

REGIONAL YOUTH FORUM ON COUNTERING VIOLENT EXTREMISM
Theme: Deepening Cooperation in countering Violent Extremism
Methodist Guest House & Conference Centre
Nairobi, Kenya



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List of acronyms

AI: Arigatou International

BRAVE: Building Resilience Against Violent Extremism

CBO: Community Based Organizations

CVE: Countering Violent Extremism

ECP: End Child Poverty

FECCLAHA: Fellowship of Christian Churches in great Lakes and Horn of Africa

FBO: Faith Based organizations

GNRC: Global Network of Religions for Children

ICCO: (Dutch) Inter-Church Organization for Development Cooperation

IMCS: International Movement of Catholic Students

IRCU: Inter-Religious Council of Uganda

IYCS: International Young Catholic Students

NCA: Norwegian Church Aid

NCTC: National Counter Terrorism Centre

NGO: Non-Governmental Organization

SFS: Somali Family Services

WOSM: World Organization of Scout Movements

ABSTRACT

The Regional Youth Forum on Countering Violent Extremism was held on the 29th – 31st August 2016 at The Methodist Guest House and Conference Centre, Nairobi - Kenya under the theme “*Deepening Cooperation in Countering Violent Extremism*”. It brought together about 50 young persons from Ethiopia, Kenya, Tanzania, Somalia, Uganda and Regional/International Youth Organizations with the forum’s host organization - Arigatou International and its partners.



The forum focused on building awareness regarding violent extremism among young people in the region, and to provide them with a safe space to share experiences and plan local actions that will transform conflicts and prevent recruitment towards violent extremism in the region. It used an interfaith approach that aims to address both the structural push factors and those factors associated with the individual person (psychological, interpersonal and ideological), tackling the topics of context of violent extremism in the region, drivers and indicators of radicalization and recruitment to violence; narratives and counter narratives, peace building perspective, and stakeholder engagement in countering violent extremism and radicalization.

At the end of the forum, participants and partners developed concrete action plans and made commitment towards sustaining the process and conversation of faith that has been initiated during the forum discussions.

Based on the discussions, participants made the following recommendations and comments towards addressing the challenges of radicalization into violent extremism;

REFLECTIONS

- a) There is need to work consistently and closely with youth influencers, who may act as messengers, change-makers, or inspiration for their peers.
- b) Attention should be given to the gender specific drivers of radicalization into violent extremism.
- c) Working with the soft approach - wing of the government is strategic in CVE.
- d) Knowledge of existing legal and policy frame works on CVE is critical.
- e) Policies and measures to counter violent extremism among youth should never be discriminatory, in their design or implementation, against any individuals based on religious, racial or ethnic characteristics.
- f) Issues of discrimination, exclusion and marginalization fuel radicalization into violent extremism.
- g) The need for credible alternatives to violent extremism that foster feelings of belonging to society, providing access to social services as well as employment opportunities to young people and enabling their active participation in public life including through civic and democratic engagement are key to CVE.
- h) Young people need safe spaces in which they can proactively raise their concerns and react to events related to violent extremism and terrorism;
- i) Develop and disseminate locally tailored counter-narratives and promote alternative and role models;
- j) Employment opportunities and psychological support should be provided to vulnerable individuals;
- k) Inter-religious dialogue needs to be moved to the next level which involves community action. When religious actors collaborate on issues of common concern they can solve difficult problems, build lasting relationships, strengthen social cohesion and advance peace.
- l) There is a need for a community of practice / networks of young activists that are trained in advocacy for policy and social change. This would include online campaigning against intolerance and discrimination and developing counter-narratives - linking online and offline initiatives to maximize impact.
- m) Similar training should be facilitated for youth in 'at-risk' populations.
- n) The workshop organizers should accompany the participants and monitor the implementation of their action plans.

About the partner organizations

- a. **Arigatou International (AI)** is an international faith-based NGO committed to promoting children rights and fostering their well-being. It seeks to maximize the potential of interfaith cooperation, and strives to empower and involve children and youth in its activities through its four initiatives of Global Network of Religions for Children; Ethics Education Program; Prayer and Action for Children; and End Child Poverty
Website: <https://arigatouinternational.org/en/>
- b. **Norwegian Church Aid:** is an ecumenical and humanitarian organization founded in 1947 by Churches and Christian organizations in Norway with the mandate to work with people around the world to eradicate poverty and injustice. In pursuit of a just world, it seeks to translate Christian faith into action and to express this guided by compassion, inclusive communities, responsible stewardship for creation, and the struggle for justice. It has two long term goals to save lives; and seek justice
Website: <https://www.kirkensnodhjelp.no/en/>
- c. **ICCO-Cooperation:** Is the (Dutch) Inter-Church Organization for Development Cooperation that work towards a world in which people can live in dignity and well-being, a world without poverty and injustice. It has been working on issues of migration and human trafficking, and has recently been involved in countering violent extremism because of the rising issues of young migrants been recruited into violent extremism.
Website: <http://www.icco-international.com/int/>



Background to the Regional Peace Programme

Radicalization and violent extremism are not new to the eastern Africa region especially, Somalia, Kenya, Ethiopia and Tanzania. For decades, terrorist organizations have peddled hate-filled ideology to recruit new followers and actors, and to justify devastating attacks that have taken the lives of innocent people in public places such as local markets, shopping malls, hotels, and buses. However, new trends have emerged among terrorist organizations like al-Shabaab evidenced by a desire and ability to hold territory and transform leadership structures in a manner that challenges the international state system. This is further given credence by the emergence and influence of transnational terrorist and criminal groups such as Boko Haram and the Islamic State of Iraq and the Levant (ISIL) that smaller groups seek to affiliate with, and cause greater harm.

Major actors involved in violent extremism are vulnerable youths in unstable areas. This is especially the case in the East Africa region. Their status is characterized by low literacy levels, low education and low knowledge and skills levels; a situation which reduces their capacity to secure meaningful livelihoods. They also suffer physical and psychological scars of war and trauma which can lead to alienation from society, making them easy targets for recruitment. In the circumstances, counter narratives alone may not be effective in keeping them away from the temptation to join extremist groups.

The present workshop is part of a five year project that seeks to increase the knowledge and understanding on radicalization and violent extremism in the region and minimizing the same by joint and/or common intra and interfaith initiatives. Other activities include:

- 1) Conducting a research on radicalization and violent extremism in the region and disseminating the findings.
- 2) Providing support to religious leaders and other faith actors to develop alternative narratives and counter narratives
- 3) Support lobbying and advocacy initiatives aimed at addressing factors leading to youth radicalization
- 4) Promoting inter-sectional linkages to address root causes of radicalization and violent extremism

Objectives for the Youth Forum

- 1) Build awareness among youth workers and key youth influencers as primary target group. (Youths within the RPP constituency are the secondary target group who should benefit from the sensitization);
- 2) Share relevant experiences, including challenges, opportunities and effective practices in countering violent extremism in a wide spectrum;
- 3) Recognize and explain the influence of prejudices, perceptions and stereotypes in interfaith relations;
- 4) Build capacity of young people in risk areas to transform conflicts, prevent recruitment towards violent extremism, become agents of change and to develop CVE programmes in their respective countries - including peer training and outreach;
- 5) Develop an action plan at the end of the workshop.

Profile of participants

Participants at this forum included: youth workers, youth influencers and selected youth at risk from Kenya, Somalia, Tanzania and Ethiopia. Gender, religion and age representation was considered as seen in the list of participant as annexed. Representatives of Partner organizations i.e. BRAVE, SFS, NCA, ICCO and GNRC were present.

Some important criteria considered for participation at the forum included that the participant:

- Is a key multiplier i.e. a youth influencer playing an active role within their organizations at national or international level;
- Be able to present the context of their work, their way of tackling problems, the challenges they meet in their organizations or local work;
- Is able to work and communicate in English.
- Support implementation of their country or organizational action plan developed at the end of the forum



DAY ONE, 29TH AUGUST 2016

- a. **Arigatou International (AI):** Rev. Fred Nyabera, on behalf of Arigatou International Nairobi welcomed everyone and requested them to stand up and say the words *'hello or welcome, and peace'* in their local languages.

In his remarks that followed the exercise, he encouraged participants to feel safe saying *"it is a safe space, and we are not here to lecture, or to tell you. Rather we are here to have a conversation, to learn from each other."* He reiterated that this is a very deliberate forum to focus on the youths because youths have the capacity to bring about positive change. *The youths can be manipulated or used negatively, however they are not the problem. The solution can always come from the young people and the children, because leadership is not in title, but influence. You are a leader when you bring positive influence in your communities and other places where you find yourself."*

He highlighted the comparative strengths of faith inspired organizations in countering violent extremism and gave some of their comparative advantages which included the following;

- A traditional orientation towards peace
- Legitimacy and moral authority that contribute to the mobilization of communities towards peace building
- A permanent historic and widely spread presence in society at large and local communities in particular
- Well-developed infrastructure, often including communication networks that link local, national, and international offices and
- Social networks and assets to fight poverty. (E.g. facilities for worship, education, health, emergency relief, sacred texts, liturgy, rituals, communication skills and volunteer culture, radios)

Welcome Remarks, Opening Prayers and Recognitions

The general moderator of the day, Ms Nyambura Gichuki, a project staff with Arigatou International - End Child Poverty, welcomed everyone present at the forum and invited them for moment of silent prayers. Afterwards, she encouraged the participants to take advantage of the forum to interact and learn together as great minds; Nyambura further explained that all the participants are there because they are leaders and have something tangible to contribute towards achieving the objectives of the forum. This was followed by quick round of introduction, recognition of partner organizations and welcome remarks from the host organization, Arigatou International- Nairobi



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

He concluded by inviting participants to *'begin a conversation and a process that would continue beyond a three days meeting.'* a five year project that would increase the knowledge and understanding among the youth on radicalization into violent extremism in the region and minimize the same through joint and/or common intra and interfaith initiatives.

b. Norwegian Church Aid (NCA): Speaking on behalf of Norwegian Church Aid, Ms Wasye



Musyoni thanked Arigatou International for working hard in preparing and bringing the participants and partners together in the forum.

Addressing the participants, and recognizing the centrality of their resourcefulness in

bringing peace and prosperity to the region, she appealed that they *'will find within them the willingness to rise above the religious, political and ethnic influences and divisions which compromise neutrality and ability to work with a common accord'*. Furthermore, Ms Musyoni indicated that we must not remain in the era of **"gerontocracy"** where the older generations are favoured irrespective of their capacity or lack thereof, while the young people are placed at the background without featuring in the solutions and decision process in the society.

In conclusion, she thanked the participants for taking time to engage in the dialogue for peace and said *"it is therefore my expectation that during these coming days, we will be inspired and challenged by your energy, insights and identify mutual ways to confront violent conflicts and to counter the forces of death."*

Norwegian Church Aid works together with people and organizations across the world to eradicate poverty and injustice through emergency assistance in disasters and long-term development projects in local communities. The Norwegian Church Aid is a member of the ACT Alliance, one of the world's largest humanitarian alliances consisting of church-based organizations throughout the world and cooperates with organizations across religious faiths.

- c. Representatives of ICCO-Cooperation – Ms. Angeline Nguedjeu, BRAVE- Sh.Rama Aula, and Somali Family Services Mr. Abdurashid Ali:** The representatives of these partner organizations one after the other welcomed the participants, and thanked them for their willingness to work for peace and counter violent extremism. Stating their hopes that the event will not be a mere academic exercise, looking forward to the *'beginning of a process*

that will transcend this single activity to bear fruits', they expressed their availability to continue to support the process.

Session 1: The Context of Violent Extremism and Interfaith Relations in Eastern Africa (Sheik Ibrahim Lethome)



The facilitator began by defining radicalization as a process by which an individual or group comes to adopt increasingly extreme ideals. These extreme ideals could be political, social, or religious. To be radical hence means to be on the extreme as compared to something that is defined or accepted as - normative, traditional, or valued as the status quo; it is a total departure

from the mainstream thought of a society or group. The ideals of radicals reject and/or undermine other ideas and expressions of freedom of choice.

Sheik Lethome noted that radical thinking is not problematic in itself; Radicalization becomes a problem when those radicalized engage in violence or use violence to promote their extreme political, ideological or religious ideals. This is then referred to as radicalization leading to VIOLENT EXTREMISM that is one of the greatest challenges to security in the region and a threat to peaceful co-existence and all aspects of life. Of relevant attention is the fact that discussion of violent extremism in the great lakes region is not complete without discussion factoring in religion. This is for the fact that the main violent extremist group in the region and its international partners are increasingly using religion to radicalize youth into Violent Extremism; they use religion to justify their terror activities, deliberately use terrorism to cause religious conflict and increase targeting members of the "religious other". This negatively affects interfaith relationship, which has enabled people to live peacefully both at individual and institutional levels within the region.

Indicators of Violent Extremism in a Country

- Increased incidents of violence/terrorism/clashes/attacks on security personnel;
- Change of doing business with an increased level of screening in public/private places that ordinarily never existed,
- Aspects of religious tension/mistrust
- Inter-ethnic tensions/mistrust
- Growing mistrust among different security organs

In his conclusion, Sheik Lethome reminded the participants that they have an obligation to fight evil and fight radicalization in all its manifestations as an "evil" (Munkar). All people of faith are under an obligation to enjoin what is good and forbid what is evil because they are answerable before the creator. They should thus stand together to fight the evil as identified which in this case is violent extremism. He urged all to seize the blame game and begin the talk with each other having in mind that "OUR BIGGEST PARTNER IS GOD ALMIGHTY"

Plenary discussions

Q: What is the role of religious leaders in countering violent extremism?

- Check the misuse of the religious scriptures and teachings.
- Correct misconceptions by authoritatively explaining the religious texts
- Work together with other religious leaders and communities

Q: Why do Muslim religious leaders not speak out strongly against violent extremism?

- Most Muslim religious leaders who oppose radicalization into violent extremism are threatened by the violent extremists. However, more religious leaders are beginning to speak out without fear of death or other consequences

Q: How can one be radical without being violent?

- One can hold a strong position on something without been violent and without forcing others to hold the same position and respecting differing opinions.

Q: What is the role of young people in countering violent extremism?

- The youth can come together in solidarity to denounce the acts that portal radicalization into violent extremism. They can also refuse to be used to create terror and acts of aggression.
- Young people should be at the fore front in countering the narratives of violent extremists. No war is holy!
- Young people need to be informed well enough to avoid been negatively fed with information that lead to radicalization into violent extremism.
- Young people need to be their brother’s keepers.

Session 2: Building awareness: Including briefings on the drivers and indicators of radicalization and recruitment to violence; (Push and Pull Factors):

The facilitator began by mentioning that Countering Violent Extremism cannot be effective



unless it addresses its drivers and causes. These drivers and causes can be categorized into: Push factors and Pull factors

Push factors are the negative social, cultural, and political features of one’s societal environment that aid in “pushing” vulnerable individuals onto the path of violent extremism. Push factors are also known as “underlying or root causes” and they include:

- Poverty
- Unemployment
- Wrong or lack of religious teachings
- Discrimination,
- Political/economical marginalization
- Bad governance
- Corruption,
- Negative profiling
- Unaddressed historical injustices
- violation of human rights
- Harassment by security agencies

Pull factors on the other hand are the seemingly ‘positive’ characteristics and benefits of an extremist organization that “pull” vulnerable individuals to join and could include;

- The group's ideology
- Emphasis on changing one's condition through violence ,
- Strong bonds of brotherhood and sense of belonging,
- Reputation and identity building
- Prospect of fame or glory and other socialization benefits.

It is often the interplay between the pull and push factors that lead to radicalization into violent extremism.

Points to note on pull and push factors:-

- There is a need to reflect on extreme narratives from other faiths beyond Islam
- Youth actors need to be aware that the enabling environment for radicalization is expanding; there are new tools like the use of technology and social media. This has made communication faster and easy hence those countering the destructive narratives must be creative in how they pass the message of change.
- Recruiters often prey on already formed gangs using social media and other means. It is thus appropriate that those countering extremism work to address causes that form and ensure these gangs thrive.
- Radicalization has been proven to thrive in the informal settlements and in areas where the level of education is low. The unfortunate thing is that most of the teachings being offered to counter violent extremism are conducted among the educated. It is thus important that the youth influencers devise ways of targeting those who are easy target. The counter narratives should look to such target and likewise devise ways of economic empowering these young people as poverty is a key driver.

The session ended with a skit where one group role modeled radicalized youth and the other group representing the peace loving young people, with each trying to convince the other to join them.

Session 3: Countering violent extremism: Narratives and Counter Narratives (Sheik Ramadhan Aula)

The session reflected on the concepts of narrative and counter - narratives: What they are, examples of Al-Shabaab narratives, some negative Christian narratives and examples of counter-narratives.

The facilitator began his presentation by defining a narrative as a system of stories that share themes, forms and archetypes. Narratives are powerful resources that influence a target audience. A counter-narrative on the other hand means opposing a narrative by stating something else (often positive and factual).

Effective Counter-Narratives

- Discredit and demystify extremist messaging and tend to do so in a more head-on way than alternative narratives
- Work best when they are targeted campaigns appealing to a specific target group.
- Credibility of message and messenger (message-carrier) is paramount
- Often attempt to plant seeds of doubt rather than just 'win the argument
- Incorporate effective branding and high-end production quality, just like some of the products and campaigns of extremist groups that are becoming more professional.

- Highlighting how extremist activities negatively impact on the constituencies they claim to represent
- Demonstrating how the means the extremists adopt are inconsistent with their own beliefs; or questioning their overall effectiveness in achieving their stated goals

Plenary Discussions

- There is a need for all youth actors and those countering violent extremism to have a deeper understanding of the issues in violent extremism and reflect on narratives from other religions beyond Christian/Muslim and analyze how the same have led to violent extremism

- When countering negative narrative, there is need for the influencers to use a language that the targeted people can relate with and understand better

- Violence has been known to fuel extremism. In war torn regions, young people are normally abducted and conscripted into violence after been radicalized hence radicalization and conflict transformation should go hand in hand.



- A lot of young people do not have those they can confide in moments of crisis or when they want to reform from violent extremism. There is thus a need for safe spaces for such youth who want to be rehabilitated.

- It was noted that some of the push factors like poverty and unemployment are not necessarily the root causes of violent extremism but are drivers that are often manipulated by the extremists.

Session 4: Early Warning against Radicalization and Violent Extremism

This session reflected on the process of radicalization, extremism, violent extremism. The following are some early signs of radicalization that leads into extremism, violent extremism and terrorism that were discussed.

- Isolation
- Sudden change in religious practice
- Risk-taking behavior
- Violent and hate rhetoric
- Negative peer influence
- Basic paramilitary and team building trainings - with ill intentions.
- Travel/Residence Abroad
- Death of Honor Rhetoric Martyrdom
- Membership of an Extremist Group
- Contact with Known Recruiters/ Extremists
- Advanced Paramilitary Training
- Overseas Combat

Session 5: Identifying the Root Causes, Drivers and Manifestations of Violent Extremism: - Countries Group Work: (Using the conflict Tree)

The Conflict Tree

The facilitator introduced the Conflict Tree Tool and pointed out the following: As the name suggests, the tool focuses on the root causes or the core problems that we can't visibly see. The analogy of a tree is very familiar with most people hence they can easily identify with the dynamics in the analysis.

The conflict tree offers a method for a team, organization, group, or community to identify the issues that each of them sees as important and then sort these into three categories: Core problems, Causes and Effects.

As an exercise, participants went into country groups to use the problem tree analysis to reflect and indicate the root causes, the main problems, and the consequences or manifestations of VE in their countries?

The tool asks some basic questions about any situation of conflict:

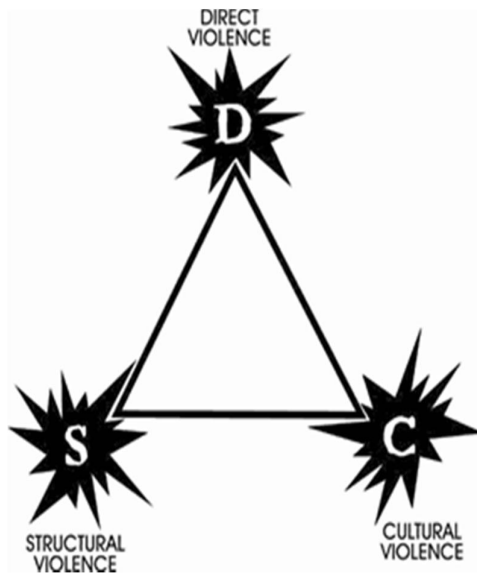
- What are the root causes? (What are those yellow leaves, the obvious issues on the surface that we can see symptomatic of?)
- What is the core problem? (The stem implies the core issue. In most cases, people would talk land problem, bad governance or non-inclusion in the political processes. The tool encourages us to delve deeper into the root causes and ask the uncomfortable questions. For instance, what is it about bad governance that is problematic, and how? The deep analysis should also help to establish links of the different levels that manifest or influence the real or potential conflict)
- What are the effects that have resulted from this problem? (Just like a tree, the effects of conflict are the fruits and yellow leaves. When these fruits and leaves fall on a fertile ground, they germinate and grow again into a new problem, so the analysis may be cyclical).

DAY TWO, 30TH AUGUST 2016

Session 6: Countering Violent Extremism: A Peace building Perspective (Rev. Fred Nyabera)

Rev. Fred Nyabera looked at peace building and the community as a catalyst to avert violence extremism, in which it involved identifying root causes, drivers, and manifestation of insecurity and conflicts; and peace building through community.

Understanding Conflict, Peace and Violence



This session dealt with some key definitions and concepts in conflict transformation work. It begun by defining the terms conflict, peace and violence. Thereafter, it dealt with the constituent elements of conflicts and how peace builders can work on them to 'defuse' extremism.

Specifically the session focussed on the following concepts:

Conflict, Peace and Violence

It was pointed out that 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 religious peace builders, we need, at the outset, to build consensus on these three critical terms that dominate conflict resolution work.

Conflict: It was explained that the term conflict refers to some form of friction. It is present when two or more parties perceive that their interests are incompatible, or pursue their interest through actions that damage other parties. The parties may be individuals, groups & countries. Conflict is a natural and even necessary part of our lives whether at home, in our families, at work, between governments, or within the faith communities. 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.*

It was also noted that interest can diverge in many ways, for example over resources, power, identity, status and values.

Peace: It was pointed out 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 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 exist respectful attention to the legitimate needs and interests of all concerned.

The Biblical Perspective of Peace (Shalom):

Shalom, a Hebrew word is often translated into English as 'peace' but it means much more than the simple absence of tension. Overall, *shalom* describes a state of goodness where all is right, just truthful, and whole. It is a complete and harmonious state. According to the Bible it is the condition of Eden before The Fall – and God's vision for his broken world after the fall. God expects his people to pursue shalom especially when we actively put God's principles and requirements into practice.

The Muslim Perspective of Peace:

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 hand and not arrogating themselves tyrannical positions to suppress others. The true Muslims is the one whose presence make others feel comfortable. Muslims are taught in the words of Prophet Muhammad (SAW) 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."

Violence: 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. There were reflections on, Galtung's differentiations of the three forms of violence: cultural violence, structural violence and direct violence.

- **Structural violence** – how certain groups are discriminated against through social, political and economic systems.
- **Cultural Violence** – deeply ingrained attitudes and beliefs that justify the necessity of violence.
- **Direct Violence** - the use or threat of physical force or verbal attacks

Session 7: Interfaith Approach to Countering Violent Extremism: Connectors, Dividers, Biases and Stereotypes

This session aims at exploring common grounds in religious teachings that are connectors in CVE, for example perseverance of fundamentals such as Religion, Life, Progeny, Wealth, and Intellect.

Interfaith Dialogue:

The facilitator guided the participants to understand that Interfaith Dialogue is important to countering violent extremism and promoting peaceful co-existence. Dialogue was defined as a basic communication process leading to personal and group

transformation. It was further agreed that for any dialogue between traditions/religion to be fruitful:

1. We need to live deeply our own tradition/religion and, at the same time, listen deeply to others.
2. We have to be aware of both the positive and negative aspects of our own tradition/religion.
3. In a true dialogue, both sides are willing to change. We have to appreciate that truth can be received from outside of – not only within – our own group.
4. We have to believe that by engaging in dialogue with the other person, we have the possibility of making a change within ourselves;
5. Dialogue is not a means for assimilation.
6. Cooperation around common interests and initiatives
7. Make room for peaceful co-existence by looking at what brings us closer – connectors - and not what puts us apart – dividers.

Connectors and Dividers The consultant started this session by explaining that identifying the drivers and connectors in an interfaith dialogue is a method of identifying factors that bring people together (connectors) and factors that push people apart (dividers). After this explanation, the participants reflected on the dividers and connectors as well as factors supporting peaceful existence and those that undermine it.



It was explained that connector projects are those community actions that bring people of different faiths for common action creating platforms for discussing issues of common interest or that affect the community while ironing out stereotypes and biases as people work together thus building lasting and meaningful relationships, social cohesion and peace advancement.

Stereotype was described as a way of thinking about specific individuals/ groups different from one's own. This thinking is then generalized to the whole 'type'/ archetype. Within stereotype: people/ objects are all similar to one another. Between stereotype: people/ objects are different from one another.

Stereotypes can be used negatively to:

- 'Construct' the self and 'other'/ out-group.
- Justify actions of self/ in-group.

- May lead to classification – stigmatization – demonization- persecution – discrimination and legitimization of violent actions.

Activity: The participants worked individually to create a list of stereotypes they have encountered in their culture and environment (both positive and negative) as a way to internalize how stereotypes can fuel conflicts. The following questions guided the reflections.

- Identify – List stereotypes you encountered.
- How can these contribute to conflicts
- Stereotypes are learned and can they be unlearned?

Video on Stereotypes, Connectors and Dividers:

After watching a video on the impact of stereotypes in conflicts, participants reflected on the how to recognize and explain the influence of prejudices, perceptions and stereotypes of all actors involved in conflict settings.

During the video debriefing, participants shared the ideas that:

- Ignorance breeds fear, and we need to always go above the barrier to understand the other person, even though it takes courage to do so.
- Despite our differences we can still live together. For we may love our kind, but until we interact we may not understand and love the other
- Women and children are very important in peace building. They play significant role that must not be ignored.
- Patience is important in conflict transformation

Session 8: Intra-faith group discussion: Faith, Violence and Peace and the role of youth in Countering Violent Extremism

Following the video debriefing, participants formed two groups (Christians and Muslims) to reflect and respond to the following questions:

- Within your faith (intrafaith), what resources or opportunities you have to CVE? What are the challenges, what recommendations do you have?
- At interfaith level, what are the opportunities, challenges, and recommendation



Group presentation

Christian group

	Intrafaith	Inter Faith
Challenges	<ul style="list-style-type: none"> ▪ Fundamentalism and misinterpretation of religious texts ▪ Challenges of identity. It is seen as Western or colonial ▪ Denominational differences 	<ul style="list-style-type: none"> ▪ Stereotypes ▪ Languages especially in religious texts ▪ Perceived discrimination ▪ Historical factors
Opportunities	<ul style="list-style-type: none"> ▪ Religious Education that is similar worldwide ▪ Christian Institutions that are open to various religions and foster unity ▪ Some common beliefs – such as we are Monotheist 	<ul style="list-style-type: none"> ▪ Some common beliefs – such as we are Monotheist ▪ Inter religious councils ▪ Similar or common problems such as terrorism

Muslim group

	Intrafaith	Inter Faith
Challenges	<ul style="list-style-type: none"> ▪ Differences in dates for important religious festival such as Ramadan ▪ Difficulty to form a youth group or network because of the stereotype that they are planning to start a terrorist group. ▪ Different Sects with 'negative' interpretation of religious texts 	<ul style="list-style-type: none"> ▪ Discrimination of identity ▪ Poor understand of Islam by some Muslims ▪ Inhibition of mobility ▪ Stereotype of dress code
Opportunities	<ul style="list-style-type: none"> ▪ Children are taught Quran from early age at Madrasas ▪ Full documentation of the life of Prophet Mohammed (PBUH) so it is easy to understand 	<ul style="list-style-type: none"> ▪ Belief in One God ▪ Similar social problems such as unemployment

Joint recommendations (Christian and Muslim groups):

Intrafaith (common recommendation within each Faith)

- Equal opportunities for all like in education and employment
- Interfaith Programs
- Respect for identity of places of prayer and worships
- Civic education through Media
- Government should stop brutality and extra judicial killings
- Muslims should create a positive Movement on CVE

Joint Interfaith (common recommendations between Faiths)

- Interfaith Dialogue
- Capacity building for religious leaders
- Opening Institutions to all religions, like schools
- Increase interfaith forums for discussions on common issues
- Promote Gender equality within religions and religious institutions



Session 9: Stakeholder Engagement in Countering Violent Extremism and Radicalization

In this session, participants were divided into 7 groups representing various stakeholders. Each stakeholder was given specific questions for reflection and response

Group presentation: See appendix III



Comments after the group presentation



- The importance of documentation should be emphasized so that programs and actions can progress without interruption due to change in leadership
- Young people should participate in policy and strategy development. It is our common responsibility to engage, while the Government should create more space for young people to engage.
- If someone being lured by terrorist groups comes to you for guidance, the best way you can handle the person's safety and security is through the National Counter Terrorism Centre. Because they are trained to use soft approach and they have the capacity to guarantee the person's security to great extent.
- In order to solve our problems, we have to take ownership of the problem. It is important that we talk about these issues and look at our own fault in it.



DAY THREE, 31ST AUGUST 2016

Session 10: Interfaith Visit to Places of Worship

On the final day of the forum, participants took time to visit two places of religious worships to learn from them, and share experiences with them.



The places visited were Jamia Mosque in the city Centre, and International Christian Centre in Nairobi West. Returning from the visit, participants had a debriefing session to share their impressions of the realities they observed during their visit in relation to CVE.



Session 11: Stakeholder input from Kenya National Counter Terrorism Centre



In the course of the day, participants had interaction with Mr. Jacob from the Kenya National Counter Terrorism Centre on what role it plays in CVE. The NCTC, which is different from the Anti-Terrorism Police Unit (ATPU), was formed in 2004 and comprise of several agencies such as the ATPU, the police, the Secret Service among others. It has the mandate of:

- Sensitization, informing, training, and build resilience against CVE

- Coordinating all counter terrorism efforts in the country, and Formulation of strategies

The Centre uses the soft approach that aims at working with entities on the ground to build resilience of key vulnerable groups such as the youths against possibility to be recruited by terrorists. It reaches the young people through:

- Creating peace ambassadors and mentors
- Providing early warning signs, and
- Providing re-integration support to returnees

Session 12: Action Plan: report of country groups discussion and action points on moving forward.

At the end of the workshop, participants prepared country action plans responding to the questions:



- WHAT - mitigating factors
- WHO - target groups
- WHEN - timeframe
- HOW - means of achieving the what.
- WHY - objectives
- WITH WHOM - networks and partners
- WHERE - place

See appendix V for the country plans

Methodology



The methodology of the forum was based on experiential methods and workshops using a variety of educational methods such as expert inputs and discussions, group workshops and planning of follow-up actions, audio-visual presentations, use of guides and reference documents, simulation exercises, group dynamics and interactive role plays, and examples of good practices. Invited guests and experts provided

proposals for reflection in a process based on learner-centered methodologies. Thus, the forum was also a mutual learning situation, where participants compared their approaches and concerns in an interfaith and intercultural approach and environment.

Closing Ceremony

Closing remarks

Inter-Church Organization for Development Cooperation (ICCO)



In her closing remarks, Angeline Nguedjeu the representative of ICCO thanked everyone for coming saying “it has been quite an experience; very encouraging discussions that form the beginning of the process, the conversation, the vision” For her, it was interesting having a forum to share with the younger generation” and to experience diverse ways of people management. She further welcomed the diversity of the actors in the

conference as a solid base on which to build the necessary and collaborative interaction for the full legitimacy of decision-making within nation-states and communities. She indicated that there was a need of exploring areas of partnership that can quickly bear fruits as well as longer-term investments in CVE.

She led the participants in reaffirming their collective commitment to continue to deepen their engagement to tackle violent extremism, promote transformation of societies and economies, and to advance the pursuit of fair, just and tolerant societies in which all can live a life of dignity and opportunity.

Norwegian Church Aid: Asking what happens next? The NCA representatives, Ms Musyoni



and Ms Gwen promised to work hard to see that NCA continue to have the young people on its agenda and provide necessary support. They encouraged the participants to continue the religious discussion they have started, building on the many positives from the work they have done at the forum. “And together, we can say ‘not in my name’ when terrorists want to act in our names. They believe that the days participants have spent at the

forum will prove useful by the reports that will come from the field. For indeed, a seed has been planted that will yield fruits. Quoting from the Bible, she retreated the prayer of Jabez, who said “may God protect us and expand our territory”.

Arigatou: Rev Fred thanked all the participants. He reminded them of the journey ahead and urged them to build community of practitioners that will synergize their efforts towards CVE. Finally, he requested them to remember to:

- Have a secure identity. They should know that they are major stakeholders in this process as leaders of today, and they must not leave your religious values and identity behind in this work;

- Have a clear vision of what can be. It will propel them to see what can be and ask why not?
- Work hard in order to actualize the dream of a region free of violent extremism
- Be deeply committed to the course. The journey needs resilience. So that we will all look back after many years and celebrate this journey together.

The forum was officially declared closed after presentation of certificates and closing prayers.



APPENDIX I

LIST OF PARTICIPANTS

S/N	Name	Gender	Organisation	Email
1.	Nurta Yussuf Maalim	Male	M. Women in Southwest Somalia	nurta005@gmail.com
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52.	Cindy Wendy	Female	Arigatou International	
53.	Joyce Owiyo	Female	Arigatou International - K	
54.	I Dorcas Kiplagat	Female	Arigatou International	
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APPENDIX II**Program of activities****DAY ONE: 29/8/2016**

TIME	EVENT	RESPONSIBILITY
8.00-8:30 am	Registration facilitated by Arigatou International-Nairobi (AI-N)	AI-N
8.30 - 8.45 am	Welcome Remarks, Opening Prayers and Recognitions	Dr. Mustafa Y. Ali
8:45 - 9:30 am	Brief about Arigatou International & Objectives of the Training	Rev. Fred Nyabera
	Brief about Regional Peace Programme	Ms. Wasye Musyoni
9.30 - 10.30 am	Key Remarks and Plenary: The Context of Violent Extremism and Interfaith Relations in Eastern Africa	Sheikh Ibrahim Lethome
10.30 - 11.00 am	HEALTH BREAK	
11.00 -11.30 am	<ul style="list-style-type: none"> • Introductions and Expectations / Admin announcements • Pre- test and pre - evaluation 	Ms. Nyambura Gichuki/ Ms. Catharine Njuguna
11.30 - 12.15 pm	Building awareness: Including briefings on the drivers and indicators of radicalization and recruitment to violence; (Push and Pull Factors)	Sheikh Ibrahim Lethome
12.15 - 1.00 pm	Identifying the Root Causes, Drivers and Manifestations of Violent Extremism: - Countries Group Work: (Using the Problem Tree)	All Participants
1.00 - 2.00 pm	Lunch	
2.00 - 2: 45 pm	Country Groups Feedback	Country Representatives
2: 45 - 3:45 pm	Countering Violent Extremism: A Peace building Perspective	Rev. Fred Nyabera
3: 45 - 4.45 pm	Countering Violent Extremism: The Narratives and Counter-Narratives	Sheikh Ramadhan Aula Juma
4:45 - 5.00 pm	Close of the Day/ Prayer	Youth Participant(s)
5.00 pm	HEALTH BREAK	
5:00 pm - onwards	Country Planning Session	Youth Participants

DAY TWO: 30/8/2016

TIME	EVENT	RESPONSIBILITY
8.30-9.00 am	Opening Prayer and reflections	AI-N
9.00-9.15 am	Recap and Reflections from Day 1	AI-N
9.15- 10:15 am	Interfaith Approach to Countering Violent Extremism: Connectors, Dividers, Biases and Stereotypes (Using relevant video)	Rev. Fred Nyabera
10:15 – 11.00 am	Intra-faith group discussion: Faith, Violence and Peace and the role of youth in Countering Violent Extremism	All Participants
11.00 – 11.30 am	Tea Break	
11.30 – 12.15 pm	Plenary Reflections	All Participants
12:15 – 1:00 pm	Short film on Interfaith relations	All Participants
1.00 – 2.00 pm	Lunch	
2.00 – 2.45 pm	Effective Interfaith Communication for Countering Violent Extremism	Dr. Mustafa Y. Ali
2.45 – 3.30 pm	Stakeholder Engagement in Countering Violent Extremism and Radicalization	Dr. Dorcas Kiplagat
3.30 – 4.00 pm	Introduction to Planning Tools	AI-N
4.00 – 4.30 pm	Recap/ Close of the Day/ Prayer	AI-N
4.30 – 5:00 pm	Health Break	
5:00 pm - onwards	Country Planning Session	Youth Participants

DAY 3: 31 /8/2016

TIME	EVENT	RESPONSIBILITY
8.00-12.30 am	Interfaith Visit to Places of Worship	All Participants
12.30 – 1.30 pm	Lunch Break	
1.30 – 2.45 pm	Debriefing and Reflections	All Participants
2.45 – 4.00 pm	Action Plan: Break out into country groups discuss and agree on action points on moving forward.	All Participants
4.00 – 4.15 pm	Health Break	
4.15 – 4.45 pm	Reporting and Reflections	Country Representatives
4.45 – 5.15 pm	Recap/ Post – Test and workshop Evaluation	Ms. Catherine Njuguna/ Ms. Nyambura Gichuki
5.15 - 5.30 pm	Closing Ceremony	Ms. Joyce Owiyo
6.30- 9.00 pm	Group Dinner	AI-N

APPENDIX III

Group presentation on stakeholders exercise

A. Stakeholder: Community Based organization

	Response
What roles can CBOs play in CVE?	<ul style="list-style-type: none"> ▪ Sensitization and civic awareness on issues within the community for the work to be owned or accepted within the community. This can be through role play, theatre, sports ▪ Initiate and Support dialogue process ▪ Enhance economic empowerment programs thereby creating employment opportunities and value addition ▪ Support education. Take up mentorship programs, and any other thing that can support learning ▪ Get involved in humanitarian programs ▪ Act as voice of the voiceless
What challenges might one encounter working with other CBOs?	<ul style="list-style-type: none"> ▪ Rivalry instead of complementarity among the CBOs. Especially competing for fund instead of focus on mission ▪ Poor or no accountability by some CBOs (especially when you work in networks) ▪ Ownership of beneficiaries by CBOs. They get very possessive of their target groups ▪ Most projects are driven by donor interest not based on the priority of the community ▪ Founding member syndrome, dominance and protectionism. ▪ Leadership that over stays mandate and terms ▪ Duplication of programs by CBOs ▪ Poor regulatory frameworks ▪ Gender Based Violence can be rampant
Ways to overcome the challenges	<ul style="list-style-type: none"> ▪ Continuous training of staff and personnel ▪ Involve media to send the message far and wide ▪ Proper coordination, through collaboration ▪ Involve Clerics in CBO works and sensitization for better interpretation of the religious texts ▪ Strengthen stakeholders' involvement

B. Stakeholder: of International and regional organizations

	Response
Roles of International and regional organizations in CVE	<ul style="list-style-type: none"> ▪ Create awareness ▪ Interfaith dialogue ▪ Lobbying and advocacy towards policy makers to create de-radicalization program ▪ Rehabilitation Centers for proper re-integration of repentant VE ▪ Support entrepreneurship opportunities ▪ Fund and or provide resources on CVE Projects
Possible challenges	<ul style="list-style-type: none"> ▪ Insecurity when doing CVE programs ▪ People from International and Regional organizations been mistaken as informants ▪ Language barriers ▪ Climate differences ▪ Fall of employees due to working condition such as non-conducive environments with regular gunshots
Recommended solution	<ul style="list-style-type: none"> ▪ Use of local interpreters ▪ Organize stakeholders meeting ▪ Formation of regional and international CVE networks ▪ Use of social media and religious institutions to disseminate messages

C. Stakeholder: Government

	Response
Roles of Government in CVE	<ul style="list-style-type: none"> ▪ Develop strong security institutions with capacity to gather intelligence in real time and counter VE ▪ Develop harmonized strategy to counter VE with civil societies that can be used by both ▪ Partnership with FBO and religious institutions to develop effective counter narratives
Possible challenges	<ul style="list-style-type: none"> ▪ Fear of being victimized by political and civil authorities when you report information to them ▪ The government programs are not inclusive, it often doesn't take into account ideas from broad sector of the society ▪ Bureaucracy ▪ Non-allocation of budget to CVE programs ▪ Government Security agents are not well informed ▪
Solutions	<ul style="list-style-type: none"> ▪ Constitute a common forum with civil societies and other sector of the population ▪ Establish participatory process in constituting CVE

	<p>programs</p> <ul style="list-style-type: none"> ▪ Structural adjustments in Government agencies to address bureaucracy. There should specific institution with mandate to handle VE ▪ Verify information. Develop integral systems to perform this task ▪ Allocate budget for CVE programs
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D. Stakeholder: Youth and Children

	Response
Youth and children are considered the most vulnerable to recruitment and radicalization in VE. Why?	<ul style="list-style-type: none"> ▪ Youths are open to new and different kinds of ideas. ▪ No availability of job opportunities ▪ Weak decision making and uncertainty
What role can the youth and children play in CVE?	<ul style="list-style-type: none"> ▪ Civic education and engage in more community work ▪ Sensitization and awareness creation among young people ▪ Socio-economic and political empowerment ▪ Vocation training and social responsibility ▪
In what ways can the youths be assisted to build their resilience against VE	<ul style="list-style-type: none"> ▪ Vocational training. Create safe spaces to utilize their skills and talents ▪

E. Stakeholder: Religious actors

	Response
Roles	<ul style="list-style-type: none"> ▪ Awareness for positive attitude and optimism ▪ Organize inter religious forums ▪ Help young people learn and practice their theologies and beliefs ▪ Collaborate and promote common actions on common goals ▪ Advocate for unity and speak out against VE ▪ Organize games and sports for the youth
Ways they can be assisted	<ul style="list-style-type: none"> ▪ Promote IRD ▪ Provide media coverage on their action and voices on CVE to be seen and heard for change ▪ Increase inter religious campaign and platforms on CVE ▪ Develop proper internal governance structures

F. Stakeholder: Women

	Response
Roles	<ul style="list-style-type: none"> ▪ Educate their children ▪ Organize prayers (e.g. merry go round prayers) ▪ Discourage their children from getting involved in criminal behaviors ▪ Women in leadership should influence other women to get involved and support CVE ▪ Women in business should support vulnerable youths ▪ Discourage negative cultural practices such as FGM
Ways they can be assisted	<ul style="list-style-type: none"> ▪ Educate and build their advocacy skills to speak out against VE ▪ Educate and support them to seek positions of influence such as political leadership or in the religious institutions ▪ Use existing women group and also mobilize more women into groups to fund and disseminate CVE information
How to build their resilience	<ul style="list-style-type: none"> ▪ Collect, recognize, honor, and publish stories of change and best practices that women do. Share these with different institutions ▪ Involve women in regional forums with other stakeholders ▪ Organize experience sharing forum between women groups from different countries

G. Stakeholder: Law enforcement (Police)

	Response
Key challenges to achieve effective collaboration between police and community	<ul style="list-style-type: none"> ▪ Cultural incompetence. They are not able to draw the line between their action and culturally sensitive issue ▪ Lack of trust ▪ Brutality and excessive use of power ▪ They often act as extended arm of the Government. They take orders from the government and thus safeguard their interest not those of the community
Strategies for smooth collaboration	<ul style="list-style-type: none"> ▪ Classes on cultural incompetence ▪ Community policing ▪ Review and improve the welfare package of law enforcement agencies ▪ Police reforms ▪ Use community and religious leaders to transmit information to the police ▪ Dialogue and community service programs ▪ Psychosocial support for them





APPENDIX V: Country action plan

UGANDA

What	Who	When	How	Why	With Whom	Where
Lobby and advocate for establishment of functional youth network	Youths, children, refugees	21 st September. International Peace Day	Organize meetings and use media (social and mainstream)	Because there is no existent youth network, and they are also want to attain membership of GNRC	Government, CBO, IRCU	Individual organizations
Additional information	<ul style="list-style-type: none"> ▪ They will check if there is National Development Policy from the Government. It can be useful as a stepping stone. ▪ There will be consideration to begin establishing GNRC from the grassroots like districts then proceed to the national level ▪ They will work with other youth networks or even check if they are already doing what they plan so they can cooperate without duplicating effort 					

ETHIOPIA

What	Who	When	How	Why	With Whom	Where
Create forum for interfaith dialogue and discussions	<ul style="list-style-type: none"> ▪ youth leaders, ▪ social media experts ▪ religious leaders 	October/November 2016	Panel Discussion	To bridge gap between different religious groups to Counter Violent Extremism and Build peaceful society	<ul style="list-style-type: none"> ▪ Arigatou ▪ ERCE 	Addis Ababa
Additional information	<ul style="list-style-type: none"> ▪ They may do the activities over period of time instead of one-off ▪ Activities such as Sports and games will be added to other planned activities ▪ They will partners with Government, other youth organizations and programs such as YALI 					

SOMALIA

What	Who	When	How	Why	With Whom	Where
Peace Building workshop	Youths	January 2017	Engage youths through community and religious leaders (with Religious Council of Somalia)	To contribute to security improvement and stop violent extremism in order to promote the positive image of the country within the region	NGOs, Government, Religious Council, Women	South and Central Somalia
Additional information	<ul style="list-style-type: none"> ▪ January 2017 will be the starting point and it progress through the year ▪ They will provide specific information such as exact dates in the course of the project ▪ Why wait till January? Because a new government will be in place by then, even though the administration of some parts of the country are more independent and consistent in their work. However, the planned time will provide ample opportunity for 					

- planning and coordination especially in working with the Government
- Women are considered very relevant in the work because they are the ones who sometimes store arms for the terrorists, and also use 'smooth talks' to entice their children into violent extremism

TANZANIA

What	Who	When	How	Why	With Whom	Where
Youth Civic Education	<ul style="list-style-type: none"> Youths in schools and outside schools Religious institutions 	United Nations International Days such as 21 st September	<ul style="list-style-type: none"> Discussion Forums Outreach programs Films and audio-visual sessions Bonanza Sports Media outreach Youth debates 	Many youths are recruited into violence by politicians because they do not have adequate civic education	youths in schools or institutions of learning, Ministry of Education, other NGOs	Dar Es Salaam and Zanzibar
Additional information	<ul style="list-style-type: none"> They will consider how to position themselves properly in the Civic education to avoid bias religious networks will be very involved in the activities They will keep contact with other countries to exchange ideas and experience 					

KENYA

What	Who	When	How	Why	With Whom	Where
Peace walk	Youths and community leaders	September 2016	<ul style="list-style-type: none"> Mobilization of youths and community leaders Sending text messages 	To bridge the gap between youths and opinion leaders within the community	<ul style="list-style-type: none"> County Government CSO FBO NCTC 	At sub county levels of counties represented at the Regional Youth forum
Additional information	<ul style="list-style-type: none"> They will develop additional ways to mobilize the youths. Regional and International organizations will be useful in this process A WhatsApp group may be established to exchange information and experiences 					

- The work will be well packaged to be more appealing to the young people

INTERNATIONAL ORGANIZATIONS

What	Who	When	How	With Whom	Where
<ul style="list-style-type: none"> ▪ Youth Peace ambassadors project ▪ Celebrate International Peace Day ▪ Engaging grassroots Youths in CVE 	Youths and children (12-35 years old)	<ul style="list-style-type: none"> ▪ 21 September 2016 (medical camp with IDPs) ▪ 24 September 2016 (clean up action) ▪ Throughout the year (in individual organizations) 	<ul style="list-style-type: none"> ▪ Sensitization activities such as Medical Camp, Clean ups) ▪ Group discussions ▪ Drama 	WOSM IMCS FECCLAHA IYCS Other stakeholders such as NCTC, NCA, ICCO	<ul style="list-style-type: none"> ▪ Mukuru Slums ▪ In Individual organizations

Appendix VI

PRE TEST & POST TEST ANALYSIS

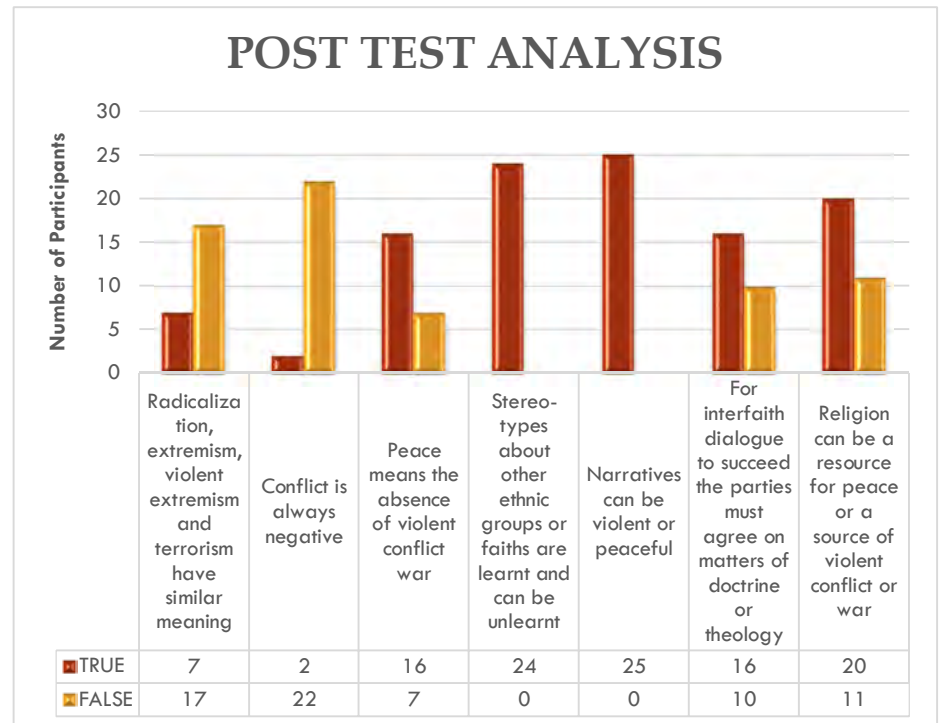
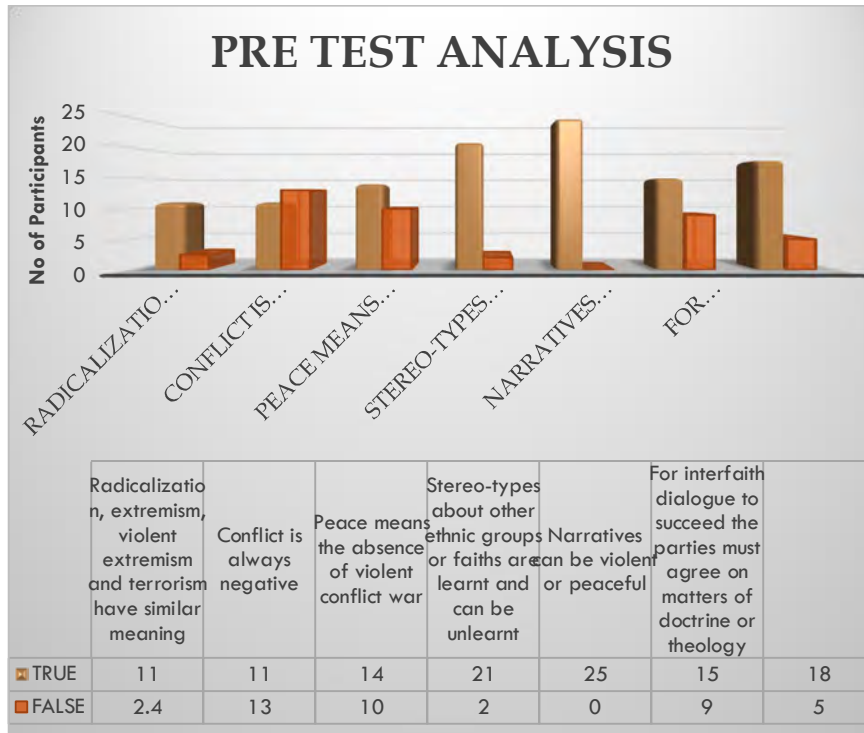
Workshop Pre- Test	Workshop Post Test
<p>Q 1: List three possible causes of radicalization and extremist ideologies in your country</p> <ol style="list-style-type: none"> 1. Unemployment////////// 2. Different and extreme political and religious ideologies////////// 3. Ethnicity// 4. Ignorance/illiteracy ////////// 5. Poverty////////// 6. Egoism/ 7. Corruption///// 8. Stereotypes// 9. Peer pressure /Manipulation by religious leaders and political leaders//// 10. Unequal distribution of resources//// 	<p>Q 1: List three possible causes of radicalization and extremist ideologies in your country</p> <ol style="list-style-type: none"> 1. Poverty and vulnerability////////// 2. Historical Injustices and inequality/ // 3. Poor Governance////////// 4. Ignorance//// 5. Misinterpretation of religion/// 6. Unemployment////////// 7. Degeneration of Society values & morals//// 8. Radical Ideologies// 9. Discrimination amongst certain groups//// 10. Illiteracy/// 11. Peer influence/
<p>Q2: List three indicators of extremist or violent extremist</p> <ol style="list-style-type: none"> 1. Several security threats/deaths////////// 2. Tensions in the country/violence////////// 3. Selfish Leadership/political Injustices/// 4. Marginalization///// 5. Depression//// 6. Violation of Human rights/// 7. Extreme ideologies// 8. Drug abuse// 9. Intolerance to divergent ideas/ 10. Recruitment of youth to extremist groups// 	<p>Q2: List three indicators of extremist or violent extremist</p> <ol style="list-style-type: none"> 1. Seclusion////////// 2. Sudden Violent reactions////////// 3. Security Checks in most buildings/// 4. Interreligious, Interethnic tensions// 5. Political Injustices /// 6. Radical ideologies///// 7. Violation of human rights/// 8. Sudden change in religious beliefs//// 9. Poverty/// 10. Hate speech// 11. Recruitment of youth to extremist groups//

Q:3 List two actions you can take to counter radicalization into violent extremism among the youth

1. Facilitate youth dialogue trainings on CVE
////////////////
2. Engaging the youth in positive peace-building activities////////////////
3. Hold interfaith Forums ////
4. Advocacy and lobbying //////
5. Education on coexisting tolerance////

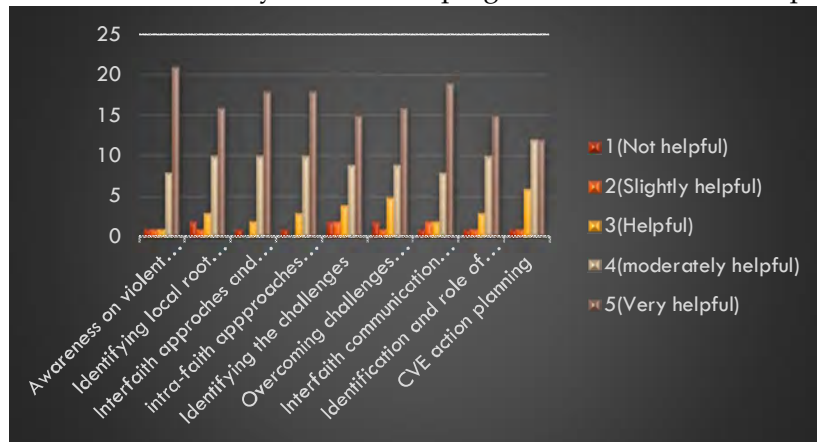
Q3: List two actions you can take to counter radicalization into violent extremism among the youth

1. Create awareness trainings and dialogues among the youth on violent extremism////////////////
2. Empowering the youth through developing income generating opportunities. // //////////////////
3. Use of counter narratives in sensitizing the youths //////
4. Rehabilitation of returnees/



Evaluation Questionnaire

1. Kindly rate how the programme content has sharpened your knowledge and skills in relation to CVE



2. Please reflect on the training contents, and tell us what you miss in this training with regards to the goal of the training

- The overall goal(s) was achieved
- There was lack of victims to share their experiences and Ideas
- Lack of presence/input from Burundi and Rwanda participants
- Root causes of violent extremist activities were not explained
- The workshop lacked proper plans of reintegration of former violent extremists to the society

3. In what ways was the programme relevant for your organization and your personal needs?

- The programme was relevant in helping my organization learn the various tools used in CVE
- It aided me to understand the various ways of conducting intrafaith and interfaith activities and identifying the drivers of radicalisation and violent extremism
- The programme was relevant in educating us on the role of youth in CVE
- It's relevance is in promoting peace and conflict resolution
- The programme was able to drive out the negative perceptions that is seen among various faiths
- The programme equipped me with pointers on how to conduct a panel discussion

4. *What was the most important or challenging exercise(s)/ interaction for you in this forum? Please explain why?*

- I received no challenge because the facilitators did a great work in setting the climate for the CVE topics and for interaction
- Entering the Mosque, because it was my first encounter and I didn't know that what I perceived of the mosque was totally different. I got to understand and learn
- Very little time was given to Group Action Plan, this is the delicate part and needs more attention
- The action Plan session was challenging because getting all members to agree on a plan was tricky
- It was challenging to handle the Problem Tree as we couldn't find possible solutions to the problems
- Learning about other faiths exposes one to new ways and also appreciate everyone's practise
- All sessions were comprehensive and well delivered

5. *What part(s) of the programme do you recommend should be improved?*

- More time should be allocated to break periods
- The sponsors/facilitators should adopt an informal setting of sitting arrangement
- More time should be allocated for group work session and presentation
- More time should be allocated to facilitators to teach
- Include a programme for the participants to tour the area and get to appreciate the region
- More effort should be put into intrafaith and interfaith programmes
- Studies should be on morning hours because that is when the mind is active
- Coordination team should create more room for experience sharing
- CVE is a wide field and needs more days/time for training
- More attention should be put on the needs of the participants in terms of health and allergies

6. *How do you feel about the support and the feedback of the coordination team?*

- Excellent
- Satisfied
- Very friendly and educative, I look forward to interactive with them in future
- Supportive and cooperative
- Educative
- Perfect
- They made understanding CVE very simple

7. *How would you evaluate the atmosphere in the group? How was the influence of the group dynamic on your learning process?*

- The group welcomed new ideas, freedom of statement, interaction and respect of every members opinion and faith
- Good, I learnt a lot from my groups members
- Diverse, open minded and active
- The ability to formulate a productive discussion despite our difference in region and religion
- It was difficult to reach an understanding with people from different tribal grounds/country

8. Other Comments

- All participants should be ambassadors and messengers of CVE
- We should disseminate the knowledge acquired to our communities
- We should be ready to do follow-ups of the Action Plan
- More effort should be put in making the community understand and appreciate other faiths
- More conferences on CVE should be held all of over Africa to increase awareness and strengthen unity in the region
- Congratulations for organising the workshop, God Bless you



