymmetrical war", and on the other hand because of the dirty warfare by means of napalm, nerve gas, slash-and-burn and starvation of the civilian population.

Under the Afghan King Sahir Shah (1933-1973), Afghanistan experienced a period of relative stability. After the Second World War, Afghanistan joined the movement of the so-called "non-aligned states" and resisted the temptation and the pressure of the US to join the Baghdad pact - unlike Iran and Pakistan. With the independence of Pakistan in 1947, Kabul demanded the independence of the

Pashtun areas in the Pakistani state - and failed. Pakistan partially blocked the border crossings.

Political parties were forbidden at the time of Sahir Shah, but illegal movements formed, which split the capital: Communists on one side and Islamists on the other. In particular, the Communists were a metropolitan intellectual phenomenon. But they got the support of the Soviets and were able to gain influence. The Islamists were able to rely on the support of Pakistan and Saudi Arabia. Corruption, nepotism, and an ominous crisis management of the government after several miseries (which resulted in the deaths of thousands of people) fueled the dissatisfaction that ended in a coup in 1973 by Prince Da'ud (1973-1978) - cousin and brother-in-law of the king. He received support from officers who were trained in the Soviet Union and members of the Communist Party. Da'ud, at that time, had the erroneous belief that his power was solid enough to turn away from the Communist and turn to the West: He was then murdered by revolutionary groups and the communist Mohammed Taraki (1978/79) was instituted. Then, all over the country, bloody battles broke out between Islamists and the communist government. In-fighting within the Communist government also led President Taraki's death. His successor was Hafisullah Amin (1979). He too attempted to strike a pro-Western course in the direction of the USA and Pakistan. Soviet paratroopers then landed in Kabul in 1979 and a special unit murdered the new president. The obliging Babrak Karmal was instituted (1979-1986). Moscow did not want a Communist-led country to fall back to "reactionary forces" (Brezhnev doctrine). There was also a fear that the Islamic revolution would spread to the Central Asian provinces of Moscow (see Islamic Revolution, Iran, 1979). This intervention marked the beginning of the Russian-Afghan war, which lasted until 1989. The summary of this war is: The subjugation of the Afghans to foreign interests never succeeded. 1.3 million Afghans lost their lives. The resistance of the Mujahideen against the Soviet occupation got strong support from the Afghan population - and support from the USA and China. Communism has been and remains an intellectual aspiration of a few intellectuals of the middle and upper classes of Kabul.

The clergy rejected it - not only because of ideological differences, but also because it wanted to seize the jurisprudence and establish a state-wide legal monopoly. Large landowners refused it because it tried to dispossess them. The rural population refused it because it wanted to change their way of life.

President Nadjibullah (1986-1992), who had been deployed by the Soviet Union, was able to remain in power for several years, thanks to military and financial support from Moscow. After the support from the north fell away in 1992, he lost his power to the Mujahideen. He was executed by the Taliban in 1996.

### 1.2.3 The Afghan Civil War – approx. 1989-2001

#### INFOBOX

##### Reminder: Warring parties

**Rashid Dostum** (Uzbeke): the Sunni **party of the Dschrubisch-e Milli** (secular claim); predominantly **in the north**

**Rabbani** (Tajik, murdered in 2011 by a suicide bomber of unclear affiliation: either the Taliban or the Islamic Haqqani network) and **Achmad Shah Massoud** (Tajik, assassinated by al-Qaeda 2001): the Sunni **party of Jamiat-e Islami**; predominantly in the **north-east**

Among others Abdul Ali Mazari (Hazara, assassinated by Taliban 1995): Shiite party **Hizb-e Wahdat**; predominantly in **Central Afghanistan**

**Gulbuddin Hekmatyar** (Pashtun): Sunni **party Hizb-e Islami**; predominantly **in the southeast**

**Mullah Omar** (Pashtun, died in 2013): Sunni **Taliban**; predominantly **in the southeast**

The Afghan civil war is characterized by a large number of different Mujahideen parties, each with their own interests, which have emerged from the period of resistance against the Soviet invasion. The formation of alternating alliances is ongoing between these parties: Groups, which have previously fought together, are opposed to each other as members of new alliances. Added to this is the influence of various foreign interests - including Pakistan, Iran and Saudi Arabia. While the Soviets found themselves in a rural guerrilla warfare with the Mujahideen and tried to destroy the rural population's livelihoods, the civil war,

on the other hand, was characterized by the fact that it predominantly represents a struggle for the pre-eminence in the big cities - especially the capital and the province of Kabul, which until now had hardly been affected by the war. At this point, the intricacy of the civil war is to be clarified by a description of changing alliances, selected persons and civil war parties. However, the selection does not involve every alliance, nor does it completely describe the alliances, nor does the description include all relevant parties. It merely portrays the most important lines of the disputes, in order to understand today's Afghanistan in its essential features.

Rashid Dostum is a member of the ethnic minority of the Uzbeks in Afghanistan. His Jizdani militias, which are also mostly ethnic Uzbeks, comprised for 20,000 to – in peak times - 70,000 men. Dostum's associates were supported by Uzbekistan, among others, are considered the only secular forces in the conflict and have their ancestral territory in the north of the country around the city of Mazar-e Sharif. During the time of Nadjibullah, he strengthened the government with semi-regular regional militias. Other regional militaries were supported by the Kabul government as well. After the government no longer had any Soviet aid to bind the regional forces of the North, it tried to implement loyal Pashtuns as regional militia leaders, which naturally led to the resistance of the local power princes. As a result, a coalition of Dostum's newly established party Dschneubisch-e Milliye Islami (along with Ismaili leaders) with the party Jamiat-e Islami of the Tajik Ahmad Schah Massoud and Burhanuddin Rabbani (mainly Persian-speaking Sunni Muslims, supported by India and Iran) and the party Hizb-e Wahdat of the Shi'ite Hazara (supported by Iran), emerged. Massoud is known as an outstanding military leader, who, while bearing the nickname "Lion of Pandschschir", successfully defended the Pandschschirtal in the north of Afghanistan in the fight against the Soviets. His charisma as a resistance fighter made him known to the western world. The Hazara are an ethnic and religious minority and are constantly subjected to reprisals, even massacres. The government collapsed and a race for the capital city Kabul began: While Dostum gained control over the north of the country, the troops of Massoud moved from the north towards Kabul. From the south, Pashtun Gulbuddin Hekmatyar, supported by Pakistan, attacked Kabul with his party Hizb-e Islami. However, the fact that Hekmatyar is Pashtun does not mean that he could unite the Pashtun



backing. Although he was continually trying to stir up fear of discrimination among the Pashtuns, he was hated by many, also because of his bombings against the residential areas in southern Kabul. Massoud was aware of the Pashtun people's fear of a lack of involvement, which is why he always assured Pashtun leaders that he would involve them in the formation of a government. However, since he was afraid of a coup from Hizb Hekmatyar, who was supported by the Pakistani intelligence agency ISI and Saudi Arabia, he expelled this "Pashtun" party with the help of Dostum and Hizb-e Wahdat. Finally, in 1992, a coalition of seven parties in Peshawar formed a government: the Hizb-e Islami and the Jamiat were involved, but not the Hizb-e Wahdat. Thus, Rabbani became President of the Islamic State of Afghanistan in 1992. Hekmatyar took the post of Prime Minister, but did not actually take it up, continued to bombard Kabul and denounced Dostum as Communist. The Hizb-e Islami - itself incapable of forming their own government - pursued the strategy of weakening the Rabbani government. Dostum and the Shite Hizb-e Wahdat also had no interest in strengthening the central power, since they themselves sought autonomy in the areas they controlled. At the same time, no one wanted to see Hekmatyar's party in power. After Rabbani refused to take Dostum into the government, he lost the support of the ethnic Uzbeks. When Massoud tried to disarm the Hazara militias, they denounced the coalition and fought the government. This was all the more so, under renewed pressure from Pakistan, an alliance of Sunni Mujahideen emerged - again with Hekmatyar as Prime Minister, but who still did not participate. The agreement in Islamabad did not involve Dostum, who then joined forces with Hekmatyar against the government. The government was able to hold Kabul - after the worst devastation - but it could not gain a foothold in the rural areas outside their areas of origin. Dostum's territory had state-like structures with its own currency and flag. The north-east remained under the control of Massoud.

Around 1994, Pakistan let Hekmatyar fall and turned to the previously unknown Taliban, consisting mainly of young refugees living in Koran schools on the border area between Afghanistan and Pakistan. In these Koran schools - so-called madrasas - a primitive and extremely radical Islam was preached by predominantly uneducated mullahs. In addition to the Koran students, the Hizb-e Islami fighters joined the Taliban in large numbers. At first, the Rabbani government saw the Taliban as an ally against Hekmatyar. Ultimately, the

Taliban wanted to conquer Kabul and Massoud fought against them. Moderate Taliban, especially elder Pashtuns of the areas recently occupied by the Taliban, wanted to negotiate with the government. But the "Kandahar wings" around Mullah Omar rejected this. Thereupon, there was a new alliance of purpose between Massoud and Hekmatyar - a double mistake, as the Jamamiat had lost the support of the Kabul population (because of the destruction of Kabul by Hekmatyar) and his troops had to put unnecessary force into the support of Hekmatyar troops. The Taliban could ultimately conquer Kabul as well as large parts of the country. They would probably have been a temporary phenomenon had they not had the massive support of Pakistan and radical Islamists. Massoud was killed on September 9<sup>th</sup> 2001 by al-Qaeda fighters who had been posing as Belgian journalists. Shortly before, he warned the West of the dangers of al-Qaeda. Then, September 11<sup>th</sup> happened.

#### **1.2.3.1 The Taliban and the Emirate of Afghanistan**

At first, many people welcomed the Taliban with relief because they promised the people security. During the civil war, one could only anticipate to get robbed or kidnapped on any street corner of Kabul. The families rarely dared to send their underage sons in the streets because of fear that their child could be kidnapped and would be made available to a warlord for warlike purposes, but also for sexual purposes. All the Mujahideen parties turned again and again into marauding gangs. The Taliban's goal was to clean Afghanistan from the blemish of modern life. Since the beginning of the twentieth century, efforts have always been made to modernize the country - sometimes more, sometimes less militarily. By wanting to introduce a modern jurisprudence, the clergy were deprived of power, by performing land reforms - partially by having the land expropriated -, and one faced the reluctance of the long-established landowners. Women should go unveiled to modern and rather remote schools. Until then, in some regions, women could only - and that is if they ever left the house - leave the house while wearing a full-body veil. It is unthinkable to let a girl go to school alone. One would immediately assume that the family did not take the protection of the (sexual) integrity of their female relatives seriously - an immense shame! So the girl would have to be accompanied on the way to school. But who is going to take long, daily walks for a little girl? In summary, it can be said that Afghanistan's policy over the last 120 years has created a huge

gap between life in the city and rural life. This is why the Taliban enforced their rigid moral ideas, especially in the big cities, the centers of sin and the hoard of communism - Herat and Kabul: Women were excluded from almost all occupations overnight, and are only allowed to leave the house with their male companionship. Many war widows and their families were therefore threatened with starvation. But, of course, they went out into the street and tried to buy food by begging - what else was left for them? Men had to wear long beards. In case of an offense they were put in jail and would be released only when the beard was long enough. Everywhere, television and almost any music were banned. In addition, these cities were predominantly Tajik.

On the countryside, they were more generous: Nomad women, for example, never had to wear the burqa. How could they do their daily work with it? Outside of the cities, the isolation of women was particularly great, where one could afford it, and the woman was not needed to help outside the house. This applies in particular to the fertile areas of settled Afghans in the Pashtun regions - in the south-east of the country.

Most Taliban can be roughly divided into two groups: There are, on one hand, the young savages from the Afghan-Pakistani refugee camps. In Afghan society, these are, in large parts, insulted as uneducated and backward. Many Taliban, on the other hand, are down-to-earth Afghans who took up arms only after bad experiences with American soldiers. In contrast to the Taliban from the refugee camps, the long-established mullahs who belonged to the Taliban had still enjoyed a decent education and represented a different Islam than that taught in the Pakistani madrasas. For them, education is a duty for all people and must therefore also be promoted among girls. However, the Islam of the temperate Taliban in the southeast of the country does not correspond to the pure theological doctrine. Rather, it is an Islam that is blended with the Pashtunish code of ethics (Pashtunwali), which also elevates the seclusion of woman (purdah) to an ideal.

### 1.3 The military operations of the Western powers in Afghan society

#### **INFOBOX**

##### **Starting point before the military operations of the Western powers**

The emirate of Afghanistan ended with the invasion of the Western powers after September 11<sup>th</sup> 2001. Reason for the invasion of the US was that they saw Afghanistan as a retreat for al-Qaida fighters. The most prominent figure is undoubtedly Osama bin Laden from Saudi Arabia, who returned from Sudan to Afghanistan in 1996 and, under the protection of the Taliban, maintained Islamic training camps with fighters from all over the world for his international mission, the global jihad. In Afghanistan, the fighters known as "Arab-Afghans" also supported the Taliban and were also involved in the massacres of the Shiite Hazara. The Al-Qaeda, which is influenced by Wahhabism, regards these as apostates of the true faith. Then again, Wahhabism has its roots in Saudi Arabia, where most of the attackers of September 11<sup>th</sup> come from. While the mission of al-Qaeda is global, the Taliban are advocating the interests of "their" territories - so they relate mainly to the state of Afghanistan and the Pashtunian settlements in Pakistan. The accommodation of foreign al-Qaeda fighters as well as the refusal to hand them over to the US can be explained in part by the Pashtun code of ethics, which obliges each Pashtun to protect foreigners as part of their hospitality - however unpleasant these guests may be. The Taliban's refusal to hand over al-Qaeda fighters and Osama bin Laden ultimately led to the escalation of the conflict, which ended in the Enduring Freedom and ISAF militia operations.

As already mentioned, there are great differences between the conceptions of appropriate living conditions between large cities and the rural population. The life of the woman in the city is usually quite different from the life of the common Afghan woman in the fertile river valleys in the Pashtunian areas in the southeast of the country.

„ If you, as a man, kill a guard dog in Southeast Afghanistan, you can assume that it becomes a threat for your life. The dog is there to protect the women and girls from men and young boys. He can therefore assume that you wanted to approach his daughters. So, you can imagine: When soldiers scan women for weapons, it is almost like murder.“ – Peter Schwittek, In Afghanistan –

This quotation from the development aid worker Peter Schwittek very aptly describes the Afghan mentality in the southeast of the country, as well as the mistakes made during Operation Enduring Freedom. The order of the US military operation was to hunt down terrorists, which is why the Americans were also in the southeast, in the area of the Taliban, where al-Qaeda also invaded and were protected by the Pashtun. So, what was their course of action? As in Iraq and in Vietnam, helicopters first dropped down troops to storm the houses. Women were scanned for weapons; old men were placed against walls naked. In some cases, they attacked together with Afghan government forces. These are, however, not Pashtuns, but non-local Tadzhiks or Hazara, who, after the operations, ransacked what the region had just given. The attacks were often denounced - however, they were often old family feuds. Many women committed suicide after these shameful physical attacks. The men saw themselves obliged to defend the Pashtunwali and thus the Purdah - the seclusion and integrity of the woman. The fairy tale of a clean drones' war could not be put into practice. How can one know if a group of men who shoot in the air with AK47's are a wedding party or, on the other hand, rebels or terrorists? Now, which man with a beard and turban is the right target? After the Americans had incurred resentment towards them, Condoleezza Rice correctly stated that the hearts of the Afghans must be won to carry out the fight against the Taliban successfully. This is undoubtedly true, and that is why the PRT (Provincial Reconstruction Team) concept was initiated. They wanted to start reconstruction, but hardly anything was destroyed in this region, except perhaps by the Americans themselves. Schools were built - in an area where schools are extremely controversial.

The ISAF (International Security Assistance Force, until June 2013) mission was not about hunting down terrorists, but was a so-called peace-enforcing operation under NATO leadership.

## **Security situation**

One cannot give a simple answer on how secure Afghanistan is. This is due to the fact that, anywhere in the country, the situation can change rapidly. The largest part of the security-relevant incidents continues to affect the south-east of the country. The Kunduz region is also considered unsafe. What makes the return of Afghan refugees so difficult is that there is no acceptable security for people who are not firmly integrated into family networks. Often, returnees cannot hope to be accepted in the old structures without reservation. Furthermore, the war has cost many lives and destroyed families. If you do not have a family in the area, you are not sufficiently secured. The economic conditions in the area do not make it possible for everyone to make a living from which they can survive. The security situation for single women without a family is inadequate in almost all cases.

## **2. Rules of conduct**

On the basis of this brief country report alone, it may have become clear that it is not possible to give generalized behavioural recommendations for dealing with Afghan refugees. There are great differences between cities and the countryside in general and especially between Kabul and, particularly, the south-eastern provinces on the border with Pakistan. The economic status of the individual and his / her family also has an impact on the way of thinking and acting - as everywhere else in the world. There are women who hold high occupational positions in the home country and would not hesitate to shake hands with a man. There are also women whose security would be compromised if any man reaches out to her hand, wants to involve her in a small talk or something similar. In such a case, therefore, it can only be recommended to always allow the woman to take the first step and not to act pre-emptively. Further differences are between, but also within the individual ethnic groups. It is important to remember that there has been a long civil war between many ethnic groups. The wounds are deep and a reconciliation of the country will certainly take decades. The Afghans take these experiences with them during the exodus, which is often accompanied by numerous experiences of violence. For some, the behaviour is not only culturally or class-specific (compare the information on the subject of diversity in this book), but is also partly influenced by trauma. You will find information on the topic of traumatised and recommendations on dealing with

them in a different chapter of the book. The following behavioural hints are therefore to be regarded as general recommendations with the reminder that the behaviour of individuals can also be quite different.

### **Fact-oriented and relationship-oriented cultures**

While in Germany people tend to get "to the point" and immediately openly talk about things, this behavior is considered extremely rude in Afghanistan. Interpersonal familiarization is also at the forefront of work meetings. According to Afghan understanding, a successful business relationship requires a solid relationship and personal trust. Once a relationship has been established, it must be maintained continuously.

### **Direct and indirect communication**

Since human coexistence is a high priority, it is important not to offend others. This is also reflected in the way of communicating. Open criticism cannot be expressed! Look for ways other than directness and straightforwardness to communicate. Instead of refusing a request (which is not formulated directly) directly with a clear "no!", say, for example "maybe!". For many Afghans it is of immense importance to "keep ones face". If, for example, you catch them in a con, do not force them to admit it to you! Be quiet or make a short joke that distracts from the inconvenience.

### **Clothing**

Men: Keep in mind that a naked torso, short trousers, sleeveless or tight clothes are considered inappropriate.

Women: Revealing and tight clothing is considered inappropriate for Afghan women. Of course, most Afghan women accept that other clothing standards apply to women in Europe. One should pay attention not to overstep the mark.

### **Men and Women**

**Men:** Do not stare women and do not engage in conversation with them. If you want to ask someone a question, approach a man! Do not ask a man directly about his wife's condition. Contact between man and woman are taboo in public even for married couples. If one were to introduce you to a woman, put your right hand on your chest and bow slightly. Hold out your hand to a woman only if

she offers you this. Do not photograph women - even if they are veiled. If you want to photograph a man or children, please ask beforehand.

**Women:** The same rules of conduct as the one for men are applied.

Note: It may be that you also pay attention to more relaxed behaviour. There are certainly very different images of women and men. However, take the above rules to heart.

### **Greetings and farewells**

You can greet the other party at any time of the day with Salam (peace) or Salamalaykom (peace be upon you). It is answered with aleykum salam (peace be with you too). Afterwards, always ask how one is doing. When answering, you always say that you are doing well. When greeting someone, you can also hold out the right (!) hand (more a reach than a shake and do not press too hard). If you want to show special respect to the person you are greeting, afterwards, place your right hand on the chest.

Note: In Afghanistan, other body distance zones are valid than the ones we have! The body distance is shorter for about a half (about half an arm's length). To the opposite sex, of course, you maintain a greater body distance! Compared to greetings, farewells are rather short. Just say "khodahafez" (God Protector = Goodbye!).

### **Making contact**

Making contact in Afghanistan is usually done by third parties. This is partly not possible with refugee accommodation. If contacts have been made between the staff and the residents, use these networks. Keep in mind hierarchies - if known - and welcome people of the highest rank first. It is common to be asked personal questions in the first conversation ("Are you married?" or "Do you have children?"). It can happen to you that someone talks to you about a relationship between Afghans and Germans. Afghans often refer to themselves as the Aryans (the neighboring country Iran is also translated as "the land of the Aryans"). Do not reject these statements. In Afghanistan, the concept of Aryans has nothing to do with National Socialism. It is just a nice gesture, meant to point out commonalities.

Note on dealing with religion: If you are asked about your religion, please do not say that you are atheist! The majority of people will have no understanding for



this. Also, do not attack the fundamental beliefs of Islam! You cannot simply pass by prayer-goers. Nor can they be disturbed during prayer in any other way. Alcohol is prohibited by Islam and is therefore frowned upon by many. This, of course, does not mean that young refugees in particular do not consume alcohol. Should you raise the topic of alcohol consumption, avoid doing this publicly in front of any other family members who may be travelling with them. Talk about the issue in a way that will not be embarrassing for other family members.

### **Being a guest**

Invitations are often made out of courtesy. These "invitations" need not necessarily be taken seriously. As a rule, one thanks for it, but does not confirm anything. If an Afghan really wants to invite you, he will ask at least two more times if you would want to come to him. If you accept at the first invitation, you can get the surprised "host" in trouble, because he does not expect a promise after the first invitation. But he is then obliged to welcome you as a guest and to offer you food. Should you really get invited, bring a present. For example, sweets (shears) are suitable for children. Do not give the host any money. This would offend him! Before entering the house, the shoes must be taken off - especially if a carpet is laid out. When the food is served, it must be eaten. Eat with the right hand. Praise the food ("bah bah" means "Mmmhh! / Yummy!")! When you are full, hold your hand over the plate and apologize. You will be asked to eat more and stay a while longer. This is dictated by courtesy. Leave some food on the plate. This is to show that the host has prepared enough food. Eating is usually done while sitting. Do not show your feet to the person sitting opposite of you. Women should not cross their legs. Do not ask the host directly for food and drink. He will, of his own accord, be so attentive to give you what you need. Do not ask directly for the toilet. It is better to ask where you can wash your hands (and ask this question the person of the same gender). The male visitors will probably not be able to see the women of the house. Do not ask for it.

### **Being a host**

Afghans will always offer you tea. It's rude not to accept the offer. If you have an Afghan guest, always offer him tea / drinks.

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## **ii. Syria – Abridged report**

*Institute for Corporate Security Studies*

### **1. Fundamentals**

Syria is a country in the Middle East, bordering the Mediterranean Sea, between Lebanon and Turkey. The borders are: Iraq 599 km, Israel 83 km, Jordan 379 km, Lebanon 403 km, Turkey 899 km. Syria has 2,363 km land borders and 193 km of coastline. It is important that this includes 1,295 sq km of Israeli-occupied territory. The capital city is Damascus.

Significant population density along the Mediterranean coast; larger concentrations found in the major cities of Damascus, Aleppo (the country's largest city), and Hims (Homs); more than half of the population lives in the coastal plain, the province of Halab, and the Euphrates River valley.

**Note that** the ongoing civil war has altered the population distribution.

Climate is mostly desert; hot, dry, sunny summers (June to August) and mild, rainy winters (December to February) along the coast; cold weather with snow or sleet periodically in Damascus. Terrain is primarily semiarid and desert plateau; narrow coastal plain; mountains in the west.

The predominantly used languages are Arabic (official), Kurdish, Armenian, Aramaic, Circassian, French, English.

Population is 17,185,170 (July 2016 est.).

Religion in Syria is divided to Muslim 87% (official; includes Sunni 74% and Alawi, Ismaili and Shia 13%), Christian 10% (includes Orthodox, Uniate and Nestorian), Druze 3%, Jewish (few remaining in Damascus and Aleppo).

There are 14 provinces (muhafazat, singular - muhafazah); Al Hasakah, Al Ladhikiyah (Latakia), Al Qunaytirah, Ar Raqqa, As Suwayda', Dar'a, Dayr az Zawr, Dimashq (Damascus), Halab, Hamah, Hims (Homs), Idlib, Rif Dimashq (Damascus Countryside), Tartus.

### **1.1 History of Syria - Overview**

Following World War I, France acquired a mandate over the northern portion of the former Ottoman Empire province of Syria. The French administered the area as Syria until granting it independence in 1946. The new country lacked political stability and experienced a series of military coups. Syria united with Egypt in February 1958 to form the United Arab Republic. In September 1961, the two

entities separated, and the Syrian Arab Republic was reestablished. In the 1967 Arab-Israeli War, Syria lost the Golan Heights region to Israel. During the 1990s,

Syria and Israel held occasional, albeit unsuccessful, peace talks over its return. In November 1970, Hafiz al-ASAD, a member of the socialist Ba'th Party and the minority Alawi sect, seized power in a bloodless coup and brought political stability to the country. Following the death of President Hafiz al-ASAD, his son, Bashar al-ASAD, was approved as president by popular referendum in July 2000. Syrian troops - stationed in Lebanon since 1976 in an ostensible peacekeeping role - were withdrawn in April 2005. During the July-August 2006 conflict between Israel and Hizballah, Syria placed its military forces on alert but did not intervene directly on behalf of its ally Hizballah. In May 2007, Bashar al-ASAD's second term as president was approved by popular referendum.

#### **INFOBOX**

Hama has an important place in Syrian history for understanding the inter-ethnic frictions that have been reflected in the bloody civil war. Hama experienced the first milestone in 1964 as a rebellious city where Syrian jihadists carried out the first uprising against the Alawite regime. The uprising was completely oppressed, and the rebels were mostly killed or imprisoned. The leaders of the uprising, sheik Mahmoud al-Hamid and Marwan Hadid, were also imprisoned. The revolt in 1982 was even more bloody. In 1982, Bashar's father, Hafez al-Assad, ordered a military crackdown on the [Muslim Brotherhood](#) in Hama, which [killed](#) between 10,000 and 40,000 people and flattened much of the city. The events in Hama and the bloody clashes between the Ba'athist state and the Muslim Brotherhood play a central role in today's jihadist language when it comes to ISIS and especially Jabat al-Nusra.

Influenced by major uprisings that began elsewhere in the region, and compounded by additional social and economic factors, antigovernment protests broke out first in the southern province of Dar'a in March 2011 with protesters calling for the repeal of the restrictive Emergency Law allowing arrests without charge, the legalization of political parties, and the removal of corrupt local officials. Demonstrations and violent unrest spread across Syria with the size and intensity of protests fluctuating. The government responded to unrest with a mix of concessions - including the repeal of the Emergency Law, new laws permitting

new political parties, and liberalizing local and national elections - and with military force and detentions. The government's ongoing violence to quell unrest and widespread armed opposition activity has led to extended clashes between government forces, their allies, and oppositionists. International pressure on the ASAD regime has intensified since late 2011, as the Arab League, the EU, Turkey, and the US expanded economic sanctions against the regime and those entities that support it. In December 2012, the Syrian National Coalition was recognized by more than 130 countries as the sole legitimate representative of the Syrian people. Political

negotiations between the government and opposition delegations at the UN-sponsored Geneva II conference in 2014 and the UN-sponsored Geneva III talks in 2016 failed to produce a resolution of the conflict. Unrest continues in Syria, and according to an April 2016 UN estimate, the death toll among Syrian Government forces, opposition forces, and civilians was over 400,000.

## **1.2 Syrian Economy overview**

Syria's economy continues to deteriorate amid the ongoing conflict that began in 2011, declining by more than 70% from 2010 to 2016. The government has struggled to address the effects of international sanctions, widespread infrastructure damage, diminished domestic consumption and production, reduced subsidies, and high inflation, which have caused dwindling foreign exchange reserves, rising budget and trade deficits, a decreasing value of the Syrian pound, and falling household purchasing power.

During 2014, the ongoing conflict and continued unrest and economic decline worsened the humanitarian crisis and elicited a greater need for international assistance, as the number of people in need inside Syria increased from 9.3 million to 12.2 million, and the number of Syrian refugees increased from 2.2 million to more than 3.3 million.

Prior to the turmoil, Damascus had begun liberalizing economic policies, including cutting lending interest rates, opening private banks, consolidating multiple exchange rates, raising prices on some subsidized items, and establishing the Damascus Stock Exchange, but the economy remains highly regulated. Long-run economic constraints include foreign trade barriers, declining oil production, high unemployment, rising budget deficits, increasing pressure on water supplies

caused by heavy use in agriculture, rapid population growth, industrial expansion, water pollution, and widespread infrastructure damage.

Population below poverty line is estimated around 82.5% (2014 est.).

|   |   |
|---|---|
| <b>Real groed rate is:</b><br>-9.9% (2015 est.)<br>-36.5% (2014 est.)<br>-30.9% (2013 est.) | <b>Inflation rate is:</b><br>47.7% (2016 est.)<br>38.1% (2015 est.) |
|---|---|

Once a revolutionary movement, the ruling Baath Party has long evolved into a party of the Syrian establishment. The regime is supported by powerful merchant families whose loyalty is

rewarded with state contracts and import/export licenses. Syria's big business naturally prefers existing order to uncertain political change and has by and large stayed away from the uprising.

There are wider social groups who have for years lived off state largesse, making them reluctant to turn against the regime even if they are privately critical of the corruption and police repression. This includes top public servants, labor and professional unions, and the state media. In fact, large sections of Syria's urban middle class see Assad's regime as the lesser evil than Syria's divided opposition.

## **2 Current status of Syrian conflict**

The Syrian civil war is the deadliest conflict the 21st century has witnessed so far. As the Syrian conflict enters its seventh year, more than 465,000 Syrians have been killed in the fighting, more than a million injured and over 12 million Syrians - half the country's prewar population - have been displaced from their homes. Religion played a minor but important role in the conflict in Syria. Conflict was becoming "overtly sectarian" in some parts of the country, with Syria's various religious communities finding themselves on the opposite sides of the fight between the government of [President Bashar al-Assad](#) and Syria's fractured opposition. The differences between Alawites and Sunnis in Syria have sharpened dangerously since the beginning of the 2011 uprising against President [Bashar al-](#)

[Assad](#), whose family is Alawite. The reason for the tension is primarily political rather than religious: Top positions in Assad's army are held by Alawite officers, while most of the rebels from the [Free Syrian Army](#) and other opposition groups come from Syria's Sunni majority.

The dividing line is one's loyalty to Assad's government. However, some religious communities tend to be more supportive of the regime than others, fueling mutual suspicion and religious intolerance in many parts of the country.

Syria is an [Arab country](#) with a Kurdish and Armenian minority. In term of religious identity, most of the Arab majority belong to the [Sunni branch of Islam](#), with several Muslim minority groups associated with Shiite Islam. Christians from different denominations represent a smaller percentage of the population.

The emergence among anti-government rebels of hard-line Sunni Islamist militias fighting for an [Islamic state](#) has alienated the minorities. Outside interference from [Shiite Iran](#), Islamic State militants who seek to include Syria as part of their widespread caliphate, and Sunni [Saudi Arabia](#) makes matters worse, feeding into the wider [Sunni-Shiite tension](#) in the Middle East.

## **INFOBOX**

### **Reminder: Warring parties**

#### **Armed forces**

The backbone of the Syrian state, the senior officers in the armed forces and the security apparatus have proven remarkably loyal to the Assad family. While thousands of soldiers deserted the army, the command and control hierarchy remained more or less intact.

This is partly due to the stark predominance of Alawites and members of the Assad clan in the most sensitive command posts. In fact, Syria's best-equipped ground force, the 4th Armoured Division, is commanded by Assad's brother Maher and staffed almost exclusively with Alawites.

#### **Rebel groups**

Since the Free Syrian Army formed in 2011, many new rebel groups have joined the fighting in Syria, including ISIL, Jabhat Fateh al-Sham, Iran-backed Hezbollah, and the Syrian Democratic Forces (SDF) dominated by the Kurdish People's Protection Units ([YPG](#)).

The FSA has [weakened](#) as the war has progressed, while explicitly Islamist groups such as the al-Nusra Front became empowered. Al-Nusra Front leader, Abu

Mohammed al-Joulani, [announced](#) in 2016 his group's name changed to Jabhat Fateh al-Sham, or The Front for liberation of al-Sham, and severed ties with [al-Qaeda](#).

[ISIL](#) emerged in northern and eastern Syria in 2013 after overrunning large portions of [Iraq](#). The group quickly gained international notoriety for its brutal executions and its energetic use of [social media](#). The ranks of ISIL include a sizeable number of [fighters](#) from around the world.

Kurdish groups in northern Syria are also seeking [self-rule](#) in areas under their control.

Lebanese members of Hezbollah are fighting on the side of Assad, as are Iranian and [Afghan fighters](#).

### **Top 10 Reasons for the Uprising in Syria:**

The Syrian uprising began in March 2011 when security forces of President Bashar al-Assad opened fire on and killed several pro-democracy protesters in the southern Syrian city of Deraa. The uprising spread throughout the country, demanding Assad's resignation and an end to his authoritarian leadership. Assad only hardened his resolve, and by July 2011 the Syrian uprising had developed into what we know today as the Syrian civil war.

#### **- Political Repression**

[President Bashar al-Assad](#) assumed power in 2000 after the death of his father, Hafez, who had ruled Syria since 1971. Assad quickly dashed hopes of reform, as power remained concentrated in the ruling family, and the one-party system left few channels for political dissent, which was repressed. Civil society activism and media freedom were severely curtailed, effectively killing the hopes of political openness for Syrians.

#### **- Discredited Ideology**

The Syrian Baath Party is regarded as the founder of "Arab socialism," an ideological current that merged the state-led economy with Pan-Arab nationalism. By 2000, however, the Baathist ideology was reduced to an empty shell, discredited by lost wars with Israel and a crippled economy. Assad tried to modernize the regime upon taking power by invoking the Chinese model of economic reform, but time was running against him.



#### - Uneven Economy

Cautious reform of the remnants of socialism opened the door to private investment, triggering an explosion of consumerism among the urban upper-middle classes. However, privatization only favored the wealthy, privileged families with ties to the regime. Meanwhile, provincial Syria, later to become the center of the uprising, seethed with anger as living costs soared, jobs remained scarce and inequality took its toll.

#### - Drought

In 2006, Syria began suffering through its worst drought in over nine decades. According to the United Nations, 75% of Syria's farms failed and 86% of the livestock died between 2006 and 2011. Some 1.5 million impoverished farmer families were forced to move into rapidly expanding [urban slums](#) in Damascus and Homs, alongside Iraqi refugees. Water and food were almost non-existent. With little to no resources to go around, social upheaval, conflict, and uprising naturally followed.

#### - Population Surge

Syria's [rapidly growing young population](#) was a demographic time bomb waiting to explode. The country had one of the highest-growing populations in the world, and Syria was ranked ninth by the United Nations as one of the fastest-growing countries in the world between 2005 and 2010. Unable to balance the population growth with the sputtering economy and the lack of food, jobs, and schools, the Syrian uprising took root.

#### - Social Media

Although the state media was tightly controlled, the proliferation of satellite TV, mobile phones, and the internet after 2000 meant that any government attempt to insulate the youth from the outside world was doomed to fail. The use of social media [became critical to the activist networks](#) that underpinned the uprising in Syria.

#### - Corruption

Whether it was a license to open a small shop or a car registration, well-placed payments worked wonders in Syria. Those without money and contacts fomented powerful grievances against the state, leading to the uprising. Ironically, the system was corrupt to the extent that

anti-Assad rebels bought weapons from government forces and families bribed authorities to release relatives detained during the uprising. Those close to the Assad regime took advantage of the widespread corruption to further their own businesses. Black markets and smuggling rings became the norm, and the regime looked the other way. The middle class were deprived of their income, further fomenting the Syrian uprising.

#### - State Violence

Syria's powerful intelligence agency, the infamous mukhabarat, penetrated all spheres of society. The [fear of the state](#) made Syrians apathetic. State violence was always high, such as disappearances, arbitrary arrests, executions and repression in general. But the outrage over the [brutal response of security forces](#) to the outbreak of peaceful protests in spring 2011, which was documented on social media, helped generate the snowball effect as thousands across Syria joined in the uprising.

#### - Minority Rule

Syria is a majority Sunni Muslim country, and a majority of those initially involved in the Syrian uprising were Sunnis. But the top positions in the security apparatus are in the hands of the [Alawite](#) minority, a Shiite religious minority to which the Assad family belongs. These same security forces committed severe violence against the majority Sunni protesters. Most Syrians pride themselves on their tradition of religious tolerance, but many Sunnis still resent the fact that so much power is monopolized by a handful of Alawite families. The combination of a majority Sunni protest movement and an Alawite-dominated military added to the tension and uprising in religiously mixed areas, such as in the city of Homs.

#### - Tunisia Effect

The wall of [fear in Syria](#) would not have been broken at this particular time in history had it not been for Mohamed Bouazizi, a Tunisian street vendor whose self-immolation in December 2010 triggered a wave of anti-government uprisings -- which came to be known as the Arab Spring -- across the Middle East. Watching the fall of the Tunisian and Egyptian regimes in early 2011 being broadcast live on the satellite channel [Al Jazeera](#) made millions in Syria believe that they could lead their own uprising and challenge their own authoritarian regime.

## Growing religious divide

### Alawites

[President Assad](#) belongs to the Alawite minority, an offshoot of Shiite Islam that is specific to Syria (with small population pockets in Lebanon). The Assad family has been in power since 1970 (Bashar al-Assad's father, Hafez al-Assad, served as president from 1971 until his death in 2000), and although it presided over a secular regime, many Syrians think Alawites have enjoyed privileged access to top government jobs and business opportunities.

After the outbreak of the anti-government uprising in 2011, the vast majority of Alawites rallied behind the Assad regime, fearful of discrimination if the Sunni majority came to power. Most of the top rank in Assad's army and intelligence services are Alawites, making the Alawite community as a whole closely identified with the government camp in the civil war. However, a group of religious Alawite leaders [claimed independence from Assad](#) recently, begging the question of whether the Alawite community is itself splintering in its support of Assad.

### Sunni Muslim Arabs

The majority of Syrians are Sunni Arabs, but they are politically divided. True, most of the fighters in rebel opposition groups under the [Free Syrian Army](#) umbrella come from the Sunni provincial heartlands, and many Sunni Islamists don't consider Alawites to be real Muslims. The armed confrontation between largely Sunni rebels and the Alawite-led government troops at one point led some observers to see Syria's civil war as a conflict between Sunnis and Alawites.

But it's not that simple. Most of the regular government soldiers fighting the rebels are Sunni recruits (though thousands have defected to various opposition groups), and Sunnis hold leading positions in the government, the bureaucracy, the ruling Baath Party and the business community.

Some businessmen and middle-class Sunnis support the regime because they want to protect their material interests. Many others are simply scared by Islamist groups within the rebel movements and don't trust the opposition. In any case, the bedrock of support from sections of the Sunni community has been the key to Assad's survival.

## Christians

The Arab Christian minority in Syria at one time enjoyed relative security under Assad, integrated by the regime's secular nationalist ideology. Many Christians fear that this politically repressive but religiously tolerant dictatorship will be replaced by a Sunni Islamist regime that will discriminate against minorities, pointing to the prosecution of Iraqi Christians by Islamist extremists after the [fall of Saddam Hussein](#).

This led the Christian establishment -- the merchants, top bureaucrats and religious leaders -- to support the government or at least distance themselves from what they saw as a Sunni uprising in 2011.

And although there are many Christians in the ranks of the political opposition, such as the Syrian National Coalition, and among the pro-democracy youth activists, some rebel groups now consider all Christians to be collaborators with the regime. Christian leaders, meanwhile, are now faced with the moral obligation to speak out against Assad's extreme violence and atrocities against all Syrian citizens regardless of their faith.

## The Druze & Ismailis

The Druze and the Ismailis are two distinct Muslim minorities believed to have developed out of the Shiite branch of Islam. Much as other minorities, they fear that the regime's potential downfall will give way to chaos and religious persecution. The reluctance of their leaders to join the opposition has often been interpreted as tacit support for Assad, but that isn't the case. These minorities are caught between extremist groups like the Islamic State, Assad's military and opposition forces in what one Middle East analyst, Karim Bitar, from the think tank IRIS calls the "tragic dilemma" of religious minorities.

## Twelver Shiites

While most Shiites in Iraq, Iran and Lebanon belong to the mainstream [Twelver branch](#), this principal form of Shiite Islam is only a tiny minority in Syria, concentrated in parts of the capital city of Damascus. However, their numbers swelled after 2003 with the arrival of hundreds of thousands of Iraqi refugees during the Sunni-Shiite civil war in that country. Twelver Shiites fear a radical Islamist takeover of Syria and largely support the Assad regime.

With Syria's ongoing descent into conflict, some Shiites moved back to Iraq. Others organized militias to defend their neighborhoods from Sunni rebels, adding yet another layer to the fragmentation of Syria's religious society.

### **Current situation**

Between May 23 and June 23 2017, 472 civilians, including 137 children, were killed in US-led coalition strikes. A Syrian monitoring group said that this was the highest recorded [civilian death toll](#) since the air raids had begun in late 2014. The air strikes mainly took place in Raqqa.

A [ceasefire](#) across three provinces in southwest Syria took effect on July 10. The ceasefire followed a meeting between the US and Russian presidents. The agreement came ahead of the latest Syria talks in Geneva. Similar ceasefires were brokered in the past in an attempt to rejuvenate the country's peace process.

A suspected chemical attack that killed at least 80 civilians in the Idlib opposition-held town of [Khan Sheikhoun](#) was being investigated by the UN as a potential war crime. In response, Bashar al-Assad said it was a "[fabrication](#)" to justify US military intervention.

Despite that 1,300 tonnes of sarin nerve gas and its precursors were [removed](#) from Syria, chemical weapons have been a [recurring](#) footnote in the bloody narrative of Syria's civil war.

The UN also [appointed](#) a French legal expert to head an investigative body that will document and prosecute violations of international law in Syria, with the inclusion of possible war crimes.

Over 110 were killed on April 15, during an evacuation deal between the rebels and the government. The [attack](#) targeted the evacuation convoys from the rebel-besieged towns of Foua and Kefraya in Idlib.

Recently, the US administration said they found evidence of a [crematorium](#) in the notorious Saydnaya prison. According to the reports, the Syrian regime is using the crematorium to cover up the number of those killed in prison.

In March, the alliance of US-backed fighters [said](#) it had begun a new phase of its campaign on the ISIL-held city of Raqqa in northern Syria, aiming to complete its encirclement and sever the road to the group's strongholds in Deir Az Zor province. They officially [launched](#) their attacks on June 6, targeting all sides of the city. By July 4, the US-backed forces [breached](#) the wall surrounding the Old City of Raqqa.

According to the SDF, [Tabqa](#) and the adjacent dam were recaptured from ISIL, which leaves no other major ISIL-held urban settlements on the eastern road to Raqqa.

Also in March, fighting in and [around Damascus](#) has intensified after surprise attacks by rebel fighters in the northeastern parts of the city. The [United Nations](#) said fighting around Syria's capital has [cut](#) off 300,000 people from humanitarian assistance and pauses in the conflict are needed to allow aid convoys to get to the area.

In addition to Aleppo, the Syrian government currently controls the capital, Damascus, parts of southern Syria and Deir Az Zor, much of the area near the Syrian-Lebanese border, and the northwestern coastal region. Rebel groups, ISIL, and Kurdish forces control the rest of the country.

## **2.1 The Role of Foreign Powers**

Syria's strategic importance has turned the civil war into an international contest for regional influence, with both sides drawing diplomatic and military support from various foreign sponsors. Russia, Iran, the Lebanese Shiite group Hezbollah, and to a lesser extent Iraq and China, are the main allies of the Syrian regime.

Regional governments concerned about Iran's regional influence, on the other hand, back the opposition, particularly Turkey, Qatar and Saudi Arabia. The calculation that whoever replaces Assad will be less friendly to the Iranian regime is also behind the US and European support for the opposition.

Meanwhile, Israel sits on the sidelines, anxious about the growing instability on its northern border. Israeli leaders have threatened with intervention if Syria's chemical weapons fell in the hands of the Hezbollah militia in Lebanon.

### **Russia**

Russia's support for the Syrian regime is motivated by extensive trade and military interests that go back to the Soviet era. Russia's strategic interest in Syria centers on access to the Tartous port, Russia's only navy outpost in the Mediterranean, but Moscow also has investments and weapons contracts with Damascus to protect.

### Iran

The relationship between Iran and Syria is based on a unique convergence of interests. Iran and Syria resent the US influence in the Middle East, both have

supported Palestinian resistance against Israel, and both had shared a bitter common enemy in the late Iraqi dictator Saddam Hussein.

Iran has backed Assad with shipments of oil and preferential trade agreements. It is widely believed that the regime in Tehran also provides Assad with military advice, training, and weapons.

#### Hezbollah

The Lebanese Shiite militia and political party is part of the so-called "Axis of Resistance", an anti-Western alliance with Iran and Syria. The Syrian regime has for years facilitated the flow of Iranian weapons through its territory to bolster Hezbollah's arsenal in the group's confrontation with Israel.

This supporting role from Damascus is now under threat should Assad fall, forcing Hezbollah to contemplate how deeply it should get involved in the civil war next door. In Spring 2013, Hezbollah [confirmed the presence of its fighters inside Syria](#), fighting alongside Syrian govt troops against the rebels.

#### **Turkey**

Turkey is an increasingly important factor in the Syrian story, not only because of its strategic position, but mainly because of Turkey's involvement in the Syrian conflict through the support of various factors, the historical fear of the more independent steps of the Kurds and, of course, the refugee issue. More than 50% of all Syrian refugees are stationed in Turkey's territory, which President Erdogan skillfully uses in the pressure on Europe.

#### **USA**

did not want to interfere directly with the Syrian slaughter as one of the factors for the direct removal of the ruling regime. However, the support of various rebel groups in the field and activities in the diplomatic field to deal with the crisis is constantly present. In recent times, there has been a stronger military involvement in attempting to destroy the Islamic state.

## 2.2 Refugee and security implications

**Refugees from neighborhood countries (country of origin):** 560,000 (Palestinian Refugees) (2016); 16,879 (Iraq).

**Note:** the ongoing civil war has almost 5.2 million Syrian refugees - dispersed in Egypt, Iraq, Jordan, Lebanon, and Turkey - as of August 2017

**IDPs:** 6.3 million (ongoing civil war since 2011) (2017)

**Stateless persons:** 160,000 (2016); note - Syria's stateless population consists of Kurds and Palestinians; stateless persons are prevented from voting, owning land, holding certain jobs, receiving food subsidies or public healthcare, enrolling in public schools, or being legally married to Syrian citizens; in 1962, some 120,000 Syrian Kurds were stripped of their Syrian citizenship, rendering them and their descendants stateless; in 2011, the Syrian Government granted citizenship to thousands of Syrian Kurds as a means of appeasement; however, resolving the question of statelessness is not a priority given Syria's ongoing civil war.

### **Trafficking of persons**

Current situation: as conditions continue to deteriorate due to Syria's civil war, human trafficking has increased; Syrians remaining in the country and those that are refugees abroad are vulnerable to trafficking; Syria is a source and destination country for men, women and children subjected to forced labor and sex trafficking; Syrian children continue to be forcibly recruited by government forces, pro-regime militias, armed opposition groups, and terrorist organizations to serve as soldiers, human shields, and executioners; ISIL forces Syrian women and girls and Yazidi women and girls taken from Iraq to marry its fighters, where they experience domestic servitude and sexual violence; Syrian refugee women and girls are forced into exploitive marriages or prostitution in neighboring countries, while displaced children are forced into street begging domestically and abroad

**Tier rating:** Tier 3 - the government does not fully comply with the minimum standards for the elimination of trafficking and is not making significant efforts to do so; in 2014, Syria's violent conditions enabled human trafficking to flourish; the government made no effort to investigate, prosecute, or convict trafficking offenders or complicit government officials, including those who forcibly recruited child soldiers; authorities did not identify victims and failed to ensure victims,



including child soldiers, were protected from arrest, detention, and severe abuse as a result of being trafficked (2015).

### **Ilicit Drugs**

A transit point for opiates, hashish, and cocaine bound for regional and Western markets; weak anti-money-laundering controls and bank privatization may leave it vulnerable to money laundering

The Syrian war is creating profound effects far beyond the country's borders. Lebanon, Turkey, and [Jordan](#) are now housing large and growing numbers of Syrian [refugees](#), many of whom have attempted to [journey](#) onwards to Europe in search of better conditions.

The UN recently reported that around 440,000 displaced Syrians [returned](#) to their homes in the past year. According to UNHCR, those displaced mainly returned to Aleppo, Hama, Homs and Damascus to find family members and check on their property.

### **INFOBOX**

#### **Refugees**

More than 4.8 million Syrian refugees are in just five countries Turkey, Lebanon, Jordan, Iraq and Egypt:

- Turkey hosts 2.7 million Syrian refugees, more than any other country worldwide
- Lebanon hosts approximately 1 million Syrian refugees which amounts to around one in five people in the country
- Jordan hosts approximately 655,675 Syrian refugees, which amounts to about 10% of the population
- Iraq, where 3.1 million people are already internally displaced, hosts 228,894 Syrian refugees
- Egypt hosts 115,204 Syrian refugees

The UN's 2016 humanitarian appeal for Syrian refugees was just 56% funded by the end of November 2016. 93% of Syrian refugees in urban areas in Jordan are living below the poverty line, as well as 70% of Syrian refugees in Lebanon, 65% in Egypt and 37% in Iraq.

### **International Resettlement**

In total, 224,694 resettlement and other admission pathways have been pledged globally since the start of the Syria crisis, which equates to a mere 4.7% of the total population of Syrian refugees in Lebanon, Jordan, Iraq, Egypt and Turkey.

At least 480,000 people in the five main host countries – or 10% – are in need of resettlement according to the UN Refugee Agency, UNHCR.

### **3. Rules of conduct**

On the basis of this brief country report alone, it may have become clear that it is not possible to give generalized behavioural recommendations for dealing with Syrian refugees. There are great differences between cities and the countryside in general and especially between ethnical groups. The economic status of the individual and his / her family also has an impact on the way of thinking and acting - as everywhere else in the world. There are women who hold high occupational positions in the home country and would not hesitate to shake hands with a man. There are also women whose security would be compromised if any man reaches out to her hand, wants to involve her in a small talk or something similar. In such a case, therefore, it can only be recommended to always allow the woman to take the first step and not to act pre-emptively. Further differences are between, but also within the individual ethnic groups. It is important to remember that there has been a long civil war between many ethnic groups. The wounds are deep and a reconciliation of the country will certainly take decades. The Syrians take these experiences with them during the exodus, which is often accompanied by numerous experiences of violence. For some, the behaviour is not only culturally or class-specific, but is also partly influenced by trauma. The following behavioral hints are therefore to be regarded as general recommendations with the reminder that the behavior of individuals can also be quite different.

Below we will highlight some of the key factors that are important for understanding the refugees from Syria:

#### **a) Status or material situation:**

In the first wave of migrant flows from Syria in 2015, which led to Europe through the Balkan Path, the structure of refugees (migrants) primarily involved a richer and more educated population. The male population dominated, who mostly wanted to avoid being called up in the armed forces. In the period to date, this

level of social status of refugees has dropped drastically so that today we are confronted with refugees coming from the lowest level of the population, without possession and with a low level of education. Today, the reason for migration, besides the desire to avoid participation in the conflict, is to run away from the catastrophic situation in refugee camps, the financial debts in which they were forced for bare survival and the subsequent financing of the journey to Europe.

#### **b) Ethnic aspects:**

In the vast majority, in recent times, the ethnicity of refugees from Syria has been linked to the Shiite and Kurdish community, which is fleeing mainly from refugee camps in Turkey. There are several reasons, but it is mostly pointed out that Turkey, as the dominant Sunni state, does not treat them equally because of their ethnic origin, which results in an even worse situation within refugee camps. Turkey's position on the Kurdish issue has been very clear for many years, therefore the pressure on Kurdish refugees is very strong.

The next important awareness needs to be focused on understanding the ethnic aspect in the time of crossing through the migration channels to Europe. Already in the phase of the journey, more or less homogeneous ethnically organized groups of refugees are formed, which are largely connected by regional or family principle (meaning wider kinship). We must pay attention to this fact when we come into contact with such a group and take this into account in further proceedings, as a violent breakdown of such a group could lead to unplanned resentment and violence, or an increase in the conditions for the radicalization of individuals.

Special attention must also be paid to the ethnic aspect in the treatment and accommodation of refugees. The sensitivity and understanding of this moment by the authorities dealing with these procedures is of the utmost importance. We must not allow mixing of ethnic groups that could lead to an increase in violent acts and cross-sectarian settlement in accommodation facilities in EU countries.

#### **c) Leadership and group dynamics:**

In Islamic culture and tribal communities, Syria is no exception here, it is customary to identify an elder in each social cell that regulates relationships in this social group. Each person delivers his / her opinion, which is coordinated by the elders in the joint opinion of the group. This is also present during the migration

journey. If we understand this group dynamics and at the first contact notice who is the head of the group, we will be saved a lot of problems that can be settled without major problems if handled in a proper way. However, the migrants will still feel a sense of respect for their social hierarchy.

**d) Cultural aspect:**

In addition to taking into account the cultural differences brought about by the environment and religion, it is necessary to recall the position and attitude towards females. This is particularly highlighted in members of the Shi'ite section, where any touching or shaking hands with women is prohibited. This is less problematic for Sunni, Kurds and other sections. Of course, one should be aware that the Syrian society was one of the most educated when comparing the other countries of the Arab world, but in recent times, the structure of migrants is tied to a lower class that is less educated and religiously more sensitive. Here, through the experience, we need to assess the situation and respond appropriately to the situation. In any case, we propose a reserved approach.

**e) Psychological aspect:**

The psychological aspect is extremely important in managing risks associated with migrants. It should be remembered that these are people who have practically experienced a complete dehumanization three times. The first was present at the time of fleeing from war alone, where many have suffered extremely traumatic experiences, which are borne suppressed in them for a long period. The next dehumanization was experienced by migrants fleeing refugee camps through migrant channels to Europe. The next and extremely problematic part are the so-called "hotspots" or European collection points (mostly in Greece), where migrants and refugees without the status captured on their way to Europe are collected, or are returned by individual European countries under the Dublin-2 agreement to Greece as an entry point in the EU. Here, the last complete dehumanization of people, who no longer see the true hope, occurs. This, at the psychological level, leaves great consequences, which bring increased irritability, violence and represent an important foundation in the process of radicalization. For this reason, it is necessary to devote a great deal of attention to these factors and in treatment distinguish between economic migrants and refugees fleeing from crisis areas.

Unlike in Western culture, it is necessary to pay attention to emotional bribery when dealing with these people, even with children (pity over children or giving gifts to children), because in most cases they bring just the opposite results than expected. People treated that way feel even more disadvantaged and pitiable.

**f) Economic aspect:**

In the economic aspect, it is necessary to point out that, on the one hand, migrants represent inexpensive employment capital, on the other hand, in the long run, this can result in cheap competition for the existing workforce, which can reduce salaries to the existing workforce in the long run or even threaten to replace it with cheaper workforce. This, for example, is happening in Jordan, which has more refugees than its own citizens, where refugees are taking over jobs from the Jordans, thus forcing them to the brink of survival. Because of this, this aspect can lead to radicalization of the local population and, consequently, also of the security personnel originating from this environment.

**g) Ecological aspect:**

In the ecological aspect, it is necessary to emphasize the risks of additional environmental burden caused by the arrival of migrants. Due to the increased number of consumers, for example, water consumption, energy consumption and consumption of other goods are increasing, and environmental awareness of migrants is limited, which represents an additional pressure on the environment. This can also be one of the important factors of the risk of radicalization of the local population in relation to the arrival of migrants.

**Fact-oriented and relationship-oriented cultures**

While in Europe people tend to get "to the point" and immediately openly talk about things, this behavior is considered extremely unusual in the Arab world, including Syria. Interpersonal familiarization is also at the forefront of work meetings. According to Syrian understanding, a successful business relationship requires a solid relationship and personal trust. Once a relationship has been established, it must be maintained continuously.

## **Direct and indirect communication**

Since human coexistence is a high priority, it is important not to offend others. This is also reflected in the way of communicating. Open criticism cannot be expressed! Look for ways other than directness and straight forwardness to communicate. Instead of refusing a request (which is not formulated directly) directly with a clear "no!", say, for example "maybe!". For many Syrians it is of immense importance to "keep one's face". If, for example, you catch them in a con, do not force them to admit it to you! Be quiet or make a short joke that distracts from the inconvenience.

## **Clothing**

**Men:** Keep in mind that a naked torso, short trousers, sleeveless or tight clothes are considered inappropriate.

**Women:** Revealing and tight clothing is considered inappropriate for traditional and religious Syrian women. Of course, most Syrian women accept that other clothing standards apply to women in Europe. One should pay attention not to overstep the mark.

## **Men and Women**

**Men:** Do not stare at women and do not engage in conversation with them. If you want to ask someone a question, approach a man! Do not ask a man directly about his wife's condition. Contact between man and woman is taboo in public even for married couples. If one were to introduce you to a woman, put your right hand on your chest and bow slightly. Hold out your hand to a woman only if she offers you hers. Do not photograph women - even if they are veiled. If you want to photograph a man or children, please ask beforehand.

**Women:** The same rules of conduct as for men are applied.

**Note:** It may be that you also pay attention to more relaxed behavior. There are certainly very different images of women and men. However, take the above rules to heart.

## **Greetings and farewells**

You can greet the other party at any time of the day with Salam (peace) or Salamalaykom (peace be upon you). It is answered with aleykum salam (peace be with you too). Afterwards, always ask how one is doing. When answering, always

say that you are doing well. When greeting someone, you can also hold out the right (!) hand (more a reach than a shake and do not press too hard). If you want to show special respect to the person you are greeting, afterwards, place your right hand on the chest.

Note: In Syria, other body distance zones are valid than the ones we have! The body distance is shorter for about a half (about half an arm's length). To the opposite sex, of course, maintain a greater body distance! Compared to greetings, farewells are rather short.

### **Making contact**

Making contact in Syria is usually done by third parties. This is partly not possible in refugee accommodation. If contacts have been made between the staff and the residents, use these networks. Keep in mind hierarchies - if known - and welcome people of the highest rank first. It is common to be asked personal questions in the first conversation ("Are you married?" or "Do you have children?").

Note on dealing with religion: If you are asked about your religion, please do not say that you are atheist! The majority of people will have no understanding for this. Also, do not attack the fundamental beliefs of Islam! You cannot simply pass by prayer-goers. Nor can they be disturbed during prayer in any other way. Alcohol is prohibited by Islam and is therefore frowned upon by many. This, of course, does not mean that young refugees in particular do not consume alcohol. Should you raise the topic of alcohol consumption, avoid doing this publicly in front of any other family members who may be travelling with them. Talk about the issue in a way that will not be embarrassing for other family members.

### **Being a guest**

Invitations are often made out of courtesy. These "invitations" need not necessarily be taken seriously. As a rule, one thanks for it, but does not confirm anything. If a Syrian really wants to invite you, he will ask at least two more times if you would want to come to him. If you accept at the first invitation, you can get the surprised "host" in trouble, because he does not expect a promise after the first invitation. But he is then obliged to welcome you as a guest and to offer you food. Should you really get invited, bring a present. For example, sweets (shears) are suitable for children. Do not give the host any money. This would offend him! Before

entering the house, the shoes must be taken off - especially if a carpet is laid out. When the food is served, it must be eaten. Eat with the right hand! When you are full, hold your hand over the plate and apologize. You will be asked to eat more and stay a while longer. This is dictated by courtesy. Leave some food on the plate. This is to show that the host has prepared enough food. Eating is usually done while sitting. Do not show your feet to the person sitting opposite you. Women should not cross their legs. Do not ask the host directly for food and drink. He will, of his own accord, be so attentive to give you what you need. Do not ask directly for the toilet. It is better to ask where you can wash your hands (and ask this question the

person of the same gender). The male visitors will probably not be able to see the women of the house. Do not ask for it.

### **Being a host**

Syrians will always offer you tea. It's rude not to accept the offer. If you have a Syrian guest, always offer him tea / drinks.



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## **c. People with Muslim migration background in Germany**

*Hans-Dieter Brauns*

### **Materials for security staff training**

#### **Migrant groups in Germany**

Since the recruitment of so-called guest workers in the fifties and sixties of the 20th century, Turkey and Italy represent the largest migrant groups in Germany. The Turkish minority has grown considerably since then, mainly due to family migration against the backdrop of economic problems, particularly in Eastern Turkey. Immigrants from the EU Member States. Italy and now Poland are currently setting the strongest groups.

Although the number of migrants with Turkish citizenship has been declining for years by naturalization, return and death, the group of migrants with Turkish roots is the largest share of 2.7 million. The integration of this group is severely hampered by the low level of education of the immigrants, strong religious ties and tendencies towards isolation and ghettoization, and the importation of social problems in the home country (Kurdish question, nationalism).

The number of migrants from the EU-Balkan countries is now declining again following the backdrop campaigns; Apart from an increased proportion of crime and traditional exclusion (Sinti and Roma), these groups are currently not a major problem.

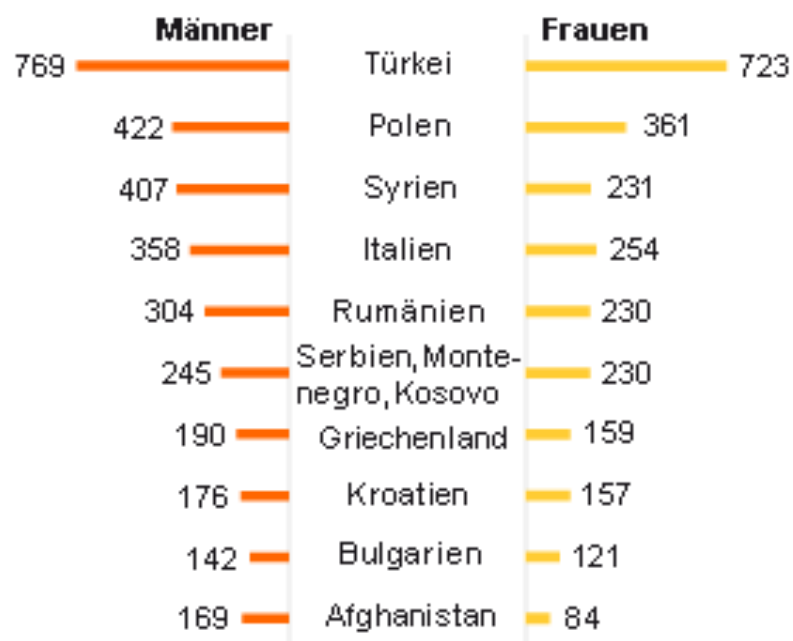
A group of immigrants with a population of 1.2 million, which is not at first visible in migration statistics, are the German-descent ethnic repatriates from the territory of the former Soviet Union. Integration problems of this group arose because of a high proportion of labor migrants who did not find the hoped for economic success in Germany, reservation of the host population and a strong rootedness in the culture of origin. As a result, this group is dominated by foreclosure, ghettoization and strong nationalist tendencies.

A group that is currently experiencing difficulties due to its massive short-term occurrence are the civil war refugees and asylum-seekers from Syria and Afghanistan. Their scale and the difficulties of allocation in Europe led to the fact that this group, although mostly comparatively good prequalified persons, has so far been scarcely controllable, and is always used by radical Islamic groups as a protection and recruitment area.

With about 800,000 persons, the group of Arab immigrants from the Mahgreb states, which, although mainly economic refugees, in Germany usually appear as asylum seekers. This group is inhomogeneous but consistently shaped by Islam and hardly integrated in Germany. The combination of economic hopelessness and religiosity leads to strong radicalization here. A large proportion of Islamic assassins in Germany and France came from this group..

### Ausländische Bevölkerung 2016

nach Staatsangehörigkeit in Tsd.



Quelle: Ausländerzentralregister

© Statistisches Bundesamt (Destatis), 2017

## **6. Other phenomenon's of group-based enmity and Radicalisation**

### **a. Racism (will follow) & right-wing Extremism**

*Hans-Dieter Brauns*

#### **Right-wing radicalisme / nationalism**

Extreme nationalism (chauvinism) in connection with right-wing extremist attitudes is found in all countries in different manifestations and orientations. Common to all forms and groups is the reference to an outstanding common culture or ethnic group and the sharp demarcation against other cultures and groups (Jews, Muslims, all kinds of color, migrants / refugees, lefts / communists, also: the existing state structures). The attraction of right - wing extremist ideologies arises from the particular moral self - exaltation of one 's own group and its culture, in the separation of all strangers, evil, and its projection into culturally different types. A special breeding ground for right-wing extremist groups are social tensions, high unemployment, lack of perspective. Particularly disorientated (youth), socially deprived, "homeless" persons tend to take over radical ideologies, nationalistic promises, and violence against the stranger perceived as a threat and a cause for their own suffering.

Right-wing radical attitudes are most evident in the more or less rationally based rejection of the different kind in the form of, for example, Islam, migrants, refugees, but also in conspiracy theories and - in Germany - the glorification or emasculation of National Socialist rule, denial of the Holocaust, NS-achievement highway construction, etc.). The provocation is often characterized by a targeted response of social taboos, sometimes in connection with conspiracy theories ("worldjudentum", exploitation, etc.).

Right-wing radical groupings of different orientations are usually tightly organized, controlling and indoctrinating their members systematically by own cultural offers (marches, rock festivals, songs), a procedure which makes the exit for skeptical or disappointed group members very difficult. Many groups are organized on an international scale, in particular those referring to the common "Aryan" race and the demarcation of those who are perceived as inferior (colored) people and culture. In the industrialized countries there are different, even competing, groups,

each with its own goals, symbols and organizational forms. In Germany about 30 groups are known, about one third of which were banned, 9 in France, 14 in England and 18 in North America, also about 4 international actors. In all European countries right-wing parties are represented in most parliaments (up to 20% in Hungary) but are until now not directly involved in the government.

Right-wing extremist groups are consistently violent and regularly attack members of minorities, commit attacks, terrorist acts and murders. Right-wing extremism and criminality are being pursued to varying degrees in European countries. In Germany, for example, with xenophobia spread widely in the population and institutions, it happens again and again that racist-motivated attacks (including murders) are "overlooked" by the authorities or are hardly followed.

Publically acting right-wing groups and their members are clearly identifiable by their respective symbols, marks and slogans. Racist attitudes - even those which do not necessarily have to be related to a right-wing radical attitude or group membership (but are, of course, a precursor) - can be easily recognized in an open discussion (also in a targeted interview) concerning the attitude to minority groups and their culture.

## **Radically right-wing symbols and signs**

*Hans-Dieter Brauns*

(after: Wikipedia)

### **Abbreviations**

The letters performed here or figures have set up in the neo-Nazi's scene and are used in this form, e. g. , as a not punishable version for unconstitutional symbols or slogans. These abbreviations, for example, as a print or Aufnäher of clothes like baseball caps, T-shirts etc. or also as a supplement for signatures find use with texts, demonstration banners and flags, CD supplements or Plattencovern etc. to show own disposition.

| <b>Abreviation</b> | <b>meaning</b> |
|--------------------|----------------|
|--------------------|----------------|

|        |  |
|--------|--|
| 13/4/7 | stands as a numeric code for the abbreviation MdG, in Germany and Austria punishable form of salutation „with German greeting“.  |
| 18     | stands for the 1st and 8th letter of the Latin alphabet and is used as a synonym for the initials of Adolf Hitler. Thus named themselves British terrorist organisation Combat 18, |

- 28 stands for the 2nd and 8th letter of the alphabet and serves as an abbreviation for Blood and Honour. B&H is active in many states movement and has named itself after the slogan of the Hitler's youth. At the end of summer, 2000 B&H and their youth organisation of White Youth were forbidden in Germany.
- 2YT4U / 2yt4u stands for the words "too white for you"
- 74 stands for the 7th and 4th letter of the alphabet and serves as an abbreviation for „Großdeutschland"
- 84 stands for the 8th and 4th letter of the alphabet and serves as an abbreviation for „Heil Deutschland" and is used as a form of salutation („Heil Dir")
- 88 stands for the two times 8th letter of the alphabet and serves as an abbreviation for the greeting „Heil Hitler". For example, a known neo-Nazi's meeting place in Neumünster (Schleswig - Holstein) club was called 88 and one the oldest US-American of Hatecore bands chaos 88. Moreover, stands 88 if one counts the alphabet from the back, for the letters SS.
- 444 stands for DdD („Deutschland den Deutschen"). This should show the undesirability of foreigners.
- 19/8 stands for the 19th and 8th letter of the alphabet, as an abbreviation for „Sieg Heil"
- 1919 twice the 19th letter of the alphabet, so "SS".
- 191 or 19/1 stands for the 19th and 1st letter of the alphabet, so "SA "
- 192 stands for the letters 1, 9 and 2 of the alphabet, so "AIB" for „Adolf is bake"
- 1488 stands for the fourteen word of David Eden Lane and the eighth letter of the alphabet, 88 = HH = Heil Hitler.
- 168:1 is a cynical "balance" of the bomb attack on the Murrah Federal Building in Oklahoma City (USA) from the 19th of April, 1995. The figure combination which appeared first on T-shirts of right-wing extremists in the USA, should confront 168 deaths whom the poster demanded with the death of the principal offender Timothy McVeigh who was executed for it on the 11th of June, 2001. [6] McVeigh should have said a journalist before his execution: „In the most raw

|                |  |
|----------------|--|
|                | manner expressed, it stands 168 to one, and he feels as the winner.<br>" [7] He maintained narrow contacts to different radically right-wing organisations and had sympathies for them; right-wing extremists look at him as one theirs. [8] [9] [10]  |
| 14 words       | stands for "We must secure the existence of our people and a future for white children and refers to a quotation of the US-American legal terrorist and racist David Eden Lane. A known legal rock band is called 14 helpers in need, in her song of 14 Word one says: „There is a sentence, those never forgets! Fights, lives, argues after him! Of 14 Word, never forget!“. |
| 4/20           | also 4:20 or 420, stands in the American date for 20th of April, the birthday of Hitler.   |
| B & H          | stands as well as "28" for Blood and Honour  |
| HFFH           | stands for "Hammerskins forever, forever Hammerskins".   |
| HooNaRa        | Name of a radically right-wing hooligan's grouping (the acronym stands for „hooligans – Nazis – racists“).   |
| JOG            | Jewish Occupied Government, Zionist or Jewish occupied government.   |
| RAHOWA         | stands for „RAcial HOly WAR“   |
| SWP            | „Supreme White of power“, increase of „White of power“,  |
| WAR            | (in Germany also WAW): Stands for White Aryan Resistance   |
| W. A. P.       | stands in the newer use for „White Aryan Power“  |
| W. O. T. A. N. | stands for "Will Of The Aryan Nation", with a support of the Germanic God Wotan.   |
| WP             | stands for "white power", an election slogan of the Ku Klux Klan. Later it was used by the British neo-Nazi Ian Stuart Donaldson, the singer the volume Skrewdriver, to sum up, for the Nazi tables and racist theory of the supremacy of the „white race“.  |
| WPWW           | "White Pride World Wide"   |
| ZOG            | Zionist Occupied Government, Zionist / Jewish occupied government.   |
| SGH            | Abbreviation for "Sieg Heil"<br>Particularly combinations of the respective figure symbols are also liked like 88/14 or 14/88 <sup>th</sup> . Rechtsrock and NSBM CDs are sold not seldom for 14. 88 euros.  |

Stronger in the USA than in Europe the following symbols are spread:

|       |   |
|-------|---|
| 5     | "I have nothing to say "; referring to the 5th constitutional addition of the constitution of the United States of America, the right to be quiet. A code for the unsaid with which the listener or reader can imagine what it is.                          |
| 311   | Written „3 times 11“: 11 stands for K, the 11th letter of the alphabet, hence, KKK, the abbreviation for the Ku Klux Klan.  |
| 33/6  | 33 stands also for 3 times 11 and with it for KKK. 6 is the present era of the Ku Klux Klan as well as the number of the founders of the union.   |
| 100%  | purely aryan descent.   |
| 4/19  | stands for the date of the FBI action against the sect of the Davidianer in Waco in 1993 and the bomb attack on the Murrah Federal Building in Oklahoma City. It is a symbol for the aversion against the US government.                                    |
| CI    | Christian Identity. White and Christian identity is equated by which at the same time only Christians are supposed „selected people“ and Jews are excluded, because these are descended in the opinion of the rightist extremists from animals or the Satan |
| UAO   | „United as One“, form of salutation of white racists.   |
| 44+44 | $44+44=88$ , 88 for the eighth letter in the alphabet, the H, so HH for “Heil Hitler”. Moreover, the fours are written often like the SS sign.  |

**Anniversaries:**

Following anniversaries have symbolic content:

the 13th of February as a day of the air raids on Dresden,

the 20th of April as a birthday of Hitler,

the 1st of May as a holiday introduced by the National Socialists .

the 17th of August as a day of death of Hitler deputy Rudolf Hess in the war criminal prison Spandau,

the 9th of November as a day of the failed "Hitler's putsch" in 1923 as well as the “Reichskristallnacht” 1938.

**Clothes and accessories:**

The clothes which show the letters (Consdaple) in the manufacturer's name or stroke are carried by the neo-Nazi's scene



with pleasure. For example, on shirts the stroke is right in such a way that with open jacket only the acronym of the forbidden party NSDAP is visible. Clothing companies like Lonsdale (with open jacket are to be recognised here the letters NSDA) or, nevertheless, Fred Perry dissociate themselves from such associations. In the German-speaking space shoes of the brand New Balance of a certain popularity also take pleasure with neo-Nazis. As a reason for it the logo of the brand is seen, sewed on "N" on the shoes with which themselves bearers mark as "a nationalist". Also this association is rejected by the manufacturing firm. [12] The brand the boycotted stores which were added of the right scene. [13]

Other accessories popular in the scene are clean-shaven heads and clothes of the brands Thor Steinar and Harry North. Other very much known brands in this scene are Troublemaker, Masterrace Europe, Pit Bull and Rizist. Also the Palestinian cloth originally resident in the politically left spectrum takes pleasure in the neo-Nazi's scene as an expression of the anti-Semitism of a rising popularity. The purpose of this change is to reach in the social mainstream.

### **Fly flags**

On demonstrations and marches of the neo-Nazi's scene flags are often carried along. To most frequent on such events to be found belong the followers:

Imperial war flag: there was the imperial war flag in four versions in the years 1867-1945; punishable in the version from 1935 to 1945, the version from 1867 to 1921 is drawn, for example, in the free state Saxony at the request of with the police. It was also used as a token of the national collection (NS).

Black-and-white-red flags, sometimes with iron cross: The colours are those of the North German alliance of 1867 as well as those of the German empire of 1871 which were taken up by the National Socialists and in the „third empire“ again. [15] you stand in contrast to the colours Black-red gold which stand and A. for the March revolution of the German democracy movement, the Weimar republic and today in particular for the Federal Republic of Germany, the rightist extremist want to overcome. Besides, she allows without being an offence, public tying on to the national socialism.

Germany flag: though the colours Black-red gold are rejected by many rightist extremists, because they are the national colours of the Weimar republic rejected by the rightist extremist as well as the Federal Republic of Germany. Indeed, it is tried to find connection with the middle of the society and to reach people who identify with the colours Black-red gold, but no rightist extremists are. This is a part of the normalisation strategy of some rightist extremists.

Besides, flags are carried by radically right-wing organisations (for example, of the NPD or their youth organisation of the young national democrats).

### Graphic Symbols



•  
Keltenkreuz  
horizontal



Wolfsangel vertical



Wolfsangel



Identitäre Bewegung



Othala

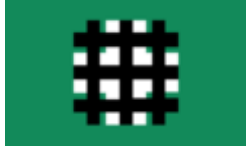


Schwarze Sonne



Variation of a Triskele  
Pfeilkreuzler

African Weerstandsbeweging



Iron Guard

## **b. Salafism**

*Karin Reisige*

The term Salafism is understood as the instrumentalization of the religion of Islam for political purposes. Salafism is a stream of Islamism rooted in Wahhabi Sunni Islam. In a few cases, Salafism leads to violent extremism. In particular, Islamist opportunity structures as well as offers of social groups pave the way for violent extremism. Within these structures dynamic processes of radicalization and homogenisation of opinions and worldviews can take place. In addition to radicalization through polarization within groups, there are also social relationships that can pave the way for militant groups. A look at the careers of prominent violent extremists of all stripes - including the phenomenon of Islamism - also suggests that violence-legitimizing myths and thirst for adventure play an important role in some of the extremist scenes. So many terrorists were already in advance of extremist acts by criminal acts noticed. Ideologies such as Salafism, which provides for violence, offer the self the opportunity to legitimize, give meaning, nobility, and self-exaltation (see, for example, the biography of al-Qaida's leader in Iraq, Abu Musab Al Zarqawi).

### **Possible indicators of radicalization**

These indicators do not guarantee that the person moves outside the democratic constitution, but can be an indication of radicalization:

- Da'wa activities where people try to convince non-Muslims of Islam and exert pressure on "secular Muslims" to turn them into "repentance"
- Devaluation of other religious communities
- Insisting on unconditional observance of religious practice: strict observance of prayer times and fasting (even in situations in which non-Islamist Islam is allowed to refuse to practice - e.g. illness, pregnancy etc. In impossible situations one can, for example, make up prayers.), refusal of the handshake and insistence on gender segregation (example: male person does not want to sit next to a female colleague in the office)

- Sudden changes in appearance (e.g., beard, clothing, face veil (niqab) in women)
- Differentiation to non-Muslims and breaking off friendships
- Name of non-Salafist Muslims as Apostates (Irtidad)
- Certain narratives such as "Democracy is a religion" or designation of democracy as Taghut (about "idol")
- Rejection of listening to music (except so-called Nasheeds - this is a chanting without instruments)
- Consumption of prominent Islamist media, such as the magazine DABIQ (online magazine of the IS) or Rumiya
- Striking use of certain Arabic terms: e.g. frequent use of the term tauhid. This word means "faith in the unity and uniqueness of God" and thus stands for monotheism. This is also marked in part by Salafists in combination with the raising of the index finger. Other terms are those mentioned above such as Irtidad the Salafist defined apostate and Taghut, which means idol or picture of an idol. The term Shirk means polytheism and is also often used with the acceptance of democracy alongside religion.
- Strong emphasis on structures of injustice against "Muslim brothers and sisters" in different regions of the world and very one-sided presentation
- Generally radical mindset: strong black-and-white thinking as well as strong categorization of the entire lifeworld in halal and haram. The social category Muslim is lived as the ultimate identity that defines or outshines all other categories (see Chapter 1.3.4 Radicalization and the theory of relative deprivation). Orientation to rewards and sanctions, orientation to authoritarian patterns and hierarchical structures

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## **Contact Details**

### **Nell-Breuning-Haus**

Wiesenstr. 17

52134 Herzogenrath

Germany

Tel.: 0049 2406 - 9558 0

Mail: [info@nbh.de](mailto:info@nbh.de)