

ISLAMISM ON THE INTERNET

Propaganda – Infringements – Counter Strategies

IMPRINT

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jugendschutz.net has been doing research into Islamist online content and analyses their relevance with regard to children and youth protection within the framework of projects since 2011.

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Islamism on the internet is a big issue from the point of view of the protection for children and young people. Especially content within the context of **Salafism** is designed to attract and address young people. It can easily be found through services like YouTube and Facebook. Even users who are not involved in an extremist environment are confronted with it.

A great amount of this content has in common that it transports elements of a totalitarian ideology, negates freedom rights, denigrates democracy or promotes the **caliphate** as an anti-democratic counter model. It denies the values and ways of living of modern, pluralist societies. Instead, a theocratic regime should be established where the religious law of **Sharia** dominates all areas of life.

The underlying ideology of inequality separates humans in believers and nonbelievers and legitimizes hatred against those people who do not fit the worldview, e.g. liberal Muslims, Jews or homosexuals. Some Islamist groups even advocate violence for achieving their goals.

This brochure summarizes findings by jugendschutz.net from research into Islamism on the internet and describes the phenomenon from the youth protection point of view. It focusses in particular on the Islamist strategies for attracting young users to their propaganda. It also shows possible counter-measures.

Islamism as
ideology of
inequality

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1. Dimensions and Reach

At a time when platforms are mostly dominated by user-generated content, it is hard to say precisely how much Islamist content there is online. In recent years jugendschutz.net reviewed thousands of online contributions as part of an exemplary research.

From the youth protection point of view it is crucial to find out how and to which extent young users are attracted and influenced by Islamists. Few publications on portals with a high reach and in a design that attracts young people have more impact than hundreds of websites with only a small number of users each.

Content in the social web has an enormous reach

Recruitment mainly on Facebook, YouTube and Twitter

The social web plays a key role for spreading Islamist propaganda. Nearly all major platforms have this type of content. However, German speaking youth is mainly addressed through Facebook, YouTube and Twitter. These services are particularly popular among young users and for that reason ideal recruiting platforms from the extremists' point of view.

Islamist group posting 'The new Jew: The eternal Muslim' received nearly 400,000 hits (Source: Facebook)



Those postings relating to current events or stirring up emotions have the greatest reach. Users add to their positive perception by sharing or 'liking' them. Very quickly, these postings receive many clicks and appear to be particularly relevant.

Youth-related searches lead to Islamist content

Search engines like Google or Bing are central interfaces for young people to find content on the web. jugendschutz.net found extremist content not only when searching with relevant terms like 'ISIS' but also with neutral word combinations related to Islam, e.g. the combination of 'Muslim' and 'Piercing'.

Content by Islamists easy to find



The names of well-known rappers shall attract young people to videos (Source: YouTube)

Islamists label their postings with unsuspecting terms familiar to young people and embedded in their everyday lives to make their postings easy to find online. For example, a search for German rappers revealed **Jihadists** propaganda videos on the results list.



Hashtags are hijacked to spread propaganda



In order to reach a large audience, Islamists hijack current keywords that platforms like Twitter use to match postings to relevant topics. One example: After the attacks in Paris in January 2015, the hashtag #JeSuisCharlie went viral demonstrating solidarity with the victims and condemning these acts. Extremists took over this hashtag for *Islamic State* propaganda. Thus, users who followed these posts appearing on their timeline were also confronted with messages that glorified terror and portrayed the terrorists as heroes.

Propaganda on platforms like ask.fm reaches many young people

Also question and answer platforms that are popular among young people, e.g. ask.fm, are exploited for Islamist propaganda. Here, questions that the users ask each other and their answers they express and present themselves with are the central element of communication. Many users integrate photo and video messages.

Jihadist propaganda in response to harmless question 'What is your aim in life? Everyone wants to be shahid (martyr), but nobody wants to fight' (Source: ask.fm)



Some users exploit the community for openly inciting hatred and spreading jihadist ideas. Harmless questions like 'Do you have a girlfriend/boyfriend?' for instance, were responded to with videos from Salafists. jugendschutz.net also found profiles of persons who had joined the *Islamic State* now praising the Syrian fights on ask.fm.

Using these channels, Islamist ideas also pervade the ordinary everyday communication of young people. A positive stand for posts like this could result in a negative impact on peers tempting them to take these views for granted. When looking closely at the statements posted, jugendschutz.net could not record any critical debate.

Everyday questions lead to Salafist videos

Peers spread and strengthen radical attitudes

2. Topics and Propaganda Strategies

Leisure time activities to attract new followers

Young people are the main target audience of Islamist internet propaganda. All kinds of young users are addressed: those who are already radicalised up to persons from moderate or non-Muslim circles. Islamists specifically use leisure activities as bait.

On the web, Salafists advertise leisure time activities like soccer matches 'Play soccer with Millatu Ibrahim' (Source: YouTube)



Sports as bait

Salafist groups like the now banned organisations *DawaFFM* or *Millatu Ibrahim* posted online ads for soccer matches or charity events for Syria focusing on sports, fun and solidarity but accompanied by lectures of self-appointed 'preachers' presenting extremist ideas. Online videos made the indoctrination widely accessible to a large audience.

On the one hand, the protagonists very directly call for supporting Islamist objectives or even for joining the armed fight. On the other hand, they address young users in more subtle ways and try to approach them with modern layouts and forms of advertising that are related to their life. In terms of content, the propaganda often takes up everyday-life questions and socio-political issues, e.g. unemployment, xenophobia or stigmatization of Muslims.

Approach related to everyday life and action-oriented

Contemporary propaganda images offers low-threshold access

Images play a major role in spreading Islamist messages. Their main function is to display the key elements of the ideology in a catchy way and draw the recipients into a world of symbols. The iconography is meaningful, promotes the collective identity and works even outside complex theological debates. Images and symbols can contribute to reinforcing myths and worldviews.



Brand symbols are abused to call for Jihad (Source: Facebook, non-pixelated original)

Elements of pop-culture support extremist ideology

Most of the depictions used by Islamists are based on styles that are part and parcel of the life of young people and thus offer low-threshold access to their minds. Often you would find items borrowed from pop culture and comics: A collage of cover elements of the popular videogame *Call of Duty* for instance, glorifies the killing of 'nonbelievers' as an adventure under the slogan *Call of Jihad*. Characters from cinema and TV like *SpongeBob* or the *Transformers* are exploited by putting extremist messages in their mouths.

Propaganda appealing to young people with hip images and cartoons

Young people often find the 'cool' design and the provocative statements in the images attractive and integrate them in their profiles in the social media. By these means, the messages also reach young users who are not part of the extremist scene.



Character from *SpongeBob* with hateful message put into his mouth 'We just wake up all Muslims and destroy Israel' (Source: Facebook, non-pixelated original)

Videos as central carriers of Islamist messages

Videos are a main instrument of Islamist propaganda on the web. Forms, functions and subjects vary widely: There are recruitment videos for armed Jihad, recordings of hate preachers as well as scenes from conflict areas showing torture and executions. Furthermore, Islamists also make fiction films and try to address young people by presenting stories from everyday life and using popular figures.



The Islamic State uses popular videogames like *Grand Theft Auto* as basis for recruiting young people (Source: YouTube)

Many of the clips are specially designed in line with the viewing habits of young users. They are professionally designed and have animated special effects. They are produced by individual activists or in media production centers of Islamist organisations with own labels.

Many clips are made for young people

Islamists from Germany who actively participate in conflicts, e.g. in Syria, present themselves in videos as 'proud fighters'. These videos glorify militant Jihad as the 'holy duty' of every 'true believer'. In the extremist scene these clips are considered to prove the courage and willingness of the supposed heroes to make sacrifices. Through YouTube, Facebook and Twitter these persons can then easily become stars and role models especially for young Muslim users.

IS produces highly professional recruiting videos

The terror organization *Islamic State (IS)* also uses videos in the social web to recruit young people. The productions are very professionally made and similar to the ones from Hollywood. The propaganda film *Flames of War*, for instance, praises militant Jihad as a thrilling adventure with lots of action. It is similar to a documentary film and the narrative reaches its peak with a real mass execution. In another video IS uses *Grand Theft Auto*, a computer game that is quite popular among young people, as a starting point for approaching new followers. In the same visual design as the original, this video shows war scenes from the point of view of an IS Jihadist. The objective here is to carry out bomb attacks and execute people.

A subtle example from the German-speaking Salafist scene is the cartoon series *Super Muslim*. Here the main character, a Muslim superman, fights the enemies of Islam. At the same time, he is faced with his own weaknesses and personal problems and thus offers young people the opportunity to identify with him. The series seems to be harmless at first glance but promotes Islamist ideas in a very subtle way, legitimizes violence and through links guides the audience to Salafist web content.

Music as means of ideological indoctrination

Music is equally essential in the propaganda strategy of violent Islamists. They use so-called 'battle Anasheed', a variation of the traditional Muslim a Capella singing with religious content. Lyrics that glorify violence and martyrdom are very characteristic and often they call for immediately joining the fights. They appeal to an already radicalized audience.

Approaching various groups by means of rap and religious songs

In the Salafist online scene you can occasionally also find rap songs that combine ideological elements with the experiences of young disillusioned Muslims. They present the Western world as degenerate and cold-hearted, and democracy as anti-Islam.

Islamists actually disapprove of this music according to strict interpretation of Islam, however, they use it as a tactical instrument. Thus, hip-hop offers a low-threshold opportunity to access Islamist content. A popular video of the rapper *Asadullah*, member of the Salafist scene, on YouTube got more than 250,000 clicks.



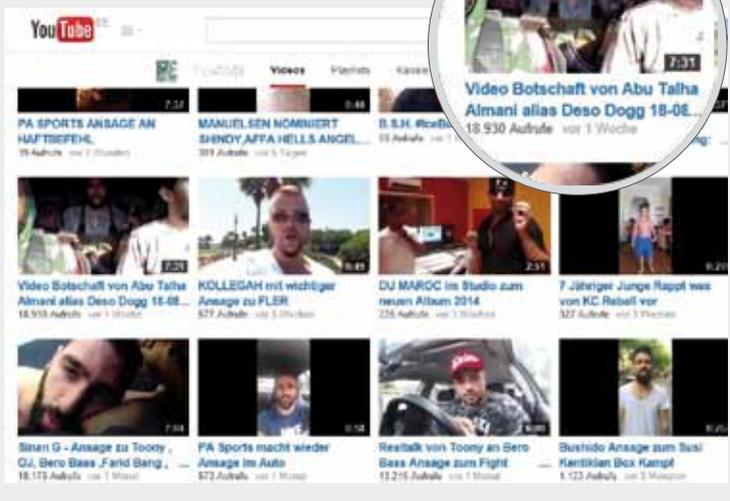
Rapper *Asadullah* uses elements of the Salafist ideology in his music (Source: YouTube)

Hip-hop youth culture as advertising medium for Salafist ideas

Salafists in particular use various elements of hip-hop to pave the way to promote their 'adventure world' and thus approach a broader and predominantly young audience. This youth culture is an ideal link and in addition to music, also includes art forms like graffiti, an own style of clothing and way of speaking. Beyond that, hip-hop also allows for expressing provocation and protest.

Clothing as a lifestyle

Online shops serving the lifestyle of young Muslims are part of Salafist agitation on the internet. There, you can buy clothing that is closely linked to hip-hop-culture, e.g. hoodies and baseball caps with religious quotes or symbols. Thus young people can publicly show their Muslim identity without having to dress in a style that is different from that of their peers.



Ex rapper *Denis Cuspert (Deso Dogg)* a now known Jihadist named *Abu Talha al-Almani* still gets attention from young fans. (Source: YouTube)

Well-known celebrities turn into fanatic Salafists

Salafist messages get into the hip-hop scene also when stars of the scene join militant groups as did *Denis Cuspert*. The former gangster rapper (alias *Deso Dogg*) turned from a criminal involved in the drug scene into a role model for many young people. In recent years *Cuspert* produced several video messages calling Muslims in Germany to follow him to Syria to join the Jihad. They were uploaded to online hip-hop communities without being critically questioned and thus reached many young people.

Shocking images used as instrument for legitimizing violence

For some Islamist movements violence is a legitimate means for fighting the 'enemy'. For instance they direct it against certain groups of people or against the Western regime. There is a great variety of presentations of violence on the web. They range from appeals for joining armed Jihad up to explicit images of killings and their consequences. Drastic videos as they are published in large numbers by the *Islamic State* demonstrate its power over the 'nonbelieving enemies'.

For example, Islamist Facebook profiles displayed a photograph showing rows of dead bodies on the ground. Buddhist monks were standing in the background. The situation was claimed to be a mass murder by Buddhists in Myanmar. As a matter of fact the dead were victims of an earthquake in Tibet and the monks had helped to recover the bodies

Shocking images instigate hatred against the alleged perpetrators



Images of supposed victims of violence are used for instigating hatred (Source: Facebook)

Falsification of the context of shocking images

Frequently these presentations of suffering are taken out of their original context and false information is added so that they can be used for Islamist propaganda. They are then used, for example, as proof for alleged cruelty by the opponents. Islamists also abuse shocking images of injured or dead children as well as scenes of torture and executions to present the own group as victims and justify the use of violence or terrorism.

Platforms like Facebook, YouTube and Twitter regularly show how quickly the instrumentalization of this kind of images can have the desired effect. The authenticity of the sources is seldom questioned; the images are spread indiscriminately. The comments show that this drastic, violent content causes distress and anger: In addition to sympathy for the victims the commentators often express hatred against groups who are collectively blamed to be guilty.

Instrumentalization of children for Jihadist propaganda

Jihadists often use images of children as instruments in their propaganda. Their objective in doing so is to win new followers and supporters or to legitimize violence. These postings often aim at achieving one effect: emotionalization.

During the first half of 2015, the *Islamic State* published several videos showing children as executioners, demonstrating how determined and superior the terror organization feels. The videos show 12 to 14-year old children executing prisoners of war. Terror and shock, as they are generally caused by these scenes, are intensified by the young age of the perpetrators. At the same time, these videos aim at increasing the pressure on potential recruits true to the motto: "If even children are willing to fight and kill for god and their brothers and sisters in faith I have to join the organisation, too."

Propaganda video showing 12-year old children as executioners



Jihadists present children as executioners (Source: Facebook, non-pixelated original)

In other scenes Jihadist groups present themselves as guardians and 'carers'. Images and videos on the web show followers of IS as they distribute sweets, toys, clothes and food to children in areas they occupy. This sends the message that the *Islamic State* ensures security and cares for the wellbeing of the little ones. Among others, the video shows German Islamists and addresses in particular a German audience. The message is that the just cause is worth fighting for.

Jihadists present themselves as 'carers'

Conflicts and terror for justifying anti-Semitic propaganda

Islamists regularly instrumentalize the conflict in the Middle East for Anti-Semitic propaganda on the web. jugendschutz.net found that each time when there were new outbreaks of violence in the conflict between Israel and Palestine the propaganda became more extensive and drastic.

Jews are generally portrayed as demons and denigrated

The Islamists present Israel as the sole guilty party in the armed conflict and as a state that slaughters innocent Palestinian children. They portray Jews as demons, as 'infanticide nation' and thus asperse them as inhuman. In this context you would often find statements reflecting conspiracy theories like: "The Jews are conspiring against Islam and intend to destroy all Muslims."

jugendschutz.net's research revealed that these allegations have the desired effect in the social media: Users adopted views without questioning them and expressed, for instance, their regret that Hitler had not killed all Jews. Young people also posted inciting comments.



Islamist publications regarding the conflict in the Middle East often turn into public provocation 'Only a dead Jew is a good Jew' (Source: Facebook, non-pixelated original)

3. Infringements of Youth Protection and Counter-Strategies

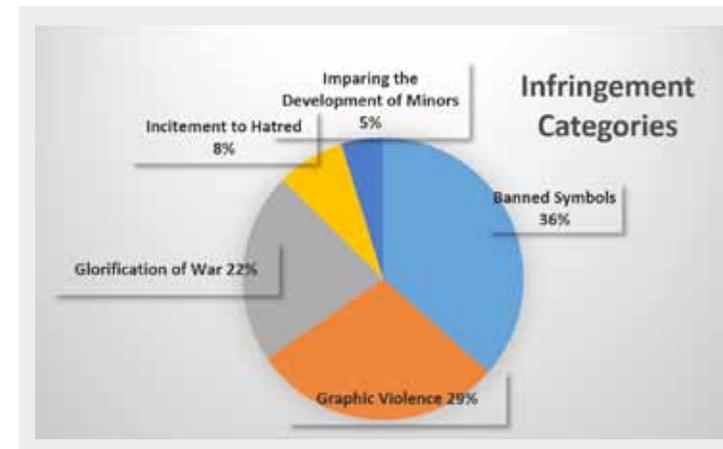
Infringements of youth protection laws almost always on the social web

The platforms Facebook, YouTube and Twitter with their wide coverage play a key role in disseminating Islamist propaganda that attracts young people. It is noticeable that when new platforms get established on the web they are soon also used by Islamists. In 2015, a number of Jihadist groups, for instance, used the service Sendvid for uploading videos and feeding them to other decentralized platforms.

Altogether, jugendschutz.net registered nearly 1,050 infringements between early 2012 and mid 2015 – almost all of them in the social media. 37 % were related to the use of symbols of unconstitutional organizations. Since 2012, their number grew after the ban on the organizations *Millatu Ibrahim*, *DawaFFM* and *Islamic State*. 29 % showed graphic violence presented in a glorifying way playing it down or violating human dignity. This number substantially increased over recent years especially in connection with the conflicts in Syria and Iraq.

Infringements consisted mainly in the use of illegal symbols, graphic violence and glorification of war

In 22 % of the cases, war in the form of armed Jihad was glorified. Hate speech (8 %) was mainly expressed against Jews, non-Muslims and homosexuals.



1,050 infringements of youth protection laws were documented

Direct contacts to platform operators – effective way to achieve removal

jugendschutz.net puts providers and platform operators on notice of infringements in order to achieve removal of Islamist content from the web as quickly as possible. The providers' terms of service are an effective way to address these issues since most platforms prohibit hate postings. On this basis, particularly Facebook, YouTube and Twitter are very willing to delete most of the illicit content or block access to it from German servers.

Make providers and platform operators aware of the issue

However, operators were only seldom aware of new youth-related developments or of the bans on organizations that were relevant for assessing the content. For that reason, jugendschutz.net uses its contacts with global players also to inform them of new findings and to draw their attention to current issues. With this, jugendschutz.net wants to achieve that the support teams of the providers can recognize commonly used propaganda strategies and take quick counter-measures.

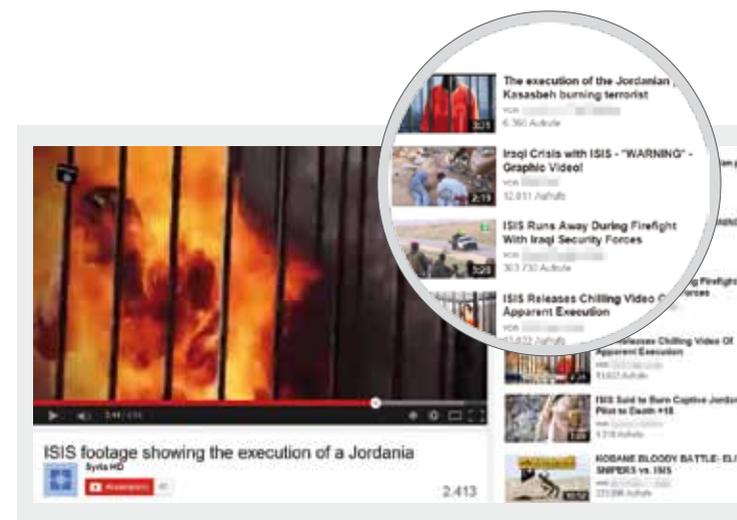
Technical measures required for preventive protection

However, deleting web content or blocking access to it from Germany is not sufficient for ensuring optimum protection for children and young people. The large number of Islamist content requires further measures – including measures with a proactive approach like the application of technical means to recognize this content.

Again and again, auto-suggestions turn out to be problematic. Recommendations by YouTube and Facebook under the headline of 'Related Videos', in playlists or as recommended sites are generated on the principle that a person who has watched a video or 'liked' a site might be interested in similar content. Research by jugendschutz.net showed that users are automatically provided with Islamist content once they have clicked on one of these videos.

Young people are often not aware that the recommendations are not edited content, but that they are just automatically compiled selections. If the extremist trend is not immediately noticeable, there is the risk that they respond to it. Platform operators have to take preventive action against the pull effect of this content by designing their automatic processes in a way that minimizes the risk of confrontation.

Providers have to reduce risks by means of technical routines



Shortlist opens access to a mass of violent videos (Source: YouTube, non-pixelated original)

4. Multi-Dimensional Strategy

Islamism on the web is highly relevant in terms of the protection of children and young people and it is a complex and dynamic issue. Islamists lure young people and try to attract them to their extremist ideology and view of human beings. Especially youth-related services of the social media act as an interface achieving a wide effect and instigating hatred.

For young people who are searching for support and orientation, the Islamist ideology may have a certain attraction. It offers apparently simple solutions, a solid reference system for right and wrong as well as clearly formulated objectives for life that are to be pursued. All of this, in connection with images of enemies and the legitimation of violence for achieving these objectives, creates the risk that militant Islamist groups become attractive to young people.

From the point of view of youth protection in the media, fighting Islamism on the web has to be enhanced on three levels:

- Any development that is relevant for youth protection has to be under long-term observation and analysis so that counter-strategies can be developed quickly. Since it is an international phenomenon this work has to be done in collaboration with relevant international stakeholders.
- Operators of services that attract young people have to be sensitized so that they can detect the dissemination strategies and mechanisms of Islamist propaganda, and they have to be challenged to take effective measures for protecting children and young people. This has to be supported by developing technical detection routines.
- Considering the great amount of content with subtle propaganda that relates to the life and use of media by young people and that can hardly be tackled by legal instruments, young people have to be empowered to think critically. Additionally, preventive efforts in the form of political education at school and out of school have to be intensified and youth work has to offer credible alternatives that oppose Salafist interpretations.

GLOSSARY

This report is based on terminologies that are explained in the glossary below. Most of the information is from the web portals of the Federal Agency for Civic Education/bpb and of the Stiftung Wissenschaft und Politik (German Institute for International and Security Affairs – SWP). Below, you can find the list of sources and links to further information.

Islamism

Islamism is a form of political extremism that uses (alleged) religious rules and norms of Islam as concrete political instructions for actions. Islamist protagonists aim at transforming the legal system, state and society into a theocratic regime where state and religion are not separate.

According to fundamentalists, a certain interpretation of Islam is supposed to be the binding guideline for the life of all individuals and of society. Central elements of a pluralist society and principles of a liberal and democratic constitution are replaced by an ideology of inequality of human beings. Violence for attaining objectives is legitimized by some groups of the Islamist spectrum.

This means that Islamism is used as an umbrella term. It stands for several movements that are based on the various Islamic religious orientations within Islam.

Salafism

Salafism (or Salafiyya) is a religious orientation within Islamism that is based on an ultra-conservative interpretation of Islam. Its followers claim to represent 'true' Islam. According to their view they follow the examples of *Mohammed*, founder of the religion, and the first three generations of his successors who were supposedly the only ones living truly as required by Islam. This totalitarian ideology is characterised by a division of humanity into believers and nonbelievers and only those are taken for believers who strictly follow the rules.

Salafism can be roughly divided into three orientations: purist, political and Jihadist Salafism. Where the terms of 'Salafism', 'Salafists' or 'Salafist' are used in this publication they always stand for the political and Jihadist representatives of this orientation only. Political Salafists refute democratic values and equality of all human beings. In addition to that, the Jihadist Salafists also advocate violence for attaining their objectives.

Sharia

Sharia stands for Islamic law or the Islamic legal system and is to be the guideline for a godly life. In principle, Sharia is not a classical, self-contained code. It is subject to diverse interpretations by the faithful. It is mainly based on Quran and Sunna, i.e. the deeds and statements by *Mohammed*. They are complemented by the interpretations of the Islamic legal scholars which may vary greatly within Islamic religious communities.

An interpretation of Sharia in line with human rights is in conformity with a liberal interpretation of Islam. In addition to non-problematic rules like ritual and cultic instructions Sharia includes rules that – when interpreted strictly – are not in accordance with general human rights. For instance, it requires physical punishment up to death for actions like theft or adultery. Other aspects are the degrading position of women and non-Muslims.

Caliphate

The caliphate is a theocratic, anti-democratic regime. The ruler, called caliph, is both the secular and religious leader and is considered to be legitimized by God. He is responsible for keeping up and implementing 'Islamic law', i.e. the Sharia. This is supposed to ensure a godly life of the people under such a regime.

Jihad

Jihad means something like 'effort' or 'perseverance'. In traditional Islam there is a difference between the 'greater Jihad' and the 'lesser Jihad'. 'Greater Jihad' are the efforts made to strengthen the own beliefs and/or act morally. 'Lesser Jihad' stands for armed actions that may have an offensive or a defensive character under certain circumstances.

In this publication, Jihad always means armed fight for which some Islamist groups keep calling for on the web.

Islamic State

The so-called *Islamic State* (IS) is a terrorist organization that is active mainly in Syria and Iraq. In the wake of civil war, collapse of the state and the resulting power vacuum the group was able to gain control over large territories in both of these countries. As a symbol for this they proclaimed the 'caliphate' in June 2014 where only a very rigid interpretation of Sharia was to be applied as from that time on.

In a professional propaganda strategy, IS especially uses the social media for recruiting new followers, also in the German speaking countries, and for disseminating their extremist ideology. The strategy is characterized in particular by depicting real violence in numerous videos as something aesthetic. Executions of people in mass shootings, by decapitation or incineration are presented in such a way that the violent action itself appears to be a 'holy act'. This does not simply legitimize the murder of the organisation's enemies but it idealizes this murder as service to God.

In September 2014, the organization was banned by the German Federal Minister of the Interior. This means that it is also punishable to disseminate the symbols of IS.

Millatu Ibrahim

Millatu Ibrahim was a Salafist group in Germany. The name means something like 'religious community of Abraham'. In Islam *Abraham* is an important prophet. In May 2012, *Millatu Ibrahim* and their symbols were banned by the German Federal Minister of the Interior because they were anti-constitutional and directed against the idea of international understanding.

Activists of this group were substantially involved in violent actions in Solingen and Bonn in May 2012 that were directed against anti-Muslim demonstrations. In many online publications, most of them videos, leaders of the organization legitimized violence and called for armed Jihad. Some of the group's activists joined the *Islamic State* in Syria and Iraq.

DawaFFM

The Salafist organization *DawaFFM* was active mainly in the region of Frankfurt am Main. 'Dawa' means 'invitation to join Islam'. The organization's objective was to attract new, mainly young followers to their anti-democratic ideology by public activities in busy streets and squares.

The organization and their symbols were banned by the German Federal Minister of the Interior in February 2013 since they were anti-constitutional and directed against the idea of international understanding. On the internet, the organization had an own website and many other web services. Many of them have been offline since the ban.

Sources and further information

Islamismus – Was ist das überhaupt?

• www.bpb.de/politik/extremismus/islamismus/36339

Die Salafiyya – eine kritische Betrachtung

• www.bpb.de/politik/extremismus/islamismus/138468

Menschenrechte und Islam

• www.bpb.de/internationales/weltweit/menschenrechte/38719

Frauen unter der Scharia

• www.bpb.de/apuz/27944

Kalifat: Definition

• www.bpb.de/nachschlagen/lexika/islam-lexikon/21488

Politischer Islam im 20. Jahrhundert

• www.bpb.de/izpb/24930

Wer sind die Salafisten?

• www.swp-berlin.org/fileadmin/contents/products/aktuell/2012A28_sbg.pdf

Verbotene islamistische Organisationen

• www.verfassungsschutz.de/de/arbeitsfelder/af-islamismus-und-islamistischer-terrorismus/verbotene-organisationen-islamismus



More Consideration for Children and Young People on the Internet

jugendschutz.net is the competence centre for the protection of children and young people on the internet. The organization investigates threats and risks in online services that are relevant for children and young people and urges providers to design their content in a way that children and young people are neither put at risk nor harmed.

The ministries for youth affairs established the nationwide office in 1997. Since 2003, it has been linked to the Kommission für Jugendmedienschutz (Commission for Youth Protection in the Media, KJM) for assuring uniform supervision for broadcasting and the internet.

Since 2011, jugendschutz.net has been looking closely at Islamism on the internet. Up to the end of 2013, the work has been funded by the Federal Ministry for Families, Senior Citizens, Women and Youth (German abbreviation: BMFSFJ) within the framework of the federal program 'Initiative Demokratie Stärken' [initiative to strengthen democracy]. The follow-up project that started in 2014 has been funded by the Bundeszentrale für politische Bildung/bpb [Federal Agency for Civic Education].

Information on violations of youth protection regulations on the internet can be reported to: hotline@jugendschutz.net



Further educational information

Online dossiers, teaching material, online information service, prevention of radicalisation, training courses: www.jugendschutz.net

