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BRAVE

Building Resilience Against Violent Extremism

Training Manual and Resource Guide

Peace-building and Conflict Prevention Training Manual
and Resource Guide for Building Resilience Against
Violent Extremism

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POPULAR VERSION

BRAVE TRAINING MANUAL & RESOURCE GUIDE

***"..Whosoever kills an innocent human being...
it shall be as if he killed all mankind,
And whosoever saves the life of one,
It shall be as if he has saved
all mankind..."***

QUR'AN 5.32

Peace-building and Conflict Prevention Training Manual and Resource Guide for Building Resilience Against Violent Extremism

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Every effort was made to ensure that the quality of the BRAVE Manual adhered to the highest standards of manual production. The BRAVE Manual underwent strict steps that every professionally produced Manual must go through. The most important section - Module 5 was validated on 22nd October, 2015 in Nairobi by the following:

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TRAINING MANUAL & RESOURCE GUIDE

BRAVE

Building Resilience Against Violent Extremism

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

"We have made of you a community that is justly balanced (i.e. avoiding extremes) so that you may be witnesses to humanity (of being a community of the middle way) as the Messenger bore witness (to this golden mean) unto you." Qur'an 2:143

First Edition

Edited By:
Mustafa Yusuf Ali, PhD
Othman Mujahid Bwana, PhD
Ramadhan Aula Juma

Building Resilience | Building Peace

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END



Dedication

*To all those who have been affected by violent
extremism*

*To all those who are working tirelessly to address
violent extremism*



You are not alone

ENDORSEMENTS

“Based on what I have read in the BRAVE Manual, I am sure it is an important tool to educate the Muslim Ummah on the true meaning of Jihad. The BRAVE Manual will educate all against holding violent extremists views. In this regard, we as CIPK have got an important tool to work with. We congratulate all those that contributed to the success of the BRAVE Manual.” **Sh. Abdalla Ateka, Chairman, Council of Imams and Preachers of Kenya (CIPK)**

“This Master-Narrative Set Kit (MANSKIT) could not have come at a better time. This is an effort to be supported and emulated by all peace-loving Kenyans. It will especially build the capacity of the Youth to address violent extremism. Let us all be BRAVE to address violent extremism in Kenya. I urge the youth to take the lead in doing it.” **Mr. Abdulhamid Sakar, Executive Director, Kenya Muslim Youth Alliance (KMYA)**

“The Manual has been meticulously designed, comprehensively written and well produced. Let it be circulated and used widely for a wider reach of the intended audience. This Master- Narrative Set Kit (MANSKIT) is a masterpiece that every peace practitioner on violent extremism needs. I am praying to Allah (S.A.W.) to put tawfiq.” **Ust. Batuli Nassir Suleiman, Darul Arqam Institute**

“The Manual provides us with guided resource towards changing the Narratives used by violent extremists. It is both a learning support material and a handbook for anyone intending to train trainers and resource person and has appropriate content. I feel it is comprehensive enough and it tackles violent extremism issues clearly.” **Fatuma Ali Saman, School Adviser, Nairobi Muslim Academy**

About BRAVE

Building Resilience Against Violent Extremism (simply known as BRAVE) is a systematic program to prevent and counter violent extremism in Kenya. The BRAVE strategy is centered on ideological elements related to violent extremism and terrorism including the narratives and counter-narratives. It also focuses on returnees, young persons (including children and youth) and adults in areas considered as hot-spot. Aspects of BRAVE are also designed for the general populace.

Expected Outputs, Outcomes and Impact

The BRAVE program is generally expected reach to approximately twenty (20) million Kenyans through the broadcasts on the mainstream media and the social media in the first three years of its inception. This will include mobilization through the social media through the various online platforms. Specific aspects of the BRAVE program are expected to reach up to 8 million Kenyans in hot-spot areas.

The BRAVE program is anticipated to trigger, initiate and sustain a momentum for actions on counter-violent extremism, counter-radicalization and de-radicalization. Momentum built is expected to continuously undermine information asymmetries that favour violent extremist groups gained and used by the violent extremists and militant groups. The program is expected to reduce the percentage (%ge) preponderance of individuals accepting, sympathizing with or supporting violent extremism; delegitimize the violent extremist and terrorist groups narratives; reduce the efficacy of their intimidation tactics and contribute to the general reduction of recruitment of the vulnerable Kenyan youth.

The deeper awareness and vigilance created among the populace by the BRAVE program is expected to create more resilient and braver communities. These communities are expected to, in turn, not shy away from confronting violent extremist's attitudes, beliefs, and actions, including those that come from their own. Generating and sustaining informed public debate on all necessary and relevant spaces that frowns on, denies space for, rejects and repudiates violent extremism and terrorism, is the ultimate goal of BRAVE.

Dr. Mustafa Y. Ali
CONVENOR
BRAVE



Generating and sustaining informed public debate on all necessary and relevant spaces that frowns on, denies space for, rejects and repudiates violent extremism and terrorism, is the ultimate goal of

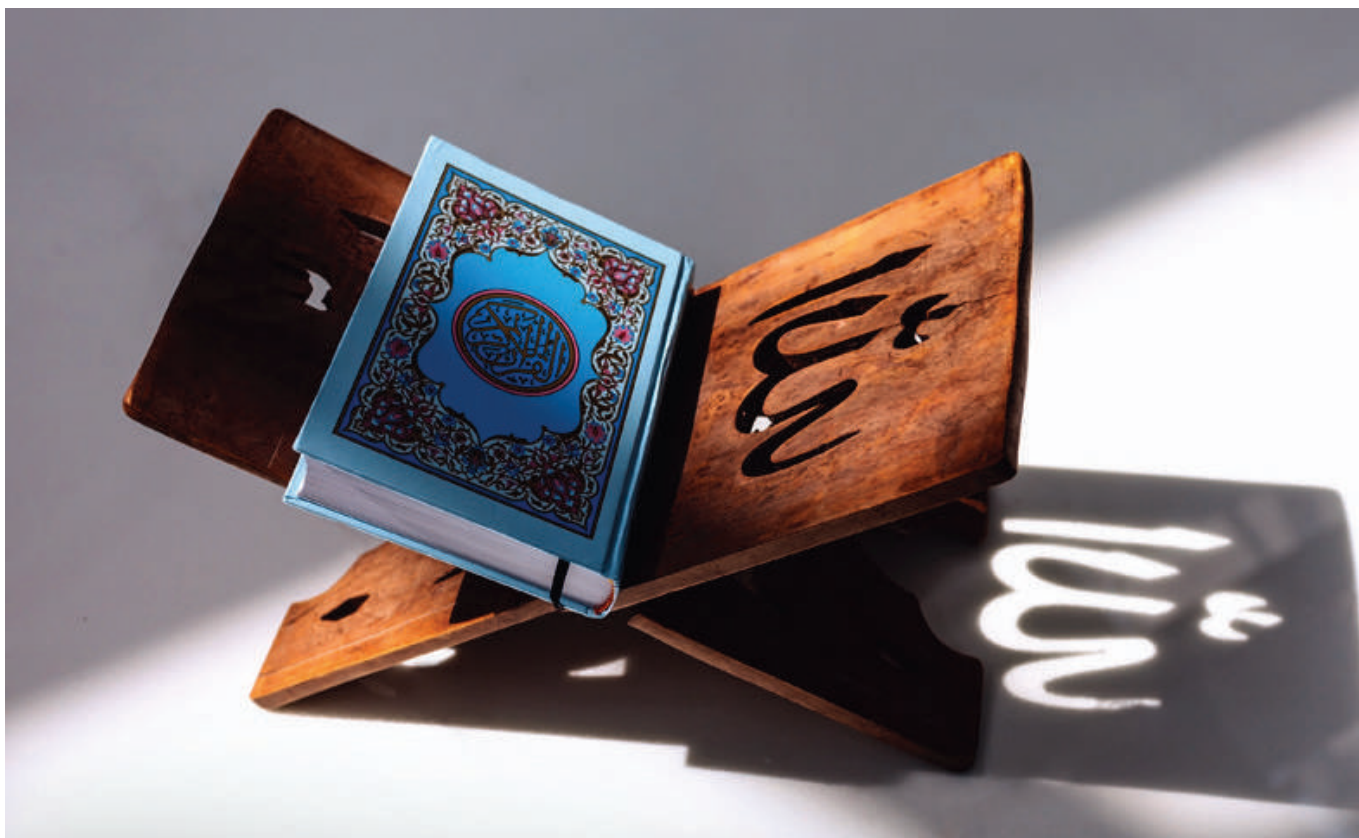
BRAVE.



BRAVE
Building Resilience Against Violent Extremism

Training Manual and Resource Guide

About the Contributors



Dr. Mustafa Y. Ali

Dr. Mustafa is a Conflict Resolution Practitioner. His work focusses on Religious and Political Extremism issues surrounding radicalization, violent extremism and terrorism, besides his engagements in interfaith dialogue and action.

Dr. Mustafa has been working to build peaceful, just and harmonious societies and promoting peaceful coexistence between faiths and communities in Africa for the last 15 years. Besides visiting and making presentations in over seventy (70) countries around the world, he has been extensively involved in finding ways to peacefully and sustainably address some of the most intractable conflicts in the most challenging countries and locations in Africa, including in Somalia, Libya, Nigeria, Sierra Leone, Liberia, Burundi, Uganda, and now in his native country, Kenya.

Dr. Othman Mujahid Bwana

Dr. Othman Mujahid Bwana is an Educator, Trainer and Consultant on preventing and countering violent extremism. He obtained his PhD 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 PhD in Educational Management and Planning from Uganda. He also has post-graduate diplomas in Psychology and Project Management.

Sheikh Ramadhan Aula Juma

Sheikh Ramadhan A. Juma is an expert in Islamic law, Administrator, and a community mobilizer. He holds a Masters Degree in Religious Studies from University of Nairobi and a Bachelors Degree in Sharia from Islamic University of Madina, Saudi Arabia. He also has a Diploma in Administration from UK and holds certificates in Project Management, Communication, and Leadership.

Sheikh Ibrahim Asmani Lethome

Sheikh Ibrahim Lethome is an expert in Islamic law, Administrator, and community mobilizer. He holds a Masters Degree in Law and Shariah specializing in Muslim Personal Law from International Islamic University, Islamabad, Pakistan; and a Postgraduate Diploma in Legal Profession from the Kenya School of Law. He also has a Bachelors Degree in Law and Shariah from International Islamic University, Islamabad, Pakistan and a Bachelor's Degree in Education from the Punjab University – Lahore Pakistan.



List of Abbreviations and Acronyms

BRAVE	Building Resilience Against Violent Extremism
eCN	Ethical Counter-Narrative
eRAVE	Ethical Resilience Against Violent Extremism
E-WARVE	Early Warning Against Radicalization and Violent Extremism
CICC	Coast Interfaith Council of Clerics
CIPK	Council of Islamic Preachers of Kenya
CR	Counter-Radicalization
CVE	Counter-Violent Extremism
GNRC	Global Network of Religions for Children
iCN	Ideological Counter-Narrative
IACB	Information Asymmetries Claw-back
IDPB	Ideological Push-back
IFK	Islamic Foundation Kenya
iRAVE	Ideological Resilience Against Violent Extremism
IRCK	Inter-Religious Council of Kenya
ireRAVE	Ideological, Religious, Ethical Resilience Against Violent Extremism
KCBC	Kenya Catholics Bishops Conference
KCIU	Kenya Council of <i>Imams</i> and <i>Ulamas</i>
LIAR	Legitimation, Intimidation and Recruitment
MANSKIT	Master Narrative Set Kit
MU	Majlis <i>Ulama</i> (Council of Scholars)
NCKK	National Council of Churches Kenya
PAN	Positive, Alternative Narratives
PAVE	Partnerships Against Violent Extremism
rCN	Religious Counter-Narrative
rRAVE	Religious Resilience Against Violent Extremism
RVE	Resilience Against Violent Extremism
REREIN	Re-Engineered, Re-Invigorated
SAVE	<i>Sheikhs and Alims</i> against Violent Extremism
SCARVE	Steering Committee Against Radicalization and Violent Extremism
SCMp	Strategic Communication Management plan
sCN	Strategic Counter-Narrative
STARVE	Systematic Targeted Actions against Radicalization and Violent
Extremism	
SMART	Specific, Measurable, Achievable, Relevant and Time-bound
RAID-SET	Religious, Alternative, Ideological, Strategic, Ethical, Tactical,
SUPKEM	Supreme Council of Kenyan Muslims
tCN	Tactical Counter-Narrative
WAMY	World Assembly of Muslim Youth
YMA	Young Muslim Association

Terms and Phrases

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 Kenyan 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*.

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. It could actually be a useful process if brings about positive change, and destructive if it brings about negative change.

The European Commission's Expert Group on Violent Radicalization stated that radicalization as a construct is 'ill-defined, complex and controversial'. Rik Coolhaet, (Belgian expert) alongside an Australian experts made the conclusion that 'the only thing that radicalisation experts agree on is that radicalisation is a process. Beyond that there is considerable variation as to make existing research incomparable.'

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.*

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.

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 rootcauses 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.

De-Radicalization (DR)

De-radicalization 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. De-radicalisation seeks the rejection of violence while promoting attitudinal and behavioural change necessary for re-integration. Successful de-radicalisation is relevant for counter-radicalisation programmes.

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.

Islam and Muslim

Islam is a religion and its subsequent cultural traits and expressions thereof, while a Muslim is a follower of Islam. '*Muslim*' is used in conversations and writings to denote a person while Islam denotes the body of knowledge, principles, values and culture and the expressions of that faith. An Islamic Institution is one that deals with the body of knowledge, principles and values while a Muslim institution deals with the general social-political, economic and cultural issues of the persons or groups or community belonging to the Islamic faith.

Jihad, Mujahid, al-Harb, Qital,

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.

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).

Khilafa, Shura

Caliphate in English, *Khilafa* is a form of Islamic government led by a Caliph, elected through *Shura* – consultations.

Kaffir, Murtad, Kufr

Kaffir is a term used to describe a dis-believer or one without a religion. *Murtad* is an apostate—a person who has left Islam. *Kufr* is a state of dis-belief or apostacy.

Munafiq,

Munafiq is a an Arabic term meaning hypocrite

Munkar

Munkar is an Arabic term meaning evil or bad.





FATWA
ON TERRORISM &
SUICIDE BOMBING

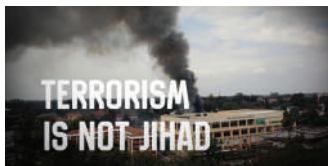
THE FATWAS
ISLAMIC LAW FORBIDS
SUICIDE BOMBING

THE FATWAS
TERRORISM IS UNLAWFUL
(HARAM)

THE FATWAS
ACTS OF TERRORISM OR
VIOLENCE ARE NOT ALLOWED
IN **ISLAM**

THE FATWAS
COOPERATION WITH **LAW ENFORCEMENT**
TO PROTECT THE INNOCENT
IS EVERY MUSLIM'S DUTY

THE FATWAS
ISLAM PROTECTS ALL PEOPLE
INCLUDING **NON-MUSLIMS**



"...WHOSEVER... KILLS AN INNOCENT HUMAN BEING,
IT SHALL BE AS IF HE HAS KILLED ALL MANKIND,
AND WHOSEVER SAVES THE LIFE OF ONE,
IT SHALL BE AS IF HE SAVED ALL MANKIND..."
DUR'AN 5:32

Source: Risalat Amman, 2005, Jordan

Executive Summary

The BRAVE Training Manual and Resource Guide is designed with you in mind. If you are an Imam, Sheikh, Alim, madrasah teacher, youth leader, woman of faith, woman leader or belong to the general ummah, this BRAVE Manual is for you. If you belong to a community-based organization, mosque or madrasah committee, religious organization and engaged in addressing mis-use of religion for violent ends – you will find the BRAVE Manual useful in your work.

The Manual is divided into eight modules. Module ONE introduces and provides an overview of the Manual, guides users on its usage and details the training methodologies to be used. Module TWO gives a background of the context, the problem and indicators of violent extremism in Kenya. It also focuses on the violent extremist narratives, locates the global context of those narratives as well as localization of the narratives into the Kenyan context. It finally describes the ideological motivation of violent extremist groups and how to effectively tackle them.

Module THREE is a critical Module of the BRAVE manual. It focuses on the early warning signs that parents, teachers, religious leaders and communities should watch out for in children and youth, that might lead one onto the path of radicalization into violent extremism. Specifically named E-WARVE for the BRAVE manual, Module THREE focuses on the criteria or signs for identifying vulnerable people (IVP) to violent extremism. This includes (but are not limited to) cultural and/or religious isolation, family intricacies, risk taking behavior, sudden change in religious practices and other additional signs. Module THREE finally lists and describes some interventions for prevention of radicalization into violent extremism before it is too late to save a child or youth on the path of radicalization into violent extremism.



“The objectives include counter-messaging in the larger systematic prevention of violent extremism by addressing radicalization into violent extremism. It will also inform and train participants on how to reclaim and control positive information asymmetries while at the same time undermining negative information asymmetries that favor violent and militant extremist groups in Kenya.”

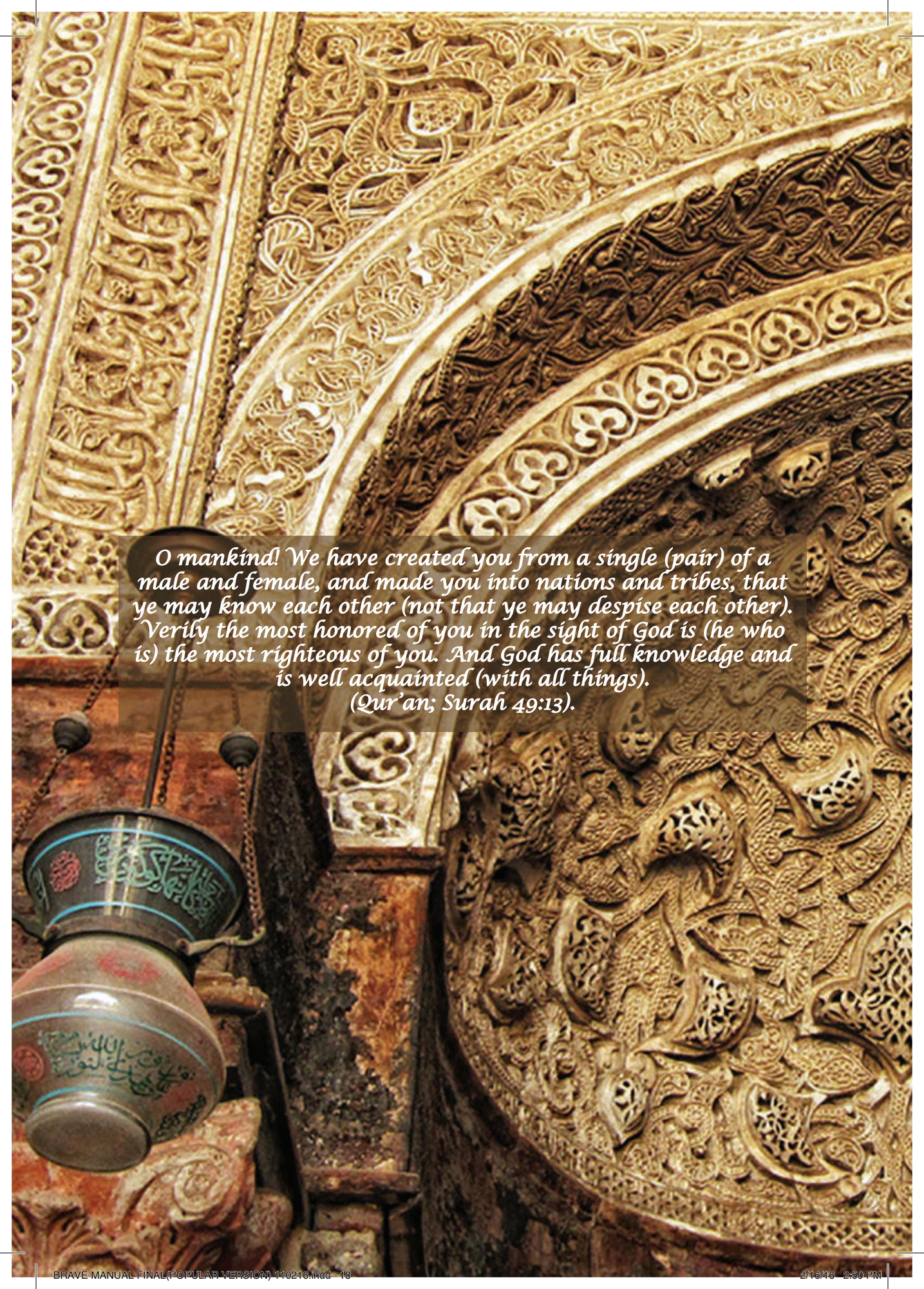
Modules FOUR and FIVE are the main part of the BRAVE manual focusing on narrative and counter-narratives. Module FOUR describes what narratives and counter-narratives are, and the different types of counter-narratives. Module FIVE offers clear counter-narratives to be adopted and adapted for a counter-narrative program. It describes the misinterpretation of Qur'an and *Ahadith* by violent extremist groups.

Some elements covered in module Five are Jihad in Islam, the use of the term Jihad by Jurists, the best Jihad and its pre-requisites. Module FIVE also focuses on what an Islamic State (*Daru Islam*) is, *Shaheed* or *Istish'had*, *Al-walaa wal Baraa*, *Hijra* (migration) and retaliation vs reconciliation in the Qur'an. It lists and describes the commonly mis-interpreted verses (*Surahs*) from the Qur'an and sayings of the Prophet (SAW), (*Ahadith*) by the violent extremist groups.

Module SIX focusses on the stakeholders preventing and addressing violent extremism. It illuminates on the importance of stakeholders working together and their roles. Module SEVEN of the BRAVE Manual helps trainers and implementers understand the need for effective communications, and how to become effective communicators. It focuses on training facilitators and trainees on techniques of public speaking and the elements of persuasive speech. The module also provides examples of successful projects addressing violent extremism.

Module Eight is on countering violent extremism through BRAVE. It explains what BRAVE, as a movement, is all about, its objectives and activities. It also expounds on the target group; i.e. *Sheikhs*, *Ulamaas*, *Madrasah* teachers, youth, women and community leaders.





*O mankind! We have created you from a single (pair) of a male and female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things).
(Qur'an; Surah 49:13).*

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

سُورَةُ الْحُجْرَاتِ ١٣

MODULE ONE

AN OVERVIEW OF THE BRAVE MANUAL



AN OVERVIEW OF THE BRAVE MANUAL

Why the Manual?

Using a simple language and process, the purpose of the BRAVE Manual is to help trainers and facilitators present the concept of violent extremism, training the trainers and the general population to prevent and counter violent extremism. The Manual provides well researched strategies and approaches that aims to empower the trainers and facilitators to educate the community in a systematic and a practical manner to reduce and prevent violent extremism. The Manual focuses examples on real threats and actions by violent extremist groups operating in Kenya, or outside but impacting Kenya.

The BRAVE Manual is divided into eight modules.

The Structure of the BRAVE Manual

Module 1 – An Overview of the BRAVE Manual

Module 2 – Exploring the Context of Violent Extremism in Kenya

Module 3 – Early Warning Against Radicalization and Violent Extremism (E-WARVE)

Module 4 – The Narratives and the Counter-Narratives

Module 5 – Counter-Narratives to Extremists Narratives

Module 6 – The Role of Stakeholders in BRAVE

Module 7 – Effective Communication for Countering Violent Extremism

Module 8 – The BRAVE Praxis: Countering Violent Extremism Through BRAVE

FACILITATION METHODOLOGIES

The strategies and methods used by the facilitator in a training session determine how effective the training will be.

The following are some of the facilitating methods:

1. 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.

2. Workshop

A workshop is a working meeting in which the participants are actively involved.

3. Dialogue

This is an exchange of views, but limited to two presenters. It seeks to explain and understand the opposing ideas and does not determine which is better.

4. Demonstrations

Train by showing as well as by telling.

5. Case Study

A case study is a record of an actual situation complete with issues that have actually been faced.

6. Gallery

The gallery involves the movement of participants in order to view or read pictures, posters or notes on CVE or PVE training.

7. Small Group Discussion

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.

8. Focus Group Discussion

Focus Group Discussion is a training method used to gather more information on pertinent issues affecting a given community or group of people.

9. 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.

10. Plenary Discussion

Plenary discussion is where the entire group is involved in a discussion guided by the facilitator.

11. Parallel Sessions

Parallel sessions are simple two or more sessions of the same or different types taking place at the same time.

12. Story Telling

Story telling is a method whereby a facilitator narrates the story, episode or an event.

13. Films and Video Shows

These should be selected according to the topics under consideration. Excellent films and videos are available that should be carefully used for training purposes.

14. 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.

MODULE TWO

THE CONTEXT OF VIOLENT EXTREMISM IN KENYA



THE CONTEXT OF VIOLENT EXTREMISM IN KENYA

Information Asymmetry

Al Qaida, al Shabab, DAISH (ISIS) and other violent extremist groups have improved on their outreach through the media—both mainstream and social. The mainstream media and the internet are key enablers and therefore strategic assets for violent extremist groups. These assets enable such groups to have undue advantage over the otherwise silent peaceful majority in Kenya. This creates an information imbalance in favor of the violent extremist groups. This information imbalance is what we normally call 'Information Asymmetry'.

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 with their cause, and easy to recruit.

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' (having labelled the 'other' as kaffir, murtad, munafiq or any other derogatory term)
- Increased belligerent language (now more online than offline) 'poisoning' the minds of many young persons (and subliminally or subconsciously preparing

them on the path of violent extremism)

- Muted or non-existent response to challenge misuse of Islam for violent purposes from mainstream Imams, Ulama, Sheikhs and other Muslim leaders
- Increased global narratives of violence, death, rhetoric and hate

The Meta-Narratives

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

Al Shabab Misleading Narratives

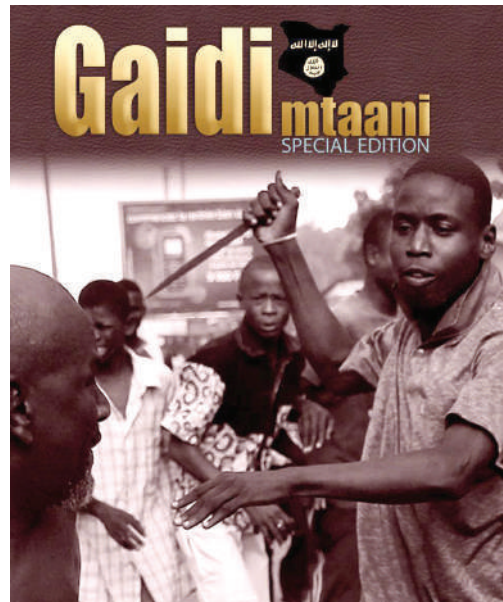
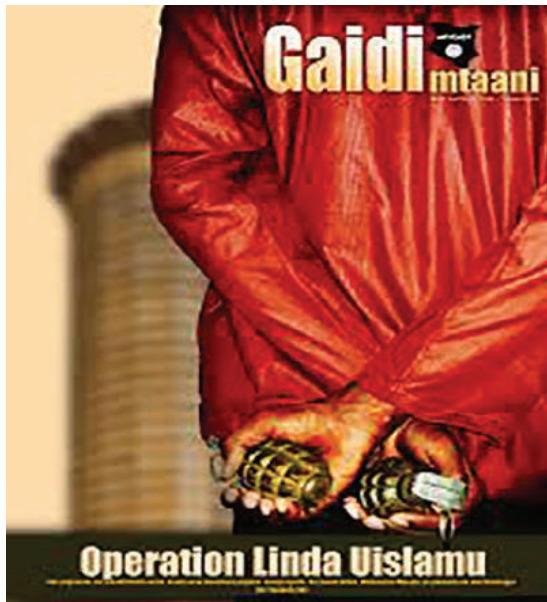
- There is 'war against Islam' going on. Kenya is part of the war against Islam
- There are planned and calculated efforts (conspiracy) to marginalize and exclude Muslims in all aspects of the Kenyan society in order to weaken Islam
- Muslims in Kenya have a duty to wage 'holy war' against non-Muslims, especially against the government of the Republic of Kenya
- Shaheed (martyr) desirable and ultimate honour is to attain martyrdom in this cause and earn greatest reward from Allah
- Making '*Hijrah*' for '*Jihad*', or receive training for '*Jihad*' back home is necessary
- The only way to address and achieve victory against the 'war on Islam' is through armed struggle, self-sacrifice and/or active support to their version of 'Jihadist' cause
- Restoration of *Khilafa* calls emanating from Somalia and further afield, assiduously being promoted by the so-called DAISH or popularly the Islamic State of Iraq and Sham (ISIS) globally, is the only way to stop the enemies of Islam. Having a regional struggle that will contribute to this goal must start taking shape in Eastern Africa

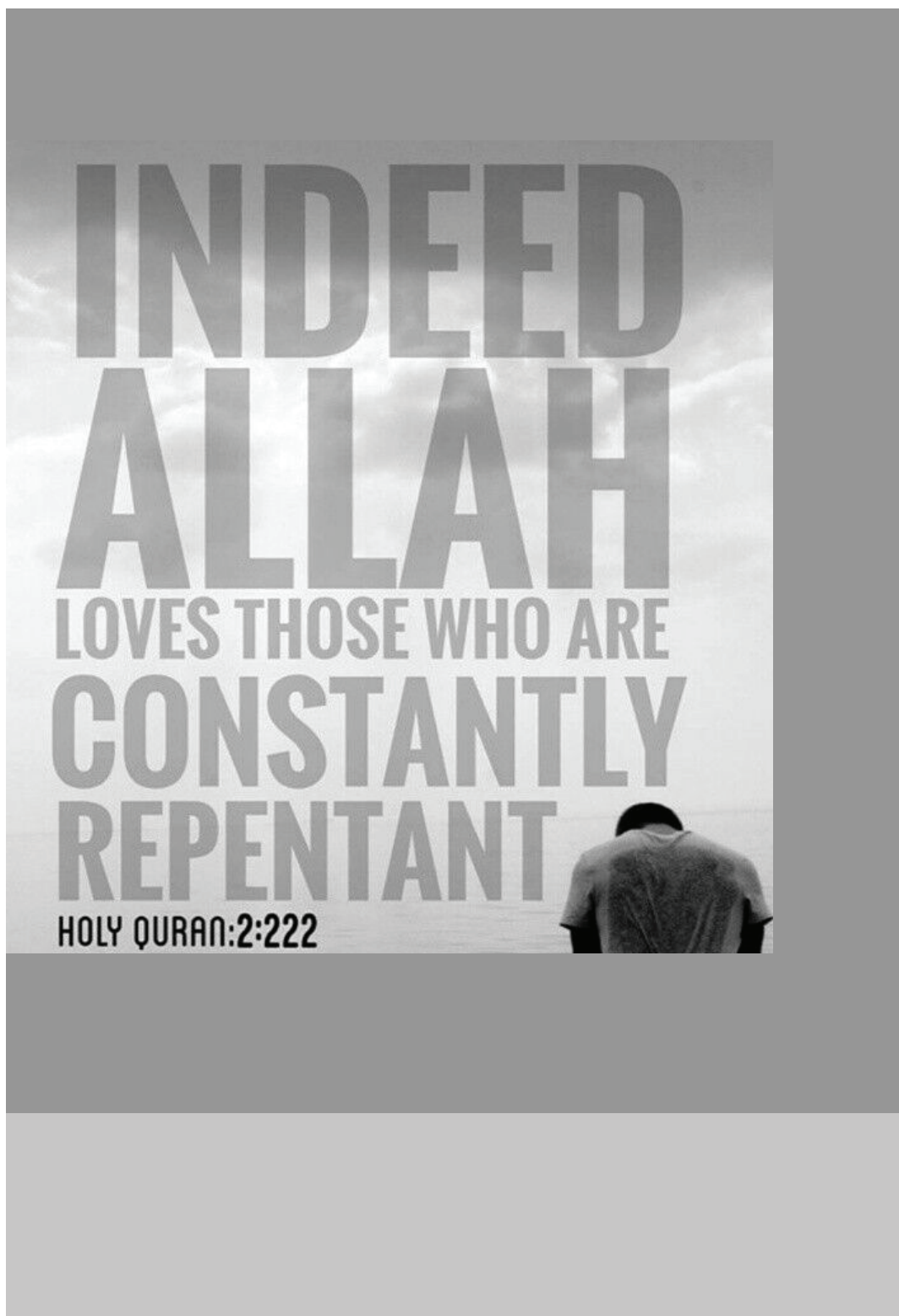
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- There is a need to have women serve the ‘Muslim warriors’ as part of their contribution
- The ‘Muslim warriors’ are the only pious men left on earth and the most eligible husbands as per the teachings of Islam. When they get killed, the woman will earn an honour of being a widow of a ‘*shahid*’ (martyr)

Surahs (Chapters) from the Qur’an often quoted out of context by violent extremists

- *Surah Nine, Surat at-Tawbah* (“The Repentance”)
- *Surah Three, Surat al-Imran* (“Family of Imran”)
- *Surah Four, Surat an-Nisa* (“The Women”)
- *Surah Two, Surat al-Baqarah* (“The Cow”)
- *Surah Eight, Surat al-Anfal* (“The Spoils of War”)
- *Surah Five, al-Ma’ida* (“The Table Spread”)
- *Surah Twelve, Yusuf*
- *Surah Twenty-Two, al-Hajj* (“The Pilgrimage”)
- *Surah Forty-Seven, Muhammad*
- *Surah Sixty-One, al-Saff*, and *Surah Thirty-Three, al-Ahzab*

Examples of materials which extremists use to recruit, intimidate and legitimise their violence





MODULE THREE

EARLY WARNING AGAINST RADICALIZATION AND VIOLENT
EXTREMISM (E-WARVE)



EARLY WARNING AGAINST RADICALIZATION AND VIOLENT EXTREMISM (E-WARVE)

WHAT IS EARLY WARNING?

Early Warning is the ability to, in timely manner, identify signs, indicators and pointers to an emerging or evolving conflict, with a view to prevent the conflict from turning violent or escalating.

CRITERIA FOR IDENTIFYING VULNERABLE PEOPLE (IVP) GUIDANCE

1. Cultural and/or Religious Isolation
2. Family Intricacies
3. Risk-Taking Behavior
4. Sudden Change in Religious Practice
5. Violent Rhetoric
6. Negative Peer Influence
7. Criminality
8. Isolated Peer Group
9. Hate Rhetoric
10. Political Activism
11. Basic Paramilitary and Team Building Trainings
12. Travel/Residence Abroad (Hijrah)
13. Red Category Behaviors
14. Death of Honour Rhetoric

15. Being a Member of an Extremist Group
16. Contact with Known Recruiters/Extremists
17. Advanced Paramilitary Training
18. Overseas Combat

Examples of al Shabab Violent Rhetoric

- *'Chinja makafiri'* – (Slaughter the infidels)
- *Panga zitalia juu za shingo za makafiri* – (The knife will scream on the infidels necks)
- *Tutashughulikia shingo za makafiri* – (We will take care of infidels necks)
- *Dawa ya kafiri ni kukatwa shingo* – (the answer to infidels is to slaughter them)

Examples of Criminal Gangs in the Coast Region

The known violent extremist groups include Mombasa Republican Council (MRC), *Al-Hijra*, *Vijana wa Masjid Shuhadaa* group and *Jeshi la Kunusuru Dini* Kenya. It is important to note that membership, support or promotion of these organizations is a criminal offence.

Other violent organizations that have emerged which are a threat to peace are:

- *Wakali Kwanza* – Kisauni
- *Daga Boys* – Kisauni
- *Wakali Wao* – Kisauni

- *Ninja* – Likoni
- DAT-Kenya – Likoni
- *Mapanga Group* – Likoni
- *Mbagala* – Kisauni
- *Kupanga* – Kilifi
- Old-town Vigilantes – Mombasa

Ideologically inclined groups:

- *Ahlul Sunnah wal-Jamaa* – Mlango wa papa
- Baghdad – Majengo Mombasa and Kwale
- Muslim Ummah – Kwale
- Crazy Boys – Old Town

Cross boarder radical groups with influence in Kenya:

- Al-Qaeda
- Taliban
- Mujahidin
- Al Muhajirun
- ISIS (DAISH)

Violent Extremists' Rhetoric from al Shabab:

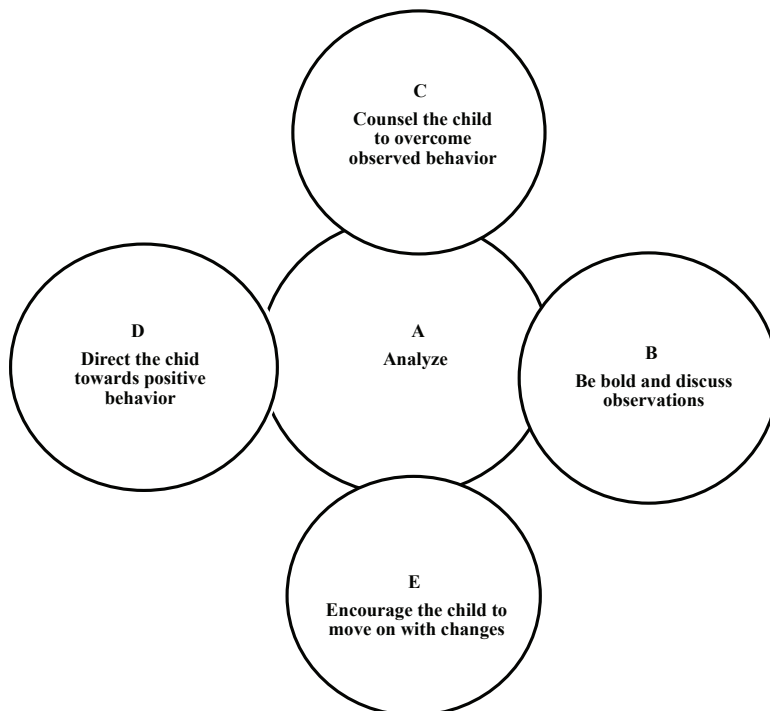
1. "As you kill us you will be killed, and as you bomb us you will be bombed"
2. Harakat Shabaab Mujahideen have taught the crusaders in Mogadishu, Beladweyn and in the frontlines of Juba a lesson in guerrilla warfare, sending them waves of martyrdom operations and ambushes that have killed many of them.
3. "Today hundreds of young Kenyan jihadist will raise the flag of Islam as part of East Africa's struggle towards maintaining JIHAD..."
4. We don't differentiate between civilians and combatants...it is either combatants or noncombatants
5. "Tulipodungwa nasi tutadunga, hiyo ndiyo lugha itakayozungumzwa" (We will stab the way we have been stabbed since this is the only language that can be understood)
6. Operation Linda Uislamu ni sisi na nyinyi mpaka injury time... (Operation defend Islam, it is us against you until the end)
7. "Westgate was not a fight, it was a message. The real fight is on the way" Ali Dhere
8. "Mahali (Venue): Mskiti Shuhada (Shuhada Mosque), Mombasa Tokeo (Event): Dhuluma ya Waislamu (Oppression of Muslims) Sababu ya kukandamizwa (Cause of oppression): Kuwa Mwislamu (being a Muslim) Mtenda Jinai (Crime committed by): Makafiri wa Kenya (Kenyan infidels) Suluhisho (Solution): Jihad
9. "Je Kenya yatarajia shambulizi lingine kama la Westgate katika siku za usoni!" "hamna shaka kuwa shambulizi liko njiani!" (Is Kenya expecting another Westgate-like attack! No doubt about that, another attack is on the way!)
10. "We will do whatever necessary it takes to defend our religion from the disbelievers. Do not be deceived by your military's temporary occupation of Kismayo; this will be a long gruesome war"
11. "Saa hii tuna jeshi ndani ya Kenya, na mimi nawaambia makafiri pahali wamefika, mimi siwadanganyi itafika wakati tutakuwa tunawatuma wale

10. "We will do whatever necessary it takes to defend our religion from the disbelievers. Do not be deceived by your military's temporary occupation of Kismayo; this will be a long gruesome war"
11. "Saa hii tuna jeshi ndani ya Kenya, na mimi nawaambia makafiri pahali wamefika, mimi siwadanganyi itafika wakati tutakuwa tunawatuma wale watoto wadogo tuwatume wakafanye ibada ya kuwachinja" Ahmad Iman (We currently have our troops inside Kenya. The levels where infidels have reached, there will come a time when we will be sending our children to go and perform the devotion of slaughtering them (infidels))
12. ".....sasa sisi twawaelezea haki yetu twaja kuichukua na hii bunduki, AK47" Ahmad Iman (We are now telling them that we are coming for our rights using these AK47)
13. "Ardhi za Waislamu zinatawaliwa na makafiri, hiyo ardhi haitarudishwa kwa kura, lazima hizo shingo za makafiri tuzishighulikie" Ahmad Iman (The land of Muslims is ruled by the infidels. This land won't be returned by voting. We must take care of the infidels' necks (slaughter them))
14. "Wawe watakuwa wametii ule uislamu, makafiri watauliwa kwa njia ya jihad, wa chinjwe, wafyekwe, wa chomwe, vichywa hiyo watu wapepee navyo na kupuruka navyo, vichywa vya makafiri vibingirike kila mahali...wachukuliwe kuwa mateka kuwa watumwa na mali zao kuwa ni ghanima." Ahmad Iman (They have to be obedient to Islam, otherwise the infidels will be killed through Jihad and slaughtering)

Reflect on the following indicators summarized here as PROCESS:

- P – Perception; change in thinking patterns
- R – Reasoning; becoming self-centered
- O – Optimism; becoming over-confident
- C – Criticizing - adopting unreasonably too critical and intolerant views
- E – Empathy - Showing a lot of sympathy and empathy for extremist groups
- S – Solitude - Withdrawal, preferring to be alone
- S – Sudden changes on outlook and appearances

THE ABC OLYMPIC MODEL OF DE-RADICALIZATION



- A- Analyze your child behavior
- B- Be Bold and discuss the observations with the child
- C- Counsel the child or look for a counsellor for early intervention
- D- Direct the child to acceptable behavior
- E- Encourage the child to adopt positive behavior

De-radicalization requires five crucial Cs

A. Creativity:

Being creative requires:

- i. **Believing in yourself**
- ii. **Creative loafing time**
- iii. **Change of environmen**
- iv. **Shutting out distractions**
- v. **Fun and humor**

B. Commitment

C. Consistency

D. Cooperation

E. Consultation

Prevention of Radicalization

The aim of prevention is to protect the vulnerable. Prevention interventions can be:

- “Universal”; i.e. to all. It involves educating the community whether one will get radicalized or not
- “Indicated”; i.e. to a specific group considered to be “high risk” because they are likely to engage in the violent extremist behavior
- “Reactive”; i.e. for already radicalized people

Prevention could be understood through the word PREVENT

P – Change Perception through Participation and being Positive

R – Reason with the young people and establish good relationship

E – Engage the youth to use their Energy and Enthusiasm through explanation

V – Instil workable Values and value verification yardstick

E – Encourage the youth to use non-violent conflict resolution

N – Neutralize thought patterns of the youth and build their negotiation skills

T – Timely development of youth Talents.

BRAVE PREVENT STRATEGY

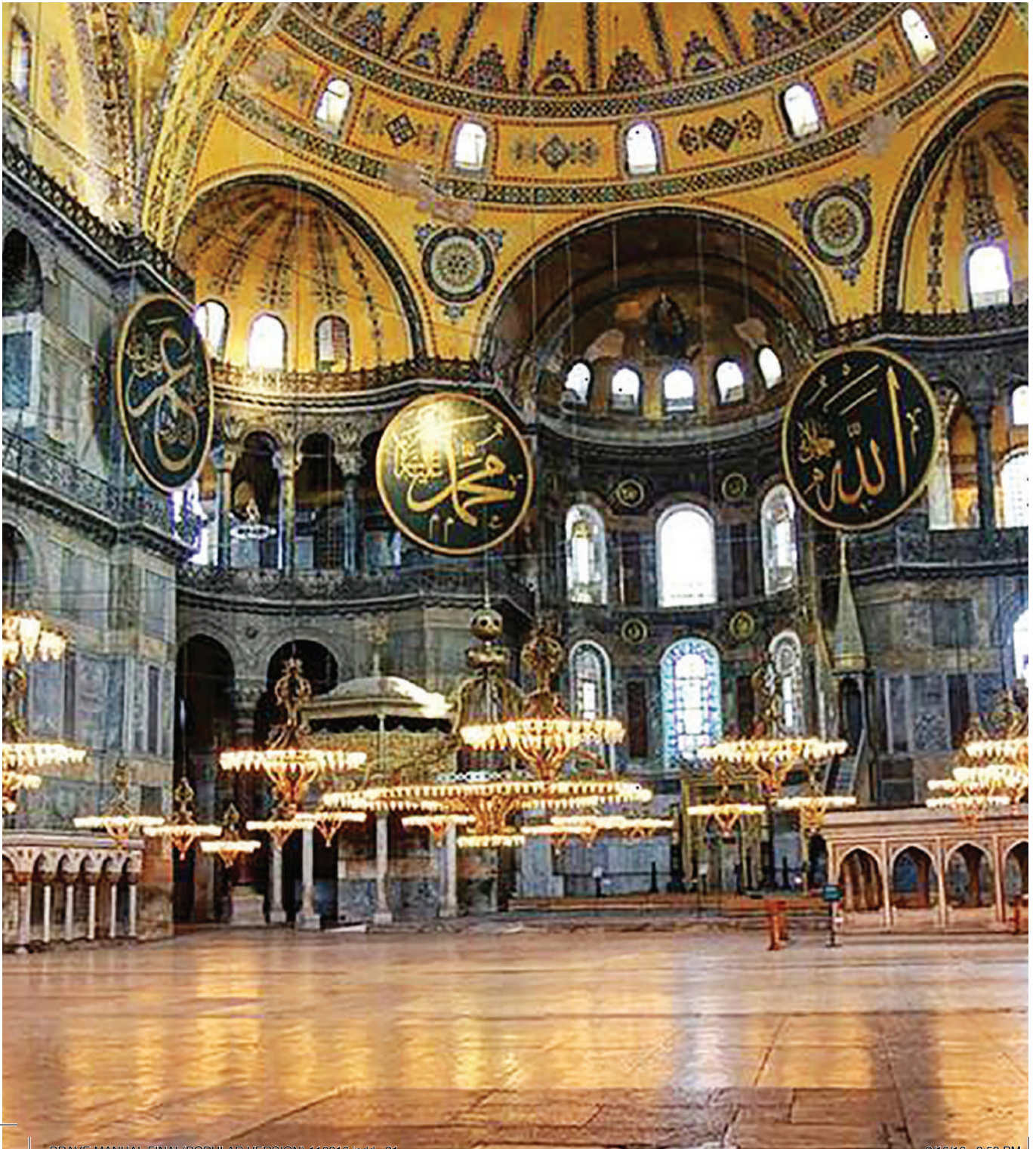
Key Priorities on Counterterrorism and Counter-violent Extremism Initiatives

- Develop common approaches to spot and tackle problem behavior, in particular the misuse of the internet
- Address incitement and recruitment in particular in key environments, for example prisons, places of religious training or worship, notably by implementing legislation making these behaviors offences
- Confront the individuals propagating hate and extremist views against others
- Constantly delegitimize violent extremists messages
- Never allow individuals who harbor extremist tendencies to use public spaces to insult others, other groups, or other religions
- Develop a media and communication strategy to explain government policies better government policies

- Promote good governance, democracy, education and economic prosperity through Community and State assistance programs
- Develop inter-cultural dialogue within and outside the country
- Develop a non-emotive lexicon/glossary for discussing the issues
- Continue research, share analysis and experiences in order to further understanding of the issues and develop appropriate policy responses.

MODULE FOUR

THE NARRATIVES, META-NARRATIVES AND COUNTER-NARRATIVES





THE NARRATIVES, META-NARRATIVES AND COUNTER-NARRATIVES

What is a Narrative?

Narrative can be defined as a system of stories that share themes, forms and archetypes. They are powerful resources for influencing target audiences. They 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), (Peaceful) Positive or Alternative.

What is a Meta-Narrative?

Violent extremist narratives are built on meta-narratives. A meta-narrative means a theory that tries to give a totalizing, comprehensive account to various historical events, experiences, and social, cultural phenomena based upon the appeal to universal truth or universal values.

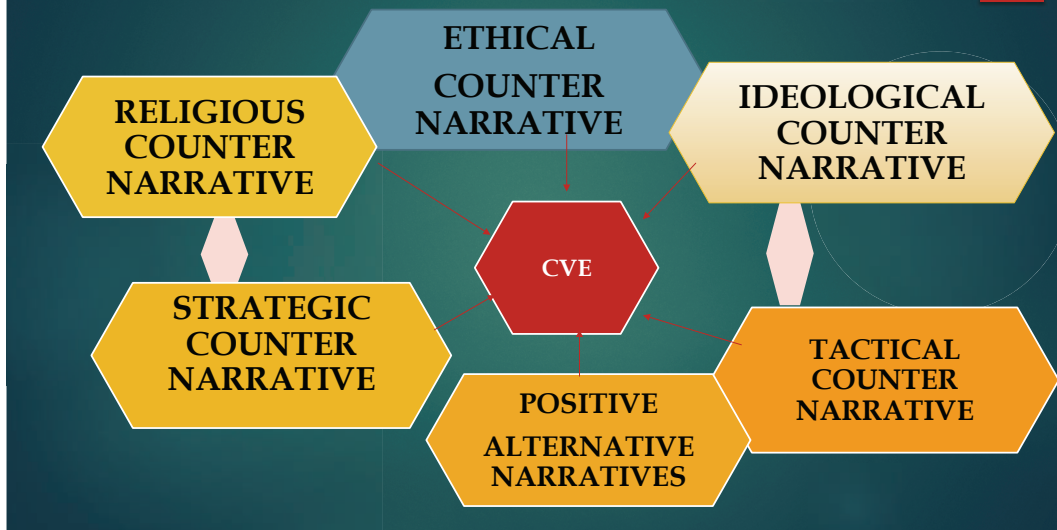
What is a Counter-Narrative?

A counter-narrative means opposing a talk by countering it with something else. Use of counter-narrative provides effective and qualitative narration rather than quantitative.

Mistakes we often make in Counter-narratives

- ▶ We tend to speak to ourselves thinking we are delegitimizing violent extremists' narratives
- ▶ Referring violent extremist groups and terrorists as "jihadist" is legitimizing their narratives. This could unintentionally support their cause
- ▶ Counter-narrative is not counter-information
- ▶ Counter-narrative is not dis-information
- ▶ Counter-narrative is not a psychological 'operation'
- ▶ Counter-narrative is not propaganda

COUNTER NARRATIVES





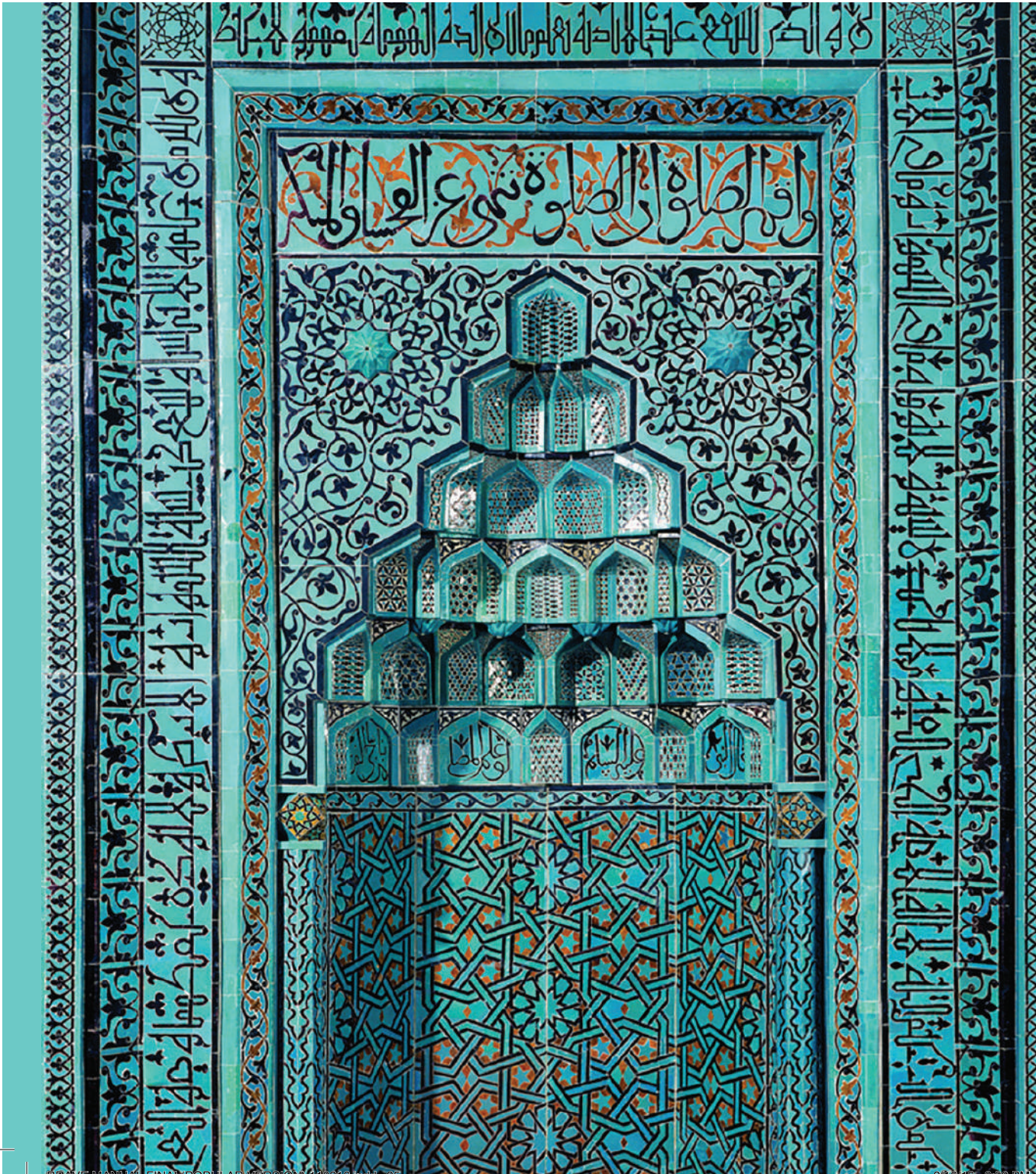
1862 -1931

When the great Libyan anti-colonial liberation fighter, Omar Mukhtar, protected two surviving Italian prisoners, saying *'We do not kill prisoners.'* A fellow warrior protested and said *'They do it to us!'* Omar Mukhtar responded with these majestic words: *'They are not our teachers.'*

MODULE FIVE

COUNTER-NARRATIVES TO VIOLENT EXTREMISTS

NARRATIVES



COUNTER-NARRATIVES TO VIOLENT EXTREMISTS NARRATIVES

Steps on developing Counter-Narratives:

1. Cite the narrative based on religious teaching that is used by the terrorist to justify their deeds. This could be from verses of the Quran, a hadith of the Prophet (SAW), teachings of renowned Muslim scholars or even by invoking the principle of analogical deduction (*Qiyas*) or *Al-Maslaha Al-Mursala* (i.e. what is in the best interest of the Ummah in particular circumstances).
2. Analyze the narrative very objectively in order to fully understand it. If it is verse from the Quran – its correct citation, whether Makkan or Madinite, The purpose for its revelation (*sababu Nuzuul*), the various exegesis (*tafaasir*), the most authentic tafaaseer, other corroborative evidence to support a particular interpretation.
3. If it is a hadith of the Prophet (SAW), by finding out its status, i.e., is it authentic or not, the correct meaning and application (i.e., is it relevant or irrelevant)
4. Come up with a religious counter-narrative by either showing the misuse of religious text through, misinterpretation, irrelevance, misapplication, misunderstanding (whether deliberate or otherwise), etc. The idea is to show that the particular narrative is based on misuse of religious text.
5. Come up with an alternative narrative from religious teachings to give a positive Islamic message.
6. The end result will be to correct misconceptions about Islam using the same religious by developing positive or alternative narrative based on the same religious text or teachings used/misused by the perpetrators of terror to justify or sanitize their crime.

THE COUNTER-NARRATIVE: JIHAD IN ISLAM

Firstly, let us understand the meaning of the Arabic word “Jihad” in the Arabic context. ‘Jihad’ (from the verb “jahada”) linguistically 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.

The term ‘Jihad’ according to the Qur’an, *Sunnah* and Other Sources

Below we will explore the meaning of jihad as used in the Qur’an, hadith and by jurists.

1. Use of Jihad in the Qur’an

While the Qur’an generally uses the term ‘jihad’ in the broader sense of struggle in God’s cause (which could include fighting), it was first used in the Qur’an in verses revealed at Makkah (Q.29:6 and 69, and 25:52), long before the early Muslims were permitted to fight according to the Qur’an, *Sunnah* and Other Sources.

“And those who engage in jihad (striving) in Our (cause), We will certainly guide them to Our paths.” Qur’an 29:69

“And whoever engages in jihad (striving), he does so for his own soul...” Qur’an 29:6
“Therefore, listen not to the unbelievers, but engage in jihad (striving) against them (with the utmost endeavour) , with it (the Qur’an).” (Q.25:52)

Jihad has also been applied as warfare in the Qur’an. Allah says:

“Permission is given to those who were fought (*yuqatalūna*) because they have been oppressed...For had it not been for Allah’s repelling some men by means of others,[all] monasteries and churches and synagogues and mosques, wherein the name of Allah is oft-mentioned, would assuredly have been pulled down...” Qur’an 22:39-40

Meaning of Jihad in the Hadith

There are several meanings of Jihad from the hadith of Prophet Muhammad (S.A.W.). Some of them are explained in the following hadith. Abu Dharr said that the Messenger (S.A.W.) said, “The best jihad is for one to strive against his own self and against his desires.”¹ In another hadith it is said that a man asked Prophet Muhammad (S.A.W.) “What kind of jihad is best?” The Prophet (S.A.W.) replied, “A word of truth before an oppressive ruler.”

‘Aisha asked, “O Messenger of Allah, we see jihad as the best of deeds, so shouldn’t we

join it?" He replied, "Hajj is the most excellent of all jihad (for women)."

Ibn Umar reported that the Prophet (S.A.W.) said, "The best jihad is that of one who strives against his own self in the cause of Allah, Most Great and Glorious."

The Messenger (S.A.W.) 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 by) his tongue and hand. The (true) *Mujāhid* is he who performs *jihad bi al-Nafs* (struggle with the self) in the obedience of Allah. And the (true) *Muhājir* (migrant in the cause of Allah) is he who abandons error and sin." The usage of the term "mujahid" (a person involved in jihad) in the hadith above is evidence that the Prophet (S.A.W.) did not restrict its meaning to warfare.

The meaning of jihad as warfare (*Jihad Qital*) is also found in the hadith as the conditions are made very clear. Use of the term "*Jihad*" by Jurists.

As the Qur'an and hadith give a variety of meanings to the term "*jihad*" (as illustrated above), scholars of Islamic jurisprudence and law have usually been more concerned with the military form of jihad as this requires more jurisprudential elaboration and legal regulation. Hence, the sections that deal with warfare in traditional Islamic law literature are usually under sections or books titled "Jihad". Unfortunately, this has led some students of Islam to conclude that "*jihad*" has the exclusive meaning of fighting or warfare. However, not once in the Qur'an is the word "*jihad*" used with the sole meaning of fighting. The most commonly used word for fighting, in the literal sense, in both the Qur'an and hadith literature is "*qitāl*" or "*harb*".

The "Best Jihad" and its Prerequisites

Jihad an-Nafs – the struggle to purify one's intention, strengthen one's willpower and resolve, and ensure all deeds are in accordance with Allah's guidance – fee sabeelillah – is therefore the prerequisite of all other forms of jihad.

The methodology of jihad according to all Islamic sources, therefore, does not exclude non-violent resistance against oppression and tyranny, if the general conditions of the moment indicate that this approach is the most effective way to achieve the objective of lasting peace.

Depending on the circumstances and those involved, the best form of jihad may take several different forms.

Different forms of Jihad:

- Being frank in advice to a tyrannical ruler or engaging in *da'wah* (inviting to Islam)
- Exercising discipline or self-restraint
- Hajj (pilgrimage to the Sanctuary of *Makkah*)
- Taking care of one's parents
- Studying
- Teaching
- Defending oneself and others in accordance with the law and certain circumstances as defined in this Manual

QITĀL OR WARFARE IN ISLAM

Jihad as warfare is found in several parts of the Qur'an as well as in hadith. The verses of the Qur'an and hadith relating to warfare can be generally classified into three main categories:

1. Verses which deal with the conditions for military engagement, or commencement of warfare,
2. Verses to do with the conduct of war after it has commenced; and
3. Verses to do with the conditions of military disengagement and termination of warfare.

The inability or unwillingness of some Muslim scholars and many non-Muslims to appreciate which of these three main classifications a given text of the Qur'an or hadith belongs to has resulted in serious misinterpretations regarding jihad and qital.

The verses of the Qur'an must be interpreted within the context of the verse and that of the whole Qur'an and the practice of the Prophet Muhammad if the meaning is to be true to the intents of the scripture concerned.

“Permission is given to those who were fought (*yuqātalūna*) because they have been oppressed...For had it not been for Allah’s repelling some men by means of others,[all] monasteries and churches and synagogues and mosques, wherein the name of Allah is oft-mentioned, would assuredly have been pulled down...” Qur’an 22:39-40.

Conditions of Armed Struggle

Armed struggle must fulfil the following conditions for it to be permissible:

- a) Prevention of imminent attack.
- b) In defense (of self or others), as in Qur’an 22:39, 2:190-193
- c) When any of the above justifications for armed struggle exists, all attempts at reconciliation have been exhausted, and there are no realistic alternatives to fighting
- d) Declaration of war must be made only by the head of an Islamic state and commander of the armed forces (referred to as the “Amīr”, “Caliph”, or “Sultan” in juridical sources).¹²
- e) Against oppression and tyranny, as in Qur’an 4:75: “
- f) To remove oppressive barriers to the freedom of conscience, the freedom of association, the freedom of expression, and the freedom to practice and share Islam with others

Fighting is Against Aggression, not Other Religions

Islam demands that war should be directed only to the combatants. If combats were directed against a people just because they were non-Muslims, then Muslims would not have stopped fighting. The reverse, however, is true, and their stopping did not mean that everyone had become Muslim. Muslims are not allowed to be aggressors or to initiate violence.

Understanding the “Verse of the Sword” in its Own Context

The interpretation that Qur’an 9:5 gives license to a permanent state of warfare between Muslims and Non-Muslims is misleading. The death-sentence to all those who do not profess Islam is contradicting its own context.

The “verse of the sword” therefore, may now be examined in itself as to whether or not it means all unbelievers must be fought. Qur’an verse 1-7 of Surah 9 reads:

“Freedom from obligation is herein issued from Allah and His Messenger to the polytheists with whom you have entered into a treaty; (Verse 1).

Therefore, roam the earth freely for four months, and know that you cannot escape

from Allah, and that Allah will disgrace the disbelievers; (Verse 2)

A proclamation is herein issued from Allah and His Messenger to all the people on the great day of pilgrimage, that Allah is free from obligations to the polytheists, and so is His Messenger. Thus, if you repent, it would be better for you. But if you turn away, then know that you can never escape from Allah. And give tidings of a painful torment to those who disbelieve; (Verse 3)

Except those of the polytheists with whom you have a peace treaty and who have not violated it, nor branded together with others against you, you shall fulfill your treaty with them until the end of its term. Surely, Allah loves the righteous; (Verse 4)

Once the Sacred Months are past, (and they refuse to make peace) you may kill the polytheists when you encounter them, punish them, and resist every move they make. If they repent and observe the formal Prayers (Salat) and give the obligatory charity (Zakat), you shall let them go. Allah is The Forgiver, Most Merciful; (Verse 5)

And if any one of the polytheists seeks your protection, then grant him protection, so that he may hear the Word of Allah, and then escort him to where he can be secure; (Verse 6)

Exempted are those who have signed a peace treaty with you at the Sacred Masjid. If they honour and uphold such a treaty, you shall uphold it as well. Allah loves the righteous." (Verse 7)

Verse 8 specifies that the polytheists who Muslims are no longer to trust for peace accords are those who show no respect for treaties or peace agreements, while verse 13 elaborates, "Will you not fight people who violated their oaths (repeatedly), plotted to expel the Messenger, and were the first to attack you?"

بِرَاءةٍ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ (١) فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ
وَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُحْزِي الْكَافِرِينَ (٢) وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ
يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ ۚ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ
فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ (٣) إِلَّا الَّذِينَ عَاهَدْتُمْ مِّنَ
الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهَرُوا عَلَيْكُمْ أَوْ إِتَمَّ إِلَيْهِمْ عَهْدٌ مِّنَ اللَّهِ وَإِنَّ اللَّهَ
يُحِبُّ الْمُتَّقِينَ (٤) فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخَذُواهُمْ
وَأَحْصَرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ
وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْتِغِهِ (٥) إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ
مَا مَنَّهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ (٦) كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا
الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقْتُمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ (٧)
كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وِلَا دِمَّةٍ يَرْضُونَكُمْ بِأَقْوَاهِهِمْ وَتَابَى قَلُوبُهُمْ
وَأَكْفَرُوا فَمَا يَسْبِقُونَهُ (٨)

سُورَةُ التَّوْبَةِ

The context of the verses makes it clear that verse 5 is referring specifically to those pagan Arabs that violated the terms of their peace treaty and who were bent on exterminating the Muslim community (i.e. those other than the ones who are referred to in verse 4). The ending of Verse 5 and the whole of verse 6, also make it very clear that some of those who fought against the Muslims, may repent and themselves become Muslims (“observing the formal prayers and giving the compulsory zakat”), while some may still remain polytheists but seek protection from Muslims (Verse 6), which must be granted. This is partly what justifies the interpolation –“(and they refuse to make peace)”- in the translation (or interpretation) of the earlier part of Verse 5 above.²⁰

Emphasis on the above explanation is put with the following hadith:

“Leave the Abyssinians alone, as long as they leave you alone, and do not engage the Turks, as long as they do not engage you.” Abu Dawood

With specific reference to verses 9:12-13, Sheikh Abdul Rahman as-Sa’di explains that the context was when the Quraysh breached their peace treaty by collaborating with Banu Bakr to attack the pagan tribe of Khuza’ah, the Prophet’s allies.²¹

As many historians have noted, “pre-Islamic Arabia was caught up in a vicious cycle of warfare, in which tribe fought against another tribe in a pattern of vendetta and counter vendetta.”²²

Because of the absence of any political union and organized government in the country, there had been perpetual conflict and warfare among the Arabs. Tribal feuds, raiding and plundering of one tribe by the other were the common phenomenon of the Arab life at that time... There being no political unity and organized government in Arabia, the 'might is right' was the law in the country. Besides, the Persians had already annexed Yemen and Hira and the Romans had occupied the Ghassanid kingdom. The future of divided and distracted Arabia looked gloomy, if she could not be rescued from her malady.²³

Against this background, the verses in question urge the believers to crush all hostilities and vendettas once and for all, while upholding the morality to maintain peace with those who cease hostilities, irrespective of their past aggression. Thus, the interpretation that Qur'an 9:5 gives license to a permanent state of warfare between Muslims and Non-Muslims (following the pre-Islamic tradition of cyclical warfare and ceaseless vendettas), and passes a death-sentence on all those who do not convert to Islam, to most scholars, contradicted its own context.

The interpretation also contradicts the actions of the Prophet (SAW) who till his death engaged in peaceful *da'wah* missions with non-Muslims and had numerous treaties with non-Muslim and even pagan Arab tribes.

"And in case there is danger of war from the side of Yemen, they (the people of Najran) shall, as a mark of co-operation with the Islamic Government, place thirty coats of mail, thirty horses and thirty camels at the disposal of the army of Islam by way of guaranteed loan and shall also be responsible to entertain the representatives of the Prophet in the territory of Najran for a period of one month.

Furthermore, as and when a representative of his comes to them they shall receive him. And the lives, property, lands, and places of worship of the people of Najran shall be under the protection of Allah and His Prophet, provided that they will immediately give up usury, failing which Muhammad will not be responsible for them and no commitment made by him will be operative." <http://www.al-islam.org/it/node/16452>

Louay Safi (2001) argues that classical jurists who supported military actions against non-Muslim states did not intend to position it as a holistic theory with universal application. Rather, the rulings relating to war and peace with non-Muslims arose in a historical context - in particular, the armed struggle between the Abbasid Islamic Caliphate and the various European dynasties.

Dar ul Islam (Islamic State)

The concept of Dar ul Islam ‘Islamic state’ is a constant theme within violent extremist groups’ narratives. It holds that in order to establish the religion, it is first necessary to establish an Islamic state, which in turn will then lead to the re-establishment of the caliphate (*khalifat al-Islamiyyah*). It is, therefore, obligatory for all Muslims to contribute both financially and physically.

Islamic scholars believe that the term *Dar ul Islam* is a relative term. It does not have precise or exact meaning. There are no clear injunctions towards *Dar ul Islam*, therefore, the justification of killing or spilling blood to achieve this vague notion is considered derogative and licentious. Even if Muslims desire for Islamic state, reasonable approach should be applied to realize it.

Shaheed or Istish’had

Al Shabab and other extremist groups advocate becoming shaheed (martyr) by the act of suicide bombing. This act according to al Shabab is part of migration to Allah. They make young people believe that, they will be rewarded in heaven for this action.

A martyr (“*al shaheed*” in arabic) according to most religions is a person slain in the pursuit of truth or justice. Martyrdom in Islam is not just attained through having being killed in fighting, but includes having died of fire, drowning, lung infections and child birth.

Suicide is an act that is strongly forbidden in the Quran and Hadith. Allah has created a body for you and only Him possesses the discretion of taking it back. There is no acceptable justification for suicide however good the intention can be. Lives are Allah’s possessions and sacred, be they human or others, and must be honored. In Islam whoever commits suicide shall have hellfire as his abode eternally.

The Prophet (peace be upon him) said, “...whoever commits suicide with a piece of iron will be punished with the same piece of iron in the Hellfire.” Sahih al-Bukhari

Al-walaa wal Baraa

Extremist groups have continuously and deliberately included in their narratives the concept of ‘us versus them’ through the use of the term al walaa wal Baraa. It is generally referred to as the Islamic concept of friendship toward fellow Muslims, and never loving nor praising the enemy. Al Shabab and other extremist groups use this concept as a tool for creating divisions and categorizing people into friends and enemies. Those they hate are enemies and those they like or agree with are their friends. Friends are fellow Muslims who agree with their ideology and enemies are the non-Muslims and many Muslims who are friends to non-Muslims.

ISLAM AND KINDNESS TO NON-MUSLIMS

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, 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. God only forbids you to turn in friendship towards such as fight against you because of (your) faith, and drive you forth from your homelands, or aid (others) in driving you forth: and as for those (from among you) who turn toward them in friendship, it is they, they who are truly wrongdoers!"

Tabari explains that, "The most credible view is that the verse refers to people of all kinds of creed 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."

Hijra or Migration

According to violent extremists, volunteers should leave their homes, properties, jobs and families to join them in their cause. Al Shabab also advocates that they should disregard the needs of parents, wives and children for the sake of their struggle. By doing this they believe that volunteers will be migrating (*Hijrah*) from worldly inclinations, to heavenly goals.

The concept of migration (*Hijrah*) relates to the spirit of continuous life-long progress, opportunity and change. In classical Islam, those who would migrate must also take into consideration their family. Parents and children must be taken care of before *Hijrah* can be considered. In an ideal situation a physical migration should only be considered in a dire situation when one fears for one's religious freedom, personal rights, dignity and wealth. Muslims should be able to prosper in their birth-place as a sign of thankfulness to God. It is even compulsory for a Muslim to remain in his country when he can enhance the progress of the Muslim community in that country.

Migration is not only physical movement but it is also self-purification. Prophet Muhammad (SAW) said "...The (true) Mujāhid is he who performs jihad bi al-Nafs (struggle with the self) in the obedience of Allah. And the (true) Muhājir (migrant in the cause of Allah) is he who abandons error and sin."²⁶

Retaliation (*Qisas*)

Most of the time, among the narratives of violent extremists is "Islam is under attack." This, therefore, calls upon Muslims to retaliate, to revenge against the enemy.

Islam upholds the value of virtues such as justice, love and mercy, and each plays a

prominent role in the lives of individual Muslims as well as the functions of the Muslim state. Indeed, mercy is considered one of the highest virtues.

Retaliation

The Islamic ideal is not only to forgive and be patient with harm done, but to respond to the bad with that which is better. In Qur'an 41:34, Allah says "since goodness and evil cannot be equal, repel (evil) with something that is better-and lo! He between whom and you was hatred (may then become) as it were your friend and intimate." Qur'an 23:96 conveys the same message. In Qur'an 28:54, those who do this are promised a double reward.

COMMONLY MISINTERPRETED VERSES OF THE QUR'AN AND SUNNAH

1. Commonly Misinterpreted Verses of the Qur'an

The following quotes are frequently misused by violent extremist groups including al Shabaab to further their goals:

1) "And fight them until there is no *fitnah* and religion is for Allah." Qur'an 2:193

This quote does not report the verse in full, which reads, "And fight them (*qātilū hum*) until there is no *fitnah* (oppression) and religion is for Allah, but if they cease, let there be no hostility except to those who practice oppression." Qur'an 2:193. The explanation of Ibn Umar and Ibn Zubair on the meaning of this verse is that aggressors are to be fought until a Muslim is no longer threatened with killing and arrest on account of his faith. The context of Qur'an 2:190-193 makes it clear that those being fought against are those who are aggressive to Muslims. The phrase "religion is for Allah" means until Allah is worshipped without fear of persecution and none is compelled to bow down before another being. It has never been understood to contradict "No compulsion in religion" Qur'an 2:256

2) "Strike terror (into the hearts of) the enemies of Allah and your enemies." Qur'an 8:60.

"All Islamic jurists, without any exception hold that forcible conversion is under all circumstances null and void and that any attempt at coercing a non-believer to accept the faith of Islam is a grievous sin" Muhammad Asad

This quote is an example of selective quoting out of context by violent extremists. The entire passage reads,

“ 3) “I will instill terror into the hearts of the disbelievers. Smite ye above their necks and smite all their finger-tips off them. It is not you who slew them, it was Allah.” Qur’an 8:12-17.

This verse is not only quoted out of context but omits the full contents of the passage verses 8:12-17.²⁸ The full text reads;

“(Remember) when your Lord inspired the angels, ‘Verily, I am with you, so keep firm those who have believed. I shall cast terror into the hearts of those who have disbelieved, so strike them over their necks and smite over all their finger-tips.’ This is because they defied and disbelieved Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is severe in punishment. This is the torment, so taste it, and surely for disbelievers is the torment of the Fire (in the Hereafter).

“O you who believe, when you meet those who disbelieve advancing on a battlefield, do not turn your backs to them. And whoever turns his back to them on such a day – unless it be a stratagem of war or to retreat to a troop (of believers) – he has indeed drawn upon himself wrath from Allah... You killed them not, but Allah caused them to be killed. And it was not you who cast when you did cast but it was Allah who cast, that He might test the believers by a fair trial from Him... This (is the truth), and surely, Allah weakens the deceitful plots of the disbelievers” Qur’an 8:12-18.

إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَتَبَيَّنُوا الَّذِينَ ءَامَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا أَلرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ (١٢) ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ ۗ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ ۙ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (١٣) ذَلِكَ فَذُقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ (١٤) يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُؤَلُّوهُمْ الْآدْبَارَ (١٥) وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ ۙ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُنْحِيضًا إِلَىٰ فِتْنَةٍ فَفَدَّ بَاءَ بِعَضْبٍ مِّنَ اللَّهِ وَمَا لَهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (١٦) فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۗ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (١٧) ذَلِكَمُ وَأَنَّ اللَّهَ مُهِينٌ كَيْدِ الْكَافِرِينَ (١٨)

سُورَةُ الْأَنْفَالِ

4) “Fight them and Allah will punish them by your hands, cover them with shame.” Qur’an 9:14

Again, the text of the verse explains what is meant:

“Will you not fight people who violated their oaths, plotted to expel the Messenger, and were the first to attack you? Do you fear them? No, it is Allah who you should more justly fear if you believe. Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the hearts of believers.” Qur’an 9:13-14.

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَّوْكُمْ أَوَّلَ مَرَّةٍ ۖ أَتَخْشَوْنَهُمْ ۚ قَالَ اللَّهُ
أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ (١٣) قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ
وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ (١٤)

سُورَةُ التَّوْبَةِ

Here, Allah is consoling the fear of the believers who have been persecuted and oppressed on account of their faith for a long time, and encourages them to fight back, knowing that He will aid them to victory and security.

5) “Fight the disbelievers... let them find harshness in you, and know that Allah is with those who fear Him.” Qur’an 9:123

This quote conveniently omits the portion of the verse which explains which disbelievers are to be fought against. The entire verse reads, “O you who believe, fight the disbelievers who are surrounding you; let them find harshness (or firmness) in you, and know that Allah is with those who are God-conscious (have taqwa).” Qur’an 9:123

This verse, like the previous one, is meant to give courage to the believers against those who are preparing to attack them, with the reassurance that Allah is with those who are pious.

Fighting, in all such cases, was not on account of non-Islamic faith per se, but on account of the aggression and treachery initiated by certain groups. As said earlier in this module that forcible conversion is disallowed in Islam.

2. Commonly Misinterpreted Hadith

The following hadith have also been misinterpreted to suggest

1) “I have been ordered to fight the people until they say, ‘There is none worthy of worship but Allah.’”²⁹

The Arabic word in this hadith is not “*qatl*” (“fight” or “kill”) but “*qaatal*,” which means “to fight back” – a meaning more ambiguous than *qatl* which implies proactivity and taking the first initiative. The word “*qaatal*” implies reciprocity, and thus may not be used for a scenario where one initiates attack without provocation. This act of fighting with a people may.

Like any other hadith or verse of the Qur’an, the hadith under consideration, cannot be interpreted outside the context of the Qur’an, neglecting other explicit statements in the Qur’an and hadith on this issue, and disregarding the rules of interpretation (*tafsir*) of religious texts.

Also not to contradict the injunctions of the Qur’an on the type of people to be fought, the specific exemptions mentioned in Qur’an 2:193, 9:4-7, 4:90 and others like them (all of which should be read in their contexts), as well as the example of the Prophet (SAW).³⁰

The second aspect of this hadith conveys the sacredness of the declaration of faith in One God, since it is one of the means (and not the only means!) to cease fighting.³¹ This understanding has also been demonstrated by the Prophet (SAW) in other hadith where he reprimanded a believer for killing an enemy in battle after he had uttered the declaration of faith on the brink of being defeated.

2) “A party of my community shall not cease fighting for truth and it shall be triumphant over its opponents.”³²

The commentary of the great Hadith Scholar, Imam An-Nawawi on this hadith states, “This party consists of different classes of the faithful, among them being the brave fighters, and the jurists, and the collectors of hadith, and the *zuhhad* (hermits), and those who command the doing of good and prohibit evil, and a variety of other people who do other good deeds.”³³ This commentary elaborates that the fighting for truth mentioned by the hadith is not restricted to the battlefield but indeed refers to any form of benefit to Islam and humanity.



3) "Paradise is under the shade of swords."³⁴

The hadith in full assists in clarifying its meaning: "Do not wish to meet the enemy, and ask Allah for safety; but when you face the enemy, be patient, and remember that Paradise is under the shade of swords." This hadith, rather than encouraging warfare, discourages believers from seeking it. However, it reassures them that if it becomes unavoidable and one gets killed by the sword, then Paradise is the reward of a martyr.

MODULE SIX

EFFECTIVE COMMUNICATION FOR COUNTERING VIOLENT EXTREMISM



EFFECTIVE COMMUNICATION FOR COUNTERING VIOLENT EXTREMISM

A. Communication Barriers Related to CVE

Communication barriers include the following:

i) Barriers emanating from the speaker:

- Mode of dress or presentation
- Age - some communities only listen and take serious messages from elders
- Gender - some youth and community are prejudiced against women
- Wide education/cultural gap
- Socio-economic differences – in some cases people only listen to the well-off individuals
- Credibility – When the audience does not consider the facilitators as credible

ii) Barriers associated with the message

- Ambiguous and unclear message
- Disturbance in the channel
- 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

- 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)

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 Community

- 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 inexpensive 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.



B. Techniques of 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 BRAVE 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**

Subject should be critical to the community and 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 microphones and room/halls

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 their composition in advance**

Preparing/outlining the speech

This involves writing or sketching the speech or presentation. Start with the important issues or arresting their attention by posing a question, quotation and stating the central critical problem. Be as systematic as possible; conclude by making a challenge or appeal using a quotation and your personal intention or commitment.

How to Add Value to Your Speech in BRAVE delivery

- a. Repeat important facts
- b. Use brief statistics
- c. Be confident in you presentation
- d. Be presentable in your dressing, language and facial expression
- e. Avoid over-reading or rehearsing your notes before presentation
- f. Body movement should include gestures, changing position from time to time
- g. Minimize the distance with the audience
- h. Maintain polite eye contact
- i. Voice should be moderate in volume, tone and pitch

- j. Posing occasionally and pronouncing words/sentences well
- k. Provoke/allow audience participation through brief questioning allowing them to laugh where appropriate
- l. Allow them to ask questions



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 generate debate
- e. Emotional
- f. Connected to religious issues
- g. Prompt (countering current events prompted by narratives or actions of extremists should be immediate)

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 BRAVE

- a. *Imams, Alims, BRAVE task teams, BRAVE Taskforces, BRAVE Steering Committee, BRAVE Advisory Committee, BRAVE Women, madrasah teachers, BRAVE Youth*
- b. Victims of Violent Extremism
- c. Returnees and formers
- d. Women
- e. Youth
- f. Government
- g. Other *Sheikhs and Ulamaa*
- h. Professionals

Effective Mediums for Counter-Narratives

- a. Social media
- b. Television

- c. Radio
- d. Communication applications such as SMS, What's Up, 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 intended audience at what time.

Exercise

1) In three Minutes each participant to deliver a talk on PVE and CVE in Small groups and then each group to select their best speaker to present in plenary for five minutes. All the participants will later discuss the strength and the weakness of each speaker.

2) In focus group discussion, participant could discuss the following key questions

- What makes a message persuasive and compelling
- Who is the best messenger
- How can they make compelling messages

Then they present on news print in a 'cocktail' style.

COMMUNICATION PRESENTATION

Communication Targets of Violent Extremists

- ❑ Actions Meant to produce horrific effect
- ❑ Threat and Message mean more than the action itself
- ❑ Success is measured more by disruptive and psychological effect of an action, and less on the body count
- ❑ Immediate target not essential to violent extremists, it is secondary. Primary target is the larger population, the policy makers and decision takers

Transmitters of Narratives and Ideology

- ▶ Media
 - A. Old, Traditional Mainstream Media – television, radio, newspapers,
 - B. New Media – Social media platforms, e.g. Facebook, twitter , chat rooms and others (virtual)
 - C. Others: Physical spaces where the violent extremist groups use
 - D. Violent extremist groups use relevant media and 'authoritative and convincing' message carriers for their purposes of terrorizing and recruitment

Narratives and Ideology

- ▶ Narratives of violent extremist groups are meant to scare, terrorize, create fear as well as recruit
- ▶ Terrorism is therefore largely in the mind and less in the theaters of wars
- ▶ Narratives are the foundation of ALL strategies for and against violent extremist groups
- ▶ All violent extremist groups have some kind of Communication Strategy. Groups such as ISIS and al Qaida Central have highly effective strategies

Effects of Media on Violent Extremism:

A. Accelerant

- ▶ Real-time television shortens decision-making response rendering decision makers to decide in in haste, sometimes dangerously so
- ▶ Showing carnage done by violent extremists and terrorists create terrorists goal of fear – "force multiplier"
- ▶ Discussing or showing violent extremists and terrorists in ways that highlight their missions encourages further recruiting

Narratives and Ideology

- ▶ Violent extremist groups use ideology in their communications for coherence and consistency
- ▶ Ideology is the mobilizing principle
- ▶ Ideology is the language for mass mobilization
- ▶ Ideology is a tool for recruitment
- ▶ Ideology provides motivation and frameworks for actions of violent extremist groups
- ▶ Narratives 'beautifully' wrapped in an ideology are the most potent weapon 'for' and 'against' violent extremist groups

Violent Extremists in Communication Perspective

- ▶ Communication creates, and at the same diminishes and resolve intractable conflicts created by violent extremist groups
- ▶ All terrorism and violent extremist actions are symbolic and have message value
- ▶ Intractable conflicts as a result of violent extremism require specialized communication strategies and techniques

Effects of Media on Violent Extremism:

B. Impediment

- ▶ Can undermine morale especially when grisly scenes are featured. For example Somalia pull-out by US forces in early 90s broadcast by CNN
- ▶ Real-time coverage threat to operational security
- ▶ More challenging for democracies than dictatorships

Effects of Media on Violent Extremism: C. Agenda Setting Agency

- ▶ Re-order priorities where compelling and emotional stories come to public domain. For example the Kidnap of the Chibok Girls, al Shabab killings in Mogadishu and Mandera, ISIS beheadings
- ▶ Violent extremist media aimed to glorify terrorist activities in ways that attract youth. For example the Westgate mall attack, al Shabab media tweeted and broadcasted *'the Knights went to Westgate to die as martyrs'*

Media influences and Information Asymmetry

- ▶ Negative influence when there is a policy vacuum
- ▶ Negative influence when there is no strategic communication framework by authorities and communities
- ▶ During crisis situations, media influences negatively when there is no factual communication framework, for example after the Westgate Mall attack

Information Asymmetries

- ▶ Violent extremist places a premium in developing a comprehensive communication strategy to terrorize populations and authorities
- ▶ VE & T do careful audience analysis, audience segmentation (for adults, for youth, for women, for children)
- ▶ To make up for military strength asymmetries in favor of authorities, violent extremists know that information asymmetries are easier to achieve, and they go for them

Violent Extremists Communication Goals

- ▶ Propagation – enlargement of their movement
- ▶ Legitimation – to establish their religious and political viability and legitimacy
- ▶ Intimidation – coercion
- ▶ Mass media and Internet are key enablers and strategic assets for violent extremists achievement of information asymmetry
- ▶ Violent extremist groups always analyze and evaluate effectiveness of their information operations in order to enhance their overall effect next time they attack or intimidate

Strategic Communication Management

- ▶ **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

Effective CVE Communication

- ▶ Carriers of counter-narratives? What message? Which medium? What audience? Religious scholars-fatwa-social media-youth (the Mardin Fatwa)
- ▶ Message carriers – sometimes localized, sometimes internationalized - context specific: - *Grand Imam of Al Azhar more effective to address misuse of religion in Egypt and beyond than political leaders*
 - *Formers and Returnees can be excellent message carriers*

Win the Ideological War

- ▶ Create hostile environment for violent extremists not just in the battlefields, but in the virtual world and various platforms, and ultimately win the ideological war
- ▶ Misuse of Islam for violent extremism can be significantly reduced with the participation of Muslim scholars, *Imams, Ulema and Sheikhs*, who should also be the message-carriers

Recommendations

- ▶ Undermine the information asymmetry enjoyed by violent extremist groups
- ▶ Information asymmetry can be undermined by hitting out at the very idea of violent extremists existence - mobilize *Islamic Scholars* to undermine their ideology
- ▶ Communication Strategy has to be embedded in the greater CVE plan
- ▶ First stage in developing an effective counter-communication plan is research – analyze all variables
- ▶ Intensify use of the main communication channels – such as the internet and mainstream media

Create Hostile Ideological Environment for Violent Extremist Groups

- ▶ Reclaiming most spaces and platforms used by violent extremist groups for propagation, legitimization, recruitment and intimidation diminishes their options to attract supporters and sympathizers
- ▶ The media is an asset, and strategic communication management creates favorable information asymmetry to reclaim the lost ideological grounds

Recommendations

- ▶ Develop a Story – Narratives are the foundation of ALL strategies. Link to convincing meta-narratives
- ▶ We should take charge of the narratives ourselves
- ▶ Continuous, sustained and robust online presence of *mainstream* and *relevant expert* voices that challenge the extreme views of violent extremists
- ▶ Need to get into the VE platforms (including in the chat rooms, twitter, facebook and others) to influence debate and arguments in there. Some young people are need of knowledge and get from wrong sources and people masquerading as *ulema and Imams*

**"..Whosoever kills an innocent human being...
it shall be as if he killed all mankind,
And whosoever saves the life of one,
It shall be as if he has saved
all mankind.."**

QUR'AN 5.32



Design Concept:

The pictures of *Mihrab* are used on the cover and throughout the BRAVE Manual. The *Mihrab* signifies leadership, which sometimes, lacks.





"Take a stand"

"The extremists will perish (Halakal Mutanatti`un)."
(Sahih Muslim)

BRAVE
Building Resilience Against Violent Extremism

www.braveprogram.org

