

VIOLENT EXTREMISM VS INTERCULTURAL DIALOGUE

Oltiana Rama
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Manual on How to Combat Violent Extremism



Projekte Vullnetare Ndërkombëtare



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Manual is drafted in the way to give theoretical information on the topic simultaneously it encompass exercises to be used by youth workers, activists, teachers etc situated in the front line to combat Violent Extremism

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"Thoughts and opinions expressed in this publication belong to the authors and do not necessarily coincide with the views of the donor.

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Overview

This manual is compiled in outline of the Training for Trainer "Violent Extremism vs Intercultural Dialogue and Peace implemented by Projekte Vullnetare Nderkombetare (PVN) and supported financially by European Youth Foundation of Council of Europe.

Manual is drafted in the way to give theoretical information on the topic simultaneously it encompass exercises to be used by youth workers, activists, teachers etc situated in the front line to combat Violent Extremism.

Manual is constituted of four parts: first part it tackles reasons why Violent Extremism happens and which target group is most vulnerable to it, role that intercultural dialogue plays to counter Violent Extremism. Part two focus on power that youth itself have to combat Violent Extremism as they are more likely to be radicalized and involved in violent extremist actions. Part three, tackles tools needed to combat violent extremism one of which is non-formal education. Forth part conclusions and recommendations for the work to be done in the future. Countering violent extremism among youth is predicted to fail unless you comprehend them as main actors of countering it.

This Manual was produced on framework of International Training: Violent Extremism vs Intercultural Dialogue and Peace. A big contribution to this manual has been given by: Ergys Geza, Safet Music, Anesa Agovic and Merushe Zeneli, whom supported the authors.

Tirana, Albania

About project

International training: *Violent extremism vs Intercultural Dialogue and Peace*, aimed to build capacities of youth workers, activists, young teachers, volunteers and building peaceful societies by having an active role on preventing violent extremism. To prevent violent extremism we consider very important the correlation it has with different aspects and topics which are an integral part of the project, such as self-awareness, knowing our capacities as youth workers and young people, practising intercultural learning and dialogue, as well as reducing stereotypes and discrimination. The project assembled 27 participants coming from Albania, Bosnia and Herzegovina, Croatia, Greece, Macedonia, Montenegro, Kosovo, Serbia and Turkey. In addition to the training, participants organized several local follow up workshops in their own countries, and online campaign on combating violent extremism. Bringing young people and youth workers from diverse background and countries together gives a wider contribution to the culture of peace at the national and European level.



PART I: VIOLENT EXTREMISM

1.1. Defining violent extremism

One of the most alarming social phenomena, as well as the greatest security threats in the contemporary world, is violent extremism and radicalism, especially the one leading to terrorism. It is a very complex psycho-social phenomenon, which evolved during social development and evolved into a global security problem. Given the gravity of terrorism induced consequences, as the most delusional and most dangerous form of extreme behavior, an early awareness of the need to act against terrorism at an international level, and the common application of international instruments and measures to prevent and combat this global problem.¹

In order to understand the essence of extremism, we proceed from the very etymology of the word. Extremism comes from the Latin word of *extremus* and can be transposed as an extreme, irresistible in certain ideas, attitudes and procedures. (Đorić, 2012:45)

Extremism is one of those phenomena that are constantly exploited in everyday life, which is difficult to define from a theoretical point of view.

Today, various forms of violent extremism are present in the world and are being justified by religion or other ideologies such as: nationalistic and separatist ideology, violent leftist, anarchist or right-wing ideology. Although, in recent times the notion of violent extremism and radicalism in Europe is often linked exclusively to Islamic groups. Different examples of violent extremism have been recorded in the world, and violent extremism and radicalism should be viewed as a problem on global scale and should not be related closely to just one specific religion or group of people. The one feature that is common

¹(PDF) *The Contribution of The Family in Strengthening Resilience to Extremism*. Available from: https://www.researchgate.net/publication/328413359_The_Contribution_of_The_Family_in_Strengthening_Resilience_to_Extremism [accessed Feb 10 2019].

for any form of violent extremism and radicalism is violence justified using a certain ideal for the sake of some greater cause, causing the suffering of human lives.²

Also, according to the Report of the Special Rapporteur on the promotion and protection of human rights and fundamental freedoms while countering terrorism, the term violent extremism is an ‘elusive concept’ even within the borders of Europe, given that the United Kingdom, Sweden, Norway and Denmark and some other states, have different definitions of what is violent extremism.³

Despite important differences in ideology, composition, and targets, groups and individuals practicing violent extremism also share a number of characteristics:

- a) A deliberate targeting—with the objective of inflicting harm—of civilians, both individuals and communities, based on their identity;
- b) A lack of tolerance for multiple narratives that challenge their fundamentalist belief system;
- c) A related and violent disregard for civic discourse, culture, scientific or rational thought, human rights, due process, and for the traditional and modern embodiments of law and authority;
- d) A reference to symbols, whether religious (Sharia law, the Bible) or other (e.g. the Swastika).
- e) In some cases, a rejection of the nation - state or at least of the existing boundaries;
- f) In other cases a glorification of the nation - state linked to a rhetoric of supremacy of one people/ class over others (this was the case of the Nazis, the Pol Pot regime, the Knights of the Ku Klux Klan (KKK)).

² (PDF) *The Role of Education in Preventing Violent Extremism and Radicalism*. Available from: https://www.researchgate.net/publication/324942495_The_Role_of_Education_in_Preventing_Violent_Extremism_and_Radicalism [accessed Feb 07 2019].

³ Emmerson, B. (2013): Report of the Special Rapporteur on the Promotion and Protection of Human Rights and Fundamental Freedoms While Countering Terrorism: Framework Principles for Securing the Accountability of Public Officials for Gross Or Systematic Human Rights Violations Committed in the Context of State Counter-terrorism Initiatives, Human Rights Council, available at: http://www.ohchr.org/EN/HRBodies/HRC/RegularSessions/Session31/Documents/A.HRC.31.65_AUV.docx, [Accessed: 12 Feb, 2019]

g) The statement of individual or group objectives in nihilistic, millenarian, or apocalyptic terms, rather than as realizable political objectives (albeit with the caveat that for many leaders of violent extremist groups, these lofty statements often disguise more practical aspirations for power or territorial control). h) The systematic discrimination and abuse of women and their subordination through rape, enslavement, abduction, denial of education, forced marriage, sexual trafficking, which has been part of the ideology or practice of several violent extremist groups.⁴

Radicalisation:

“Violent radicalisation” or “radicalisation leading to violence” is defined as the process of adopting an extremist belief system – including the intent to use, encourage or facilitate violence – in order to promote an ideology, a political project or a cause as a means of social transformation.

Definition given by Council of Europe regarding **Violent Extremism** is as follow:

A behaviour promoting, supporting or committing acts which may lead to terrorism and which are aimed at defending an ideology advocating racial, national, ethnic or religious supremacy. This may include the violent opposition to core democratic principles or values.

⁴ UNDP (2018). Preventing Violent Extremism through Inclusive Development and the Promotion of Tolerance and Respect for Diversity. Available at: <https://www.undp.org/content/undp/en/home/librarypage/democratic-governance/conflict-prevention/discussion-paper---preventing-violent-extremism-through-inclusiv.html>

Discrimination:

Discrimination refers to behaviour. It is an unfair behaviour towards the members of a group, based on the prejudices that exist towards that group.

Prejudice:

A prejudice is a judgement, usually negative, we make about another person or other people without really knowing them. Just like stereotypes, prejudices are learned as part of our socialisation process.

Stereotypes:

A stereotype is a generalised belief or opinion about a particular group of people, for example, that entrepreneurs are ambitious, public servants are humourless, or that women have long hair and wear skirts. The main function of stereotypes is to simplify reality. Stereotypes are usually based either on some kind of personal experience or on impressions that we have acquired during early childhood socialisation from adults surrounding us at home, in school or through mass media, which then become generalised to take in all the people who could possibly be linked.

Inter-cultural dialogue is an open and respectful exchange of views between individuals and groups belonging to different cultures that leads to a deeper understanding of the other's global perception



Inter-cultural learning:

According to the Council of Europe's training kit (T-Kit) on intercultural learning2: "inter-cultural learning, on a more literal level, refers to an individual process of acquiring knowledge, attitudes or behaviour that is connected with interaction of different cultures". Intercultural learning, as further described in the T-Kit, helps to explain how people with different backgrounds can live together peacefully. It defines both the competences needed as well as the process to be used to achieve that aim. In that sense, intercultural learning is not just about learning from books. It concerns learning about oneself to start with, about others and their differences, and finally, about what is cultural in each person



Peace is when people are able to resolve their conflicts without violence and can work together to improve the quality of their lives. **Peace** is when: everyone lives in safety, without fear or threat of violence, and no form of violence is tolerated in law or in practice.

Diversity:

can be defined as the range of human differences, consisting of numerous visible and non visible grounds such as gender, race, ethnicity, religion, disability, sexual orientation, political, opinion, citizenship and many others

Hate speech:

Hate speech, as defined by the Committee of Ministers of the Council of Europe, covers all forms of expression which spread, incite, promote or justify racial hatred, xenophobia,



Antisemitism or other forms of hatred based on intolerance, including intolerance expressed by aggressive nationalism and ethnocentrism, as well as discrimination and hostility against minorities, migrants and people of immigrant origin⁵.

1.2 Situation in Western Balkan region

Western Balkan region is characterized by the fact that most of the countries were directly or indirectly involved in conflicts and war events, especially during 90s. Balkans countries are very fertile ground for violent extremism and radicalism due to the intertwined complicated past that was filled with nationalism and radicalism for many years. It is known that the post-conflict areas is susceptible to the influence of various social events and trends, especially those destructive and extreme. Especially when to these facts were added the end of the war and hostilities, which did not lead to a complete harmony in the relations between states and peoples. These factors also took great material and emotional devastation, so Western Balkan countries now belong to the poorest in Europe, unemployment is a significant problem, corruption is the largest in Europe, people live with a sense of injustice due to war narratives of the past - thinking that justice haven't been satisfied, and besides this, area of Western Balkan (WB) is well-known for existence of large quantities of illegal weapons. When we consider only these basic social indicators, it is clear why the WB became known for negative trend of the spread of extremist ideology and the examples of radicalization.

The worrying and disturbing fact is that by the available information for media there are about 1.000 citizens from the Western Balkans countries participated as part of a "foreign terrorist fighters" (FTF) on the battlefields in Syria and Iraq, while about 100 citizens from WB countries were on the battlefield in Ukraine. Furthermore, from 2016 until today departures to foreign battlefields have been decreased or reduced to a minimum, which means in great manner that radicalization has changed course of action, i.e. using cyber space for acting.

5 A. de Latour., N. Perger., R. Salaj., etc: WE CAN Manual: Taking Actions against Hate Speech through Counter and Alternative Narratives, Revised Edition, 2017, pg.9

In December, the [sixth edition](#) of the Global Terrorism Index (GTI), which analyze 2017, was published. The key point of the report for 2017 is that total number of deaths from terrorism has fallen by 27% and has declined for the third consecutive year. The main reasons are: a fall in the intensity of the conflict in the Middle East, the decline of ISIL and increased anti-terrorism efforts. Furthermore, the number of terrorist attacks in 2017 decreased, which fell by 23%, but terrorism is still prevalent and represents a major global threat. Europe had the highest percentage improvement over last year, and with total deaths falling by 75%.⁶

Western Balkan countries generally have policies and laws that treat terrorist activities and inciters of terrorism, as well as departures to foreign battlefields, which significantly affects the decrease in the number of departures of citizens of the Western Balkans to foreign battlefields. However, the fact is that this region is still suitable for the survival and the possible spread of extremist ideology, as well as the potential to radicalise young people in particular.

1.3 Why does Violent Extremism happen?

Western Balkan region represents countries as post-conflict societies; where communities with still visible traumatic consequences of war and trauma that has been transmitted through three generations. In addition, and because of the current socio-economic situation, young people in are often marginalized by poverty, unemployment and lack of opportunities. Repeated victimization, injustice, discrimination, as well as inequality easily impact the most vulnerable category of society - youth – feeding hatred, frustration and on occasion inciting violence. This makes youth more susceptible to the influence of individuals and groups with extremist beliefs. Violent extremism, as modern plague, includes crimes against life and body, property, overall security of people and property and various other types of torture or violence, where victims

⁶ Center for Social Research Global Analitika (2018), available at: <http://en.globalanalitika.com/bosnia-and-herzegovina-registers-improvement-for-12-places-on-global-terrorism-index-an-increase-in-right-wing-terrorism-in-the-world/>

usually are members of mostly minority social groups, although recent events show that the object of violent extremism can be entire nations, religions and socio-political systems. It is, in fact, a criminal violence that represents an extreme expression of prejudices and stereotypes that exist in a particular community. These stereotypes can be created on a racial, ethnic or religious basis. The crimes that result from them constitute a tragic part of the history of many countries. Psychological and sociological studies of extremist violence are also rare and completely new. Nevertheless, over the past ten years, scientists have collected valuable information about the nature of extremist crime and the characteristics of their perpetrators and victims. Victims of extremist criminality, according to the results of these surveys, are diverse in different countries, but they are always groups of people who are discriminated against with regardless of criteria such as race, religion, ethnic origin, sexual orientation, physical handicap or gender.

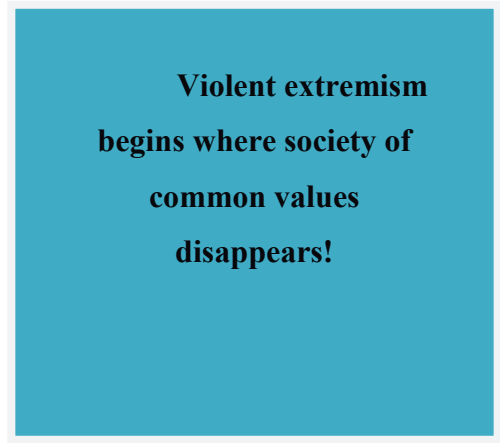
Extremist delicts are delicts with a message, and they differ from all other crimes precisely because the main goal of the perpetrators of the extremist act is to send messages to members of certain minority groups in a particular community, neighbourhood, school or workplace through their criminal behaviour. Racial hatred is the most common determinant of extremist delict, and each community recognizes racial groups that are most exposed to these types of criminal attacks. In addition to racial discrimination, there are other types of discrimination that are the basis for this type of crime, such as ethnic, gender and religious discrimination. More recently, the object of extremist crime has become homosexual and lesbian, and sexual orientation has become an object of discrimination.

Violent extremism and radicalism is now a global security challenge, but due to the influence of psycho-social, socio-economic, ideological and other factors, it has become national and international phenomenon.

From the security point of view, the most dangerous form of extremism is violent extremism and radicalism that leads to terrorism, as it poses a threat to state security, but also to the community, as well as for the whole society.

1.4 Who are most risked of violent extremism?

Youth from the Western Balkan region are the at the greatest risk to be drawn to the abyss of the extremism since they are not being informed enough about the dangers of existence of radicalism and the attempts of spreading extremist ideologies.



The results of previously conducted research by Global Analitika from Bosnia and Herzegovina have shown that young people are particularly vulnerable to being drawn into the paths of radicalization, and for this reason The results of Global Analitika's study have shown that young people are particularly vulnerable to being drawn into the paths of radicalization, and for this reason it is necessary to use whole-society approach, which understands comprehensive action of all factors in order to prevent violent extremism and radicalism among the most vulnerable, such as young people.

Youth is often angry with parents, society, and all the problems that surround them, which they cannot solve or influence in any way. Turning to religion as a way of finding peace, the meaning of life is increasingly more frequent. Here on the scene are extremists and drivers of radical ideologies. They are consciously targeting those individuals who have a real intent to actively devote themselves to the practice of religion, and for this they do not have enough knowledge, so teaching is necessary. Such individuals act as "fish caught in the net".⁷

⁷ (PDF) *Online Radicalisation - Security Challenge That Endures*. Available from: https://www.researchgate.net/publication/323692504_Online_Radicalisation_-_Security_Challenge_That_Endures [accessed Feb 11 2019].

Unemployed, uneducated and dissatisfied young people represent a high-risk group. Youth organizations should encourage the social inclusion of young people in every possible way. These organizations are often in a position to engage young people in ways that other organizations cannot. Young people play an important role in creating and transmitting counter-narratives against hate speech and violent extremism through social networks and the Internet.

PART II: Intercultural dialogue and Peace

Stability and peace of every society are based on intercultural dialogue, where each human being is respected and its rights is protected. Intercultural dialogue entails equipping one with adequate knowledge about their cultural environment, receptive attitudes encouraging exchange, and specific skills so as to mobilize both knowledge and attitudes when interacting with people of diverse backgrounds. The culture of peace is a commitment to peace-building, mediation, conflict prevention and resolution, peace education, education for non-violence, tolerance, acceptance, mutual respect, intercultural and interfaith dialogue and reconciliation.⁸ To foster democratic values and develop society based on culture of peace, means to realize in practice Resolution 61/221 adopted by the General Assembly on 20 December 2006 - Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace. Among many items of the Resolution, we will emphasize following:

- “Reaffirming the purposes and principles enshrined in the Charter of the United Nations and the Universal Declaration of Human Rights, in particular the right to freedom of thought, conscience and religion,
- Underlining the importance of promoting understanding, tolerance and friendship among human beings in all their diversity of religion, belief, culture and language, and recalling that all States have pledged themselves under the Charter to promote and encourage universal respect for and observance of human rights and fundamental freedoms for all, without distinction as to race, sex, language or religion,
- Alarmed that serious instances of intolerance and discrimination on the grounds of religion or belief, including acts of violence, intimidation and coercion motivated by religious intolerance, are on the increase in many parts of the world and threaten the enjoyment of human rights and fundamental freedoms, Emphasizing the need, at all

⁸ UNESCO - <http://www.unesco.org/new/en/harare/social-human-sciences/intercultural-dialogue-and-culture-of-peace/>

levels of society and among nations, for strengthening freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, respect for diversity of culture and religion or belief, dialogue and understanding, which are important elements for peace, and convinced that the guiding principles of democratic society need to be actively promoted by the international community, as well as,

- Considering that tolerance for cultural, ethnic, and religious and linguistic diversities, as well as dialogue among and within civilizations, is essential for peace, understanding and friendship among individuals and people of different cultures and nations of the world, while manifestations of cultural prejudice, intolerance and xenophobia towards different cultures and religions may generate hatred and violence among peoples and nations throughout the world...”

Therefore, responding to the challenge of violent extremism requires a holistic approach that reaches beyond security and involves the whole society. Accordingly, several resolutions and declarations by the UN and regional organizations, including the Organization for Security and Co-operation in Europe, point to the need for a comprehensive national approach to the phenomenon of violent extremism, complementing regional and global co-operation and co-ordination. This approach at the state level includes a coordinated action by government institutions, the private sector, NGOs, the academic community and the media. It also requires general consent, and capacity building at all levels, as well as co-operation of diverse actors.

a) Social dialogue as the first response to violent extremism

In establishing a social dialogue, the following is necessary:

- motivation, political will and leadership;
- properly defined objectives and mandate of the authorities and the clear role of the public and private sectors;
- identification of weaknesses in the security and law enforcement system and strategies for their elimination.

b) Social dialogue improves understanding of the dangers and causes of violent extremism

It is important to recognize your place and role in the processes of prevention, suppression and countering violent extremism, and establish effective cooperation and coordination between all partners.

The basic prerequisites for efficient joint work are:

- sharing the same goals and strategies;
- mutual respect;
- readiness and ability to work together;
- ability to determine behavioural rules and sharing responsibilities

c) Advantage of engaging civil society in P/CVE activities

The benefits of engaging civil society, especially the nongovernmental sector, in cooperation with the media and local communities, have long been ignored in the development of security policies and strategies. Civil society should be supported to:

- Provide independent external analysis and expertise on the security situation and the issue of violent extremism;
- Engagement of professional and competent staff, as well as first-line practitioners for P/CVE activities
- Participates in the creation of policies, strategies and action plans;
- To share awareness among members of state institutions and citizens about violent extremism;
- to help in building the capacity of security institutions and the NGO sector itself;
- To improve communication with particular groups, especially young people who are considered indoctrinated and recruited into violent extremist groups;
- To contribute to campaigns and other law enforcement activities, exemptions that seek to delegitimize violent extremist organizations, and to participate in the rehabilitation of their members.

- Organizes and conducts campaigns against hate speech and promotes positive stories among young people, i.e. to contribute in creating counter narratives.

2.1. Peace and intercultural dialogue as a way to prevent violent extremism

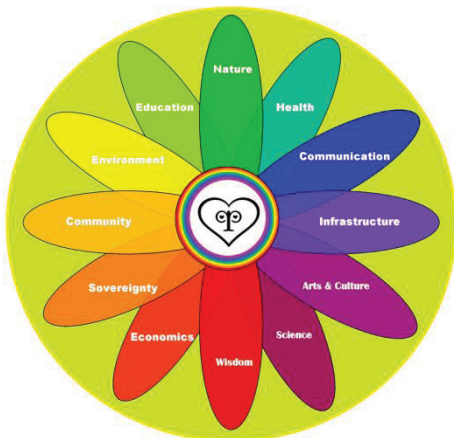
The work on the prevention of violent extremism should be placed within the framework of the understanding of law. Human rights are what is called "empowerment": human rights allow for certain freedoms - life, religion, speech, and dignity - while ensuring that these rights are confirmed through the restrictive rule of law. The lens of law allows young people to talk about controversial topics, such as female genital mutilation or gay marriage, and the question of who has the right to decide and who needs to be protected for the right to certain freedoms. Knowing the Right (and distinguishing Absolute, Qualified, and Limited Rights) helps people to decide on their inner core principles while understanding how other people might see the world differently. Young people can resist extremist recruitment by understanding that universal human rights mean that violence, rape, torture and abduction cannot be justified simply because someone is labelled as an enemy.

Conflict prevention is not only a moral imperative for international donors; it also makes sense from a development perspective since violence contributes to poverty. Conflict makes the pathways out of poverty more difficult and post-conflict recovery consumes considerable resources that could have been used for poverty reduction. Measures to peacefully prevent violent conflict cost, on average, a tenth of post-conflict recovery.⁹ But, building sustainable peace includes, most importantly, the strengthening of local capacities and institutions at all levels to address root causes of instability, as well as the promotion of open, diverse, and tolerant societies that are resilient to violent crises and conflicts.¹⁰

⁹ Remarks by Minister for Foreign Affairs Margot Wallström at ministerial debate in the Security Council on conflict prevention and sustaining peace, 10 January 2017.

¹⁰OSCE – A reference guide - Building Sustainable Peace and Democracy.
<https://www.osce.org/secretariat/383751?download=true>

While the notion of sustainable peace has long held value, neither the policy community nor the academic community has reached consensus on either its definition or the privileged way to achieve it. ‘Sustaining peace’ is now a top priority for the United Nations, along with a revitalised focus on conflict prevention.¹¹ Refereeing and accenting the role of society, as well as governments, where in the abovementioned Resolution 61/221, United Nations Assembly encourages governments to promote, including through education, as well as the development of progressive curricula and textbooks, understanding, tolerance and friendship among human beings in all their diversity of religion, belief, culture and language, which will address the cultural, social, economic, political and religious sources of intolerance, and to apply a gender perspective while doing so, in order to promote understanding, tolerance, peace and friendly relations among nations and all racial and religious groups, recognizing that education at all levels is one of the principal means to build a culture of peace.



¹¹ UNDP (2018) Forging Resilient Social Contracts: Preventing Violent Conflict and Sustaining Peace. https://www.undp.org/content/undp/en/home/librarypage/democratic-governance/oslo_governance_centre/forging-resilient-social-contracts--preventing-violent-conflict-.html

PART.III. POWER OF YOUTH

To effectively address the drivers of violent extremism and promote peace, youth must be engaged as partners in the design and implementation of relevant programs and policies. With comments to learning, to partnership, to innovation, and to impact, we are ready to address violent extremism, a defining challenge for our generation. *Global Youth Summit Against Violent Extremism, 28 September 2015, New York*

Young people have a huge impact to their peers and in the society to prevent violent extremism and build peace

In May 2016 the Council of the European Union reiterated both the value of youth work and the ‘role of the youth sector in an integrated and cross-sectoral approach to preventing and combating violent radicalisation of young people.’ Since risks to young people from extremism are not confined by borders, but are also shaped by local contexts, there is potential for youth organisations to work with partners from different European countries.

In this way, youth organisations can expand and enhance the opportunities offered to young people and youth workers – enabling them to gain new insights, as a result of exposure to different experiences and settings.



Image.1. Taken from follow up workshop

When youth workers, educators and others who have professional relationships view young people in this way, it releases the potential for young people to develop their understanding of the world around them and to use their skills (including critical thinking skills) to work in partnership with adults to bring about social change.



Image.2. Taken during the training “Violent Extremism vs Intercultural Dialogue and Peace

- To prevent

There are a number of different approaches and techniques that can be used by youth workers in order to engage meaningfully and constructively with young people. There are also strategies that are especially relevant for organisations involved in youth work, as well as by those involved at policy level, in addressing risks to young people from extremism. Some of these methods of intervention will be part of your everyday practice, while others may be less familiar – or known to you by a different name. The youth-focused interventions below are grouped in four categories:

young people can and must be part of the solution

- The youth work relationship*
- Group work*
- Civic and/or political education*
- Community engagement.*

a) The youth work relationship

Building relationships with young people could be described as the currency of youth work. The success of all of our other activities with young people depends on the rapport and trust created in this way. Our values and our perspectives on young people are central to this process. A concept developed by the psychologist, Carl Rogers, is useful in this context; ‘unconditional positive regard’ refers to the respect we hold for young people, a respect that is not based on their behaviour or attainment. Relationships are also central to how young people experience community. A way of understanding community is to consider the ‘three S’s of community’ – security, solidarity and significance – often thought of as the key requirements for human beings to experience a positive sense of community with each other. It is also worth reflecting on how far these are present in our own youth and non-formal learning activities with young people¹².

It is important to remember that young people are the only true experts when it comes to their own experiences – they are our teachers about what it is like to be a young person in the here and now. Dialogue and discussion are vital; particularly to help young people explore ‘narratives’ that inform how they interpret the world around them.

Summary of how young people can be viewed:

Young people as	Description	Program response	Model
<i>Vulnerable</i>	Young people are susceptible to various dangers and risks such as alcohol abuse, violence, sexual exploitation,	Protection, diversion – can lead to an over-protection that fails to enable young people to learn how	Deficit-based

12 Manual: Young People and extremism a resource pack for youth worker pdf, British Council and Salto Youth, pg.26

	dangerous ideologies; they need to be kept safe.	to navigate the	
<i>Problem</i>	Young people are troublemakers and are deviant, they can cause harm to others and are a threat to society.	Management, control, containment, diversion.	
<i>Consumer</i>	Young people are not ready to contribute in society, they are ‘empty vessels’ awaiting the deposit of information; they are the future.	Marketing, entertainment, depositing information – can switch the focus from learning as a process to an emphasis on outputs, such as the numbers participating in a programme.	
<i>Co-creator</i>	Young people have the capacity to create, contribute, and make a difference; young people are the present and not just the future; they are to be celebrated; they are part of the solution; young people have agency – the means or power to take action.	Partnership, dialogue and discussion of sensitive issues, youth-led approaches, learning by doing.	Asset based

PART IV: TOOLS /ACTIVITIES

The methods that are best suited to reaching the goals of intercultural learning involve an experiential learning approach. When selecting methods, facilitators need to take into account participants' needs and the learning objectives, as well as their personal preferences and skills as facilitators. Using a method that the facilitator is not comfortable with or does not fully understand can lead to poor facilitation, which in turn leaves participants wondering how or why they have to do the activity. Moreover, the methods should facilitate interaction and authentic dialogue and in no way replicate inequitable dynamics in the activity. This means ensuring that people do not feel excluded and that participants do not act on their stereotypes, or at least not without the facilitator being aware of these manifestations and addressing them in a constructive way.



Image.3. Taken during the training “Violent Extremism vs Intercultural Dialogue and Peace

Documents at the global level such as the UN Secretary-General’s Plan of Action to Prevent Violent Extremism and the United Nations Security Council and Resolution 2178, consider that education regardless of violent extremism and radicalism can:

- a) Help young people develop the communication and interpersonal skills they need to dialogue, face disagreement and learn peaceful approaches to change.

- b) Help learners develop their critical thinking to investigate claims, verify rumors and question the legitimacy and appeal of extremist beliefs.
- c) Help learners develop the resilience to resist extremist narratives and acquire the social-emotional skills they need to overcome their doubts and engage constructively in society without having to resort to violence.
- d) Foster critically informed citizens able to constructively engage in peaceful collective action.¹³

Activity: *Energizer*

Name: *Chaos*

Materials Needed: *3-4 soft small objects (stuffed animals, koosh balls, bean bags)*

Time Required: *10 minutes*

Group Size: *8-20*

Purpose: Physical Energizer, Name Game

Organize participants into a circle, one person begins by tossing one of the objects to someone else, saying, "Hi, Name of Person!" The person who catches the object then says, "Thanks, Name of tosser!" and repeats by tossing to someone else in the circle. Names must be said each time the item is tossed or caught. 3-4 items may be in place at once, but make sure to space them 30-60 seconds apart from each other.

Activity: *Presentation of the topic within key definitions: Radicalizations, Violent Extremism, Terrorism*

Method: *Presentation / Discussion / Group work*

Description: Before the start, on 3 different walls we put words with red letters Violent extremism, terrorism and radicalization. At the beginning I want you to take these, post-it and to write words that you associate with the words on screen. Take one word that first cross your mind. Only one.

After we finish putting post-its on the wall, we will all come closer, and divide into 5 groups. Each group will have a question to answer. You have 15 minutes to finish it, then we start representing.

After each group represents answers to us, let's hear what I found through research regarding these words.

¹³ United Nations Educational, Scientific and Cultural Organization. (2016). A Teacher's Guide on the Prevention of violent extremism. Paris, France. Available at: <http://unesdoc.unesco.org/images/0024/002446/244676e.pdf>. Pg. 15

What is violent extremism?

- The problem of violent extremism and radicalism is a global threat to security and stability in the world.
- Violent extremism in the broadest sense represents the denial or refusal of democracy and human rights.
- Today, various forms of violent extremism are present in the world and are being justified by religion or other ideologies such as: nationalistic and separatist ideology, violent leftist, anarchist or right-wing ideology.
- Extremism is a term used to describe the actions or ideologies of individuals or groups outside the experienced political center of society, or when they are flagged to violate common moral standards.
- Extremism is also defined as "any political theory that contains uncompromising and rigid policies or ideologies."
- An extremist is a person who has such uncompromising or rigid attitudes or acts in a way far beyond the norm.
- Extremism is every form of extreme behavior that undermines the fundamental values of a society, including democracy, the rule of law, individual freedom, respect and tolerance for different religions and beliefs.

What is radicalization?

- The current use of the term "radicalization" refers to the systemic process of adopting extremist beliefs.
- The person who adopted extremist beliefs is „radicalized“.
- Radicalization is a process, and all those who begin this process can be radicalized, but do not have to be involved in violent actions.
- The intensification of extremist beliefs arises through the process of radicalization, and this is the basic aspect of the period of radicalization.

To repeat, radicalization is a process.

What is terrorism?

- Terrorism is psychological warfare. Terrorists seek to manipulate us and change our behavior, creating fear, uncertainty and division in society.
 - The transition into becoming a terrorist is rarely sudden and abrupt.
 - Does anybody can explain this? If not... Someone doesn't become a terrorist at once, there is a process of radicalization that leads a person from an extremist to a terrorist.
 - Terrorism is a relative term. It is known to have many meanings and is used in various contexts.
 - There is no profile of a terrorist or extremist, but there is a different causes that can contribute to a vulnerable person to become an extremist and/or terrorist.
 - The word terrorism comes from the Latin word teror, which means fear, horror, or provoking fear and trembling, anger...
 - There is a great number of definitions, but the main point is that individual or a group want to produce fear and panic, in order to succeed in their aim (political or
-

whatsoever).

Activity: *Presentation of the situation in each country , measurement taken by each government and other stakeholders.*

Method: *Group work / discussion / Presentation*

Description: Presentation of the situation in each country, measurement taken by each government and other stakeholders. National team present the situation in their own countries and make open discussions in the group.

To prepare certain things about other countries, that crossed our path. Number of FTF's for each country, number of returnees, deradicalization programs, laws and strategies.

Activity: *Stereotypes, Discrimination, Prejudice, Hate Speech and Terrorism*

Method: *Group work / discussion / Presentation*

Description: Now we continue with the topic that can be related with the occurrence of violence, possible as a cause. We'll repeat what are stereotypes, discrimination, hate speech and terrorism.

- Know yourself, so you could truly know and accept others!
- Getting to know each other and respecting each other is a precondition for communion, tolerance and peace.

DISCRIMINATION - means treating a person unfairly because of who they are or because they possess certain characteristics.

STEREOTYPES – A stereotype is a generalised belief or opinion about a particular group of people, for example, that entrepreneurs are ambitious, public servants are humourless, or that women have long hair and wear skirts. The main function of stereotypes is to simplify reality.

THE MAIN MESSAGE IS – DON'T STEREOTYPE ANYONE!

HATE SPEECH – the official definition of Council of Europe is: "Hate speech implies all forms of expression that spread, encourage or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including intolerance expressed in the form of aggressive nationalism and ethnocentrism, and discrimination and hostility for minorities, migrants and

persons of origin the word immigrant. (Council of Europe)

But, the question remains... What do you think about ?

Now we have a generation of young radicalized people – that is failure of multiculturalism and integration.

- What causes the spread of hate speech today?
- Is there a difference between hate speech and freedom of speech?
- Is censorship in online media answer to hate speech? If not, what is the right answer?

After this, we go to work together on these terms and their meanings.

- Divide into 7 groups, where each group will have a task to write about those terms.
- Working groups to work in each of the definitions, causes and consequences.
- But, you have to present your definitions on interactive way, whether is short play, movie, drawings, etc.
- You have 30 minutes to prepare the presentation of your work.
- May the odds be in your favour! ☐

At start, let's discuss following:

What is stereotype? What are common stereotypes in your country?

Do we all have certain prejudices, that we will not admit to ourselves?

How to define discrimination? Have you been a victim of a discrimination?

Hate speech is...

The terrorism is...

How to counter all this occurrences?

Now let's go to group work!

Working groups to work in each of the definitions, causes and consequences. Divide into 7 groups, where each group will have a task to write about those terms. But, you have to present your definitions on interactive way, whether is short play, movie, drawings, etc.

You have 30 minutes to prepare your unique art work! Let's go!

Activity: *Energizer*

Name: *The sun shines on...*

Materials: *None*

Participants sit or stand in a tight circle with one person in the middle. The person in the middle shouts out “the sun shines on...” and names a colour or articles of clothing that some in the group possess. For example, “the sun shines on all those wearing blue” or “the sun shines on all those wearing socks” or “the sun shines on all those with brown eyes”. All the participants who have that attribute must change places with one another. The person in the middle tries to take one of their places as they move, so that there is another person left in the middle without a place. The new person in the middle shouts out “the sun shines on...” and names a different colour or type of clothing.

Activity: *Stereotypes, Discrimination, prejudice, hate speech and terrorism*

Method: *Group work / discussion / Presentation*

Description: *After shiny energizer, we go back to creating our counter-narratives... Let's watch this short movie, first.*

But, now let's try to jointly answer what is a counter-narrative?

- What is counter narrative in your opinion?

Group task:

- Now it's your turn... Time for brainstorming!
- The task is to create effective counter narrative in your local community...
- How will you do it? What is your plan?
- Divide in 8 groups and let's make some counter narratives...
- You have 30 minutes, discuss among each other, and we are back to share ideas of creating counter narratives...

Activity: *Exercise*

Name: *Mapping your community exercise¹⁴*

14 Based on Building Democracy with Young People in Contested Spaces: A Handbook for Critically Reflective Practice that challenges cultures of violence by Ross Velure Roholt, Laura McFall, Michael Baizerman, and Paul Smyth (2008)

Aim: To develop a profile of your local community, exploring how it shapes life for young people, and to consider why things are the way they are.

Resources required: Large piece of paper e.g. flipchart or card.

Method: Think through the following questions and note down your responses.

On a single sheet of paper (the larger the better) draw a rough outline of what you take to be your local community. Leave enough space inside and outside of the boundary to write.

1. Now, focus on the inside of the boundary:

- a. Where are the major landmarks? What institutions exist (places of worship, schools, etc.)?
- b. What types of businesses are in the community and where are they located? What youth organisations, associations or community clubs exist? Place all of these on your map.
- c. What groups of people are located in the community? Do they frequent or occupy a particular location? How do they move within the community? Where are young people in the community? What space is available to them?
- d. What youth programmes, initiatives, opportunities exist? Where? What space is safe, dangerous or open and safe only sometimes during the day for young people?
- e. What space is off-limits to young people?
- f. Where does violence take place? Where can young people go to be protected, or feel safe?
- g. How does the space change at night?
- h. How does the space change at particular times of the year, around specific events or when certain things happen?

3. Now focus on the outside. What are the perceived threats to the local community? Where do these threats come from? Who are the outsiders who come into the community regularly? Where do they come from? Why? Who decided the shape of your community? For what reasons? What changes might affect its future shape and boundaries?

4. Now think about the map from your own perspective: Where are the places that you frequent? Why these places? What places are safe for you to visit? Which are not? Can you go into some of these places with others? Who? What do you have to look out for as you walk in these places? How has this place changed over time for you?

5. Now consider the questions above, how does the information you gathered and listed provide

an answer to the questions? What questions does it not answer? Why? What new questions emerge?

Activity: *Exercise*

Name: *Identity*

Aim: *To explore potential links between identity and the process of radicalisation.*

Resources required: *Paper and pens for everyone in the group.*

Description: *This exercise enables participants to reflect on what is most important to them about their identity, to experience how it might feel to lose a core part of who they are.*

Method:

1. Ask each participant individually to reflect upon and write down seven key aspects, which they feel are the most important to them in terms of their identity.
2. Ask the participants to get into pairs, then to swap papers and review each other's aspects of identity without discussion.
3. Ask the pairs to return their papers to each other then ask each participant to delete two aspects of their identity they feel they can live without.
4. Instruct the pairs to swap papers again and each partner removes two further aspects of the other's identity – this is to be done without consultation.
5. Then the information is returned to the original owners and the pairs have a discussion about how they feel having lost a part of their identity.
6. Ask these questions of the whole group:
 - What are the thoughts and feelings that emerge as a result of this exercise?
 - What does this mean for people in terms of a sense of belonging and citizenship?

Thanks to Farkhanda Chaudhry and Ghizala Avan for permission to reproduce this exercise that they facilitated during the Preventing Youth Extremism seminar in Paris, April 2016.

Activity: *Exercise*

Name: *Narratives and counter-narrative*

Aim: *To think through the arguments that extremist groupings make in support of their actions and to articulate a response.*

Resources required: *None*

Description: This activity enables groups to explore the narratives that influence particular extremist groupings and to find ways to challenge destructive content.

Method: Split the group into smaller groups of four to five young people. Ask each group to think about a particular ideology or ‘framing story’ that might influence extremist actions – such as, violence in support of environmentalism, animal rights, or White Pride. Prepare the position taken by this extremist view, together with the accompanying narrative. Example statements may include: ‘People who experiment on animals should have the same done to them!’ ‘These foreigners are taking our jobs and our country; they should all be kicked out!’

Then ask each group to prepare an alternative narrative that can be used in response. Example statements may include: ‘Any kind of violence towards others makes us lose our compassion and humanity.’ ‘All of us have more in common than we realise, there is only one human race and we need to work together to overcome problems like unemployment and poverty.’

Ask two people from each group to present the ideas that have been prepared as a conversation between two people each taking the opposing position. Take time for a group reflection and debriefing on the activity: What have you learned as a result of working on this activity?

Non-violent communication

Non-violent communication is a technique that can be used as part of dialogue and discussion activities with youth groups. Also known as compassionate communication, it seeks to improve recognition of underlying, shared needs by focusing on self-awareness, self-expression and empathy.

PART V: CONCLUSION AND RECOMENDATIONS

The first reminder in effective countering violent extremism: do not build resilience through harsh discipline and authoritarianism. Lack of critical thinking and unquestionable obedience of the rule can feed all extremist ways of thinking and accepting violence as a solution to the problem.

Also, do not build resilience even through the "character of education": many extremists will show courage, a sense of justice, the firmness of character, determination and all the attributes that are promoted in the current fashion character and the virtue of education. On the contrary, do not build resilience by some mild forms of education for peace, preaching love and inner harmony. Fundamentalist movements often emphasize intense group love or love for God. Instead, by providing opportunities to youth to be introduced with youth work and creating counter narratives, would be more efficient. In order to avoid the black and white, numerical overview of the extremists, young people must be exposed to a collision of perspectives, disagreements, and constant possibilities of choosing alternatives (which is the essence of democracy). Not only through the principle of "respect for diversity," young people must be given the skills and frameworks to make estimates of what should be tolerated and what should not be tolerated in the social in the multicultural world.¹⁵

After learning about arguments, gaining self-confidence and understanding of the right comes the following aspect of preventive role, which uses the power of communication networks. Young people around the world are very networked - whether it's just chatting, setting up their photos or searching for information. The only question is whether we will teach young people to

¹⁵Center for Social Research Global (2016), available at: <http://globalanalitika.com/moze-li-obrazovanje-sprjeciti-nasilni-ekstremizam-i-radikalizam/>

use these capacities to encourage the networking of young people in the fight against violent extremism and radicalism.

Youth are agents of change and peacebuilding and it is necessary to educate and empower them, so they could be strong enough to counter extremism and contribute to the sustainability of peace, where stability is on the edge. It is necessary to make youngsters resilient to this plague of 21st century, where young people are usually manipulated and encouraged to fight in the name of someone's interests, political goals and/or fake religious ideology.

Violent extremism, as a social and political phenomenon must be answered by preventive action, not by force. Violent extremism is a problem that cannot be solved partially or with an isolated action. We cannot eradicate violent extremism by getting rid of the influence of extremists, but eradicating the causes and consequences of violent extremism. The list of causes starts with poverty, injustice, ignorance and lack of responsive education, but it does not end there. We need to establish elements of a comprehensive approach and strategy by understanding the driving forces of violent extremism and starting a process of joint creation of national and regional strategies followed by training, dialogue, co-operation and research to counter violent extremism and all its forces and appearances as a form of support for long-term national and global efforts to prevent and counter violent extremism. There are two forms of fight against extremism: one is the police, the prosecutor's office and the laws, but this can be only in individual cases, and the true answer to violent extremism is the creation of a general environment in which whole society do not accept extremism, in which the extremists have no one to recruit. It is the duty of the media, politicians, religious leaders, intellectuals, activist, and academia to create a new framework with by their own example of behaviour and values, where extremism will be socially unacceptable, not artificially but genuinely.

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