

*Preventing and Addressing Violent Extremism Through Community Resilience*

## **Training Module 3: Advancing Inclusivity in Preventing and Countering Violent Extremism Efforts**

### **INTRODUCTION**

Welcome to Training Module 3 of the Preventing and Addressing Violent Extremism (PAVE) project on how to be inclusive in your efforts to prevent or counter violent extremism (P/CVE) in your context. In this module, we are examining the specific challenges and barriers that some community members, including women and youth in all of their diversity, as well as marginalized communities face in their efforts to lead and participate within

community-wide efforts to prevent or counter violent extremism. This module will further explain why a whole-of-society approach is needed in tackling this issue and will provide practical applications of mainstreaming inclusivity within local action plans to prevent and counter violent extremism and practical guidance on building multi-stakeholder collaboration and trust.

**Amount of Time Anticipated for Training: 8 hours**

### **SESSIONS**

**Session 1: Building Multi-Stakeholder Trust to Advance Inclusivity**

**Session 2: Key Concepts and Dimensions of Inclusivity**

**Session 3: Practical Applications of Applying and Mainstreaming Inclusivity**



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# Facilitator Guidance and Training Overview



## How to use this document:

This training booklet serves as a tool that provides an experienced facilitator with a menu of options on how to advance inclusivity within their preventing and countering of violent extremism within local multi-stakeholder initiatives. Each group facilitator can use a format that corresponds to their respective contexts and needs regarding conversations on inclusivity to ensure safe spaces and meaningful conversations, including suggested activities. It is the responsibility of the group facilitator to determine ahead of time how exactly the training will be designed and delivered, including adapting for various inclusive stakeholder groups and audiences. Conducting a baseline study on the needs of particular groups on the focus of this training is recommended before conducting this training to ensure delivery success. Learning objectives are laid out at the beginning of each section. Finally, ensure as facilitator that you use a ‘do no harm’ ([https://www.alnap.org/system/files/content/resource/files/main/donoharm\\_pe07\\_synthesis.pdf](https://www.alnap.org/system/files/content/resource/files/main/donoharm_pe07_synthesis.pdf)) approach to not cause further damage and suffering to those you are serving. Think carefully about how you approach and talk about sensitive topics in order to protect yourself as a local facilitator.

## Preparing for the training and setting up the room:

In preparing for the training, ensure to research and come up with your own national, regional or local resources to complement the various section topics. You are encouraged to create your own powerpoint or other supplemental materials to help in delivering the training. Develop and implement a budget for costs of your training to ensure you have the necessary resources for implementation, including for example, costs for food or beverages, meeting and activity supplies, or local travel stipends for inclusive participation.

In setting up the room, the best meeting design format is to set up a circle of chairs to ensure participatory behavior by the group. If you are using flip charts for breakout activities for example, ensure that these are behind the circle to ensure that everyone can see and speak to one another. You may want to have refreshments available.

## Starting the training:

Lay the ground rules for the training and offer a space to capture questions that you can circle back to during the training. Request participants to follow the Chatham House Rule (<https://www.chathamhouse.org/about-us/chatham-house-rule>), to facilitate trust-building and ensure a safe space for sharing among participants. Let participants know the goal and objectives of the training and that the training space is not affiliated with any religious or political agenda.

# SESSION 1: Building Multi-Stakeholder Trust to Advance Inclusivity

## Objective

In this first session, our objective will be to showcase how you can build multi-stakeholder collaboration and trust between actors in mainstreaming inclusivity within your P/CVE efforts.

## Expected Results

The expected results of this final session will be that participants have an understanding on how building trust and collaboration around mainstreaming inclusivity increases community resilience to violent extremism.

## Amount of Time Anticipated for Session 1: 1 hour

## Agenda

**PG. 5** – Key Considerations for Building Multi-stakeholder Trust

**PG. 7** – Guidelines for a Successful Dialogue

**PG. 12** – Community Dialogue Around Advancing Inclusivity Within Your P/CVE Efforts

# Key Considerations for Building Multi-Stakeholder Trust

A key finding within the PAVE project was that while efforts were being conducted to P/CVE, **challenges around power relations and a lack of trust** still negatively impacted all the work that was being generated by stakeholder groups. These challenges are interrelated, as all partners within your community P/CVE efforts must feel equally heard and have equal opportunities, including women, youth and marginalized groups.

In order to promote inclusivity, you must also build trust, through **creating a sense of belonging and a united purpose in the mission** of your work. This includes ensuring you have respected leaders or community members who both represent these distinct intersectional groups, but who can also bolster your legitimacy amongst their peers.

To help create this sense of united purpose, try this fun **ice breaker exercise** to kickoff the discussion:

Briefly introduce that you are starting the discussion with a few ice breaker questions, in which you will ask all participants to reflect and share their answers:

- Why is promoting inclusivity important to you? What brought you here today?
- What is one strength that you bring to this local multi-stakeholder partnership?
- What is one aspect of your work in preventing or countering violent extremism that really frustrates you? How can this local multi-stakeholder partnership address this?
- What is something you wish to learn from others in this group?

With your P/CVE efforts, **you must also create a safe space for dialogue for all and listen to the specific needs of your community**, while ensuring no further harm is done within these discussions. Ensure all members of your initiative feel comfortable voicing their concerns and sharing their ideas, including offering multiple venues to voice their opinions, such as the use of digital platforms. Ensure that all members also have the space to talk and be heard, including not letting any one particular person or group dominate the conversations taking place. The process needs to be in the form of a dialogue, whether open (public) or closed dialogue (private).

**But what is dialogue?** How does one facilitate or host dialogue sessions? The aim of dialogue is to share information, find mutual thoughts, and recognize existing links between different relations and various extents of cooperation. Dialogue is both a conversation and a way of relating and emphasizes listening, learning, and the development of shared understandings. Dialogue seeks to inform, rather than persuade.

Below are some key differences to help emphasize the difference between **debate**, **discussion**, and **dialogue**. Remember we are promoting dialogue.

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## COMPARING DEBATE, DISCUSSION, AND DIALOGUE

PARADIGM FOR COMMUNICATING A CROSS DIFFERENCE	<b>DEBATE</b> <i>"Might is right"</i>  Debate is oppositional: 2 sides oppose each other and attempt to prove each other wrong. Debate assumes that there is a right answer and that someone has it. In debate, personal experience is secondary to a forceful opinion. Debate creates closed-minded attitude, a determination to be right. Individuals are considered to be autonomous and judged on individual intellectual might.	<b>DISCUSSION</b> <i>"The noisier, the smarter"</i>  Discussion tends to contribute to the formation of abstract notion of community. In discussion, personal experience and actual content are often seen as separate.	<b>DIALOGUE</b> <i>"Connectivity for community"</i>  Dialogue is collaborative: 2 or more sides working together toward common understanding. In dialogue, personal experience is a key avenue for self-awareness and political understanding.
SELF-ORIENTATION	In debate, one submits one's best thinking and defends it against challenge to show that it is right. Debate calls for investing wholeheartedly in one's beliefs. Debate defends one's own positions as the best solution and excludes other solutions. Debate affirms a participant's own point of view.	Discussions are often conducted with the primary goal of increasing clarity and understanding of the issue with the assumption that we are working with a stable reality. In discussion, individual contributions often center around "rightness" and be valued for it. In discussion, the impact may often be identified and processed individually and outside of the group setting.	In dialogue, one submits one's best thinking, knowing that other people's reflections will help improve it rather than destroy it. Dialogue calls for temporarily suspending judgements. Dialogue reveals assumptions and biases for reevaluation. Dialogue causes introspection on one's own position.
OTHER-ORIENTATION	In debate, one listens to the other side in order to find flaws and to counter its arguments. Debate causes critiques of the other position. In debate, one searches for glaring differences. In debate, one searches for flaws and weaknesses in the other position.	In discussion, one listens only to be able to insert one's own perspective. Discussion is often serial monologues. Discussion tends to encourage individual sharing, sometimes at the expense of listening to and inquiring about others' perspectives.	In dialogue, one listens to the other side(s) in order to understand, find meaning, and points of connection. Dialogue involves a real concern for the other person and seeks to not alienate but yet speak what is true for oneself. In dialogue, one searches for strengths in the other positions. Dialogue creates an openness to learning from mistakes and biases.
EMOTIONS IN THE PROCESS	Debate involves a countering of the other position without focusing on feelings or relationships and often belittles or deprecates the other person.	In discussion, emotional responses may be present but are seldom named and may be unwelcome. Discussion is centered on content not affect related to content.	In dialogue, emotions help deepen understanding of personal, group, and inter-group relationship issues. Dialogue works to uncover confusion contradictions and paradoxes with an aim to deepen understanding.
END-STATE	In debate, winning is the goal. Debate implies a conclusion.	In discussion, the more perspectives voiced, the better. Discussion can be open or closed-ended.	Dialogue remains open-minded. In dialogue, finding common ground is the goal.

# Guidelines for a Successful Dialogue

Watch KAICIID’s video on ‘What is Dialogue,’ <https://www.youtube.com/watch?v=jr6ifRmCTwE>.

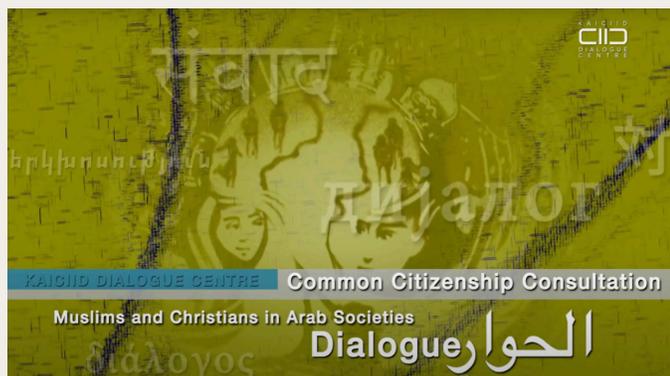


Photo Source: KAICIID Dialogue Center. “KAICIID Common Citizenship: What is Dialogue?” June 2014. <https://www.youtube.com/watch?v=jr6ifRmCTwE>.

There are 10 Principles of Dialogue

1. Establishing the safe space.
2. To agree that the main purpose of the dialogue is learning.
3. Use of appropriate communication skills.
4. Set the proper ground rules.
5. Take risk, express feelings and confront perceptions (honesty).
6. The relationship comes first.
7. Gradually address the hard questions and gradually depart from them.
8. Do not quit or avoid the difficult issues.
9. Expect to be changed: once participating in the dialogue, expect to be changed.
10. Bring the change to others.

**First, establish a safe space.** This includes making sure the physical space allows for fuller inclusion, as well as for emotional and mental health, (i.e. respecting ability, gender needs, and religious/cultural customs).

**Second, participants should agree that the aim of the dialogue is to learn from another.**

**Third, participants should use appropriate communication skills, including listening respectfully and letting everybody speak equally and for themselves, regardless of gender, age, ethnic or religious affiliation, ability, or sexual orientation.** Encourage participation and curiosity to ask questions and actively engage. Acknowledge the discussion will raise sensitive topics and that people may have different views – clarify that this is not a space to make accusations, but to benefit from collective knowledge to better understand the context. **Come to an agreement on how information is shared and communicated in advance**, particularly regarding social media, photography and personal information.

**Fourth, set proper ground rules to help ensure constructive dialogue.**

**Fifth, express feelings and confront perceptions.** Challenge stereotypes by actively deconstructing the various stigmas and barriers to inclusion as they arise in your discussions and create opportunities for your community to do the same. This starts with internal awareness raising within your P/CVE initiative, where you can raise discussions on the topics of inclusion and biases, but also raise awareness about stereotypes within your community.

Principles of Dialogue: KAICIID Dialogue Centre and SCOUTS. “Dialogue for Peace Manual: Guide for Dialogue Ambassadors.” 2018. <https://www.kaiciid.org/publications-resources/dialogue-peace-manual-guide-dialogue-ambassadors>

Ensure you are actively listening to the individuals speaking during your dialogue session. Various active listening techniques include: verbal affirmations or non-verbal cues, such as nodding; asking questions or asking for clarification; demonstrating concern; paraphrasing to show you understand; and disclosing similar experiences to show understanding.

**Sixth, build relationships with other participants.**

**Seventh, gradually address the hard questions and gradually depart from them.**

**Eighth, do not quit or avoid the difficult issues.**

**Ninth, expect to be changed as a person by expanding your own understanding and viewpoints of others.**

**Tenth, bring change to others by taking action.**

Now that you have a new perspective, try to bring this new perspective to your community and that of others to sustain the dialogue. Ensure you elevate the voices of all members of your community partnership. Make sure that members of your initiative are given sufficient space to voice their concerns without being invalidated or stigmatized.

One example of a powerful use of dialogue that was discovered within the PAVE project was found in Lebanon. A separate community youth-led project involved utilizing community dialogues to showcase different religious thoughts on the negative impacts of violent extremism on various towns to build a unified stance and messaging against violent extremism in faith-based institutions and spaces. Faith leaders partnered with youth in jointly hosting inter and intra-faith dialogue sessions to reduce stereotypes to build mutual understanding and trust. Storytelling was utilized to help build the capacity of youth to tell their story with transformative messaging, while also humanizing and uplifting them as leaders within their communities.

For additional guidelines to consider while in a dialogue session, take a look at the guideline document on page 10.



## Guidelines for a Dialogue Group

- **Confidentiality: Agree that personal details and disclosures are not discussed outside the group.** You may, however, talk about yourself, your learning, and your personal experience of the dialogue.
- **Respect difference: You have the right to be different, as do all members of the group.**
- **No interruptions: Give each speaker time to reflect, clarify thoughts, and articulate them.** Wait until the other is finished before speaking.
- **Equal time: Take responsibility for how often you speak in the group and for allowing others equal time.**
- **No advice: Come to your own decisions and conclusions about what is right and appropriate for you.** Speak from your own experience and do not give advice to others (e.g., “If I were you I would...” or “You should...”).
- **Listen: Pay close attention to what each person is actually saying, rather than “hearing” what you wish they would say.**
- **Speak in the first person — use "I" statements:** Speak directly from your own experience and use “I” or “I feel” rather than “everybody says” or “most people feel.” Speak personally, for yourself as an individual, not as a representative of a group or a position.
- **Responsibility: Take responsibility for what you think, do, say, and feel in each session.** Take responsibility for what you do not say as well.
- **Disclosure: Say only what you are comfortable with, no matter what others disclose.**
- **Pass: Honor each person's right to “pass” if the person is not ready or willing to speak.**



*Principles of Dialogue: KAICIID Dialogue Centre and SCOUTS. “Dialogue for Peace Manual: Guide for Dialogue Ambassadors.” 2018. <https://www.kaiciid.org/publications-resources/dialogue-peace-manual-guide-dialogue-ambassadors>*

# Active Listening Exercise



## To Prep:

- Briefly introduce the session as an opportunity to learn about communication.
- For part 1, print the instructions below highlighted in yellow on a small paper for each person who will be acting as “the listener”.
- Before dividing your group into smaller groups, tell them that they will have 15min to share in groups of 2, and in turns, a story (ideally a conflict) that is very personal to them (as personal as they feel comfortable in sharing) with another person. Ask them to take the exercise seriously and to connect with their emotions at every moment.

## Active Listening Part 1: Send them into breakout groups of 2 and start giving the following instructions:

- In your group of two, decide who will be sharing the story and who will be listening. Tell them that they will have around 10 minutes to share the story and comment.
- Once they are clear, ask the person who is going to share his/her personal story (ideally a conflict) to close their eyes for a moment to focus on the story they are about to share. It is very important that the person who is sharing the story/conflict is properly closing his/her eyes, as you will be sending an important note to the “listener” person.
  - Tell the listening person the following: “you will be very distracted and not attentive at all to the story of the other. You can use any technique: from constantly checking your phone, interrupting your peer with unrelated questions or comments, or even yawning. Be creative and realistic in your acting. It should not be too obvious to the other”.

## 15 Minute Debrief 1:

- After 10 min, bring them back to the main room and debrief with support of these guiding questions. Ask first the persons who had shared their stories of a conflict:
  - How do you feel right now? Why? What happened?
  - Was it difficult to tell your story in those conditions?
  - Did your attitude change? Did you feel encouraged?
- Then reveal with the entire group that the other person who was supposed to be listening to the story actually had specific instructions to act in that manner. Then ask the persons who were (not) listening:
  - How do you feel right now? Why? What happened?
  - What did you observe in the reactions of the other person?
- To the whole group:
  - How do you think this happens in real life when addressing a conflict?

### Active Listening Part 2:

- Bring them back into their breakout groups, and now ask them to repeat the exercise but putting in practice the active listening skills. Ask them to genuinely listen, to ask respectful questions when needed, to show interest and empathy.
- After 5-7 minutes, bring them back to the main room.

### 15 Minute Debrief 2:

- Once the entire group is back in the main room, you can close the session with a final debrief by using the following guiding questions:
  - How did the exercise feel this time? What was different? What did you notice different in you (in how you were telling the story, or reacting, etc.)?
  - What makes active listening? What techniques could be used (or did you use) to practice active listening?
  - How different is listening from active listening?
  - How do you think this supports conflict transformation? You can ask them to provide concrete examples.

Write  
down any  
thoughts  
you may  
have!



# Community Dialogue Around Advancing Inclusivity Within Your P/CVE Efforts

Below is a 5-Minute Community Dialogue Discussion example that you can utilize within your P/CVE discussion.

You will need: a whiteboard and board markers OR large pad of paper, stand, and markers.

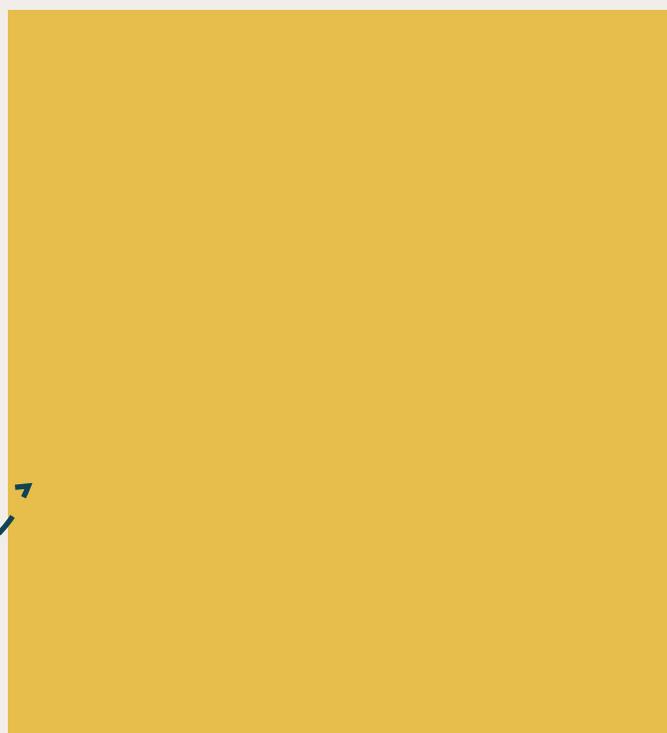


## Instructions:

- Have participants raise their hands and say or just shout out freely their answers to the question below. Encourage participants not to be afraid to get creative-during a brainstorm session, the more creative and innovative the idea the better. Tell them to try to think outside the box and come up with activities, initiatives and interventions not currently used by P/CVE actors, but that would work well in their community context.
- Write participants' answers on the board in summarized form.
- After a few minutes, or after responses die down, ask participants to process the answers they came up with.
  - If participants are hesitant to volunteer, get the conversation going by asking questions like: Did any of the answers surprise you? Why? Do you disagree with any of the responses? Why? Which option do you think would work best in your community? Why?

## Community Dialogue Questions:

1. In what capacity are women, youth, and marginalized groups, including religious or ethnic minorities, people with disabilities, and LGBTQIA+ missing as P/CVE actors in your community? Judges? Police officers? Teachers? Religious leaders? Political leaders? Other roles?
2. How could programmes or initiatives in your community help to counter that lack of inclusion in your P/CVE-focused work?



Answer the questions above here.

## Additional Resources for Session 1

- KAICIID Dialogue Center and Scouts. 2018. Dialogue for Peace, Building Bridges: Guide for Dialogue Ambassadors. <https://www.kaiciid.org/publications-resources/dialogue-peace-manual-guide-dialogue-ambassadors>.
- The International Institute for Justice and the Rule of Law. "IJJ Training Curriculum Facilitator's Guide: Developing Multi-Actor P/CVE Intervention Programmes – Implementing a Whole-of-Society, Do No Harm Approach." 2021. <https://www.theijj.org/wp-content/uploads/2021/11/1.-Facilitators-Guide-1.pdf>.
- RAN Young. "Holding Difficult Conversations." March 1-2, 2018. [https://home-affairs.ec.europa.eu/system/files/2020-09/ran\\_young\\_holding\\_difficult\\_conversations\\_stockholm\\_01-02\\_03\\_2018\\_en.pdf](https://home-affairs.ec.europa.eu/system/files/2020-09/ran_young_holding_difficult_conversations_stockholm_01-02_03_2018_en.pdf)
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- Snow, John. Engaging Your Community: A Toolkit for Partnership, Collaboration, and Action. [https://publications.jsi.com/JSIInternet/Inc/Common/download\\_pub.cfm?id=14333&lid=3](https://publications.jsi.com/JSIInternet/Inc/Common/download_pub.cfm?id=14333&lid=3).
- Strong Cities. "Building Cooperation Between National and Local: Why Dialogue is Key to P/CVE." 2019. <https://strongcitiesnetwork.org/en/why-dialogue-is-key-to-p-cve/>.
- The Network for Religious and Traditional Peacemakers. Inclusivity Approach Briefs. 2022. <https://www.peacemakersnetwork.org/our-work/inclusivity/>

# SESSION 2: Key Concepts and Dimensions of Inclusivity

## Objective

In this second session, our objective will be to now explore key concepts related to inclusivity and social norms in the context of P/CVE efforts, including concepts around stereotypes, power dynamics, gender, youth and intersectionality.

## Expected Results

The expected results of this second session will be that participants have an introductory understanding of what inclusivity means in the context of P/CVE and have an opportunity to start opening up and reflecting on impacts that they have seen within their own contexts.

## Amount of Time Anticipated for Session 2: 5 hours

## Agenda

**PG. 16** – What Does Inclusivity Mean in the Context of P/CVE?

**PG. 17** – But What Does Power Have to Do With it?

**PG. 18** – Balancing Power Part 1: Gender

**PG. 31** – Balancing Power Part 2: Youth

**PG. 37** – Balancing Power Part 3: Marginalized Communities

# Welcome, Introductions, and Ground Rules Exercise



## Session 1:

### Welcome, introductions and ground rules

 **45 mins total** (Part A: 10 mins; Part B: 35 mins)

**AIM:** Register participants, introduce facilitators and participants, clarify workshop objectives and logistics, and agree on ground rules that allow for safe, respectful and inclusive interactions.

**LEARNING OBJECTIVES:** Participants understand and commit to the workshop objectives and gender-sensitive analysis process.

**MATERIALS:** Flipcharts, name tags, adhesive notes.

Explain what the output/s of the workshop will be, what will be done with the analysis generated and who it will be shared with. Establish a 'parking lot', a sheet of paper visible throughout the workshop – facilitators and participants can use this to note any additional issues raised in the workshop. Finally, set the atmosphere and process for the workshop, starting with the ground rules (or working agreement) proposed on the flipcharts. Make sure that these points include:

- Listen respectfully and let everybody speak equally and for themselves, regardless of sex or gender.
- Encourage participation and curiosity to ask questions and actively engage.
- Acknowledge the discussion will raise sensitive topics and that people may have different views – clarify that this is not a space to make accusations, but to benefit from collective knowledge to better understand the context.
- Agree consent for communications and how information is shared during and after the workshop, particularly regarding social media, photography and personal information.
- Agree that notes will be taken and that the data will be used for the agreed purpose, but that no comments will be attributed to a specific person (Chatham House Rule).

#### **PLENARY EXERCISE** Part A: Registration

**10 mins**

As participants enter the room, ask them to fill in the registration sheet and to write on two Post-It / adhesive notes:

- One expectation they have for the workshop
- One ground rule they have for the workshop

Ask participants to stick these notes on pre-prepared flipcharts on the wall marked 'Expectations' and 'Ground rules'. Participants should be given name tags and can sit wherever they choose at this point.

#### **PLENARY PRESENTATION** Part B: Introductions and ground rules

**35 mins**

Facilitators should introduce themselves and formally open the workshop. Ask participants to introduce themselves: e.g. name, organisation and job function. Encourage people to share something personal that helps to build trust between participants: e.g. the meaning of their name, their favourite music or activity. If doing a more interactive introduction exercise, bear in mind the session timing.

A local country manager or host organisation representative may offer a welcome. Then provide information on logistics, security and safeguarding (see Preparation section) and administrative issues (e.g. translation or simultaneous interpretation, venue access, safety and fire procedures, prayer facilities and times).

Facilitators should then review expectations people have put up on the flipchart and clarify as needed. Then give an overview of the workshop objectives and agenda, and clarify what will and will not be covered.

#### **BOX 4: Facilitation tips**

Participants may have or continue to experience conflict-related trauma and violence. Some may find it difficult or unsafe to share personal information or listen to discussions about violence; some may behave in ways that aggravate the experiences of others, with the potential to derail the process. Conciliation Resources staff and NGO partners working in northeast Nigeria use different trauma and resiliency-informed approaches to build trust, belonging and create safe spaces. When starting a workshop and during difficult sessions or when tension becomes high they pause the workshop and facilitate exercises that help connect and ground participants. They might ask all participants to do simple, culturally-appropriate exercises such as sit together on the floor with the facilitator, or gesture in culturally appropriate ways. Doing this can remove barriers and begin to challenge power dynamics, allowing people to feel safe to actively engage and discuss difficult issues.

# What does Inclusivity Mean in the Context of P/CVE?

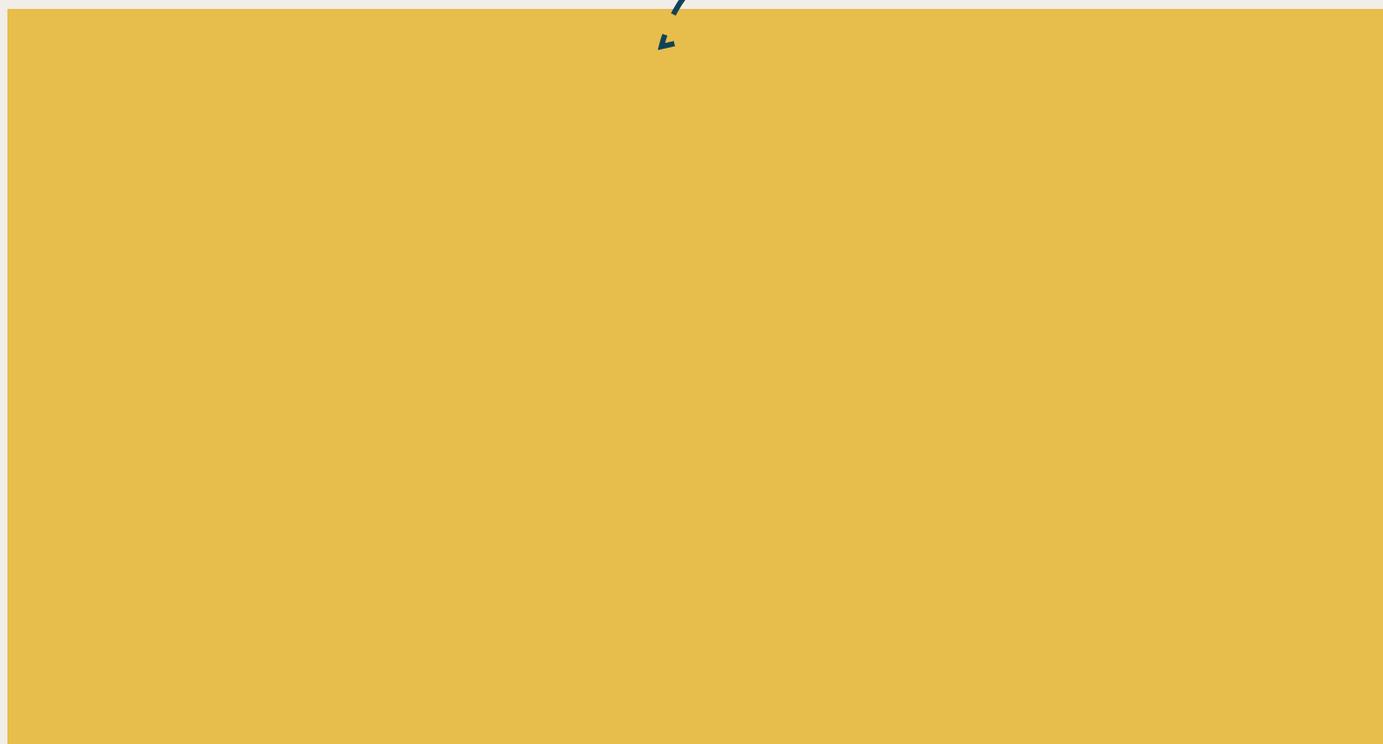
**Inclusivity is the process of improving the terms of participation, representation and decision-making in society, particularly for people who are disadvantaged, through enhancing opportunities, access to resources, voice and respect for rights.** Inclusivity is a central concern in all stages of conflict resolution and is crucial for the sustainability of the outcome. This means paying special attention to the inclusion of women, youth and marginalized groups, while recognizing the intersectionality of exclusion dynamics, such as gender or age-based discrimination or discrimination based on socio-economic status, sex, ethnicity, ability and religion.

**Question to participants:** What does inclusivity mean to you in the context of preventing or countering violent extremism?

Being inclusive within preventing or countering violent extremism means utilizing a ‘whole-of-society’ approach, which envisions a role and understands the aspirations, interests and needs for all individuals and groups in society. This includes civil society actors, and other non-governmental actors, (including faith actors and institutions), as well as policymakers.

This approach follows the assumption that including a broader range of actors, as well as taking into account local traditions, identities, realities, and cultures, will lead to more effective and sustainable efforts in preventing and countering violent extremism.

Share your thoughts here.



## But What Does Power Have to Do With it?

Inclusive efforts in preventing and countering violent extremism can contribute to transformative change in society, which is about transforming repressive or unequal power relations for more equitable norms and relations to emerge, which then contributes to sustaining peace.

**Question to participants:** So what does power mean to you and what do we mean by power relations?

Share your thoughts here.

**Power** is the ability to influence others to get a particular outcome. Power holders, normally policymakers and institutions, often support peacebuilding processes to address root causes that either prevent or respond to violent conflict. However, power dynamic imbalances between those making decisions and those impacted by those decisions, can make joint efforts to prevent and counter violent extremism more ineffective. **Power can be derived from three levels: individual, institutional, and socio-cultural. Individual level power is each person's ability to influence others.** One's level of education, gender, and socio-economic background can influence one's individual level of power. **Institutional power is power that organizations and institutions offer to influence others.** Examples of institutional power include the level of access that institutions offer to influencers, access to funding, and the ability to influence rules and policies. **Socio-cultural power is power which influences the norms, customs, and cultural dynamics within one's community.** Examples of socio-cultural power include the influence of gender norms and the role of faith and faith actors. For example, if the social norm for women and young women is a culture based on obedience, this creates a power imbalance and limits the ability for women and young women to make decisions and take action for themselves. The important point to note is that balancing power between stakeholders and ensuring all members of the community have a place at the decision-making table leads to a more sustainable partnership and future outcomes. Addressing power imbalances at the individual, institutional, and socio-cultural levels is vital.

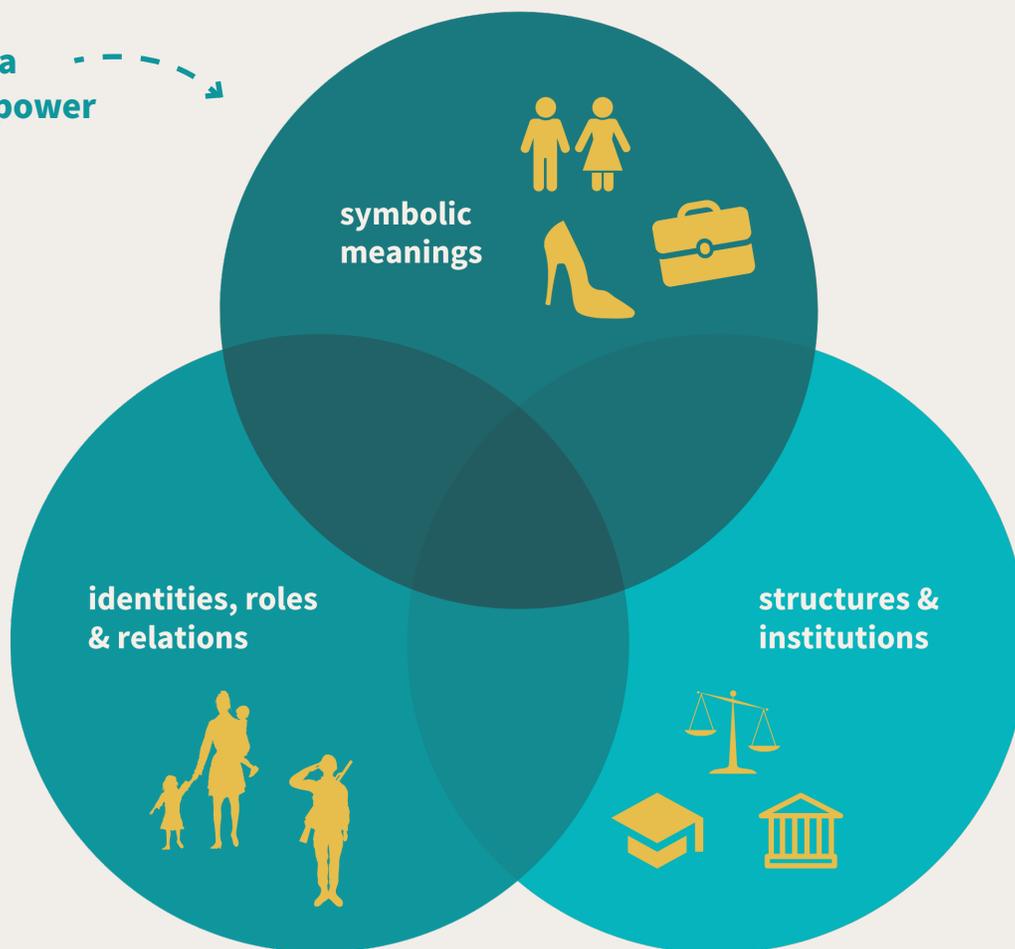
# Balancing Power Part 1: Gender

One’s gender can be a barrier to inclusion within efforts to prevent and counter violent extremism.

Gender traditionally consists of the culturally and socially constructed differences between men and women and the unequal power relations that result. Individuals who identify as non-binary feel their gender cannot be defined within the margins of gender binary. They feel their gender in a way that goes beyond simply identifying as a man or woman. Your gender affects the way conflicts are experienced and responded to, including within efforts to prevent and counter violent extremism.

Due to **social norms**, which can act as a community’s guidelines to what is deemed as ‘acceptable’ behavior, as well as **gender stereotypes**, or how one’s community perceives the role of traditionally women and men should be within P/CVE efforts, women and young women particularly struggle to participate and lead in such community efforts. For example, if communities believe that only men should have the role of leaders within these efforts and women’s roles being that of in the home.

Gender as a system of power



Conciliation Resources and SaferWorld. 2020. "Facilitation Guide Gender Sensitive Conflict Analysis. October 2020. <https://rc-services-assets.s3.eu-west-1.amazonaws.com/s3fs-public/GSCA%20manual%20full%20WEB.pdf>

# Identify Gender Norms Exercise



## Identify gender norms

 **100 mins total, or 80 mins total (without Part C)**  
(Part A: 40 mins; Part B: 20 mins;  
Part C: 20 mins; Part D: 20 mins)

**AIM:** Examine gender norms and roles within the context. Look at how norms drive gender inequality and gendered violence and start to pinpoint why it is so hard to change these.

**LEARNING OBJECTIVES:** Unpack what societies expect from different men and women because of their gender and discuss these assumptions and stereotypes of men and women in more depth. Explore how gender norms (and the roles men and women play in daily life regardless of what norms dictate) may change as a result of conflict or in times of peace.

**MATERIALS:** Handouts 3.

### GROUP EXERCISE – PART A

40 mins

Divide participants into groups of 4-5 people each. Depending on the context, they could all be mixed sex groups (preferably of roughly equal numbers) or they could be a combination of mixed and single-sex groups (see Box 8 on facilitator tips below).

Ask each group to take three new flipchart sheets and write 'good woman', 'real man' and 'SGM' at the top of the sheets (one on each). Then, using landscape format, draw three columns on each sheet. Ask the groups to discuss and write down the answers to the following questions in the first column on their flipcharts (both groups should discuss 'good woman' and 'real man', even if they are women-only and men-only groups) (see Box 9):

- What does it mean to be a 'real man' in your society in general? Or, what do men have to do and be to be considered real man in your society?
- What does it mean to be a 'good woman' in your society in general? Or, what do women have to do and be to be considered a good woman in your society?
- Do these concepts and expectations change according to whether you are a young woman or man or an older woman or man? From a different ethnic or religious group? If so, add this to your column.

In most societies gender norms are binary, and if people do not conform to these – i.e. if a person identifies as SGM – there are additional biases, expectations and assumptions, as well as different forms of violence, that SGMs may experience. Note: in some countries these questions are very sensitive and/or non-binary sexual and gender identities are illegal, and this section may not be possible to include. If possible, ask the groups to discuss and to take notes on the third flipchart:

- How to include people who identify as SGMs? How do these people conform to or challenge binary gender norms? Are they accepted in this context?

\*\*SGM – sexual and gender minorities

## GROUP EXERCISE – PART B

20 mins

These next questions can help participants understand how gendered violence is used as a tool to maintain gender norms and power structures that embed gender inequality, instead of just seeing violence as a consequence of war. Ask groups to respond to the following questions on each of the three separate flipchart sheets 'good woman', 'real man' and 'SGM'. Write the responses in the second and third columns:

- (Column 2) What happens when a man or woman does not fulfil these expectations? What are the consequences for their relatives? What happens to SGMs for not conforming to these gender norms / expectations? If possible in the context, separate categories such as gay, lesbian, transgender may be helpful to explore.
- (Column 3) What is the impact of conflict/violence? How do you think conflict is affecting / changing these gender roles, behaviours and expectations? How is violence used as a tool to maintain gendered systems of power?

### BOX 8: Facilitation tips

In single-sex groups people tend to be frank about their stereotypical views. It can also be a more conducive environment for participants to share freely and enable women's meaningful participation, especially in more conservative and gender unequal contexts. Working in mixed-sex groups can lead to constructive discussions about gender norms, challenge assumptions and build understanding about different gender identities. It may also be useful to divide groups by age if there is an intergenerational divide to ensure all voices can be heard.

## PLENARY EXERCISE – PART C

20 mins

It could be useful to extend exercise B to explore how gender roles and norms link with the systems and structures that maintain these, including through violence and conflict. Remind participants that they can step out of the room if they feel uncomfortable. To extend, ask: How do these ideas of a real man or a good woman affect the type of violence that might occur in your society? For instance:

- Physical violence: Do particular groups have control over / use physical violence in a society? E.g. the military, non-state militias? What are the gender identities of the people who hold power in these groups? Who uses / controls violence in the house / family? What are their gender or other characteristics?
- Structural violence: How do laws (including customary law) ensure that some groups continue to have power, or exclude particular groups? Which institutions enforce these laws and how do they maintain the 'status quo'? E.g. family law may give older men power over family decision making. E.g. policing could be seen as male work because of their protection role or perceptions that police need to be physically strong and unemotional.
- Cultural violence: How do social relationships in society mirror these gendered assumptions? What language / phrases, myths, songs, local stories or visual symbols (flags, images) reflect these assumptions? E.g. in Yemen, men discuss politics and make political decisions in male-only qat (a narcotic leaf) chewing sessions. Norms that women should be modest and pious exclude them from these spaces.

### BOX 9: Example of 'real man, good woman' exercise

Real man	What happens when men do not live up to expectations?	What is the impact of conflict / violence?
Provides for his family	He is called a bad father / husband, his masculinity is questioned (not a real man)	No longer has income but still expected to provide for family, increase in frustration and perpetration of GBV to reassert masculinity and authority in the home
Protects his community (with force if necessary)	He is called a coward or excluded from discussions at home and in the community	Feels pressured to join army / armed group, also to keep an income (linked to above)
Good woman	What happens when women do not live up to expectations?	What is the impact of conflict / violence?
Takes care of the household	She could be punished, including with violence from her husband or mother-in-law, or divorce	Women often expected to become the main provider during conflict, on top of caring and domestic duties. Trauma and GBV can increase if they do not fulfil both roles well
Supports efforts to make peace	She could be accused of being a warmonger and stigmatised for talking to people on different sides of the conflict, or if her peacebuilding efforts go beyond the community that she is stepping into men's roles as a mediator	Increased pressure on women to live up to the peacebuilder role but marginalisation if efforts are not perceived as effective Often limited space for women to express political views or to hold formal roles within peace processes or mediation

**BOX 10: Facilitation tips**

Consider how some of these exercises and steps can be revised to make them more culturally-sensitive or context-appropriate. While it is important to complete the five steps, each conflict context is different and gender norms vary enormously. Therefore it might be useful to creatively add or change sessions to dig deeper, strengthening shared understanding on difficult concepts or exploring specific gender-related topics. In the Pacific region, Conciliation Resources staff and partners use locally-appropriate methods including storytelling, metaphors, role-play and drawing pictures to engage participants in difficult conversations about gender, conflict and power. Using these methods can generate new insights about the context and gender, peace and conflict dynamics. In addition, space is gendered. Therefore, in some circumstances, taking people out of a 'classroom' format to have everyone sit in a circle on a mat or outside under a tree can level power relations.

**PLENARY FEEDBACK – PART D****20**  
mins

Explain that gender roles are the socially prescribed roles, tasks and activities that people are often expected to do in their daily lives based on their assigned sex. Roles are also related to a person's age, ethnicity, socio-economic status etc. What women and men do in practice may be different from their prescribed gender roles. Men are often viewed as breadwinners and public leaders, while women are often associated with reproductive roles and unpaid caring responsibilities - even if women also earn income and both women and men have leadership roles outside the family unit and within their communities. Seemingly fixed gender roles can change very quickly in conflict-affected contexts because the 'normal' social order is disrupted. In general, gender norms are much slower to change, and often in post-conflict contexts gender roles revert back to what they were pre-conflict, and may be more strongly reinforced.

Conflict can also raise nostalgia for a traditional gendered order, which can strengthen patriarchy when the conflict has ended.<sup>1</sup> For instance, female combatants in Nepal's civil war were often expected to stay at home and take care of their households and families after the war, rather than taking on jobs or education outside of the home.<sup>2</sup>

Ask groups to walk around the room to look at each other's work and spot any differences or issues of contention. Prompt discussion on the following:

- When considering the impact of conflict, did participants mostly note changes in gender roles – i.e. what people do is different, but what they are expected to do remains the same? Or are there also changes in gender norms, i.e. the expectations about what people should do have also changed?
- How have gender roles changed as a result of conflict?
- How is violence (in its different forms) used to drive or enforce these gender norms and expectations? Who is using the violence? Who is experiencing the violence?

1. MacKenzie, M. & A. Foster, 'Masculinity nostalgia: How war and occupation inspire a yearning for gender order,' *Security Dialogue*, Vol. 48, Iss. 3 (2017): 206-223  
 2. Baniya, J. et al., *Gender and Nepal's transition from war. Accord Issue 26* (London: Conciliation Resources, 2017): 7



Write down any notes!

### BOX 11: Example of gender norms in Somalia and Somaliland<sup>4</sup>

Gender norms in Somalia and Somaliland are deeply interlinked with both the clan system and customary and religious beliefs and practices. These elements shape expectations and roles for men and women in conflict and peace. Participants recognised that the experiences and expectations of men and women are different depending on their clan, age, wealth and other identity markers.

A man should be married, have children, and care, provide and make decisions for his family. He should respect religious and cultural values, be patient, brave and help resolve conflicts. A man has a higher status if he is wealthy and from a dominant clan. Conflict has shifted masculinities towards more violent and politicised roles. Young men have few options to fulfil masculine norms and obtain status, so are more likely to join armed or violent groups. Many men were seen to be neglecting their family and no longer respecting religious and cultural values; inciting instead of resolving conflicts. Violence by and towards men at community and inter-community level has increased; men and boys use violence as a tool to maintain power at all levels.

Gender norms around femininity are to be a caring mother, a good housewife and obedient. Women are also expected to be honest, religious and trustworthy, and participate in peacemaking within the family. Since the conflict, more women have become breadwinners and were perceived to have less time for their children, which in turn has led to higher levels of domestic and intimate partner violence. It was acknowledged that some women influence or encourage conflict (e.g. in defence of their clan or community assets) while others contribute to mediating issues. Girls are much more likely to be married while young and have limited or no access to education. Rape was seen as prevalent in all regions, perpetrated by armed actors as well as by men and boys in communities.

### ★ Key points to emphasise

Often participants will ask why this exercise does not examine 'good man' and 'real woman', or simply 'good/ideal man' and 'good/ideal woman'. Explain that the standards men and women have to live up to in most patriarchal societies are different: from an early age, boys are asked to become 'real men' by being strong, not showing emotions, protecting their families, etc. In contrast, girls' femininity is rarely questioned, but girls are socialised to behave in certain ways; to be 'good girls' and become good women and mothers.

This exercise aims to identify what the norms or expectations are of people in a particular context, and how they are different. To do this, it is important to use the different standards they are measured against. When we have used 'good man and good woman' or 'ideal man and ideal woman', participants have confused gender norms / expectations with their personal wishes of what a good man should be (e.g. kind, consultative, non-violent). Some of these personal wishes differ from or contradict gender norms (for instance, a real man is expected to be strong and a decision-maker, whereas some women may wish a good man to be consultative and inclusive). While that is an interesting contradiction to discuss, it takes a long time and it requires a level of gender expertise that can make facilitation difficult.

This session further examines why men and women are not homogenous groups and considers how gender norms may drive conflict, violence or peace. It questions what types of violence people are vulnerable to because of gender norms. For example, if men normally protect their communities, does this create pressure to join armed movements? If women are expected to care for the family and the household, what pressures are they under when social services collapse or family members are injured? Might this motivate them to support one group in the conflict, or to work for peace?

GBV occurs when violence is being used to punish behaviour that is seen as 'not acceptable' and to maintain gender norms and systems of power. For instance, in Pakistan, participants explained how a woman who does not conform to gender norms could experience: beatings by her mother-in-law; being refused in marriage; divorce; or being killed for shaming the family honour. Sexual violence, including rape, is also used against women, girls, men and boys to force them to conform to what is expected. Rape is also used against SGMs, e.g. 'corrective rape' against lesbian women to 'force' them to become heterosexual.

4. Conciliation Resources and Saferworld with International Crisis Group, Case Study Report: Somalia Workshop (unpublished, 2018)



Write down any notes!

## Understanding the Gendered Push and Pull Factors

**Understanding the gendered push and pull factors** for joining or not joining violent extremist groups, as well as investigating the role of gender in creating various kinds of pressures and vulnerabilities, rather than assuming men and women play specific roles, is an essential part of building effective PVE programming. Understanding these gender dynamics of the local context can help programming grapple with how, why and what roles individuals take up within extremist organizations, and therefore, better prevent or counter that effect.

Gender mediates violent extremism's push and pull factors and influences the specific characteristics of individuals who are particularly susceptible to extremism. For instance, men who are alienated and marginalized within a given society may struggle to meet traditional expectations of masculinity, such as being the breadwinner, attaining wealth and status, and enjoying access to sexual partners of choice. Research demonstrates that this may incentivize them to pursue violent paths to "validate" their masculinity. This is why violent extremist groups often use hypermasculine stereotypes to exploit dissatisfaction and grievances when recruiting men. For example, recruiters might use idealistic and simplistic images of masculinity to tap into insecurities and frustrations felt by men and young men, such as images representing physical strength or stoicism. Extreme forms of celebrating masculine roles over feminine roles leads to **toxic masculinity**, which are a set of socially constructed attitudes that see, and celebrate, the stereotypical masculine gender roles as being violent, unemotional, sexually aggressive, dominant, and so forth, which has a negative impact on men and also communities as a whole.

**There are also push and pull factors in which violent extremists can manipulate women through their traditional gender roles**, including promise of marriage or supporting family members involved in extremist activities. Violent extremist groups utilize recruitment approaches based on the exploitation of women's barriers and needs within society to what best suits the tactical interests of extremists. It is critical to work with both women and girls and men and boys in P/CVE efforts to address the root causes of extremist activities, including gender power imbalances.

## Push and Pull Factors Extremists Can Manipulate Through Traditional Gender Roles

Emotional appeals (e.g. graphic images of war, dead children, etc.)

Rage over social injustices (e.g. protection of "fictive" kin, unmah, etc.)

Grievances (e.g. death, injuries, imprisonment of loved ones, etc.)

Allure of adventure & freedom, seeking to increase social stature, etc.

Spousal dependency & family loyalties (e.g. economic, good wife)

Allure of romance (e.g. promises of marriage and love)

Redemption - overcoming past criminal lifestyle or debauchery

Cultural stigma and criticisms (e.g. community standing on female "purity")

Belonging - fitting in, securing group protection

Quest for positive identity and significance

Escape from abuse (e.g. forced marriage, spousal and familial abuse, etc.)

Wanting a "pure" society according to their perception or religion

Desire to freely practice religion

Traditional gender roles (e.g. honoring husbands as "good Muslim" wives family care responsibilities)

Socio-economics (e.g. difficulties obtaining employment, living independently, supporting family members, etc.)



## The Critical Role of Women Within P/CVE Efforts

Preventing and countering violent extremism is more effective, sustainable and meaningful if it includes the perspectives, participation, and leadership of women. **Women’s roles in violent extremism are many and varied**, including those of survivors, supporters, perpetrators, family members of perpetrators, preventers, peacebuilders, civil society actors, policymakers, faith actors, and security actors. It is vital to engage women in all of their diversity within P/CVE efforts to analyze their distinct barriers and needs.



Watch this video to hear testimonies from women working in P/CVE: <https://www.youtube.com/watch?v=7w-pDAXbASw>

Photo Source: UN Women Asia Pacific. “Preventing Violent Extremism / Empowered Women, Peaceful Communities.” December 7, 2017. <https://www.youtube.com/watch?v=7w-pDAXbASw>.

While women are often seen as victims or survivors of violent extremism, due to the use of high-rates of sexual and gender-based violence to terrorize communities with the aim to destroy the social fabric, women can also be perpetrators of violent extremism themselves. **Too often, female perpetrators of violent extremism are perceived as “followers” of their husbands into violent extremism, but women are also their**

**own agents of change and can be radicalized based on their own motivations.** For example, women who had been exposed to or experienced gender-based violence are also more likely to have been exposed to radicalization. Whether a woman has experienced sexual or gender-based violence or fears she might experience it, this may drive her to join extremist efforts for protection. Joining extremist efforts can also offer economic independence or decision-making opportunities that the woman might also not have access to.

Women in their familial role also have a critical role to play in P/CVE, particularly mothers. Often mothers have a keen understanding of their children’s motives, and their opinion often carries substantial weight for their children. There is widespread evidence that shows that mothers have reduced violence in the context of gang involvement, a form of organized violence that shares similarities with violent extremism and there are case studies in Yemen, Pakistan, and Afghanistan which suggest that involving female family members in P/CVE initiatives increases their efficacy.



Photo Source: Pictured above is a UNDP Iraq program focused on gender responsive approaches to PVE. UNDP. “A Mother is a School: The Influence of Women in Preventing Violent Extremism.” October 19, 2022. <https://www.undp.org/iraq/stories/mother-school-influence-women-preventing-violent-extremism>.

**Women as peacebuilders, whether they work in areas of prevention, protection, or response, offer unique expertise and perspectives in the field of P/CVE.** This is especially true of local women peacebuilders who have direct ties to their communities and understand the context and culture. Women can be powerful agents of change and play a crucial role in detecting early signs of radicalization of individuals in their community, intervening before individuals become violent, and delegitimizing violent extremist narratives. This includes peacebuilding work within online spaces where more women and young women are targeted and radicalized. It is important to stress that as peacebuilders, women often face distinct burdens, due to both the gendered stereotypes it holds and the responsibility and danger that is put on them because of this expectation of them. Supporting women peacebuilders within P/CVE through partnerships, funding, and uplifting their voices and leadership is critical in advancing an inclusive P/CVE approach.

**Studies have shown that integrating women into community efforts to deal with social issues has been proven to be more effective than similar efforts without women involved.** For example, the UN states that data from 40 countries shows a positive correlation between the proportion of female police officers and reporting rates of sexual assault. Incorporating women into community responses to social issues is critical to combat those issues. The same could apply for P/CVE. For example, if more women served in local police forces or other security sector entities, it might be easier for women from the community to report their concerns about radicalization to violent extremism happening in their families or communities. As with sexual assault, if women know they can report to another woman, they may be less deterred by fear, shame or stigma.



*Photo Source: Captain Tahire Haxholli, Colonel Taibe Canolli, AWKP advisor Teuta Bajgora Jasiqi and Colonel Aferdita Mikullovcic at the Kosovo Police Headquarters in Prishtina. UN Women. "Bringing women on equal footing with men in Kosovo Police." February 24, 2017. <https://www.unwomen.org/en/news/stories/2017/2/feature-bringing-women-on-equal-footing-with-men-in-kosovo-police>.*

## Why Gender? Exercise



### To Prep:

- Have participants stand and gather in the center of the room.
- Explain that you will be reading aloud several statements about women, violent extremism, and conflict. Point to one side of the room and tell them it represents complete disagreement and the middle of the room represents neutral, neither agreeing nor disagreeing.

### Start the Activity:

- After each statement, participants should move to the area of the room that they feel represents their views on that statement. For example, if they feel moderately strongly in favor of a statement, they should move fairly close to that side of the room. If they feel slightly against a statement, they should stand somewhere between the middle and the “against” side of the room.
- After participants have settled on a side, tell them whether the statement was true or false. If false, tell them the correct statement.
- When finished with all the statements, have participants return to their seats. Ask participants to talk about which statements surprised them, or which they had trouble believing and why.

### Statements:

1. Women’s direct engagement in violent extremist acts has decreased over the past thirty years. (False, it has increased)
2. Women are more often victims of the actions of violent extremist groups. (True)
3. Some, but not all, women follow husbands or other male family members into terrorist groups, sometimes feeling little choice in the matter. (True)
4. Some women decide and join terrorist groups completely on their own without male coercion and for their own reasons. (True)
5. Women are more likely than men to agree that people belonging to different religions should be treated equally. (True)
6. Radicalized men are much less likely to use violence towards the women in their lives. (False, they are much more likely to do so)
7. There are 4 UN Security Council Resolutions that call for mainstreaming gender equality and women’s empowerment (GEWE) in preventing violent extremism, peacebuilding, and counter-conflict efforts. (False, there are 8 resolutions)
8. Gender is never integrated in national P/CVE action plans. (False)

## What Did the PAVE Project Discover Regarding Gender?

**Fieldwork in the Western Balkans and the MENA region found dominant patriarchal values in the various forms of extremism explored, including ethno-nationalism, far-right extremism, and Islamist extremism. It is one of the common denominators built upon core assumptions of patriarchy and of the importance of maintaining male dominance over women.** In both regions the level of women subjugated to patriarchal modes of social organization are high due to long consolidated cultures of gender stereotyping. The PAVE project also found a critical link between masculinity and violence, especially within societies that equate ‘what it means to be male’ with engaging in violent or destructive behavior to prove one’s manliness.

The role of women in relation to P/CVE has also been viewed disproportionately differently from the male-centered approaches to radicalization among local communities. A notable difference between the regions, however, is that the communities in the Western Balkans have a broader understanding of the important roles women have in local communities in relation to P/CVE. In the case of the MENA region, communities lack the broader knowledge and understanding of women’s roles in relation to deradicalization trends. Overall, the PAVE project heard from stakeholders that the biggest obstacle for women in further engaging and leading in preventing and countering violent extremism efforts is the barrier that **they are still largely engaged through the lens of victims and caretakers rather than agents of change. There is also still a lack of common knowledge around women’s roles as active extremists as well.**



*Photo Source: Ethnic Albanian women march with placards, as thousands gather in the center of Pristina to protest against Serbian police action against the Albanian population in Kosovo province, Yugoslavia, 25 March 1998. Fightings between Albanians and Serbian riot police erupted again on Tuesday, leaving at least five Albanians and one Serb dead. Hasani, Adelina. “For Peace Today, Let’s Recall Wartime Yugoslav Feminist Solidarity.” April 13, 2022. <https://balkaninsight.com/2022/04/13/for-peace-today-lets-recall-wartime-yugoslav-feminist-solidarity/>.*

A similar discrepancy is also evident at the level of perceptions in the online de-radicalization space. In the MENA region, radicalization has been found to be male-centered. This is partly because there is a clear lack of data or linkage due to the absent role of women in both offline and online de-radicalization processes. In the Western Balkans however, radicalization trends point to a consistent targeting of women by the Islamic State (ISIS). Two major trends of radicalization are being utilized: narratives aimed to depict ISIS as an opportunity for empowerment of women; and narratives focused on the role of women as defenders of Islam.

There were also several push and pull factors found within both regions of the PAVE project. First, the **dependence and unequal access to resources and opportunities which made women more vulnerable and often dependent on their male spouses**. The fieldwork conducted in the MENA region shows that women face significant hurdles in the labor market, where they often receive less pay for the same jobs compared to men. A similar level of disenfranchisement and gendered alienation from active participation in the socio-economic sphere is evident in the Western Balkans.

Second, **the unequal level of leadership and participation opportunities for women, including within faith institutions**. Despite relatively substantial legal frameworks on gender equality, women's limited agency in public life and in politics persists across the MENA and Western Balkans regions. A robust level of legislative initiatives has been noted in both Kosovo and Tunisia in relation to the institutionalization of protection mechanisms for women across public and political life. In the case of Kosovo for example, institutional checks in the form of international conventions and anti-discrimination, gender-equality primary legislation is evident, in addition to the existence of a centrally mandated gender-equality body. In the MENA region, specifically Tunisia, the same is evident through the transposition and effective ratification of major international conventions related to women's rights, such as the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). The institutionalization of these legislative and legal checks however has not substantially impacted the role of women in these respective communities. In both cases, the effective implementation of international and national legal obligations on gender-equality remains scarce.

**For the women who were in decision making positions, they faced a high-level of misogynistic discourse targeting their active participation in public and political life**. As noted in the case of the MENA region, women who have assumed active roles in politics have been susceptible to verbal and physical violence directed at "female bodies". While physical violence targeting women actively participating in politics has been limited in the Western Balkans, a high level of misogynistic verbal abuse is noted in the Kosovar and North Macedonian communities.

PAVE did find however, that **women play an essential part within civil society organizations working to strengthen community resilience.** For example, in Serbia, women make up the majority of those involved as members of organizations involved in prevention efforts, and in fact, female civil activists lead not just Belgrade-based but also Sandžak-based organizations. In Kosovo, it was noted that women in general, and mothers in particular, are agents of change in the community. They notice the early elements of radicalization and violent extremism in children. The same was found with the presence of women in cultural and community events in the town of Kef in Tunisia.

**While women’s leadership and participation are higher within civil society organizations, they are often viewed as leading a ‘western agenda.’** PAVE partners described that women are most often given permission by their male relatives to participate within these efforts because of their gendered roles as, ‘mothers and sisters,’ again restricting their full agency to be leaders of change in their own right as human beings and full community members. Many international-led efforts create further barriers to local women’s efforts when they do not consider local customs within their approach, creating a further divide.



Photo Source: Serb group “Women in Black” stage an anti-violence protest on the International Women’s Day in the Serbian capital, Wednesday, 08 March, 2000. The peace organization is regularly organizing peace protests in the city but today’s rally was planned also in view of the women’s day celebrations. Sign reads “Stop Violence”. Hasani, Adelina. “For Peace Today, Let’s Recall Wartime Yugoslav Feminist Solidarity.” April 13, 2022. <https://balkaninsight.com/2022/04/13/for-peace-today-lets-recall-wartime-yugoslav-feminist-solidarity/>.



Photo Source: Tunisian Women in a Protest About Stopping Radicalization. Youssef, Maro and Hamza Mighri. “Women’s Groups Take on Radicalization in Tunisia.” March 26, 2019. <https://carnegieendowment.org/sada/78685>.

## Balancing Power Part 2: Youth

One's age can be a barrier to inclusion within efforts to prevent and counter violent extremism.

**Youth** can struggle to be taken seriously within efforts to prevent and counter violent extremism because of their age. There is no globally agreed definition of what age group is covered by youth and young people. The United Nations defines youth as persons **between 15 and 24 years**, but it is important to acknowledge the various socio-cultural understandings, as age alone does not define youth. Other forms of identity add additional levels of barriers to their inclusion, including gender for young women.

**Social norms** dictate that leadership and participation within P/CVE efforts in one's community should only be available for those more professionally experienced. Furthermore, examples of negative **stereotypes** around youth can be that youth are not interested in participating in these activities or youth are the problem in these conflicts and therefore, cannot be the solution.

Youth are generalized as most involved and active within violent extremist groups, but research and implementation experience have shown that only a small portion of young people who are vulnerable to violent extremism actually become violent. Most young people are not only resistant to these threats, but also play an active role in building peace in their communities.

**The role of youth is also many and varied, similar to women.** Youth can also be peacebuilders, perpetrators, survivors, policymakers, faith actors, security actors, and more. With many countries' populations now surpassing 50 percent as young people, it is critical now more than ever to engage their participation and leadership with P/CVE efforts to ensure emerging and changing threats are recognized and that the barriers and challenges faced by youth are addressed.



## Spectrum Exercise



### To Prep:

- For the spectrum activity, stick on opposite corners of the room papers with “Agree/Disagree” for the participants to position themselves when the statements are read. Then debrief with participants on their answers.

### Start the Activity:

- Read out loud, one by one, the following statements (or adapted versions):
  1. Young people are prone to use violent means when they demonstrate or want to change certain situations.
  2. Young people have an interest in participating in decision-making.
  3. Youth lacks knowledge and experience to be involved in high-level decisions related to preventing and countering violent extremism.
- After each statement, take some time to discuss with the group on why there are certain opinions “agreed”, “disagreed” or “neutral”. Try to bring up the voices of everyone and from different angles. This is a session where it is crucial that everyone can listen and show respect towards different opinions. Invite participants to speak from the “I” perspective and to focus on the reality of their context. Discuss with them about the risks of categorizing youth with certain negative images.
- Then give a few minutes to a young peacebuilder to share his/her/their experience as an agent of change in his/her/their community and the challenges they face.

Record your thoughts in the yellow section!



## The Critical Role of Youth Within P/CVE Efforts and Push and Pull Factors



Photo Source: UNESCO. “Youth-Led Guide on Prevention of Violent Extremism Through Education.” 2017. <https://unesdoc.unesco.org/ark:/48223/pf0000260547>.

According to the 2015 UN Action Plan to Prevent Violent Extremism, young people are invaluable partners in the struggle against violent extremism. Preventing and countering violent extremism is more effective, holistic, and sustainable if it also includes the perspectives, participation, and leadership of youth. The roles of youth in violent extremism are similar to that of women in that they are many and varied, including those of survivors, supporters, perpetrators, family members of perpetrators, preventers, peacebuilders, civil society actors, policymakers, faith actors, and security actors. It is vital to engage youth in all of their diversity within P/CVE efforts to analyze their distinct barriers and needs.



Photo Source: Photo above is a Generations for Peace program focused on youth leading in countering violent extremism in Lebanon. Clark, Mark. “Youth and Violent Extremism in the MENA Region.” February 10, 2016. <https://www.generationsforpeace.org/en/youth-and-violent-extremism-in-the-mena-region/>.

**1 in 4 young people live in settings affected by armed conflict or organized violence.** The overwhelming majority of those who join violent extremist groups are youth, namely male youth, **as prospects for youth violence are highly gendered.** While the number of youths who join extremist efforts represent a small proportion of young people across the world, it fuels the stereotype of young people as a threat to security. It is time to stop thinking of youth as a problem to be solved and start thinking of youth as the problem solvers.

While youth can be victims and survivors of violence, as well as perpetrators, **their leadership role as peacebuilders working in the areas of prevention, protection, or response, also offer unique expertise and perspectives in the field of P/CVE.** Youth offer unique peer-to-peer level training, in that they are able to connect with other young people their age more effectively and efficiently than other community groups because they themselves understand struggles with adulthood, exclusion, disempowerment and alienation – all push and pull factors within violent extremism.

## COMMON YOUTH-RELATED DRIVERS OF VIOLENT EXTREMISM

COMMON PUSH FACTORS	COMMON PULL FACTORS
Alienation, marginalization and the search for identity	Ideologies answering grievances and offering new forms of identity
Negative family dynamics and intolerance	Camaraderie and friendship
Low socio-economic opportunities, relative deprivation and inequities	Material incentives and services
Lack of equitable, quality education	Appeals to empowerment and adventure
Socio-political marginalization	Active recruitment networks and charismatic leaders
Poor governance, repression and corruption	Ability to redress injustice and/or revenge
Perceptions of injustice	Personal and/or group protection
Conflict and geopolitics	
Negative security sector interactions	

Other specific push and pull factors include high levels of injustice; discrimination; lack of economic opportunities; social isolation; and political exclusion. However, it is important to dig deeper to understand how these concepts manifest within different contexts. Drivers are highly nuanced from community to community and region to region: a comprehensive analysis of drivers is crucial for developing the appropriate violence prevention strategy.

**Evidence shows that long-term community-based development initiatives** that address these complex push and pull factors causing a small minority of youth to engage in violence can actually **increase youth voices, contribute to P/CVE, and strengthen youth participation in peacebuilding**. When engaging youth’s leadership and participation within P/CVE efforts, it is critical that stakeholders: **1) work for youth as beneficiaries; 2) engage with youth as partners; and 3) support youth as leaders**.

## What Did the PAVE Project Discover Regarding Youth?

Video: Experience of a Young Imam: <https://www.youtube.com/watch?v=lgDo4RDC0Tc>

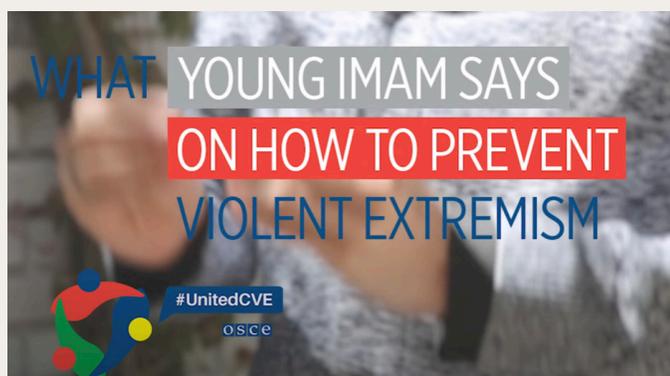


Photo Source: OSCE. “Experience of a Young Imam.” May 9, 2017. <https://www.youtube.com/watch?v=lgDo4RDC0Tc>.

**Fieldwork in the Western Balkans and the MENA region found a number of vulnerability and resilience factors** in addressing the needs of ‘youth’. First, is the issue of the tendency to either **discuss ‘youth’ as a gender-neutral category** which results in the prioritization of male needs, or to discuss ‘women and children’ as a single category which results in the infantilization of women. Second, youth (particularly **young men**) **are being pathologized and seen as a risk and a threat by security services**. This is because of the ways in which radicalization theories and understanding of extremism and terrorism have been absorbed into mainstream thinking. Third, in both regions the problem of **high unemployment** for youth, with some unemployment rates exceeding 40% on average in the country, makes young people more susceptible to extremist influences. School dropout rates and illiteracy are also contributing to youth’s lack of employment.

Another major issue found was the **limited opportunities for youth to engage and involve themselves so that they may become and feel as if they are constructive members of the community, including lack of extracurricular activities**. Given the near-total absence of public initiatives to provide young people with spaces for cultural exchange and artistic expression that can promote resilience in the field sites, it is up to individuals and civil society who are aware of this void to take on this task. As a result, individual citizens have taken initiatives to create space for youth to involve themselves, including through sports and cultural activities. One example is the cultural center in El Kef, Tunisia which was established by a private citizen, and which includes a library and internet access and is an important space for youth to engage in constructive activities. In addition to this, the association Jousour Al-Mouâtana (Bridges for Citizenship) does important work by engaging young people through debates and round tables that help shape their critical thinking. In North Macedonia, the presence of educational institutions, such as the “State University of Tetovo” and the Southeast European University (SEEU) are seen as key factors of resilience of the community against radicalization compared to the municipality of Kumanovo, which largely shares the socio-economic conditions with Tetovo, but has been more vulnerable to radicalization. However, besides being factors of resilience, the role of NGOs that receive foreign funding from state actors and private organizations in promoting radicalization has been noted for the Balkans and MENA region. In Kosovo in 2015, the government closed down dozens of non-government organizations suspected as agents of radicalization.

There are also challenges when engaging youth in international spaces. The **‘rotation’ of a select core of young people into and out of international conferences and workshops that represent a particular elite or class of young people but are disconnected from the lived realities of their peers**, also adds to the socio-economic disparities among youth. Of note however, is that this is a criticism similarly leveled at women’s organizations and gender advocates to discredit them, and **therefore other practitioners and policy makers were skeptical of the significance of this feature of youth organizations and young people in PVE.**

In the online space, there are increasing levels of radicalization efforts targeting youth. In Kosovo, prior to going to Syria, **the majority of youth developed their radical ties through social media, not traditional media.** Facebook has been identified as a main source of access to radicalized content due to its ability to host a range of interactive online tools, including video content, messaging, closed community group creation and networking.



*For more research into the assumed roles played by social media in violent radicalization processes, especially as they affect youth and women, check out: UNESCO. “Youth and Violent Extremism on Social Media.” 2017. <https://unesdoc.unesco.org/ark:/48223/pf0000260532?posInSet=16&queryId=44dae318-5218-4059-9732-4a0f7f2bfcde>.*

**Finally, the COVID-19 pandemic was noted to have negatively exacerbated P/CVE efforts for engaging youth**, with increased levels of online violence and recruitment, the closing of schools and universities, and the increase of unemployment for youth.

# Balancing Power

## Part 3: Marginalized Communities

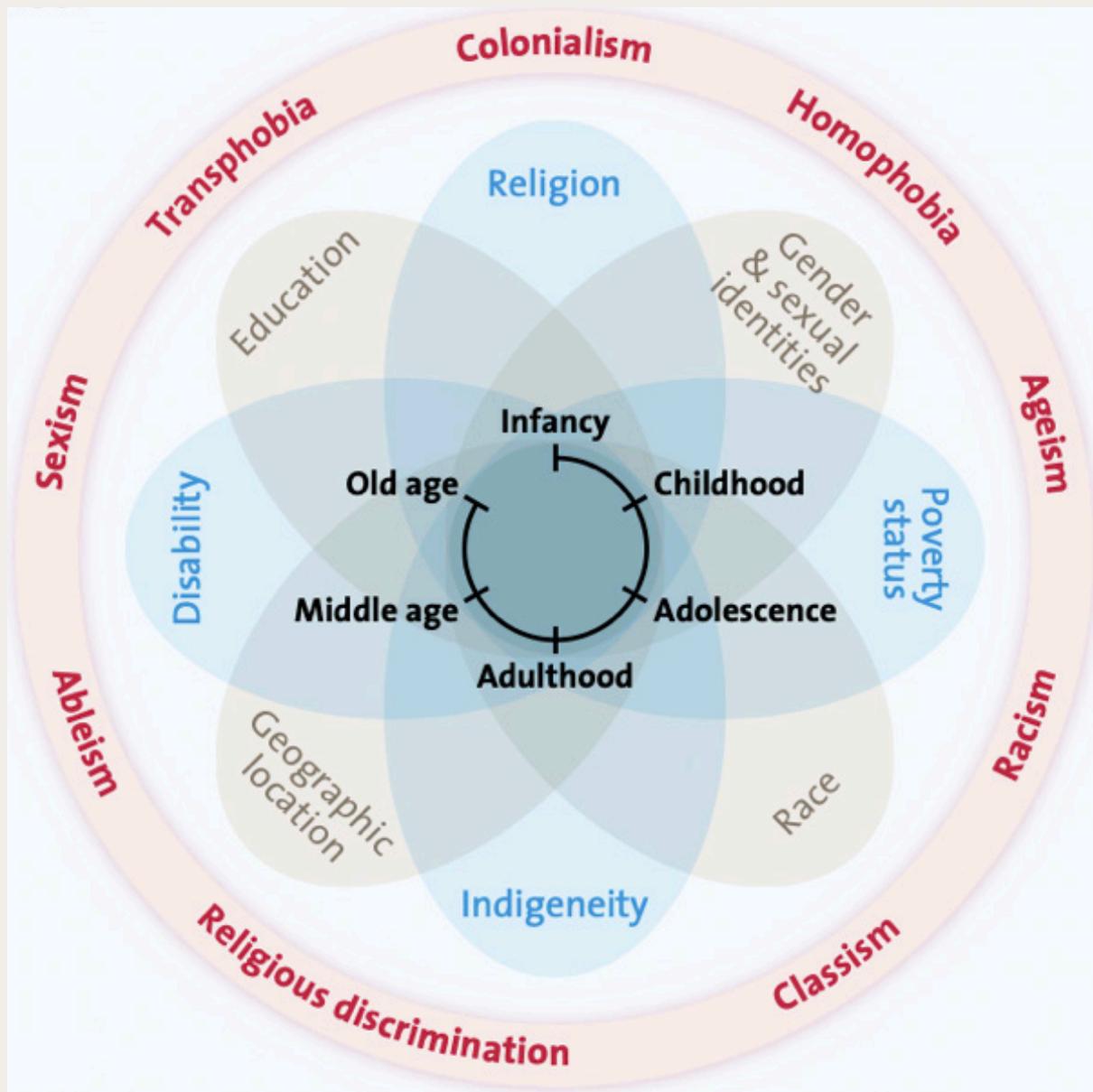
It is critical to understand that both women and youth are not homogenous groups. Other forms of identity need special attention in utilizing an inclusive approach, such as one's socio-economic status, ethnicity, religion, sexual orientation, and ability.

But what is **intersectionality**? Originally coined by Kimberlé Crenshaw in 1989, intersectionality is a way of thinking about identity and its relationship to power. **It recognizes that people's lives are shaped by their identities, relationships and social factors.** These combine to create intersecting forms of privilege and oppression depending on a person's context and existing power structures, such as patriarchy, ableism, colonialism, imperialism, homophobia and racism.

Utilizing an intersectional lens matters because it promotes more inclusive and responsive policymaking and services delivery and builds better stakeholder collaboration and trust by dismantling power structures and leaving no one behind. Here are a few helpful definitions to note:

- **Ethnic or Religious Minorities:** A group that has different national, cultural, or religious traditions from the main population.
  - **Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual, Pansexual and Allies (LGBTQIA+) Community:** These terms are used to describe a person's sexual orientation or gender identity.
- Social norms** can dictate that due to these intersectional identity points, individuals who identify as part of these groups cannot actively or effectively participate in P/CVE efforts. An example of a negative **stereotype** around marginalized communities can be that they don't represent the views of the majority of the community, and therefore, don't have a place within the P/CVE efforts.
- Women and youth who are religious and ethnic minorities, who identify as LGBTQIA+, who have disabilities, and who come from different economic backgrounds will offer unique perspectives to their lived experiences and how they are specifically impacted by violent extremism. Their roles are also many and varied. **Promoting equality and respect based on gender, age, sexual orientation, economic status, ethnicity, and religious affiliation is critical to addressing violent extremism**, which is rooted in the idea of superiority that allows for the justification of violence and subjugation of others.
- **Socio-Economic Status:** The social standing or class of an individual or group can hinder the participation or leadership of individuals in society.
  - **Persons with Disabilities:** All persons with disabilities including those who have long-term physical, mental, intellectual or sensory impairments which, in interaction with various attitudinal and environmental barriers, hinders their full and effective participation in society on an equal basis with others.

## INTERSECTIONALITY WHEEL



Pictured above is an intersectionality wheel. The innermost circle represents a person's unique circumstances. The second circle from inside represents aspects of identity. The third circle from the inside represents different types of discrimination/isms/attitudes that impact identity.

UN Women. "Intersectionality Resource Guide and Toolkit: An Intersectional Approach to Leave No One Behind." 2021. <https://www.unwomen.org/en/digital-library/publications/2022/01/intersectionality-resource-guide-and-toolkit>.

## The Critical Role of Marginalized Communities Within P/CVE Efforts and Push and Pull Factors

Social inclusion is critical for the success of P/CVE efforts. **Social inclusion is the process of improving the terms for individuals and groups to take part in society and the process of improving the ability, opportunity, and dignity of those disadvantaged on the basis of their identity to take part in society.** This is significantly important for marginalized communities, who also play a critical role within P/CVE efforts. From religious minority communities who work on inter and intra-faith dialogue to ethnic minority communities who work towards community resilience and harmonization, all of these efforts are critical in P/CVE efforts.

For example, there are currently around one billion women and girls, men and boys, and sexual and gender minorities with disabilities, affected by a range of sensory, physical, psychosocial and/or intellectual impairments. This number is rapidly increasing due to global population aging, increased incidence of chronic diseases and injuries caused by environmental factors such as climate change, natural disasters and conflict. **This number represents around 15% of the global population, making persons with disabilities the largest minority group in the world. More than half of all persons with disabilities live in countries affected by conflict and natural disasters.**

**Evidence demonstrates positive returns** when persons with disabilities are included in development and humanitarian decision-making. **Yet research, policy and practice has mostly focused on the vulnerabilities of persons with disabilities – as victims of discrimination, marginalization, violence and abuse – as opposed to their skills and potential as peacebuilders.** As a result, very little attention has been paid to the meaningful participation of persons with disabilities in peacebuilding processes, the factors and dynamics that contribute to their inclusion or exclusion, the challenges of ensuring effective representation, and the most successful mechanisms for inclusion. This example captures the importance of engaging communities with an intersectional lens and approach to make P/CVE interventions more holistic and sustainable.

Push and pull factors for marginalized communities vary depending on the group and context, but often include political, economic, and social exclusion or discrimination.



*Photo Source: Serbia EuroPride was canceled this year (2022) in Belgrade by the President due to threats from right-wing extremists and fears of clashes. Gec, Jovana. "Serbia Cancels EuroPride Due to Extremist Threats." PBS. August 27, 2022. <https://www.pbs.org/newshour/world/serbia-cancels-europride-celebration-due-to-extremist-threats>.*

## What Did the PAVE Project Discover Regarding the Impact of Violent Extremism on Marginalized Communities?

The PAVE project had several findings related to the many impacts of violent extremism on marginalized communities. **In Serbia for example, the PAVE project found that while far-right actors do not often organize or participate in violent activities, the narratives that they utilize legitimize violence used against minority groups, framing them as either a physical threat to the Serbian nation or a threat to the social order.** By spreading this type of misinformation and far-right propaganda, it normalizes extreme and violent attitudes. The nationalistic interpretations of past historical events, along with stereotypes about ethnic and minority groups in the country and the region, further adds to the exclusionary mindset among young people and the broader population.

While this is a vulnerability factor for minority groups, the legal system in Serbia recognizes national minorities and guarantees their rights. For example, minority parties do not have to reach a threshold of three percent to be represented in the national parliament. This positive political expression to reintegrate and renounce the division of politics into majority/minorities by the State was found to be a driver of community resilience. However, as also observed in the field research in Serbia, the lack of legitimacy and the state's inability to provide services to its citizens, especially minorities, allows dissatisfied individuals and groups to meet their needs through informal, often clientelist networks.

While Serbia may have a legal system recognizing national minorities and their rights, other Western Balkans countries do not have this legislation and as a result, discourage minority rights and political participation. **In Bosnia and Herzegovina, the unequal representation of minority groups in local and state institutions is a large issue of concern.** The population ratio in Novi Pazar is 80-20% in favor of Bosniaks, whereas representation in local institutions (police, judiciary, fire department, health service, etc.) is approximately 80-20% in favor of the minority Serbian population. Similarly, in the National Assembly, national minorities, which comprise approximately 20% of the total population in Serbia, have only 7% of seats. In North Macedonia at the community level, especially in multi-ethnic communities such as Tetovo and Kumanovo, ethnic Macedonians sometimes feel threatened by ethnic Albanians, and the question of minority rights is seen as a “zero-sum” game: more rights for one community are perceived to be detrimental to the other community/communities.

**Similarly in the MENA region, the exclusion of minority groups from political power has helped to fuel violent extremism.** For example, the lack of political freedom and exclusion of minority groups from political participation has made Tunisia and Lebanon both more vulnerable to radicalization because it has generated political frustrations. The issue with the alignment of religion and state was also not received positively by minorities because of their feeling of insecurity having been at the root of violent extremism. Security has been given to those privileged in power. Similarly in Iraq, the politicization of sectarian identities has led to the Sunni minority being alienated.

# Power Walk Exercise



14

Facilitation guide: gender-sensitive conflict analysis

## PLENARY EXERCISE Part A

20 mins

### Gender power walk<sup>1</sup>

 60 mins total (Part A: 20 mins; Part B: 40 mins)

**AIM:** Challenge participants' implicit assumptions and biases on gender and introduce intersectionality.

**LEARNING OBJECTIVES:** This exercise broadens participants' understanding of gender and identity, examining how gender shapes vulnerability, exclusion, access to power and use of violence. Importantly, it introduces the concept of intersectionality by visually demonstrating how people of varying identities are differently impacted by conflict due to how powerful or vulnerable they may be in a given context.

**MATERIALS:** Handouts 1, 2 and 3.

Give each participant a piece of paper with a different character relevant to their context written on it (cut from Handout 1). Give participants characters that are different from their own identity. Each character should have a mix of characteristics, e.g. sex, age, occupation, education level, marital status, disability, location (rural or urban). Handout 1 provides a set of general identities that can be adjusted to include characteristics that are important in the context. Examples include: young unmarried woman blogger living in a big city; woman police officer; older man who is an ethnic / clan minority leader. Note that talking about sexual and gender minorities (SGMs) can be very sensitive and careful thought must be given to when and how to introduce these identities in the discussions.

Ask participants to read their identity but not to show it to anybody else. They should think about how this identity might experience access to power, decision making, and vulnerability to violence or exclusion in their context. Ask people to line up in the room or outside in a long line with space in front and behind (they can also form a circle). Explain that you will ask a series of questions, and each person should answer the questions pretending they are their assigned identities. If their answer to the question is "yes", the participant should move forward or backwards as indicated for each question.

Read out the following questions – or a selection if you need to make the exercise shorter – and give participants time to move according to their assigned identity:

- a. If you are from a rural or remote area, or far from the capital – take a step backwards.
- b. If you have or had access to education – take a step forward.
- c. If you are armed, or have access to a weapon – take a step forward.
- d. If you have a paid job or a steady income – take a step forward.
- e. If you are responsible for household chores, childcare, caring for the sick or elderly – take a step backwards.

1. This is a widely-used exercise on identity (not always focused on gender), adapted here from: Plan UK, Restless Development, ActionAid and the British Youth Council, *Power, Rights & Participation: A practical guide for youth action in a post-2015 world*. Undated: 51-54. Available at: [plan-uk.org/file/powerrights-and-participation-a-practical-guide-for-youth-action-in-a-post-2015-world](http://plan-uk.org/file/powerrights-and-participation-a-practical-guide-for-youth-action-in-a-post-2015-world)

- f. If you are responsible for feeding a family – take a step backwards.
- g. If you have regular access to healthy food and clean water – take a step forward.
- h. If you need an escort to safely travel and walk in all public spaces – take a step backwards.
- i. If you have a choice whether or not to participate in the conflict – take a step forward.
- j. If you are expected to make all decisions at a household level – take a step forward.
- k. If you have political decision-making power at a community level – take a step forward. At a national level? At an international level? (These should be separate questions)
- l. If you are able to freely express your political opinions, demonstrate, vote and/or run for a public or political role – take a step forward.
- m. If you had to flee your home or hometown because of conflict, violence or persecution – take a step backwards.
- n. If you are responsible for defending the security of your community and family – take a step backwards.
- o. If you are able to safely voice opinions in public spaces and in the home – take a step forward.
- p. If you have access to the local women or youth networks – take a step forward.
- q. If you are responsible for upholding your family's honour, and your behaviour and actions directly impact on your family's honour – take a step backwards.

### BOX 5: Facilitation tips

These questions are based on gender assumptions that may play out differently in each context and give rise to rich discussions. Because the identities are 'fake', it can be easier for participants to be involved than if they had to talk about their own experiences. The identities can be context-specific or generic, but the more details added that fit the context, the more relevant it will feel to participants.

Make sure there is a balance of powerful and vulnerable identities. In a Somalia and Somaliland workshop, identities noted whether the person was from a dominant or a minority clan, as this is so significant in determining people's influence. In Bangladesh, in an area with Rohingya refugees from Myanmar, the identities were adapted to include powerful and vulnerable groups from host communities, refugee communities, and local and camp authorities.



### PLENARY FEEDBACK AND DISCUSSION

40 mins

Participants remain in their final positions. Participants should pinpoint why they thought they ended up standing in front, holding the most power in society. Ask the participants who ended up at the front:

- a. What character do you represent?
- b. How does it make you feel to stand in front of everybody else?
- c. What do you have power and influence over in this role, and who do you have power over?
- d. What elements of your identity enabled you to move forward? Is it because of your gender, sex, age, economic status, ethnicity or other reason?
- e. What privileges or vulnerabilities does this role give you?

Ask the same (adapted) questions to the participants who ended up at the back. These participants should explain why they thought they ended up at the back and note if there were any points where they felt they did have power. They are likely to say that they feel powerless or invisible. Ask other participants similar questions about why they are standing in their specific positions.

Ask participants to sit again and facilitate a broader discussion about power and intersectionality (distribute Handouts 2 and 3 – note that Handout 1 is not distributed, as it is cut up for the exercise). Signpost where the definitions are for the key concepts raised during this session. Note that later sessions will go into more depth on issues of intersectionality and gender and how they relate to conflict and peace dynamics. The following questions can be prompts:

- a. What patterns do you observe? What are the common characteristics of people in the front? In the back? Was this related to issues of ethnicity, race, religion, age?
- b. Which groups experience more violence?
- c. Which groups are invisible or less included?
- d. Who in our community has the most freedom to use their power?
- e. What does it tell us about what our societies value? Who is given the most power?
- f. How does this power imbalance cause violence against different groups, or vulnerability to generalised violence (war / conflict)? Does it relate to colonialism? Whose voice is heard? Whose knowledge is valued?
- g. Explore the idea that individuals are discriminated against on the basis of their socio-economic status, caste, race, ethnicity, age, sex, gender identity, educational levels, physical abilities and so on. Discuss how power structures operate to keep discrimination in place.

#### ★ Key points to emphasise

Everyone holds implicit gender assumptions and biases, including people working on women's rights or gender. This exercise challenges these assumptions. For example, many people equate the term gender with women or designate women as victims only or men as perpetrators of violence only (see the Conciliation Resources and Saferworld toolkits for more common pitfalls).<sup>2</sup> Some participants are surprised at what this exercise demonstrates: women and girls generally face more exclusion and discrimination than men and boys – but within patriarchal societies, gender works as a system of power, which may make some men and boys less powerful / more vulnerable to certain types of violence than some women and girls. This is due to their other identity characteristics (e.g. caste or class, displacement or employment status, age, sexual

2. Tielemans, S., 6-7; Wright, H. et al., 2-3

orientation or ethnicity). In some societies, participants may also be surprised that age or belonging to a particular ethnic or indigenous group generally means having less power regardless of one's sex.

This exercise highlights the complexity of gender, power and identity. A good way of doing this is to reflect on the vulnerabilities of a young man of lower socio-economic status, or from an ethnic minority, compared with a rich woman who represents the ruling political party but due to being female may not be permitted to express her opinions. As a second step, the facilitator can also ask the group what level of influence the woman would hold if she was a man with the same characteristics, or to consider how much power she has in her home when compared to her husband.

To conclude, facilitators should emphasise that an intersectional approach to analysis highlights how different aspects of our identities, including gender, influence how people interact with and experience conflict and violence differently. Everyone has different vulnerabilities to violence and different levels of power to influence the context, and therefore to drive or prevent conflict.

Write down  
any notes!

## Additional Resources for Session 2

- Anderlini, Sanam Naraghi. “Challenging Conventional Wisdom, Transforming Current Practices: A Gendered Lens on PVE.” Berghof Foundation. May 10, 2018. <https://berghof-foundation.org/library/challenging-conventional-wisdom-transforming-current-practices-a-gendered-lens-on-pve>.
- Berghof Foundation – “Berghof Glossary on Conflict Transformation and Peacebuilding: 20 Essays on Theory and Practice.” 2019. <https://berghof-foundation.org/library/berghof-glossary>.
- Conciliation Resources. “Untapped peacebuilders: Including persons with disabilities in building peace.” 2021. <https://www.c-r.org/learning-hub/untapped-peacebuilders-including-persons-disabilities-building-peace>.
- Dier, Aleksandra and Gretchen Baldwin. “Masculinities and Violent Extremism.” 2022. <https://www.ipinst.org/wp-content/uploads/2022/06/Masculinities-and-VE-Web.pdf>.
- European Parliament. “Glossary of Sensitive Language for Internal and External Communications.” 2020. [https://www.europarl.europa.eu/trad/etu/pdf/glossary\\_sensitive\\_language\\_2020\\_en.pdf](https://www.europarl.europa.eu/trad/etu/pdf/glossary_sensitive_language_2020_en.pdf).
- ICAN. “Gender and Identity in Extremisms: Case Studies on the Role of Gender and Identity in Shaping Positive Alternatives to Extremisms.” October 21, 2021. <https://icanpeacework.org/2021/10/gender-and-identity-extremisms/>.
- Network for Religious and Traditional Peacemakers - “Key Terms for Peacemaking and Broader Peacebuilding Processes.” 2022. <https://peacemakersnetwork.org/wp-content/uploads/2022/03/network-learn-key-terms.pdf>.
- OSCE, DCAF and UN Women. “Gender, Preventing Violent Extremism and Countering Terrorism. February 25, 2020. <https://www.osce.org/odihr/447094>.
- OSCE. “The Linkages Between Violent Misogyny and Violent Extremism and Radicalization that Lead to Terrorism.” September 6, 2022. <https://www.osce.org/files/f/documents/d/c/525297.pdf>
- Promundo. “Youth and the Field of Countering Violent Extremism.” 2019. <https://www.equimundo.org/resources/youth-and-the-field-of-countering-violent-extremism/>.
- Search for Common Ground. “Transforming Violent Extremism: A Peacebuilder’s Guide.” 2017. <https://www.sfcg.org/transforming-violent-extremism-peacebuilders-guide/>.
- UN Women. “Gender mainstreaming principles, dimensions and priorities for PVE.” 2019. <https://www.unwomen.org/en/digital-library/publications/2019/09/gender-mainstreaming-principles-dimensions-and-priorities-for-pve>.
- UN Women. “Women in Preventing and Countering Violent Extremism.” 2021. <https://www.unwomen.org/en/digital-library/publications/2021/02/a-training-manual-women-in-preventing-and-countering-violent-extremism>.
- USAID. “Promising Practices in Engaging Youth in Peace and Security and P/CVE: Summary of key interventions and examples.” Accessed 6 July 2022. [https://www.cverreferenceguide.org/sites/default/files/resources/PROMISING%20PRACTICES%20IN%20ENGAGING%20YOUTH%20IN%20PEACE%20AND%20SECURITY%20AND%20P\\_CVE%20Summary%20of%20key%20interventions%20and%20examples.pdf](https://www.cverreferenceguide.org/sites/default/files/resources/PROMISING%20PRACTICES%20IN%20ENGAGING%20YOUTH%20IN%20PEACE%20AND%20SECURITY%20AND%20P_CVE%20Summary%20of%20key%20interventions%20and%20examples.pdf).

# SESSION 3: Practical Applications of Mainstreaming Inclusivity

## Objective

In this final session, our objective will be to explore and understand how to apply applications of mainstreaming inclusivity within local action plans for P/CVE for both the MENA and Western Balkans.

## Expected Results

The expected results of this final session will be that participants have a practical understanding of how to apply and mainstream inclusivity within their partnered P/CVE efforts.

## Amount of Time Anticipated for Session 3: 2 hours

## Agenda

**PG. 46** – How to Gender Mainstream Your P/CVE Efforts

**PG. 54** – How to Incorporate a Youth Perspective Within Your P/CVE Efforts

**PG. 61** – How to Apply an Intersectional Lens to Your P/CVE Efforts

**PG. 75** – Module Certificate

# How to Gender Mainstream Your P/CVE Efforts

Gender analysis is the critical starting point for gender mainstreaming. **Gender analysis** is a tool that brings to the surface gender disparities of a core problem. This process is used to identify, understand, and describe gender differences and the relevance of gender roles and power dynamics in a particular context.

A gender analysis asks two sets of questions about the conditions conducive to violent extremism. The first addresses **'gender behaviors'** – it examines how men, and women and non-binary individuals behave in relation to these conditions. The second addresses **'gender norms'** – the social pressures to behave in a particular manner, or what types of masculinity and femininity are rewarded or punished. Utilizing **gender-responsive approaches** and leading **gender-transformative** programs removes the gender-based inequities, structural barriers, and empowers disadvantaged populations, including through the creation of strategies to foster progressive changes in power relationships between women and men. **Gender-responsive approaches** address the different needs and experiences of women, and men and non-binary individuals, whether through the questions asked in a focus group or survey to the trainings that you might conduct.

Here are a few examples of integrating gender into the design of research questions:

- 1) What are the different impacts of violence and insecurity on men and women?
- 2) What are the gender dynamics around conflict?
- 3) How do gender norms and realities drive violence and/or peace? How are women's roles assigned within families in the community?

4) Who are the key actors with influence, means and motivations to mobilize groups and resources into collective action for peace or for violence and what are the links between them? Are these key actors predominantly male? What are the priorities of the women peacebuilders or women-led civil society organizations?

**A gender-responsive approach does not exclusively focus on women and girls.** Engaging men and boys is also a critical part of a gender analysis and opportunity to create space for women and girls to engage in an otherwise male-dominated setting. Men and boys also play critical roles in supporting women and girls in their families, including by encouraging the education and empowerment of female relatives. This includes non-violent conflict resolution, efforts to encourage rethinking masculinities and stereotypes about women, and mitigation of exposure to violence in the home, which can feed the societal acceptance of violence. Finally, men can work alongside women to open space for their inclusion in CVE responses such as community-oriented policing.

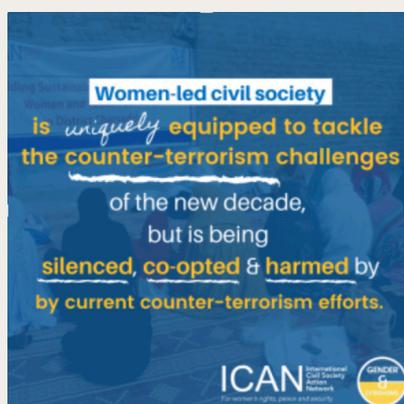
**Finally, gender analysis should also be included in P/CVE program monitoring and evaluation frameworks.** This means including gender analysis as a systematic analytical process based on **gender or sex-disaggregated data**. This process is used to identify, understand, and describe gender differences and the relevance of gender roles and power dynamics in a particular context. Gender or sex-disaggregated data builds an evidence base that can be created to showcase how gender inequalities impact security and P/CVE outcomes. This approach needs to be applied across the whole of P/CVE programs, not only to the components which might be focused on the empowerment of women.

The program’s gender or sex-disaggregated data should be used within its’ logical framework. As part of the program’s objectives, ensure to formulate the project objectives to link the prevention and combating of terrorism to improving gender equality and sustainable development and to address one or more issues that affect mainly women. The project outcomes should describe which gender measurement of each outcome is wanting to be achieved, how the project will increase the capacity of women leaders or participants, and how the project will engage women and women’s civil society organizations overall. Finally, the project outputs should demonstrate how the project will impact women and men independently.

If a program or initiative does not incorporate gender into its analysis, the program will suffer from **gender blindness**, ignoring rather than recognizing distinctly gendered factors, which misinforms policymaking and programming. Any initiative, policy, or study which neglects to consider and understand half of the population’s roles in any given situation will be partially accurate at best, and usually less effective and responsive to the situation on the ground than an initiative, policy or study that has mainstreamed gender throughout, giving focus and attention to the different positions and needs of all gender identities.

The empowerment of women is an essential part of a gender mainstreaming strategy. Here are some key takeaways to remember:

- Ensure to engage women and women-led or focused organizations and initiatives in discussions about P/CVE policies and strategies and seek their input in the design of P/CVE programs.
- Promote partnerships with and between local women-led or focused organizations and build their local ownership – this is key to effective program implementation.
- Support community outreach programs that raise awareness and inform women on identifying and responding to violent extremism and terrorism.
- Build the capacity of local women-led or focused organizations and of women to promote P/CVE and implement P/CVE programs. This includes capacity building for mediation, community engagement, communication, monitoring and evaluation, administration and program management.
- Avoid using women and women’s groups solely for P/CVE purposes, as this can lead to negative consequences for those groups, e.g. facing threats from extremist groups, undermining efforts to promote gender equality (if these become equated with a security agenda).



For more information on addressing new challenges and opportunities in the extremism space, analyzed through a gender lens, read the International Civil Society Action Network’s (ICAN) piece, “To Address Extremisms in the New Decade, Do What the Women Say,”: <https://icanpeacework.org/2022/10/to-address-extremisms-in-the-new-decade-do-what-the-women-say/>.

*Photo Source: Fransen, Rosalie. “To Address Extremisms in the New Decade, Do What the Women Say.” October 19, 2022. ICAN. <https://icanpeacework.org/2022/10/to-address-extremisms-in-the-new-decade-do-what-the-women-say/>.*

# Gender Analysis Exercise Part 1



## Materials:

- Enough blank sheets of paper (large or small) for each small group to have several
- Writing utensils

## Start the Activity:

- Break into small groups of 2-8 people.
- Instruct groups to identify a radicalization or violent extremism issue in your community that you would like to work on or are already working on. Have groups construct a basic context analysis plan stating how they would rather gather data and how they might be able to target that issue through a program in their community.
- Ask them to also explain:
  - How they might engage or are already engaging women in their P/CVE program on that issue;
  - How they might target or are already targeting women as perpetrators, victims, or supporters in their P/CVE program on that issue;
  - Creative ways to measure effectiveness of such programs
- After 10 minutes or so, ask each group to present their ideas to the whole group in 1-2 minute presentations.
- After each presentation, allow 3-5 minutes for questions, comments, and suggestions on the group presenting ideas from other groups and participants.



Write down  
any notes!

# Gender Analysis Exercise

## Part 2



### Materials:

- Post-it notes/sticky note paper or small pieces of paper and tape or sticky tack
- Writing utensils
- A wall or board on which to stick the notes

### Start the Activity:

- Participants are provided with a question or prompt for which they need to generate ideas, solutions, etc.
- Give each participant a few post-its and 1-2 minutes to write 1 idea or answer per post-it. They can give multiple answers for each question, or just one answer per question.
- While participants are writing, divide the wall or board into three sections for the three questions.
- When participants have finished, they should walk to the front of the room and place the post-its in the correct section.
- Once all the participants have posted their responses on the boards encourage them to walk around and read all the responses.
- When they have read everything and are seated, ask participants what they thought about their responses. Have them offer their opinions, questions, insights, or comments. To get the conversation started, questions you might want to ask the group include:
  - Did any of the answers surprise you? Why?
  - Have you seen any of these elements in P/CVE initiatives in your community?
  - Would any of these elements benefit P/CVE initiatives in your community? Would any of these elements not work well in P/CVE initiatives in your community?

### Prompts:

1. What is the most important thing for a gender-responsive P/CVE initiative to consider in the planning stages?
2. What is the most important thing for a gender-responsive P/CVE initiative to do in its activities?
3. What is the most common mistake P/CVE initiatives make related to mainstreaming gender and incorporating women?

## How to Connect the Gendered Aspects of Your P/CVE Efforts to the National and Global Levels

**It is vital to align your mainstreaming of gender within your community-level P/CVE initiatives to those at the national and global levels to ensure you are being as effective and coherent as possible for policy and programmatic coherence.** This includes complementing the existing frameworks that exist to promote a greater mutual understanding across discrete P/CVE and policy and practitioner communities. Partners within P/CVE initiatives should also ensure that women’s rights are not undermined by security sector agencies that improperly prioritize P/CVE/ and security outcomes at the expense of the protection of women’s human rights. Gender-sensitive P/CVE policies and practices, together with international frameworks, can facilitate gender responsive approaches to disengagement, reintegration and rehabilitation of members of violent extremist and terrorist organizations.

One of the most important international frameworks to align with is the **Women Peace and Security Agenda** – (UN Security Council Resolution 1325 on Women, Peace and Security) (<http://unscr.com/en/resolutions/doc/1325>), a resolution that was unanimously passed on 31 October 2000. It is one of the most important international mandates covering the **full and equal participation of women in all peace and security initiatives and the mainstreaming of gender issues in the context of armed conflict, peacebuilding and reconstruction processes.**

The WPS Resolution represented the first recognition by the UN Security Council of the distinct roles and experiences of women in different phases of conflict, its resolution and its long-term management. The Resolution also emphasizes the increased effectiveness and practical security policies and activities associated with the incorporation of women during all phases of conflict.

**WATCH VIDEO: Women, Peace and Security Explainer Video:** <https://www.youtube.com/watch?v=M-d5xRjIDt4>



*Photo Source: Inter-Parliamentary Union. “Women, peace and security.” 2020. <https://www.youtube.com/watch?v=M-d5xRjIDt4>.*

Since the passage of [UNSCR 1325 \(http://unscr.com/en/resolutions/doc/2242\)](http://unscr.com/en/resolutions/doc/2242), seven additional resolutions related to women’s inclusion in peace and security and P/CVE have been passed. In 2015, the UN Security Council adopted [UNSCR 2242 \(http://unscr.com/en/resolutions/doc/2242\)](http://unscr.com/en/resolutions/doc/2242), which encourages UN agencies and member states to:

- Conduct and gather gender-sensitive research and data collection on the drivers of radicalization for women.
- Consider the impacts of counter-terrorism strategies on women’s human rights and women’s organizations.
- Develop targeted and evidence-based policy and programming responses involving women.
- Ensure the participation and leadership of women and women’s organizations in developing P/CVE strategies.
- Integrate gender aspects when addressing the drivers and impact of violent extremism.

Following UNSCR 2242, the UN Secretary-General adopted a “Plan of Action to Prevent Violent Extremism (<https://www.un.org/counterterrorism/plan-of-action-to-prevent-violent-extremism>)” in 2016, which explicitly calls for advancing gender perspectives and gender equality when framing P/CVE and terrorism prevention responses, including within governments, the security sector, and civil society.

**To watch the presentation of the 2016 Plan of Action, watch here: <https://www.un.org/counterterrorism/plan-of-action-to-prevent-violent-extremism>**



Photo Source: UNOCT. “Plan of Action to Prevent Violent Extremism.” 2016. <https://www.un.org/counterterrorism/plan-of-action-to-prevent-violent-extremism>.

In December 2017, the UN Security Council adopted Resolutions 2395 ([https://www.securitycouncilreport.org/atf/cf/%7B65BFCF9B-6D27-4E9C-8CD3-CF6E4FF96FF9%7D/s\\_res\\_2395.pdf](https://www.securitycouncilreport.org/atf/cf/%7B65BFCF9B-6D27-4E9C-8CD3-CF6E4FF96FF9%7D/s_res_2395.pdf)) and 2396 (<https://documents-dds-ny.un.org/doc/UNDOC/GEN/N17/460/25/PDF/N1746025.pdf?OpenElement>) both of which contained strong language on integrating gender and the roles of women, in operative paragraphs. Resolution 2396 included specific considerations of the needs and roles of women in relation to returning and relocating foreign terrorist fighters. The same year, the General Assembly’s 5th review resolution (A/RES/70/291 [<https://documents-dds-ny.un.org/doc/UNDOC/GEN/N16/206/08/PDF/N1620608.pdf?OpenElement>]) of the United Nations Global Counter-Terrorism Strategy (GCTS) called on Member States to highlight the important counter-terrorism and prevention of violent extremism roles of women. Women’s roles and involvement in P/CVE was also highlighted during the sixth review of the UN Global Counter-terrorism Strategy in 2018.

Although relatively new in terms of promoting and encouraging the integration of gender aspects (women-specific) in P/CVE efforts, many government-led strategic documents, national actions plans, planning frameworks, and programs and initiatives, as well as civil society driven initiatives, have arisen in response to both UNSCR 1325 and UNSCR 2242. **It is important to note that all PAVE-focused countries have a National Action Plan on Women, Peace and Security. Furthermore, most PAVE-focused countries also have strategies advancing UNSCR 2242.**

For more information on how to make National Action Plans to prevent violent extremism more inclusive, check out ICAN’s “10 Steps to Designing and Implementing Inclusive National Action Plans to Prevent Violent Extremism,”: <https://icanpeacework.org/2018/05/10-steps-designing-implementing-inclusive-national-action-plans-prevent-violent-extremism/>.



Photo Source: Fransen, Rosalie. “To Address Extremisms in the New Decade, Do What the Women Say.” October 19, 2022. ICAN. <https://icanpeacework.org/2022/10/to-address-extremisms-in-the-new-decade-do-what-the-women-say/>.

For example, the Kosovo Action Plan for Implementation of the Strategy on Prevention of Violent Extremism and Radicalism Leading to Terrorism (<https://hope-radproject.org/wp-content/uploads/2021/12/Kosovo-Strategy-on-Prevention-of-Violent-Extremism-and-Radicalisation-Leading-to-Terrorism-2015-2020.pdf>) (2015-2020), spells out specific P/CVE activities. These include the objectives and institutions tasked with increasing women’s involvement in P/CVE efforts in awareness-raising campaigns, training, and dialogue across government institutions, communities, municipalities, women, youth and religious networks, law enforcement entities and with NGOs. In the MENA region, Lebanon has a National Action Plan on Preventing Violent extremism (<http://pvelebanon.org/>), which includes an objective around understanding gender sensitivity in PVE programming and has an entire pillar dedicated to gender equality and empowering women. This also aligns with Lebanon’s National Action Plan on 1325, which specifically identifies the promotion of women’s role in PVE efforts as a strategic priority area.

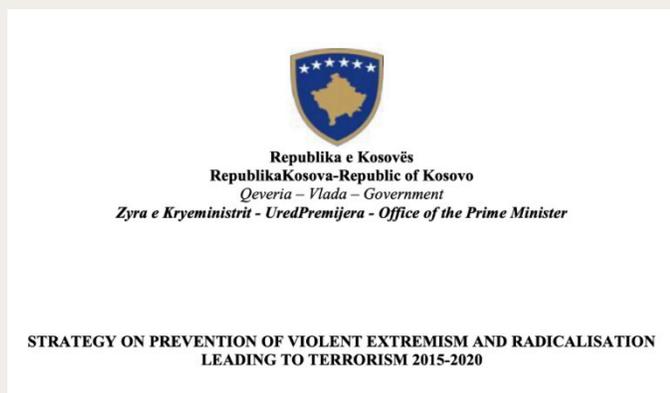


Photo Source: Office of the Prime Minister, Republic of Kosovo. “Strategy on Prevention of Violent Extremism and Radicalisation Leading to Terrorism 2015-2020.” September 2015. <https://hope-radproject.org/wp-content/uploads/2021/12/Kosovo-Strategy-on-Prevention-of-Violent-Extremism-and-Radicalisation-Leading-to-Terrorism-2015-2020.pdf>.

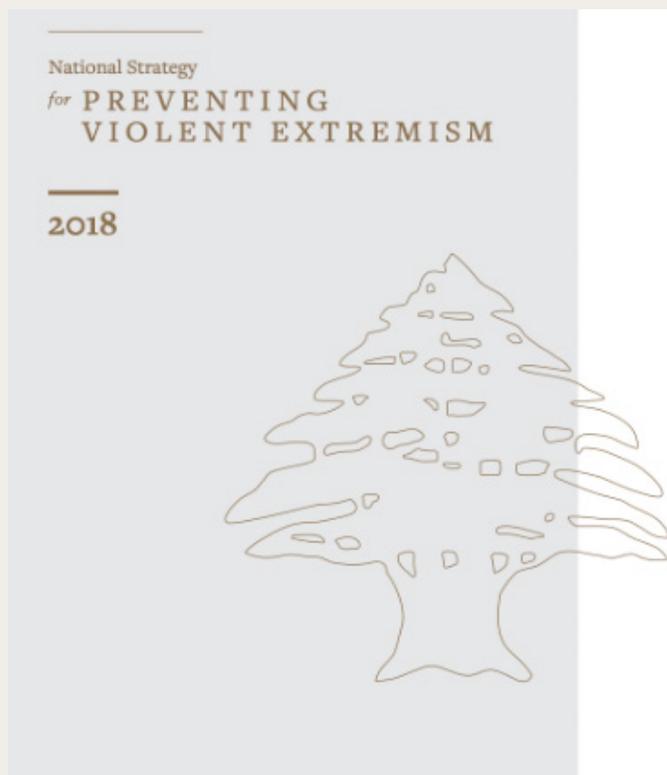
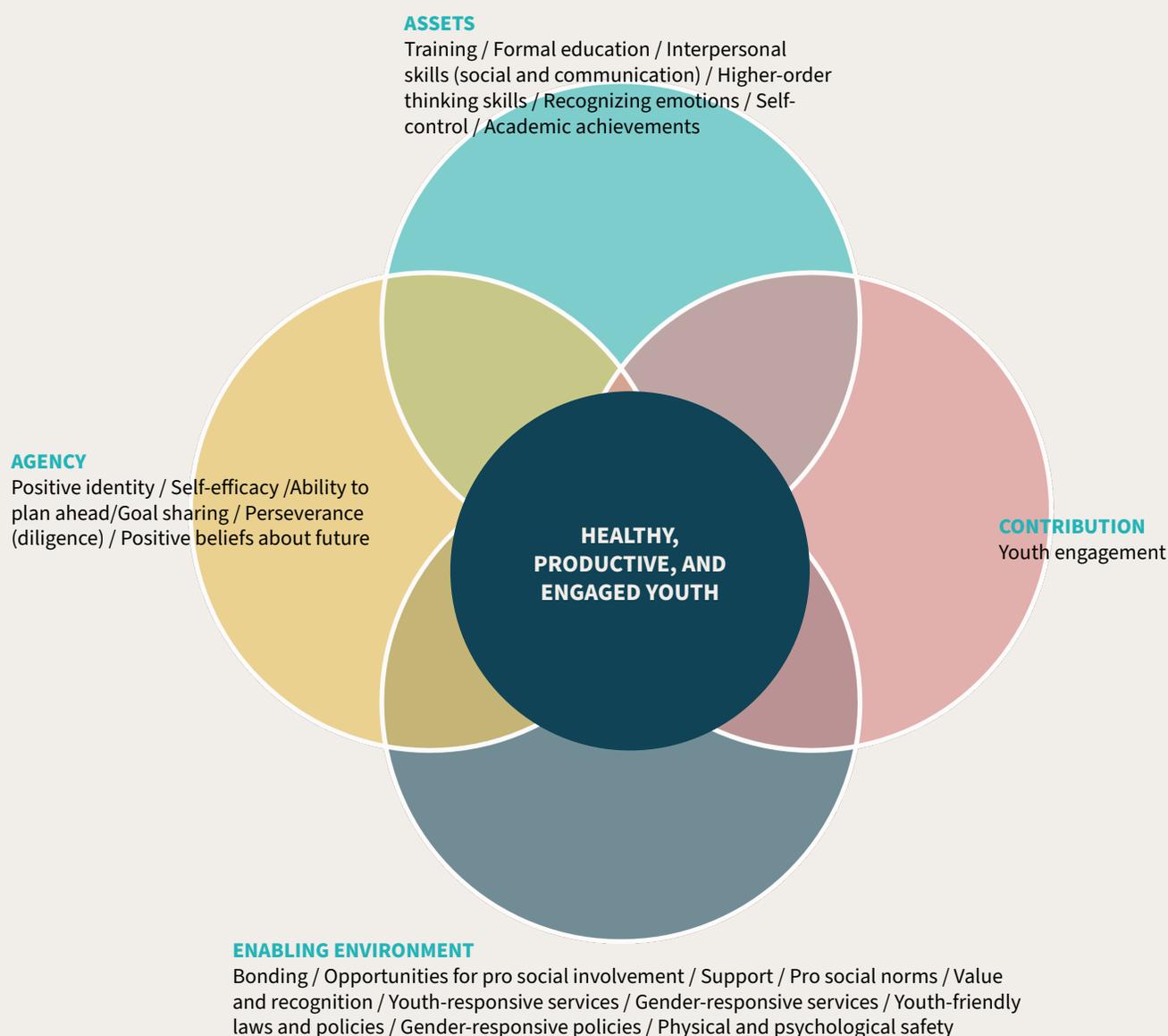


Photo Source: Presidency of the Council of Ministers. “National Strategy for Preventing Violent Extremism.” 2018. [http://pvelebanon.org/Resources/PVE\\_English.pdf](http://pvelebanon.org/Resources/PVE_English.pdf).

# How to Incorporate a Youth Perspective Within Your P/CVE Efforts

To effectively incorporate a youth perspective, you need transformative **positive youth development**, which seeks to engage youth along with their families, communities, and/or governments so that youth are empowered to reach their full potential. **PYD approaches build skills, assets, and competencies; foster healthy relationships; strengthen the environment; and transform systems.**



YouthPower. "Promoting Positive Youth Development." <https://www.youthpower.org/positive-youth-development>.

**Positive Youth Development (PYD)** is an approach to youth development that focuses on increasing youth assets and strengthening protective factors. PYD is based on the belief, founded in research and program experience, that “building the intellectual, physical, social, and emotional competence of youth is a more effective development strategy than one that focuses solely on correcting problems.”

Building positive youth development as an approach illustrates that to achieve the vision of healthy, productive and engaged youth, your P/CVE programs, practices and policies must work with youth to improve four components, namely their:

- **Assets:** Youth have the necessary resources, skills and competencies to achieve desired outcomes. Activities focus on skills building and sharing within individual, family, peer and community settings.
- **Agency:** Youth perceive and have the ability to employ their assets and aspirations to make or influence their own decisions about their lives and set their own goals, as well as to act upon those decisions in order to achieve desired outcomes.
- **Contribution:** Youth are engaged as a source of change for their own and for their communities’ positive development. Activities focus on creating opportunities for youth to participate, lead and express themselves and their thoughts.
- **Enabling environment:** Youth are surrounded by an environment that develops and supports their assets, agency, access to services, and opportunities, and strengthens their ability to avoid risks and to stay safe, secure, and be protected and live without fear of violence or retribution. Activities include building relationships and networks, fostering positive social and cultural norms, creating safe spaces and creating access to youth-friendly spaces.



**In order to first engage youth within your analysis and wider P/CVE programming, it is critical to make the topic relatable to the communities you are wanting to engage with.** For many young people, P/CVE work can come across as intimidating - an issue that is obscure and unfamiliar, or that invokes uncomfortable conversations. Even for young people who may be initially interested in this topic, the political or religious stigma associated with the term may constitute a major barrier to engagement. Utilizing different strategies to engage youth is also effective! For example, building youth networks; working with educational institutions and broader community initiatives; and utilizing recreational activities, such as arts or sports.

Targeting the right groups of young people is equally important for engagement. From the onset, you should make a decision regarding which groups you would like to engage with and should consider which communities you have access to, as well as the security implications of engaging with certain individuals and groups. It is essential to unpack the youth vulnerabilities and resilience factors.

**Remember! Youth are not a homogenous group and should not be considered as gender-neutral.** Youth comprise a significant portion of the focus population for much P/CVE programming, yet the term is often left gender-neutral in programming design, implementation and evaluation. Lack of recognition of the different experiences of male and female youth and their motivations for participation in violent extremism ultimately leaves programming lacking in its approach and impossible to evaluate. Programming design and evaluation, as well as theories of change and reporting structures must include recognition of the differences of the male and female youth experience, due to underlying socialized expectations of masculinity and femininity in their cultural context. Therefore, incorporating age-disaggregated data into your analysis is important to understanding the unique barriers and needs of youth, including breaking these needs down by gender and other identity forms.

**Here are a few examples of how to specifically incorporate youth’s participation and leadership:**

- **Create physical and virtual spaces for youth to express their opinions and have their voices recognized** to empower them to be agents of change in their communities. Youth centers, for example, create communal environments for trainings, dialogue, and educational and civic engagement activities.
- **Engage youth within planning strategies and developing youth policies or programs**, which lay the groundwork for all initiatives that encourage peacebuilding through youth empowerment. Ensure youth ownership and participatory leadership within all of your P/CVE activities to deter extremism and empower social inclusion.
- **Offer youth leadership trainings** with an emphasis on peacebuilding practices and conflict mitigation skills.

- **Offer trainings and programs that teach vocational and soft skills** to ensure that youth have the self-awareness and aptitudes to seek meaningful employment, in combination with job placement. Research has found that the five most important soft/life skills positively impacting outcomes in violence prevention programs are: social skills, empathy, self-control, self-concept, and higher-order thinking skills.
- **Provide speaking opportunities and opportunities for youth-led media and communication initiatives.** Media gives youth an opportunity to share knowledge and overcome exclusion. Experience shows that positive messaging is more effective than counter-messaging, especially through radio and online platforms that are most utilized by youth in key areas.
- **Offer specific support to young women, with gender-focused programming that address the specific vulnerabilities and resilience factors of young women.**
- **Offer opportunities for youth civic engagement to increase their sense of self-efficacy.** This could include creating youth councils as a political outlet and branch for advocacy.
- **Offer financial and technical support** and other resources to initiatives that are youth-led or connected to youth organizations.
- **Offer opportunities to promote well-being and good mental health.** Support at-risk youth to be conscious of their biases and decision-making processes, as well as to learn impulse control through cognitive behavioral therapy.



Participants at the OSCE-supported National Session of the European Youth Parliament-Bosnia and Herzegovina (BiH); Sarajevo, 9 April 2018. Photo Source: OSCE. “Youth: Bosnia and Herzegovina.” 2018. <https://www.osce.org/mission-to-bosnia-and-herzegovina/youth>.

# Applying an Intergenerational Approach Part 1



## Materials:

- Enough blank sheets of paper (large or small) for each small group to have several
- Writing utensils

## Start the Activity:

- Break into small groups of 2-8 people.
- Instruct groups to identify a radicalization or violent extremism issue in your community that you would like to work on or are already working on. Have groups construct a basic context analysis plan stating how they would gather data and how they might be able to target that issue through a program in their community.
- Ask them to also explain:
  - How they might engage or are already engaging youth in their P/CVE program on that issue;
  - How they might target or are already targeting youth as perpetrators, victims, or supporters in their P/CVE program on that issue;
  - Creative ways to measure effectiveness of such programs;
- After 10 minutes or so, ask each group to present their ideas to the whole group in 1-2 minute presentations.
- After each presentation, allow 3-5 minutes for questions, comments, and suggestions on the group presenting ideas from other groups and participants.



Write down any notes!

## Applying an Intersectional Approach Part 2



### Materials:

- Post-it notes/sticky note paper or small pieces of paper and tape or sticky tack
- Writing utensils
- A wall or board on which to stick the notes

### Start the Activity:

- Participants are provided with a question or prompt for which they need to generate ideas, solutions, etc.
- Give each participant a few post-its and 1-2 minutes to write 1 idea or answer per post-it. They can give multiple answers for each question, or just one answer per question.
- While participants are writing, divide the wall or board into three sections for the three questions.
- When participants have finished, they should walk to the front of the room and place the post-its in the correct section.
- Once all the participants have posted their responses on the boards encourage them to walk around and read all the responses.
- When they have read everything and are seated, ask participants what they thought about their responses. Have them offer their opinions, questions, insights, or comments. To get the conversation started, questions you might want to ask the group include:
  - Did any of the answers surprise you? Why?
  - Have you seen any of these elements in P/CVE initiatives in your community?
  - Would any of these elements benefit P/CVE initiatives in your community? Would any of these elements not work well in P/CVE initiatives in your community?

### Prompts:

- **1.** What is the most important thing for a youth-responsive P/CVE initiative to consider in the planning stages?
- **2.** What is the most important thing for a youth-responsive P/CVE initiative to do in its activities?
- **3.** What is the most common mistake P/CVE initiatives make related to providing an intergenerational approach and incorporating youth?

## How to Connect Your Intergenerational P/CVE Efforts to the National and Global Levels

**It is vital to align your youth-responsive approaches within your community-level P/CVE initiatives to those at the national and global levels to ensure you are being as effective and coherent as possible for policy and programmatic coherence.** This includes complementing the existing frameworks that exist to promote a greater mutual understanding across discrete P/CVE and policy and practitioner communities. Youth-sensitive P/CVE policies and practices, together with international frameworks, can facilitate youth-responsive approaches to disengagement, reintegration and rehabilitation of members of violent extremist and terrorist organizations.

One of the most important international frameworks to align with is the Youth Peace and Security Agenda – (UN Security Council Resolution 2250 on Youth, Peace and Security), the first international policy framework that recognizes the positive role young people play in preventing and resolving conflict, countering violent extremism and building peace passed on 9 December 2015. The Resolution, in addition to the UN Youth Strategy and UN Security Council Resolution 2419 on the Maintenance of International Peace and Security (2018) (<https://documents-dds-ny.un.org/doc/UNDOC/GEN/N18/173/81/PDF/N1817381.pdf?OpenElement>) “calls on all relevant actors to take into account, the meaningful participation and views of youth, recognizing that their marginalization is detrimental to building sustainable peace and countering violent extremism as and when conducive to terrorism.”

**Listen to Youth Peacebuilder Hajer Sharief, PAVE Advisory Board Member in this video: "Is UN Security Resolution Youth, Peace and Security Important?": <https://www.youtube.com/watch?v=70d4lL6SF-Y>**



*Photo Source: Together We Build It. "Is UN Security Council Resolution on Youth, Peace and Security Important? Answered by Hajer Sharief. " 2021. <https://www.youtube.com/watch?v=70d4lL6SF-Y>.*

**Currently, only three countries have National Action Plans on Youth, Peace and Security: Nigeria, Colombia and Finland. There is an important opportunity that local initiatives have in being able to design and help implement National Action Plans on Youth, Peace and Security in all PAVE-focused countries and connecting them to ongoing efforts around P/CVE, including relevant youth-focused and led initiatives.**

While none of the PAVE-focused countries currently have National Action Plans on Youth, Peace and Security, the importance of engaging youth is highlighted in several of them. For example, the Bosnia-Herzegovina National Strategy for



Preventing and Combating Violent Extremism (<https://bit.ly/3SiHl1e>) mentions as part of its mission is to strengthen the role of civil society, especially the youth. Lebanon's National Action Plan on Preventing Violent Extremism (<http://pvelebanon.org>) also dedicates an entire pillar within the plan focused on empowering youth. Many of the PAVE countries also have youth-focused engagement programs. The Kosovo Young Leaders Program worked with diverse youth communities through a phased approach, which features job entrepreneurship, civic engagement training, and conflict prevention. These phases were followed by engaging Albanian and Serbian youth leaders to implement joint projects. The Tunisian youth nonprofit organization, Youth Against Terrorism, focused on improving community-policing and training of police in community relations, as well as, helping to revise educational curricula manuals to increase focus on critical thinking and peaceful tenets of Islam.

As part of the findings of the PAVE project, it was recommended that **gaps in policies relating to violent extremism and youth engagement be addressed specifically**. Experts are needed to help drive policies that safeguard and protect the rights of youth and children. Governments within both of the regions should develop a strategic plan for PVE within primary and secondary schools to support critical thinking and different nuances in socio-economic issues that often lead to radicalization, such as media literacy.

## How to Apply an Intersectional Perspective to Your P/CVE Efforts

**Applying an intersectional perspective to your P/CVE efforts is also critical, as both women and youth are non-homogenous groups. Initiatives must apply an intersectional lens within the design, implementation and monitoring and evaluation of your P/CVE initiatives.**

Marginalized and minority groups are important communities to engage in PVE because they often are the primary victims of violent extremists. **They can also be specifically targeted by violent extremist narratives because their grievances and experiences of discrimination may provide a fertile ground for recruitment.** For these reasons, it is vital to give special intersectional attention to the interests of ethnic or religious minorities, the LGBTQIA+ community, people with disabilities, and other disenfranchised groups. Emphasis should also be placed on children whose parents were killed in conflict and violent extremist attacks, as well as communities displaced by conflicts.

**The first step in utilizing an intersectional approach is to analyze the root causes of intersectional discrimination.**

Consider these issues and actions:

- **Reflexivity:** Examine your own unconscious biases, beliefs, judgments and practices, as well as those of your organization, and how these may influence how you work and engage with others. Ask yourself: Do I critically reflect on how my biases, attitudes and beliefs influence my opinions and actions? How does my privilege directly or indirectly disadvantage others? What can I do to address this?
- **Dignity, Choice and Autonomy:** Respect and uphold the dignity, choice and autonomy of all people. This cannot be assumed on behalf of others and decision-making cannot be substituted. Ask yourself: Who has independence and who doesn't? Who shares their perspectives and who doesn't? Who has full control over how they live their life and who doesn't?
- **Accessibility and Universal Design:** Take a universal design approach, ensuring accessibility and reasonable accommodation. Ask yourself: Have you asked people what they need to participate? Have you removed physical, transportation, information and communication barriers or provided reasonable alternatives? Have you addressed attitudinal, environmental and institutional barriers?
- **Diverse Knowledges:** Prioritize and learn from people with diverse forms of knowledge who are typically excluded from 'expert' roles. There is a relationship between power and knowledge production and design. Ask yourself: How do we know what we think we know? Who told us? Who has not been consulted?
- **Intersecting Identities:** Consider how diverse identities interact to create unique social effects that vary according to time and place. Identities are not singular and distinct, nor are they additive. Ask yourself: What are the intersecting identities of the people we engage with? Who is missing?
- **Relational Power:** Be aware of and challenge relational power, including our own. People may experience power in one context/time and oppression in another. Ask yourself: Who holds power and in what circumstances? Who makes decisions? How are they accountable?
- **Time and Space:** Recognize the influence of time and space. Nothing is static, privilege and disadvantage are fluid and influenced by our social positioning and location. Ask Yourself: Does privilege look different in this location? Across different generations?
- **Transformative and Rights-Based:** Promote human rights and address inequalities by transforming social structures and changing the way resources and relationships are produced and allocated. Ask yourself: Are we changing the way that resources are produced and/or distributed? Are we changing the way relationships are produced and/or distributed?

## ANALYZING INITIATIVES USING THE INTERSECTIONALITY ENABLERS

ISSUE	ACTIONS
Reflexivity	Uncover and interrupt your own unconscious biases and proactively seek the feedback those experiencing intersectional discrimination. Listen to others and be conscious of how your position/status may inhibit others from speaking up.
Dignity, choice and autonomy	Be sensitive to people’s situations and right to inherent dignity. Respect all opinions, be careful not to make assumptions or rely on proxies.
Accessibility and universal design	Allocate resources (including budget) to ensure meaningful participation of all marginalized persons with disabilities including spoken, local, and sign language interpretation, captioning, audio description, braille language, plain language, easy read formats.
Diverse knowledges	Actively engage with people who have interesting experiences of discrimination at all stages of analysis. Determine an analysis framework that privileges and learn from diverse forms of knowledge. Dedicate resources (including time and budget) to seek out diverse knowledges, recognizing different cultures and ways of communicating.
Intersecting identities	Explore how identities interact to create unique social effects and inequalities.
Relational power	Identify how power varies from one person to another and in what circumstances. Explore how systems and attitudes influence power dynamics.
Time and space	Consider how inequality and discrimination vary according to time (e.g. intergenerational change) location (e.g. rural to urban, coastal, migrant, between countries).
Transformative/rights-based	Identify gaps in broader formal and informal systems based on analysis of impacts on intersecting identities. Analyze how social norms, roles and relations impact on those with intersecting experiences of discrimination.

**The second step in applying an intersectional lens, is to adapt your initiative to take the understanding gained in the analysis step and adapt the policy, program or other action form using the intersectionality enablers.** This includes applying what you have learned in listening to the distinct barriers, challenges and needs of these specific communities. Creating safe spaces, building trust and amplifying the voices of those marginalized communities will help to foster more community resilience.

Here are a few action examples to adapt your initiatives:

### ADAPTING INITIATIVES USING THE INTERSECTIONALITY ENABLERS

ISSUE	ACTIONS
Reflexivity	Recognize limitations and that your perspective is only one reality.
Dignity, choice and autonomy	Create safe and accessible spaces for all to participate equally including separate spaces where necessary.
Accessibility and universal design	Information and feedback mechanisms are provided in a range of accessible formats, including local languages.
Diverse knowledges	Define and design program objectives and activities collaboratively with people with experience of intersectional discrimination. Local staff are diverse, and the program undertakes a proactive approach to inclusive recruitment.
Intersecting identities	Process, output and outcome indicators use qualitative and quantitative approaches to measure progress towards equality for the most marginalized.
Relational power	Activities challenge attitudes, stigma, stereotypes and discrimination faced by the most marginalized.
Time and space	Flexible and regular monitoring systems that can analyze the influence of external factors.
Transformative/rights-based	Adopt specific measures to address equality and non-discrimination and promote the participation and empowerment of the most marginalized.

**The final step in applying an intersectional lens to your P/CVE work, is to access your initiatives using the intersectionality enablers to assess the level of change that has been achieved, whether through policy, program or other action forms.** This includes assessing and monitoring your disaggregated data examining **religious affiliation, political affiliation, ethnicity, ability, social and economic status, and sexual orientation**, to further help in analyzing the distinct push and pull factors for drivers of radicalization, as well as the challenges and needs of the community more effectively.

Here are a few action examples to assess your initiatives:

### ASSESSING INITIATIVES USING THE INTERSECTIONALITY ENABLERS

ISSUE	ACTIONS
Reflexivity	Consistently and critically check your own attitudes, beliefs, assumptions, and interpretations of results and outcomes. Recognize that all learning and evaluation represents the position or viewpoint of the evaluator.
Dignity, choice and autonomy	Create safe spaces in which those most marginalized can be their true selves, without having to filter what they share or express but also, without causing further harm and oppression to others in that space.
Accessibility and universal design	Ensure diverse, creative, respectful, and accessible methods (e.g. sign language, spoken, written, tactile sign, images, etc.) are used to consult with people who are most marginalized in monitoring and evaluation processes. Share back learning and evaluation findings to communities and a wide range of stakeholders using local languages and accessible formats.
Diverse knowledges	Regularly take time to listen to those experiencing intersectional discrimination and adjust implementation accordingly. Be led by the diverse knowledges of others and use this as the starting point for reflection and evaluation.
Intersecting identities	Consistently collect and analyze disaggregated data following OHCHR principles of participation, self-identification, transparency, privacy, and accountability. Rely on the leadership of people who are most marginalized in evaluation teams.
Relational power	Frame learning and evaluation questions according to the priorities of people most marginalized in the program context.
Time and space	Clearly explain the specific context in which the learning or evaluation has taken place and recognize the impact that external factors have on findings/results.
Transformative/rights-based	Learning and evaluation questions focus on how programs perpetuate or challenge existing power and social structures as well as inequalities. Disseminate findings in ways that encourage the use of results to enhance human rights and systemic change.

For a practical toolkit example on how to apply an intersectional lens to your P/CVE work in examining racially or ethnically motivated violent extremism, check out the Global Terrorism Forum’s Toolkit: <https://www.thegctf.org/Portals/1/Documents/Links/Meetings/2022/CC20/Documents/REMVE%20Toolkit/GCTF%20REMVE%20Toolkit.pdf?ver=0ulGjk8DJNGElqHNmdYQrA%3d%3d>

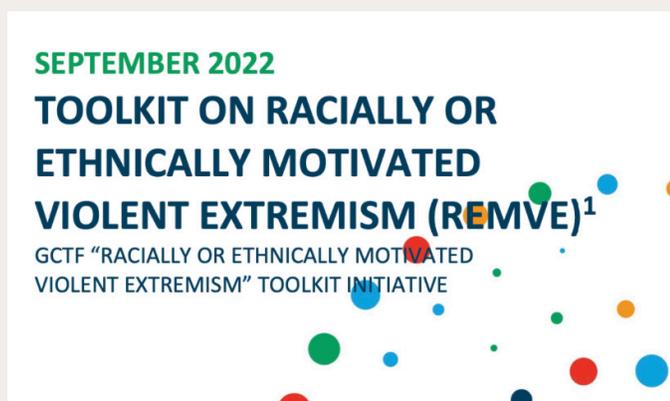


Photo Source: Global Counterterrorism Forum. “Toolkit on Racially or Ethnically Motivated Violent Extremism.” September 2022. <https://www.thegctf.org/Portals/1/Documents/Links/Meetings/2022/CC20/Documents/REMVE%20Toolkit/GCTF%20REMVE%20Toolkit.pdf?ver=0ulGjk8DJNGElqHNmdYQrA%3d%3d>.

### How to Connect the Intersectional Aspects of Your P/CVE Efforts to the National and Global Levels

**It is vital to align your intersectional approach within your community-level P/CVE initiatives to those at the national and global levels to ensure you are being as effective and coherent as possible for policy and programmatic coherence.**

This includes complementing the existing frameworks that exist to promote a greater mutual understanding across discrete P/CVE and policy and practitioner communities. Intersectional-based P/CVE policies and practices, together with international frameworks, can facilitate intersectional approaches to disengagement,

reintegration and rehabilitation of members of violent extremist and terrorist organizations.

There are several relevant frameworks that exist that promote the leadership and participation of marginalized communities. Building upon the Convention on the Rights of Persons with Disabilities (<https://bit.ly/3UHy18H>), the UN Security Council Resolution 2475 on the Protection of Peoples with Disabilities in Conflict (<https://bit.ly/3dJ7rvk>) specifically calls for the meaningful participation and representation of persons with disabilities, including their representative organizations, in humanitarian action, conflict prevention, resolution, reconciliation, reconstruction and peacebuilding, and to consult with those with expertise working on disability mainstreaming. **PAVE-focused countries who have signed the Convention on the Rights of Persons with Disabilities include Lebanon and countries who have ratified the Convention include: Iraq, Tunisia, North Macedonia, Bosnia and Herzegovina and Serbia.**



Photo Source: UN Department of Economic and Social Affairs: Disability. “Convention on the Rights of Persons with Disabilities.” <https://www.un.org/development/desa/disabilities/convention-on-the-rights-of-persons-with-disabilities.html>.

The 1992 UN Minorities Declaration (<https://bit.ly/3C9lxym>) promotes the protection of the rights of persons belonging to national or ethnic, religious and linguistic minorities and as such to contribute to the political and social stability of States in which they live. Since 2003, the UN General Assembly has also repeatedly called attention to the killings of persons because of their sexual orientation or gender identity (<https://bit.ly/3SfJuuL>) through its resolutions on extra judicial, summary or arbitrary execution. As well as the UN Human Rights Council focusing on protection against violence and discrimination based on sexual orientation and gender identity.

Two other important pieces of legislation in relation to the PAVE project include the International Convention on the Elimination of all Forms of Racial Discrimination (<https://bit.ly/3BPNN8T>); and the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (<https://bit.ly/3BQQ5VD>). All PAVE-focused countries have signed and ratified the International Convention on the Elimination of all Forms of Racial Discrimination, apart from Kosovo due to its UN status. Other important legislation pieces to note in relation to intersectionality are: the Convention relating to the Status of Refugees (<https://bit.ly/3fbhhXe>); Convention relating to the Status of Stateless Persons (<https://bit.ly/3RhMLs9>); the United Nations Principles for Older Persons (<https://bit.ly/3SS0Ei7>); the ILO Convention 169 on Indigenous and Tribal Peoples Convention (<https://bit.ly/3UEEFwx>), and the Declaration on the Rights of Indigenous Peoples (<https://bit.ly/3CbMy5m>).



## *Preventing and Addressing Violent Extremism Through Community Resilience*

# Module 3: Inclusivity Checklist

Inclusivity, or a whole-of-society approach, in conflict transformation refers to the idea that sustainable and just peace can only be achieved by bringing together the aspirations, interests, and needs of all concerned individuals, groups, and segments of society, regardless of age, gender, ethnicity, religion, ability, socio-economic status, or sexual orientation. Inclusivity within P/CVE efforts are essential for effective and sustainable change.

Below is a checklist of recommendations for advancing inclusivity within your community-level P/CVE efforts.

### Your Inclusivity Checklist

To ensure that you have carefully thought through how to mainstream gender and youth inclusion with an intersectional lens to your P/CVE work, we have developed a checklist with practical examples of key considerations to keep in mind.

#### Designing an Inclusive P/CVE Community Initiative

When designing your community P/CVE initiative, key the following in mind:

- **Commit to gender parity within your P/CVE community leadership and implementation team, partnerships, and within the activities that you conduct.** Have diverse representation from all segments of the community and give equal speaking time to all genders and ages. Examine and mitigate your own assumptions and bias when strengthening partnerships and building trust.
- **Once you have your leadership team, develop a clearly articulated vision for your community initiative** and specify why being inclusive will benefit the initiative and the partners and communities it works with. Ensure to address how you will make decisions within your leadership team.
- **Reflect upon the analysis needed for the implementation of your activities.** Ask yourself, who are the key actors (i.e. individuals, organizations, institutions) at the community level in the conflict? What is the gender balance among them? What other identity markers (e.g. wealth, age, class) characterize them? Who holds influence over the key actors? What are described as the key issues, root causes and drivers of the conflict? How do the root causes of the conflict affect different genders and what are the different gender roles within the conflict? Does your analysis cover different levels of barriers and needs – individual, household, community, local, regional, international?
- **In building your analysis, ensure to use sources of information beyond ‘traditional’ sources,** such as reports by women, disability, and minority-led and focused organizations or perform consultations with experts in these areas in your local context.
- **Make sure to disaggregate your information by gender, age, ethnic origin, religious affiliation, sexual orientation, ability and other relevant identity markers.** Indicate where disaggregated data is not available.

- **Utilize a participatory approach within your initiative.** Design engagements with different individuals and sectors of your community to enable equal and meaningful involvement of your community members, including community-based dialogues, with local government officials, faith actors and institutions, local law enforcement or security forces, members of civil society, such as women, youth and marginalized communities, community elders, members of the security sector, and the media, among others.
- **Engage community members through accessible and usable learning environments.** Different modalities can include: in-person workshops, surveys, or training; webinars; online courses; conference sessions; communities of practice; and training of trainers. Be conscious of different learning types and accommodate them, including: PowerPoint presentations for visual learners; recordings for auditory learners; and hands-on activities for tactile learners.

## Overall Implementation of Inclusive Initiatives

Here are other considerations when implementing P/CVE community activities with an inclusive lens:

- **In all of your community engagements challenge stereotypes.** For example, avoid labeling women as mothers and victims and men as providers and survivors. Always ask yourself, are there opportunities to challenge or counter stereotypes within your engagements and activities to help break barriers for others? Ensure to work with men and boys specifically on breaking harmful socio-cultural views towards women and girls, such as views around domestic and gender-based violence.
- **In working with women, youth and marginalized civil society organizations or initiatives, ensure to promote their specific ownership and capacity to engage in prevention and response efforts related to violent extremism.** For example, integrate young women and men into decision-making processes at local and national levels through the establishment of youth councils.
- **Establish community mentoring programs, internships and economic opportunities for young women and men and offer opportunities for community service which can enable them to become leaders and actors for constructive change dialogue.** Focus on vulnerable individuals or those who have been convicted of or charged with criminal acts related to violent extremism.
- **Equip women, youth, and marginalized groups with the necessary knowledge, and media and information literacy skills to expand their social choices,** build new forms of global citizenship, and become more resilient to manipulation when using the internet and social media. Align local commitments in P/CVE plans with those in any national or regional action plans on youth, peace, and security and women, peace and security, as well as other relevant inclusion-related resolutions, such as the UN Security Council Resolution 2475 on disability, armed conflict, and humanitarian emergencies.
- **Ensure that a portion of all funds dedicated to addressing violent extremism within your community initiative are committed to projects that address the specific needs of women, youth, and marginalized groups.**
- **In working with the media, ensure fair coverage of all community members and representation.** This includes equal coverage between all genders, ages, faith, and ethnic communities. Ask yourself - are you reaching marginalized and harder-to-reach populations, such as people with disabilities and LGBTQIA+? Within all your advocacy and media efforts, think about who is telling the story. Stories should always be told by the person to whom it belongs. Do not tokenize someone's story or experience to fill a 'diversity checkbox.'

## Designing and Implementing Community Dialogues

In holding dialogue sessions with community members, to review existing P/CVE policies, programs, or National Action Plans and to discuss the opportunities and challenges for working together to address violent extremism at the community level, keep the following in mind:

- **Consider the logistics of your community meetings and activities**, including the time and locations to be more inclusive of all proposed participants. Women may be more at risk to travel at certain points of the day or night or may have childcare needs and people with disabilities may need additional support and accommodation. Offer travel stipends to ensure equal participation for those traveling from rural communities or long distances.
- **Design the consultation room in a format that allows for presentations in plenary, as well as group work around tables**. Do not use a ‘conference’ set up where people sit in rows facing forward. It is important to create a conducive atmosphere for discussion and sharing.
- **Make sure there are safe spaces for break-out discussions**. It is beneficial to have a dedicated space for reflection or for participants to go to if they need a break from the discussion. Minimize distress or risks for participants within your community dialogue session. If re-traumatization occurs, ensure there are support mechanisms, such as counseling services, to which participants can be referred or offered. Put “duty of care” for the participants at the heart of what you do and make sure there are clear ethical and accountability standards in place. These should be shared and understood by the facilitator of the discussion and participants.
- **Ensure accessibility needs are met, including physical and language needs**. Make sure the building and rooms are wheelchair accessible. Interpretation, including sign language, should be provided and workshop materials should be translated into all relevant languages. Also consider those who may have literacy issues.
- **Set ground rules for respectful interactions and be aware of cultural sensitivities**. Be careful not to create friction in the community or put your participants at risk. Preemptively acknowledge differences of opinion and experience and affirm it is okay. Be aware of people’s perspective of outsiders. Take the time to be genuine, engage sincerely, and communicate to locals that what they are saying is important.
- **Be aware of group power dynamics**. Give space for others to lean in and have their voices heard. Consider the dynamics of the facilitator and the makeup of the broader consultation group. Women or minority groups may only feel comfortable speaking amongst each other and with a female and/or local facilitator. Integrate marginalized communities, such as people with disabilities, within the broader consultation groups, to ensure you are not reinforcing perceptions of inferiority.
- **Within your community meetings, develop joint approaches to P/CVE**, which recognize drivers of violent extremism, previous iterations of P/CVE initiatives, and operational limitations. Ensure to ask: What opportunities do women, youth, and marginalized communities have to engage in P/CVE independently, and with local government officials or faith actors, based on current P/CVE policies and programs? Are there specific channels of work these groups are focused on? What communication channels already exist? If there are existing partners already working together on P/CVE, is it at the policy and decision-making level or program implementation? How has it been successful and how can it be scaled? What are the key obstacles these groups face when engaging and working in P/CVE with decision makers? Are policies, programs, or decision-making structures hindering their participation in unintended ways?
- **Agree on the outputs from the dialogue and next steps, whether they involve further dialogue, measures to address obstacles or amplify opportunities, or other initiatives**. Ensure these steps are clearly defined and understood. Ensure that outputs and timelines are transparent and defined by all community members to help legitimize community partnership and collaboration.

## Monitoring and Follow-Ups

As you build out your community-focused initiative on P/CVE, ensure to continue the following:

- **Continuously connect with community members and follow-up.** Continue looking for opportunities of engagement with participants instead of ‘one-stop-shop’ types of dialogue and training. Stay up-to-date and informed of how participants are utilizing your engagements to continue to assess and improve its quality.
- **Ask for feedback from participants to improve collaboration and partnership for future use,** such as through a survey directly after the completion of a community dialogue or activity.
- **Host validation workshops with more community members to increase confidence in the process and final outputs of the P/CVE initiative.**
- **Empower others to train and conduct or facilitate community dialogue sessions.** The training of trainers (ToT) model empowers others and promotes inclusivity. One way to ensure you are giving back and rippling your impact is to train those who have the capacity, resources, and outreach with the community members you are working with.
- **In building off of community efforts, support the establishment of regional and global networks for civil society, youth, women’s organizations, policymakers, and religious leaders** to enable them to share good practices and experience so as to improve work in their respective communities and promote intercultural and interfaith dialogue.

## Additional Resources for the Inclusivity Checklist

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# Additional Resources for Session 3



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The Network  
for Religious  
& Traditional  
Peacemakers



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## PREVENTING AND ADDRESSING VIOLENT EXTREMISM THROUGH COMMUNITY RESILIENCE TRAINING

# CERTIFICATE

**OF COMPLETION OF TRAINING MODULE 3:  
ADVANCING INCLUSIVITY IN PREVENTING AND  
COUNTERING VIOLENT EXTREMISM EFFORTS  
TO:**

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**THIS CERTIFICATE IS PROUDLY PRESENTED BY**

*PAVE Consortium and The Network for  
Religious and Traditional Peacemakers*

### **Training and Learning Objectives of Module 3:**

- Participants gain an understanding on how to build multi-stakeholder collaboration and trust between actors in mainstreaming inclusivity within their P/CVE efforts.
- Participants gain an understanding of key concepts related to inclusivity and social norms in the context of P/CVE efforts including concepts around stereotypes, power dynamics, gender, youth and intersectionality.
- Participants gain an understanding of how to apply applications of mainstreaming inclusivity within local action plans for P/CVE.