

“Each one of you is a child of God” Pope Francis



**All Saints is educating for Unity, Responsibility,
Courage, Wisdom and Generosity**

Extremism and Radicalisation

Extremism and Radicalisation Policy

The expectation that schools can help to protect children from extremism and violent views is not a new one, however the Counter-Terrorism and Security Act 2015 places a duty upon local authorities and educational providers to 'have due regard to the need to prevent people from being drawn into terrorism'. The DfES has provided statutory guidance for schools and child care providers. The Prevent Duty (June 2015). The guidance summarises the requirement on schools and child care providers in terms of four general themes: risk assessment working in partnership, staff training and I.T. policies.

Risk Assessment

All Saints Primary providers will have a general understanding of the risks affecting young people and have a specific understanding of how to identify individual young people who may be of risk of radicalisation and what to do to support them. School staff should use their professional judgement in identifying children who might be at risk of radicalisation and act proportionally.

Working in Partnership

The school will be aware of its need to work in partnership with other agencies and follow Local Safeguarding Children's Board procedures. They should draw upon the advice of the local Prevent Co-ordinator.

Staff Training

Schools will ensure suitable filtering is in place in their own setting and provide advice and guidance to children and families to stay safe on-line at all times.

Also refer to Anti Cyber Bullying Policy, ICT, and Mobile phone Policy and Safe Guarding Policy.

What schools should do:

- All Saints we will take account of the three areas above.
- Ensure their designated safeguarding lead and safeguarding team understand how to refer concerns to Care line.
- Ensure the PHSE curriculum provides pupils with the time to explore sensitive or controversial issues and helps them to recognise and manage risk, make safer choices and recognise when pressure from others threatens their personal safety and wellbeing.

- We will take account of the DfES guidance, supporting young people to live in modern Britain: 'Advice on Promoting Fundamental British Values in Schools' (DfES 2014)

2

- We will provide staff with additional guidance (see below) so they can recognise children who may be more vulnerable or displaying indicators that they are at risk.
Children who may be at risk of extremism and radicalisation:

There is no single profile of a young person; however the following may lead to a child becoming involved in extremism and radicalisation:

- The child may experience social isolation
- They may be searching for answers to questions about identity, faith and belonging.
- They may be distanced from their cultural/religious heritage and experiences.
- They may experience local community tensions.
- They may be vulnerable because of their own low self-esteem.
- They may have experienced bereavement or loss.
- They may feel aggrieved by experiences of racism, discrimination or government policy.
- They may have special educational needs.
- They may have perceptions of injustice.
- They may have little understanding of the consequences of their actions or little awareness of the motivation of others.
- They may experience a feeling of failure.
- They may be driven by a need for identity, social network and support.
- They may be driven by a desire for adventure, excitement or a change in their status.

Possible indicators that a child may be becoming radicalised;

- Use of inappropriate language.
- Adopt a 'them and us' approach.
- Identifying with a group or ideology.
- Accessing extremist websites and social networking sites.
- Advocating violence to resolve political and social situations.
- Greater degree of personal social isolation, alongside greater association with known extremists.
- Making contact with known extremist recruiters.
- Seeking to recruit others to their extremist ideology.
- Drawing pictures or symbols, including in their exercise books.

- Unwilling to engage in class activities.
- Displaying racist and homophobic language.
- Changes in dress, tattoos, badges on clothing.
- Change in vocabulary.
- Asking unusual/concerning questions.

3

- Other changes in behaviour associated with neglect and a change in someone's emotional wellbeing.

SOCIAL MEDIA PLATFORMS

Social media has become an essential and exciting part of how we live. Millions of young people use these platforms daily to share content. But there are a small minority of users who exploit social media to radicalise and recruit vulnerable people.

The government and police work closely with the communications industry to remove extremist and terrorist content from the internet. Since February 2010, over 95,000 pieces of terrorist content from the internet have been removed from the internet and the companies' below continue to work with us to limit the abuse of their platforms by terrorists and their supporters. However, more content is uploaded all the time by people from this country and elsewhere who have joined ISIL in Syria and Iraq.

Many of these people have an established online identity using platforms described below.

Many community based organisations respond to ISIL propaganda and debunk its messages.

For example London based group Families against Stress and Trauma (FAST) have designed an online guide for parents on the dangers of radicalisation, as well as producing a YouTube film with testimonies from parents whose children have travelled to Syria. They are currently sharing their knowledge in a series of parenting workshops.

FACEBOOK

ISIL supporters use Facebook to share content, such as news stories and YouTube videos, among their peer groups.

TWITTER

Twitter is another popular social media platform for pro-ISIL accounts and those sharing ISIL propaganda. It is easy to establish an account, stay relatively anonymous and share material with large numbers of people.

YOUTUBE

YouTube is also used to host videos, both of official ISIL output and videos created by users themselves. Multiple 'dummy' accounts will be set up so that when videos are taken down they can be reposted quickly. Users will post YouTube links across their own social media platforms in order to disseminate material, particularly Twitter and Facebook.

ASKFM

4

People considering travel to Syria or Iraq sometimes use Aks.fm to ask British jihadist and female ISIL supporters about travel, living standards, recruitment, fighting and broader ideology. The answers given by ISIL supporters are encouraging, saying all their difficulties will be solved if they travel to the region.

INSTAGRAM

Instagram is used by fighters and ISIL supporters to share the photosets frequently produced by various ISIL media organisations. ISIL supporters also use Instagram to share pictures of their life in Syria, often showing landscapes and images suggesting they are living a full and happy life.

TUMBLR

Tumblr the blogging site, is exploited by fighters to promote longer, theological arguments for travel. Tumblr is popular with female ISIL supporters, who have written blogs addressing the concerns of girls have about travelling to the region, such as leaving their families behind and living standards in Syria.

PRIVATE MESSAGING

On social media, ISIL supporters frequently encourage others to message them on closed peer-to-peer networks when asked for sensitive information, such as on how to travel to the region, what to pack and who to contact when they arrive. Popular private messaging apps include WhatsApp, Kik, SureSpot and Viber.

LANGUAGE USED BY ISIL

ISIL relies heavily on Islamic terminology, and often twists its meaning to reinforce the impression that it is fighting for a religious cause and has established a truly Islamic state.

Terms used in ISIL propaganda and by supporters on social media include:

Dawla/Dawla – A term used to describe ISIL by its supporters, an alternative to 'Islamic State'

Caliphate – A Caliphate (or Khilafih) is a form of government used by early Muslims, under a single leader, or Caliph. ISIL supporters describe the territory the group controls in Iraq and Syria as the ‘Caliphate’.

Mujahid – Someone who fights jihad, the plural of which is mujahideen.

Hijrah – Referring originally to the journey made by the Prophet Muhammad and his followers from Mecca to Medina, today hijrah is used by many to mean moving from a non-
5

Muslim country to a Muslim country. ISIL uses this term to reinforce the idea that there is a religious obligation to travel to their so called Caliphate.

Shahada – This can refer both to the Islamic declaration of faith (the first of the five pillars of Islam) and to someone considered to have achieved martyrdom. In this case they will be referred to as a ‘Shaheed’.

Kaffir/kuffar – A pejorative term used to describe non-Muslims, on the basis that they reject the tenets of Islam.

Ummah – This is the concept of the world community of Muslims, who are bound by common faith. ISIL regularly makes claims to be representing the ‘one true Ummah’ and that it is building a community for them.

Rafidha – The Arabic word for ‘rejecters’ or ‘those who refuse’, it is a term used to describe those believed to reject Islamic authority and leadership. ‘Rafidha’ is often used by ISIL supporters as a pejorative or sectarian term against Shia Muslims.

Sam – A classical Arabic term used to describe the region of the Levant, largely focused on Syria.

Supporting individuals, vulnerable to violent extremism.

School will follow the procedures laid down by Sefton joint Safeguarding Boards (See Appendix or link.

The Prevention Strategy – a summary for parents/carers has been circulated to all parents and is available on our website under

The Department for Education document The Prevent duty – advice for schools and child care providers June 2015 can be accessed via the link below