

**May 12, 2015 - Global Interest Group - Handout for conversation on jihadism, peace, human rights
University at Buffalo School of Social Work**

Cultural Humility:

“Maintain a willingness to suspend what you know, or what you think you know, about a person based on generalizations about their culture. Be open to what they themselves have determined is their personal expression of their heritage and culture.

- 1) Lifelong learning & critical self-reflection — to practice cultural humility is to understand that culture is, first and foremost, an expression of self.
- 2) Recognizing and challenging power imbalances for respectful partnerships — while working to establish and maintain respect is essential in all healthy and productive relationships, the root of effective social work practice is in acknowledging and challenging the power imbalances inherent in our practitioner/client dynamics.
- 3) Institutional accountability — organizations need to model these principles as well (from micro, to mezzo and macro practice).” *From:*

<http://thesocialworkpractitioner.com/2013/08/19/cultural-humility-part-i-what-is-cultural-humility/>

Trauma Informed:

“Trauma-informed social work takes into account the potential role of traumatic life events and development of individuals using service delivery systems. Trauma-informed social workers recognize the staggering prevalence of traumatic experiences in the histories of many clients. Social workers with a trauma-informed lens ask their clients “What happened to you?” rather than “What is wrong with you?”

Human Rights:

“We seek to explore the intersection of traumatic experiences with human rights violations, from local to global, as trauma and human rights violations frequently go hand in hand. We as social workers are committed to the promotion of social and economic justice. A human rights perspective entails a focus on the need for social action for community change — a key part of the recovery process for trauma survivors. . . peace and SOCIAL JUSTICE are interlinked. Without a radical reappraisal of priorities throughout the world, millions will continue to live in extreme poverty. Such poverty is a denial of the human spirit. It limits the potential of human development. Physical poverty is matched by poor nutrition, poor health and poor education.

Each day social workers engage with the consequences of conflict – sometimes between two individuals, sometimes between groups and communities, and sometimes at national and international level. They know the destructive power of conflict and its capacity to bring heartache and despair in its wake. Social workers devote their energies to the peaceful resolution of conflicts. They are committed to social development and the achievement of social justice in which all living in a country are able to realise their full potential regardless of income, class, caste, religion, race or ethnicity.

The social work profession therefore at international and national level has to direct its energies to the realisation of a world free from conflict in which its vision of the future can be realised.”

Trauma Informed & Human Rights definitions from:

International Association of Social Workers <http://ifsw.org/policies/peace-and-social-justice/>

ISLAM: SOME BASIC TERMS

Islam Noun. Comes from “salaam” (peace); it means submission to the will of God.

Muslim Noun: One who follows Islam. Adjective: relating to Muslims or their religion.

The Five Pillars of Islam are the framework of the Muslim life.

- 1 Testimony of faith
- 2 Prayer
- 3 Giving zakat (support of the needy)
- 4 Fasting during the month of Ramadan
- 5 Pilgrimage to Mecca once in a lifetime, if possible

Jihad 1. "struggle." Any kind of struggle (such as the struggle to follow the will of God – e.g. Ramadan, the season of fasting, is one kind of struggle for God). 2. a holy war waged on behalf of Islam as a religious duty. www.merriam-webster.com/dictionary/jihad

Jihadism 1.(Islam) an Islamic fundamentalist movement that favours the pursuit of jihads in defence of the Islamic faith <http://www.thefreedictionary.com/jihadism>

Note: In common usage, term is often equated with those -jihadists- who use violence in a jihad – inexact, but...

Islamist

Noun. "As it's commonly used in modern English, particularly in the press, 'Islamist' means 'someone who seeks to blend Islam and politics.'

"But the term, like so many other shorthands, contains multitudes. The Muslim Brotherhood of Egypt is Islamist. The Muslim Brotherhood wants Islamic law to eventually be the principle source of formal law in Egypt, but recognizes that not all of society agrees...[Islamist]Groups like Al Qaeda see anything short of their own radical vision of Islamic law as a form of apostasy that must be fought and defeated.... Most of the *victims* of resurgent Islamic fundamentalism have been Muslims... most scholars reckon that the factors behind jihadism will only abate when the region's Muslim-majority societies become prosperous and politically and socially free."

From: Briefing: The roots of jihadism – A struggle that shames. *The Economist*, Jan. 17, 2015

<http://www.economist.com/news/briefing/21639536-islamist-violence-stems-much-more-recent-history-faiths-essentials-struggle>

"Radicalization and violent extremism are two different things. Violent extremist behavior only comes about if a radicalized individual falls in with a circle of people who are open to using violence.

A 'radical' Muslim could also be an individual who belongs to an Islamist organization that is advocating for a Sharia legal system, but does not embrace violence to bring this to fruition."

- Dr. Angel M. Rabasa, RAND Corp.

CURRENT RESPONSES TO "JIHADISM"

1. Psychotherapy

"Clinical psychologist Abdullah al-Garni serves a niche clientele: recovering jihadists. He heads the mental health division at the Mohammed bin Naif Center for Counseling and Advice [outside Riyadh], a halfway house for members of Al-Qaeda and other groups who have served prison time in Saudi Arabia or at the U.S. Government-run Guantanamo Bay detention facility. The Center aims to persuade its "beneficiaries" to forswear terrorism, then release and reintegrate them into Saudi society. To these ends, a team of Muslim clerics use traditional Islamic legal texts to argue against jihadist ideology, while teachers offer vocational training in other fields. Garni employs psychotherapy techniques to address personal problems which may have played into the violent mindset, and families of the fighters pay visits to ease their homecoming. Claiming a recidivism rate of 12 percent, Center staff say they hope to create a model which can be exported to the region -- and have indeed begun to work with officials in nearby Yemen and the United Arab Emirates in building similar, nascent facilities."

Interview Excerpt:

Q. Braude: But can jihadism be reduced to a combination of psychological factors, or isolated from ideology and religion?

A. Garni: People who say they can reduce terrorism to any one or handful of factors are wrong. What I do at the Center is one component of a multidisciplinary approach that we call “bio-psycho-social-spiritual.” And while Islamic legal counseling is another crucial component, we believe that terrorism at heart has no religion, and find ourselves benefiting greatly from studies of terror groups in non-Islamic cultures, ranging from the Irish Republican Army to the Tamil Tigers.

Braude, J. (April 2014). A Saudi psychologist on jihadism, clerical elite and education reform. *Foreign Policy Review*. Retrieved from: <http://www.fpri.org/articles/2014/04/saudi-psychologist-jihadism-clerical-elites-and-education-reform>

2. Art therapy

Amos, D. (2015, Apr. 5th). Treating Saudi Arabian jihadists with art therapy. National Public Radio. Retrieved from <http://www.npr.org/blogs/parallels/2015/04/03/397322648/treating-saudi-arabian-jihadists-with-art-therapy>

3. Theatre

United Arab Emirates. “In Sharjah, in the United Arab Emirates, is a play named *The Clusters of Light*, which was created to help change the world's negative perceptions of Islam by presenting the core values of the religion which promote peace, justice, tolerance and love. The production was a huge undertaking, which included a cast of more than 200 actors, 400 animated lights, 21 state of the art projectors, 70 musicians from the German Film Orchestra Babelsberg and 350 people working behind the scenes.”

Johnson, T. (2015, May 14th). “*The Clusters of Light: An oratorio about Islam*.” The Huffington Post. Retrieved from http://www.huffingtonpost.com/teri-johnson/the-clusters-of-light-an-sharjah_b_5314719.html

4. Muslim Student Associations

University of Oregon’s Muslim Student Association hosts events such as a conversation about “Violence and Islam,” “Discover Islam,” etc.

Greenstone, S. (2015, May 3rd). *Muslim student association’s ‘Violence and Islam’ event informs public about anti-Muslim sentiment*. The Daily Emerald. Retrieved from <http://www.dailyemerald.com/2015/05/03/muslim-student-associations-violence-and-islam-event-informs-public-about-anti-muslim-sentiment/>

5. Safe Space Initiative: What could we have done differently to prevent this senseless violence from taking place?

“There’s a perception among counterterrorism agents that they need to be producing something — they’re under pressure from above, and they start to feel like they’re better safe than sorry by locking troubled people up if there’s no other real option out there,” said Mubin Shaikh, who worked as an undercover agent for the Canadian Security Intelligence Services in several terrorism cases, and is now pursuing a Ph.D. in the psychology of radicalization. “Part of the reason that 14 years after 9/11 we don’t have a handle on this problem is that we continue to focus almost exclusively on things like ideology and religion, instead of grappling with more complex questions about community engagement, mental health, and how aggressive foreign policies inevitably generate terrorism,” Shaikh told The Intercept.

Muslim Public Affairs Council. *Safe spaces initiative: Tools for developing healthy communities*.

5. Digital Petition

Letter to Badhdadi: <http://www.lettertobaghdadi.com>

Anyone can sign on to this letter to ISIS that explains why ISIS is not following the way of Islam.

6. Haqqathon:

“...The tech-centered event, whose name is a play on “haqq,” the Arabic word for “truth,” took place on the fringes of the Forum for Promoting Peace in Muslim Societies, a conference of scholars from around the globe. For the past several years, the group has focused primarily on quelling violent extremism, with limited success. Last year, it issued a fatwa (decree) against the Islamic State in Iraq and al-Sham (ISIS), which did very little to stop young Muslim men from taking up arms in Syria. The decision to include two dozen hackers in the 2015 conference was, in part, an acknowledgment of that failure. “We need to relate more to people on the ground,” Zeshan Zafar, the forum’s young executive director, told me. “The scholars aren’t resonating. We need to meet the youth where they are—online, in social media.

“Champions of Islam” will be a social-media site that encourages people to upload photos of everyday Muslim heroes. (There is an accompanying app in which young users can win medals and points for emulating principled behavior; an act of kindness, for instance, earns you bronze.) Example: Husain Abdullah, who plays safety for the Kansas City Chiefs.

Temple-Raston, D. (2015, May 7th). *How to take the internet back from ISIS*. The New Yorker. Retrieved from <http://www.newyorker.com/tech/elements/how-to-take-the-internet-back-from-isis>

7. Interfaith Education about Islam:

Michael Fitzgerald has devoted his priestly ministry to the promotion of interfaith understanding between Muslims and Christians, and became one of the top Roman Catholic experts on Islam. He has served as the archbishop of Tunisia, the papal nuncio — effectively a Vatican ambassador — in Cairo, and the Vatican's delegate to the Arab League.

For years, Fitzgerald has been urging his fellow Christians to acquaint themselves with Islam and its holy book, the Quran. It has been a challenging mission at a time when many non-Muslims associate Islam with violence and when many Muslims think the West has declared war on their faith.

"I said to the students, 'I'm not here to teach you anything. I'm here to help you to learn and to understand your own religion better.' The more you understand a religion, the better it is," Fitzgerald says, "whether it's Christians studying Islam or Christians studying Christianity or Muslims studying Christianity. I think this helps in your relations."

Gjelten, T. (2015, Apr. 30th). Learning about the Quran ... From a Catholic archbishop
APRIL 30, 2015 <http://www.npr.org/blogs/parallels/2015/04/30/403090790/learning-about-the-quran-from-a-catholic-archbishop>

8. Community Resilience Toolkit: Defining community resilience:

Resilience is the ability of communities to withstand and recover from community stressors [natural disasters, poverty or economic recession, gun or drug-related violence, environmental e.g. climate change or toxic dumping] as well as to learn from past stressors to strengthen future response and recovery efforts.

A resilient community can: Determine what it needs to reduce damage and to use its assets or resources wisely/The community is resourceful with what it has, no matter its condition or whether it has a lot of resources. Not only bounce back quickly, but take the opportunity to continue to strengthen health,

social, and economic systems/Learn from past emergencies so that it can be better prepared for the next response

RAND Corporation (2015). *Community resilience: Learn and tell toolkit*. Retrieved from http://www.rand.org/content/dam/rand/pubs/tools/TL100/TL163/RAND_TL163.pdf and *Building Community Resilience: Online Training Program* <http://www.rand.org/pubs/tools/TL109.html>

OPPORTUNITIES FOR FURTHER LEARNING

Literature from the Muslim Public Affairs Council:

Post-9/11 Terrorism Database: A tracking of plots by Muslim and non-Muslim violent extremists against the United States

<http://www.mpac.org/publications/policy-papers/post-911-terrorism-database.php>

Findings: Since 9/11, only 47% of so-called “jihadist” suspects publicly associated with terrorism were prosecuted under a terrorism or national security statute./There were 135 total plots by U.S.-originated non-Muslim perpetrators against the United States since 9/11. In comparison, there have been 60 total plots by U.S. and foreign-originated Muslim perpetrators since 9/11 / Evidence clearly indicates a general rise in violent extremism across ideologies.

Recommendations: Expand community-oriented policing initiatives/Increase support for research on combating biased policing/Expand investments in better human capital acquisitions/Highlight citizen contributions to national security/Reform the fusion center process to increase coordination among law enforcement *More relevant literature from MPAC:* <http://www.mpac.org/safespaces/>

Coursera class: “Constitutional Struggles in the Muslim World”

Learn what motivates the restive Muslim youth from Tunis to Tehran, what political positions Islamists from Mali to Chechnya are fighting for, where the seeming obsession with Islamic law comes from, where the secularists have vanished to, and whether it makes sense to speak of an Islamic state.

<https://www.coursera.org/course/muslimworld>

Videos: "The Struggle for Jihad" is a short video showing two subway / bus ad campaigns. One campaign contextualizes jihad as an everyday concept of “struggle” – to lead a moral life, to better oneself as a Muslim. The other demonizes jihad. <http://www.nytimes.com/?nlid=12880936> 5 minutes

"American Foreign Policy and the Rise of ISIS ~ Dr. Yasir Qadhi | 29th March 2015"

Shaykh Dr. Yasir Qadhi is an Islamic scholar and Dean of Academic Affairs for the AlMaghrib Institute, a nonprofit educational endeavor with over 40 branches on 4 continents.

<https://www.youtube.com/watch?v=3y8i3hVtUYw> 83 minutes

Social Work Articles

International social work and social welfare: Middle East and North Africa :

A list of articles from 1992-2005 on social policy and social welfare in these areas.

<http://www.oxfordbibliographies.com/view/document/obo-9780195389678/obo-9780195389678-0082.xml>

Displaced Iraqi households in Jordan:

<http://www.tandfonline.com/doi/abs/10.1080/13691457.2010.545770>

Almakhamreh, S., & Hundt, G. L. (2012). An examination of social work interventions for use with displaced Iraqi households in Jordan. *European Journal of Social Work*, 15(3), 377-391.

The politics of refugee advocacy and humanitarian assistance [In Middle East]

Libal, K., & Harding, S. (2007). The politics of refugee advocacy and humanitarian assistance. Middle East Report, 37(244), 18.

<http://academic.udayton.edu/RichardGhere/emergency%20mngt/2010%20emer%20management/libal.pdf>

Under Suspicion, Under Attack: Xenophobic Political Rhetoric and Hate Violence against South Asian, Muslim, Sikh, Hindu, Middle Eastern, and Arab Communities in the United States

South Asian American Leading Together - SAALT

http://saalt.org/wp-content/uploads/2013/06/SAALT_report_full_links1.pdf

Mainstream Media Articles

What ISIS Really Wants: <http://www.theatlantic.com/features/archive/2015/02/what-isis-really-wants/384980/>

United Nations Investigators Accuse ISIS of Genocide Over Attacks on Yazidis- NYTimes

<http://www.nytimes.com/2015/03/20/world/middleeast/isis-genocide-yazidis-iraq-un-panel.html>

ISIS is not a Terrorist Group: Why counterterrorism won't stop the latest jihadist threat. Cronin, A. K. (2015). Foreign Affairs, 94(2), 87-98.

<https://www.foreignaffairs.com/articles/middle-east/2015-02-16/isis-not-terrorist-group>

Here's How the U.S. Should Fight ISIS with Social Media: Adam Weinstein March 12, 2015 WIRED

<http://www.wired.com/2015/03/heres-us-fight-isis-social-media/>

The caliphate cracks- March 19, 2015 The Economist

<http://www.economist.com/news/leaders/21646750-though-islamic-state-still-spreading-terror-its-weaknesses-are-becoming-apparent>

Creation of a caliphate- Timeline chart, March 19, 2015 - The Economist

<http://www.economist.com/blogs/graphicdetail/2015/03/daily-chart-10>

United Nations Investigators Accuse ISIS of Genocide Over Attacks on Yazidis- NYTimes

<http://www.nytimes.com/2015/03/20/world/middleeast/isis-genocide-yazidis-iraq-un-panel.html>

U.N. Resources UNICEF press center for region MidEast/NAfrica

http://www.unicef.org/media/media_pr_mena.html

Access to vaccines for Syrian refugee children (Mahendra Uncle)

http://www.unicef.org/media/media_68943.html

World Bank World Bank and MENA - social development and social policy projects funded by the bank.

<http://web.worldbank.org/WBSITE/EXTERNAL/COUNTRIES/MENAEXT/0,,contentMDK:20529511~pagePK:146736~piPK:226340~theSitePK:256299,00.html>