

Country	Italy
Study No.	Italy N. 8
Project	europe-jihadism-deradicalisation
Databases used including web link when possible	https://associationdialoguescitoyens.com/2015/04/25/les-intervenants-de-adc-annabelle/ http://www.oasiscenter.eu/articles/jihadism-and-violence/2017/01/27/europe-jihadism-deradicalisation
Countries represented in the study	France
Summary of study/report	<p>In January 2015, the Association “Dialogues Citoyens”, has carried out an experimental work in two French prisons about deradicalization. The program had a double objective: to update the tools for the identification of “radicalized” inmates and to produce a program that would accompany them in view of their reintegration into society. At first they performed a diagnosis of the functionality of the correctional facility, life in detention, relations between detainees and prison staff and the methods used by the staff to identify Islamist radicalization. As part of the research-action, they experimented with an accompanying program with the double objective of preventing the risk of radicalization in prisons as well as creating tools for the integration of the individual in the social space. Fifty inmates, with different profiles and of which only some had been accused of terrorism, participated in four programs. Each program, called “engagements citoyens”, alternated individualized work with collective sessions, attended by a wide variety of subjects inside and outside the detention (guards, prison management officers, ex-inmates, scholars, religious leaders, people engaged in social and political life...). During the group sessions they dealt with issues related to the experience of the inmates: life in prison, social and political exclusion, Islamophobia and racism, conflicts in the world, ISIS and Syria, but also more personal issues, such as one’s identity, relationship with the family or individual paths and professional projects.”. Once the word was “freed”, the second phase consisted in accompanying participants to “re-elaborate” it through the comparison with the other to then return finally on personal path for everyone, in terms of family and work. For a significant number of young people, contemporary society is characterized by a destructive and destabilizing disorder. It is in the “desperate” attempt to respond to this disorder, that these young “authority orphans” are seeking in a simplified view of Islam a way that allows</p>

	<p>them to eliminate their doubts, to reduce the (destabilizing) chance of choice. The first re-subjectivation tool can therefore be described as the reintroduction of the doubt in the weak fortress of their beliefs. Questioning their own individual path has allowed, in particular for young people without religious training or political commitment, to get rid of “absolute” and preconceived answers. The fact that the word was circulating freely and that no counter-discourse was proposed or imposed was appreciated by the participants, who “discovered” an unusual and unexpected space of expression, allowing them to discover the benefits of confrontation and dialogue. For most of the participants, the identification of their “excluded and refused” self to an Islam that is “attacked on all sides” and to Muslims who are “stigmatized and prevented from living according to their religion” or “are suffering under the bombs”, is the axis around which their victim discourse takes form. By inscribing the self in the political-religious field, these young people “politicize” the traumas that have marked their lives. The identification of the self at a collective level allows them to avoid facing their difficulties, event their personal failure and its causes, while the position of the victim becomes the explanatory framework of such failure, which allows them not to take responsibility.</p>
Key findings	De-radicalisation closed institution programme
Conclusions of review	<p>This research reveals the absence of a clear definition of “radicalization”, with the result that the perception of the phenomenon is varied and often individualized. A feeling of inadequacy takes possession of the prison staff, who often end up seeing radicalization even where there is none. It is precisely the lack of dialogue between the institution and the prisoners that strengthens the feeling of injustice for certain inmates, which may be limited to the perception of being discriminated against up the point of reaching a “paranoid” attitude of being the subject of a conspiracy. The selection, the prolonged interviews and the program that accompanies inmates suspected of being radicalized or in the process of radicalization, have revealed the need of young prisoners to verbalize their feeling of injustice, exclusion and anger. The result of the recovery program was an important evolution, both individual and collective. In fact, if during the first sessions the exchanges between participants, external parties and mediators were marked by a certain verbal virulence and negative behaviors, such attitudes gradually decreases and eventually disappeared. The limited number of individuals involved in this research-action and the relative homogeneity of their profiles do not allow to extend the results to the whole of radicalization phenomenon, However, the methodological choice of dealing with the issues starting from the player’s word has allowed for the</p>

	<p>emergence of tools that can help develop a new narrative of the self that reduces, or even eliminates, the space given to violence. The reintroduction of the doubt, the separation between subjective and collective, or the legitimacy of the young prisoners' word not only revealed the different modes of articulation among the subjective, religious and political dimensions, but also showed certain methods and tools for the reintegration of these young people in the social sphere. In particular, the abandonment of ideological certainties and the opening of a space of uncertainty have led the way to the fragile "pleasure" to imagine oneself differently.</p>
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