CRAVE

COMMUNITY RESILIENCE AGAINST VIOLENT EXTREMISM

An
INTERFAITH RESOURCE GUIDE
for Preventing and Countering
VIOLENT EXTREMISM

Responding to SDG 16
Promote just, peaceful and inclusive societies

SDG 16.2: End abuse, exploitation, trafficking and all forms of violence and torture against children

ISIS, Boko Haram, al-Qaida and other violent extremist groups are intentionally targeting **children** and **adolescents** for recruitment, and to carry out **attacks** in the name of **religion.**

40% of all recruits into al-Shabaab terror group are **children** and **youth** between the ages of **15-19** years.

Community Resilience Against Violent Extremism (CRAVE)

Community Resilience Against Violent Extremism (CRAVE) is an interfaith peace-building program whose objective is to prevent violent extremism and transform conflicts in which mostly young people are involved in the Eastern Africa region. The program seeks to;

- Mobilize faith leaders, their communities and youth and equip them with knowledge and skills to prevent and counter violent extremism;
- Promote and assist mainstream religious actors, women, youth role models and children through needs-based trainings and capacity building geared towards co-existence and respect;
- Research on the extent of violence against children in the communities, assess stereotypes against the religious 'other' and develop strategies and actions to transform them.

The CRAVE program was launched in 2014 by the members of the Global Network of Religions for Children (GNRC) from Eastern Africa region with support from local and international partners.

We Commit To:

"Partner with global programs such as End Violence and make the most of existing tools for addressing the root causes and drivers of the violence children face, with a special focus on countering violent extremism, gang violence, harm to children by organized crime, and sexual exploitation and abuse."

The Panama Declaration on Ending Violence Against Children
The GNRC 5th Forum

CRAVE
COMMUNITY RESILIENCE AGAINST VIOLENT EXTREMISM

An
INTERFAITH RESOURCE GUIDE
to Preventing and Countering
VIOLENT EXTREMISM

CONTENTS

LIST OF ACRONYMS AND ABBREVIATIONS

ACHPR   African Commission on Human and People's Rights

ARLPI   Acholi Religious Leaders Peace Initiative

AVE   Against Violent Extremism

CEWS   Continental Early Warning System

BRAVE   Building Resilience Against Violent Extremism

CRAVE   Community Resilience Against Violent Extremism

CRU   Community Resource Unit

CSO   Civil Society Organizations

CVE   Countering Violent Extremism

DSC   Direct, Structural, and Cultural Violence

ESPERE   Abbreviation for 'Schools for Forgiveness and Reconciliation' in Spanish

EU   European Union

FGD   Focus Group Discussion

GCERF   Global Community Engagement and Resilience Fund

GCTF   Global Counter-Terrorism Forum

GNRC   Global Network of Religions for Children

GW   Gallery Walk

HOA   Horn of Africa

IGAD   Intergovernmental Authority on Development

IMCC   Indonesian Muslim Crisis Centre

IRCU   Interreligious Council of Uganda

IRD   Interreligious Dialogue

ISIS/L   Islamic State of Iraq and the Levant

ISSP   Intergovernmental Authority on Development Security Sector Program

KGM   Kigali Genocide Museum

LAPD   Los Angeles Police Department

LASD   Los Angeles County Sheriff's Department

LRA   Lord's Resistance Army

MANSKIT   Master-Narratives Set Kit

MEDJI   The Middle East and Justice Development Initiative

NGO   Non-Governmental Organization

OSCE   The Organization for Security and Cooperation in Europe

PBUH   Peace Be Upon Him

PVE   Preventing Violent Extremism

RCMP   Royal Canadian Mounted Police

RPEP   Rwanda Peace Education Program

UN   United Nations

UNICEF   United Nations Children's Fund

UNODC   United Nations Office on Drugs and Crime

UNWTO   UN World Tours Organization

VE   Violent Extremism

VEO   Violent Extremist Organizations

YOLRED   Young Leaders for Restoration and Development

ACKNOWLEDGEMENTS

The successful development of this Resource Guide would not have been possible without the support of the Goldin Institute, Chicago and Arigatou International – Nairobi. The two partners, who have dedicated themselves to fostering peace, have been active in preventing violent extremism in the Horn of, and Eastern Africa.

We thank the Executive Director of Goldin Institute, Mr. Travis Rejman for his insightful contributions to the Resource Guide. Arigatou International – Nairobi and the Goldin Institute are grateful to the authors who include Dr. Mustafa Y. Ali, Rev. Fred Nyabera, Dr. Dorcas Kiplagat and Dr. Othman Mujahid Bwana. They dedicated their time and energy to researching and reviewing various articles and reports, resulting in a high quality Resource Guide that is relevant for use in the Eastern Africa region and beyond, and for many generations to come.

Sheikh Ramadhan Aula, Director, Centre for Sustainable Conflict Resolution (CSCR) and Programme Manager, Building Resilience Against Violent Extremism (BRAVE) contributed useful and insightful expertise to the development of this Resource Guide, particularly on the subject matter of violent extremism. We are most grateful to him.

We thank all GNRC members who attended CRAVE workshops in Kenya and Tanzania that led to the initial ideas in the writing of this Resource Guide. We also appreciate the efforts of all GNRC members across Eastern Africa and beyond who have worked hard in their countries and communities to address violence against children. We thank GNRC–Tanzania, GNRC–Uganda, GNRC–Kenya, GNRC–Rwanda and Ms. Lian Gogali of GNRC–Indonesia for allowing us to present their work in this Guide to illustrate Best Practice.

The Guide was piloted twice, specifically in 2016 and 2017 among youth from the Horn of Africa, representing, Kenya, Uganda, Tanzania, Ethiopia and Somalia. The youth were attending a Peace Conference which operates under the aegis of the five-year Regional Youth Peace Program for the Horn of Africa, co-sponsored by the Norwegian Church Aid (NCA) and Arigatou International. They were either GNRC members or individual activists in their own communities tackling various social issues. We thank NCA for according the youth the opportunity to interact with one another and with this Resource Guide.

Mr. Abdulrahman R. S. Marjan and Mr. Evans Ombisa who guided in the design of the Resource Guide, are appreciated. We are also indebted to Ms. Florence Omtokoh for her contributions in editing the Guide.

Much appreciation goes to all Arigatou International–Nairobi staff for giving the necessary moral and technical support to the authors and for creating a conducive environment for the development of this Resource Guide.

ABOUT THE AUTHORS

Dr. Mustafa Yusuf Ali

Dr. Mustafa Yusuf Ali is the Secretary General, Global Network of Religions for Children (GNRC) and Director of Arigatou International – Nairobi. He previously worked as Africa Representative for *Religions for Peace* Africa, and as Secretary General of the African Council of Religious Leaders (ACRL). He has been involved in sustainable conflict resolution, and prevention of violent extremism. He holds a Ph.D in Philosophy in Sociology and Globalization from University of Portsmouth, UK.

Fred Nyabera

Fred Nyabera is the Director of Interfaith Initiative to End Child Poverty at Arigatou International. Previously he served as a pastor at the Nairobi Baptist Church and Karen Community Church respectively. He also served as the Executive Director of Fellowship of Christian Councils and Churches in the Great Lakes and Horn of Africa (FECCLAHA). He is a social scientist and a trained theologian whose interest is in development work. His skills and experience include intra and interreligious dialogue; peacebuilding and facilitation of trainings in peacebuilding, mediation and Countering Violent Extremism. He has undertaken graduate and post graduate studies in Sociology, Anthropology, Divinity and Conflict Transformation and Organizational Leadership at the University of Nairobi, Union Biblical Seminary, India, Eastern Mennonites University, Virginia U.S.A. and the Africa International University, Nairobi.

Dr. Dorcas Kiplagat

Dr. Dorcas Kiplagat is the Network and Programs Coordinator of the Global Network of Religions for Children. She previously served as the Goldin Institute's Global Associate where she actively engaged in peacebuilding and economic empowerment initiatives in conflict affected countries in the Horn of Africa and the Great Lakes. She holds a Ph.D in Education (Curriculum Studies) from the Catholic University of Eastern Africa.

Dr. Othman Mujahid Bwana

Dr. Othman Mujahid Bwana is an Educator, Trainer and Consultant on preventing and countering violent extremism. He obtained his Ph.D in Early Childhood Education from the USA. He studied and graduated with an MA degree in Educational Administration and Planning, and Bachelor degree in Education and Islamic Studies in Nigeria. Dr. Mujahid has completed his 2nd Ph.D in Educational Management and Planning from Uganda. He also has post-graduate diplomas in Psychology and Project Management.

FOREWORD

Understanding, Preventing and Countering Violent Extremism

Violent extremism is fast becoming a major threat to peace across the world. In the Eastern and Horn of Africa, as is the case in South Asia, Middle East, North Africa and now increasingly Europe and North America, more and more young people are being recruited into violence by extremist groups and organizations. Many have, unfortunately, been lured into terrorism.

Community Resilience against Violent Extremism, the CRAVE, is a modest inter-faith program to help faith communities, and especially the younger members, to understand and effectively respond to the scourge of violent extremism and terrorism.

Many surveys, researches and ethnographic studies conducted on groups like ISIS, al Shabab, Boko Haram, al Qaida, all point to the challenge of the innocence and vulnerability of children and youth as easy prey for such groups.

Understanding, preventing and countering violent extremism is difficult, often frustrating, and hard to measure their impact. These challenges are likely to be with us in the foreseeable future. It may escalate, become more intractable or much more difficult to address. All depends on the choices we make today.

At the Arigatou International and Goldin Institute, we have decided to focus on prevention. To prevent violent extremism, we will need to understand its dynamics, how young people are recruited into violent extremist and terrorist groups, and what makes them stay in, or leave those groups.

In this regard, we are pleased to share with you this Training Guide for Understanding, Preventing and Countering Violent Extremism.

Mustafa Y. Ali, Ph.D
Secretary General, Global Network
of Religions for Children
Director, Arigatou International–Nairobi

Travis Rejman
Executive Director
Goldin Institute

GLOSSARY OF TERMS AND PHRASES

Counter-Narrative

A counter-narrative means opposing a talk formed in stories that offer rationality deeply rooted in culture by a different narrative.

Counter-Radicalization (CR)

Counter-radicalization are measures taken to prevent vulnerable individuals and groups from getting radicalised and becoming extremists or at the extreme end—violent extremists. Counter-radicalisation involves deliberate set of policies and programmes aimed at addressing some of the conditions that may propel individuals and groups to subscribe to the path of extremism. These conditions may be social, political, economic, legal and educational programmes specifically designed to deter disaffected individuals and groups from crossing the line and becoming extremists. Counter-radicalisation requires tackling both the root causes and consequences of vulnerability that facilitate recruitment and indoctrination while at the same time deploying counter-narrative measures to build support, acceptance and appreciation of those actions.

Counter-Violent Extremism (CVE)

Counter-violent extremism is a realm of policy, programs, and interventions designed to prevent individuals from engaging in violence associated with radical political, social, cultural, and religious ideologies and groups. It requires addressing the factors conducive for the spread of extremism. The building block for counter-violent extremism includes developing credible socio-political and economic infrastructure, countering extremist narratives and building social resilience for community engagement.

Extremism

Extremism is herein defined as the strict adherence to a set of narratives or belief systems (whether political or religious) that constitute assaults on the mainstream values, orientations and principles of the society. Extremist narratives exist on a continuum—at the extreme right and extreme left of ideological spectrums across political, racial, tribal and religious lines. When extremists resort to acts of coercion in the pursuit of their objectives, it degenerates to *violent extremism*.

Hijrah

Moving from one place to another to make a living or new residence. It is now used by the militant groups to denote moving to Somalia (to join al Shabab), to Iraq (to join ISIS).

Jihad, Mujahid

Jihad is an Arabic term meaning 'struggle'. The person doing the 'struggle' is called *Mujahid*. In its usage, *Jihad* has been misinterpreted to mean war whose actual meaning is *al-harb* or *qital*. It is divided into two—the greater *Jihad*—spiritual struggle; and the lesser *Jihad* – physical struggle.

Kaffir, Murtad, Kufr

Kaffir is a term used to describe a disbeliever or one without a religion. *Murtad* is an apostate—a person who has left Islam. Kufr is a state of disbelief or apostasy.

Narrative

Narrative is a system of stories that share themes which offer an alternative form of rationality deeply rooted in culture

Radicalism

Not to be confused with extremism—radicalism is defined herein as standing at a distance from the mainstream political or religious thinking. Radicalism is seen as open-minded and open-ended as opposed to extremism which is close-minded. Extremists harbour distinct willingness to use violence while radicals do not, at least along the trajectory path of radicalization, until towards the end when it transforms into violent extremism.

Radicalization

Radicalization is a process through which an individual or groups of individuals are transformed by an ideology or belief system shifting mind-sets away from the mainstream. Radicalisation helps to fulfil a sense of meaning, belonging, acceptance, purpose, value, having special power, dignity and respect as well as being a defender of a religion, race, tribe, political thinking or a cause. When the process leads to violence, then it is referred to as Radicalization into Violent Extremism (RVE) process. In itself, radicalization is not harmful.

Radicalization into Violent Extremism

This is the state/stage in the trajectory where an individual comes to accept violence as a possible, perhaps even legitimate, course of action. He or she may not eventually support, or engage in terrorist acts. Radicalisation into violent extremism process is a comprehensive package built on several tiers of narratives that provide adherents with easy answers to the causes and solutions to their grievances. The tiers of narratives include: *Political Narratives; Historical Narratives; Socio-Psychological Narratives; Instrumental Narratives; and Theological Narratives.*

Re-Education/De-Radicalization (DR)

Re-Education is the process of divorcing individuals or groups from previously held extreme views defined as dangerous for stability and development in the Kenyan society. Its objective is to purge extremists from the non-mainstream beliefs and get them to imbibe mainstream orientation in preparation for their rehabilitation and re-integration into the society. Re-Education seeks the rejection of violence while promoting attitudinal and behavioural change necessary for re-integration. Successful de-radicalisation is relevant for counter-radicalisation programmes.

Terrorism and Terrorist Act

The interpretation, implementation, subsequent development, and amendments of this Programme will follow and apply the concepts of terrorism and what constitutes acts of terrorism as defined by the Act of Kenya Parliament – Prevention of Terrorism Act, 2012.

INTRODUCTION

The recent sudden increase of incidences of violent extremism has created anxiety among the peacebuilding communities in the Eastern Africa region. More so, the tension that accompany recurrent incidences of violent extremism where religion is mis-used to justify such attacks, is worrisome. Ethnic division have also led to violent extremism.

We thought of many ways to address the rising scourge, through faith-based approaches. The Community Resilience Against Extremism (CRAVE) Resource Guide is an interfaith and inter-ethnic tool, used in the context of the CRAVE program in Eastern Africa region. This is one of the tools that a team of dedicated peace builders have worked on, and to be used as an interfaith tool, to address violent extremism in the Greater Horn and Eastern Africa. The tool aims to enhance the ability of communities to prevent, address and counter violent extremism.

The challenges of violent extremism are not just peculiar to the region, but has affected many, globally. In Eastern Africa, violent extremism continues to strain relations between different faith and ethnic communities. It has damaged and weakened communities' social fabric. Violent extremism has created tension between Muslims and Christians, as well as between ethnic communities, in ways that threaten their peaceful co-existence. The tension between, especially, Muslim and Christians caused by these attacks, and suspicions arising between faiths, can be fully addressed when faith communities are mobilized to address the challenges.

Lack of dedicated tools to address violent extremism focusing on contemporary challenges has affected the effectiveness of peace building programs. The CRAVE Resource Guide is introduced to fill this gap. The resource guide is a modest contribution tool, prepared with the task of addressing violent extremism in mind.

We hope that it will be helpful in your work of addressing the many manifestations of violent extremism – faith and ethnic alike.

Respectfully

Mustafa Y. Ali, Ph.D
Secretary General, Global Network of
Religions for Children
Director, Arigatou International–Nairobi
Convenor, CRAVE

Fred Nyabera
Director, Interfaith Initiative to End Child
Poverty, Arigatou International
Co-Convenor, CRAVE

MODULE ONE

AN OVERVIEW OF THE CRAVE RESOURCE GUIDE

The Challenge of Violent Extremism

Extremism simply refers to assault against the mainstream. Violent extremism includes the actions of people who use ideologically motivated violence to achieve extreme ideological, religious or political goals. Violent extremism is a global challenge, although it is more serious in a few unstable nations. At least 39 religiously-inclined extremist groups instigated 663 violent incidents in 41 countries between July and September 2016 alone.

Countries currently acutely affected by violent extremism include Afghanistan, Iraq, Nigeria, Somalia, Syria and Yemen. Many others are affected. Those acutely affected are unstable and are all currently fighting various wars. Iraq and Syria are currently fighting the violent extremist group known as the Islamic State of Iraq and Syria (ISIS), whilst Syria is also fighting civil war against the Bashar Al Assad regime. Afghanistan and Nigeria are currently fighting the Taliban and Boko Haram terrorist groups respectively.

Between July and September 2016, approximately 10,204 people were killed by terrorist related violent actions. This included 3,670 civilians, 4,450 terrorists, and 1,641 security personnel. 85 percent of the mentioned attacks took place in the six countries mentioned above.

Lately, increasing efforts have gone into Countering Violent Extremism (CVE). CVE is the use of non-coercive means by non-state actors to dissuade individuals or groups from mobilizing towards violence and to mitigate recruitment, support, facilitation or engagement in ideologically motivated terrorism. Faith communities are key, and constitute some of the most effective actors in CVE.

The involvement of religious and spiritual communities as well as their resources is key. Such religious and spiritual resources are efficient and effective at delegitimizing violent extremist acts that misuse religions to legitimize their actions.

Why the CRAVE Resource Guide?

The interfaith guide is based on insights from actual work on the ground. Using a simple language and process, the purpose of the CRAVE Resource Guide is to help trainers and facilitators present the concepts of radicalization, extremism and violent extremism, and to train the trainers and the general population to prevent and counter violent extremism. The Resource Guide provides well researched strategies and approaches that will empower the trainers and facilitators to educate communities in a systematic and practical manner to reduce and prevent violent extremism through interfaith collaboration. The Resource Guide focuses examples on real threats and actions by violent extremist groups operating in Eastern Africa region (encompassing the Horn and the Great Lakes regions), threatening both the intra-faith and inter-faith harmony.

It is advised that trainers using the CRAVE Resource Guide ensure that they have a good grounding in the knowledge relevant to the subject, and contextualized to the country or region, as well as interfaith background. Suggested programme session objectives, schedules, training methods, activities and materials should be flexible and adaptable to local contexts and participant needs.

Throughout this Resource Guide, the words 'facilitator' or 'trainer' are used interchangeably or together.

How to Use the CRAVE Resource Guide

The CRAVE Resource Guide is designed to be used within an interfaith workshop, a seminar, training session or a guideline for a group discussion. It can also be used as a reference material in relation to preventing violent extremism. The Resource Guide adopted a 'three-in-one' approach of Resource Guide development. This means that it covers the objectives, the content and the training methodologies.

The Resource Guide can be used wholesomely, as a complete framework, or each module can be facilitated independently without relying on the rest of the session topics. However, Module ONE – the introduction session of the Resource Guide is compulsory as it stipulates the desired skills relevant to facilitating the sessions. Although the trainers and facilitators will be expected to adapt the content and timing for delivering each module, they will be at liberty to adjust depending on the needs of the group and also use more supplement materials. Each module in the Resource Guide begins with an Introduction, followed by Objectives, Content, Suggested Resources and an Evaluation.

The CRAVE Resource Guide is divided into seven modules.

Module ONE: AN OVERVIEW OF THE CRAVE RESOURCE GUIDE

Module TWO: THE CONTEXT OF VIOLENT EXTREMISM IN EASTERN AFRICA

Module THREE: EARLY WARNING AGAINST RADICALIZATION AND VIOLENT EXTREMISM: RELIGIOUS NARRATIVES AND COUNTER NARRATIVES

Module FOUR: COUNTERING VIOLENT EXTREMISM THROUGH PEACEBUILDING AND CONFLICT RESOLUTION STRATEGIES

Module FIVE: INTERFAITH APPROACH TO COUNTERING VIOLENT EXTREMISM AND RADICALIZATION

Module SIX: EFFECTIVE INTER-FAITH COMMUNICATION FOR COUNTERING VIOLENT EXTREMISM

Module SEVEN: STAKEHOLDER ENGAGEMENT IN COUNTERING VIOLENT EXTREMISM

FACILITATING WORKSHOPS - A quick refresher for trainers

As a trainer or facilitator, you should be familiar and experienced with various training techniques and approaches. It is useful to refresh some general training practices that particularly inform the style of training that we propose in the CRAVE Resource Guide. Some of these will be introduced and practised during the first session in Module 1, and then employed throughout the training.

Facilitator/Trainer Responsibilities

As a facilitator or trainer, you must provide a safe and secure learning environment for participants where they can explore and discuss sensitive issues that impact directly on their lives. To do this, there are several ethical and professional steps that the trainer/facilitator needs to take before the workshop begins. These include:

Self-reflection

Spend a little time thinking about your own personal preparation for the workshop. Good facilitators ask themselves questions such as:

- Why are we doing this training and why is it important?
- What differences do I hope that the CRAVE training will make for the participants in preventing or countering violent extremism?
- What are the participants' expectations for the workshop?
- What are my qualifications and motivations for assuming a training role? (workshop participants will also be interested in this).
- What are my pre-conceptions about the participants?
- Do I have prejudices or negative feelings about the training location?
- How might people perceive me?

You can discuss these with your co-trainers or co-facilitators if you like.

Preparing with Co-facilitators/Co-trainers

It is good practice to work in a team of at least two. This ensures a mix of experience, skills, personalities, facilitation styles and ideas. It also means that you can support each other and share in the preparation and presentation of workshop sessions.

You must spend time with your co-trainer(s) making sure that you have organized responsibilities on who does what and when. Discuss your working styles and working relationship (including how to handle violent extremism) and make sure that you clearly agree about the objectives and learning outcomes of the workshop. The training team must present a seamless and well-choreographed training experience that will give participants confidence, and the process should model good training practice.

Guidelines for the CRAVE Facilitators

The CRAVE facilitator must be aware that young people and adults learn best when they:

- Are treated with respect and feel like they are all equal
- Receive encouragement and praise for their efforts
- Relate and apply what they learn to their own lives and share examples from their own experiences and knowledge
- Interact and learn from each other
- Feel that their ideas, suggestions and input are appreciated
- Apply what they have learned immediately
- Learn by doing
- Feel emotionally related to what they learn
- For the interfaith training, an intentional balance of trainers from different faiths in which trainees come from is critical

Remember that your job is to facilitate a learning process and to encourage participants to draw from their own experiences and design their own approaches to prevent violent extremism. Using the Resource Guide content, you can introduce materials that you think are helpful and insightful. Encourage the participants to question them in order to adapt them to fit their own needs.

As a facilitator, you are not expected to be an expert on everything. Be honest if you do not know the answer to a question. You can always share it with the group. Otherwise you should "park" the question if necessary, and find the answer later. This is to infer that all the training approaches to be used in this training should be 'Participatory Learning Approaches'.

The facilitator should always *do and say less and let the participants do and say more.*

He/she should ensure that the necessary resources are available, and safety and security are assured.

It is important for the facilitator and trainer to observe the following:

- Before the workshop, the facilitating team should check that the venue is properly prepared and that all the necessary learning resources are available
- Depending on the location of trainings and workshops, facilitators and trainers should ensure there is safety and security of the trainees at all times
- Because of the nature of the tasks of countering violent extremism, CRAVE facilitators should ensure that the locations where trainings take place, especially in risky areas, are secure

Workshop 'Ground Rules'

Many times a "learning contract" is established at the onset between the facilitator and participants, and between the participants themselves, helps to establish "ground rules" for the workshop. It would, therefore, be prudent to allow the participants to draw up and agree on the list.

Ground rules might include the following:

- The interfaith setting in which CRAVE trainings will be done requires all to respect different religions
- All participants should start each session on time
- Mobile phones should be switched off or kept on silent mode
- Taking of photographs, or recording the training proceedings may not be allowed without participants' prior acceptance
- Divergent opinions should be respected, even where other participants do not agree
- Participants should not be interrupted when they are speaking
- Different religions and cultures should be respected
- Participation should be gender sensitive
- Everyone's voice should be heard

- "Side conversations" and other distractions are discouraged
- No personal attacks on any one in the room, or outside the room is allowed
- Whatever is discussed in the rooms, including if names are mentioned, should not be taken outside the room
- The use of 'Chatham rules' applies – i.e. no attribution to what is said in the training to any individual

Additional Workshop Input

The training approach used throughout the CRAVE Resource Guide is the Participatory Approach. This approach is important when working on conflict issues because it engages with people's experiences and perceptions. Understanding how people think, feel and behave will help shape and inform CVE and PVE interventions for effective CRAVE program implementation. It also means that we can be flexible throughout the training, adjusting the pace and content to participants' needs.

However, this approach has a limitation: a potential knowledge deficiency. Since we will be working with the knowledge pool of participants in the training room, information concerning, for example, the structural aspect of violent extremism, policies, legal systems and governance, may be limited among participants. One way to manage this is to invite people with expertise in such areas to be a part of, and contribute to the workshop program.

Facilitation Methodologies

The strategies and methods used by the facilitator in a training session determines how effective the training will be. The various techniques and methods presented in this module could be employed at different training sessions for countering violent extremism. It is important to note that they are not all inclusive. Facilitators are free to modify and use their own creativity to suggest more methodologies.

The following are some of the facilitating methods:

Lecture

A lecture is a talk delivered by a designated person who has the requisite information and knowledge about the subject and may present his various points in a sequence that leads to final conclusion. It is important to note that:

- Lecture requires advance preparation
- Audio visual aids may help to make the message of the lecture clearer
- The lecture is effective as a training technique when the purpose is either to motivate the audience to take specific action or inform it. When followed by questions and answers, the lecture serves to educate the audience on the basis of the speaker's expertise and experience

- A total of ninety minutes is generally the maximum time that the audience can remain attentive to a lecture. The lecture should generally last no longer than forty-five minutes. The remainder of the time should be taken up by general discussions or questions and answers

Workshop

A workshop is a working meeting in which the participants are actively involved. They acquire new knowledge, relate it to their work, identify needed changes in behavior and learn new skills. An effective workshop is built around what is practical and relevant to learners. Workshops are very important in Countering Violent Extremism (CVE) or Preventing Violent Extremism (PVE) training.

Dialogue

This is an exchange of views between two or more people. It seeks to explain and understand the opposing ideas and does not determine which is better. This is a technique for gathering ideas from a group of people assembled in a meeting. It encourages active and imaginative input from participants, and taps the knowledge and the expertise of the participants.

The facilitator's role is to encourage all the participants to say the first things that come into their minds and to keep ideas flowing quickly. The facilitator asks a question on a topic to be investigated and the participants are asked to draw upon their personal experiences and opinions in order to respond with as many ideas as possible. As participants put forward

these ideas, each idea is recorded without rejecting any. Thereafter the group analyses the information collected.

Demonstrations

This entails training by showing as well as by telling. Learners learn by observing and sometimes practising the skills, processes, functions or relationship demonstrated in an action. A demonstration brings to life some information that has been represented in a lecture, discussion or explanation.

The facilitator should explain the purpose of the demonstration. The facilitator demonstrates the procedures. Learners are encouraged to ask questions. The participants practise what has been demonstrated.

Case Study (CS)

A case study is a record of an actual situation complete with issues that have actually been faced. Learners are presented with a situation describing an event of a relevant situation or problem and they are required to answer questions.

The facilitator or a participant presents a case and gives time to understand it. Participants will analyze the situation and come up with solutions to the problem identified. This can be done in plenary or small group discussions. Note that in the context of this training the case should be related to CVE.

Gallery Walk (GW)

The gallery involves the movement of participants in order to view or read pictures, posters or notes on CVE or PVE training. Prior to this gallery walk, the facilitator divides the participants into groups and assigns them tasks which will require them to discuss and give their input. Alternatively, if posters or pictures are used by the facilitator they should be relevant to the content and groups. Groups will be required to comment on news print about their ideas on sets of pictures assigned.

The newsprint will be posted below the relevant set of pictures. In a systematic manner, the facilitator leads the plenary group through the gallery, moving from station to station. Each item supports their points and during plenary new ideas are added on the newsprint by members of other groups.

Small Group Discussion (SGD)

It is often necessary to break a large training group into small groups in order to facilitate discussion, problem solving or team activities and tasks. A specific task is assigned to smaller groups. The purpose of the task is clearly stated and time limit imposed. How the group works is to be clearly defined and all members of the group are given shared responsibilities for preparation. The task is carried out and the small groups come back together to present the findings of their discussions in the plenary.

Focus Group Discussion (FGD)

Focus Group Discussion is a training method used to gather more information on pertinent issues affecting a given community or group of people. It should be composed of not less than six people and not more than twelve people. For CVE purposes, the participants in a focus group discussion must be homogenous. There should be a moderator and a secretary. The moderator should ensure that every participant contributes to the discussion and that there is no dominance. The secretary should record the main points of each contributor.

Focus Group Discussions are particularly recommended for various situations in CVE and PVE training. The CRAVE facilitator will be able to guide the trainees on the subject of discussion most suitable for Focus Group Discussion.

Buzzing

Buzz session is a special type of training method that is used when two or three participants need to consult each other on a raised issue to understand it better. The issue is normally raised in a large group, and then the facilitator divides the participants into smaller groups of 2-4 participants where they share their views which are recorded and consolidated. The consolidated views are then shared with the larger group.

Plenary Discussion

Plenary discussion is where the entire group is involved in a discussion guided by the facilitator. It is used during introduction of activities, reporting of group findings and summarizing the activities.

The setting of the workshop must be conducive to interaction and involvement among the participants and subsequent retention of what is learned. The useful time span in which participants continue to learn is greatly increased due to their active engagement with the learning material and exercises.

Parallel Sessions

Parallel sessions are simply two or more sessions of the same or different types taking place at the same time. Such sessions can have separate topics for several members of the group or the same topic for participants of different age, gender or prior training, sometimes a group may be split into smaller sub groups attending parallel sessions on the same topic if it is too large to meet all at once.

Holding sessions in parallel increases their training potential by focusing the training effort to the audience size. This leads to more effective interaction within the group and that improves learning.

Story Telling

Story telling is a method whereby a facilitator narrates the story, episode or an event. It is very effective when properly administered. In order to administer the method effectively, the narrated story must be simple, short and relevant to the subject matter. It should not dominate the entire lesson. Evaluation in the story telling method is inevitable and it can be done during the development or at the end of the story.

For a story telling method to arouse motivation and attention, the facilitator must use variety of teaching resources and gestures. The use of simple language and voice variation helps to make the story interesting. Stories from 'Formers' or 'Returnees' are particularly interesting, and the trainees can learn a great deal from them.

The participants should be able to deduce the teaching from the narrated story. The method allows active participation of the learners. The story can be narrated by either the trainer or the participants. A good story is that which can motivate the participant and capture their attention and interest throughout the lesson.

Films and Video Shows

These should be selected according to the topics under consideration. Excellent films and videos that should be carefully used for training purposes are available. CRAVE Program has collected a number of videos showing the violent extremist narratives used by the violent extremist groups. Such films and videos may be used, with the direction of an expert in violent extremism. Caution should be exercised at all times while using materials from violent extremist groups, because the very nature of these materials is intended for propaganda purposes.

Participants should be introduced to the film/video before viewing. It should generally be followed by a discussion about the film and the information it contains.

Panel Discussion

A panel discussion is a presentation from the podium by a number of speakers or panelists. A moderator directs the discussion on the presentations made as well as questions and comments from the floor. At the end, the moderator briefly summarizes and reflects on the highlights of the discussions without overshadowing the panelists. A good panel discussion that encourages interaction with the audience has a high training potential. Information is extracted from a greater pool of expertise than is possible with a lecture. This method allows for a longer retention of what is learned.

NOTE: Feedback will help improve future editions of the CRAVE Interfaith Resource Guide.

EVALUATION

Questions facilitators should pose at the end of Module ONE:

- Do you understand the purpose of the CRAVE Resource Guide?
- Have you understood the structure of the CRAVE Resource Guide?
- What training methodologies used in the CRAVE Resource Guide do you like most?
- Is there any training or facilitation methodology used in the CRAVE Resource Guide that you need further elaboration?

NOTES

NOTES

MODULE TWO

THE CONTEXT OF VIOLENT EXTREMISM IN EASTERN AFRICA

Objectives of this Module:

- To understand the context of radicalization into violent extremism and terrorism in Eastern Africa
- To explore the indicators of radicalization into violent extremism and terrorism in Eastern Africa
- To provide examples of incidences of radicalization into violent extremism in Eastern Africa
- To understand ideological motivation of local violent extremist groups and their links to global violent extremist groups

Introduction

Background

Many violent extremist groups including al Qaida, al Shabab, DAISH (so called ISIS), and others[1], are active in Eastern Africa today. In the last decade, these groups have improved on their outreach through the media—both mainstream and social. The mainstream media and the internet are key enablers and strategic assets for violent extremist groups. These assets help them to achieve information asymmetry within the shortest time possible. The social media and other media platforms also propel the violent extremist groups to stay ahead of the narrative curve. These groups have, therefore, invested significantly in developing narratives and erecting platforms on which their narratives are transmitted to reach their intended audiences.

The violent extremist narratives carry ideological messages which are carefully crafted to target young and impressionable minds, particularly those who are willing to join their 'struggle'—often misrepresented as 'Jihad' by the violent extremist groups. Their audience gets radicalized in the process, and as a result, begin to harbor extremist and violent views. Their messages are aimed at radicalizing before recruiting young men and women who are then trained and deployed for what they call 'holy war'. The messages also ensure that violent extremist groups have a pool of already radicalized young men sympathizing to their cause, and easy to recruit.

---

[1] Others such as the Lord's Resistance Army (LRA) have been localized, and mainly concentrated their violent extremist activities in Northern Uganda and parts of Central African region

The Context

Apart from seeking religious legitimacy for their actions, the militant groups take advantage of the following:

- Increased misinterpretation of scriptures for violent ends
- Increased negative narratives of hatred of the 'other'
- Increased belligerent language (now more online than offline) 'poisoning' the minds of many children and young persons (and subliminally or subconsciously preparing them on the path of violent extremism)
- Muted or non-existent response to challenge the bastardization or misuse of religion for violent purposes from mainstream religious leaders and faith communities
- Increased global narratives of violence

The Problem

The main causes of radicalization and extremist ideologies in Eastern Africa are:

- Extremist intra-faith and inter-faith intolerance; i.e. violent and extremist ideologies and discourses which prepare grounds for violence with the so called 'religious other' within and between faiths or simply those they do not agree with in their interpretation of scriptures
- Misinterpretation and misuse of religious scriptures to justify violence (terrorism) on the innocent
- The narratives by violent extremist groups are perpetuated through the various social media and physical platforms reaching large audiences
- Religious institutions, are weak, and have weak counter-violent extremism strategies, not adequately prepared to respond to the extremist messaging
- Ineffective public reaction to incidences of violent extremism devoid of strategy

- Lack of effective strategies to positively tap into the youth energies, and direct them into constructive and non-violent actions
- Where strategies exist, they are not focused, not concise, not coherent, and not clear. Violent extremist groups sometimes appear to have better and more effective communication strategies than mainstream institutions
- Many religious leaders have been weakened, de-legitimized by violent extremist groups, hence unable to respond to nor challenge the misuse of Islam for violent purposes

Indicators

Any extremist or violent extremist can be identified through the following indicators:

- "Puritanical" tendencies among youth and adults ("We alone", *who believe in violence* represent the 'Truth' and all others (from different sects *who do not subscribe to "our view"*) are devious and astray;
- Exclusivist Identity: The violent extremists take themselves to be fundamentally 'different' from others; have nothing in common and cannot live side-by-side with the 'other';
- Construction of a belligerent 'other': The different (non-violent sects and others) are essentially viewed as an enemy within or foreign. 'They' threaten or compromise 'our objectives, mission and existence' ;
- Selective, partial and literalist discourses delivered in some religious institutions and online platforms, especially through social media;
- Intolerant and violent behaviour: verbal and physical to opponents (real or perceived) and the 'other';
- Use of religious texts and concepts to legitimise and justify alienation, discrimination and violence.

The Meta-Narratives

A meta-narrative means a theory that tries to give a totalizing and comprehensive account to various historical events, experiences, and social, cultural phenomena based upon the appeal to universal truth or universal values. Violent extremist groups misinterpret the religious traditions of Islam, and *Ahadith* (sing. *hadith*), appropriating and transporting key elements from the Qur'an, *Hadith* and Islamic historical events—the metanarratives, for their own ideological benefits.

Most extremist organizations and networks know the importance of narratives and communication in the recruitment process, and legitimization of their attacks on perceived enemies. They make use of meta-narratives to achieve and retain legitimacy. Out of the meta-narratives. In Eastern Africa many violent extremist groups have developed compelling sets of intense narratives. These narratives are pulling many young people to join the violent extremist groups. They are also using these narratives to seek for sympathizers among the general population. The narratives associated with al Shabab, the so-called DAISH – Islamic State of Iraq and Syria (ISIS) have also been used in Eastern Africa.

Religious excuses and religiously biased narratives are the key drivers and fuel to the violent extremist groups. The important thing to know is that the misinterpretation of religion as used by violent extremist groups for recruitment, legitimation and intimidation can be corrected.

The most effective anti-dote to violent extremist narratives and misuse of religion is, therefore, counter-narratives, positive and alternative narratives and mobilization of key religious scholars to address information asymmetries created by, and benefiting these violent extremist groups.

Ideological Motivation

Violent extremist groups have a set of narratives that are aimed at recruiting, legitimizing their cause and intimidating those against their cause.

In Eastern Africa, the various platforms used by violent extremist groups such as online magazines, social media and physical spaces are intended to piece together a master-narrative that will exploit existing narratives, grievances and historical injustices to appeal to the general Muslim population in Eastern Africa.

The al Shabab, for example, misrepresents Somalia as a place offering refuge for the persecuted Muslims and training grounds for 'Islamic warriors'. Somalia is seen as the 'only hope' for an Islamic state and a bastion against anti-Islam crusade in the greater Horn of Africa, and, therefore, men and women should consider making *Hijrah* (migration) to that country.

The 'world-view' being proclaimed by al Shabab, through its narratives, is that of a 'war against Islam'. The group attempts to counter 'the war on Islam' notion by indoctrinating its followers to view the events going on in the world through the 'us-versus-them' lens. In this world-view, "us" is the Muslim world and "them" are the "infidels" aided and led by the West. The Muslims who are seen to be working for coexistence are depicted as either hypocrites, or at worst, apostates (Ar. *murtad*). The al Shabab narrative attempts to drive a wedge between Muslims and Christians in the region. Ironically, they primarily kill their fellow Muslims in Somalia and other places.

In Kenya, a variety of narratives from violent extremist groups and other militant groups are being consumed. These militant groups aim to achieve three key objectives in their communication:

1. Propagation: to enlarge al Shabab movement through recruitment of active members and sympathizers
2. Legitimation: to establish its religious and political viability and legitimacy
3. Intimidation: to coerce the general public into accepting their demands

A cursory observation of al Shabab and violent extremist groups' online presence including in the chat rooms; twitter, Facebook, blogs and online content (*Gaidi Mtaani*) indicates the following:

- The narratives are, to a large extent, focusing on revenge on non-Muslims or Muslims who are not supporting al Shabab ideology
- The narratives are increasingly becoming belligerent to local clerics who publicly oppose their militant activities and their version of Islam through their narratives
- The narratives appear to be expanding to intimidate clerics into silence, and dissuade them, through threats, to not publicly oppose their violent extremist and militant activities and their interpretation of Islam for violent ends
- The narratives are increasingly borrowing from, and providing examples of the actions of DAISH (the Islamic State in Iraq and Syria – ISIS) and al Qaida to a large extent, and other militant extremist groups in Afghanistan, India, Indonesia, Kashmir and Pakistan to a lesser extent

Intimidations by al Shabab and other militant groups in Kenya are aimed at producing a horror effect leading to fear. The threats and messages (narratives) before, during and after attacks

normally mean more than the actions themselves, and their successes are measured more by their disruptive and psychological effect, and less on the body count. Undermining information asymmetries in favor of al Shabab as well as other violent extremist groups is crucial, and therefore an important objective in this CRAVE strategy.

Drivers of Radicalization and Violent Extremism—the Pull and Push Factors

	DRIVERS: (Sageman) DRIVERS: (Sageman)	PUSH FACTORS (Structural) PULL FACTORS (appeal)
1.	Denial of basic political and civil liberties	Social networks and personal relationships
2.	Gross violation of human rights and government repression	Material and social benefits of belonging to a violent extremist group
3.	Widespread corruption and perceived impunity for elites	Charismatic leaders or attractive ideas and causes
4.	Poorly governed areas	Traumatic events or tragedies experienced directly by individual, family, groups or community
5.	Protracted violent conflicts	Appeal of ideologies propounded by extremists
6.	Government perceived as illegitimate	Well executed strategic communication and outreach campaigns
7.	Previous support to violent extremist groups to serve national strategic interests	Effective linking of local grievances with global narrative of conflict and confrontation

EVALUATION

At the end of this module, the facilitator should pose questions such as:

- What do you think are the indicators of radicalization into violent extremism?

- What are your observations on the listed indicators on radicalization into violent extremism?

- In your own opinion, what else have you observed as indicators of radicalization into violent extremism?

- What do you understand as ideological motivation for violent extremist groups to legitimize their actions? Discuss some phrases commonly used in recruitment? Do they represent misuse of religion?

- Identify and discuss the misinterpreted verse(s) from holy scriptures

NOTES

NOTES

MODULE THREE

EARLY WARNING AGAINST RADICALIZATION AND VIOLENT EXTREMISM: RELIGIOUS NARRATIVES AND COUNTER NARRATIVES

Introduction

This chapter provides guidance on how to identify, understand, intervene and prevent violent extremism. It details a check-list of the tell-tale signs of violent extremism and how one can, from very early stages, identify those that are drifting on the path of radicalization that may lead into violent extremism, and take corrective measures before one slips deeper into extremism and violence. It also outlines and discusses the religious teachings which have been misinterpreted and misused and have the strength to influence a person into radicalization and violent extremism. The chapter also attempts to provide insight into countering the 'religious' narratives.

The core element of this risk factor is a low tolerance for other communities and religious beliefs. Contributing factors to low tolerance may include separate education, community and voluntary bodies, employment, places of worship, language, and social and cultural networks that allow communities to operate in isolation without any "meaningful interchanges." At its most extreme, this will be manifested as limited contact with anyone outside of the individual's ethnic and/or religious group. There will be active avoidance of socializing with a diverse range of ethnic and religious groups. This may result from lack of involvement with education or employment that brings them into contact with a diverse range of ethnic and religious groups.

EARLY SIGNS

Is it possible to know a radical youth judging solely by exterior appearance? It is, in fact very difficult to respond to this question in a definitive way. Certain appearances (referring as much to style of dress as observable behavior) can indicate a symptom that an individual is experimenting (or has already completed) a process of militant radicalization. There is a process through which the person incorporates radical values and joins active militancy in an individual manner (exceptional "lone wolf" cases) or in a group. Nevertheless, there are signs that could be used to indicate radicalization process as follows:

1. Family Intricacies

The family can be considered both a risk and a protective factor in the field of prevention. Through social learning we all understand the norms and values that govern our behavior and the family is the most salient source of these norms. Some familial environments are clearly pathogenic to the extent that it is in the best interests of young people to be removed from their family for their own protection. On the other hand, estrangement from the family removes a core buffer against negative influences and a key source of social support.

Conflict with and estrangement from the family over life choices, such as marriages and religious beliefs, leaves the individual vulnerable to recruitment from violent extremists who offer the individual solutions to this situation. Leaving the familial home can also make the individual extremely vulnerable, particularly if they are then thrust into new and challenging environments. As a consequence, migration of an individual becomes geographically separated from their immediate family, and therefore distanced from its potentially protective influence.

2. Risk-taking Behavior

Many young people engage in "hedonistic/wild" risk-taking behaviors, such as alcohol, drug abuse and risky sexual behavior, which puts them at risk of a variety of negative outcomes, such as (sexual) assault, injury, criminality, unplanned pregnancy, and sexually transmitted infections.

Risk-taking behaviors are a major prevention target in the field of health promotion and seeking to identify vulnerable and "at risk" young people is commonplace. In the development of violent extremism, a period of engaging in risk - taking behaviors (which may be linked to criminality or hedonism) is often observed. Many young people engage in risk-taking behaviors without truly understanding the consequences of their behavior.

Although risk-taking behavior increases vulnerabilities to various potential hazards, it is when young people seek to change their risk-taking behavior that they are vulnerable to the influence of violent extremists. When they seek to "repent", motivated by guilt, they can easily be led into violent extremism. In the context of the development of violent extremism, a period of engaging in risk-taking behavior is often the precursor to re-engaging with their religion, or engaging with religion for the first time (see below: Sudden change in religious practice).

However, it should be noted that religious observance is a strong protective factor against engaging in risk-taking behavior for many young people and a strong understanding of religion will protect an individual being drawn in by abusive narratives and misinterpretations of religion.

3. Sudden Change in Religious Practice

It is common for violent extremists to undergo sudden and rapid changes in religious practice, exhibiting extreme and disruptive attitude. Coupled with this increase in religious observance, is a limited understanding of the religion. This lack of religious knowledge is exploited by extremists and recruiters in their rhetoric (see above and below). The key feature of this criterion is the increase in religious observance coupled with a limited theological understanding that originates from violent extremist ideology. This criterion is particularly important for individuals who are recent converts or are re-engaging with their religion after periods of living a more "hedonistic" lifestyle characterized by risk-taking behavior (see above).

4. Violent Rhetoric

Exposure to violent rhetoric and media (such as the internet and DVDs) is linked to the development of violent behavior by establishing pro-violence norms and values within an individual. In the Rational Choice Model (a theoretical framework for understanding and

modelling social and economic behaviour), "low-level" violent media will act as passive recruitment factors. Vulnerable young people will seek out or be exposed to images and rhetoric that discuss their real and perceived grievances.

The key element is extensive engagement with violent rhetoric that promotes the use of violence against specific groups and the justification for the use of violence against those groups. Exposure to this rhetoric will influence the decision to actively engage in violent extremism as the solution to real and perceived grievances. This criterion will be manifested in both casual conversation and the seeking out or possession of material containing violent rhetoric.

5. Negative Peer Influences

Peer influence can impact negatively sometimes. This can lead to the formation of gangs for the purpose of fighting real and perceived threats from outside. To a certain extent the existence of these gangs is a reflection of young people's disillusionment with the way that their elders handle issues affecting the younger generation. These gangs are not necessarily ideologically driven. Some are ideologically driven. Some young people see themselves as 'more prepared' than their parents' generation to confront injustice. The confrontational ideology of militant groups could be perceived to reflect the reality of the situation in which they live and offer solutions to it. These gangs have wider agendas than just community defense and tend to reject mainstream society and enforce separatism between communities.
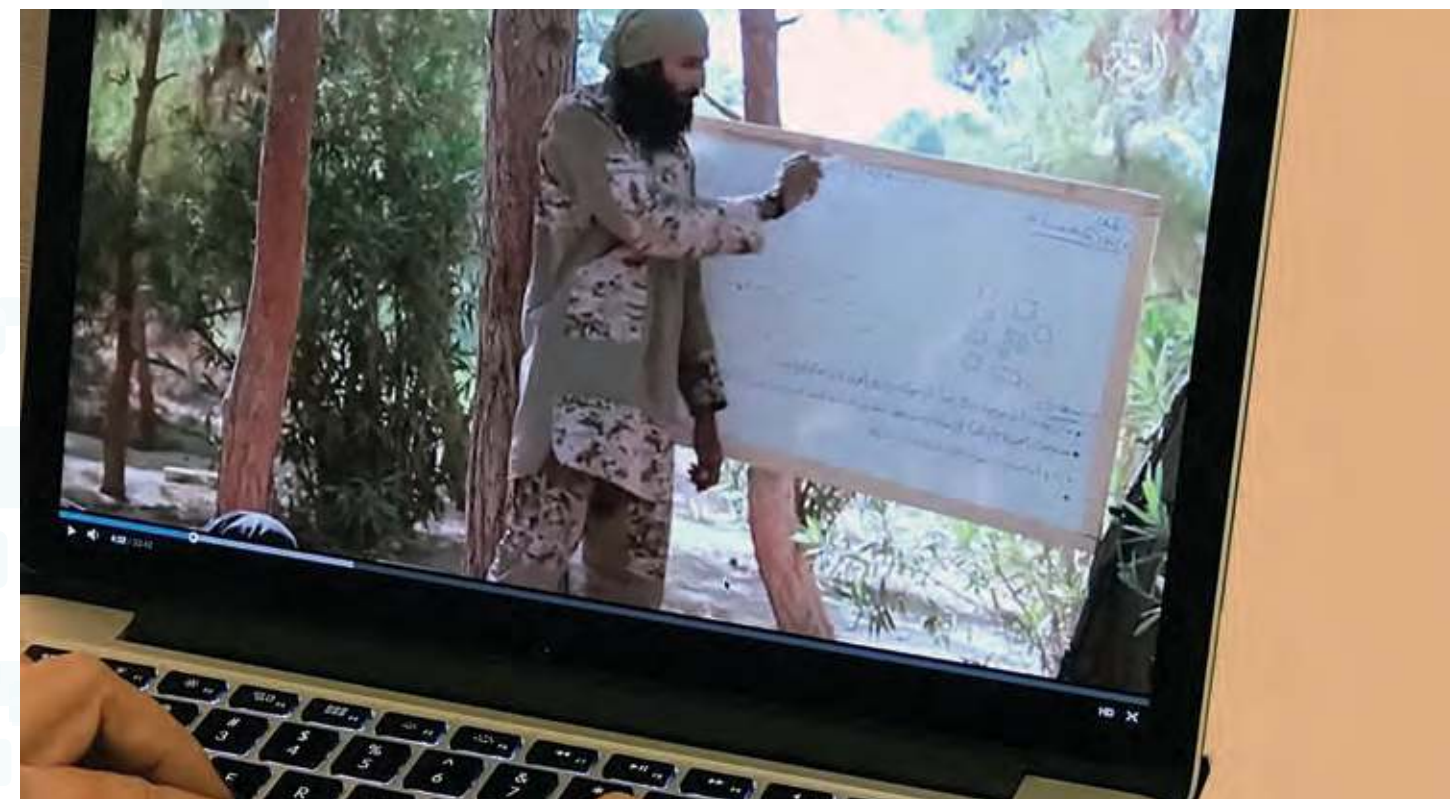
One of the initial ways that individuals can be socialized into the use of violence is through engaging in public disorder and street violence, particularly through these street gangs. Gang involvement can develop, reinforce and reward pro-violence cognition and behavior.

6. Criminality

Acts of criminality are common among violent extremists, particularly petty fraud and drug dealing. Vulnerable individuals can rationalize their criminal behavior through adopting violent extremism.

It is important to stress that street gangs are not necessarily a breeding ground for violent extremists and individuals who engage in street violence will not necessarily go on to become involved in violent extremism. Nevertheless, membership of a gang often reflects alienation from their own communities as much as it does from wider society, and these are exactly the kind of individuals that violent extremists will try to recruit.

7. Isolated Peer Group

Most individuals seek to affiliate themselves with an "in-group" as it is an integral part of our social status. In this context, we can better understand the nature of peer pressure. Peer pressure is often cited as a rationale for the deviant behavior of young people as it provides a mechanism for explaining why young people act "out of character". The most common definition of peer pressure is the peer group applying pressure to the individual to act in a way that they do not want to.

This definition serves a useful purpose for everyone concerned. Young people are able to displace the blame for their behavior onto others and thus protect themselves from censure. Parents are able to continue in the belief that their children are essentially "good kids" who are influenced by the "wrong crowd". The reality is that young people seek to affiliate with specific peer groups and their behavior is a conscious effort to gain the approval of that peer group.

Peer pressure is, therefore, best understood as pressure from the individual to the group rather than from the group to the individual (Bauman and Ennett, 1996). In this process the individual is not a passive recipient of instructions from outside actors but is an agent with free will who consciously chooses to behave as they see fit. If the social identity of an individual is important to them then they will act in a manner that is consistent with the stereotype of a typical group member.

The psychology of social influence indicates that (peer) groups which isolate themselves from outside influences are at risk of a variety of cognitive distortions, normally referred to as "group think". Group think occurs when a highly cohesive in-group of individuals becomes so concerned with finding consensus amongst the members that they lose touch with reality. This process of group polarization is not immediate, it develops over time. In the context of violent extremism, the emergence of attitudes and beliefs consistent with violent, hate, and death rhetoric will be reinforced by other members of the peer group. These peer groups will sever/cut ties with out-groups. It is from these peer groups that acts of violent extremism are most likely to emerge.

The threat or use of violence to enforce group membership indicates that there is a high risk of "group think" and engaging in acts of violent extremism. Online platforms have become one of the main places where extremist groups converge and influence each other.

8. Hate Rhetoric

Hate, specifically "hatred of the other" (i.e. the target group), sustains violent extremism. Hatred in the context of violent extremism is not an impulsive, chaotic emotion as it is constructed and directed toward a particular target to achieve ideological aims, it is actually functional. Hate strengthens and enforces the sense of separation between the target group and the violent extremists. The target group's humanity is gradually eroded to the point at which violence towards them becomes acceptable.

Sternberg (2003) suggests that this "instrumental hatred" is generated through a series of stages:

a) The generation of hatred and disgust for the target group. Disgust is especially prone to violations of purity and sanctity (Rozin et al., 1999) so this often involves rhetoric around how the target group is immoral, corrupt, or evil and threatens the purity and morality of the in-group.

b) The second element is the creation of anger and fear towards the target group. This is achieved by highlighting the target group as an attacker and a threat to the in-group's values, life and morals, thus producing an "us or them" mentality.

c) The third aspect is contempt/dislike for the target group, often by highlighting violations of the in-group's communal codes for dress, behavior, and life choices.

d) The final aspect of hate involves the punishment of any members of the in-group that do not support negative views of the target group. Individuals are branded "sympathizers" or even as "collaborators" unless they demonstrate their commitment to the in-group. Within certain groups, absolute obedience to the hate policies of the group is demanded or penalty of harm or death.

The use of language that generates hatred and dehumanizes any other individual and/or group by an individual or group within society indicates an increased threat of violent behavior by that individual or group. The use of such language will create the impression that such beliefs are normal and morally acceptable. This criterion will be manifested in both casual conversation and the seeking out or possession of material containing hate rhetoric.

9. Political Activism for Extremist Causes

The individual demonstrates an increased political awareness, specifically on issues that are championed by extremist groups, as well as a motivation to act on that awareness, but not necessarily through extremist groups.

Increased political awareness and criticism of any Government's policies is not the criterion for assessing an individual's vulnerability to recruitment by violent extremists. Association with individuals and groups known to have links with violent extremists indicates that the individual is at risk of being targeted for recruitment. Attendance at meetings, demonstrations, rallies, and/or protests with these individuals or groups is an indication that the individual is becoming more politically active. Seeking information from these individuals or groups is not the same as being actively involved. This criterion for vulnerability to recruitment is explicitly based on active participation.

10. Basic Paramilitary Training and Team Building Training

Violent extremists can use numerous activities that are completely innocent, harmless and fun for basic paramilitary training. This criterion for assessing vulnerability to recruitment is not taking part in these activities for fun but their use for basic paramilitary training. Some sports, such as target shooting, can provide rudimentary paramilitary training.

Most radical cells are small tight knit groups of individuals with a common purpose. Team building and/or training of any description will prove useful to this group as this will reinforce group cohesion.

11. Travel/Residence Abroad

Some areas of the world are conflict zones where it is possible for vulnerable people to come into contact with violent extremists who are engaged in combat operations. Some immigrants are in a specific place because their country of origin is a conflict zone. Some of these immigrants have also experienced abuse at the hands of either insurgents or security forces and/or have lost family members to the conflict and can be susceptible to recruitment.

Many proscribed organizations are transnational in that they are present in numerous countries around the world and whilst the local versions may slightly differ, the ideology is basically the same. It is common for violent extremists to visit each other in order to maintain this extended network. In addition, paramilitary training is often easier to obtain overseas from these networks and organizations.

Exposure to violent extremist ideology is possible in other countries where proscribed organizations are able to operate openly. Educational and religious institutions linked to proscribed organizations are clearly identifiable risk factors. Some individuals who travel to the other parts of the world are already violent extremists and/or members of proscribed organizations. The purpose of their travel may be to gain new recruits and/or to commit acts of violent extremism.

Travel to, or residence in other countries is not the criterion of being recruited to violent extremist groups. This criterion is based on (often multiple) journeys to, or residence in, known conflict zones or areas where proscribed organizations operate. It is essential to ascertain the purpose of the journey or experiences of residence overseas before raising concerns based on this criterion. It is important to note that the vast majority of travel or residence in these areas will not raise any concerns.

12. Red Category Behaviors

Those individuals who are engaging in the actions in the red category are displaying strong behavioral indicators that they may already be on the way to becoming involved in violent extremism. They are clearly aligning themselves with known violent extremist individuals/groups and/or they have received training for/participated in violent conflict. Rehearsal or actual use of violence greatly increases the likelihood of further participation in violent activity. Therefore, individuals displaying the risk factors in this category require reporting to the relevant authorities for further information gathering and monitoring.

13. Death Rhetoric

The diffusion of responsibility for violent behavior reduces the individual's inhibitions for violent acts, in particular killing (Grossman, 1996). Therefore individuals, groups, and/or institutions that provide justification for violent behavior will make the individual feel less responsible for their violent behavior. This justification will most likely take the form of revenge or retribution for wrong doing by the target of the violent behavior (e.g. "martyrdom" videos).

Martyrdom is a common theme in many cultures and religions and the martyrs are venerated by those cultures and religions. Achieving the status of a martyr will therefore attract some individuals. As it is the wider community that assigns the status of martyr to the individual rather than the individuals themselves as the mainstream discourse within a community creates the conditions for martyrdom. If the wider community does not support the actions of violent extremists, the groups and networks from which the violent extremist emerged may provide sufficient social support for the act of martyrdom.

As with violent and hate rhetoric, this criterion will be manifested in both casual conversation and the seeking out or possession of material containing death rhetoric.

14. Being a Member of an Extremist Group

This criterion concerns itself with membership of certain groups. Groups that either conduct or actively support the use of violence are normally illegal and are proscribed under counter terrorism legislation. These are terrorist or violent extremist groups. There are other groups that do not conduct violent acts or overtly support violence but they reject the shared values of their country, such as democracy and equality, and seek to promote intolerance and disharmony in communities. These are not terrorist groups, but in some cases they share similar ideologies, beliefs and goals. Membership of these groups is not illegal and is not usually indicative of radicalization, but consideration needs to be given to the aims of a particular group and the methodology which is pursued to achieve those aims. Joining such groups and networks is a significant act for an individual in moving from passive support to active involvement in extremism. It demonstrates both a heightened level of commitment and also a willingness to act on their beliefs.

These groups and the individuals associated with them form an amorphous nationwide network. The same people are often linked to a range of different groups, which often tend to be loose associations rather than organizations in the traditional sense. It is these loose networks of radicalized individuals that violent extremist recruiters and facilitators tap into, and within which smaller terror cells and networks exist. Involvement with such organizations does not automatically indicate that the individual is vulnerable to recruitment by a violent extremist group.

This criterion is the active participation in known violent extremist groups, such as al Shabab, al-Muhajiroun in Somalia, the Lord's Resistance Army (LRA) in Uganda and others. It is important to note that membership, support or promotion of these organizations is a criminal offence.

15. Contact with Known Recruiters/Extremists

There appears to be two distinct but interconnected processes at work. At one level, individuals are indoctrinated with an extremist political and/or religious ideology. This ideology justifies the use of violence for religious and/or political ends, but adherence to the ideology does not in itself mean that an individual is necessarily willing to commit an act of violence. At another level therefore, individuals need to make the step change to being prepared to commit an act of violence.

The role of the propagandist is to spread the ideology of the violent extremist networks and provide religious and ideological justification for acts of terror conducted by violent extremists around the world. Race, culture, and religion have been used throughout history by extremists to advocate violent behavior. In particular, religious texts, which are often open to interpretation and selective quoting (often out of context); have been exploited by extremists to create a religious justification for violent behavior.

Some individuals are active recruiters either for networks of violent extremists and transnational terrorist organizations, or else for specific terrorist cells. These individuals typically have extensive experience of operating within existing networks of violent extremists, and some have direct experience of previous conflicts. Individuals, who want to engage in terrorist violence but are not recruited into terrorist groups or cells by experienced terrorists, can form their own cells. These individuals rely on facilitators to arrange training, or arrange access to a conflict zone, and possibly access to weapons or funds. Facilitators are enablers who assist individuals who are intellectually and emotionally committed to violent extremism to take the next steps to active involvement in terrorism. Without the services of a facilitator an individual may not get an opportunity to engage in terrorism.

This criterion is not based on casually meeting people who happen to be violent extremists. The assessment of this criterion must be based on the nature of the contact between the vulnerable person and the recruiter/ propagandist/ facilitator. As the amount of contact increases so does the risk to the vulnerable person and those around them.

16. Advanced Paramilitary Training

Violent extremists do not necessarily require specialised training in order to carry out acts of terrorism but most terrorists are trained. Training defines the potential operations that a terrorist can conduct. The acquisition of skills is considered to be a key step in the incremental process towards engaging in violence through providing an increased sense of control and power. Any evidence of advanced paramilitary training, such as weapons handling skills, should be immediately reported to the appropriate authorities.

17. Overseas Combat

Prior to the emergence of al Shabab, East African Muslims had fought overseas. The radicalization of Kenyan Muslims with a militant ideology was first manifest at the time of the war in Bosnia and Afghanistan in the 1980s to early and mid 1990s. Since then, there has been a steady flow of East African Muslims going to fight overseas. Although actual figures are hard

to come by, there have been a number of reports of casualties from some of the areas where fighting has taken place, mainly in Somalia.

However, caution is always recommended in reaching judgements, as someone displaying any of these behaviors may not necessarily be subject to radicalization, and there are frequently other issues that would have to be factored into making an individual susceptible to radicalization.

NARRATIVES ON VIOLENCE AND THEIR COUNTER NARRATIVES

Definition of a Narrative

Narrative is a system of stories that share themes and offer an alternative form of rationality deeply rooted in culture which can be used to interpret and frame local events and to strategically encourage particular kinds of personal action. Narratives could be Violent (Negative), or Peaceful (Positive). They are powerful resources for influencing target audiences.

There are three key objectives in the VEO Narratives:

a) Propagation: to enlarge al Shabab movement through recruitment of active members and sympathizers

b) Legitimation: to establish its religious and political viability and legitimacy

c) Intimidation: to coerce the general public into accepting their demands

What is a Counter-Narrative?

A counter-narrative means opposing a talk by countering it with something else. Counter-narratives are aimed at individuals, groups and networks that aide the path to radicalization, whether they be sympathizers, passive supporters or those more active within extremist movements. Counter-narrative targets to deconstruct, delegitimize and de-mystify extremist propaganda in order to achieve a number of aims; including (a) De-radicalization of those already radicalized (b) Sowing the seeds of doubt among the 'at risk' audiences potentially being exposed to or seeking out extremist content (c) Disengagement, or (d) Re-integration

In the current context of increased armed conflict through manipulation of Islam, it is imperative to understand the true meaning of warfare in Islam and reinforce the need for coexistence with non-Muslims. A good number of Qur'anic verses in this section and prophetic traditions have been quoted out of context by those who subscribe to extremist ideology.

Islam and Peace:

The Qur'an turns our attention to the high value of human life, whether Muslim or Non-Muslim and forbids taking an innocent life unjustly. The gravity of such a crime is equated in the Qur'an with the killing of all humanity as stated in this verse:

> *"On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to*

their apostles with clear signs, yet, even after that, many of them continued to commit excesses in the land." (Al-Qur'an 5:32)

Not only is human life sacred in Islam but the property, wealth, family and dignity of all individuals in society are to be respected and protected. Those who transgress these rights and sow "fasad" (corruption) as the Quran describes, incur the wrath of Allah:

"…and seek not corruption in the earth; lo! Allah loveth not corrupters" (Al-Qur'an 28:77)

This is also emphasized in another verse:

"The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous" (Al-Qur'an 42:42)

Islam goes further than just prohibiting oppression and safeguarding rights. It commands its faithfuls to deal kindly and compassionately with all those who seek to live in peace and harmony:

"Allah forbids you not, with regard to those who fight you not for your faith, nor drive you out of your homes, from dealing kindly and justly with them: For Allah loves those who are just" (Al-Qur'an 60:8)

In times of war and conflict, where enmity can obstruct an individual's judgment to act morally, Islam commands that justice be upheld even towards one's enemies.

"O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do" (Al-Qur'an 5:8).

It is important to note that centuries before the Geneva Convention was drawn, Muslims were bound by a code of conduct which was set by Prophet Muhammad (PBUH). He forbade the killing of women, children and elderly in any war situation. In an authentic narration, the Prophet (PBUH) warned that whoever kills anyone who has a covenant of peace with Muslims will not smell the scent of Paradise.[2] In fact, he taught that justice is not only limited to human beings but must be shown to animals and all living things too. In a narration the Prophet (PBUH) informed Muslims how a lady was sent to hell because of a cat she had locked up until it starved and died[3] and so if such is the value that Islam places on the soul of an animal, how bad is the killing of hundreds of innocent human beings?

Abu Bakr the first Khalifa reflected the following prophetic teachings when he advised his general Yazid, as he confronted Roman armies:

"I advise you ten things; do not kill women or children or an aged or an infirm. Do not cut down fruit-bearing trees. Do not destroy an inhabited place. Do not slaughter sheep or camels except for food. Do not burn bees and do not scatter them. Do not steal from the booty, and do not be cowardly."[4] (Sayyidna Abubakar).

---

[2] Sahih Bukhary 6516
[3] Sahih Bukhary 6516

This makes it clear that the sanctity of any human life is to be respected and any violation of it is tantamount to the worst crime according to Islamic teachings. Mercy is also at the heart of the Islamic call as ordained in the Qur'an in the following verse:

" And We have not sent you, [O Muhammad], except as a mercy to the worlds " (Qur'an 21:107).

Prophet Muhammad (PBUH) also provides a clear historical example of this in his method of negotiating the Hudaybiyya peace treaty by unilaterally accepting all the conditions of his opponents hence bringing matters to a successful conclusion regardless of the fact that he did not receive justice or his rights. The gain was a 10-year no-war pact that gave the Prophet (PBUH) an opportunity to work uninterruptedly on a constructive program which otherwise could have been impossible. The Prophet (PBUH) and his companions were, therefore, able to consolidate themselves well to take control of the city of Makkah peacefully without waging war.

Islam and Interfaith co-existence:

The Qur'an and Hadith make the position of Islam on the relationships between Muslims and non-Muslims abundantly clear. This position is summarized in Qur'an 60:8-9 which says:

"As for such (of the unbelievers) as do not fight against you on account of (your) faith, and neither drive you forth from your homelands. (Qur'an 2:85)

God does not forbid you to show them kindness and to behave towards them with full equity: for verily, God loves those who act equitably. (Qur'an 60:9)

"The expression '*God does not forbid you* implies in this context a positive exhortation." In other words, Muslims are enjoined to relate with non-Muslims amicably, with kindness and justice, unless they are hostile, persecute or drive Muslims out of their homes. It further reaffirms that Muslims should not even engage them in argument "except in a most kind manner" Qur'an 29:46.

Ibn al-Jawzi says, the above verse permits association with those who have not declared war against the Muslims and allows kindness towards them, even though they may not be allies."

"…whoever pardons (his foe) and makes peace, his reward rests with God…" (Qur'an 42:40- 43)

In his *Tafsir* (exegesis) on Qur'an 60:8, Imam Al-Qurtubi who is a well known Qur'an commentator, said:

Allah forbids you not with regard to those who fight you not for (your) faith nor drive you out of your homes but from dealing kindly and justly with them: for Allah loveth those who are just.

Al-Mawardi and Abu Dawood reported that Amir ibn Abdullah ibn Al-Zubair narrated that his father told him that, before accepting Islam, Abubakr divorced his wife Qatila, the mother of Asmā'. When the truce was held between the Prophet and the pagans of the Quraish,

---

[4] In Lives of Sahabas

the mother visited her daughter in Madinah and brought her a pair of earrings and other gifts. Asmā' was reluctant to accept the gifts before asking the Prophet (PBUH). In answer to her question whether she could treat her non-Muslim mother fairly, Allah revealed this verse [Qur'an 60:8] which allowed Asma to show compassion to her non – Muslim mother.

"This verse permits association with those who have not declared war against the Muslims, and it allows kindness towards them, even though they may not be allies," said Ibn al-Jawzi. His book further explains that, "The most credible view is that the verse refers to people of all kinds of creeds and religions who should be shown kindness and treated equitably. Allah referred to all those who do not fight the Muslims or drive them out from their homes, without exception or qualification."

Jihad in Islam

Firstly, let us understand the meaning of the Arabic word "Jihad" in the Islamic context. "Jihad" (from the verb "jahada") on its own simply means "to struggle", "to exert effort" or "exert oneself", "to toil" or "to strive". Jihad in Islam refers to the unceasing effort that an individual must make towards self-improvement and self-purification.

It also refers to the duty of Muslims, both at the individual and collective level, to struggle against all forms of evil, corruption, injustice, tyranny and oppression – whether this injustice is committed against Muslims or Non-Muslims, and whether by Muslims or Non-Muslims. In this context, jihad may include peaceful struggle or, if necessary, armed struggle.

Some Alternative Narrative Themes from the Bible

a. A Phoenician Widow Rescued by Prophet Elijah – 1 Kings 17:7-24

This Divine command to seek out a Gentile widow of the same district as Jezebel no doubt seemed strange to Elijah. But this woman revealed an amazing faith in the God of Israel. She was prepared to deny herself and her son the last morsel of food they had, because the prophet of the God of Israel promised an unending supply of oil. Like Abraham, her spiritual father, she believed and acted.

Both the widow and Elijah followed God's Spirit as it led them to cross old boundaries and tread new territories. When the woman told the prophet about the death of her son, Elijah did not argue with her about Israel's religious codes of purity that would have required him to keep a physical distance. Instead, he carried the boy and prayed to God on the boy's behalf. Scripture reveals that the church must be prepared to examine and to make meaningful changes towards cultural inclusiveness in order to provide a welcoming space for all, and in particular, visible minorities.

b. Jonah; Jonah 4:6-11

Jonah, a Galilean, was a faithful prophet who believed that God's love was exclusive to Israel as God's covenant partner. He was not able to respect the dignity of a people of a different race and a different faith tradition. God's covenant people, i.e., compassion for God's created world. God made a covenant with Israel to show the other nations how God cares for them.

God, however intervenes and goes to the extent of having a fish swallow Jonah. God went to great extents to ensure that Jonah took a message of hope and forgiveness to people who were traditionally enemies of Israel.

c. Welcoming Refugees - 1 Kings 8: 41-43

Welcoming the stranger was to be at the very heart of Israel's social and religious life as part of Israel's efforts to keep God's commandments.

d. Naaman; A Syrian General Healed by the God of Israel – 2 Kings 5:1 – 27

Naaman, a Syrian army captain, came to Elisha the prophet and was cured of leprosy. Elisha could have used his healing power to manipulate this strong military leader and make him follow the norms of Israel. Elisha chose to witness to God's love and to God's healing Spirit without personal gain or even national or religious triumph. When Naaman asked for permission to go back and participate in the practices of his traditional religion, Elisha respected Naaman's different background and said to him, "Go in peace".

e. The Samaritan Woman - John 4:1 – 42

Jesus urges us to receive hospitality from others as well as to give (Luke 10:7). This receiving of hospitality is not limited to food and drink but extends to what is precious to our neighbors.

If people of different faith communities meet often enough and find common bonds among themselves, they may begin to develop a continuing commitment to each other and to their mutual quest for ultimate Reality.

The woman's faith and interaction with Jesus became an example of how Christians should relate to God. Through his interaction with this outsider, Jesus not only opened new possibilities for the woman but also for his own ministry and community.

f. Jesus and the Syrophoenician woman - Mark 7:24-30

In his encounter with a Syrophoenician woman, Jesus crossed boundaries of race, gender, and religion. He related with compassion to someone who belonged to a neighboring people considered outsiders and sometimes even enemies of the God of Israel. It is interesting that in this encounter Jesus uses an extremist narrative.

g. Paul Reaches out to the Areopagus Council – Acts 17:16 – 34

In a world of many bitter divisions to which, sadly, religious differences often contribute, there is an urgent call to all people of faith to seek understanding. Christians should be keen to seek collaboration with people of other religions, work together with them, and celebrate our common concerns and values, all the while being alert to the great sensitivity this practice requires.

This does not mean that they have to compromise their core beliefs in order to achieve an artificial agreement with the doctrines of other religions.

Conclusion

To understand Islam's stance on violence, one must refer to its original sources, the Qur'an and the teachings of Prophet Muhammad (PBUH),, which are explicit in their prohibition of any form of injustice including that of wanton violence which seeks to instill fear, injury or death to civilians. The Qur'an turns attention to the high value of human life, whether it is Muslim or Non-Muslim and forbids taking of innocent lives unjustly. The gravity of such a crime is equated, in the Qur'an, with the killing of all humanity. Islam goes further than just prohibiting oppression and safeguarding rights. It commands its faithful to deal kindly and compassionately with all those who seek to live in peace and harmony.

EVALUATION

- State the significance of Early warning signs in Preventing violent extremism.
- In your own understanding categorise signs of radicalization in the following categories.

INDIVIDUAL	COMMUNAL	NATIONAL	GLOBAL

- Why is countering Extremists important in preventing radicalization?
- What is the true meaning of the following Islamic terms?

TERM	MEANING
Jihad	
Hijra	
Shaheed	
Al- Walaa Wal- Baraa	
Qisas	
Kafir	

TERRORISM HAS NO RELIGION

NOTES

NOTES

MODULE FOUR

COUNTERING VIOLENT EXTREMISM THROUGH PEACEBUILDING AND CONFLICT RESOLUTION STRATEGIES

Understanding Conflict, Violence and Peace

Objectives of this Module:

- To explore comparative strengths of Faith-Inspired Organizations (FIOs) in peacebuilding
- To understand the terms conflict, peace and violence
- To discuss causes and stages of conflict
- To provide some key definitions and concepts in conflict transformation work

Conflict, Peace and Violence

"And if your Lord had pleased, He would surely have made the people one community; And they continue in their differences, except those upon whom your Lord has mercy." (Qur'an 11:118-119)

"What causes fights and quarrels among you? Don't they come from your desires that battle within you?" (James 4:1)

Differences are inevitable; conflict and violence are choices. The Creator made human beings of different races, ethnicities, genders, and as followers of different religions, with differing physical characteristics and many other traits. In themselves, differences are simply that: differences. It is when they are perceived as a threat to one's identity, core values or cherished beliefs that they become divisive and problematic. Human beings are created with a built-in mechanism to respond to threat in ways that protect them, which can be valuable, but which can also present problems. Ultimately, however, it is not our differences that divide us, but rather how we choose to engage with each other and with those differences.

Conflict, Peace and Violence are terms that cause confusion in everyday life. Most people use the term conflict when they actually mean violence. Others talk of positive peace and negative peace. As trainers and facilitators, we need, at the outset, to build consensus on these three critical terms that dominate conflict resolution work.

Conflict: The term conflict comes from the Latin *'conflictus'* which means an act of striking together. In other words, conflict basically means a situation of competitive or opposing action. Put differently, conflict is a natural and even necessary part of our lives whether at home, in our families, at work, between governments, or within places of worship. Intense conflict can, but does not necessarily need to, lead to violence. Indeed conflict is not necessarily negative or evil. Conflict can be a potentially creative force that generates new options and possibilities for solving problems. As the saying goes, *gems are polished through friction.*

> There is a distinction between 'conflict' and 'violence'. Conflict is something natural. Everybody experiences structural conflict, and every single day people may have many different conflicts, of varying levels of intensity, regardless of caste, gender, nationality, age, culture, ideology or religion. Conflict is part of life. It's what happens when people feel there is an incompatibility between their goals, when needs are unmet, and when expectations are unfulfilled. Conflict can be resolved before it turns violent. Or sometimes when structural conflict is not resolved, it becomes violent conflict.

## Conflict Phases

Latent – Eruption – Resolution.
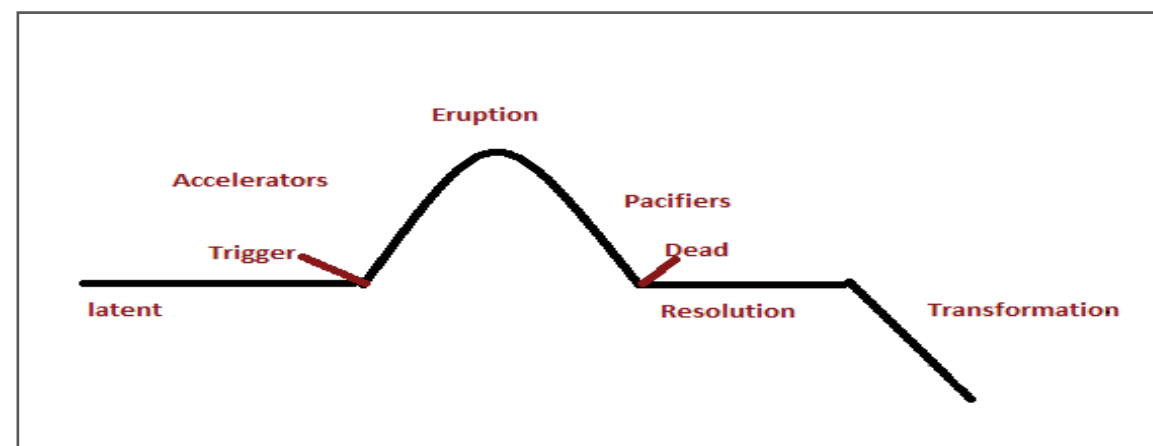
Source: Fisher, S. (2000).

Conflicts are not static, they change over time, sometimes increasing in intensity and sometimes decreasing. There are several ways to capture these various *stages* and *dynamics of conflict*. In this Resource Guide we identify 5 stages of conflict, as shown on the above diagram. These stages are:

1. **Latent Conflict/Potential Conflict.** This is below the surface or invisible conflict. In this early stage, people usually experience *structural violence* (Galtung, 1969). Structural violence refers to situations of injustice where people are not allowed to experience their rights and responsibilities equally. People are treated unequally within social structures, systems and institutions, and the disparities are unbearable. The apartheid system in South Africa was is an example of a social system of control that oppressed people without necessarily engaging in physical violence.

2. **Trigger/Confrontation.** In the second stage, usually a confrontation between parties, like a large public demonstration, serves as a trigger. Confrontation usually means that the covert or structural forms of violence are being rejected publicly. For example, the Tunisian Revolution, also known as the Jasmine Revolution, was an intensive campaign of civil resistance including a series of street demonstrations taking place in Tunisia. The events were triggered on 17 December 2010, the day after the self-immolation of Mohammed Bouaziz in Sidi Bouazid, and led to the ousting of longtime president Zine El Abine Ben Ali in January 2011. It eventually led to free and democratic elections. What other examples do you know?

3. **Eruption/Crisis.** In this stage, the conflict reaches a crisis. When conflicts get "hot," those involved in them often resort to overt violence in order to win – although usually, both sides end up losing something. *Overt violence* refers to actions that people purposefully do to harm, maim or kill others. War is the most organized form of overt violence.

4. **Resolution/Potential Conflict.** Overt violence usually cycles through periods of increased fighting and relative calm. If peace accords are signed, then the violence usually decreases, at least temporarily. However, if the causes of structural violence and injustices are not addressed then overt violence often increases again.

5. **Transformation/Regeneration.** At this stage, it is time to focus on rebuilding and helping to regenerate what was lost. If the injustices of structures and systems are adequately addressed, there will be space for reconciliation, regeneration and renewal. Regeneration takes years and years.

The Conflict Triangle
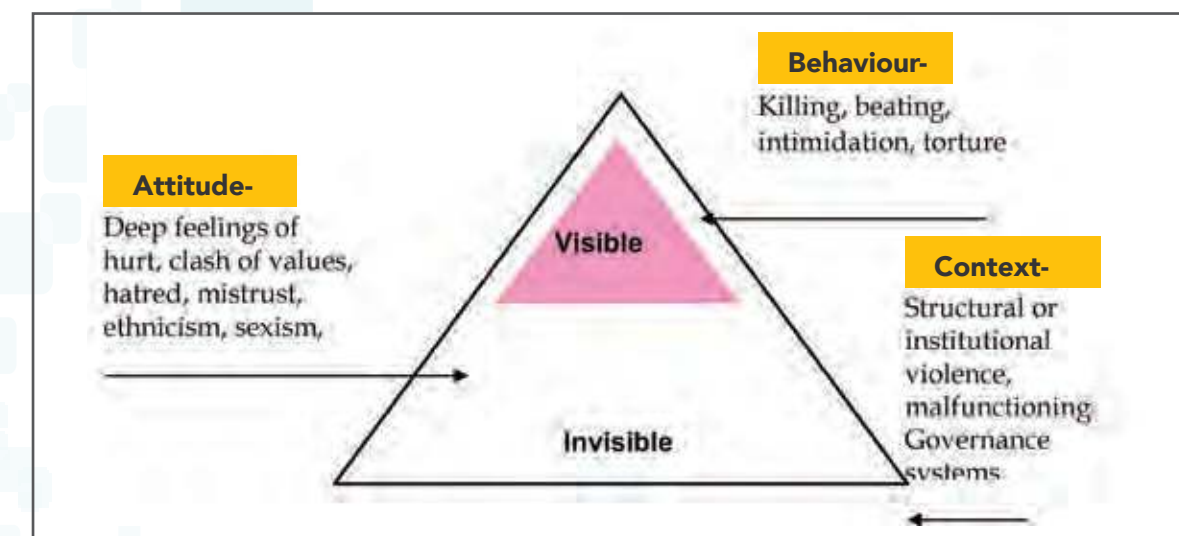
Source: Fisher, S. (2000).

Discrimination, exclusion, issues on access and control of power and resources
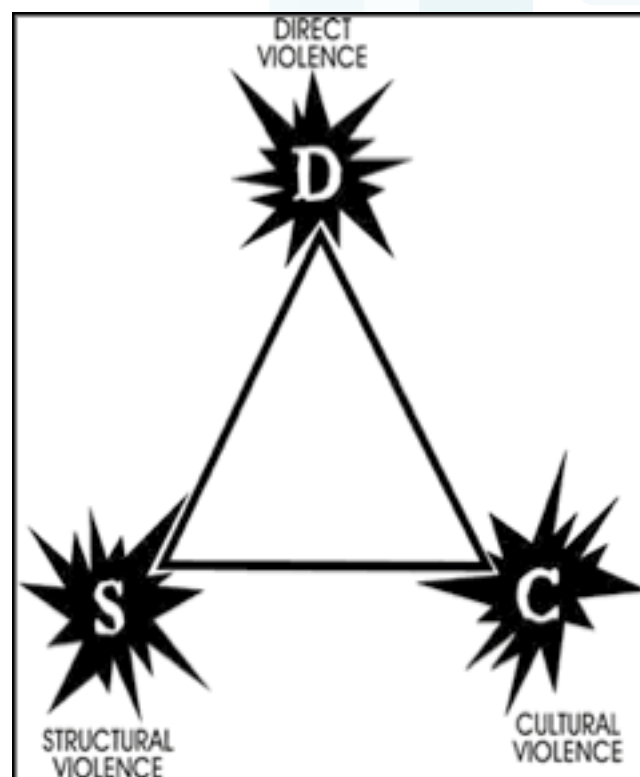
Violence

Violence is defined by the World Health Organization as "the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation".

Any physical, emotional, verbal, institutional, structural or spiritual behavior, attitude, policy or condition that diminishes, dominates or destroys ourselves and others can be defined as violence. Violence happens when a conflict has been systematically mismanaged or neglected, and when violence is accepted and seen as a legitimate way of responding to conflicts within society. While violence may result in some possible positive outcomes to the conflict – winning or beating the other – it cannot transform the conflict constructively, and often leads to an ever worsening cycle of violence.

The DSC Triangle

Galtung has differentiated three forms of violence: cultural violence, structural violence and direct violence.

Direct Violence can take many forms. In its classic form, it involves the use of physical force, like killing or torture, rape/sexual assault and beatings. Verbal violence, such as humiliation or shaming, is also becoming more widely recognized as violence. Galtung describes direct violence as the 'avoidable impairment of fundamental human needs or life which makes it impossible or difficult for people to meet their needs or achieve their full potential. Threat to use force is also recognized as violence.'

Structural Violence exists when some groups, classes, genders, nationalities, amongst others are assumed to have, and in fact do have, more access to power, goods, resources, and opportunities than other groups. In most cases, this unequal advantage is built into the very social, political and economic systems that govern societies, states and the world.

Cultural Violence is the prevailing attitudes and beliefs that we have been taught since childhood and which surround us in daily life about the power and necessity of violence. It is what makes us think that direct violence is normal, acceptable, or a good way of dealing with conflicts, and that structural violence is natural, just the way the world should be. It legitimizes, enforces, and makes violence seem acceptable, normal and just.

A focus on direct violence only, while ignoring deep structures of violence and injustice, may only lead to greater suffering in both the short and long runs. The root causes of conflicts are there long before the first shot is fired. Conflicts only break down into direct violence when they have been dealt with negatively. The same is true after the war or when direct violence has stopped. While the fighting may have ended, the root causes and underlying dynamics – the structures and cultures of violence and the contradictions and incompatibilities which gave rise to the conflict – often remain, and if issues and causes which gave rise to the violent conflict in the first place are left unaddressed, the ending of one conflict may only become the beginning of another. What we, therefore, need is conflict transformation to overcome direct, structural and cultural violence and strengthen a community's or country's resources for peace. After that, we need to build direct, structural and cultural peace.

The good news is that if a community has cultural violence it also has the potential for cultural peace. If societies have built structures that are inherently violent, then we, as humans, have the capacity to build systems that are inherently peaceful. Therefore, if we evolve cultural peace, we can nurture structural peace and ensure we have direct peace!

Example of DSC -Apartheid South Africa

Apartheid South Africa offered a good example of the dynamics of direct, structural and cultural violence. Here was a system based on a belief of the superiority of one race over another. Though mistaken, this belief provided a frame of meaning upon which structures of social organizations were built. In turn, the structures of apartheid made direct violence almost inevitable – whether it was the violence of state terrorism or the revolutionary counter-violence of the majority.

Peace:

"Peace is not the product of terror or fear. Peace is not the silence of cemeteries. Peace is not the silent result of violent repression. Peace is the generous, tranquil contribution of all to the good of all. Peace is dynamism. Peace is generosity. It is right and it is duty."

Archbishop Oscar Romero

It is often said that 'peace is not merely the absence of war but the presence of justice.' The Norwegian scholar and peace worker, Johan Galtung has differentiated between 'negative peace' and 'positive peace.' Negative peace implies that there is no visible violence. An example of negative peace could be when people seem to be calm or in a 'cease fire' mode yet have lots of unresolved underlying issues that they do not want to talk about.

On the other hand, positive peace, according to Galtung, refers to a situation filled with positive content such as the restoration of relationships, the creation of social systems that serve the needs of the whole population and the constructive resolution of conflict so that situations do not escalate to open violence. Peace, therefore, exists where people are managing their conflict positively and constructively without resorting to violence. It is a situation that prevails when there exists respectful attention to the legitimate needs and interests of all concerned.[5]

> Peace does not mean the total absence of any conflict. It means the absence of *violence* in all its forms and the unfolding of conflict in a constructive way. Peace therefore exists where people are interacting non-violently and are managing their conflict positively—with respectful attention to the legitimate needs and interests of all concerned.

A Christian Perspective of Peace

Shalom, a Hebrew word, is often translated into English as 'peace' but it means much more than the simple absence of tension. In *Shalom*, the Bible's word for *Salvation, is justice and peace*. Perry Yoder identifies three dominant meanings of shalom in the Old Testament. Shalom sometimes means 'material well-being and prosperity' (Gen. 37:14, Psalms 38:3, Jer.33:6-9). Sometimes just and right relationships (1 Kings 5:12, Isa. 32:16-170) and sometimes

---

[5] Nyabera, F. (2013). "Unity in Christ Peace-Building: Reconciliation Guide", The Evangelical Lutheran Church of Kenya. upublished.

'straightforwardness 'As in speaking truth (Ps. 34:14). Overall, *shalom* describes a state of goodness where all is right, just, truthful, and whole- complete and harmonious. It is the condition of Eden before The Fall – and God's vision for his broken world after the fall.

Indeed, the complete realization of this vision will only be actualized when the New Earth and the New Heaven are unveiled and God comes to live among His people. Nevertheless, we still can start living in peace especially when we actively put God's principles and requirements into practice.

A Muslim Perspective of Peace

The Arabic word *salaam* "peace, secured, pacified, submission" has the *same root* as the word *Islam*. One Islamic interpretation is that individual personal peace is attained by utterly submitting to *Allah*. The greeting *"As-Salaam alaykum",* favored by *Muslims,* has the literal meaning "Peace be upon you". This is a prayer for peace to prevail not only to people but also to the environment that they live in.

One of the 99 *names of God in Islam* is "Al-Salaam" meaning peace. The Islamic teachings command Muslims to be peaceful emulating that name that God has called himself with. This

is not just to human beings but to every living thing. The Messenger (PBUH) was reported to have said (during his farewell Hajj), "Should I inform you of who the *Mu'min* (true believer) is? It is he from whom people are secure with regard to their wealth and their own selves. The (true) Muslim is he from whom people are safe from (being harmed) his tongue and hand…. Prophet Muhammad (PBUH) taught that "**Whoever kills so much as a sparrow unjustly will have it pleading to Allah on the Day of Resurrection, saying: O Lord, he killed me for no reason, and he did not kill me for any beneficial purpose."**

The purpose of Islam is to safeguard lives, honor, wealth, intellect and progeny. The true Muslim, therefore, in the eyes of God is that who strive to ensure that this is fulfilled. The one who lends a hand and not arrogating themselves tyrannical positions to suppress others. The true Muslim is the one whose presence makes others feel comfortable. Muslims are taught in the words of Prophet Muhammad (PBUH) that: **"The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one who is trusted with the lives and wealth of the people."** He also said". **"**If you would be pleased to be safe and for your religion to be safe for you, then restrain your hands from harming the lives of people, restrain your tongues from harming their honor, and restrain your stomachs from consuming their wealth."

Key Terminologies and Concepts

The following key terms will dominate our discussion in this part of the Resource Guide. Of course some of the definitions are still contested or used interchangeably amongst peace scholars and practitioners. In this Resource Guide, we have adopted the following definitions of the terms:

Peace-making: Interventions designed to end hostilities and bring about an agreement using diplomatic, political and military means as necessary.

Peacekeeping: Monitoring and enforcing an agreement, using force as necessary. This includes confidence building activities.

Peace-building: Undertaking programs designed to address the root causes of conflict and grievance of the past and promote long term stability and justice.

Conflict Prevention: To act before the situation has become violent and destructive.

Conflict Management: This aims to limit and avoid future violence by promoting positive behavioral change in the parties involved, or creating systems for settling routine disputes and conflicts.

Conflict Resolution: This addresses the causes of conflict and seeks to build new and lasting relationships between hostile groups.

Conflict Transformation: This addresses the wider social and political sources of a conflict and seeks to transform the negative energy of war into positive social and political change.

Introduction to Participatory Conflict Analysis

Why do we do conflict analysis? A good analysis of a problem is half-way into finding a resolution. Conflict analysis supplies a detailed picture of what is happening and helps us to determine what we might do to create more peaceful and just societies. In summary, a good analysis of conflict should help us to:

• Identify perspectives of all parties and stakeholders, not just the obvious ones;
• Go beyond obvious conflict symptoms to the issues and needs;
• Explore the sources and effects of the conflict;
• Explain the historical and social context;
• Examine the escalation or de-escalation of the conflict;
• Examine stakeholder's options and their implications;
• Identify parties who may be benefiting from the conflict; and
• Analyze attempts to resolve, bridge gaps or possible intervention.

There are various ways and tools of analyzing conflict and each has strengths and weaknesses. In addition, each tool emphasizes certain aspects of analysis and, therefore, it is often necessary

to employ more than one tool to analyze a given situation. In this Resource Guide we will only provide one model of conflict analysis but we encourage you to explore others that may be relevant to your context.

The Who, What and How of Conflict

This is a conflict analysis model adapted from Ayindo *et al.* (2001). The questions this model asks are about the 'who', the 'what', and the 'how' of conflict.

Who? Key questions included here are: Who is involved in the conflict? How do they interact with each other? Where is the conflict centered? What people or groups have strong positive relationships with each other? These relationships should be expressed in a drawing, with each party (including secondary and other peripheral or stakeholder parties) represented by a circle. Relationships are expressed using the key below.
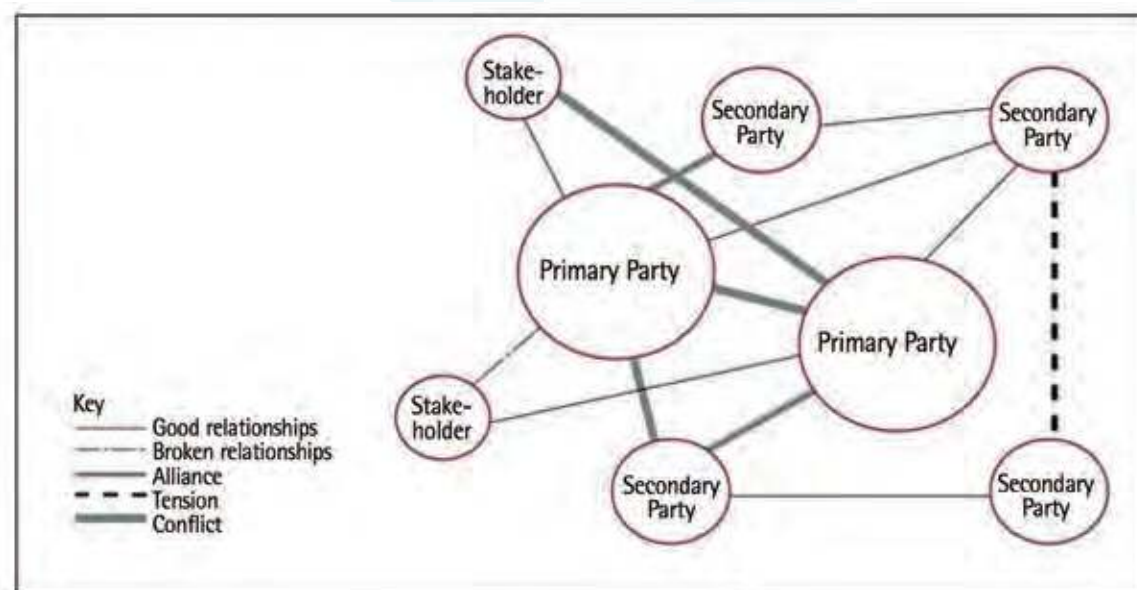

The What of Conflict

What? Using the metaphor of a tree, have participants discuss the root causes (the roots of the tree), core problem (the trunk of the tree), and effects (the branches and leaves of the tree) of conflict. This requires individuals to look at the underlying causes of conflict.

How? The how of conflict identifies the factors that escalate or continue the conflict, and the factors that transform or resolve the conflict. Factors supporting continuation or escalation may include groups exploiting natural resources for their own profit under cover of war and violence, political differences, poverty, or history of previous violence between groups. Factors supporting transformation or resolution may include peace processes, community development efforts in conflict-affected regions, trading relationships (e.g. local markets) that continue across divided communities during times of conflict, or groups working actively to encourage tolerance and peace.[6]

---

[6] Neufeldt, R. et al (2002). Peacebuilding: A Caritas Training Manual, Genprint Ireland Ltd.
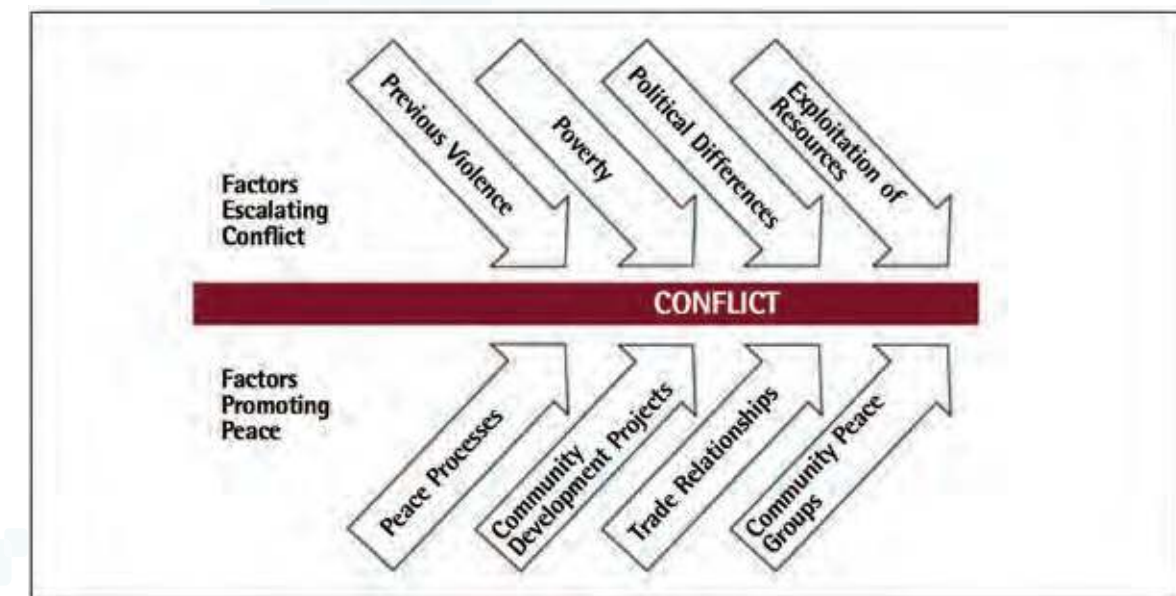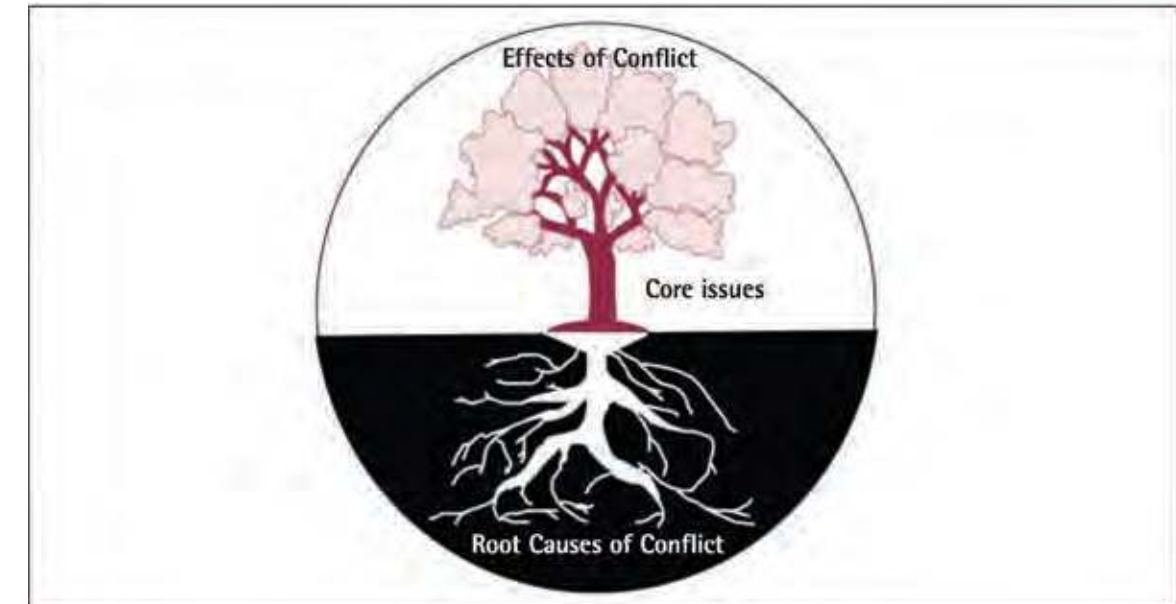
Faith-Based Peacebuilding

Faith Communities have immense potential, structures, social capital, strategic presence, moral authority and spiritual tools that can be used to prevent and counter radicalization into violent extremism. Indeed religion and religious beliefs are increasingly recognized as moral capital and a motivating force in peacebuilding. Values and attitudes rooted in faith can be mobilized for conflict transformation and peacebuilding.

The contributions of religious peacebuilding (interfaith peacebuilding),. include the prophetic and moral voice and authority of faith, the institutional resources of many faith groups and communities, the intermediary and advocacy roles often played by religious and spiritual adherents, and also a focus on the restoration of relationships and community. In addition,

they embody the vital qualities of empathy and compassion, courage and self-sacrifice, self-awareness and self-control; a belief in the transformative power of love and positive regard; faith in the face of seemingly impassible obstacles; and a predisposition toward healing and reconciliation. These are comparative strengths that faith communities can leverage and maximize on.

Comparative Strengths of Faith Communities in Conflict Transformation and Peacebuilding.

1. A **traditional** orientation towards peace;

2. **Legitimacy** and **moral authority** that contribute to the mobilization of communities towards peacebuilding;

3. A permanent historic and widely spread **presence** in society at large and local communities in particular;

4. Well-developed **infrastructure,** often including communication networks that link local, national, and international offices;

5. **Social networks** and **assets** to mitigate conflicts (E.g. facilities for worship, education, health, emergency relief, sacred texts, liturgy, rituals and volunteer culture); and

6. A **clear message**, which resounds easily with those belonging to religious communities and often far beyond their traditional constituencies.

NOTES FOR TRAINERS

- It is important to have participants spend some time talking about /reflecting on conflict, peace and violence as a basis for future discussion in the workshop. An exercise that often works well is to have people come up with many of the words that are used for conflict, peace and violence in their language(s) and look at what they mean and/or how they are used. Another interesting exercise is to look at proverbs or songs that deal with conflict and peace. You can also begin the session by asking participants the images that come to their minds when they hear the words conflict, peace and violence. Review their understanding before building consensus on the terminologies. Pushing people to look at positive aspects of conflict can be important, as well as separating "conflict" from "violence."

- When working with a group, it often works well for the facilitator to give one or two examples of a concept you are trying to get across. For example, you might say, "conflict can be positive when it brings out problems that have been hidden before"—and then use an example from the community that everyone would know. Then ask that others give examples of ways in their own lives they have seen conflict work positively.

- When you are training in the community, it is not necessary for you to try to get participants to understand all the nuances of these various concepts—though it is important for you to keep them in mind. It is important as you work with people to keep asking questions that point them toward looking at the "why" of the conflicts that they are dealing with: "What are the reasons that have caused the number of people having problems with land?"

- Bear in mind that people and cultures around the world have solved conflicts in culturally appropriate ways since the beginning of time. Your task is to take what is useful from the global community and apply it to the situation in your context. In terms of training in the community, the important thing related to this is to work to instill in people the confidence that they can solve disputes and conflicts using methods and values that make sense in their context, while learning new insights and skills from the experiences of people around the globe.

IMPORTANT: Depending on the language and the culture, it may be very important to spend enough time on this to ensure everyone is clear and comfortable with the words used to describe conflict, peace and violence —some languages/cultures make elaborate verbal distinctions among levels and types of conflict.

NOTES

NOTES

MODULE FIVE

INTERFAITH APPROACH TO COUNTERING VIOLENT EXTREMISM AND RADICALIZATION

Objectives of this Module:

- To appreciate and respect the differences within our own religious and spiritual traditions and the diversity within other traditions;

- To identify positive religious and spiritual sources that promote tolerance, inclusion, and peace; and to illustrate the similarities and shared values in all religions in the group;

- To explore and become aware of the negative and destructive potential of certain religious teachings when they are manipulated or presented to promote exclusion, prejudice, and ultimately, violence against the "other";

- To deepen our understanding of religious and ethnic stereotypes and prejudice, and to learn how to confront religious and ethnic stereotypes and prejudice; and

- To explore how interreligious dialogue can be used as a tool for countering violent extremism.

Introduction

Interreligious peacebuilding has been used to help overcome conflict and resolve community disputes. Such processes can help to overcome cultural and religious differences, expose communities to diversity and multiculturalism, promote peace and tolerance, and address faith-based conflicts in communities.

On the other hand, religious differences are often easily manipulated and used to mobilize communities and individuals for violence. Indeed, within the Horn of Africa region, there is an increasing concern that the spread of extremist ideologies and discourses among youth and children of different faiths may lead to violence against the 'other'. Thus, learning to understand the meaning of religious differences — and becoming comfortable with the many diverse "voices" of religious and spiritual expression — reduces the possibility of religious radicalism and the intolerance, hatred, and violence that so often accompany it. It can also motivate people to actively engage in building connections and relationships across religious divides and collectively act as peace agents.

Understanding Other Faiths

Speaking of our faith with people of other traditions is not always easy. We may be afraid that they may not understand our words or concepts or will reject or challenge us on points of disagreement. Listening to people of other faiths can also be challenging; we may discover

reassuring commonalties and intriguing dissimilarities, but also, very likely, some disturbing differences.

Interreligious understanding develops gradually. It is a result of encounter, reflection, active learning, and outreach. The path to understanding cannot be mapped out in advance. It is a journey that is both appealing and bewildering, and can be marked by welcome discoveries along with doubts, by acceptance as well as rejection. Becoming aware of our own strengths and limitations can be an empowering process that prepares us for meaningful Interreligious interactions.

When in interreligious relationships we openly encounter differing understandings and practices, we confront the often-conflicting and contradictory ways that religious and spiritual traditions handle the critical questions of existence. Our spiritual philosophies and deepest values can be our most solid anchor in life, and when these are called into question or challenged by competing "truth claims," this can be uncomfortable at the least, or worse, frightening and upsetting.

Our own spiritual and religious insight can support us on this journey. We must be knowledgeable and articulate about our own faith (as well as aware of the limitations in our knowledge) in order to speak of it effectively to others. We must also rely on our spiritual strength to help us transcend our personal limitations and prejudices, which can be barriers to communication, cooperation, and peace.

> "It seems to be extraordinarily difficult for human beings to disagree agreeably about simple things...It is almost impossible for people to disagree agreeably about really important things like religion. In this sense, I'd like to suggest interreligious dialogue is an emotion or attitude towards other people that not only allows for differences, but also postulates them and accepts them as fact, but not as truth."
>
> Writes interreligious scholar Terry C. Muck:

Commonalities and Differences within Faith Traditions:

Religious traditions have many roots and branches. When we speak in general terms of a religious tradition, we can overlook the profound differences and diversity present in many of them: differences visible in clothing, art, symbols, architecture, and in how people live their lives, which typically derive from differences in religious interpretations, philosophical perspectives, ethical viewpoints, or politics. It can be as difficult or more difficult for people from differing groups within the same religious community to understand one another as it is for people from totally different traditions with whom differing teachings and perspectives are to be expected. Understanding how religious traditions and spiritual expressions can be internally varied and diverse can help us prevent over generalization or stereotyping of our own tradition or that of others.

NOTES FOR TRAINERS:

Reflect on the following questions:

- What are some of the factors that hold faith communities together? Or push them apart?
- Are all of the differences religious or do some have to do with other types of group identity, such as culture and ethnicity, nationality, age, gender, economic class, or other distinguishing characteristics?
- What does your faith tradition say about the differences within it? How does it handle the difference?

Religion as a Resource for Peace

Rather than dividing us, religion can be the force empowering people from around the world to work together and build cultures of peace, justice, and healing. Using the resources of our different faith traditions, we can work together in the name of peace for a transformed, healed world. In fact, all religions promote universal values of peace, harmony, love, and selflessness. Teaching and practices do vary quite distinctly in different traditions on how to achieve such ideals. These understandings are often transmitted from generation to generation by way of stories, myths, and special sets of codes and interpretations.

Becoming aware of these peace-promoting teachings, values, and practices is an empowering process, which often allows the Interreligious dynamic to become even more constructive since it emphasizes common purposes at the core of different traditions.

Religion as a Source of Conflict

In many religious and spiritual traditions there are teachings that can be misinterpreted, manipulated, and used to incite violence, exclusion of the "other," and even to dehumanize people outside of that faith. Historically, when religious identity has been used destructively or mobilized in conflict dynamics, it has often been done by political leaders to mobilize religious followers in support of their own aspirations to power.

The teachings, values, and practices that lead to exclusion or the "dark side" of religious traditions are either hidden or presented as justified teachings to followers, especially during wars, conflicts, or tensions in the community. Their influence is seen in distrust, hatred, competition over religious sites, and even lynching and mob behavior (for example, "Christians" who used biblical teachings to justify slavery or, in South Africa, apartheid or "Muslims" who use religious teachings to justify acts of terrorism and attacks on a global scale and against innocent civilians).

Being aware of our own tradition's teachings, values, and norms that can lead to or interpreted by an outsider as a form of exclusion and source of violent behavior is an essential step in an individual's formation of religious identity. The individual's awareness and articulation of such religious sources is a form of prevention and restraint from blindly following one's own religious clergy or political leaders who manipulate religious beliefs to dominate or for political gain. This type of awareness is also important for interreligious engagement so that a person may be able to correct certain negative images and interpretations often associated or attributed to his or her religion by others.

Sharing such teachings, values, and practices from one's own religious teachings in an interreligious setting is highly sensitive and often requires a great deal of trust and preparation in the group. Not all people are equally comfortable in talking about their religious beliefs and practices. In fact, such a process can be effective and helpful in an interreligious group only if the group has built a good level of trust among its members.

In addition, there must be a willingness to engage people within one's own faith community as an initial step, and this can sometimes be more challenging than discussion across communities. It is important that there be a facilitator or group leader who can provide strong encouragement and support for the Interreligious group through the process.[7]

Religious and Ethnic Stereotypes, Prejudice and Discrimination

"Doesn't this discrimination show the good judgments are guided by evil motives?" (James 2:4)

"And most of them follow only conjecture and suspicion, whereas conjecture and suspicion can be of no avail against the Truth. Surely God is All-Knowing of what they do." (Qur'an 10:36)

Conflict can arise from differences in identity and perception, as well as stereotypes, prejudice and assumptions we make. This is especially true if we feel our core values or identity are threatened. Identity is composed of many different aspects, including family, community, tribe, ethnicity, race, religion, nationality, gender, age, peer group, educational level and profession, among others.

We are all complex, multidimensional human beings with regard to our identity. In addition, each of us has developed, over our lifetimes, a set of "core values"

in which we deeply believe. These core values have been transmitted to us by our parents, our religions, our culture and other sources.

When we encounter others whose identity is different from ours, it is normal that we take notice of the differences. When differences threaten something important to us and become a source of fear or threat, trouble can arise. When this happens, we tend to lose our ability to recognize what we share, we over-focus on the aspect of identity that divides us and we lose sight of our common humanity.

Source: http://www.brookgraham.com/WhatWeDo/Iceberg.aspx

The terms stereotype, prejudice and discrimination are often used interchangeably in everyday conversation. But, it is important to define them: **stereotypes** are oversimplified ideas about groups of people; **prejudice** refers to thoughts and feelings about those groups, while **discrimination** refers to actions towards them. The following are detailed descriptions of these terminologies:

1. Stereotypes

As stated above, stereotypes are oversimplified ideas about groups of people. When we generalize qualities from an individual (whether positive or negative) to other individuals or groups, we are engaging in stereotyping. Stereotypes can be based on race, ethnicity, age, gender, religious orientation—almost any characteristic. They may be positive (usually about one's own group - ("because this person and I share the same religion, she must be a good person") or negative (e.g. "he is a politician, so he must be corrupt, because I read and hear about politicians being corrupt so often"), but are often negative (usually toward other groups, such as when members of a dominant ethnic group suggest that a subordinate ethnic group is stupid or lazy). In either case, the stereotype is a generalization that doesn't take individual differences into account.

Stereotypes, are often acquired from the media or through a lack of direct information, experience, or knowledge. Asking a Muslim acquaintance "how many wives do you have?" is an example of making an assumption based on preconceived notions. The stereotypes we hold of other faith groups will keep us from learning about and understanding others' perspectives. Stereotypes can be destructive to building relationships in an Interreligious setting.

2. Prejudice and Tribalism

Whenever we develop stereotypes about people of other faiths and assume they are correct, we place ourselves on the path to prejudice.

Prejudice refers to beliefs, thoughts, feelings, and attitudes that someone holds about a group. A prejudice is not based on experience; instead, it is a prejudgment, originating outside of actual experience. Ethnocentrism or tribalism is a type of prejudice that is used to justify the belief that one ethnic category is somehow superior or inferior to others. Such supremacy belief often encourages hate crime and hate speech.

---

[7] United Religions Initiative (2014). Peacebuilding Guide

These not-necessarily-correct images are dangerous because they can produce negative attitudes. Prejudice and negativity then lead to discrimination, which prevents peacebuilding behavior from taking place by forming a barrier between yourself and others.

3. Discrimination

While prejudice refers to biased *thinking*, discrimination consists of *actions* against a group of people. Discrimination can be based on age, religion, health, and other indicators; ethnic/race-based discrimination. Discrimination based on race or ethnicity can take many forms, from unfair housing practices to biased hiring systems.

Generalization? Stereotype? Prejudice? Discrimination

Despite the fact that prejudice does not necessarily always lead to discrimination (laws might prohibit actual discrimination, among other possible mitigating circumstances), the negative attitude of religious or ethnic prejudice carries the potential of mobilizing people for segregation or violence.

People typically focus their attention on the aspects of our identity on which they differ from the other person, whether that is religion, race, or core values. What is lost is the complexity of the "Other" and the many other aspects of identity that everyone has. People lose sight of their common humanity and the richness that is typically present when one views the world.

This kind of situation invites people to reduce things to simple labels – things that are too simple to be true. People are more likely to blame or judge those from whom they differ. Differences become more visible, even as people tend to minimize differences with those with whom they are in agreement. It is not hard to see what others do that makes the situation worse, even as people are less likely to be able to see and understand their own contributions to a conflict.

Honest reflective dialogue offers the opportunity to overcome stereotyping and prejudice by developing relationships with and getting to know people as individuals. Direct communication allows for the opportunity to check out assumptions that one might have about others. It can also contribute to learning about the "filters" one may not even be aware of, which can lead to overgeneralization and stereotyping.

Sometimes through sharing perceptions in dialogue, people can identify common ground and even develop alternative narratives regarding other groups. Other times, common ground may not be found, but dialogue can still offer the opportunity for peaceful coexistence and (re)building community through thoughtful, deep speaking and respectful listening.

NOTES FOR TRAINERS:

Ask the participants to think of an incident in which they were the victim of stereotyping, prejudice or discrimination because of their religious or ethnic beliefs.

Ask participants to form groups of three and to share their stories, focusing on the following questions:

- How did you feel in that situation?
- What did you do?
- If the same situation was to happen to you today, what would you do differently?

Ask each member to share of a situation that took place in the past in which they were the person who used negative stereotypes, prejudice, or discriminatory attitude against someone from another religion or ethnic group and then ask them to focus on the following questions:

- How did you feel in that situation?
- What did you do? If the same situation was to happen to you today, what would you do differently?

Share some practical ways or stories on how religious and cultural prejudice and stereotyping can be corrected or handled. Another possible way to elicit the alternatives to deal with these perceptions can be accomplished if the facilitators ask each member to write suggested actions on a piece of paper. (Bring the suggestion to a box-no name required). Each member can place one card with a brief description of such belief and a story illustrating what can be done with it. Then, group members can read some cards and discuss each one of them.

Interreligious Dialogue as a Tool for Change

Interreligious dialogue is an approach that uses conversation to help people of different faiths seek a common ground. The fact remains that it is hard to change religious conviction in order to fit into certain religious expectations. However, dialogue opens up platforms for people of different religions to understand that it is possible to have peaceful coexistence with each other.

The term *Interreligious dialogue* is, in a general sense, a shorthand description for many forms of Interreligious interaction. There is no one fixed model of Interreligious dialogue that practitioners or scholars can point to as most effective or beneficial in peacebuilding. The nature of the participants (their intentions and goals, level of awareness, level of risk taking, background, etc.) and the context (political, economic, and social conditions and nature of the Interreligious relations, etc.) determine the type of Interreligious dialogue that will work in various settings.

In a more particular sense, the term *dialogue* is used to describe conversation characterized by deep listening, speaking from the heart as well as the mind, and open-ended in its goals and course. Not all "Interreligious interaction" is dialogue in this sense of the term. Some

Interreligious interactions involve debates, or formal or informal teachings (lectures and presentations). The dialogical Interreligious process takes place in a group space that allows for new explorations and learning about one's own and others' faiths, and moves people to recognize their own biases and to walk new paths with people of other faith groups.

> "Dialogue is more than simply exchanging views. Rather, it is the experience of living together, reflecting together and working together. The aim of dialogue is not negotiation; its aim is mutual empowerment and deepening mutual trust." *World Council of Churches call for Interreligious peacebuilding communicated in a press release in August 2003.*

There are two main types of Interreligious interaction:

a. One type focuses on exploring theological differences and commonalities between various faith groups. This can take place through examination of scriptures and other texts and the meaning of religious rituals, practices, and/or holy sites

b. The second type of Interreligious interaction focuses on religious interpretations and approaches to contextual issues, such as those in the social, political, or cultural spheres.

Many Interreligious groups combine the two types in their interactions, despite the usual call of religious clergy to confine theological explorations to Interreligious discussion among specialists in each of the faith groups.

Interreligious dialogue is a process of interaction in which the spirituality of the participants is central to the encounter experience, to building relationships, and to helping change attitudes. It may focus on gaining a deeper theological understanding of one's own and others' religious belief systems, gaining knowledge and familiarity with the religious rituals and practices of the "other," or on political and social issues (especially those that affect the participants in the dialogue).

A genuine Interfaith Dialogue creates a safe space where participants can speak what is in their hearts without the threat of being judged, attacked or devalued. As people refocus their attention away from what divides them to what connects them (dividers to connecters), possibilities for peaceful coexistence become visible.

The Ingredients of a Deep and Fruitful Interreligious Dialogue:

- Live deeply your own tradition/religion and, at the same time, listen deeply to others
- Respect and honor differences: listen for understanding, not necessarily to agree with or believe what is being said. A wise person once said: "You can honor what someone says without owning it"
- Be aware of both the positive and negative aspects of our own tradition/religion
- Relate your personal experiences. Speak for yourself, not for others in the group or in your tradition. Avoid generalizations
- Suspend assumptions and judgments
- Focus on inquiry and reflection with the intention of gaining insight and perspective
- Release the need for an outcome. The purpose of dialogue is to be open to new understanding, not to come up with an answer or a solution
- Dialogue is not a means for assimilation or conversion
- Action-oriented dialogue cements IRD. E.g. Cooperation around common interests and activities like joint peace building
- Focus on learning
    - Understanding the "other"
    - Understanding "self"
    - Understanding and engaging with differences

NOTES FOR TRAINERS:

Watch The Forbidden City of Shenzhen video (1001 Nights) that brings out some of the general peacebuilding and Interreligious peacebuilding principles that have been discussed. Feel free, however, to use other films or documentaries that are accessible to your group. If a film is difficult to obtain or show, you may substitute a case study of your choosing. The goal is to use an illustration of Interreligious peacebuilding or dialogue to engage group members in discussion regarding their own role in Interreligious peacebuilding and approach to Countering Violent Extremism and Radicalization.

Ask participants to take notes on the film, giving thought to how the film relates to Interreligious peacebuilding.

Summarize some of the main themes that emerged from the discussion. Some key categories are: dividers and connectors; stereotypes and prejudices, unifiers and obstacles; the role and criteria for successful Interreligious peacebuilding.

NOTES

NOTES

MODULE SIX

EFFECTIVE INTERFAITH COMMUNICATION FOR COUNTERING VIOLENT EXTREMISM

Objectives of this Module

- To provide facilitators and participants with interfaith communication skills to counter violent extremist's narratives and actions

- To help facilitators and participants appreciate different types of communication channels, cycle and message carriers for counter-narratives necessary in interfaith trainings

- To help facilitators and participants to be able to determine the nature of violent extremist narratives and how they affect interfaith relations

- To help facilitators and participants to be able to determine effective inter-faith counter-narratives

- To train participants design their own strategic interfaith communication management plan to be used in countering violent extremism

Introduction

This module helps trainees and facilitators learn and appreciate various communication techniques and strategies to be more effective in communications across faiths, to address violent extremism from an interfaith perspective. The violent extremist groups are extremely smart in their communication strategies. Other than recruiting, intimidating and legitimizing their actions, they also aim to drive a wedge between Muslims and Christians in Eastern Africa, thus creating animosities between faiths. (Please see Module 2). Their narratives are normally effective. Those that will develop counter-narrative strategies, and deliver the messages through counter-messaging will, therefore, need to be trained on specific aspects for effective communication.

As seen in Module 2, violent extremists' communications aim to create or achieve the following;

- Extremist intra-faith and inter-faith intolerance; i.e. violent and extremist ideologies and discourses which prepare grounds for violence with the 'religious other' within and between faiths or simply those they do not agree with in their interpretation of scriptures
- Misinterpretation and misuse of religious scriptures to justify violence against the religious 'other'

- The narratives by violent extremist groups are calculated to inflame hatred between faiths, and perpetuated through the various social media and physical platforms reaching large audiences
- Delegitimize religious leaders involved in interfaith harmony describing them as 'sell-outs' or 'betrayers of faith'

Characteristics of the Violent Extremists' Communication

The extremists or violent extremists' communication can be identified through the following indicators:

- "Puritanical" tendencies among youth and adults ("We alone", *who believe in violence* represent the 'Truth' and all others (from different sects or faiths *who do not subscribe to "our view"*) are devious and astray;
- Exclusivist Identity: The violent extremists take themselves to be fundamentally 'different' from others; have nothing in common and cannot live side-by-side with the religious 'other';
- Construction of a belligerent 'other': The different (non-violent sects and others) are essentially viewed as an enemy within or foreign. 'They' threaten or compromise 'our objectives, mission and existence';
- Selective, partial and literalist discourses delivered in some religious institutions and online platforms, especially through social media vilifying the religious 'other';
- Intolerant and violent behaviour: verbal and physical to opponents (real or perceived) and the 'other';
- Misuse of religious texts and concepts to legitimise and justify alienation, discrimination and violence on religious 'other'

Communication helps communities in establishing the process, modes and acceptable structure within which members in a community relate and interact. This Resource Guide provides members of different faiths with knowledge and understanding, needed for communicating with others, recognizing the pitfalls in communication across faiths, understanding and be understood better. Thus, it is vital to highlight the following process in communication skills helpful in an inter-faith setting:

a) Meaning of interfaith communication
b) Communication process
c) Modes of communication
d) Role of communication and development
e) Communication barriers
f) Ways of overcoming communication barriers
g) Techniques of public speaking

A. Meaning of Interfaith Communication

Communication is the process of conveying and passing information from one source to another through a medium in order to establish a common understanding. Interfaith communication helps achieve interfaith harmony, in which people from different faiths engage in cooperative, constructive and positive interactions.

Effective communication across faiths helps members of the other faith (that is not yours) to know you and allow them to come to mutual understanding with you and your faith. If they do, they will respect you. This process involves sharing your ideas and genuine feelings with people of other faiths, which in turn leads to building trust.

Effective interfaith communication creates an environment in which members from different faiths;

a. Honor each other
b. Respect each other, and their respective faiths
c. Focus on deeply held and widely shared practical concerns that bring them together
d. Build principled multi-religious cooperation and stronger bridges for inter-religious harmony
e. Get to know the other faith better
f. Harness the power of multi-religious collaboration, symbolism and focus to defeat violent extremism

B. Process of Communication

Communication process involves several steps that would link the sender of information and the receiver. It is made up of the following elements:

i. Sender or Source:

This is the initiator of the communication process who intends to share ideas, opinion and experiences for example a community mobilizer.

ii. Encoding or Packaging:

It involves arranging, choosing the language, symbols, signs and the media through which the information will be transmitted.

iii. Message/Information:

This is the actual information/message that is intended to reach the recipient. It should have been decided before-hand by establishing the facts or the validity of the message.

iv. Media/Channel:

This is the means or tool through which the information or message is delivered or sent for example through open forum, newsletters, TV and radios.

v. Decoding:

This involves unpacking, interpreting, reading the initially coded message. Here the audience has a role to listen, understand and digest.

vi. Receiver:

This is a target or the recipient of the intended message who decodes or unpacks the message or information; this could be one person or a group of audience.

vii. Feedback:

This is the response elicited by the message. It helps to evaluate how effective the communication was. Although it is the response, it may also include the questions asked, inquiries made and various community activities as a consequence of the message received.

C. Modes of Communication

These are the ways of delivering information or messages. There are two broad types, direct (or interpersonal) and indirect (or relay).
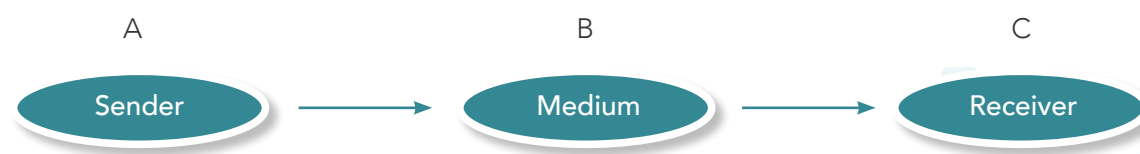
i) Direct Communication

Direct communication or interpersonal is also called face to face communication. In this mode, one directly interacts with the audience or receivers of information without using any agent or intermediary. This mode is summarized by the illustration below:

Sender → Receiver

A   B
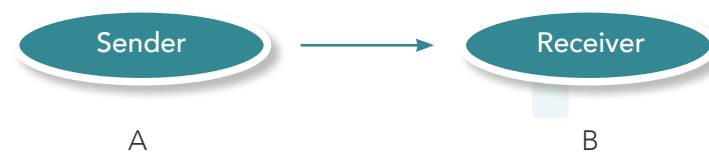
Direct or Interpersonal Mode of communication (face to face)

ii) Indirect or Relay Method

In this mode, an agent or intermediaries such as community opinion leaders are used to reach members of the community. Though it may distort or dilute the message or content, it is suitable when dealing with hostile communities and overcoming language or cultural barriers. This mode is summarized by the illustration below:

A   B   C

Sender → Medium → Receiver

Indirect or Relay mode of communication

Communication could be through different modes which are suitable and acceptable; among them:

iii) Verbal Communication

This involves talking with the members directly or indirectly through an agent. It is useful when there is limited time.

iv) Non -Verbal Communication

This involves dramatizing, demonstrating and using sign language to communicate with the audience.

v) Written Communication

This involves presenting messages in printed formats using leaflets, brochures, posters, charts, bill boards, newspaper, books, circulars and letters. This mode has a permanent effect, and allows future references.

vi) Electronic Communication

This involves using radios, TV, telephones, internet and fax to transmit messages to community members. It is faster, more effective and allows speedy feedback.

D. Communication Barriers Related to Violent Extremism

Communication barriers include the following:

i) Barriers emanating from the speaker:

- Mode of presentation - when addressing violent extremism, it is always important to note that most work will be done with religious bodies, religious leaders and agencies who might pay attention to presentation
- Age - some communities only listen and take serious messages from elders. In this regard, younger people will find it challenging to be listened to in certain aspects
- Gender - some youth and community may be prejudiced

- Wide education/cultural gap - where the facilitator uses images completely unfamiliar to the audience
- Socio-economic differences – in some cases people only listen to the well-off individuals
- Credibility – when the audience does not consider the message carrier as credible, communication is bound to be affected

ii) **Barriers associated with the message:**

- Faith-insensitive message
- Ambiguous and unclear message
- Disturbance in the channel of communication for example interference of the television or radio frequency
- Withholding of information by the channels which may not want the message passed on to the audience
- A poorly presented message
- A message that is irrelevant
- Using a language which the audience do not understand
- Lack of presentation confidence and self-esteem

iii) **Barriers from the audience:**

- Prejudiced audience
- Too diverse/too high expectation
- Low level of awareness (ignorance). Bad past experience which influence their interpretations
- Cultural differences
- The audience may be prejudiced against the facilitator(s) based on their faith background
- Sectarianism

E. Ways of Overcoming Communication Barriers

1. Tell it right and quote directly from source
2. Tell it with humility
3. Tell all concerned
4. Tell it soon enough in case violent extremism incidences happen
5. Tell it in the right tone and clear language
6. Tell it in writing but send information verbally as well
7. Encourage the speaker to go on
8. Be precise and confident
9. As you speak remember also to be a good listener

Plan for Effective Communication

a. Plan and choose the right media for the right audience
b. Keep the number of objectives/issues to a bare minimum
c. Plan the message to flow systematically starting from key issues
d. Develop the skill of questioning and responding
e. Set up the atmosphere for effective communication feedback

Communication Using Good Human Relations

a. Let each person know his/her responsibilities
b. Give credit where it is due explicitly such as appreciating contributions
c. Inform people of changes in advance
d. Let others participate in planning
e. Criticize constructively and politely
f. Be consistent in your actions

Factors to bear in mind during communication with the interfaith audience:

a. Know the recipient well and respect their beliefs, interpretation, attitudes and values
b. Use the language which is easily understood and acceptable by your intended audience
c. Talk and share ideas with them, participate in their social activities, be identified with them
d. Use affordable and commonly available means
e. Consider everyone as important and consult them where necessary, involve acceptable and influential personalities when support is not forthcoming from the community.

Techniques on Public Speaking

Public speaking involves addressing, presenting and convincing an audience or community members towards a given course. Addressing violent extremism is a demanding communication task. In the CRAVE counter-narratives mobilization and deployment, public speaking should be treated as a communication process and consider the following factors:

a. Choice of subject or issues

If subject should be critical to a community, the speaker must be knowledgeable, or carry out wide research and gather necessary facts.

b. Preparation

This involves deciding on the objectives, focus or depth of the content as well as other requirements and facilities like microphones and room/halls etc.

c. Audience research and diagnosis

This involves finding out the beliefs, values, attitudes and stereotypes of the audience to avoid being offensive.

d. Find out the composition of the audience in advance

How to Add Value to Your Speech in CRAVE Delivery

a. Repeat important facts
b. Use brief statistics
c. Be confident in your presentation
d. Be presentable in your dressing, language and facial expression
e. Avoid over-reading
f. Rehearse your notes before presentation
g. Body movement should include gestures, changing position from time to time
h. Minimize the distance with the audience
i. Maintain polite eye contact
j. Voice should be moderate in volume, tone and pitch
k. Pausing occasionally and pronouncing words/sentences well
l. Provoke/allow audience participation through brief questioning allowing them to laugh where appropriate
m. Allow them to ask questions

Designing Counter-Narratives

Defining the objective of an activity, project or a program is the most essential component of designing a counter-narrative. It is helpful to study the narratives of violent extremists in order to establish effective counter-narratives.

Possible objectives of counter-narratives:

a. Preventing violent extremism (changing behavior, namely violence and incitement)
b. Preventing extremism (changing minds)
c. Preventing radicalization leading to violent extremism
d. Protecting one's community or locality from violent extremist influence
e. Preventing the violent extremist narrative from spreading

Characteristics of Violent Extremist Narratives

a) Violent extremists' narratives are easy to understand
b) They are easily adaptable
c) They have strong emotional and religious appeal, carefully interwoven
d) Violent extremists promptly responds to current events

Counter-narratives should be:

a. Connected to current events
b. Simple and clear
c. Flexible (not necessarily perfect the first time it is introduced)
d. Thought - provoking and able to generate debate
e. Emotional
f. Connected to religious issues

For any response to be effective, it has to be within 24 hours of an event or narrative by violent extremist groups. If there is no response to an event or violent extremist narrative within 24 hours, target audience will perceive this as non-response. Most young people perceive this as compliance or concurrence.

Message Carriers for CRAVE are:

a. *Imams, Alims,* Bishops, Nuns, Priests, interfaith bodies, youth bodies

b. Victims of Violent Extremism

c. Returnees and formers

d. Women

e. Youth

f. Government

g. Professionals

Protecting the Messengers

The following should be observed to protect the message carriers:

▪ It is important to ensure that the message carriers (presenters of counter-narratives) are safe and protected

▪ Counter-narratives and engaging in the 'battle of ideas' with violent extremists usually affects the messengers emotionally and physically. Counselling should be considered to the affected

▪ Returnees and formers who reform and engage in countering violent extremists' narratives are normally seen as traitors, and can be targeted by current violent extremists. Mechanisms should be in place to ensure their safety and professional counsellors should be available to offer services

▪ Similarly, the stories and narratives of victims and survivors of terrorism can be emotionally draining. Facilitators should, therefore, be careful that they are not re-traumatized by telling their story too many times

▪ The message carriers should be involved in the pre-production of counter-narratives and the design of their strategies

▪ It is advisable to allow editorial control to message carriers, especially those in which they feature in

▪ It is advisable to have the messengers as a part of the production process

▪ Messengers should be shielded from trolling, harassment and stalking by violent extremist groups or their sympathizers

Target Audience

a. Communities will be the main focus

b. Vulnerable groups

c. General public

Understanding Violent Extremists goals

The goals of violent extremists groups are to:

a. Gain passive support from the general public

b. Recruit sympathizers to their cause

c. Finally, they seek to turn sympathizers into active supporters

The message carrier of Counter-narratives should, therefore, be aware of these goals and address them tactfully.

Effective Mediums for Counter-narratives

a. Social media

b. Television

c. Radio

d. Communication applications such as SMS, WhatsApp, You Tube

e. Newspapers

f. Online Bulletins

g. Socio-cultural events

h. Rallies

Strategic Communication Management

Strategic Communication Management is the systematic planning and realization of information flow, communication, media development and image care with a long term horizon.

Systematic communication management conveys *deliberate messages* by most *appropriate carrier,* through the most *suitable media* to *designated audiences* at the *appropriate time* to contribute to desired long term effect.

In countering violent extremism, systematic communication plan identifies *what message* is communicated *by who* through *which medium* to which *intended audience at what time.*

NOTES

NOTES

MODULE SEVEN

STAKEHOLDER ENGAGEMENT IN COUNTERING VIOLENT EXTREMISM

Objectives of this Module

- To make CVE actors aware about the possible partners to engage at different levels; local, regional and international
- To equip PVE practitioners with information on how to engage various stakeholders in addressing violent extremism and radicalization in their respective contexts
- To create awareness among actors about local resources that they can utilize in tackling violent extremism and radicalization
- To share experiences and best practice in tackling violent extremism and radicalization

Introduction

"Our victory will be over the causes of extremism and radicalization, when we partner to build more inclusive, more just, and tolerant and open societies" (Espen Barth Eide)

Countering violent extremism requires a broad array of capabilities and participants dedicated to building resilience at many levels of society simultaneously. By slowly and systematically building more and more partnerships with individuals, families, communities, and various government agencies, communities become more resilient to violent extremism (U.S. Department of Justice, 2015b). This module helps identify various partnerships that CVE practitioners can engage at different levels.

International and Regional Partnerships

International and regional actors such as the United Nations, the African Union, the Intergovernmental Authority for Development (IGAD) and Global Counterterrorism Forum (GCTF) have a lot to contribute towards CVE in the greater Horn of Africa. They can facilitate platforms where experts and officials can gather to exchange experiences and lessons learned; support the development of knowledge products that can be circulated among partners; facilitate travel, study tours, and trainings or other convening opportunities that could further enhance exposure to a range of policies and programs in practice, and allow professional counterparts additional opportunities to deepen their engagement and

networks especially those built on South-South cooperation as tied by common historical and cultural ties, or development challenges (Global Centre on Cooperative Security, Undated-b).

More specifically, International and regional actors can be engaged in CVE in the following ways (Ibid):

- **Research:** There are many areas in Violent Extremism (VE) that still require in-depth understanding such as local drivers of violence and extremism, contributing factors to individual and community resilience, the role that women play as active supporters and sympathizers of terrorist and violent extremist ideologies and causes etc. The results of such studies could be shared in multi-stakeholder regional workshops that bring together experts and practitioners to reflect on the findings and develop initiatives that strengthen community resilience against the threat of terrorism and violent extremism.

- **Support National and Regional Counter Violent Extremism (CVE) Capacities:** Different countries have unique CVE capacity needs and any support from such bodies as the United Nations must take into account the unique national and regional or local contexts. In-depth consultations with government officials across all related ministries and agencies, practitioners, experts, and civil society groups could help to more effectively tailor CVE initiatives.

- **Enhance Early Warning Capacities:** Continental and regional early warning mechanisms for conflict prevention exist in Africa for example the African Union's Continental Early Warning System (CEWS). With support from International and regional bodies, early warning capacities to prevent violent extremism can be developed and modeled around those for conflict prevention.

- **Enhance Community Engagement to Counter Violent Extremism:** International actors, such as the United Nations, Global Counterterrorism Forum (GCTF), and the European Union (EU) actively promote the role of civil society in countering violent extremism. Most recently, the UN Security Council called on member states to "engage relevant local communities and non-governmental actors in developing strategies to counter the violent extremist narrative. This would require these organizations to facilitate training of local actors in areas like journalism, blogging, engaging media, leadership, public speaking and resource mobilization.

- **Support inter- and intra- faith dialogue:** Governments and/or international NGOs, can support inter- and intra- faith dialogue and engagement to promote a culture of peace and understanding, especially in ethnically and religiously diverse societies.

- **Advocate for inclusion of CVE component in Criminal Justice and Rule of Law-Based on Capacity-Building Efforts.** Recognizing that counterterrorism responses that violate the rule of law and international human rights principles could be counterproductive, International or regional organizations could support training programs for security and justice officials that also include a CVE component focusing on preventive engagement, early warning, and counter-narrative work. The CVE component should reflect both national and international good practice as stipulated in various documents and strategies for example the Intergovernmental Authority on Development Security Sector Program (ISSP) and the United Nations Global Counter-Terrorism Strategy, thereby strengthening partnerships between national and international actors.

- **Resource mobilization through Diaspora links:** Links could be made between diaspora organizations in sister cities to support women and youth organizations in the subregion, with the objective being to increase their political and economic participation and foster resilience against violent extremism within their home countries and their diaspora communities, being careful not to violate anti- money laundering laws.

Governments

Government engagement in efforts to counter violent extremism should be that of facilitator and enabler. Governments' measures should be preventive rather than repressive (OSCE, 2012). Adopting a whole-of-government approach to countering violent extremism would help to ensure that all the relevant parts of the government, in particular those that interact with citizens at the community level, are involved and working together when implementing CVE initiatives. Such an approach, which would include ministries and agencies focused on education, development, public security, and criminal justice, among others, could help to mainstream CVE efforts at the national level. This might include providing CVE awareness-raising and training for practitioners and frontline officials within those ministries and agencies. For example, through the facilitation of national conferences and workshops (Ibid).

Formal and informal education is critical in CVE among youth. Educational institutions need to be empowered to play a more targeted, proactive role in preventing VE, relying on innovative approaches to overcome the budgetary constraints in the educational sector. Governments should complement educational programs. Particular emphasis should be put on teaching human rights to youth in order to contribute positively to shaping their identity-building process and counteracting negative influence such as violent extremist ideologies. More focus should be put on building key skills and competencies – such as critical thinking, dialogue and peaceful conflict resolution.

Relevant initiatives to counter VE should also be carried out in informal settings, including through modern media (the Internet and social media). Such initiatives require co-operation and partnerships with state authorities and international organizations, civil society, the media and businesses. While freedom of expression should be upheld, this should not come at the expense of respect and effective protection of the rights of others (OSCE, 2012).

Actions and statements that cast suspicion toward entire communities, or those that promote hatred and division are known to reinforce violent extremist propaganda that may spur violent extremist radicalization with time (The White House, 2011).

According to the Norwegian Ministry for Foreign Affairs (2015), effectiveness by governments can be achieved by doing the following:

- Undertake a series of national assessment and perception studies to better understand the local drivers of insecurity and violent extremism, as well as citizens' perceptions of national and international responses to prevent and counter violent extremism
- Build awareness and support for CVE among senior officials and legislators through training
- Conduct CVE training for frontline officials and practitioners e.g. law enforcement officers and criminal justice personnel; prosecutors, judges, judicial officials, and correction officers
- Support justice and security reform, enhance access to justice, and improve human rights compliance to help build trust with citizens
- Implement national legal frameworks in line with international legal counterterrorism instruments, strategies etc
- Enhance access to justice whose lack leads many to fall back on alternative justice mechanisms- a gap quite often exploited by violent extremist organizations
- Support robust community-oriented policing
- Design a well-defined CVE and community engagement strategy. States in the Greater Horn of Africa could formulate their own holistic CVE and community engagement strategies and action plans, based on national assessment and perception studies
- Strengthen CVE monitoring and evaluation capacities so that evidence-based decisions can be made regarding future programming
- Improve detention and prison conditions. Poor prison conditions could provide a conducive environment for the spread of violent extremist ideologies. The UN Office on Drugs and Crime (UNODC) and the African Commission on Human and Peoples' Rights (ACHPR), are already working on improving detention and prison conditions in the Greater Horn of Africa (HOA)
- Develop risk assessment, disengagement, and reintegration programs for violent extremists and foreign terrorist fighters
- Promote state and civil society partnership through local security and peace committees.
- Supplement education programs, sports, arts, and culture to help empower youths
- Support victims and survivors, and help amplify their stories as they can be powerful tools to achieving justice and peace while taking measures to ensure their safety and privacy

- Promote entrepreneurship to help alleviate conditions of acute deprivation and sociopolitical marginalization - incentives that extremist groups purport to offer.

Of importance is that governments must first prioritize good governance that is free of corruption so as to endear its citizens to its efforts to prevent and end radicalization and violent extremism.

Little research has been done on the linkage between governance and corruption on the one hand and violent extremism on the other. However Transparency International, the anti-corruption watchdog asked governments through its report of February 2017 to prioritize the tackling of corruption as a way to tackle violent extremism. The report stated that government corruption allows militants to take advantage of public anger to fuel recruiting, facilitate arms flows, and undermine security agencies making them incapable of controlling extremist threats. The militants present themselves to masses as pure, unlike existing governments - a message that is difficult to counter as the people experience the effects of their bad governance on a daily basis.

According to Chayes (2016), corruption gives credence to the arguments of militant religious extremists such as the self-proclaimed Islamic State and others. Chayes also adds that counterterrorism partnerships that reinforce abusively corrupt governments may lead to the radicalization of more people and excite anger against the partnering countries such as the US, since victims may assume that such countries approve of the terrorist acts of their own governments.

Educational Institutions

Case Example: Peace Education in Rwanda

The 1994 Rwandan Genocide resulted in the killing of approximately one million people, mostly Tutsis and moderate Hutus. Since then, the Rwandan government with support from development partners has implemented many policies that foster the positive role of education in building peace and creating a harmonious society.

The Aegis Trust established the *Rwanda Peace Education Programme* in 2008 to build peace and prevent future atrocities. In this programme, selected students, usually leaders are taken through a day-long workshop entitled ***Learning from the past; Building the future*** at the Kigali Genocide Memorial (KGM).

Goals for the workshop include:

- providing an understanding of the causes and consequences of genocide, both in Rwanda and internationally;
- providing an understanding of Rwandan history from pre-colonial to the present;
- contributing to the development of students' ability for critical and independent thinking and problem-solving skills;
- encouraging personal responsibility for actions;
- deterring collective blame.

The workshop program is delivered by qualified secondary school teachers (graduates of the Kigali Institute of Education), with the support of other Aegis staff. The day-long program for school groups generally includes the following components:

- A presentation and discussion on Rwandan history and the genocide;
- A presentation and discussion on genocide in a global context: steps and causes;
- Group discussion and activities to promote critical thinking and problem solving, and values to support social cohesion;
- A personal and optional visit to the mass graves;
- A briefing by a staff counsellor to prepare students for the visit to the exhibition;
- A tour guided by a member of the guide department that includes permanent exhibition on Rwanda, including the 1994 genocide, and the permanent exhibition on genocide elsewhere in the world;
- A debriefing by the staff counsellor;
- Closing and evaluation.

The programme was expanded in December 2013 with the launch of the Aegis-led *Rwanda Peace Education Programme (RPEP)* and the *Genocide Research and Reconciliation Programme*

(GRRP). In 2014, the Rwanda Education Board announced inclusion of peace education as a cross-cutting element in Rwanda's new national curriculum and teachers received training on the Aegis Foundation's participatory and interactive methodology.

The organizations partnering with Aegis Trust for the *Rwanda Peace Education Programme* include:

- The Embassy of Sweden in Rwanda through the Swedish International Development Agency
- Institute of Research and Dialogue for Peace
- *Radio La Benevolencija*
- The University of Southern California Shoah Foundation
- The Netherlands Institute for Genocide and Holocaust Studies
- Rwanda Development Board
- University of Texas Libraries

Source: *The AEGIS Curriculum (2015)*

Law Enforcement Agencies

Two key CVE tools related to law enforcement that emphasize local strategies are community engagement and community-oriented policing. Community engagement and community-oriented policing are related tools that focus on building trust with local communities and engaging with them as partners to develop information-driven community-based solutions to local issues (Ibid).

Law enforcement organizations should focus on prevention and intervention activities on behaviors, not on religious or ethnic identity. Community leaders and organizations should work with law enforcement to develop engagement procedures. CVE approaches should help build trust and open lines of communication between communities and law enforcement agencies, enlisting their help to identify and assist at-risk individuals. Communicating success stories from within the community via trainings and in-services help make law enforcement officers aware of the positive achievements and contributions occurring in the community.

Case Examples: Training of Law enforcement agencies

Example 1: The Los Angeles Police Department (LAPD) and the Los Angeles County Sheriff's Department (LASD) provide officers and deputies with comprehensive CVE training. All LAPD officers and LASD deputies are trained as Terrorism Liaison Officers in Basic and Intermediary capacities. They attend courses on criminal networks as they pertain to terrorism and money laundering schemes, and courses related to prevalent extremist ideologies. LAPD officers also attend trainings presented by the LASD, and vice versa, in order to conduct critical analyses to help eliminate any inflammatory material and damaging instruction related to religions and individuals. The two agencies partnered with the Muslim Public Affairs Council to develop cultural competency courses that cover cultural sensitivities, common greetings in different languages, key principles and promising practices for law enforcement. Also knowledge about different religions and sects putting into consideration civil rights and civil liberties.

Example 2: The Royal Canadian Mounted Police (RCMP) provides a cross-cultural awareness training program to employees who work within communities with diverse ethnic populations. The training dubbed the National Security Cultural Awareness Training Course aims to enhance cultural competency and maintain operational effectiveness. The training program is uniform for all employees nationally but creates room for the community leaders to make input on matters such as the influence of the geopolitical context, how global trends affect communities in Canada, and practices and customs that are specific to their community. Site visits to places of worship are also conducted to deepen understanding of the community and to build networks with worshippers. In many cases, the community leaders also deliver the training. The training program demystifies many myths and stereotypes, allows for open and honest dialogue between law enforcement and community leaders on sensitive issues, and provides employees with valuable training specific to their jurisdiction.
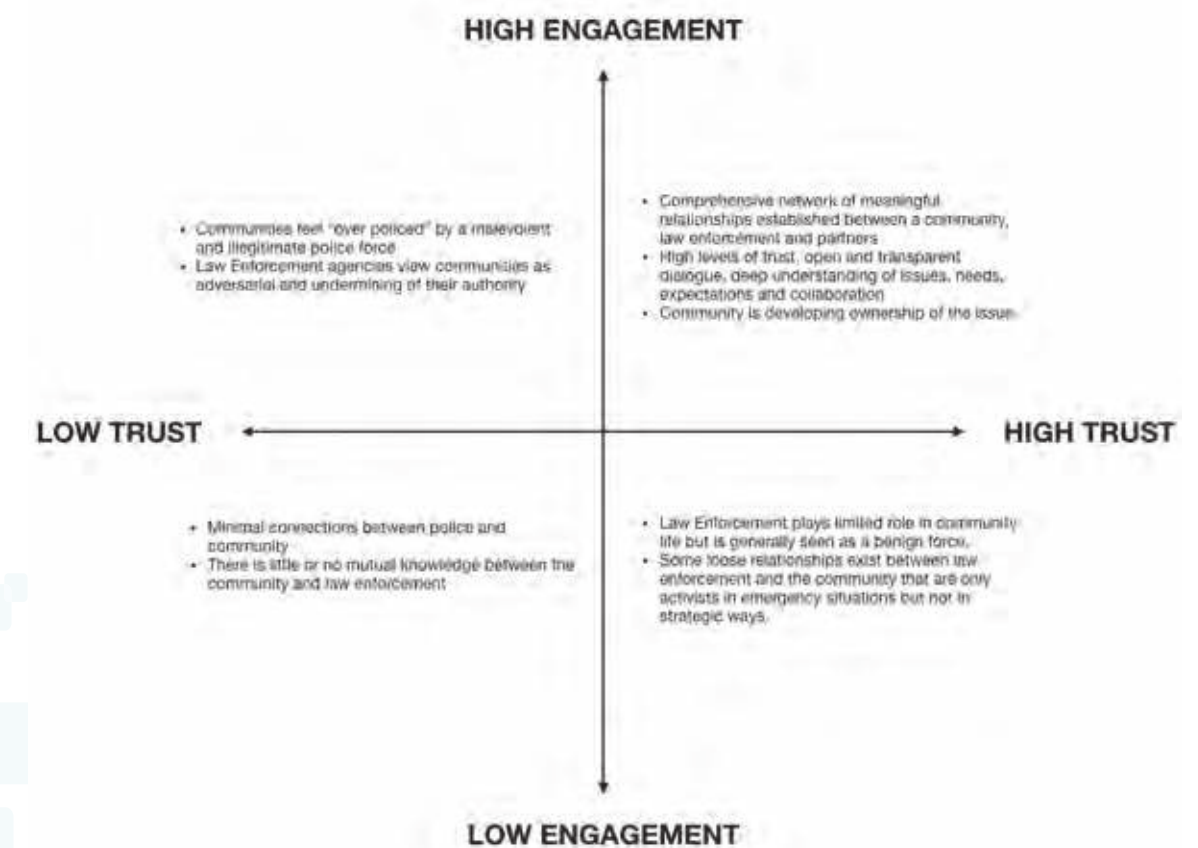
Source: *Final Key Principles Guide, pp 23*

Community Engagement and Policing

Communities are in the best position to build programs and campaigns that give parents better knowledge, skills, and awareness of violent extremism risk and protection. They may be able to help law enforcement and authorities to understand how to better connect with difficult to reach subgroups (Ibid).

Community engagement and policing also involves educating residents to recognize and report crimes and suspicious activities and empowering them to actively contribute to enhancing the safety of their neighborhoods. The interaction allows the community to identify resources within it that can help mitigate the grievances leading to violence and recruitment (Ibid).

Dynamics in Community Policing

HIGH ENGAGEMENT

- Communities feel "over policed" by a malevolent and illegitimate police force
- Law Enforcement agencies view communities as adversarial and undermining of their authority

- Comprehensive network of meaningful relationships established between a community, law enforcement and partners
- High levels of trust, open and transparent dialogue, deep understanding of issues, needs, expectations and collaboration
- Community is developing ownership of the issues

LOW TRUST ⟷ **HIGH TRUST**

- Minimal connections between police and community
- There is little or no mutual knowledge between the community and law enforcement

- Law Enforcement plays limited role in community life but is generally seen as a benign force.
- Some loose relationships exist between law enforcement and the community that are only activists in emergency situations but not in strategic ways.

LOW ENGAGEMENT

Source: *Rejman, T. (2017). The Goldin Institute, Chicago, USA.*

The US Department of State, 2014, lists key Principles in Community Policing:

1. **Foster and enhance trusting partnerships with the community:** Partnerships between the community and law enforcement agencies must be based on transparency,

communication, and respect which entails being aware of community concerns and being sensitive to the norms and practices of diverse groups within the community including tribal traditions, religious, and social practices.

2. **Engage all residents to address public safety matters:** Under the community policing philosophy, all members of the community are viewed as partners who share responsibility for developing and implementing solutions to public safety priorities.

3. **Partnerships with public and private stakeholders:** Partnerships with public and private stakeholders brings together distinct strengths and resources that no individual community member can achieve. These include criminal justice agencies, government services, NGOs, community organizations, private companies/businesses, and the media.

4. **Utilize all partnerships to counter violent extremism:** Responses that are developed and implemented by community members and stakeholders tend to be well-received and hold the most legitimacy. The role of law enforcement should be that of educator, facilitator, representative of local government, and resource provider.

5. **Train all law enforcement personnel:** Personnel need training in different areas such as appropriate methods of response to community concerns and applying analytical

skills; value of building and maintaining partnerships; the importance of fairness and being respectful at all times; resource identification, leveraging and maximizing; and building community resilience and the significance of projecting a positive image of the agency by extension, government in every encounter.

Best Practice in Community policing and Engagement

The Global Counterterrorism Forum (GCTF) has further produced a guide on best practice in community engagement and policing with the following emphasis:

1. Approach community engagement and community-oriented policing as long-term, sustained research-based strategies, not short-term tactics.

2. Establish the methods with which to build trust in the community.

3. Ensure that engagement efforts are broad-based and fully inclusive, not solely focused on one community or one specific ideology to promote impartiality.

4. Take a holistic approach to community engagement and community-oriented policing that involves all sectors of the society in order to find the right partners and sustain the engagement. This will mean involving community influencers who are not formal

leaders into any engagement plan to reach a broad cross-section of individuals within the community and develop trust. These may also include private sector businesses, national and local government agencies, NGOs, academia, local health care providers, teachers and the media.

5. Engage women as positive change agents in their communities. Women, especially mothers, carry authority within their families and communities which can translate into positive influence on their children against violent extremism.

6. Engage youth and leverage schools for positive messages. Research has shown that the youth age bracket most targeted for violent extremism is 15-25 years- most of whom can be reached through school.

7. Designate a dedicated specific individual officer to be the point person for engagement with the community. These officers should focus on developing programs that build trust with the community and ensure that law enforcement officials are aware of any violent extremism reported in a community.

8. Empower communities to develop a counter-narrative to the violent extremist narrative and amplify the alternative message through all forms of media. Such may include TV, radio, and the Internet to broaden the audience reach.

9. Engage both former violent extremists and victims of terrorism to communicate counter-narratives at both the local and national level. Using formerly radicalized violent extremists and victims adds legitimacy to the narrative.

10. Tailor community engagement and community-oriented policing trainings to address the issues and dynamics of the local community and to instill awareness of potential indicators and behaviors.

11. Have an inbuilt evaluation and assessment mechanism in initiatives at conception. Appropriate methods include polls, surveys, focus groups, or community round-tables to measure community perceptions before, during, and after a given engagement.

12. Recognize that community engagement and community-oriented policing involve establishing, developing and sustaining enduring relationships. Devise concise metrics appropriate to measure effectiveness at each stage of that process.

Case Example: The Loudon County (Virginia) Sheriff's Office has one Community Resource Unit (CRU) at each station with a single deputy responsible for outreach and coordination of efforts with members of the community, business leaders, and homeowners' associations in their area. These deputies also attend community events and make presentations at schools and places of worship throughout their jurisdictions, deputies conduct workshops for parents, students, teachers, religious leaders, and concerned community members. At each presentation, deputies provide their direct contact information, which ensures that community members who attend any of the meetings or events receive the same information. This engenders trust, because community members have the opportunity to become comfortable with the same individual over the years, and the deputy is able to form bonds with individuals and organizations that may not have been possible without such stability and consistency.

Source: *Using community policing pp. 11*

Youth and Children

Youth and children have unique vulnerabilities that require a holistic approach to handle. Individuals considered "at risk" of violent extremism need to be identified taking care not to alienate them further. First-line actors such as relatives, teachers or social workers, need to be supported in their efforts to understand the threat of violent extremism and be able to recognize the signs or behaviors. Diversion of "at-risk" individuals away from violent extremism can involve providing safe spaces, psychological counselling and mentoring, as well as redirecting people towards positive forms of mobilization, such as civic engagement, arts and sports. People considered at risk should not be treated as potential terrorists or otherwise stigmatized as this proves counterproductive (Ibid).

Investing in youth empowerment programs, promoting their civic engagement and democratic participation, and increasing their resilience against violent extremism are critical. The Kenya Muslim Youth Alliance is a national network of local Muslim youth groups that works to empower young Kenyans through a range of activities focusing on civic engagement, democratic participation, interfaith dialogue, and leadership skills. Examples of such programs include youth societies or alliances, debating clubs, and mock government programs found in educational institutions around the world- spaces through which boys and girls get the opportunity to participate in workshops and discussions about violent extremism, conflict prevention, peace-building, CVE topics, and other issues. These programs ultimately develop national and regional leaders who can champion anti- VE ventures. Through such organizing and networking, youth could be encouraged to work together on issues of joint concern to create viable alternatives to war, conflict, and ethnic tension, and ultimately build resilience against violent extremism. Such youth forums could be extended to include web-based and person-to-person networks both within and beyond the subregion.

Case Examples

Youth Against Terrorism, Tunisia: Curricula Reform and Community Policing

Youth Against Terrorism is an independent, nonprofit Tunisian youth social advocacy organization focused on building a society immune from violence, radicalization, and terrorism. The organization collaborates with Ministries of Youth, Interior and Education together with representatives of political parties within the National Constituent Assembly to reform school curricula to incorporate critical thinking. They have done this by building a coalition of CSOs and by creating visibility through government sponsored forums and events. They also hold informal meetings with representatives of various offices at coffee shops and squares, and conduct backchannel negotiations through personal and professional networks. More importantly their engagement coalesces around a singular cause -addressing violent extremism, so as to create focus. Their efforts have resulted in the revision of school curricula to include critical thinking and peaceful tenets of Islam.

Indonesian Muslim Crisis Center (IMC2)

The Indonesian Muslim Crisis Center (IMC2) is a youth-led organization dedicated to creating an Indonesia free of violence. IMC2 helps to maintain principles of human rights and justice by advocating for the accused particularly terrorists and is engaged in their social and economic reintegration. IMC2 also works with families and communities often targeted by groups like Jemaah Islamiyah to prevent radicalization, and recruitment. It partners with the Jakarta Regional Office of the Ministries of Human Rights and Law and has connection to the local courts and Attorney General. The work of IMC2 has been such great success in transforming the behavior of former terrorists than expected.

Elman Peace and Human Rights Center, Somalia

Elman Peace and Human Rights Center is an independent, non-profit, non-political NGO focused on Human Rights, Gender Justice, Protection of Civilians, and Countering Violent Extremism, Peace Building and social-entrepreneurship for peace in Somalia.

Elman Peace and Human Rights Center, Somalia partners with the Minister of Internal Security, Director of CVE within the Executive, Director, National Disengagement of Combatants/Defectors Program, Minister of Gender and Human Rights and UNICEF. The partnership is a comprehensive disengagement, rehabilitation, and reintegration program for imprisoned children and youth; ex-combatants, extremists, or military defectors.

Their work started with advocating for the release of children held as prisoners- either Somali military defectors or combatants/Prisoners of War from military barracks. Through the National Disengagement and Combatants Program, children and youth over the age of 18 are transferred to the Elman Center for rehabilitation and reintegration. Over 3,500 individuals have been registered as alumni since the launch of the program.

Source: *Williams, M., et al (2016).*

Media and Youth Engagement

Terrorist groups increasingly use both traditional and modern media to spread their narratives and recruit new followers. The media offer unique opportunities to counter violent extremism among youth by providing them with a platform to express their identities, concerns and frustrations and to be heard within the society. Initiatives such as the creation of online networks of young human rights activists and the provision of training in online campaigning against intolerance and discrimination play a big role in educating youth at risk (Ibid).

Counter-narratives undermining the discourse of violent extremists and promoting tolerance, inter-cultural and inter-faith dialogue can be disseminated through social media. The Internet can be used to put former violent extremists, survivors such as victims of terrorism and individuals at risk of violent extremism in indirect contact to share their experiences and offer alternatives to individuals. Efforts should also be undertaken to make youth more resilient to violent extremism on the internet and social media by strengthening their critical thinking, educating them on safe internet use, enhancing their capacities to detect risks and reject violent extremism narratives (Ibid).

In addition to young people and communities, a variety of actors can contribute to the prevention of violent extremism through the media. Journalists themselves should be pivotal in spreading positive information on initiatives led by communities and handling information related to violent extremism sensitively (Ibid).

Effective Social Media Campaign Tips

1. **Use authentic and genuine voices to educate and engage:** Credible voices create the emotional connection and sympathetic understanding thus building trust with the audience and an openness to the message and its value.

2. **Understand the needs of your audience:** By understanding these needs, you can provide relevant alternatives that can give them a sense of purpose and belonging without resorting to violent extremism.

3. **Positive role models:** People have a tendency to rebel when told what to do, not to do, think or believe. But they can be receptive to positive role models.

4. **Get others involved to crowd source ideas:** Community-driven ideas are powerful forces for change. By harnessing the creative energy of a community, campaigns that help bring people together and promote unity can be developed. By encouraging community-driven ideas and creating environments where these ideas flourish, platforms that become key tools for countering violent extremism.

5. **Challenge negative views in positive ways:** Positive messages counter-balance offensive content and present an alternative case to the authors and followers of prejudiced views. This includes arguments debated with reason, patience, politeness or tolerance.

6. **Foster grassroots campaigns to respond to events:** Campaigns that start within communities and grow and develop organically can become great forces for change.

Grassroots campaigns often attract all different kinds of people, spreading a message much further and wider than originally intended or expected. By fostering these campaigns and helping to provide the channels for them to flourish, they can help engender narratives that counter messages of violent extremism.

7. **Create fun experiences to bring people together:** Violent extremism intends to create tension and divide communities. Humor, wit and fun can be used to counter this division and tension, offering communities a chance to come together and demonstrate their opposition without engaging in an argument or debate. This approach can be very effective in turning the tables of a negative movement, deflating a situation of hate and transforming it into one of celebration and fun.

8. **Amplify real stories from those affected by violent extremism:** Real life experience stories have real power to evoke sympathy, empathy and understanding. True stories can demonstrate the depths of suffering experienced by those affected first-hand by violent extremism. Showing the devastating effect of extremism on specific individuals can help hone a large, multi-faceted and sometimes distant concept down to a very personal, powerful story. This encourages action.

Case Example: #NotInMyName

In 2014, young Muslims at the Active Change Foundation, based in East London, launched a local community campaign encouraging people to share their reasons why ISIS does not represent their Islam.

#NotInMyName has quickly become a worldwide movement, with more than 85,000 people, Muslim and non-Muslim, contributing their voice to the campaign which has attracted international political attention and praise. The movement continues to build momentum worldwide attributing its success to the way the message is packaged.

'I', "Mine" - personalizes the call to action and makes people to own it, thereby encouraging them to join in.

Source: Australian Government (2016)

Engaging youth through Arts and Sport

Arts and sport have a positive impact on youth. They offer youth the opportunity to engage in meaningful and purposeful ways, enabling them to develop and improve their skills and talents and enhance their confidence and self-esteem. While they can be part of a larger educational program, sports, arts, and culture, can also be developed and delivered specifically to address some of the pull factors that confront vulnerable communities. For example, sports, arts, and culture can provide valuable means of talking about differences and diversity, and underscoring common histories, experiences, and hopes for many people while provoking critical thinking and discourse on the same. They offer valuable opportunities to engage youth, women, and communities, and to develop alternative, positive means of understanding and addressing grievances and tensions that can contribute to violent extremism (Ibid).

Artists, including those working in film, music, and more have the capability to provide content beyond that of scholars, religious leaders, and social-religious commentators. They can weave stories that tell a meaningful and engaging story and develop videos that have the capacity to go viral on YouTube.

Therefore, support from partners could involve collaborating with civil society actors in the fields of sports, arts, and culture (including educators and cultural organizations) in generating deliberate CVE programming that incorporates, for example, messaging on diversity, critical thinking, and demystifying of extremist narratives (Norwegian Ministry for Foreign Affairs, 2015).

Case Example:

An inter-faith football tournament in Nairobi, Kenya on 20th September 2015. The aim of the activity was to promote peaceful coexistence and strengthen the bond between Christian and Muslim communities in Kenya. The winners were awarded with shirts and trophies. After a thirty-minute game, both teams were pronounced winners, and lifted the trophy together to signify commitment in the win for peace.

The Amani Kwanza Project–Tanzania

Political tensions were heightened in Tanzania as the general elections approached. Through Amani Kwanza (Peace First)- a project initiated by GNRC–Tanzania, awareness raising campaigns addressing local communities to actively participate in the electoral process and contribute to its peaceful implementation were conducted.

This campaign used drama to pass the message of peace as highlighted below:

•   Two groups of 11 actors were trained to stage the "Theatre of the Oppressed" performance entitled "*Cloudy with a chance of Peace*".

•   19 of such shows were staged in Dar es Salaam and Bagamoyo, attended by an estimated 2,880 people including youth and children.

•   6 Peace Concerts were staged, attended by an estimated 5,800 people

•   A total of 9 music bands were engaged.

The pilot project clearly demonstrated the positive way participatory theatre can influence messaging in addition to providing feedback on community concerns. The project also created employment for the youth.

Source: *Arigatou International, 2016 Annual Report*

Women

"Women—and mothers in particular—possess the unique ability to recognize early warning signs of radicalization in their children. They can play a key role in curtailing violent extremism" *– Dr. Edit Schlaffer* **(Mackenzie Institute, May 2015).**

Women as mothers and wives possess the ability to inspire positive change within families and in their communities, and so excluding them from community-based efforts to fight violent extremism is counterintuitive. However, women can also be proactive participants in violent extremist groups (Ibid).

Women can be engaged as individual activists or through small women's grassroots organizations that have ability to access vulnerable minorities. Raising women's awareness and understanding of violent extremism is necessary through specific trainings designed and delivered to facilitate women's participation in the public sphere and increase their interaction with public authorities. Empowering women to share their stories in the public sphere might encourage them to provide personal testimonies that other community members will relate to more easily (OSCE, 2011).

Other than capacity building, the following need to done, to effectively engage women (GCTF-OSCE, 2014):

1. Support platforms and safe spaces for women to share resources, experiences and concerns in facing violent extremism.

2. Address gender-specific security concerns to safely engage women and women's organizations in countering violent extremism, including; establishing mechanisms to protect women in at-risk communities or conflict-affected areas.

3. Engage women in families and communities by providing counselling services and livelihood opportunities to those whose family have been involved in violent extremism to reduce their and their family's susceptibility to violent radicalization and recruitment; ensuring their involvement in all disengagement and rehabilitation programmes.

4. Engage women through education and within educational institutions to counter violent extremism to help minimize conditions of socio-economic inequality conducive to terrorism; reduce susceptibility to violent extremist narratives; and enable women to counter violent extremist narratives in their families and communities. Peer-to-peer education or support should be facilitated on issues related to violent radicalization, tolerance and social cohesion, and training young women or girls as mentors and mediators in schools and communities.

5. Support female victims of terrorism. This includes rejecting impunity for any attacks against women and girls, and having female first responders to allow for free expression among female victims.

6. Include women and mainstream gender in the design, implementation and evaluation of measures to counter violent extremism. This ensures that women's perspectives, participation and outcomes are reflected in programming.

Case Example:

The Women School: **Mosintuwu Institute for Peace and Justice, Poso, Indonesia**

The Poso region of Indonesia has since the year 2000 been the operating base for many local, national, and international jihadist groups. This problem has only grown worse with the arrival of new militant groups who have pledged their allegiance to ISIS. They continue to recruit the youth in areas that have high levels of trauma, brought about by the conflict. The heavy presence and high handedness of the police has worsened the situation as the police are seen as occupiers, not as source of security. The militants continue to recruit in rural mosques where the youth do not have access to alternate interpretations of Islam. Christian groups have responded by spreading a strong anti-Islamic propaganda, which has led to division between communities that were just starting to heal from the violent riots of 1998-2005. The situation is even made worse by the weakened economy. The government has failed to empower its own people, instead working hard to bring in investors from outside which often involves land grabs and a further marginalization of farmers, turning land owning farmers into day laborers in their own traditional land, now owned by companies that have ties with corrupt officials.

To combat the above problems, more than 500 women from 70 villages, enrolled in the Women School where they undergo a series of nine courses that train them in peace activism both in the community and in their homes.

The curriculum consists of nine modules; Religion, Tolerance and Peace; Gender; Women and Culture; Women and Politics; Economic, Social, Cultural, Political and Civil Rights; Public Service Rights; Public Speaking and Reasoning Skill; Economic Solidarity; and Sexual Health and Reproductive Rights.

The course is conducted through a sequence of three key stages:

1. Dismantling of prejudice, suspicion, trauma and resentment among religious communities and ethnic groups.

2. Building trust in the woman, and mutual trust among women across religious and ethnic backgrounds.

3. Establishing partnerships to promote Peace and Movement for Economic, Social, Political Culture and Civil Rights in post-conflict Poso.

Impact

A deeper understanding and appreciation of the "other's" religion has been achieved through visits to places of worship by women from different religions. The women have come to the conclusion that religion does not teach violence. For example, some women who visited a Hindu temple for the first time had this to say, "We found out that Hindus do not worship statues. The statues are only a symbol. We were impressed by the Hindu religion which has close links with nature, including taking care of nature as a religious practice." Unfortunately, some have abused religion in order to have an excuse to cause violence.

The Gender Curriculum has enabled the women students to begin a movement of equality in their local environment called "the Domestic Protection of Women and Children."

Currently, more than 200 women are actively participating in village forums to make decisions about peace and development, and report injustices and any other human rights violations in the community as a result of this curriculum.

Members of Mosintuwu are now working towards expanding the curriculum to include content on how to conduct analysis of business opportunities, marketing, and business management to enable them produce, manage, and create a market for their local products.

The women who have graduated have formed teams to manage: 1) Project Sophia Children's Library; 2) Economic Access and Interfaith Trading; 3) Media Engagement and Outreach; 4) Safe Houses; 5) Women's Leadership and Village Law Advocacy; and 6) Mothers for De-radicalization/Come Home my Son.

Source: Shared by Lian Gogali, GNRC Coordinator, Indonesia

Religious Actors

Religious actors are important in countering violent extremism because of their unique positions of authority, credibility, institutional resources and ties with communities into which they are embedded. Not all violent extremism, however, is encased in religious terms, and not all extremism is violent. "It's not really religion that has been driving youth and certain groups into extremism, but larger political interests, which is an important factor we have to consider," states Dr. Vinya Ariyaratne, the Secretary General of Sarvodaya, a Buddhist faith-based organization in Sri Lanka (Nozel 2014).

Religious actors can and do play positive roles to counter violent extremism. They need to be engaged from the beginning in identifying the problems and their solutions so that they feel consulted rather than used. Both intra- and interfaith efforts should be encouraged as complimentary processes and also considering that CVE actors may not want to get involved in interfaith work initially. Religious actors play many roles. They can:

- Act as viable political advocates in addressing the political dynamics that contribute to violent extremism or as potential intermediaries with extremists
- Provide psycho-social support to those vulnerable to recruitment
- Contribute to economic development of youth and communities

- Use education in many ways to counter violent extremism by promoting peace and tolerance through corrective interpretations of dogma, both formal and informal religious curricula, and through preaching. Religious actors can most effectively present counter-narratives within their own specific faith tradition, sect or group.

Governments and civil society organizations have a role to play in empowering religious actors for effective engagement with communities. Religious actors seeking to support coexistence and peace should be supported to access appropriate secular, state and humanitarian resources to respond to community needs. Religious actors should also be offered skills and knowledge training to help them understand their work on CVE and to put it in culturally and religiously relevant frames. Additionally they need skills and knowledge on the use of mass media to amplify voices and counter-narratives, and to encourage critical thinking.

Through networks, learning spaces need to be created for small religious organizations, civil society, government and other actors to engage and share best practice. For instance, the Supreme Council of Kenya Muslims recently adopted a charter on countering violent extremism and is engaged in efforts to strengthen community resilience against violent extremism through initiatives that include engaging in interfaith dialogue and advocacy on human rights and governance. The stakeholders include civil society groups, national and county governments, faith-based organizations, and international development partners. Its aim is to prevent and combat violent extremism within the Muslim community and beyond.

Engagement with religion should not be an exclusive domain for at-risk persons, rather the provision of sound religious education aimed at prevention of violent extremism. Continuous religious engagement should make up an integral part of curricular in learning institutions particularly schools where a majority of young people can be accessed (Ibid).

Community-Based Organizations

Community organizations should build community-led CVE initiatives either independently or in partnership with law enforcement, government, or private institutions to address under-served needs and increase human services, especially regarding youth and families, to help foster resilience of communities. Community-based organizations should take a leading role in counter-narrative campaigns, making more extensive use of social media to communicate with the public. Communities should embrace community policing approaches to address VE and other pertinent issues.

Case Example: Al Sindyan Institute, Jordan

The Al Sindyan Institute focuses on establishing democracy fundamentals, political development and human rights. The institute collaborates with civil society organizations, activists, and officials within various government Ministries. One significant activity is collaboration to clarify legislation around hate speech, to ensure the protection of freedom of speech while combating hate speech, thereby preventing unlawful speech-related prosecutions that might appear to be supported by the National Anti-Terrorism Law. The law drafts have now been presented to parliament. Articulation of common interests helps in preventing and countering violent extremism.

Source: US Department of Justice. Using Community Policing to Counter Violent Extremism- 5 Key Principles for Law Enforcement pp.23

ALONE AND FRIGHTENED

Experiential Stories of Former Child Soldiers in Northern Uganda on Improving Reintegration

Despite my horrific experiences I am determined to change my destiny.

I am strong and I will not allow my past to ruin my future.

I lost my childhood and with it all education opportunities. I need a skill to help me earn a living.

I am grateful to my parents and community for accepting and supporting me. They have made me into who I am today.

We need understanding and forgiveness because all the atrocities we committed were forced on us and we did them to survive.

SAROVA
PANAFRIC
NAIROBI

Some CVE Initiatives in Horn of Africa

1. The BRAVE Program

Building Resilience Against Violent Extremism (BRAVE) is a systematic strategy to counter the rising radicalization and extremism focusing on their violent and non-violent manifestations in Kenya. The BRAVE strategy is centered on narratives and counter-narratives targeting returnees, young persons (including children and youth) and adults in areas considered as hot-spots of radicalization and violent extremism.

BRAVE's strategy thrust is two-pronged—**Information Asymmetries claw-back** and **Ideological push-back.** Communication enabling identified actors to take advantage of information asymmetries through a range of media platforms is key in Information Asymmetries claw-back thrust. With the help of six different types of counter-narratives namely Religious, Alternative, Ideological, Strategic, Ethical and Tactical, ideological mobilization is achieved to prepare the grounds for, and execution of an elaborate ideological push-back plan, that forms the second thrust of this strategy.

Using the Master-Narratives Set Kit (MANSKIT) containing the Religious, Alternative, Ideological, Strategic, Ethical and Tactical to counter narratives, BRAVE aims to initiate robust ideological push-back actions through Systematic Targeted Actions against Violent Extremism on both online and offline media. Through this, BRAVE expects to reclaim, take charge of, and control advantages of Information Asymmetries from militant extremist groups.

BRAVE's other objective is to revive, re-invigorate and re-engineer Muslim and Islamic institutions, platforms and 'landscape' (including *Sheikhs*, *Alims* and *Imams*) to position them to better and more effectively respond to increasing radicalization into violent extremism of Muslims in the country. BRAVE, through the Community Resilience Against Violent Extremism (CRAVE) Program seeks to also engage Christian opinion and religious leaders, as well as interfaith leaders to deflect the narrative-flow, dampening the possible backlash and reactive effect from aggrieved Christian groups targeted mainly by al Shabab.

BRAVE also aims to engender and deepen stakeholder-ship to the country by increasing nationalism, patriotism and the sense of belonging in Kenya as way of countering external forces and influences of radicalization into violent extremism. Lastly, BRAVE seeks to engage in actions that undermine and counter violent militant extremists' actions of recruitment, legitimation and intimidation through its Information Asymmetries claw-back strategy.

2. The Forgiveness and Reconciliation Project in Northern Uganda

The over twenty years civil war in Northern Uganda led to a sustained situation characterized by high poverty levels; a large number of former child soldiers in need of reintegration and rehabilitation, many of them experiencing rejection by community; land conflicts; and recurrent violence – a perfect indicator of high levels of bitterness, anger and hopelessness. The region has registered high number of suicide cases; increased domestic violence; and over drinking especially among men.

In response to the challenge, Arigatou International partnered with the Goldin Institute, Interreligious Council of Uganda (IRCU), Acholi Religious Leaders' Peace Initiative (ARLPI) and the *Fundacion Para La Reconciliacion'* based in Colombia to carry out trainings on forgiveness and reconciliation from June 2014. The trainings targeted religious leaders, victims of war including former child soldiers and women, school teachers and local leaders. The adopted model for the trainings is **ESPERE (Schools of Forgiveness and Reconciliation).** The methodology has two distinct phases; Forgiveness which comes first followed by Reconciliation. Each phase takes three days with one extra day at the end for action planning.

The uniqueness of the model is rooted in its replicability and adaptability in that once a person is trained, he/she is able to train other people within the community. Some of the knowledge and skills acquired through the training include: greater understanding and better interpretation of forgiveness as a practical tool for individual and group character that allows repair and reconstruction of broken social spaces, structures and relationships; development of good interpersonal skills thus promoting relationships with others; ability to recognize the uniqueness of others and thus respect them irrespective of those differences; skills to develop criteria and actions of restorative justice for overcoming personal and community conflicts; understanding of political and community participation as a strategy to overcoming social conflicts; and acquisition of skills to establish, renew and fulfill agreements or commitments with others etc.

> Each training concludes with an activity that demonstrates possibility and resilience (see below picture). It is meant to encourage participants not to give up in their quest for peace and reconciliation even when situations seem so hopeless and impossible.

The Private Sector

"The private sector absolutely has a role to play in the counterterrorism space because of how extremists are using essentially private sector tools to communicate and radicalize."[8] Victory can only come when we prevent others from joining extremist groups, from winning young people back to their communities and from shaping a better, more meaningful environment for them to grow up.[9]

Corporations should work hand in hand with governments, local authorities, and not-for profit actors as part of a comprehensive response to violent extremism.[10]

Private companies are in a unique position to partner with governments and civil society in a long-term effort to address the conditions that underlie the spread of extremist ideologies and recruitment. Companies know that violence and terrorism are bad for business. Insecurity

---

[8] David Ibsen, the Executive Director for the non-profit Counter Extremism Project. In Weinger, M. (2016). Article, The Cipher Brief, 2nd August, 2016

[9] Eide, E. B. (2015). How companies can help defuse violent extremism. World Economic Forum, January 2015. https://www.weforum.org/agenda/2015/02/how-companies-can-help-defuse-violent-extremism/

[10] Koser, K. (July 2016). Preventing Violent Extremism: Turning a Threat into an Opportunity for the Private Sector. http://www.huffingtonpost.com/dr-khalid-koser/preventing-violent-extrem_b_11009094.html

raises costs all around: it lowers productivity, stifles human potential, reduces consumer confidence, increases the price of risk and destroys infrastructure. It puts workers' lives at risk, disrupts supply chains, drains talent pools, and reduces return on investment. It can also decimate local economies, thereby adding to the pool of (unemployed) vulnerable youth at risk of radicalization, throwing many more people below the poverty line, and contributing to the ever-growing refugee crisis.[11] Companies' wealth of experience in building resilience is invaluable, yet they are not normally involved in the formulation of security strategies. A first step would be to bring companies to the table as key players in the development of approaches and solutions. When it comes to violent extremism, dialogue and trust between the private sector, governments and civil society is crucial if a shared understanding is to be built.[12]

Counter-narratives are another area where companies can take the lead in fighting extremism. Good examples include the "Forum's Faith Leaders Community" which promotes constructive interfaith dialogue on religion and conflict. Another is "the network of Global Shapers" designed for leaders younger than 30 years of age, to empower young people to make positive contributions to their communities and, in several cases, to tackle extremism head on. Shapers Hubs in Abuja and Bamako, for example, are actively working to resolve tensions among young people in troubled regions (Eide, 2015).

More importantly, businesses must continue to be an unrelenting constituency against corruption, weak institutions and injustice- factors that add fuel to the fires of violent extremism. Companies are uniquely placed to hold governments to account and support the development of better public institutions. They can also implement policies for integrity within their own ranks. The cooperation of the business sector is essential if we are to tackle the illicit cash flows and money laundering that finance extremists. groups.

Social media companies can help by making their tools easier to use and providing training for those who want to use them keeping in mind some key limitations, particularly in the level of private sector relationships with government in that governments can often be mistrusted by the very same people these campaigns are trying to reach. Government's role in collaboration might be to encourage and facilitate partnerships between private sector and civil society to do this work.[13]

Social media companies can play an important role by promoting certain voices or some data to measure how effective campaigns led by NGOs and community groups can be.

A guest blogger in Gayle Tzemach Lemmon page proposes five ways to engage the private sector in countering violent extremism:[14]

1. Make the Business Case

Companies are in business and so making a more direct business case in CVE is more effective than negotiating around corporate social responsibility mandates.

2. Focus on Outcomes

Engaging directly in activities to counter VE like security and community development may make the private sector nervous. Rather than emphasizing those approaches to CVE, private sector actors should be approached by focusing on the outcomes of these programs particularly stabilizing economies and unleashing the potential of communities.

3. Start Local

Companies in affected localities respond better to the need for countering violent extremism as they have most to lose from the growth and spread of violent extremism.

4. Seek Core Competencies, Not Capital

CVE actors should seek from companies, competencies that complement those of government and civil society such as operational, technical, and financial expertise; access to business and political leaders; and convening power rather than financial support. Companies find these easier to provide.

5. Widen the Focus

Violent extremism manifests itself in myriad ways, and not just in association with religion or other narrowly defined factor. Engage the private sector on a global scale with focus on various dimensions of VE. Google Ideas, a Google search Engine renamed Jigsaw, in April 2012 worked with groups including the Institute for Strategic Dialogue to launch "Against Violent Extremism (AVE)", an online network that aims to provide a platform for former violent extremists and survivors of violence to connect with each other, including identifying investment, partners and resources to spread their message to a wider audience.[15] The Jigsaw team aims to counter money laundering, organized crime, police brutality, human trafficking, and terrorism. The team has developed several tools, including one, called Investigative Dashboard, that allows journalists to more easily research criminals and corrupt officials.[16]

There is the potential to partner with national governments, the UN, and other international organizations to bolster the resources, skills, and technical know-how required to combat this threat. In the case of Japanese firms in Bangladesh, both the governments of Bangladesh and Japan are members of the Global Community Engagement and Resilience Fund (GCERF), a public-private partnership established to support local initiatives to build resilience against violent extremism. Rather than respond to attacks by scaling down operations or leaving the country, contributing to GCERF could be one way for companies to preserve and expand their investment and market share in countries they exist (Koser, July 2016).[17]

---

[11] Dr. Khalid Koser Executive Director of the Global Community Engagement and Resilience Fund (GCERF) and Chair, World Economic Forum Council on Migration

[12] Ibid

[13] Tanya Silverman 2016. In Weinger, M. (2016). Private sector role in countering violent extremism.

[14] Gayle Tzemach Lemmon (February 2015). Five Ways to Engage the Private Sector in Countering Violent Extremism. http://blogs.cfr.org/development-channel/2015/02/23/five-ways-to-engage-the-private-sector-in-countering-violent-extremism/

[15] Nadia Jamal, January 2014. Private sector has expertise to help counter violent extremism. The Point Magazine. http://www.thepointmagazine.com.au/post.php?s=2014-01-21-private-sector-has-expertise-to-help-counter-violent-extremism.

[16] Don Reisinger February 17, 2016. Google's Plan To Fight 'Violent Extremism'. http://fortune.com/2016/02/17/google-jigsaw-violent-extremism/

[17] Ibid

Other Examples of Private Sector Initiatives to Combat VE

Promoting Understanding through Tourism in the Holy Lands: The Middle East and Justice Development Initiative (MEJDI Tours), is a joint Jewish-Arab tour company running tours in Egypt, Israel, Jordan, Turkey and Palestine. MEJDI runs the "Dual Narrative" tour, which is led by Israeli and Palestinian guides who offer their perspectives on culture, politics and religion. The company has received mentorship from World Tourism Organization (UNWTO).[18]

Helping Muslim Youth in the Philippines: Kapamagogopa Inc. (KI), a non-governmental organization aims to promote religious understanding between the Muslim minority and Christian majority in the Philippines by mobilizing young Muslims on the island of Mindanao to work as volunteers for non-Muslim organizations and companies. KI aims to positively influence Christian perceptions of Muslims and give young Muslims a sense that they can take positive steps to change their lives. UN Secretary General Ban Ki-moon praised KI, stating that the project "is addressing a long history of Muslim-Christian violence by forging communications, job creation, and promoting employment."[19]

Research Institutions

Violent extremism leading to radicalization is not well understood yet this is key to CVE programming. Issues such as the processes of radicalization in local contexts, motivations for violent extremism and gendered drivers of violent extremism are little understood and research is required to better comprehend and tackle them. Research should be developed with an eye toward grassroots contexts, (IGAD, 2016).

Despite increased efforts at collaboration between governments and researchers such as Hedaya, there is a lack of platform for constructive interaction through which researchers doing relevant work on CVE can communicate and share their current findings to the international CVE community (to include practitioners and policymakers alike) and grassroots actors. Such a platform is useful to share relevant data and good practices, research methods, and lessons learned, and to increase the cooperation between those working on the research side of CVE and those writing and implementing policies and programs (Sara Zeiger & Anne Aly, 2015).

In Africa, ongoing research programs focus on strengthening understanding of the local drivers of violent extremism. This includes research and trend analysis that focus on gender and governance for example "Regional Violent Risk Assessments" in Cameroon, Chad, Kenya, Niger, Nigeria, Somalia, and Uganda, and Community Driven Research such as Alone and Frightened . The United States is also supporting civil society practitioners and partner governments to share the latest research on CVE through workshops, online trainings, and in practice.

EVALUATION

- Identify potential CVE stakeholders you can partner with in your community. Where possible give their names
- List your organizational/individual CVE capacity needs
- Among the stakeholders you have identified, are there those that can support your capacity needs?
- Other than capacity needs, what roles do you perceive each of the stakeholders can play in your collaboration?
- Suggest ways that you can get the message to each of them
- When you consider engaging with each, are there possible risks or obstacles that you foresee and that may hinder success?
- How might you address the identified obstacles?
- What are some of the ways that you can use to achieve trust between the community and law enforcement agencies?

---

[18] Business for Peace (2014). Business: A Powerful Force for Supporting Interfaith Understanding and Peace [15] Business for Peace (2014). Business: A Powerful Force for Supporting Interfaith Understanding and Peace

[19] Ibid

NOTES

NOTES

BIBLIOGRAPHY

Ali, A. (2009). Radicalization Process in the Horn of Africa- Phases and Relevant Factors, Berlin, ISPSW. Anderson, D. (2002). 'Vigilantes, violence and the politics of public order in Kenya', African Affairs 101, (405) pp. 531–55

Ali, Mustafa Y. and Mujahid Othman B. (2015). Building Resilience Against Violent Extremism: Training Resource Guide. CSCR. Nairobi.

Ashour, O. (2009). The De-radicalization of Jihadists: Transforming Armed Islamist Movements, Routledge, New York.

Atkinson, R. (2009). From Uganda to the Congo and Beyond: Pursuing the Lord's Resistance Army, The International Peace Institute.

Australian Government (2016). Using social media to communicate against violent extremism

Bayart, F., et al (1999).The Criminalization of the State in Africa, Oxford, James Currey.

Business for Peace (2014). Business: A Powerful Force for Supporting Interfaith Understanding and Peace. http://religiousfreedomandbusiness.org/uploads/3/2/9/7/3297448/business_a_powerful_force_for_interfaith_understanding_and_peace.pdf

Cajac, L. (2010). The Lord's Resistance Army of Today, the Enough Project, (Accessed on 17/02/2011), Available From www.enoughproject .org

Chayes, S. (2016). Corruption: Violent Extremism, Kleptocracy and the dangers of failing Governance. Testimony given to the Senate Foreign Relations Committee, USA by Sara Chayes, Carnegie Endowment for International Peace, June 30, 2016. http://carnegieendowment.org/2016/06/30/corruption-violent-extremism-kleptocracy-and-dangers-of-failing-governance-pub-63982

CGCC 2013. The Role of Education in Countering Violent Extremism. http://globalcenter.org/wp-content/uploads/2013/12/Dec13_Education_Expert_Meeting_Note.pdf

Cornwall, R. 1999.The collapse of the African state. In Peace profit or plunder? The Privatization of Security in War-Torn Societies, edited by J. Cilliers and P. Mason. Halfway House: Institute for Security Studies.

Desk, S.W. (2017). Transparency International links government corruption to violent extremism. https://www.samaa.tv/international/2017/02/transparency-international-links-govt-corruption-to-violent-extremism/

Devlin, Z. (2010) 'Africa's Fragile States: Empowering Extremists, Exporting Terrorism' Africa Security Brief

Eide, E. B. (2015). How companies can help defuse violent extremism. World Economic Forum, January 2015. https://www.weforum.org/agenda/2015/02/how-companies-can-help-defuse-violent-extremism/

Englebert, P., (2000), State Legitimacy and Development in Africa, London, Lynne Rienner.

Farah, D. (2007). "The Role of Sudan in Islamist Terrorism: A Case Study," International Assessment and Strategy Center, USA

Fisher, S. (2000). Working with Conflict: Skills and Strategies for Action. New York, Zed Print.

Forrest, J., (1998), State Inversion and Non-State Politics' in Huxtable, P. and Villalon, L. (eds) The African State at a Critical Juncture, London, Lynne Rienner

Gallab, A. (2001). "The Insecure Rendezvous Between Islam and Totalitarianism: The Failure of the Islamist State in the Sudan," Arab Studies Quarterly

GCTF (Undated). Abu Dhabi Plan of Action for Education and CVE. https://www.thegctf.org/Portals/1/Documents/Framework%20Documents/A/GTCF-Abu-Dhabi-Plan-of-Action-on-CVE-and-Education.pdf

Hussain Mohi-ud-Din Qadri, (2015). Education and countering violent extremism: a case study of schools in Pakistan. *Journal of Education and Social Sciences, Vol. 2, (Oct.) ISSN 2289-9855* http://jesoc.com/wp-content/uploads/2015/11/EDU-20.pdf

Koser, K. (July 2016). Preventing Violent Extremism: Turning a Threat into an Opportunity for the Private Sector. http://www.huffingtonpost.com/dr-khalid-koser/preventing-violent-extrem_b_11009094.html

Nadia Jamal, January (2014). Private sector has expertise to help counter violent extremism. The Point Magazine. http://www.thepointmagazine.com.au/post.php?s=2014-01-21-private-sector-has-expertise-to-help-counter-violent-extremism

Nyabera, F. (2013). "Unity in Christ Peace-Building: Reconciliation Guide", The Evangelical Lutheran Church of Kenya. Unpublished

The AEGIS Curriculum (2015). https://www.aegistrust.org/wp-content/uploads/2015/05/FINAL-AEGIS-STUDENT-WORKSHOP-EVALUATION-copy.pdf

Neufeldt, R. et al (2002). Peacebuilding: A Caritas Training Manual. Genprint Ireland Ltd.

United Religions Initiative-Interfaith Peacebuilding Guide, October 2014. Unpublished

Weinger, M. (2016). Private sector role countering violent extremism. Online Article, The Cipher Brief, 2nd August, 2016. https://www.thecipherbrief.com/article/exclusive/private-sector-role-countering-violent-extremism-1089

Williams, M., Taza, R. W. & Saji Prelis (2016). Working together to address Violent Extremism: A strategy for youth-Government Partnerships. https://www.sfcg.org/wp-content/uploads/2016/12/YouthGovtCVE_StrategyDocument_122116.pdf

About **GNRC**

The GNRC is a global-scale interfaith network of organizations and individuals specifically dedicated to securing the rights and well-being of children everywhere. GNRC members come from all of the world's major religions and many other spiritual traditions.

Together, the GNRC is committed to creating a world where every girl and boy can grow up safe and sound—a world where every child has the chance to shine.

The GNRC is one of the four main initiatives of Arigatou International, a faith-based non-profit organization. Arigatou International works under the motto of "All for Children," bringing together people from all walks of life to build a better world for children.

For more information, visit the GNRC website, www.gnrc.net

About **Interfaith Initiative to End Child Poverty**

The Interfaith Initiative to End Child Poverty (End Child Poverty) is a multi-faith, child-centred, global initiative of Arigatou International that mobilizes faith-inspired resources to eradicate poverty affecting children.

We aim to create a world free of child poverty, by addressing both the human and structural root causes of poverty. We accomplish this through promoting theological reflection and action; interfaith advocacy and lobbying; and supporting grassroots initiatives that alleviate child poverty.

For more information, visit the Interfaith Initiative to End Child Poverty website, www.endingchildpoverty.org

About **Goldin Institute**

The Goldin Institute works to build grassroots partnerships for global change that are rooted in the power of communities coming together to build their own solutions and determine their own futures. We help communities achieve their goals through a combination of online and on the ground initiatives that build on the knowledge, wisdom, talent and aspirations of grassroots leaders and their neighbors.

Our Approach

Mission

The Goldin Institute builds grassroots partnerships for global change that are rooted in the power of communities working together to build their own solutions and determine their own future. We help communities achieve their goals through a combination of online and on the ground initiatives focused on addressing poverty alleviation, environmental sustainability, women's leadership, and conflict resolution.

We achieve our mission by promoting innovative, community-driven partnerships between a wide range of stakeholders and sectors of civil society, ensuring that often excluded voices have a seat at the table of any social change movement.

For more information, visit the Goldin Institute website, www.goldininstitute.org

LEGEND

- Burundi
- Comoros
- Djibouti
- DR Congo
- Eritrea
- Ethiopia
- Kenya
- Rwanda
- Somalia
- South Sudan
- Sudan
- Tanzania
- Uganda

CRAVE

COMMUNITY RESILIENCE AGAINST VIOLENT EXTREMISM

GOLDIN INSTITUTE

GNRC Global Network of Religions for Children

Arigatou International Network
All for Children

CSCR CENTER FOR SUSTAINABLE CONFLICT RESOLUTION

BRAVE Building Resilience Against Violent Extremism

NORWEGIAN CHURCH AID actalliance

For more information:

Global Network of Religions for Children Secretariat | Arigatou International – Nairobi
Crawford Business Park | State House Road | Suite 21
P.O. BOX 43546 – 00100 Nairobi, Kenya
Tel. +254 20 257 3920/1
Email: gnrc@arigatouinternational.org | Website: www.gnrc.net
Facebook: Global Network of Religions for Children (GNRC)
Twitter: @ArigatouGNRC