

**The Network
for Religious
& Traditional
Peacemakers**



giz Deutsche Gesellschaft
für Internationale
Zusammenarbeit (GIZ) GmbH



iDove – Interfaith Dialogue on Violent Extremism

Youth Preventing Violent Extremism in their Communities

Training and Training of Trainers Manual including Teaching Material

List of Acronyms

AU	African Union
CVE	Countering Violent Extremism
ICAN	International Civil Society Action Network
iDove	Interfaith Dialogue on Violent Extremism
iDove Training	two-day training on preventing violent extremism as outlined in this guide
ODIHR	Office for Democratic Institutions and Human Rights
OSCE	Organisation for Security and Cooperation in Europe
ToT	Training of Trainers (for the iDove Training)
PVE	Preventing Violent Extremism
VE	Violent Extremism

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A comprehensive revision and update were carried out by Dr Jennifer Philippa Eggert in 2023–2024, following a participatory process that engaged iDove participants.

Disclaimer

This training focuses on primary and secondary prevention rather than tertiary prevention. It has not been designed for work with individuals who have already become radicalised and who may benefit from disengagement and reintegration interventions.

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Content

Introduction	5
About iDove	6
About this Manual	9
Overview of the iDove Training	11
Managing the Training	12
 Part I Facilitator Guide to the iDove Training	 23
Introduction Session and Group Building	24
Module 1: Intersectional Approaches to Identity	32
Module 2: Understanding Conflict and Violence	37
Module 3: Understanding Violent Extremism	41
Module 4.1: Responding to Violent Extremism (part 1)	45
Closing Session for Day 1	47
Opening Session for Day 2	49
Module 4.2: Responding to Violent Extremism (part 2)	51
Module 5: Understanding and Responding to Hate Speech	53
Module 6: Intercultural and Interreligious Resources	57
Module 7: Youth Leadership for Justice and Peace	60
Closing Session for iDove Training (Day 2)	63
 Part II Facilitator Guide to the iDove ToT	 65
Overview of the ToT Sections	66
Opening Session for ToT	69
Learning Styles and Methodologies	71
Training Review	73
Practical Exercise	75
ToT Closing Session	77
 Part III: Handouts and Further Resources	 79

Introduction



About iDove

In February 2017, the African Union Commission's Directorate of Citizens and Diaspora Organizations (AUC-CIDO) and the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH, commissioned by the Federal Ministry for Economic Cooperation and Development (BMZ), jointly launched the interfaith Dialogue on Violent Extremism (iDove) pilot project, using innovative youth-led approaches to highlight the soft power of religion in preventing violent extremism (PVE). Since then, the project has been running annual capacity-building programmes for youth from Africa, Asia, Europe and the Middle East.

iDove is based on the assumption that violent extremism is a global issue. Whether it has political, ideological, racist or religious roots, youth radicalisation is a problem that affects societies worldwide in manifold ways. So-called 'hard' security interventions to address the problem only have limited effect and often come at a high cost, both financially and in terms of human rights violations. PVE, therefore, requires a comprehensive 'soft power' approach that prioritises dialogue and cooperation and focuses on the root causes rather than on the symptoms of violent extremism. Civil society-led events and activities offer effective means of dealing with differences within a community. Innovative approaches in these areas can foster mutual understanding and support cooperation between different social and religious groups. They acknowledge that communities often know best how to address the issues that affect them.

iDove aims to:

- › provide an innovative youth-led approach;
- › draw on the soft power of religion;
- › foster intra- and interfaith dialogue;
- › initiate a strategic countermovement to prevent violent extremism;
- › promote mutual respect and understanding based on intra- and interfaith, interreligious and intercultural values as core principles;
- › facilitate interreligious and interfaith dialogue as a non-violent tool of political transformation in Africa, Asia, Europe and the Middle East;
- › set up a platform of exchange and learning for youth working on PVE and building social cohesion;
- › use digital components to counter the recruitment of youth into violent extremist groups.

Among the many activities already launched as part of iDove, such as the Intercontinental Youth Forum, the implementation of Small-Scale Projects and the development of a 'Serious' Gaming App, the iDove Training is of particular significance. The training assists young people by providing them with the tools to prevent violent extremism in their communities and foster social cohesion. A Training of Trainers (ToT) was developed to enable trainers to deliver the iDove Training. During the ToT, prospective trainers first participate in the iDove Training themselves. Thus, the ToT consists of two components: While the first part of the training focuses on PVE-related content, the second component of the training allows the participants to learn more about methodologies, learning styles, ways of training delivery and to complete a practicum.

Background: Why an Interfaith Approach to PVE?

Violent extremism and radicalisation are increasingly seen as one of the main challenges of global development cooperation. A significant number of development actors worldwide include a focus on addressing violent extremism in their activities, including GIZ¹ and the African Union.²

Violent extremism and terrorism devastate communities worldwide, causing deaths, physical injuries, fear, as well as damage to property, cultural heritage, livelihoods, and the planet. The rise of violent extremism has raised concerns about growing fragility and instability worldwide, has fuelled prejudice, divided communities and put whole religions under suspicion. Therefore, both radicalisation and violent extremism, as well as human rights violations in the fight against terrorism, pose a crucial threat to the goals of the 2030 Agenda.

Neither radicalisation nor violent extremism is rooted in one cause alone – whether ideological, political or religious – nor can they be tackled simply with security or military means. The drivers of violent extremism are complex, manifold and context-dependent. Factors such as (perceived) socio-economic inequality, repression, social injustice, political marginalisation, corruption and poor governance often create an enabling environment for radicalisation and violent extremism.

The role of religion in radicalization and violent extremism is a highly contested issue in policy and academic debates, with research evidence rendering little support to a direct correlation between the level of religiosity and radicalization.³ Instead, religion is often instrumentalised by violent extremist groups to justify their actions. Research shows that religious education can act as a strong factor preventing involvement in violence.

While worldwide deaths from terrorism have declined in recent years, sub-Saharan Africa has become a global hotspot of violent extremism, with attacks on the rise. In 2021, half of all deaths from terrorism took place in the region. Informed by primary research with almost 2,200 respondents (including more than 1,000 former members of violent groups), the UNDP study ‘Journey to Extremism in Africa’ (2023) is one of the largest studies on the topic.⁴ It highlights the dual power of religion in people’s journeys to extremism, as a factor that can both be used to mobilise grievances and strengthen resilience against radicalisation. These findings highlight results of earlier research in other regions.⁵ Religion, therefore, should not solely be understood as a potential contributing factor to radicalisation. On the contrary, religious groups and communities can play a vital role in preventing violent extremism; their global reach and credibility can support and enable preventive measures and strengthen social cohesion.

The values that religions and faith traditions embody are important in PVE as:

- › Many extremist groups claim to be religious.
- › Religions and faith traditions can bring values, beliefs and motivations to the conversation, which may be lacking in a purely practical or ‘interests-based’ approach.
- › There is consensus among scholars on violent extremism that religion can serve as a catalyst for recruitment, often exploited by militant extremist groups to legitimise their use of violence.
- › Faith actors’ unique positions of authority, credibility, institutional resources and ties with local communities are inalienable in PVE.
- › Faith actors can take a number of measures to prevent violent extremism. They can act as educators, intermediaries, advocates, mediators and help to change attitudes and behaviour.

1 GIZ (2019): Prevention of violent extremism. Position paper by the Sectoral Department. <https://www.giz.de/fachexpertise/downloads/giz2019-en-Position%20Paper%20-PVE.pdf>

2 OAU (1999): OAU Convention on the Prevention and Combating of Terrorism. <https://au.int/en/treaties/oau-convention-prevention-and-combating-terrorism>.

3 Frazers and Jambers (2018): Religion and the Prevention of Violent Extremism. https://ethz.ch/content/dam/ethz/special-interest/gess/cis/center-for-securities-studies/pdfs/PP6-6_2018.pdf

4 UNDP (2023): Journey to Extremism. <https://journey-to-extremism.undp.org/content/v2/downloads/UNDP-JourneyToExtremism-report-2023-english.pdf>

5 E-IR (2014): Interview - Marc Sageman. <https://www.e-ir.info/2014/11/20/interview-marc-sageman/>.

- › Violent extremism can be framed in religious and secular terms, and not all extremism is violent, but the rhetoric and media discussion of violent extremism often neglects the positive role that faith actors can play.
- › Faith actors can be crucial in promoting human rights as a key aspect of PVE. They are often in a unique position to provide important services to their communities and may have greater access to and influence within a community than the governing authorities, which renders them valuable agents of human rights.

iDove explicitly focuses on youth as they are one of the key groups directly affected by violent extremism, yet they are often excluded from decision-making processes.⁶ Unemployment and economic grievances, the socio-cultural impact of violent conflict, lack of education and the use of religiously framed narratives play a role in the recruitment of youth for violent extremist organisations. Nevertheless, youth are a major resource for sustainable development and peace, often acting as key agents for social change, economic growth and innovation. Their imagination, ideals, energy and vision are essential for future prosperity and stability. Thus, youth should be considered as pivotal agents of change, promoting social cohesion and peace within their local communities.⁷

The main role of development cooperation in PVE is to foster social cohesion and to help building resilient societies. In order to achieve this goal, a holistic approach is required. Concisely, strengthening social cohesion and resilience from a top-down perspective requires tackling shortcomings in good governance, peace and security, as well as basic service delivery. Simultaneously, a bottom-up approach is needed, which focuses, among other things, on supporting dialogue between local decision-makers and citizens and encourages positive interaction between all members of a community. Non-violent, participatory and inclusive approaches to problem solving and possibilities for community decision-making must be created. These should include all relevant segments of society, especially marginalised groups and those most affected by violent extremism as well as counterstrategies. Sports, arts and cultural events and activities offer an effective way of dealing with differences within a community. A deep understanding of one's own religion, as well as knowledge about other religions is important to avoid over-simplified answers and interpretations and to promote tolerance. Faith actors and their communities play a key role in these processes, especially in remote areas, and are therefore important partners in PVE approaches.

It has to be remembered that all contexts are different and motivations are complex. Stigmatisation of societal groups should be avoided. Group-based hatred, marginalisation and exclusion can be drivers of violent extremism, as are human rights violations in the war against terror, and any PVE interventions should therefore be designed with a do no harm approach in mind.

The training engages with different mechanisms to understand context and motivation, which should be used alongside resources focusing on interreligious and intercultural exchange, conflict transformation, intersectional conflict analysis, participatory learning, amongst others.

⁶ Eggert (2023): Producing knowledge on violent extremism and how to counter it: is another way possible? <https://jilflc.com/2023/03/producing-knowledge-on-pve-jennifer-eggert/>

⁷ United Nations: The Youth, Peace and Security Agenda: <https://www.un.org/peacebuilding/policy-issues-and-partnerships/policy/youth>

About this Manual

This manual is designed as a guideline for facilitators running a training on preventing violent extremism and fostering social cohesion in their communities. It provides guidance on facilitating the iDove Training as well as the iDove Training of Trainers.

Note: Throughout the guide, the training itself will be referred to by the shorthand name ‘**iDove Training**’. The **Training of Trainers** for the iDove Training will be referred to as ‘**ToT**’.

Purpose of the iDove Training

The aim of this training is to:



**Empower youth
to play an active role
in preventing
violent extremism
and building
cohesive communities**

The training focuses exclusively on prevention rather than on any other attributes of violent extremism and lack of community cohesion. As such, it does not intend to address, nor is it strictly relevant to, those that wish to engage with reintegration or the impact of extremism on communities. The iDove Training aims to assist those who wish to prevent violent extremism in their communities by providing them with the tools and, thus, confidence to start that process; whereas, the iDove ToT teaches experienced trainers how to deliver the iDove Training.


It is assumed that the groups receiving this training will be those that are either already engaged in faith-based or interfaith work in their communities or are interested in becoming more involved in (or developing) such initiatives.

How to Use the Manual

This manual has four parts:

Part I: Facilitators' Guide to the iDove Training

This section provides guidance on the details of each session in the iDove Training. The description of each module consists of:

- › Objective(s)
- › Suggested duration
- › Overview of the steps of delivery
- › Detailed notes for facilitators on the modules and steps of delivery
- › A list of suggested resources or equipment
- › Handouts and resources – also referencing the handouts contained in this manual. These are available in Part III:  Handouts and Further Resources


The delivery mode outlined in the manual is recommended, following reviews and tests. However, as the module is designed for those with some experience in delivering training, it is expected that the facilitators will review and amend the mode of delivery to suit their context, the composition of participants and their own delivery style. This could, for example, include replacing some of the videos, examples or background readings with more context-relevant cases. It is important to ensure that there is a good balance between different countries, racial and ethnic groups, faith traditions etc, to avoid stigmatisation of any specific group.

Throughout the manual, you will find notes on how to manage some of the more challenging issues that may arise.

Part II: Facilitator's Guide to the iDove ToT

This section provides guidance on running sessions for prospective trainers of the iDove Training. As in the previous section, each part will include information on:

- › Objective(s)
- › Suggested duration
- › Overview of the steps of delivery
- › Detailed notes for facilitators on the modules and steps of delivery
- › A list of suggested resources or equipment

- › Handouts and resources – also referencing the handouts contained in this manual. These are available in Part III:  Handouts and Further Resources

Part III: Handouts and Further Resources

This section provides a full collection of handout templates that have been prepared for the sessions detailed in this manual. Before printing, facilitators should check every handout to ensure it is appropriate vis-à-vis the respective context. Facilitators are welcome to make changes to the handout to ensure that the information is relevant and sensitive. Facilitators may wish to prepare their own handouts if they have changed the design of the session.

Part IV: Supporting Materials

The following supporting materials are digitally available:


- › ‘Soft copy’ of this manual
- › Presentation deck template
- › Individual templates of the handouts



Monitoring & Evaluation

If you conducted an iDove Training or plan to do so, please kindly inform the iDove team via ReligionMatters@giz.de.

Overview of the iDove Training

Aim of the training	Empower youth to play an active role in preventing violent extremism and building cohesive communities
Duration of the training	iDove Training (content-related): two days iDove Training of Trainers: four days For the iDove ToT, participants take part in the two-day iDove Training followed by two additional days for the ToT and practice.
iDove Training participant	<ul style="list-style-type: none"> › 15–20 participants; › aged between 18 and 35, depending on the contextual concept of ‘youth’; › of sufficient maturity and education to effectively engage in the training; › share a common language; › from communities affected by or at risk from violent extremism; › already engaged in faith-based or interfaith work in their communities OR interested in becoming more involved in (or developing) such initiatives.
iDove Training facilitators and iDove ToT participants	<ul style="list-style-type: none"> › two or more facilitators with one identified as the lead facilitator; › experienced in facilitation and training, ideally in trainings on PVE; › from backgrounds relevant to the diversity of the participants – for example, of different faiths or ethnicities; › preferably originating from the same community as the participants; › balanced in terms of gender, ethnicity etc.
Methodology	<p>The steps of delivery outlined in the manual have been recommended following reviews and tests. The suggested steps for delivery are based on approaches that have been tested. The methodology encourages interactive exercises and group collaboration.</p> <p>The training is designed for experienced facilitators. It is expected that the facilitators will amend and review the modules to suit their context, participants and preferred delivery style.</p> <p>The training may be extended to include additional topics. Some suggestions for topics are discussed in  ‘Overview of the ToT Sections’.</p>

Managing the Training

Facilitation Team

The iDove Training and ToT require a commitment from various parties to observe and reflect on the connection between religious values and tackling violent extremism, as well as willingness to address the role of youth in communities positively. The design of the training seeks to provide opportunities for participants to interact and share ideas. This increases opportunities for dialogue and creative responses. However – if not handled well – there is a substantial risk of strong disagreement. The training should, therefore, be executed with great sensitivity while not limiting the opportunities for participants to share their ideas.

In case participants express views that stereotype the motivations and identity of those drawn to violent extremism, these need to be addressed, but in a sensitive way with a view to changing mind-sets and avoiding shaming participants for views that may be shared by many around them.

It is expected that the iDove Training will be delivered by those who have participated in the ToT with the possibility to act as multipliers that train a wider group of potential facilitators, for example young community leaders.

The training should ideally be facilitated by at least two trainers – forming a facilitation team with one acting as the ‘leader’. (The team can take turns in leading different modules of the training, but it should be clear for each module who is leading it.) The facilitators should ideally come from backgrounds reflecting the diversity of the participants – for example of different faiths, ethnicities, religions and genders, thus acting as a model for the participants. Owing to the nature of the iDove Training, it will always be preferable for facilitators and participants to share a similar background. Having the identities of the participants reflected in the facilitation team can also increase their willingness to discuss difficult issues. Diversity in the team will make it more likely that sensitivities are noticed and dealt with effectively.

If it is not possible to have more than one facilitator, to recruit a diverse team, or if facilitators are not from the communities represented, this should be mentioned to the participants and the limitations acknowledged.

Lastly, because of the sensitive nature of the training, facilitators need to be aware of the preparatory work that is required – including reviewing all the materials for context sensitivity, understanding the difficult issues and conflicts present within the respective context as well as their positionality in that and understanding the methodology well.

iDove Training and ToT Participants

iDove Training participants are expected to be drawn from youth in communities affected by or at risk from violent extremism. The training is designed for participants who are either already engaged in faith-based or interfaith work in their communities or are interested in becoming more



Preferred characteristics of ToT participants/ iDove Training facilitators

- › Understanding of and experience in facilitation and adult-learning methodologies.
- › Understanding of and experience in PVE, preferably at community level.
- › Visible commitment to and/or experience in interfaith understanding and collaboration.
- › Commitment to and/or experience in facilitating the empowerment of youth to act to build community cohesion.
- › Experience in leadership and capacity development to have a positive impact on community cohesion.
- › Sensitivity when discussing difficult issues and willingness to engage with people holding different views.

involved in (or developing) such initiatives. This may include young leaders, young activists, and other community members. It is highly advisable to have participants and facilitators share one language. With more than one language spoken, options for group discussions are limited and there is an increasing risk of miscommunication. In addition, splitting up into small groups will prove difficult in a bi- or even trilingual setting. If, however, translation is required, facilitators have to be mindful of the additional time requirements and should consider adapting the training to account for language differences.



Training Needs Assessment (TNA)

It is highly recommended to have all participants complete a Training Needs Assessment (TNA) before their attendance at the training is confirmed by the organisers. This assessment will help identify:

- › to what extent they work towards cohesion in their communities.
- › to what extent they are used to engaging with different religious communities. If they are not familiar with other religious groups, do they express a desire to build better relationships between them?
- › to what extent they are fully able to understand what the training is about. What is their capacity?
- › if the training is relevant to their stated plans.

In undertaking a TNA, you are not necessarily preventing participants from taking part in the training due to their answers to these questions. Rather, the TNA is meant to help facilitators tailoring the training to meet the capacity and experience of the participants. Further, the TNA is particularly important in ascertaining whether any of the participants are disabled or have other needs that will require adapting the training to enable their participation in all the sessions.

More information on the TNA is available in [Part II](#), with a template version of the TNA available in [Part III](#).

The training is designed for approximately 15–20 participants, aged between 18 and 35, depending on the contextual concept of ‘youth’. Participants will need to be of sufficient maturity and education to engage effectively in the training – although it is encouraged that facilitators adapt the training to be more appropriate to different contexts, ages and abilities.

As [prospective iDove Training facilitators](#), [ToT participants](#) are expected to have previous experience in facilitation and adult learning, as well as interfaith collaboration in PVE.

At [the end of the training](#), all participants will be required to announce to the group how they will translate the training into action in their respective communities. Therefore, facilitators are advised to consider the following questions when selecting the iDove Training participants:

- › Will they be fully committed to the training and be sure to attend all the sessions and give them their full attention?
- › Are the participants in a position to engage with their community on these issues after the training?
- › Does the group of participants reflect the religious and ethnic diversity of their community? Is gender balance ensured?

The training will be most successful whenever empowering teams to jointly work on PVE and building cohesion in their community. Thus, organisers may choose to include a social event on the evening of the first day to further embed connections between the participants.

When preparing the trainings, it is important to understand the participants’ backgrounds, such as religious affiliations, the organisations and social projects they are engaged with, their positions within their communities and their capacities as:

- › it allows facilitators to use targeted exercises to spark collaboration among the participants;
- › it allows the facilitators to facilitate and use dialogue deliberately to broaden the participants’ perspectives and experiences;
- › it allows the facilitators to reduce the chances of the training being dominated by one group;
- › the facilitator can, thus, ensure that a diversity of perspectives is represented;
- › it helps to ensure that resources for the training are dedicated to those who have the motivation and capacity to convert learning into practice.



Proposed Structure

Duration

The **iDove Training** is designed to last **two days**.

The **iDove ToT** will last **four days**. It starts with the content-related iDove Training followed by further modules on teaching methods, delivery styles and a practical component.

DAY 1 : iDove Training

30 min.	Arrival and Registration
1 hr	Introductory Session and Group Building
30 min.	Break
1 hr	Module 1: Identity and Community
1 hr	Module 2: Understanding Conflict
1.5 hr	Lunch
1 hr	Module 3: Understanding and Responding to Violent Extremism
30 min	Module 4.1: Responding to Violent Extremism
30 min.	Break
30 min.	Closing Session for Day 1
	Departure

DAY 2 : iDove Training

30 min.	Opening Session for Day 2
30 min.	Module 4.2: Responding to Violent Extremism
1 hr	Module 5: Understanding and Responding to Hate Speech
30 min.	Break
1.5 hr	Module 6: Intercultural and Interreligious Resources
1.5 hr	Lunch
1 hr	Module 7: Youth Leadership for Justice and Peace
30 min.	Break
30 min.	Closing Session for Day 2
Evening	Group Dinner
	Departure



Proposed Structure

Duration

The **iDove Training** is designed to last **two days**.

The **iDove ToT** will last **four days**. It starts with the content-related iDove Training followed by further modules on teaching methods, delivery styles and a practical component.

DAY 3 : iDove ToT / Training of Trainers only

30 min.	Opening Session for ToT
30 min.	ToT Session: Learning Styles and Methodologies
30 min.	Break
1,5 hr	ToT Session: Training Review
1 hr	Practical Exercise: Preparation
1.5 hr	Lunch
1 hr	Practical Exercise: Preparation
30 min.	Break
1 hr	Practical Exercise: Preparation
	Group Picture and Departure

DAY 4 : iDove ToT / Training of Trainers only

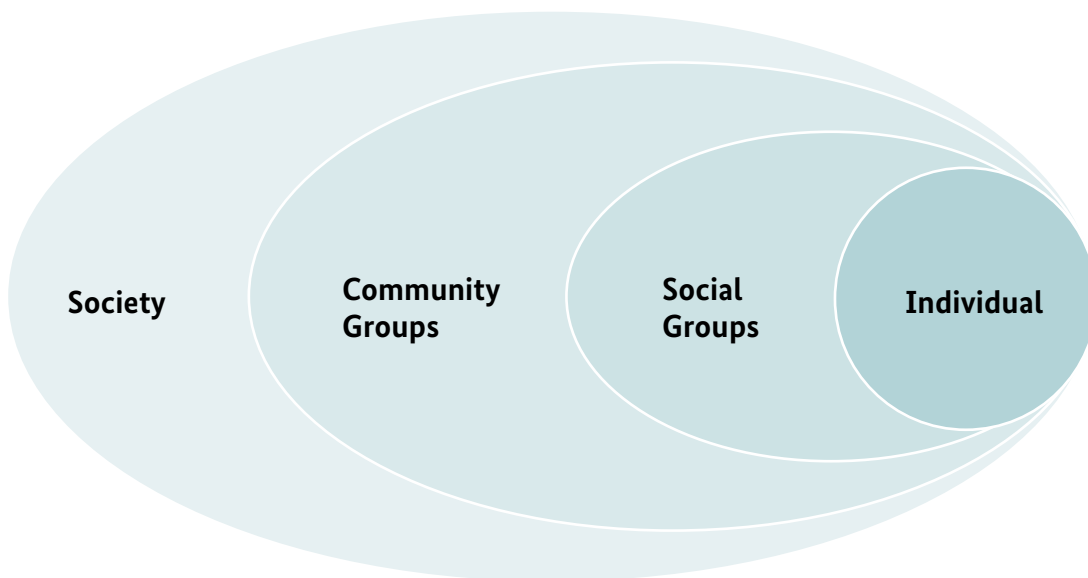
1 hr	Practical Exercise Session 1
1 hr	Practical Exercise Session 2
30 min.	Break
2 hr	Practical Exercise Session 3
1.5 hr	Lunch
1 hr	Practical Exercise Session 4
1 hr	ToT Closing Session
	Departure

Theory of Change for the iDove Training

Each session of this training is designed as part of an overall theory of change in support of the training's objective to

**empower youth
to play an active role
in preventing
violent extremism and
building cohesive
communities.**

The training aims to enable participants to think about their role in their respective communities and means of contributing to preventing violent extremism using the resources at their disposal.



MODULE	MODULE OBJECTIVE	CONTRIBUTION TO OVERALL AIM
1. Intersectional Approaches to Identity	Participants understand intersectional elements of identity, diversity of identities within communities and the concept of positionality.	Being able to understand others by understanding oneself first.
2. Understanding Conflict and Violence	Participants understand the meaning, causes, levels and stages of conflict.	Understanding one's environment as a means of understanding the potential sources of extremism.
3. Understanding VE	Participants begin to understand the causes and drivers of violent extremism (VE).	Understanding others and one's environment as key to understanding violent extremism.
4. Responding to VE	Participants understand different ways of responding to VE including advantages and disadvantages of various approaches.	Understanding others and one's environment as key factors in developing strategies to respond to VE.
5. Understanding and Responding to Hate Speech	Participants understand the diverse ways in which people communicate with one another and consider how to respond to hate speech.	Understanding the role of communication in violent extremism and being aware of the importance of modes of communication when responding to violent extremism.
6. Intercultural and Interreligious Resources	Participants identify how different religious and cultural perspectives contribute to overcoming violence and fostering cohesive coexistence.	Using resources in the community to respond to violent extremism.
7. Youth Leadership for Justice and Peace	Participants understand the transformative power of youth to prevent violent extremism and plan for action.	Realising the importance of oneself to prevent violent extremism and moving towards action.

Methodological Approach

The iDove Training is designed for ‘young adults’, not children, and as such will benefit from a more interactive approach. While the training is sensitive to cultural and religious norms, facilitators are expected to review the training to ensure that it is sensitive to any specifics of the context.



Challenges of the methodological approach

The participants may not yet have experienced participatory learning methods, so they might be a bit sceptical in the beginning, especially when working in hierarchical contexts: those further up in the hierarchy or in official positions may feel uncomfortable and even resist. Limits may also arise when working with participants who have physical disabilities.

In any case, culturally appropriate exercises must be chosen. Participatory methods should only be used after some trust has been built among the participants. Thus, the training’s opening section is crucial to the success of the remainder of the training.

The participatory approach taken is based on the premise that all participants bring valuable knowledge and skills to the training. To undertake training in a participatory manner means to help participants to find their own answers to specific challenges, while assuming that people learn more when they are agents in the learning process themselves.

Participatory learning methods seek to create an atmosphere in which participants are empowered, encouraged, enriched and enabled to reflect on their experience and learn from one another. In a participatory training, trainers act predominantly as ‘facilitators’; they provide input, however, most of the time the participants take the lead. It is good practice to be transparent about this approach and explain it to participants at the beginning of the session. It may also be necessary to reiterate the importance of the approach later on, for example, in situations where participants look to the facilitators for ‘expert opinions’

The 10:30:60 rule applies here:

- › 10 % of the time is reserved for theoretical input
- › 30 % for summaries and discussion
- › 60 % of the time participants should be involved in active learning


Therefore, presentations are kept to a minimum. Interactive approaches applied across the training include:

- › Plenary and group discussions
- › ‘Brainstorms’
- › Games
- › Role-plays
- › Videos
- › Case studies
- › Creative/arts-based exercises
- › Small group work and presentations
- › Self-reflection

If facilitators make changes to the training, it is advisable not to use the same exercises too often within one session, or in consecutive sessions. As has already been stated, it is important to check whether there are any participants with disabilities or special needs as this will require the training to be adapted to enable their participation throughout.

It is further recommended to include energising exercises to reduce fatigue and increase participation and attention. Facilitators should however check whether the planned exercise is compatible with cultural and religious norms – particularly when physical contact between participants is required.

Time

The iDove Training takes two full days; it is not possible to reduce the time. Facilitators have the option to increase the length of the training to enable additional discussions, to design their own modules or to include additional modules – there are some suggestions on how the training can be extended in  Part II in the ‘Overview of the ToT Sections’. However, this is only recommended if facilitators have previous experience in the training of the additional modules.

Considering that participants will have other commitments (including notably childcare and other caring commitments) and that resources may be required to facilitate their participation, the decision to extend the timeframe of the training should not be taken lightly. It is also important to inform participants about the details of the training before its start. Where possible, participants should be offered bursaries to cover childcare or other related costs to ensure that all interested individuals, regardless of their financial background, are able to participate.

The facilitation team should also be sensitive to religious holidays, celebrations, fasting etc. when choosing training dates. Selecting the right timing (including the times for breaks etc. during the training itself) will demonstrate respect and help to avoid participants having to leave the training early. Based on the local context, the agenda should foresee timeslots for praying during the training.

Venue

The training venue selection also requires sensitivity – the facilitation team should consider the implicit messages sent by the choice of venue. The following questions should be considered:

- Will all participants feel comfortable with the venue?

In this case ‘comfortable’ not only relates to facilities but also to any history of the space, religious symbols or associations that may discourage participants from attending because of their identity. The chosen venue may also be required to be in a ‘neutral’ location.

- Is the venue accessible?

If there are participants with (physical) disabilities, will they be able to access the venue and facilities in the venue? Can the participants travel to the location easily? Is it necessary to provide accommodation?

From the facilitators’ perspective, there are also several issues to be considered regarding the venue.

- In terms of space, there should be sufficient room for all participants to sit and take part in a plenary discussion as well as for interactive methods and games.
- The venue should allow for small group work.
- There should also be sufficient wall space to enable the products of the sessions to be exhibited. The rules of the venue should also allow for paper to be attached to the walls.
- Lastly, attention should be given to air circulation, temperature and the possibility of poor acoustics or noise disturbance from outside. Difficulties with these will disrupt the concentration of participants during the training.
- Is there a room of silence/prayer room?
It is good practice to ensure a room of silence is available at the training venue. This can be used by participants who need it for personal reflection/prayer or to have some quiet time away from the group.

Equipment

The standard equipment needed for this training is as follows:

a. Equipment for participants:

- ☒ Notebook
- ☒ Pen
- ☒ Bag/folder to keep handouts and other materials
- ☒ Name badge (not a table card as the group will be moving around)
- ☒ For the ToT participants: a full copy of this manual

b. Equipment for facilitators:

- ☒ Projector (if using a presentation)
- ☒ Speakers (if showing video)
- ☒ Laptop/computer for the presentation
- ☒ Flipchart paper/whiteboard/manila paper or similar
- ☒ Stands or similar (if using flipcharts).
In the absence of these, you can tape large sheets to walls
- ☒ Big markers in assorted colours
- ☒ Paper (ideally in assorted colours)
- ☒ Post-it notes (if unavailable, use paper and sticky tape)
- ☒ Coloured string
- ☒ Sticky tape/Blu Tack

Throughout this manual, the equipment listed will be based on an 'ideal' scenario, which facilitators should adapt to suit the equipment available to them.

Checklist: Preparing for the iDove Training & ToT

Before the training starts, there are several practical aspects that should be taken care of. The following is a suggested checklist:

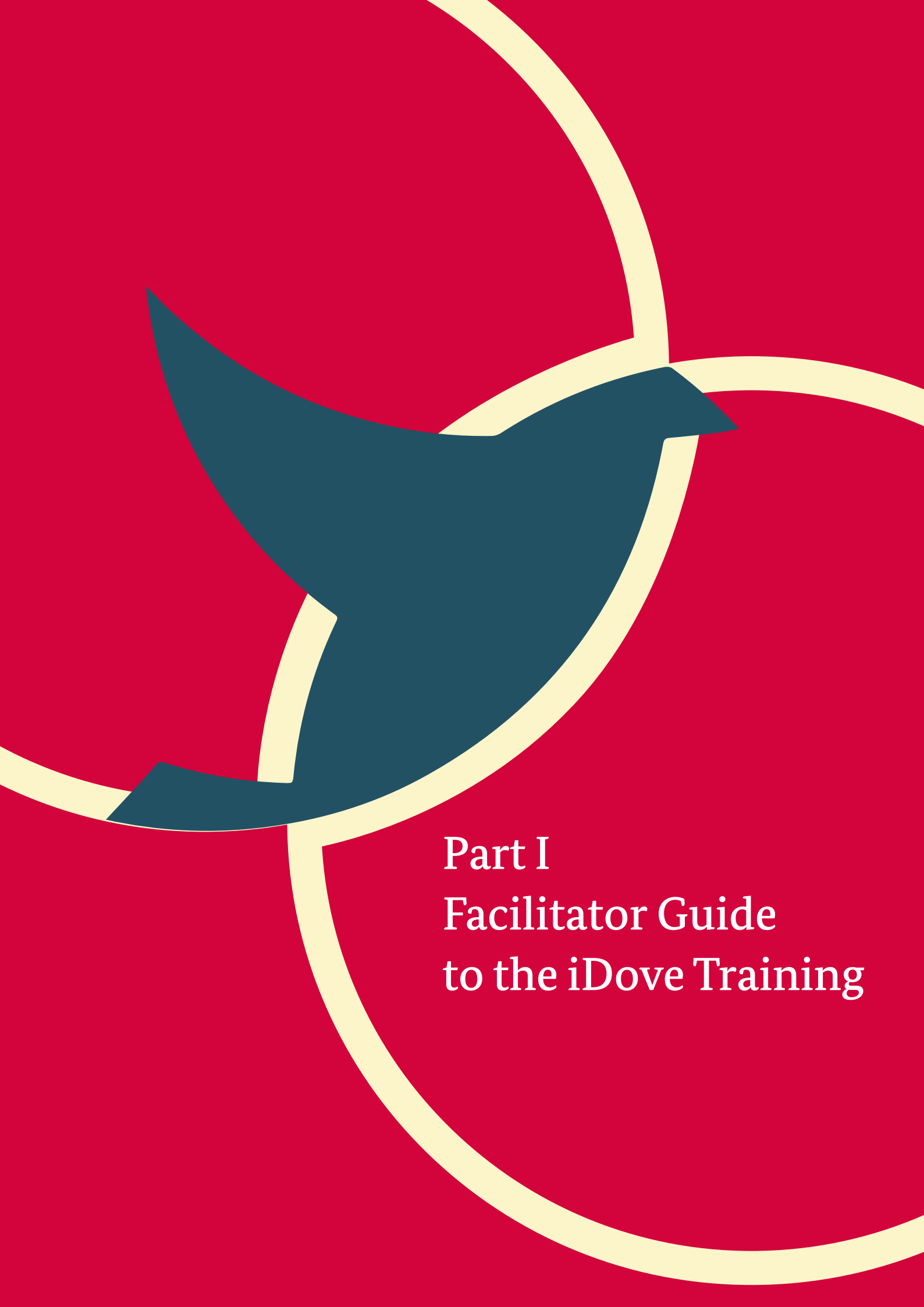
- ☒ Identify the facilitation team
- ☒ Identify and book the training venue – will it be suitable to your needs?
- ☒ Consider logistics such as:
 - ☒ participant travel
 - ☒ accommodation
 - ☒ which costs will be covered and for whom
 - ☒ food and beverages
 - ☒ materials for participants
- ☒ Send notices (save the date) to prospective participants, with some brief details on the training
- ☒ Conduct a Training Needs Assessment with the prospective participants (see [Part II: Facilitators' Guide to the iDove ToT](#) for further details)
- ☒ Decide whether to hold a social event on the evening of the first day and make necessary arrangements
- ☒ Send a formal confirmation message to the participants, including details on timing, context, agenda and logistics
- ☒ Source and check the training materials against the requirements
- ☒ Check whether training and resources are culturally appropriate and whether adaptations are needed for those with disabilities or other special needs
- ☒ Check that links to videos and other resources are up-to-date. Consider downloading videos if Internet connectivity may be an issue at the training venue
- ☒ If training is conducted in a language other than English, check that English language videos have subtitles in the participants' language, replace with videos in the training language, or provide participants with a translated transcript
- ☒ Print the materials and laminate cards for games if required and possible

Online trainings

Online trainings have been becoming increasingly popular in the last years. They have many advantages, including lower costs and increased outreach and accessibility. However, conducting online trainings requires particular skill sets and relevant experience. It is not possible to simply use a face-to-face training plan and use it as the basis for an online training without prior adaptation. In online trainings, it is often challenging to ensure trainees full participation and engagement. Relationships between participants may take longer to build. Exercises may take longer to conduct. In some cases, it may not be possible to use the same exercises as in face-to-face trainings, as they require participants to be in the same room. Spending extensive amounts of time in front of screen may make participants tired sooner than they would be in a face-to-face training. Moreover, participants may not have access to reliable Internet connections. Even if they do, the Internet connection may not be strong enough to allow participants to keep their cameras on during the call, which makes it harder for them to engage with one another and the facilitator and build trust and rapport. There is also a risk of power cuts disrupting participants' ability to join the training.




If online trainings are to be conducted, it is important to work with trainers who have experience in leading online trainings. Facilitators should factor in extra time to go through the training material and review all exercise with regards to their suitability for online training. Organisers should be encouraged to consider spreading the training over several half-days (or even shorter sessions, e.g. one module per day) so as not to require participants to sit in front of a screen for two entire days. Organisers should consider offering Internet bursaries to participants to allow them to buy additional Internet data and/or cover costs related to travelling to and spending time in an Internet cafe or similar venue with reliable Internet connection. It may equally be good practice to offer childcare costs to participants who may usually be working from home but who will need to leave home to be able to join from a place offering a strong-enough Internet connection. When conducting online trainings, it is particularly important to provide clear instructions to participants and communicate expectations (for example, regarding technical requirements, session timings, and guidelines of participation and engagement), to help minimise confusion and ensure smooth facilitation of the training. It may also be necessary to offer participants guidance on how to address any technological issues they may encounter prior to or during the training. This could include naming a dedicate tech support contact and/or providing troubleshoot guides for participants to independently address common technological issues. At times, it may be necessary to remind participants to be mindful of respectful behaviour and language, as participants may feel less rapport with the others in the group if they have never met them in person and can “hide” behind a screen.

There is now a wide range of different tools for online trainings available. Facilitators can use breakout rooms, shared online documents, online whiteboards (e.g. Miro), jam boards, or polls (e.g. Mentimeter). Consider different learning types and abilities when using online applications and activities. Multimedia elements such as videos, pictures, infographics or music can help keep participants engaged. Depending on context, it may also be advisable to combine online and offline activities. For example, participants in the same location can be paired and given exercise to complete together outside of the classroom. If due to time scheduling issues and/or unreliable Internet connection it proves difficult to hold live sessions, recording the training may be an alternative. However, this requires significant adaptation of the training and careful planning as it would be difficult to implement the interactive elements of the training without real-time live engagement between facilitators and participants.



Part I
Facilitator Guide
to the iDove Training

Introduction Session and Group Building

Objective	Session participants get to know each other better, understand the background and flow of the training, share their expectations and agree upon ground rules.
Time required	60 minutes
Basic delivery steps	<ol style="list-style-type: none"> 1. Welcome: Participants and Facilitation Team Introduction (5 minutes) 2. Getting to Know You: Ice-breaker (15 minutes) 3. Participants' Expectations (10 minutes) 4. Learning Agreement (10 minutes) 5. Practicalities (5 minutes) 6. Opening Discussion on Violent Extremism (15 minutes)
Advised resources	<ul style="list-style-type: none"> › LCD projector › Speaker › Laptop › Flipchart, manila paper or similar › Sticky tape or similar › Marker pens › Post-it notes
Handouts	<p>Handout 0.1:  Agenda Template</p> <p>Handout 0.2:  Learning Log</p> <p>Handout 0.3:  Reflection on VE</p>

Notes for Facilitators

The “Opening session” is one of the essential parts of this training because:

1. This is the space where participants are given information to make them understand the purpose and content of the training.
2. This is the space where participants commit their presence and participation to the training – physically and mentally. Facilitators need to encourage them by explaining the process, the content and create space for participants to get to know each other.

A fun opening session will energize participants and encourage them to commit themselves to active participation during the training. It is a very effective way to ensure a positive outcome.

Depending on the context and group of participants, you may wish to add in additional exercises to increase participation and reduce power hierarchies (which could be based on gender, race, ethnicity, class, age, disability, previous training experience, previous PVE experience, or other) that may otherwise disrupt the process. In order to adequately prepare for this, it may be advisable for the facilitators to brainstorm factors that may reinforce existing power structures and dynamics within a given group.

While discussing the aim of the training, the group should start reflecting on prevention of violent extremism and the role of youth. This can be an opportunity to identify some of the preconceptions participants may have about people who are at risk from violent extremism so that they can be addressed later.

It is possible to start day 1 with an interfaith prayer (see box in opening session of day 2). The benefit of having the interfaith prayer on day 2 would be that participants have more time to prepare for the prayer together. Depending on the context, it may also be possible to have several individual prayers on the beginning of day 1 and then a collective prayer on day 2.

You may wish to design this session to also include some form of recognition of the faith/non-faith identities present, or to enable discussion and learning between those groups – but this should only be done if you are able to sensitively reflect all the faith groups (including those of no faith) present. There is information below about how you can include this into the session if you are able to do so sensitively and with enough time available.

Power dynamics in the group, including class, race, sexual orientation, age, disability and gender, are best addressed for the first time at this stage, although it is important to keep an eye on power dynamics and positionality throughout the process, and encourage participants to reflect on it where relevant. It would be prudent to be clear from the start that you are asking everyone to contribute equally throughout the training. This will be beneficiary to prevent the conversation from being dominated by one or only a few individuals.

One possible exercise to sensitise participants to existing power dynamics in the group, and to stress the fact that all participants regardless of their background or previous experience are valuable members of the group whose experience is appreciated would be to ask everyone to write down on post-its who they consider experts on the topic(s) covered by the training (one person/group of people per post-it note). Post-it notes can then be collated in the middle of the room/on one of the walls, and summarised by the facilitator who asks participants if they agree. In the ensuing discussion, the facilitator can then gently steer the discussion to an acknowledgement of everyone in the group being an expert in their own right, and stress that no-one should feel intimidated by the presence of others with (what seems like) more experience.

From the outset, it is important to perceptibly encourage all participants, irrespective from their gender, ethnic or social background, to be involved and speak up. If you notice individual participants and/or members of a specific group dominating the discussion, you may want to encourage others to also contribute, for example by calling on individuals to share their perspective. In group discussions, you can introduce additional rules whereby each member of the group is expected to contribute at least once, and no participant gets to speak twice unless everyone else has also spoken. At the same time, it is important to be sensitive and open to the possibility that different participants may feel comfortable to contribute to varying degrees and in various ways.



If undertaking a ToT

When undertaking this training as part of a ToT, you should amend this session **to include information on the ToT part of the training.**

Facilitators need to explain clearly that the first two days of the training are for the prospective trainers to experience the iDove training as participants.

This has three purposes:

1. To ensure that the prospective trainers are fully aware of the content of the training, and are themselves 'trained'.
2. To have the trainers experience the training themselves.
3. To give the trainers the opportunity to think through each session of the training – in particular thinking about how they would prefer to deliver it.

For example, not all participants may feel comfortable speaking in front of a big group. While facilitators may want to encourage participants to contribute, if individuals prefer not to speak on a certain topic or in a specific setting, this should be respected and they should not be pressured to speak. If this turns out to be an issue in a given group, it may be advisable to vary activities and, for example, offer participants the opportunity to participate in both big group and small group discussions.

Trigger warning

It is good practice to remind participants that some of the topics that will be discussed during the training may be sensitive or challenging for some participants. As part of such a trigger warning, facilitators can remind the group that participants can leave the discussions and activities at any point and/or speak with the facilitators if they find any of the topics difficult to deal with. Facilitators should be proactive in identifying topics that may be triggering for participants. This requires contextual knowledge, sensitivity and careful preparation. Facilitators should continuously offer opt-out opportunities for participants throughout the training. It is also good practice for facilitators to stress the importance of self-care during the training and to encourage participants in activities to help them feel grounded, centred and destress.

Session Delivery Guide

1. Welcome: Introducing Participants and Facilitation Team (5 minutes)

Depending on who is hosting the training, it is important for a person from the organising team to welcome the participants at the outset, thank them for their efforts and time and explain the aim of the training. You may wish to include general information about iDove at this stage.

We recommend that the facilitation team is introduced first to the participants before the participants are introduced to one another. A diverse facilitation team (i.e. gender, religion, nationality, ethnicity, etc.) can provide a model for collaboration. However, if less diverse – for instance owing to a lack of gender, racial, ethnic or religious balance – the team should discuss this with the participants at this stage and reflect what this may mean for the training, potential bias and gaps in the trainers' coverage. It is important at this stage to stress that there is no “neutrality” and all of us bring a specific perspective to our work. It is also helpful to reference any of the team members' expertise that is relevant to the training, although it is equally good practice to remind participants that everyone's contributions to the training are valuable and they can learn as much from the other participants as they can from the facilitators.

2. Getting to Know You: Ice breaker (15 minutes)

To create a less formal atmosphere, it is a good opportunity to play a game or have an ice breaker to enable participants to get to know one another. Often, some participants will know one another already, and by having an exercise like this, the tendency to stick to known faces can be overcome. This section of the session is crucial to establish a friendly atmosphere that will be conducive to discussions throughout the training. As always, you should consider whether the exercise is sensitive to any specificities of the context and you are welcome to replace the exercise with one that is preferred or considered more effective.

Optional addition to this session: Interfaith dialogue opening

To more explicitly embed awareness of faith and religion into the discussions, you can consider including an exercise, which raises awareness about faith and identity. When doing so it is recommended that the session is extended time-wise.


Begin by asking the different faith groups to come together. Amongst themselves, participants are asked to discuss how they would answer the following two questions:


- › What are the key practical attributes of your faith
- › What are the key beliefs of your faith

Have the groups come together, divide each group as evenly as possible and then reconstitute the participants into interfaith groups. Each faith group then take turn presenting the results of their discussion to the others within their group. Questions are encouraged as are comparisons.



3. Participants' Expectations (10 minutes)

Although most – if not all – participants should have previously received a formal invitation from the organisers with information on the background and purpose of the training (see the  section on 'Managing the Training' above), to avoid misunderstandings, it is still necessary to address the participants' expectations and clarify whether the content of the training is likely to meet those. It is to be expected that not everything the participants want or hope to discuss will be possible to address during the training.

This discussion should be approached in a gentle manner. One way is to give a brief explanation of the aim of the training and content to emphasise its priorities. The initial schedule for this training (Handout 0.1:  Agenda Template) can be found in Part III: Handouts and Further Resources section and can be handed out at this stage. It can also be useful to have a flipchart/presentation sheet prepared in advance with the timetable for the day that can then be put up on a wall where people can see it.



Focus of the iDove Training

One aspect to note when discussing the content of the training is that you may have to emphasise strongly that the training is focused on **prevention**. As such the training is meant to address those who will engage with at risk youth and communities. It will not provide tools or discussion on reintegration (unless that is related to participants experience with prevention) nor the impacts of violence.

4. Learning Agreement (10 minutes)

An important part of the opening session is about establishing a learning agreement. This means a shared agreement on how people should behave towards one another throughout the training.

The purpose of setting up this agreement is to build a safe learning environment. This is crucial as participants will most likely have very diverse backgrounds and traditions. There is also a substantial risk of sensitive topics arising and differences of opinion emerging. It is, therefore, important to establish ground rules that you can rely on later to demand respectful interaction.

As the facilitator, you need to ensure that the participants' needs are heard and acknowledged. Should participants say something or exhibit behaviour that is not constructive for the training to progress – such as wanting to start too late or go home too early – you need to acknowledge the wishes of the person in question while still sticking firmly to the training schedule. This can be done by explaining the goal of the training in more detail and how this can be achieved through the established learning agreement.

It is important that the participants develop this agreement themselves rather than use one imposed by the facilitators. This will encourage adherence.

Below are suggestions for what the agreement should ideally include and why:

» Respect for time limits and requests

This requires punctuality on the part of the participants as well as the facilitator. By asking the participants to stick to your timetable, you are also committing to these times. With a joint contract, you express respect for one another's time. The participants will also have a clear indication on when they are free to take care of other commitments (e.g. phone calls, answering emails, travelling home at the end of the day etc.).

» Full participation

Full participation requires participants to comply with the following:

- › mobile phones should be switched off or on silent mode
- › if calls must be received, this should be done during the breaks or outside the training room
- › no texting or browsing – thus showing respect for others by demonstrating undivided attention and full participation
- › laptops/tablets/etc. are not to be opened during the sessions
- › everybody should commit to being present (physically and mentally)

» Respecting others

This is one of the core requirements of the training. You may want to make the participants understand that everybody is responsible for developing a safe space for learning during the training. You are encouraged to explain that this will mean using respectful language, accepting conflicting opinions, but also recognising that others in the room may have different values, experiences or sensitivities and avoid causing unnecessary offence.

» Respecting diversity

Diversity needs to be respected. Participants should understand that there is no “neutrality” and all of our perspectives are shaped by our experiences in life. In order to learn and grow together, it is important to make space for diverse standpoints and perceptions. In order to avoid offence, it can be helpful to phrase these as “I messages” (“I feel that...”, “in my experience...”) rather than generalising statements (“X is...”; “everyone knows that...”). The video by Chimamanda Ngozi Adichie¹ in the “further resources” section of Module 1 can be helpful to illustrate this point. You could consider watching it with the participants or asking them to watch it in advance of the session, and then ask them to share their reflections on it and/or discuss to what extent they may have similar experiences.

¹ Full reference: Adichie, Chimamanda Ngozi (2009): The danger of a single story. https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story. 18min 33 sec.

Optional addition to this session: 'Breaking down hierarchies' exercise

In some contexts, issues may arise around hierarchies and power relations within the group. This can happen, for example when there is a more senior colleague in the room, or in cultural contexts where hierarchies, age and power dynamics are very important. In both cases these power dynamics can stifle discussion or even prevent some members from sharing their views.

To help alleviate this, you can integrate the so-called '**break down hierarchies**' exercise.

Step One: You give all participants a piece of paper on which you ask them to write down their 'titles' and achievements. Ask them to be detailed in their listings. It is important that you do not share the next step with them.

Step Two: Once all have completed their 'title' sheets, use a basket or any other item and then ask all the participants to hand over their titles and literally throw them in the basket. Point out that this is to enable all the participants to be able to approach the training in a spirit of cooperation and honesty – while in the room their position no longer matters. If your relationship with the participants is not as strong yet, you might consider instead of "dumping" the titles to collect them and return them at the end of the session.

This exercise can also be usefully at any other point during the training, when people are dominating the conversation or avoiding difficult issues.



» The right to contribute (but also not to contribute)

All participants should be encouraged to share their opinions. Everybody is welcome to contribute regardless of his/her background because the training is designed as an open space for collaborative learning. However, this does not mean the participants cannot disagree. In fact, there may be a time when participants agree to disagree on some issues. There should also be awareness that not everyone will feel comfortable speaking out or speaking in front of a large group. People should neither feel pressured to do so nor should the more confident members dominate the discussion.

» Seeking to understand

If a person does not clearly understand an idea, he/she is encouraged to ask further questions so that he/she can understand the message/meaning of the idea before commenting on it.

» Appreciation of other beliefs, practices and traditions, including those not represented in the room

For instance, prayer time needed by different groups will be respected and participants agree to respect the wearing of visible religious symbols, such as a cross or hijab. At no time should disparaging remarks be made about other religious groups, ethnicities or cultures.



» Only one person talking at a time

» Closely observe when other participants voice their opinion

The learning agreement should be written down on a flipchart/presentation paper and put on a wall so that it can be seen by everyone throughout the training. This is a useful reminder for everybody of how important their involvement is and how they can support one another in the training.

5. Practicalities (5 minutes)

A discussion on the practicalities of the training should follow. This should include, but not be limited to:


- ensuring that each participant has an agenda (use Handout 0.1:  Agenda Template to create this handout);
- discussing the time available for breaks;
- ensuring that the participants know the locations of the restrooms, lunch facilities and what to do in an emergency;
- handing out copies of the learning log (Handout 0.2:  Learning Log) to the participants and explaining its purpose.



Using your Learning Log

Every day, a new copy of the learning log will be handed out. Inform the participants that this log is for their personal use only and that there will be no request to share it. The contents of their learning logs are entirely up to the participants. Always have a few spare copies so that participants can use multiple sheets if they wish. The log asks for the participants' thoughts and reflections, their questions and provides space for them to consider how they might apply practically what they have covered in the sessions.

6. Opening Discussion on Violent Extremism (15 min)

Using Handout 0.3:  Reflection on VE, have the participants write down their answer to the question:


Why would we want to empower youth to play an active role in preventing violent extremism and building cohesive communities?

Followed by *describing their own personal experience with violent extremism in their communities.*

Then, place the participants into small groups of even numbers (perhaps pairs) and ask them to tell their stories to one another. The listener(s) should

reflect on how they would feel in the situation that is described to them. Every member of the group should have the opportunity to tell his/her story and respond to the others' stories. If you have enough time, you can also adapt the exercise by asking the participants to think about how 'extremists' may feel in the situation that has been described. This is a good opportunity to start spotting how the participants may be reliant on or use stereotypes in their understanding of those susceptible to violent extremism.

Optional addition to this session: video

Suggested Video:  Youth Against Violent Extremism (3m27s)

You can broaden the discussion by:

- asking the participants to consider how they would view themselves or feel if they were of a different gender/religion/ethnicity/age;
- asking the participants to consider the role that faith and religion plays in people's motivation to join extremist groups (this should open up discussions on identity for the next session) and why it may be important to address those.

This exercise can be a useful starter to the training, as it reminds participants why they are here in the first place. If you feel that it is too early for participants to speak about such personal experiences, you could ask them to share stories from their communities and/or people that have inspired/left an impression with them (rather than their own personal stories).



ISSUES TO CONSIDER AND POTENTIAL CHALLENGES

Participants are unwilling to share their own stories.

You can get around this by depersonalising the narrative – ask them to speak in the 3rd person.

Participants stereotype and voice harmful views about other groups.

This again can be managed through the exercise of asking how another person would feel. The exercise requires careful monitoring of the conversation, while keeping in mind the identities represented in the room. In a very difficult scenario, you may wish people to consider the view point of the other person in their own scenario; or to consider how it may make them feel if someone had said that about their own identity group. In addition, it can also be helpful to encourage participants to use “I messages” (speaking about how they feel/what they think) rather than making generalising statements about other people.

Discussions focus almost entirely on a specific demographic (e.g. men and boys).

Ask leading questions, for example during one of the exercises, ask the participants to imagine that the person they are describing is of another gender, identity, age etc. or give an example from a different group/context yourself.


Expectations of individuals are very different from the training content.

Ideally, this should not arise if you have undertaken the pre-training questionnaire (see ToT sessions). It may be necessary to respond by referring to the agenda and information that was sent prior to the programme. Consider the expectations the participants have in a positive light (appreciate why they may wish to cover that topic) but then explain that that information may be gained elsewhere and that the purpose of this training is different.

There are expectations for you to talk about how to counter violent extremism, rather than prevent it.

This will require you to discuss the difference and explain how discussing the sensitivities of countering are too much for a 2-day session: remember that countering violent extremism is a different scenario requires delicate consideration – this is not something that can be covered quickly in 2 days. As they say, prevention is better than cure, and so this training focuses on prevention.

Module 1: Intersectional Approaches to Identity

Objective	Participants understand intersectional elements of identity, diversity of identities within communities and the concept of positionality.
Time required	60 minutes
Basic delivery steps	<ol style="list-style-type: none"> 1. Self-reflection on Identity (10 minutes to complete the circles, 5 minutes for the group activities) 2. Exclusion Circle (15 minutes) 3. Plenary Discussion (15 minutes) 4. Video on Identity (15 minutes)
Recommended resources	<ul style="list-style-type: none"> › LCD projector (if using) › Speaker (if using video) › Computer for presentation › Post-it notes › Flipchart, manila paper or similar › Sticky tape or similar › Marker pens › Space for group exercises
Handouts	1.1: Module 1:  Identity Circle

Notes for Facilitators

Conflicts spurred by extremism often involve issues of individual and group self-worth, power, hierarchy (within and between individuals/groups) and group symbolism – also understood as ‘sacred values’ when associated with religious identity. Moreover, people of different backgrounds may be drawn to violent extremism for different reasons. Violent extremist groups often tailor their messaging to specific groups (e.g. based on gender or cultural background). To prevent violent extremism effectively, it is crucial to understand and engage with the nuanced aspects of these issues. In order to avoid the essentializing of identity-related factors, it is important to approach the topic from an intersectional perspective, by considering how different elements of one’s identity (such as gender, race, ethnicity, religion, class, etc.) intersect and shape one’s experiences in life.


This session takes place early on to facilitate discussions and create awareness among the participants of their own identities, how these affect their perception of others, as well as how others view them. Participants are introduced to the concept of positionality - or how perceptions about the self by oneself and others affects one’s work. Facilitators may want to refresh their knowledge of the concepts of intersectionality and positionality prior to the training.

Gender (including gender identities and sexuality), race, religion and other elements of people’s identity are contentious topics in many contexts. It is important for facilitators to be aware of and sensitive to this, and gently encourage participants to engage with debates on intersectionality and positionality. Contextual knowledge is key, and facilitators are required to be flexible about this and sensibly steer the discussion on such topics. If participants seem overwhelmed or hostile, it might be useful to refer them to examples or ask them what it would feel like if

they were someone from a discriminated against or marginalised group. If discussions are at risk of derailing because participants do not agree with some of the concepts explained here (such as gender identities etc.), it may be helpful to reset the focus on the key message of this module, e.g. that different aspects of our identity affect how we experience life (and that includes violent extremism and the factors that may make people vulnerable to violent extremism) and stress the need to agree to disagree on particularly contentious topics and instead focus on what the group has in common (e.g. the will to prevent violent extremism)

Session Delivery Guide

1. Self-reflection on Identity (10 minutes to complete the circles, 5 minutes for the group activities)

Hand out the circle handouts (Handout 1.1:  Identity Circle) to each of the participants. Using a flipchart/presentation paper model of a circle for yourself, put your name in the middle and then draw sections (like cake slices) within which you note down facets of your identity, e.g. your gender, profession, nationality, ethnicity etc. When doing so, point out that it is also possible to note down the type of identity rather than use the label – for example putting ‘national identity’ rather than the country you identify with. Encourage the participants to consider other aspects of their identity – such as friendship, a shared hobby, sports or other interests. They can also consider values. As the participants are completing this exercise, walk around the room and have a look at the kind of categories that they are writing down so you can mentally prepare for the next step.

Now take the group to a location with a lot of free space and ask them to bring their circles with them. When you reach the space, have everyone stand in a circle. In turn, call out attributes, such as ‘Who included their national identity?’, ‘Who included their gender identity?’, and ‘Who included a hobby or sport?’ Ask those that did include these attributes to move to the centre of the circle. This enables participants to see how identity can ‘bring people together’ and connect them.

Use this experience to ask some preliminary questions about how the participants feel about how identity groups can include and exclude people. How do they enable us to define ourselves? How

does it allow others to define you? Which of these descriptions can you choose and which can you not choose for yourself?

2. Picture Gallery (15 minutes)

The next exercise enables participants to appreciate the salience of intersectional approaches to identity.

Step One: Ask the group to divide themselves into groups based on one element of their identity. This could be religion (e.g. all Christians gather in one group, all Muslims in another, etc.), race, gender, or Global North/Global South. As the facilitator, you choose the category. For example, the facilitator chooses gender, and the members of the group divide themselves into two (men/women) or, if relevant, three or more groups (men/women/non-binary/etc). It is important to check beforehand if there are any sensitivities related to any specific categories – if yes, these should be avoided and more innocent categories chosen instead, such as “people with long/short/medium-length hair” or “tall/small/medium-sized people”. It should be broad categories that allow for the group to be divided into 3-4 groups.

Step Two: Write the name of each group (e.g. “women” group, “men” group) on a flipchart and ask them to gather around it. Allocate to each group another group that is going to be their painters. For example, if you have three groups, group 1 can be the painters for group 2, group 2 can be painters for group 3, group 3 can be painters for group 1.

Step Three: Explain to the groups that each group is to paint 3-5 well-known representatives (from past or present) of that group. The painters can choose whom they want to paint. For example, the painters of the “women” group paint 3-5 women. They decide to paint Queen Elizabeth, Pocahontas, Fatima Al-Fihriya, and Marie Curie. The other groups do the same for the group they are supposed to paint.

Step Four: Once all groups are done, display the portraits in clusters on the wall. Ask the women to look at what women their painters decided to draw. Ask the painters to clarify in case it is not clear whom they have drawn. Ask the painters why they have chosen to draw these particular representatives. Summarise identity elements they have in common (e.g. they may have the same gender but differ in terms of race, ethnicity,

age, where they live). Do that for each group.

Step Five: Before you move on to the next exercise, do a quick check-in with participants to ask how they feel. Ask them to stand in a circle and describe in one word if they felt well represented by the people that the other group chose to paint (“yes”/“no”/“a bit”/...) and, also in one word, how they feel about it. Participants’ replies will help you prepare for the next part of the module where you will discuss the exercise. For example, if people say they are “surprised”, “amused” or “annoyed”, use this in the next stage to dive deeper into the discussion of how ascriptions of identity and being labelled can make people feel.

3. Plenary Discussion (15 minutes)

In the discussion, you want to dwell on the intersectionality of identity (e.g. no-one is “just” a woman, man, black person, white person etc.) and how it is the sum of all aspects of our identity that shapes our experience in life, how we are perceived by others, and what vulnerabilities we face in life. Other key factors to cover in the discussion are the act of labelling, self-image vs. perceptions by others, and the emotional impact and possible risks of being ascribed an identity externally. Here are some questions to stimulate discussion:

- What was it like to be a painter?
- What was it like to have someone else choose a representative for your group to be painted?
- Who would you have chosen to paint yourself? Why? What do you think you have in common with that person? Is that how other people perceive you, too?
- If you were to repeat the exercise again now, is there anything you would do differently? Why?
- What lessons might this teach us about the experience of different marginalised groups in our society and their relations with the community as a whole?

You can then move on to a wider discussion about identity, self-image and perception by others, including stereotypes and how these are often linked to broader structures of power, injustice and oppression, by considering the following questions:

- When do differences between yourself (individual or group) and others (individuals or groups) make you feel tension?
- When do you feel a sense of self-worth? How is your self-worth linked to certain elements of your (ethnic, religious or other) identity? Are some elements of your identity more important to your self-worth than others? Is this also how others perceive you?
- Can you think of examples when one group evaluates another in terms of worth/value/hierarchy etc.? Has this been supported by broader societal structures (such as racism, sexism, patriarchy, exploitative forms of capitalism)?
- Which elements of one’s identity make one particularly vulnerable in a given context?
- What stereotypes and acts of labelling do you see and how do they affect our daily life?
- How does history play a role in this?
- Where do such perceptions come from?
- What impact does this have on identity? Think both in terms of groups and individuals.
- Can participants think of examples of communities where intersectional elements of their or another group’s identity played a role in leading individuals or groups to extremism and eventually to violence?

To facilitate discussion, you may also use scenario-based questions such as ‘Imagine you are this [identity] in a [situation]. What will determine your opinion of [another] group?’ For this, you will need to prepare examples relevant to your context and aim to have participants imagine the situation for someone who is different from themselves.


Respond positively throughout to personal stories shared by participants as this will make others feel more comfortable about telling their own stories. You can also ‘model’ this behaviour as facilitator by sharing stories of your own.


Furthermore, as the facilitator you should be aware of questions on faith and identity and be prepared to ask leading questions about the role faith (as it intersects with other elements of one’s identity) play for people – both in the room and outside it. You should ensure the participants also discuss how a strong faith identity can be a problem in some

contexts when this leads to judgemental or proselytising behaviour. But do also remember to remind participants that secular perspectives are not “neutral” and that they can be just as judgmental or proselytising as faith-based positions. You should also remember that identifying as a ‘religious’ person can be a reason to feel a connection with other religious people, regardless of their faith, and that this can extend to people of no faith who may nonetheless share the same/similar values.

4. Video on Identity (15 minutes)

After the plenary discussion, you can use a video to stimulate further discussion.

Suggested Video:  Kimberle Crenshaw on intersectionality (4m27s)

An alternative would be:  Learning for Justice on intersectionality (3m3s)

After showing the video, you may ‘localise’ the case to personal experience by pointing to the group dynamics when the training started: When participants came to the training they saw a lot of new people – how did they decide where to sit or with whom they want to talk? It is likely that most people

Alternative

If you are not able to have a projector and speakers for showing videos, it is recommended to create a transcript of the video. You can read it out if it is more suitable to the context than giving people printed handout versions.

would first look for familiar faces. If there were no familiar faces, they would probably look for someone of the same age group, the same gender etc. It is completely human that, especially in an unfamiliar environment, we like to be with people we can relate to in one way or the other. Only when we get to know people on a more personal level can we overcome this reflex behaviour.

In the final stage of the discussion, it should be considered how identities and perceptions of others can change over time. Discuss how this happens and what role we can play towards enabling this in a positive way.



ISSUES TO CONSIDER AND POTENTIAL CHALLENGES

Participants struggle with the concept of identity labelling.

The best method of managing this is to ‘model’ such labels yourself. If participants are struggling, provide more time for them to reflect. You can also rephrase the question, asking how other people would describe them. Alternatively, you can have a discussion in which the participants consider the labels they use. However, you should encourage the participants to take the time to think for themselves. They do not need to complete the whole circle but encourage them to have at least four ‘labels’.

Participants are unwilling to share their own stories.

You can get around this by depersonalising the narrative – ask them to speak in the third person. You can ‘model’ the discussion you wish to see and give verbal encouragement, whenever people are unwilling to share.

Stereotypes and harmful views about other groups are identified.

This may cause distress to others in the group and can be managed through an exercise where people are asked to consider how the other person would feel. This will require careful monitoring of the conversations, while keeping in mind the identities represented in the room. In a very difficult scenario, you may wish people to consider the viewpoint of the other person in their own scenario or to consider how this may make them feel if someone had said that about their own identity group.

Further resources

Adichie, Chimamanda Ngozi (2009):

🔗 The danger of a single story. 18min 33 sec.

Crenshaw, Kimberlé (2016):

🔗 Intersectionality and Gender Equality. 30min 26sec.

Salem, Sara (no date):

🔗 Sisterhood. I-Peel: International Political Economy of Everyday Life.

Resources on gender, intersectionality, violent extremism and PVE

In case participants start linking debates about intersectionality to violent extremism and PVE, it may be helpful for facilitators to be prepared and have read up on the topic. The following resources touch on some of the most commonly referred to concepts related to gender and intersectionality in the context of violent extremism and PVE. They can be shared with participants as additional resources following the discussions in Modules 1, 3 or 4.

Aina, Pelumi Obisesan (2023):

🔗 The Experiences of Women Combatants in Post-Boko Haram Peace Processes: A Discord Between Impact and Redress.



Egger, Jennifer Philippa Eggert (2016):

🔗 Why do women join IS? A critique of gendered assumptions about women's motivations.

Radvan, Heike (2014):

🔗 Overlooked and underrated: women in right-wing extremist groups in Germany.

Module 2: Understanding Conflict and Violence

Objective	Participants understand the meaning, causes, levels and stages of conflict and violence.
Time required	60 minutes
Basic delivery steps	<ol style="list-style-type: none"> 1. Defining Conflict and Discussion (20 minutes) 2. Conflict Analysis Tools (maximum total 25 minutes) 3. Reflection on the Conflict Analysis Tools (10 minutes) 4. Case Study or Video (5 minutes)
Recommended resources	<ul style="list-style-type: none"> › LCD projector › Speaker › Laptop › Flipchart, manila paper or similar › Sticky tape or similar › Marker pens
Handouts	<p>2.1: Module 2:  ABC Triangle</p> <p>2.2: Module 2:  Glas's Conflict Escalation Model</p>

Notes for Facilitators

The purpose of this session is to provide the participants with tools to understand their environment, context and some of the aspects of the context that may lead to violent extremism (which will be discussed in the next session). As outlined in the theory of change, the idea is to broaden the perspective before participants return to their role in PVE.

From the beginning, it must be clear that conflict and violence are not the same per se, although there will be an overlap, particularly, if the context is experiencing associated violence. To facilitate this distinction, you can include 'violence' in the definition exercise outlined as the first step.

There is a multitude of conflict tools that can be used in this session. It is advisable to keep the number of tools used in the session to a minimum; otherwise, you may run out of time. The key areas to focus on for this session are:

- Understanding what conflict is (as opposed to violence) and developing a nuanced understanding of conflict
- Understanding the underlying motivational factors behind conflict and giving participants a tool to uncover those factors
- Understanding how conflict can escalate

Session Delivery Guide

1. Defining Conflict and Discussion (20 minutes)

This section of the session is looking to assess the participants' understanding of conflict. Start by introducing the focus on conflict and violence as a 'bigger picture' approach to the topic that will form the basis for the next step (module 3), which will include a focus on one specific type of conflict and violence, namely VE. Form small groups and ask them to jointly define conflict as well as violence within these groups and to write their answers on a flipchart/presentation paper before discussing the definition together. To clarify the distinction between conflict and violence, it is advisable to ask the groups to come up with two separate definitions and reflect on the differences between them together. At the end, the groups should provide brief presentations of their results.

A useful question for discussion at this point is: 'Can conflict be positive?'. This can lead to a more nuanced discussion of the role that conflict plays in our lives. You should also discuss the different types of conflict that the participants may face – interpersonal, 'hot'/active, 'cold'/latent, national, local, etc conflict. You can also ask the participants for their thoughts on how different people might experience conflict in different ways, e.g. based on gender, sexuality, race, ethnicity, class, religion, age, disability, as well as where in the world they are based (Global South/Global North, rural/urban areas, etc.). If the discussion develops naturally into questions of responses to conflict (appropriate and not), this is to be welcomed as it will form a basis for discussions later in the programme.

It is important for the discussion to result in an understanding that conflict is not necessarily active conflict – it can be generational, between groups, based on history or ill feeling. This will move the participants away from the idea of conflict as physical and violent and towards considering 'conflicts' as inherent in differences, inequalities and questions of injustice (perceived or actual).

2. Conflict Analysis Tools (maximum total 25 minutes)

This section seeks to introduce concepts that will help the participants understand conflict. In this session, you have the option to exchange the tools that are used in this exercise as there are many on offer in toolkits publicly available. However, it is recommended to keep the tools very simple and to avoid overly complicated discussions of conflict theory.

The tools we will discuss here are the ABC triangle by Galtung and the conflict escalation model by Glasl. These have been chosen here for the following reasons:

1. The ABC triangle, which was developed by Galtung, is used to facilitate discussions about the emotional and cultural roots of conflict, triggering conversations about motivations.
2. The conflict escalation model by Glasl is used as it discusses potential future scenarios, which enable participants to consider reasons for the escalation of future conflict. It also stresses the inevitable loss on all sides. This exercise is relevant for the 'action planning' elements of the training.

a. ABC triangle

To facilitate a discussion of the underlying motivational factors behind conflicts, start with the 'ABC triangle' tool. To use the tool, have groups identify 'conflict' issues in their community. Take the group through the definitions of the different parts of the triangle:



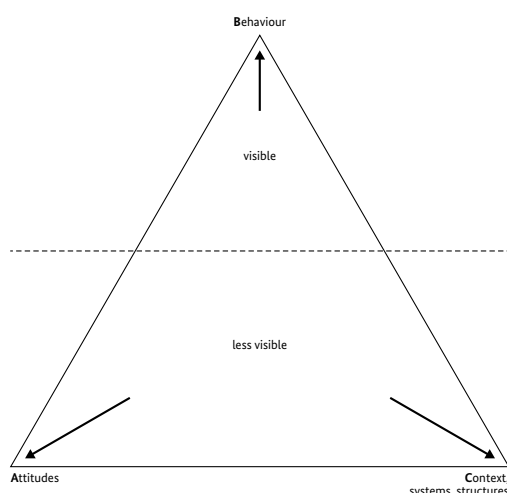
Additional Suggestion

If the situation is very sensitive, you can prepare a case study (handout) to allow the participants to practise using the tools to analyse a situation. If you do so, you would then follow the case study with a brainstorming session to consider options for action to change attitudes and prevent escalation. However, it should be noted that it is advisable to discuss the context that is relevant to the participants rather than an external case study. This is because you are simply deferring difficult conversations until later in the process, which takes additional time.

Attitudes: These are the feelings, emotions, beliefs and related aspects of the conflict.

Behaviour: These are the visible aspects of the conflict – what you can see people doing. These may be incidents of exclusion and violence (verbal and physical). At this point, you may also consider incidents of segregation, but you would frame it in terms of the act of refusing to engage with other groups – policies or general practices would be listed under context.

Context: These are the contextual variables, systems and structures that make up the practicalities of the conflict. They can be entrenched, such as unfair justice systems and other discriminatory practices. This section can also include the history of the conflict – for example an event that has resonance in the conflict.



The triangle also works like an iceberg or volcano – the main issues are the ones that are ‘invisible’ and not seen. You may wish to use the findings to discuss conflict ‘transformation’ and point out that conflicts will continue to arise where the emotional and spiritual dimensions of those conflicts are not addressed, and where there is no real conflict transformation or reconciliation. An example you can use to explain this is a village with two groups that have been in an ongoing non-violent conflict for many years because of a history of bad relationships. There is a water shortage in the village and the conflict is escalating into skirmishes and violent incidents as the groups are starting to argue over access to the limited water that is available from the only well in the village. If someone comes in and builds a second well, will this ‘resolve’ the conflict? No – because the relationship between the groups has not been repaired.

To use the tool, you will need to identify the ‘conflict’ that you will be reviewing. This can even be violent extremism as an issue. Use the ABC triangle to identify the component factors in the conflict using the ABC attributes. If there is a two-sided conflict, you may ask the groups to look at one perspective or another, or have two groups consider the different perspectives separately. After the small group discussions, aim to have sufficient time for a discussion or at least a review of the other groups’ work. Throughout the exercise, encourage the group to consider the issues they are discussing through an intersectional lens, considering gender, race, ethnicity, religion, class and others.

b. Conflict escalation model

Now move on to the conflict escalation information. Begin by giving out Handout 2.2: Starting the Fire and ask the participants to spend some time reading and reflecting on it. Having done this, ask the participants to consider the conflict(s) that they are concerned about and to reflect on identifying potential ‘trigger points’ (from the past or imagined in the future) where issues in their community can escalate into violence. Have them consider all the steps in the escalation scenario as detailed in the handout.



Attention

If the participants are members of groups in the local conflict, there is some risk of tension. Attendance at the training should indicate a willingness to build bridges as this is not a conflict resolution session. If there are significant risks in discussing the conflicts in their context, you should consider whether the participants are ready for this training or whether some mediation and dialogue needs to take place beforehand. If there are still sensitivities, one way to deal with this is to have each ‘party’ of the conflict imagine that they are from the other side and consider understanding the conflict from their perspective. When they come together, set clear rules for discussion to enable them to hear the other point of view.

3. Reflection on the Conflict Analysis Tools (10 minutes)

Having completed the tools, ask the participants to start to brainstorm in groups how they can:

- act to prevent escalation
- act to change the attitudes they have identified using the ABC Triangle

Again, if there is sufficient time, have the groups present to one other. Aim to ask questions about the viewpoints of diverse groups so that you cover the perspectives of men, women, boys and girls, as well as marginalised groups (based on gender, sexuality, race, ethnicity, class, age, disability, and others) present in the area.

4. Case Study or Video (5 minutes)

The purpose of this part of the session is to ensure that the session ends with a positive example of reconciliation and change after conflict; otherwise, the participants may end the session feeling very despondent about the chances of tackling the issues that they see around them. With the ABC triangle, identifying the root causes can make participants feel that the issues are too big for them to tackle realistically.

The suggested video is [📺 'The Apology'](#) (duration: 5m49), because it is an example of a large and seemingly intractable issue (the historical treatment of indigenous communities by successive Australian Governments) and a public process of reconciliation. Depending on the context, facilitators may choose to replace this video with other resources that speak more directly to participants' background.

Further resources

Jordan, Thomas (2000).

[📺 Glasl's Nine-Stage Model Of Conflict Escalation.](#) Mediate: Everything Mediation.
Read this brief article to find out more about Glasl's model.

Seed of Peace (2005):

[📺 Conflict is Inevitable, Violence isn't.](#)

Read this blog post for an example of the difference between violence and conflict.

YMCA Europe (2023).

[📺 Peacework Guidebook Unpacked | Episode 12: The ABC Triangle.](#)

Watch this short video for an explanation of the concept.



ISSUES TO CONSIDER AND POTENTIAL CHALLENGES

There are issues in 'choosing' a conflict to discuss using the tools.

If the conversation is stifling, it is advisable to draw a problem tree or run a brainstorming exercise to discuss what the 'conflicts' are that lead to violent extremism in the participants' communities. Use the outcomes of that exercise to work with the conflict analysis tools. It would also be advisable for you to undertake preparatory work to familiarise yourself with the conflicts present in the participants' communities and prepare local examples for the discussion.

The discussion is very difficult because of sensitivities.

If the issues are very sensitive, you can use videos/documentaries about existing conflicts as case studies, rather than a written case study. In many cases, the sensitivities can be addressed by asking people to imagine being in the other group, or even suggest that one group 'tells their story' to the other group.

Module 3: Understanding Violent Extremism

Objective	Participants begin to understand the causes and signs of Violent Extremism (VE). They consider how to apply harmonising tools across all vulnerable groups in a community context.
Time required	120 minutes
Basic delivery steps	<ol style="list-style-type: none"> 1. Drawing a Poster of a 'Violent Extremist' (15 minutes) 2. Discussion (15 minutes) 3. Definitions (5 minutes) 4. Causes and Drivers of Radicalisation: Presentation (10 minutes) 5. Causes and Drivers of Radicalisation: Discussion (15 minutes)
Recommended resources	<ul style="list-style-type: none"> › Laptop › Flipchart, manila paper or similar › Marker pens
Handouts	No handout required, unless you would like to prepare an overview of causes and drivers of radicalisation, explaining push/pull factors, grievances, greed and ideology.

Notes for Facilitators

This is a particularly sensitive session of this training, and requires careful planning and consideration, regardless of experience. While preparing and facilitating you should keep the focus on the lack of generally accepted, clear definitions of violent extremism and the challenges that come with it, including notably human rights violations in the fight against terrorism and a criminalisation of non-violent forms of extremism and of expressions of religiosity that are misread as signs of extremism.

There are a few issues that the facilitator should bear in mind when facilitating this session:

- have clear expectations of what participants can do once they have completed the training;
- be prepared to explain the difference between the concepts of radicalization, violent extremism, and terrorism which are often used interchangeably, although the concepts refer to different phenomena;
- ensure clarity when talking about communities – they are not monolithic and change over time;
- stress that violent extremism is an issue that cuts across regions, communities, cultures and religions and may include types of violence that are not generally labelled as violent extremism due to bias. Be mindful not to stigmatise any one group and ensure diverse examples are discussed throughout the session.

Session Delivery Guide

1. Drawing a Poster of a 'Violent Extremist' (15 minutes)

Ask participants to draw 'Wanted' posters of violent extremists, such as the ones that would be used by law enforcement agencies. Encourage participants to include the different characteristics violent extremists may have. This can be in the form of symbolic pictures. For example, participants can draw religious symbols if they believe religion plays a role or money bills if they think economic factors are decisive. The idea is to have a graphic representation of the different characteristics, behaviours and attitudes displayed by violent extremists in the eyes of the participants. As the facilitator, you should watch carefully to see and understand the assumptions that participants are making and which ones you can challenge later in the session.

2. Discussion (15 minutes)

At this stage, have participants present their posters, explaining their choices. Referring to the concepts of intersectionality and positionality, encourage a challenging discussion about the pictures they have drawn – challenge them on assumptions, encourage them to reflect on common biases they may have on people who are different from them, and invite the group to consider, following the discussion on intersectionality and positionality in module 1, whether they would argue for a different interpretation of what a violent extremist looks like. Pay particular attention to negative stereotypes, racist assumptions or gender-based bias. Challenge these if they arise, for example by asking participants to consider the same case but applied to a different group: if a statement feels wrong when made about a certain group, then maybe it should not be made about any group at all. Encourage participants to imagine what it may feel like to be a member of a marginalised group, bearing in mind how the discussion may affect members of that group that may be present in the room.

It is at this stage that you aim to have a sensitive discussion of what violent extremism is, how it differs from non-violent extremism, and how our positionality may influence what we perceive to be 'violent' or 'extreme', how this is different for different societies and depends on an understanding of what is 'normal' in a community.

Have an honest discussion on how it can be difficult to decide what extremism is and challenge the participants on whether the people in their 'pictures' could be extreme without being violent. Use this discussion to test the boundaries of their understanding, and to foster greater sympathy and empathy for those who are drawn to violent extremism. More information about handling discussions on violent extremism is included in Part II of this manual.

3. Definitions (5 minutes)

Drawing upon the posters of a 'violent extremist' created by the participants as well as the video, explain that there is no internationally agreed-upon definition for violent extremism and radicalization. These terms are highly contested in academics and in policy discourses. Increasingly, radicalisation is understood as a process of embracing extremist ideas and beliefs in relation to the status quo, which may or may not lead to supporting violence and engaging in terrorism. Most definitions have in common the notion of radicalisation as a process of transformation of views, convictions, beliefs and commitments. Others emphasise a movement towards supporting or committing violence.

Highlight that different international entities such as the UN, AU, EU, and OECD and others have developed diverse definitions. To provide the participants with an example, the definition of the Council of Europe may be shared, which defines violent extremism as "behaviour promoting, supporting or committing acts which may lead to terrorism and which are aimed at defending an ideology advocating racial, national, ethnic or religious supremacy," while radicalisation to violence is "the dynamic process whereby an individual increasingly accepts and supports violent extremism". Do mention the risk of human rights violations and abuse caused by the lack of a generally accepted definition.

While presenting the definition, try to connect the element of the definition with the ideas presented by the participants. Most of the time, participants identify the main components of the definitions of radicalization and violent extremism.

Finally, emphasize that a common definition, a conceptualisation of radicalization and its causes is needed by actors working on the topic in a given context. Only if there is a common understanding of radicalization, it will be possible to define the scope of PVE and to distinguish PVE programmes from those of other fields such as poverty alleviation, governance and democratization.

4. Causes and Drivers of Radicalisation: Presentation (10 minutes)

Tell the groups that the next question concerns an understanding of why people may be drawn to violent extremism. This discussion will be based on common explanatory models for radicalisation and involvement in political violence.

Explain briefly what push and pull factors are: Push factors refer to the negative, social, political, economic, or cultural root causes that motivate individuals to join armed radical groups. Pull factors are the flip side of push factors; they include opportunities and answers offered by violent extremist groups and narratives that respond to the needs, grievances and struggles of individuals. Explain to the participants that radicalisation is a complex and context-specific process that happens at the intersection of push factors such as individual motivations (e.g. identity seeking, discrimination, social isolation), socio-economic dissatisfaction and political grievances, as well as pull factors such as recruitment and propaganda. Explain that another way of looking at causes for radicalisation is to look at grievances (which could be political or economic), greed (hopes of financial/personal gains), and ideology (which could be faith-based or secular).

Referring to the posters and subsequent discussion, offer some examples of the different push and pull factors, grievances, greed and ideology-related factors that were present in those cases until you are sure that the participants understand the difference between the various factors. In doing so, explain to the participants that there is no single profile of a radicalised individual or group, nor is there a typical extremist. Radicalisation incorporates a multitude of factors, including individual vulnerabilities, outside influences, triggers and group dynamics. Emphasise that even if people experience several factors, it does not imply they will become extreme in their views, or violent, at one point or another. The difference between radical ideas and violent extremist behaviour needs to be underlined at this

stage. Stress that these models are just that - models to help summarise and elucidate highly complex social phenomena - so it is important to critically examine them and carefully check if they are relevant in a given context.

5. Causes and Drivers of Radicalisation: Discussion (15 minutes)

Ask the participants to turn their attention back to the violent extremists that they experience in their own communities – the posters, although not necessarily accurate, can be a starting point for that. Ask them to think about the extent to which explanatory models based on push/pull factors, grievances, greed and ideology can help understand processes of radicalisation in their community. Facilitate a discussion about this in the big group. Keep on referring to the need for intersectional analyses in the discussion (e.g. how does gender, race, ethnicity, religion, class etc. affect how these issues are experienced by different people?) and stress the importance of positionality (e.g. what would this look like from the perspective of a marginalised member of the community, someone who is from the group that we are speaking about, or someone who is directly affected by the issues we are discussing? Is personal experience likely to change our perspective?)

Further resources

ConnectFutures (2017): Formers:

🔗 Learning from the lived experiences of former extremists. (10 min 46).

TED (2017):

🔗 How young people join violent extremist groups and how to stop them | Erin Marie Saltman. (11 min 38).

TEDx Talks (2017):

🔗 My descent into America's neo-Nazi movement & how I got out | Christian Picciolini | TEDxMile-High. (20 min 30)



ISSUES TO CONSIDER AND POTENTIAL CHALLENGES

Despite challenging the participants, harmful stereotypes remain.

As already mentioned, asking the participants to 'put themselves in someone else's shoes' can be helpful in these cases. You may also choose to bring forward the activity on causes and drivers of radicalisation to highlight causes as a way of challenging views.

The poster exercise is very insensitive.

You can choose to watch the videos before this exercise to elicit empathy. The conversation requires careful management, ensuring that there is space for people both to express why they have that perception, but also to discuss why it is insensitive.

Assumptions about religion or identity are not challenged by anyone in the room.

You can help to remedy this by asking the participants how they reached their conclusion. If it is based on personal experience, you can challenge them on their generalisations by asking them whether they believe this holds true for every member of the identity grouping. The key to dealing with this issue, and indeed this is generally good practice, is to challenge assumed knowledge and demonstrate how it is an assumption rather than a fact. You can also ask how that person would react if someone had made a similar assumption about his or her own group or religion.

Module 4.1: Responding to Violent Extremism (part 1)

Objective	Participants understand different approaches to responding to violent extremism.
Time required	30 minutes
Basic delivery steps	1. PVE actors and approaches: Introduction (5 minutes) 2. PVE actors and approaches: Mapping (10 minutes) 3. PVE actors and approaches: Discussion (15 minutes)
Recommended resources	<ul style="list-style-type: none"> › Flipchart, manila paper or similar › Markers › Pens › Post-it notes or paper with sticky tape › Laminated post-it notes with the names of different societal groups printed on them, e.g. women's rights initiative; human rights organisations; faith leaders; military; the media; etc.
Handouts	None required

1. PVE actors and approaches: Introduction (5 minutes)

Explain to participants the difference between primary, secondary and tertiary forms of responding to violent extremism.

Give examples for each type of approach and ensure that participants understand the difference between the three approaches.

Explain that it is important to be clear and realistic about the aims of PVE interventions when planning future action: what is the aim of any planned activity? Is the planned action an appropriate intervention to work towards that aim?

Are the people planning the work the right people to implement it? Do they have the required knowledge, skills, etc.? Put up one manila paper for each of the approaches (so three papers in total) on the wall of the venue and write the approach on top of the paper ('primary approaches' on one paper; 'secondary approaches' on the second paper; 'tertiary approaches' on the third paper).

2. PVE actors and approaches: Mapping (10 minutes)

Show the participants the laminated post-it notes with names of various societal groups on them. Add other groups that may have come up in the introduction. Lay out all post-it notes in front of the participants, encourage them to add more relevant actors, and ask them to stick the post-its on the posters depending on which actors is involved in which type of response to violent extremism in their community. The same actor can be added to different posters – just ask participants to write another post-it note if they would like to add one actor on more than one poster. If participants cannot think of any actors, write 10–15 different groups on post-it notes yourself (e.g. schools, businesses, universities, former extremists, development agencies, artists, academics, mothers, fathers, youth, social workers, etc.), and add them to the existing post-it notes for participants to add to the posters. Keep an eye on the emerging mapping and look for patterns to point out to and discuss with the participants in the next step.

3. PVE actors and approaches: Ideas for action (15 minutes)

Spend the last 15 minutes discussing the mapping with the participants. Ask them if they notice any patterns. Ask them if they can see any actors in any of the three categories that are not involved in this type of response to violent extremism in their community. Ask them if they believe any of the actors that have been added to any of the categories should not be involved in this type of PVE, and why. Ask them if any group of actors seems to be missing. Ask them to think of their communities, which actors are involved in PVE, which approaches are adopted, and what is missing. Are there any obvious gaps? What/who is missing? What is done, but could be done better? Encourage participants to think about the causes and drivers of radicalisation that were covered in module 3 and ask them if the actors and approaches to PVE covered in this exercise seem to be in line with what we know about why people get involved in extremist violence in the first place. Ask participants which of the causes and drivers PVE approaches they are familiar with focus on, and if they are aware of any gaps in existing approaches. Refer to the concepts of intersectionality and positionality to help focus the discussion on principles of do no harm, the avoidance of human rights violations, and the importance of contextualised, localised, culture/faith-sensitive, gender-inclusive etc approaches to PVE.

Human rights violations in the fight against violent extremism

In recent years, there has been growing awareness of the need to prevent human rights violations in the fight against violent extremism and terrorism. There is now a growing body of literature on the topic, many leading human rights organisations (such as, for example, Human Rights Watch and Amnesty International) work on the topic, and the activities of numerous civil society organisations and international agencies focus on addressing this issue, including, but not limited to, the Human Security Collective, ICAN (International Civil Society Action Network) and the Office for Democratic Institutions and Human Rights (ODIHR) of the Organisation for Security and Cooperation in Europe (OSCE).

Further resources

Eggert, Jennifer Philippa (n.d.):

🔗 Not Just “Bunches of Guys”: Why We Need A Gendered Approach to Counter-Extremism.

Read this short blog post on why PVE approaches need to be gender-sensitive.

Kundnani, Arun (2009):

🔗 Spooked! How Not to Prevent Violent Extremism.

Read this policy/practice paper for one of the earlier criticisms of PVE programmes.

Marsden, Sarah; Lewis, James; Knott, Sarah (2017):

🔗 Countering Violent Extremism: An Introduction. *An accessible resource summarising key concepts.*

Closing Session for Day 1

Objective	Participants leave on a positive note, their feedback is collected and they are prepared for the next day.
Time required	30 minutes
Basic delivery steps	<ol style="list-style-type: none"> 1. Thanking the Participants (5 minutes) 2. Learning and Reflection (10 minutes) 3. Organisational Matters (5 minutes) 4. Collecting Feedback (10 minutes)
Recommended resources	<ul style="list-style-type: none"> › LCD projector › Laptop › Flipchart, manila paper or similar › Pens › Post-it notes or paper with sticky tape or feedback box
Handouts	None required unless you chose to provide an evaluation form

Notes for Facilitators

This session is important to close the day on a positive note and will ensure motivation for the next day. This is also an important moment to collect thoughts and feedback.

Feedback is important because it will enable participants to tell you confidentially if they have any problems or have misunderstood anything. You can then address these the next day or change how you are delivering your training to make it more accessible – for example by using a different methodology or adding more energisers.

If you can prepare this during the day, it is advisable to collect some 'learning points' from the day on a flipchart/presentation paper for people to reflect upon in this session. This can be done by appointing a person to undertake this at each session, or by one member of the facilitation team (the one who is not leading a session) being responsible for creating this as the sessions are taking place.

Session Delivery Guide

1. Thanking the Participants (5 minutes)

The point at which you want to announce that the end of the first day of the iDove Training has now been reached. Make sure that you thank the participants for their participation and encourage them to continue their good work in the second half of the training.

2. Learning and Reflection (10 minutes)

To refresh everybody's memory, refer briefly to the 'learning points' of the day. Please make sure that you give the participants some time to reflect on them and ask questions if necessary. At this point, it is very important to ensure that the contents of the first day have been understood as the second day builds on them.

3. Organisational Matters (5 minutes)

Inform the participants of the details for the next day. Again, let them know when the training will start and when it will end as well as break times, venue (if changing) etc.

4. Collecting Feedback (10 minutes)

There are three ways in which you can organise the feedback for the day:

Option One: Smiley faces

The simplest way to elicit feedback is to use the smiley face approach. Before the session starts, prepare a flipchart/presentation paper with three sections – one with a smiley face (happy), one with a questioning or unsure face (neutral), and one with an unhappy face. *Ask the participants to use post-it notes to write feedback points that reflect what they liked, what questions they had or were unsure about and what they didn't like.* They then stick these to the relevant section of the flipchart/presentation paper. You should indicate that you will not be looking, and that participants should not put their names down on their post-it notes, so it can be anonymous for all. You then collect them (noting which feedback went into which section) and review what to address the following day.

An alternative way of doing this is to give everyone a feedback sheet with the same three sections/smiley faces on it. The participants then complete the form indicating their feedback and feelings about the day and they are returned to you for review, which will enable you to address the feedback and questions the following day. It is important to remind the participants not to note their name on the form so that it remains anonymous. There is an example of the feedback form in the handout section, which can also be used to demonstrate how it should be drawn on a flipchart/presentation paper, if you are using that method.

Option Two: Feedback Box

An alternative is to have a 'feedback box' – this can be bought or made by yourself. The only requirement is that it must have a closed top with a hole in it, in which participants can post their papers with comments. It should not be an open box as otherwise the participants can see each other's feedback, which may prevent them from giving their honest opinions.


Ask the participants to take some time to write down their thoughts, feelings and feedback of the day on a sheet of paper before putting it in the box as they leave the room. You can also have the feedback box standing there throughout the training, and ask participants to leave their feedback in the box at any point during the day.

The disadvantage of this method is that it might feel like a 'complaints' box, and it is less likely that you will elicit feedback on what is going well as you would with the smiley face method.

Option Three: Evaluation Form

If you prefer, you may design a simple evaluation form, which participants are asked to complete before they leave. It is recommended to enable anonymous feedback and for the form to be quite short, so it will not take much time for participants to complete.

Opening Session for Day 2

Objective	Participants review the topics discussed on the first day. Any topics that were not completed the previous day are covered.
Time required	30 minutes
Basic delivery steps	<ol style="list-style-type: none"> 1. Welcome & 'Do you Remember' (15 minutes) 2. Feedback Discussion (10 minutes) 3. Itinerary Review (5 minutes)
Recommended resources	<ul style="list-style-type: none"> › LCD projector › Laptop
Handouts	0.2  Learning Log

Notes for Facilitators

This session is important to start the day in a positive manner and to provide a transition from the previous to this day's learning contents. Problems encountered so far should also be addressed.

Session Delivery Guide

1. Welcome & 'Do you Remember' (15 minutes)

First, welcome the participants to the second half of the iDove Training. Let them know that you are glad that they are back.

Then go directly into the first exercise of the day, called 'Do you remember'. This exercise aims to get the participants thinking again about the contents of the previous day. There are many ways of doing this and you can amend it to suit your group, space and time available.

Break up the participants into pairs or small groups and have them talk to each other about what they remember from the previous day. Ask them to write down as many things as they can remember in a set time frame (preferably 5 minutes). When the time is up, ask who thought of the most things. Then go round the room and 'collect' different things they discussed yesterday. When doing this, ask the participants not to repeat content that has been said previously, but rather have the whole team work together to come up with the full list of what they covered. You can write a brief description of each topic on a flipchart/presentation paper. At the end, check it against your own list of what you covered and fill in any gaps.

Be sure to *draw attention back to the 'learning agreement' from the previous day*. Have the participants review and commit to it again. You can also ask them if there were any aspects of the learning agreement that the group felt were not fulfilled sufficiently the day before. If yes, you should discuss and agree on how to improve these shortcomings for the remainder of your time together.

2. Feedback Discussion (10 minutes)

Now, please take a few minutes and discuss any feedback from the previous day. Also give the participants a chance to ask any questions again that they might have come up with since the previous day. It is imperative to make sure that everybody is on the same page before moving on.

3. Itinerary Review (5 minutes)

Review the itinerary for the day and highlight any changes that you have made to the scheduled programme. Provide participants with additional copies of the learning log.

Finally, if you have sufficient time, you can hold a mini-session on any topic that you were unable to complete the previous day, or on any other topic for which the feedback revealed that further explanations are needed before continuing.

Optional addition to this session: Interfaith Dialogue Opening

To undertake this additional exercise, some preparation is required on Day 1 as you need to appoint two or more participants, one of each faith represented, in advance. Ask them to come together in one of the breaks to discuss how they can, together, do a short reflection or dedication session at the beginning of Day 2. This can be as simple as each taking turns to say a prayer, speak or recite something, or it may be more advanced by undertaking a joint version of this that represents all faiths. In asking them to do this, you must request that they be cognisant of any sensitivities, and request that they share their plans with you as facilitator if you wish to check for sensitivities.

Please be aware that if you include this exercise, it is recommended that the session is extended. It is not possible to include this exercise effectively in the 60 minutes allocated in the session outline above.

If you are undertaking the training as a ToT, you may choose to have different groups reflected on different days. The decision on which group goes first can be chosen fairly (by tossing a coin for example), but each 'leader' should be reminded and required to provide space for other faith groups to conduct their own private prayer or reflection after they have 'watched' that of the other faith group. In this scenario, you have to be careful that each faith group present is allotted a fair amount of time (i.e. one morning each or one morning each and one further morning together, three mornings planned together etc.).

Module 4.2: Responding to Violent Extremism (part 2)

Objective	Participants understand key challenges and how to mitigate them when planning and implementing PVE activities.
Time required	30 minutes
Basic delivery steps	<ol style="list-style-type: none"> 1. Opening (5 minutes) 2. Key challenges: Individual reflection (5 minutes) 3. Key challenges: Small group work (10 minutes) 4. Key challenges: Gallery walk and responses (10 minutes)
Recommended resources	<ul style="list-style-type: none"> › Flipchart, manila paper or similar › Pieces of paper for participants to make notes › Sticky tape or similar › Marker pens
Handouts	None required

1. Opening (5 minutes)

Briefly remind participants about the discussions the group had the previous day about different responses to violent extremism (primary, secondary, tertiary); various PVE actors; as well as the importance of considering intersectionality and positionality in PVE interventions. It is good practice to leave the posters from the previous day on display in the training room, so that participants and you can refer to it during the remainder of the training. Explain to participants that the second part of module 4 will focus on key challenges in PVE and how to mitigate these, and that it builds on the topics discussed on the first day. Emphasise that there is no one solution to any challenge, as what constitutes a challenge, and what are good ways to respond to it will depend on the context. Explain that this is why it is better to speak of “good” rather than “best” practices when referring to what works and what doesn’t work. Encourage participants to consider what change they can make as an individual and what they may need to build alliances with others in the community for.

2. Key challenges: Individual reflection (5 minutes)

Ask participants to individually reflect about any challenges they have encountered in their PVE work, how they have tried to address these, and - if relevant - if they have any new ideas now on how they could have responded. If participants have no previous PVE experience, ask them to brainstorm barriers they have seen in their communities or challenges they could imagine to be an issue in PVE work – and what could be good ways to address these. Encourage participants to consider the issues discussed on the previous day, especially different responses to violent extremism (primary, secondary, tertiary); various PVE actors; as well as the importance of considering intersectionality and positionality in PVE interventions. Participants are to reflect on these questions on their own, and make notes, if desired.

3. Key challenges: Small group work (10 minutes)

Following the individual reflection, divide participants into four groups. Ask each group to choose one of the barriers that participants had reflected on individually. Give participants some time to write down the issue and possible ways to overcome them on a manila paper. Remind participants that small responses are as important as big structural changes. People should be encouraged to consider small initiatives that can be run. As they are undertaking this exercise, be sure to ask each group to consider how the answers may differ for other groups: ensure men, women, boys, girls, minority groups etc. are covered in the discussion.

4. Key challenges: Gallery walk and responses (10 minutes)

Display all posters in the room, and stick a second, blank manila paper to each of the posters and write 'responses' on top of it. Encourage participants to walk around the room, read the posters of the other groups, and add any comments or additional ideas on how to overcome barriers on the 'responses' paper. Allow five minutes for that, and then another five minutes for participants to read the responses to their posters and discuss the reactions/recommendations, if relevant. After completion, respond positively to the work that they have done, but also note that there will be further opportunities to consider what can be done to respond to violent extremism. Therefore, they should consider this part of a conversation, which will be continued later when they discuss the practical steps they will take following the training.

Module 5: Understanding and Responding to Hate Speech

Objective	Participants understand the diverse ways in which people communicate with one another and consider how to respond to 'hate speech'.
Time required	60 minutes
Basic delivery steps	<ol style="list-style-type: none"> 1. Opening (5 minutes) 2. Listening Exercise (15 minutes) 3. The Impact of Non-Verbal Communication Exercise (15 minutes) 4. The Causes and Effects of Hate Speech (10 minutes) 5. Brainstorm: Responding to Hate Speech (15 minutes)
Recommended resources	<ul style="list-style-type: none"> › LCD projector › Laptop › Flipchart, manila paper or similar › Sticky tape or similar › Marker pens
Handouts	<p>5.1: Module 5: 📄 The Witches of Glum Story</p> <p>5.2: Module 5: 📄 Problem-Tree Analysis</p>

Notes for Facilitators

There are many ways to undertake this session and experienced facilitators in this field may wish to consider training on:

- Non-violent communication skills
- Media literacy and leadership
- Counter-messaging strategies
- The link between hate crime, identity and violent extremism

This session has been designed on the basis that there is limited time and recognises that undertaking counter-messaging training can be confusing for the participants or even harmful. This module therefore asks the participants to reflect on how they communicate with others and how they can

respond to hate speech. Discussing the differences and similarities of hate crime and violent extremism may overwhelm participants. Facilitators are encouraged to refresh their memory on the topic (using, for example, the resources provided at the end of this module) and be prepared for questions from participants and to provide additional context if needed. Participants with a strong interest in the topic may wish to make use of the material in the 'further resources' section at the end of this module. Where relevant and appropriate, facilitators may also link back to module 1 (on intersectional approaches to identity) during this module and point out to participants how intersectional analyses of identity and identity perception can be linked to hate speech as well as initiatives aimed at counter-ing it.

Session Delivery Guide

1. Opening (5 minutes)

If you wish, you can use the opening part of the session to run a short exercise or energiser that plays on confusion or difficulties in communicating or listening. For example, you could use an energiser that involves sending a 'message' from one end of a line of people to the other by them whispering it to their neighbour. The group can then see how quickly a message can be misinterpreted when it is passed through multiple people.

2. Listening Exercise (15 minutes)

This part of the session seeks to tell a story to participants, ideally one that plays with assumptions one makes about stories (i.e. children's stories that have been heard before).

Step One: Read a story to the participants, asking them to pay careful attention.

Step Two: After the story has been told, ask the participants a series of questions (just asking if your statement about the story is true or false based on what they heard) and ask them to write their answers down on a sheet of paper. If the questions are well scripted, you can easily use people's assumptions about what they heard based on their previous experience of hearing stories such as these.

In the resource section of this manual, there is an example of this exercise called 🧙 'The Witches of Glum', which is specially designed for this purpose and plays with assumptions about age, disability, physical appearance and gender. You can create an alternative story that is more relevant to the context. If you do, pay attention to the way the story differs from what you might assume you would hear in a children's tale. Furthermore, ensure the questions play with those assumptions by making statements based on any assumption that turn out not to be true.

After the exercise, have a brief discussion about how, when listening to stories, we 'fill in the gaps' based on stereotypes and our previous experiences.

3. The Impact of Non-Verbal Communication Exercise (15 minutes)

For this exercise, you need to move to a larger space. You can do this exercise standing up or sitting down by arranging two rows of chairs facing each other.

Step One: Divide the group evenly into group A and group B – if there is an odd number of participants, you will need to ask a member of the facilitation team to join in order for all the participants to have a partner. Separate the groups so that they can be briefed separately, you may want to have another team member support you.

Step Two: Tell group A that they will be paired with another person from group B and they must tell them 10 things they did yesterday. They will have four minutes to do so. Afterwards the group B partners will be tested on how much they remember. There will be a prize for the pair of which the group B member remembers the most. However, group B does not know that there is a test and their partners are not allowed to tell them! Tell the group A members that they must work hard to get their partners to listen to them and make them understand how important it is that they remember what has been said without telling them that there will be a test.

Step Three: Meanwhile, brief group B that their partners from group A will be talking to them for four minutes. Let them know that for the first two minutes they are to make their partner feel like they are paying full attention, using body language to communicate this. At the two-minute mark, let them know that there will be a secret 'sign' – you may start coughing or drop something loudly on the floor. When that happens, for the next two minutes, group B should do the opposite – indicate with their body language that they are not listening to their partners at all. They may look away, play with their phone and generally make their partner feel that they are not being listened to.

Step Four: Ask group A to sit on one side of the row of chairs (or stand in one line next to each other), and group B on the other so each has a partner. Set the time and start the exercise. Remember to give the 'secret sign' after two minutes.

Step Five: After the exercise is finished, *bring everyone together* and ask group A how they feel the exercise went. Explain the exercise to everyone and use the participants' experiences as examples to discuss verbal and non-verbal communication, the importance of listening and the emotional impact when you are being ignored. Perhaps have a 'prize' for all the participants.

Important

This part of the session is most effective if you can prepare examples that are relevant to the context, and perhaps include examples from groups that you do not expect.

Note that you can use different or the same examples for each group, just ensure that they are short and comprehensible. If the use of social media or the internet is not relevant for this community, you can also change the source to one that is more relevant (e.g. graffiti).

For further information on hate speech and responses to hate speech, please see for example the Radicalisation Awareness Network (RAN) or Hedayah Center.

4. The Causes and Effects of Hate Speech (10 minutes)

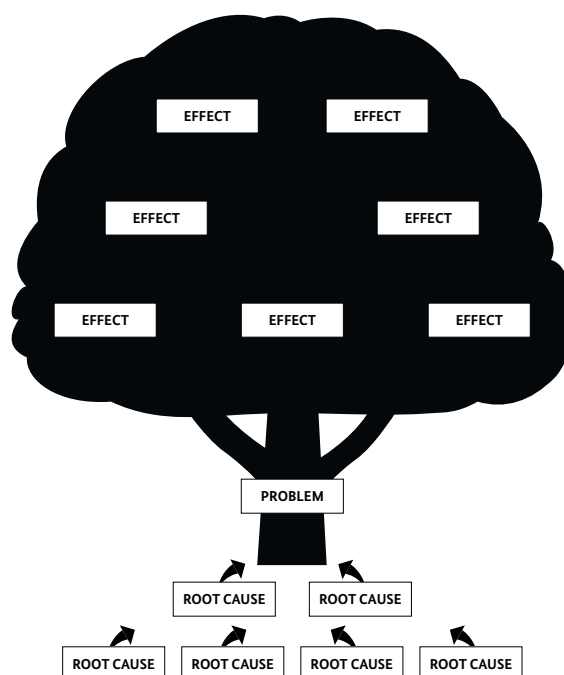
Bring the groups together again and split them into even smaller groups. Give them this scenario to consider:

'You see that one of your Facebook friends has posted this on his or her feed:

Refugees arriving on the islands and shores of Europe are terrorists and fanatics, members of the so-called Islamic State. They cross borders using fake documents and will unleash bloody attacks against us. Expel them from Europe!'

Thinking of this post as a 'problem', have the participants draw and complete a problem tree: What are the roots causing people to say these things, and what are the branches or effects of it? How is hate speech linked to violent extremist behaviours? How may hate speech reinforce existing vulnerabilities, e.g. of religious, ethnic or racial minorities?

If you can spare time at this stage, have the groups 'visit' the other groups' work to see their problem trees before proceeding to the next step.



5. Brainstorm: Responding to Hate Speech (15 minutes)

Following the problem-tree exercise, have the groups brainstorm how they might be able to respond to hate speech by asking them the following questions:

- How can we find ways to stop the spread of hate speech on the internet, on social media, or in traditional media?
- From the roots and branches mentioned, which can be addressed by you as individuals or within your communities to negate the spread of hate speech?
- How can we ensure that our work in this area considers intersectional vulnerabilities (considering gender, race, ethnicity, class, religion, age, disability etc.) and follows a ‘do no harm’ approach?

Following the group discussion, have the groups present their ideas to one another. As with previous exercises, it is important to note that small responses are as valid as big ones.

Further resources

Deloughery, K., King, R. D., & Asal, V. (2012).

🔗 Close Cousins or Distant Relatives? The Relationship Between Terrorism and Hate Crime. *Crime & Delinquency*, 58(5), 663–688. *Read the abstract of this journal article, which summarises findings of academic research on the link between terrorism and hate crime.*

🔗 Hedayah Counter Narrative Library.

Access a range of different reports and toolkits on countermessaging in a variety of geographical and ideological contexts on the Hedayah website.

🔗 Vergani, M. (no date). Defining Hate, Violent Extremism and Terrorism: Issues and Perspectives. *Tackling Hate Training Module.*

Do this training module, which includes links to videos and further reading.




ISSUES TO CONSIDER AND POTENTIAL CHALLENGES

Discussion of responses to messaging may become in-depth and derail the session for others

Be prepared to focus on only a few issues due to the limited time available and be ready to refer participants to other sources for further information and guidance, such as resources on countermessaging on the Hedayah website or the ‘Tackling Hate’ training module (see ‘further resources’ section above).

Module 6: Intercultural and Interreligious Resources

Objective	Participants identify how different religious and cultural perspectives contribute to overcoming violence and fostering cohesive coexistence.
Time required	120 minutes
Basic delivery steps	<ol style="list-style-type: none"> 1. Reach for the Stars (20 minutes) 2. Interfaith and Intercultural Reflection: Inspiration (10 minutes) 3. Interfaith and Intercultural Reflection: Opportunities (15 minutes) 4. Presentations (15 minutes) 5. Interfaith and Intercultural Reflection: Challenges (30 minutes) 6. Interfaith and Intercultural Resources for Action (30 minutes)
Recommended resources	<ul style="list-style-type: none"> › LCD projector › Laptop › Flipchart, manila paper or similar › Sticky tape or similar › Markers › Coloured string (like a ball of wool)
Handouts	Handout 6.1:  Reach for the Stars

Notes for Facilitators


The design of this session is adapted from the LWF Peace Messengers' Training: Training Manual for Participants¹, particularly from Module 5 – Faith as a Basis for Peacebuilding.

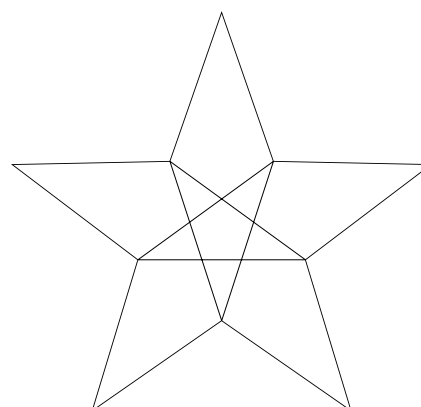
This session is not an alternative to in-depth inter-religious or intercultural dialogue and should not be presented as a complete offering on how such engagement can take place. Hence, the session aims to initiate exchange on these issues, rather than considering them to be completed.

Session Delivery Guide

1. Reach for the Stars (20 minutes)

The objective of this session is to allow the participants to discover how people are connected through religious, faith-based and cultural values.

Step One: Each participant is given a star with five points (Handout 6.1:  Reach for the Stars). Ask the participants:



¹ Available for download at https://lutheranworld.org/sites/default/files/2022-02/training_manual_for_participants.pdf

What information about yourself is fundamental to your religious or faith identity or culture? Consider based on this, which five 'values' you would put on each point of the star.

It is important for facilitators to model this because you should ask the participants not to be too specific (for example, faith in a specific historical event or figure), but rather name the 'value' that is important, and ideally demonstrate how this can be based on culture (e.g. family or fairness) or faith (patience, hopefulness etc.).

Step Two: While the participants are completing their star, it is important that you move around to get a sense of the values that are being spoken about and consider how you will 'link' them together.

Step Three: In a wider space, ask the participants to come together and to stand around, not necessarily in a circle but with some space between them. Using coloured thread, ask the first person (you choose) to hold the thread, or perhaps tie it loosely around their finger. Ask that person to identify one of the values they included. Ask others to indicate whether they had something similar (you can group values that are fairly similar); go from one person to the next asking each to hold the string with their fingers so everyone can be connected without breaking the string.

Once you have connected all participants with the same value, ask the last person you arrive at for another value on his/her star and repeat creating connections with the string accordingly. Keep on going until you have all the people in the group visibly connected through the string.

This exercise creates a very powerful image about the connections between us in faith, religion and culture, even when we come from different backgrounds or traditions.

2. Interfaith and Intercultural Reflection: Inspiration (10 minutes)

Bring the participants back together and divide them into groups based on their religious/faith/cultural identity. In those groups, have them reflect on the question:

- Which stories or texts from your tradition motivate you to try and prevent violent extremism?

By doing this, they should come to an understanding as a group of what they wish to share on this topic with those from other traditions.

3. Interfaith and Intercultural Reflection: Opportunities (15 minutes)

In the same groups, have them reflect on the next two questions together:

- Are there rituals, practices or activities in your tradition that empower you or provide opportunities for you to tackle violent extremism and build cohesive communities?
- Are there times or places in the practice of your faith or tradition that are relevant in PVE?

Remind the groups of the concept of intersectionality and encourage them to think about what different groups of people (based on gender, ethnicity, race, faith, class etc) may need or be able to contribute. Again, the group should focus on creating a presentation to be given to members of the other groups.

4. Presentations (15 minutes)

Have each group take turns to present the outcomes of their discussion to the members of other groups. People should be encouraged to ask questions to increase understanding. This can be done in a plenary discussion, or it can be done by 'splitting' the groups to create interfaith groups, within which each participant presents to his/her group. This is harder to manage but does enable more detailed questioning.

5. Interfaith and Intercultural Reflection: Challenges (30 minutes)

Have the participants return to their previous groups (of the same tradition or faith). On this occasion, have the groups reflect on the question:

- What elements of your faith's traditions might potentially lead to hateful or harmful practices and actions?

Have the groups discuss the question with enough time to come up with a basic list. Once this has been done, divide the participants into three interfaith groups. Assign each group to one 'level':

- Family level
- Local/community level
- National/political level

Have each group discuss the lists of potentially harmful or hateful elements and consider what the effects would be at the level they have been allocated. Encourage participants to think through these questions from an intersectional perspective and consider how different groups of people (based on gender, race, ethnicity, faith, class, age, etc.) are affected by these issues in different ways. This is followed by presentations from each group.

6. Interfaith and Intercultural Resources for Action (30 minutes)

Have the participants return to their interfaith groups and discuss the following questions:

- What is the role of youth in overcoming these hateful/harmful effects
- Why is it important to engage in PVE as an interfaith or intercultural initiative?
- What steps can we take?
- How can an intersectional approach to these issues ensure greater fairness, equity, inclusion and participation?

Again, allow time for discussion followed by presentations.

Further resources

Abu-Nimer, Mohammed (2018):

☞ Alternative Approaches to Transforming Violent Extremism. The Case of Islamic Peace and Interreligious Peacebuilding. Berghof Handbook Dialogue Series No. 13. *Read this policy/practice paper by one of the leading thinkers on Islam and peacebuilding. Click on the links at the bottom of the page to access several response papers to Abu-Nimer's article*

BBC Bitesize (n.d.):

☞ Forgiveness: Christian teachings on forgiveness. Christian teachings on forgiveness – Forgiveness – GCSE Religious Studies Revision – WJEC – BBC Bitesize. *Read this very accessible resource and use the navigation bar on the left to access more information on Christian views on conflict and peace.*

Der-lan Yeh, Theresa (2006):

☞ The Way to Peace: A Buddhist Perspective. International Journal of Peace Studies, Volume 11, Number 1, Spring/Summer 2006. *Read this academic article on Buddhism and peace.*



ISSUES TO CONSIDER AND POTENTIAL CHALLENGES

Members of the group are unwilling to accept the existence of harmful practices within their faith group

In such a scenario, it is important to leverage the experience in the room to open the discussion. Encourage a diversity of views and experiences. If necessary, have the facilitation team share examples themselves (Hereby, it is beneficial to have a team in which all faith groups are represented).

The discussion becomes too much or too little focused on harmful practices that affect minoritised and marginalised groups

If not addressed, ask the groups to discuss types of violence that affect specific groups, such as gender-based violence, racism, including anti-muslim racism, antisemitism etc. If the conversation is focused solely on these issues, ask the group to broaden their discussion to include other areas and focus their attention on how these issues may relate to violent extremism.

Module 7: Youth Leadership for Justice and Peace

Objective	Participants understand the transformative power of youth to prevent violent extremism and plan for action.
Time required	90 minutes
Basic delivery steps	<ol style="list-style-type: none"> 1. Opening (10 minutes) 2. The Circle of Influence (10 minutes) 3. Allies and Challengers (10 minutes) 4. Review (10 minutes) 5. GROW Action Plan (20 minutes) 6. Pitch (30 minutes)
Recommended resources	<ul style="list-style-type: none"> › LCD projector (if using) › Laptop (if using a presentation) › Small prizes for the 'pitch' part of the session
Handouts	<p>Handout 7.1:  Circle of Influence</p> <p>Handout 7.2:  Allies and Challengers</p> <p>Handout 7.3:  GROW</p>

Notes for Facilitators



This session is an opportunity for the participants to undertake action planning. You should be aware that not all participants will have undertaken an activity like this before. It should also be emphasised throughout the session that it is important to consider what the participants can do rather than seeking to have overly ambitious plans that cannot be initiated or that overwhelm those involved. This does not imply that the plans should not be ambitious; however, they should be based on a clear assessment of what is possible.

Session Delivery Guide

1. Opening (10 minutes)


Open the session noting that this is the last session and the purpose is to be practical in the application of the training.

Have the group watch a video on the positive role of young people in PVE and building cohesive communities. Two examples of videos that can be used for this purpose are:


-  GW News (2021): Germany: Solidarity between Jews and Muslims in Halle | Focus on Europe (duration 4m24)
-  ISA Empowering Young People (2018): We Play For Peace in Burundi (duration 5:48m)

Have the participants identify examples of situations in which they were exposed to what they have just seen the young people in the video clips do. Be sure to emphasise that plans can be varied (there is no right way of doing this) and that actions can be small but still powerful.

2. The ‘Circle of Influence’ (10 minutes)

Provide each participant with the  ‘Circle of Influence’ handout and ask them to write their name in the middle. Then ask them to consider who they can influence at various levels – the closer these individuals are to the participant at the centre of the circle, the more influence the participant might have over them. Encourage participants to consider their positionality from an intersectional perspective: who may be more likely to listen to them based on shared identity traits, experiences etc. This exercise should be done individually.

3. ‘Allies and Challengers’ (10 minutes)

Using the  ‘Allies and challengers’ handout, ask the participants to think about the groups and individuals in their community. If they are allies in the participant’s aim to prevent violent extremism, have them write the name of the individual/group in the relevant column, the same applies to the challengers and those who do not yet belong to either category. Once this has been done, ask the participants the following questions and encourage them to note down the answers for themselves using the same handout:

- Why are those people allies, challengers or non-committal?
- How would you go about shifting those who are non-committal to allies?
- How would you go about shifting the challengers to allies?
- If, due to your positionality, you may not be the best person to address this issue yourself, who else might be able to help?
- Which of these relationships are most crucial for your efforts to prevent violent extremism?


4. Review (10 minutes)

At this point, divide the participants into groups – either group people from similar backgrounds, e.g. from the same city, country, region, or faith community. It is also possible for the participants to complete this exercise individually. The idea is for those who can potentially work together in the future to make plans together at this stage.

Once they are in their groups, have them review the content from the previous sessions, especially:

- the ABC triangle and escalation model in understanding conflict
- the outcomes and learnings of the session on violent extremism
- the proposed action steps discussed in the module on interreligious and intercultural resources

5. GROW Action Plan (25 minutes)

Using the  GROW action planning template, have the groups consider what they will do to work towards the aim of PVE and building community cohesion. Participants should be aware that every activity counts. The goal is not to design a very elaborate project. Small community activities are very valuable as well. Encourage participants to consider their positionality during this exercise (e.g. are they the best person to lead the project?) and the intersectional impact of planned activities (e.g. is there any possible unintended impact? Is the project sensitive to the needs, rights, and priorities of marginalised groups and of the people most affected by the issues the project is trying to address?).

Using the template, have the participants consider the following questions and write down their responses:

- What are your Goals? What is your motivation?
- What is the Reality? Tell us about possible challenges you come across.
- What are your Options to overcome them?
- What will you do? Consider your action plan.

They should undertake this planning keeping in mind that they will be required to ‘pitch’ their idea to the other groups to get them involved and interested. Participants should keep their pitch brief – just two minutes long. Encourage them to aim to convince others to join their project.


6. Pitch (30 minutes)

At the end of the session, have each group pitch their ideas in turn. Have someone time them. You can also make it easier for feedback to be given by allocating a (different) participant each time to give positive feedback and another to give critical feedback and ask questions to challenge the presenting team's ideas. Remind participants to bear questions of positionality, intersectional issues and potential harms in mind.

At the end of the pitches, you may wish to have a vote on whose pitch was the most inspiring (do not say 'best') and have a small prize for the winner.


Further resources

Human Security Collective (2019):

 Time to Engage with Youth at Centre Stage: The HSC Approach to Youth Leadership on Preventing Violent Extremism: A Handbook.


Refer to this handbook for lots of hands-on information on how to promote youth leadership in PVE.

The Network of Religious and Traditional Peacemakers (2022/2021):

 Social Action Plan Stories.

Browse this collection of case studies showcasing practical projects in the areas of PVE, peacebuilding, religion and youth.

The Network of Religious and Traditional Peacemakers (n.d.):

 ALLY Amplifying Leadership of Local Youth.

Read the policy recommendations by this project focused on PVE, youth and religion.

Closing Session for iDove Training (Day 2)

Objective	Participants provide input and express their feelings and thoughts about the iDove Training. They consider how this training will translate into future action and initiatives.
Time required	30 minutes
Basic delivery steps	<ol style="list-style-type: none"> 1. Evaluation (10 minutes) 2. Collecting Opinions (5 minutes) 3. Future Commitments (10 minutes) 4. Closing (5 minutes)
Recommended resources	<ul style="list-style-type: none"> › LCD projector › Laptop
Handouts	iDove Training: 📎 Evaluation Form Template

Notes for Facilitators

The last session of this training is the closing ceremony. It looks like a simple session, but should also be handled with care and sensitivity.




If undertaking a ToT

If you are running this training as a prelude to the ToT, you will likely amend this session to explain the contents of the session to the prospective trainers, and then forgo the evaluation section of the session as it will be done at the end of the ToT sessions later on.

The closing ceremony is significant for several reasons:


- This is the last time in the training where participants have the opportunity to reflect and consolidate their understanding and commitments in their response to what they have learnt over the past two days. The aim is for the participants to be encouraged to move beyond the session to apply what they have learnt in their communities. Moreover, if time permits and there are still important issues that need to be addressed, you can address them during this session. However, you should ensure that a divisive or disruptive discussion is not reopened. This may be achieved by concluding an issue by acknowledging various opinions and arguing that there may be topics where it is important to accept that there are different points of views and others where it is not possible to come to an understanding in the limited time available at a training of this kind. Either way, we can try and focus on the things we have in common rather than those we disagree on.

- This is the space in which the facilitation team needs to acknowledge the participants' hard work and the time they have invested in the training. The session provides an opportunity to obtain the necessary feedback to improve future trainings. Feedback can be provided in two ways. Either by formal evaluation through evaluation sheets (there is a template in the  handout); or, alternatively, the participants may wish to articulate their appreciation verbally.
- This session is also important in enabling participants to undertake commitments as to their future action. One tried and tested way to do this is by means of a public declaration. Articulating ones commitment to an external audience increases the likelihood that the action in question will indeed be undertaken. The participants can either announce their action plan verbally (this is preferred but takes up some time) or make a written commitment that others are able to see.
- This is the space where participants can appreciate one another and take part in the closing ceremony depending on their cultural background and traditions. This may be a certification ceremony or a group reflection. You need to assess carefully whether a special ceremony is required and hold one if time allows.
- It is important that there is a 'closure' of the training as this enables a sense of achievement through which the likelihood of further activities will be increased.

If you have a facilitation team, rather than only one individual, it is recommended that the 'leader', who also conducted the opening session, facilitates this session.

Session Delivery Guide

1. Evaluation (10 minutes)

Open the session and thank the participants for their time, commitment and hard work. Ask them to fill in the  evaluation form to provide input to the facilitation team on how to improve the training in the future. It is important to emphasise that the feedback is anonymous in order for the participants to be clear about any problems that must be addressed in the future. Collect the feedback forms.

2. Collecting Opinions (5 minutes)

After the evaluation forms have been filled in, you may want to consider inviting two or three participants to express their opinion on the sessions verbally. This will give you a more well-rounded impression of how the participants liked the training. Do not forget to take notes and thank the participants for their feedback.

3. Future Commitments (10 minutes)

At this point, ask the participants to provide commitments on what future action they will undertake as a result of this training session. This can be done in two ways depending on the time available:

1. Either, ask participants to think of two concrete actions/initiatives and to share those with the group.
2. Or, ask participants to write down their commitments on a sheet of paper with their names on the back. Have them stick their papers to the wall and invite all participants to take some time to read all commitments. At the end, ask participants to take their commitments with them.

4. Closing (5 minutes)

Formally close the session, for example with some words from the organiser or sponsor and encourage future collaboration and contact so that you can measure the success of the training in the future.

Part II
Facilitator Guide
to the iDove ToT



Overview of the ToT Sections

Methodology

The ToT is designed to train prospective trainers to deliver the iDove Training (as described above). It does include training on facilitation styles, delivery and design.

The ToT is based on the assumption that the prospective trainers have some previous experience in delivering trainings. The iDove Training and manual are not designed for those who are completely new to adult teaching as it does not teach people to be trainers, only to be facilitators for this particular training. If there is a wish to train people with limited experience to be facilitators, some additional mentoring by experienced trainers is advised.

The ToT aims to empower the trainers to adapt the iDove Training to make it contextual and relevant to their own communities. Because of this, the ToT begins with brief exercises to enable trainers to discuss the different learning styles of adults. There is a temptation to run trainings for adults similar to those for children: to impart information for it to be absorbed. However, the learning styles of adults are very different, as is training that aims to empower for action rather than solely impart information. The ToT is, therefore, designed methodologically to enable trainers to consider the learning needs of their audience. As a result, if there is a need to change the delivery or design, it can be done as effective as possible.

The ToT also includes a ‘practical exercise’ session. Thereby, prospective trainers can ‘practice’ running parts of the training themselves. The benefits of this are as follows:

- The trainers feel more comfortable delivering the training as they have had a chance to practice in a safe environment.
- The practical exercise allows the trainers to receive feedback on their delivery style; thus, enabling them to increase the quality of their teaching.

- The facilitator is given a chance to check whether the prospective trainers will be capable to deliver the training effectively. Thus, in case there are any serious issues these can be addressed or managed appropriately.
- Finally, when the ToT participants are from similar geographic locations, this method can encourage further collaboration and the building of facilitation teams, again leading to greater quality in the delivery of the iDove Training.



The importance of ‘signposting’

This training is specifically focused on **preventing** violent extremism, however your participants may be exposed to groups or individuals who would require a counter-violent extremism approach. Since it is likely that these issues are being discussed within a conflict-affected context, you may also be in contact with people who have experienced trauma. For these reasons, it is important to plan how you can refer people affected by these issues to organisations or services who may be in a better position to assist them.

You may wish to refer participants to other services because of issues such as:

- › demobilisation of members of the militia
- › countering violent extremism
- › trauma and mental health issues
- › gender-based violence
- › domestic violence
- › protection, including of children

Because the relevant services and organisations vary from context to context it will be useful for trainers to reflect and research the best organisations to direct participants to.

Being an Effective Trainer

Thorough preparation is the key to effective facilitation, especially when it comes to delivering the ToT. Preparation should also include some introspection regarding your expectations as well as fears and how to handle difficult situations in a constructive manner. You should reflect on your own positionality, that is your identity, how this can influence how participants perceive you and how you perceive participants.

Conducting training with several trainers requires clarification of roles and responsibilities as well as agreements on how to engage in each other's sessions and provide feedback. A good facilitator will:

- ✓ be welcoming and inviting to participants, making them feel comfortable and at ease, acknowledging that different participants may have different needs
- ✓ keep an eye on the dynamics of the group with a particular focus on power dynamics and existing inequalities between members of the group, support those participants who are shy or not used to speaking in public and, at the same time, keep dominant participants in check (this can be supported by changing the group constellations and sizes throughout the training)
- ✓ be attentive, alert and aware of what is going on in the group to address disturbances as soon as they arise and to support exchanges and discussions between participants
- ✓ encourage open communication between the participants (the learning agreement is key here)
- ✓ move back and forth between different roles, such as steering the process and being part of it

*Nine key ideas for effective training courses*¹

Talk less

Apply the 10:60:30 rule which means that only 10% of the time should be theoretical input, 60% should be practice in working groups, participatory exer-

cises, role plays, etc. and 30% should be discussions and summaries. When working with adults, only 10 % of a good training session should be taken up by 'classical' input.

Deploy visualisation where possible

People remember better what they see and hear (and adults learn even better when you give them the chance to discuss learning contents). Avoid overuse of PowerPoint or presentations. Use dynamic visualisation instead of just a projector. This means that a flipchart/presentation paper or board to draw on might make a greater impression than ready-made technical diagrams.

Plan your training units well in advance

There should be a pace (script) allowing the learner to breathe in (input, new topics) and to breathe out (output, i.e. applying the newly learnt skills and knowledge). You should take turns in providing input and conducting exercises.

Ask the right questions

Formulate relevant, precise, open questions for group work. If possible, test them first on colleagues. Motivate people by asking questions that stimulate curiosity and exploration. Open questions ('What', 'Who', 'How') are better than closed questions ('Is it this/that?'). Closed questions can only be answered with yes, no or a specific answer.

Take people seriously

Mobilise the creative energy and existing knowledge of the participants and create space for interaction in a relaxed and informal environment. Stress the fact that everyone has valuable knowledge (including informal knowledge) and is an "expert" in their own right. Value participants' knowledge, strengths, expertise and experience.

Build bridges for transfer

Link the issues raised during the training to the working situation of the participants and vice versa. This means enabling participants to find links to their own experience.

Build trust

Learning involves change. Transformation means that existing beliefs and ways of thinking are challenged. Creating a safe environment helps participants to challenge their own and each other's

1 Adapted from Building Capacities for Peace: A training booklet and reader on non-violent conflict transformation in Ethiopia, published by the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH and the Civil Peace Service (CPS) Programme Ethiopia, 2017. Available at <https://www.ziviler-friedensdienst.org/de/publikation/building-capacities-peace>

ideas themselves. Keep an eye on power dynamics in the group (e.g. between men and women, older and younger participants, etc) and ensure members from marginalised groups get to participate fully. Remind participants of the principles of intersectionality and positionality where necessary and encourage them to critically reflect on where they stand with regards to a certain topic and why.

Mix methods

A full day of lectures interrupted only by energisers every now and then is painful for all those involved. Therefore, aim for a mix of inputs, small and large group discussions, videos, group work, presentations, brainstorming, mind maps, case studies, demonstrations, role plays, etc. This adds to the enjoyment for both facilitators and participants and makes training a success. It also allows for different types of learners to engage with the topic at hand, regardless of previous experience or exposure to specific ways of learning.

Practise what you preach

Be aware of tensions and/or (potential) conflict within the group or between the group and the facilitators, whether related to personal or political issues, and find a way to deal with them constructively and appropriately. Consider intersectionality in this context and do not reduce participants to one element of their identity. Consider your own positionality in this context and how it might affect group processes and dynamics during the training.

Ideas for Extensions to the Training

● Increasing opportunities for interfaith reflection

Aside from the reflections already built in or added to the programme, you can consider adding larger interfaith dialogue modules to the programme by extending the number of days. You may wish to bring in religious leaders to facilitate exchange between participants.

● Trauma

There are many occasions where those drawn to violent extremism or having suffered the effects of such violence are experiencing trauma. This is

an important issue and you may wish to consider extending the training to include a session on managing trauma or helping participants identify traumatized individuals and assist them. This area of work should not be undertaken by those without a professional background in this area as there is a great deal of risk that well-meaning attempts to assist may cause more harm.

● Education and the role of schools

There is a great deal of scope for engagement by teachers and schools in preventing violent extremism, and there are resources available on this topic. The options depend on the participants taking part in the training and the access you have to schools and teachers.

● Negotiation/dialogue skills

You may extend the training to include specific modules on negotiation or mediation, or dialogue skills. This would be a practical session that uses role play. There are numerous models that can be used, however it is advisable to use a trainer who has previous experience with sessions heavily focused on group activities.


● Gender and violent extremism

You may wish to draw on research to build a session specifically on how men and women are affected by violent extremism in different ways. This can also include discussions of LGBTQ+ experiences at times of conflict. There is a great deal of research on women and violent extremism, an increasing amount on masculinities and violent extremism, and an emerging research agenda on LGBTQ+ communities, conflict and security. The needs and journeys of women and girls who are drawn to violent extremism are different from those of men and boys. A session on this topic can help developing ideas on how to address the risk for those specific groups. It is important to cover gender from an intersectional perspective and consider the experiences of men and women from various racial, ethnic, religious, class etc. backgrounds.

● Field visits

It is possible to extend the training to include a visit to a context-relevant location or to see a project in action. You can also bring in 'expert witnesses' (virtually or in person) to share their experiences of undertaking PVE.

Opening Session for ToT

Objectives	The ToT participants enter the mindset of an iDove trainer and consider how they will deliver the training themselves.
Time required	30 minutes
Basic delivery steps	<ol style="list-style-type: none"> 1. The iDove Training: Reviewing Aims and Objectives (10 minutes) 2. Plenary Discussion: Attributes of Prospective Training Participants (10 minutes) 3. Discussing the Training Needs Analysis (TNA) (10 minutes)
Recommended resources	<ul style="list-style-type: none"> › Laptop (if using presentation) › Flipchart, manila paper or similar › Sticky tape or similar › Marker pens › Copies of the Training Manual for Participants to use as reference (participants can also use an online copy if preferred)
Handouts	ToT 1:  Training Needs Assessment Template Copy of this Manual (if available printed)

Notes for Facilitators

This first session will enable the participants to re-orient their minds away from being a participant in the iDove Training towards focussing on their own delivery of it.

Issues that need to be discussed in this session include:

1. the purpose of the iDove Training in more detail – its objectives and purpose;
2. how to choose prospective iDove Training participants;
3. how to use the TNA form as part of organising the training and how it impacts the chosen facilitation approach and content.

Session Delivery Guide

1. The iDove Training: Reviewing Aims and Objectives (10 minutes)

Thank the ToT participants for the wonderful work they have done over the past two days and invite them to shift their mindsets from the content of the iDove Training to its delivery.

Re-emphasise the overall objective of the iDove Training: to empower youth to play an active role in preventing violent extremism and in building cohesive communities.

This can be discussed further by talking about how the training is directed towards young people, prevention (rather than countering or responding) and building community cohesion. This offers space for the participants to discuss any immediate questions about the contents of the training.

2. Plenary Discussion: Attributes of Prospective Training Participants (10 minutes)

Now, hold an open plenary discussion to brainstorm what attributes are sought in prospective participants. During this time, you can also cover the importance of diversity among the participants and strategies to ensure it.

3. Discussing the Training Needs Analysis (TNA) (10 minutes)

Discuss the purpose of the [TNA](#) by taking the trainers through the form (ToT 1: [☞ Training Needs Assessment Template](#)) and discussing how the responses to the questions can direct you to choose participants and adapt the training (see also the section on [☞ Participants](#) in Part I).





Training Needs Assessment (TNA)

It is highly recommended to have all participants complete a **Training Needs Assessment (TNA)** before their attendance at the training is confirmed by the organisers. This assessment will help identify:

- › to what extent they work towards cohesion in their communities.
- › to what extent they are used to engaging with different religious communities. If they are not familiar with other religious groups, do they express a desire to build better relationships between them?
- › to what extent they are fully able to understand what the training is about. What is their capacity?
- › if the training is relevant to their stated plans.

In undertaking a TNA, you are not necessarily preventing participants from taking part in the training due to their answers to these questions. Rather, the TNA is meant to help facilitators tailoring the training to meet the capacity and experience of the participants. Further, the TNA is particularly important in ascertaining whether any of the participants are disabled or have other needs that will require adapting the training to enable their participation in all the sessions.

Learning Styles and Methodologies

Objectives	ToT participants reflect on different learning styles among adults and consider how different methodologies can be used to cater to these styles.
Time required	30 minutes
Basic delivery steps	1. Introduction (5 minutes) 2. Learning Styles Game (15 minutes) 3. Plenary Discussion: Adapting the iDove Training to Different Contexts (10 minutes)
Recommended resources	<ul style="list-style-type: none"> › LCD projector › Laptop › Learning styles card game › Flipchart, manila paper or similar › Sticky tape or similar › Marker pens
Handouts	ToT 2:  Learning Styles Game: Key ToT 3:  Learning Styles Handout

Notes for Facilitators


This session is important because of the need for the iDove Training to be adapted to different contexts. As such, it is important that the prospective trainers have sufficient time to reflect on the different learning styles that are available to communicate with adults and young adults.

Session Delivery Guide

1. Introduction (5 minutes)

Introduce the topic with some comments on how adults tend to learn differently from children. Specifically, adults respond to training better when it is interactive and uses a range of styles to engage people with the training.

2. Learning Styles Game (15 minutes)

This exercise aims to get the trainers to consider the distinct aspects of adult learning and a variety of methodologies that can be used to meet those learning needs. Before doing this exercise, you will need to prepare cards as shown in the  'Learning Styles Game: Key' (Handout ToT 2). Be sure to make enough card decks so that each group will get one.

Step One: Split up the trainers into groups with a maximum of 3 individuals per group.

Step Two: Distribute the card decks (which show teaching methodologies as well as things to consider when it comes to adult learning). The cards should be in two piles but mixed up; one pile for learning needs and one for methodologies. The groups then try matching the methodologies to the learning needs. This should stimulate discussions as some of the questions arguably have more than one correct answer.

Step Three: Once completed, provide the participants with the handout of 🧠 learning styles. Explain that everyone's personal learning style is a mixture of these styles, and while we will identify with parts of all of them, there will be one style we prefer over others. Note that, naturally, we are drawn to training or facilitating in one style rather than another – but in focusing too much on one style we may not cater adequately to the needs of our participants who have a different preferences. Therefore, it is important to use a range of training styles.

3. Plenary Discussion: Adapting the iDove Training to Different Contexts (10 minutes)

Allow time for a plenary discussion on *initial ideas for changing the iDove Training to make it more suitable to specific contexts*. This is a good opportunity to challenge any ideas about changing the content that would not fit in with the overall objective of the training.

In groups, have the participants *brainstorm a list of different methodologies* that you can use to match these various styles. If you have enough time, you can bring the trainers together to create a list of all the suggestions.

Emphasise that this exercise is useful to keep in mind when designing one's own training.

Training Review

Objectives	ToT participants discuss the training sessions, risks and methodologies.
Time required	90 minutes
Basic delivery steps	1. Revising the iDove Training Sessions (70 minutes) 2. Discussing Potential Stereotypes on Violent Extremists (20 minutes)
Recommended resources	<ul style="list-style-type: none"> › LCD projector › Laptop › Learning styles card game › Flipchart, manila paper or similar › Sticky tape or similar › Marker pens
Handouts	Reference the full iDove manual and presentation

Notes for Facilitators

This session is important as it is an opportunity for the trainers to consider the sessions as trainers rather than as participants. This is also an important opportunity to discuss how to manage conversations with participants in order to move away from stereotypes and other harmful attitudes about those who are drawn to, or at risk from, violent extremism.

logical choices, they should lead the session, ensuring that they understand the training, including methods of delivery. This is most important when talking about how managing discussions on violent extremism during the training. Here are some suggested steps for that discussion:

- Revisit the earlier discussions on VE and emphasize there are no internationally agreed-upon definitions of radicalization and violent extremism. The concepts of radicalization, violent extremism, and terrorism are often used interchangeably, although the concepts refer to different phenomena.
- You can use an existing ‘definition’ of extremism and take this as a starting point for a discussion on the problems of such definitions. Explain how they are contextually different. To provide the participants with an example, the definition of the Council of Europe may be shared. It defines violent extremism as “behaviour promoting, supporting or committing acts which may lead to terrorism and which are aimed at defending an ideology advocating racial, national, ethnic or religious supremacy,” while radicalisation to violence is “the dynamic process whereby an individual increasingly accepts and supports violent extremism”.

Session Delivery Guide

This session has two parts:

1. Revising the iDove Training Sessions (70 minutes)

Using slides or the manual, briefly *go through the sessions of the iDove Training again*. Give the trainers the opportunity to ask questions and discuss alternative ways of facilitating. Also, explain the reasoning behind the structure of the training.

This session is supposed to be directed by the questions and needs of the prospective trainers. While you should briefly aim to describe the methodo-

Another definition is provided by the Centre for the Prevention of Radicalisation Leading to Violence (CPRLV) in Canada.¹ According to their definition, violent extremism can be categorised in four ways:

1. Left-wing violence, such as violent acts committed by anti-capitalist groups to transform political systems. This category can also include violence by animal rights extremists or environmentalist groups.
2. Right-wing violent acts, such as those committed by far-right groups, often referred to as 'neo-Nazi' groups. Such groups are motivated by racism and a desire to defend supposed racial supremacy.
3. Religiously motivated violence, which often includes specific grievances against governments.
4. Issue-based violence, such as violence carried out by groups concerned with a single issue – such as abortion or homosexuality.

A different example you may use is from The Chambers Dictionary, which defines an extremist as 'someone who has extreme opinions, especially in politics', and states that when the word is used as an adjective it means 'relating to, or favouring, extreme measures'.

The term 'extremism' is also relative – depending on what is interpreted as moderate. This means that views considered threatening to the status quo may be thought of as extremist views. A challenge that emerges here is that these various terms can be used in ways that end up labelling certain belief systems or associating them with violence where, in fact, there has been no violent action. Efforts to prevent violent manifestations of extremist views become less effective when they narrow their focus to predicting who might potentially become a terrorist.

No definition for radicalisation has been universally adopted and radicalisation has been described in numerous ways by various organisations. CPRLV Canada, describes radicalisation in terms of the use of violence to achieve change, defining it as 'A process in which people adopt an extremist belief system – including the intent to use, encourage or facilitate violence – to promote an ideology, a political project or a cause as a means of social transformation.' It is when violence is involved that these definitions begin to shift in their emphasis – and it is worth recognising that on their own, radical opinions or ideas are not considered problematic. This lack of a clear definition has led to opportunistic uses of the terms, with some actors labelling legitimate collective action or political dissent as 'violent extremism' or 'terrorism'. Human rights violations in the fight against terrorism are an increasing concern of civil society actors and human rights organisations worldwide.

- Research on conflict resolution and extremism has repeatedly pointed towards the importance of the constructed roles of masculinities/femininities and how these are manifested across various contexts. It is therefore important to discuss gender dynamics with the potential trainers, so that they are equipped to discuss these with their participants.

2. Discussing Potential Stereotypes on Violent Extremists (20 minutes)

At an appropriate point in this review, undertake a specific discussion about the potential stereotypes that participants may have of violent extremists, e.g. based on gender, race, ethnicity, religion, class, education, origin. Discuss how these stereotypes can be harmful, and how they can be addressed throughout the training. Explain that there is no single profile of a radicalised individual or group, nor is there a typical extremist. Point out how our biases often mean that political violence by one group of actors will be labelled as 'terrorism' or 'violent extremism', whereas the same action by another group may be referred to as 'resistance' or 'self-defence'.

You may present examples of stereotypes, views or misunderstandings and ask the group to consider why they may be problematic in the iDove Training. Discuss how they might respond to someone expressing a similar view during their trainings.

¹ Young People and Extremism: A resource pack for youth workers, by SALTO-YOUTH, available at <https://www.salto-youth.net/rc/inclusion/inclusionpublications/youngpeopleandextremism/>

Practical Exercise

Objectives	ToT participants practise delivering separate modules of the iDove Training in a safe environment and receive peer and facilitator feedback.
Time required	1.5 days
Basic delivery steps	1. Introducing the Practical Exercise (15 minutes) 2. Individual Session Preparation (0.5 days) 3. Session run-Through & Feedback (1 day)
Recommended resources	› Training pack of supplies including: <ul style="list-style-type: none"> ✓ Multiple markers in assorted colours ✓ Paper in assorted colours ✓ Post-it notes ✓ Flipchart/manila or similar presentation paper ✓ Stickers ✓ Sticky tape or similar ✓ Other training supplies, as needed.
Handouts	ToT 4: 📎 Practical Exercise Feedback Template

Notes for Facilitators

This session is primarily about organisation and support. It is directed by the ToT participants but will require ongoing support.

The following preparation is required prior to the session:

1. Consider the number of trainers and the time you have available to run sessions they prepare. Evenly divide the final day into sessions so each trainer will 'practise' devising a session lasting the same amount of time as everyone else and then divide them into groups to fill these slots.
2. If possible, you want to have 2 or 3 people per group. It is not recommended to ask one person to do one session by himself/herself unless you have a very small group and you ask all participants to prepare a session individually.
3. Ideally trainers will be assigned to groups at random. However, you may choose to be more deliberate in your choice of group composition so as to mix up more and less experienced facilitators. It is also advisable not to ask someone who is very experienced in a topic to run that session. You want to give participants the opportunity to practise something they are less familiar with.

Session Delivery Guide

1. Introducing the Practical Exercise (15 minutes)

Introduce the idea of the practical exercise and tell the trainers that the session they are due to run will be assigned to them, not chosen. Explain that they will work in groups and will prepare the assigned session for the rest of the day and deliver it on the final day to everybody. Hand out a pre-prepared list of who will be in each group, what topic they will be covering, and in what order they will deliver the sessions on the following day. Inform the groups of the training materials available, the spaces they may use to prepare the session and what arrangements are to be made for printing or presentations. Also, inform them that the facilitation team will be coming around to speak with the groups about their progress and will be available to answer questions or assist.

Emphasise that the session's length is not the full length of the final session. Emphasise that, in the time available, they should communicate one key message to participants and ensure the session is designed to fit within the time frame effectively. The preparation for the session, including any materials, must be completed by the end of the day. There will be no time available to finish any preparations while others are presenting.

2. Individual Session Preparation (0.5 days)

The ToT participants will now be split into groups and prepare their respective sessions. Make sure that you walk around from time to time and answer all the questions that might come up.


3. Session run-Through & Feedback (1 day)

The next day, run the sessions as advertised on the handout. For each session, ask the ToT participants to complete a feedback form (Handout ToT 4: [📄](#) Practical Exercise Feedback Template) to be given to the presenters. Be sure to reserve some time after each session to complete the forms and conduct verbal feedback. Announce the following rules for giving feedback:

- say something that you liked
- say something that could have gone better and why, using 'for me' or 'my experience was...'
- provide a constructive suggestion on how you would have done it differently

This rules also apply to the facilitation team. To avoid running out of time, only ask two or three people to provide verbal feedback per session and go around the room so that by the end of the day everyone has commented once.

ToT Closing Session

Objectives	ToT participants are able to ask their final questions, provide feedback on the ToT and commit to undertake training in the near future.
Time required	60 minutes
Basic delivery steps	<ol style="list-style-type: none"> 1. Opening and Evaluation (15 minutes) 2. Appreciation Round (15 minutes) 3. Providing Concrete Future Commitments (15 minutes) 4. Formal Closure (15 minutes)
Recommended resources	<ul style="list-style-type: none"> › LCD projector › Laptop › Paper › Pens › Sticky tape/Blu Tack › Wall space for displaying commitments
Handouts	ToT 5:  ToT Evaluation Form Template

Notes for Facilitators

The last session of this training is the closing ceremony. It may appear to be a simple session but should also be handled with care and sensitivity.

A closing ceremony is significant for several reasons:

- This is the last opportunity for ToT participants to reflect and consolidate their understanding of what they have learnt over the past two days. The aim is for the ToT participants to leave the training prepared and motivated to start delivering their own trainings in their communities.
- This is the space in which the facilitation team needs to acknowledge the participants' hard work and the time they have invested in the training. The session provides an opportunity to obtain the necessary feedback to improve future trainings. The ToT participants' feedback can be done in two ways. Either by formal evaluation through evaluation sheets (there is a template in the handout); or, alternatively, the participants may wish to articulate their appreciation verbally.
- This session is also important in enabling participants to undertake commitments as to their future delivery of the training. An effective way to do this is by means of a public declaration. Articulating ones commitment to an external audience increases the likelihood that the action in question will indeed be undertaken.
- This is the space where ToT participants can appreciate one another, and you can include a closing ceremony in line with their cultural backgrounds and traditions. This may be through a certification ceremony or a group reflection. The organisers need to assess whether a special ceremony is required and hold one if time permits. It is also important to remember that handing out certification implies a level of quality testing and a check of the trainers' capacity.
- It is important that there is a 'closure' of the ToT as this enables a sense of achievement that will increase the likelihood of further activities.

If you have a facilitation team, rather than only one individual, it is recommended that the ‘leader’, who has also conducted the opening session, facilitates this session.

Session Delivery Guide

1. Opening and Evaluation (15 minutes)

Thank everyone for the time and work that has been done, particularly for their participation and the ‘practical exercise’ sessions.

Ask the ToT participants to fill in the evaluation form to provide feedback to the facilitation team on how to improve the ToT in the future. It is important to emphasise that the feedback is anonymous so that they can be clear about any problems that they had and that should be improved in the future. Collect all the feedback forms. Also give the ToT participants the opportunity to voice their feedback verbally.

2. Appreciation Round (15 minutes)

If there is sufficient time, you can run an ‘appreciation exercise’ where you ask participants for positive feedback on one another, allowing the end of the training to be accompanied by a positive feeling for everyone who was involved.


3. Providing Concrete Future Commitments (15 minutes)

At this point, ask the ToT participants to provide commitments on running future training. This can be done in two ways, depending on the time available:

- a. Either, ask each person in the room to *share their plan of action verbally* with the rest of the group;
- b. or, ask ToT participants to *write down their plans clearly on a sheet of paper* with their names on the back. The participants can then put their papers up on the wall and read one another’s plans. As they leave the session at the end, ask them to take their commitments with them. If you are planning a follow-up system, you can instead collect these and use them for follow-up engagement with the trainers.
- c. Kindly ask all participants to inform the iDove organizers (ReligionMatters@giz.de) about trainings conducted or planned.

4. Formal Closure (15 minutes)

Formally close the session (for example with some words from the organiser or sponsor) and encourage future collaboration and contact so that you can measure the success of the training in the future. This is also an opportunity to obtain permission to set up a group contact system for all trainers to be able to connect with one another. If there are any formal certificates available, these would be handed out at this point.

An abstract graphic featuring a solid orange background. A large, dark blue, curved shape, resembling a stylized bird or a wing, is positioned on the left side. Several thick, yellow, curved lines arc across the page, intersecting the blue shape and creating a sense of movement or a stylized path.

Part III: Handouts and Further Resources

Content

	Preparation Checklist	81
0.1:	Opening Session: Agenda Template	82
0.2:	Opening Session: Learning Log	84
0.3:	Opening Session: Reflection on VE	85
1.1:	Module 1: Identity Circle	86
2.1:	Module 2: ABC Triangle	87
2.2:	Module 2: Conflict Escalation Model by Glasl	88
5.1:	Module 5: The Witches of Glum Story	90
5.2:	Module 5: Problem-Tree Analysis	93
6.1:	Module 6: Reach for the Stars	94
7.1:	Module 7: Circle of Influence	95
7.2:	Module 7: Allies and Challengers	96
7.3:	Module 7: GROW	97
iDove Training:	Evaluation Form Template	98
ToT 1:	Training Needs Assessment Template	101
ToT 2:	Learning Styles Game: Key	102
ToT 3:	Learning Styles Handout	103
ToT 4:	Practical Exercise Feedback Template	104
ToT 5:	ToT Evaluation Form Template	105

Preparation Checklist

- ☑ Identify the facilitation team.
- ☑ Identify and secure the training venue – will it be suitable for your needs?
- ☑ Consider logistics such as:
 - ☑ participant travel;
 - ☑ timings (bearing in mind prayer times, days of worship etc);
 - ☑ accommodation;
 - ☑ which costs will be covered and for whom;
 - ☑ food and drink (including possible dietary needs);
 - ☑ materials for participants.
- ☑ Send notices (save the date) to prospective participants, with brief details on the training.
- ☑ Conduct a Training Needs Assessment for prospective participants (see Part II: [Facilitators' Guide to the ToT](#) for further details).
- ☑ Decide whether to hold a social event on the evening of the first day and make the necessary arrangements.
- ☑ Send a formal confirmation message to the participants, including details about timing, context and logistics.
- ☑ Training materials: source and checking against requirements.
- ☑ Check whether training and resources are culturally appropriate, up to date and available, and whether adaptations are needed for those with disabilities or other needs.
- ☑ Print the materials, including laminating cards for games if required and possible.

0.1: Opening Session: Agenda Template



The Network
for Religious
& Traditional
Peacemakers



giz Deutsche Gesellschaft
für Internationale
Zusammenarbeit (GIZ) GmbH

Include logos from relevant parties

Agenda

iDove Training of Trainers (ToT)

iDove – Interfaith Dialogue on Violent Extremism

Location:

Date:

Change to relevant photo

DAY 1: iDove Training	
30 min	Arrival and registration
1 hr	Introduction and Group Building
30 min	<i>Coffee Break</i>
1 hr	Module 1: Intersectional Approaches to Identity
1 hr	Module 2: Understanding Conflict and Violence
1.5 hr	<i>Lunch</i>
1 hr	Module 3: Understanding Violent Extremism
30 min	Module 4.1: Responding to Violent Extremism
30 min	<i>Coffee Break</i>
30 min	Closing Session for Day 1
	<i>Departure</i>

DAY 2: iDove Training	
30 min	Opening Session for Day 2
30 min	Module 4.2: Responding to Violent Extremism
1 hr	Module 5: Understanding and Responding to Hate Speech
30 min	<i>Coffee Break</i>
1.5 hr	Module 6: Intercultural and Interreligious Resources
1.5 hr	<i>Lunch</i>
1 hr	Module 7: Youth Leadership for Justice and Peace
30 min	<i>Coffee Break</i>
30 min	Closing Session for Day 2
Evening	<i>Group Dinner</i>
	<i>Departure</i>

DAY 3: iDove ToT	
30 min	Opening Session: ToT
30 min	ToT Session: Learning Styles and Methodologies
30 min	<i>Coffee Break</i>
1.5 hr	ToT Session: Training Review
1 hr	Practical Exercise: Preparation
1.5 hr	<i>Lunch</i>
1 hr	Practical Exercise: Preparation
30 min	<i>Coffee Break</i>
1 hr	Practical Exercise: Preparation
	<i>Group Picture and Departure</i>

DAY 4: iDove ToT	
1 hr	Practical Exercise Session 1
1 hr	Practical Exercise Session 2
30 min	<i>Coffee Break</i>
1 hr	Practical Exercise Session 3
1.5 hr	<i>Lunch</i>
1 hr	Practical Exercise Session 4
1 hr	ToT Closing Session
	<i>Departure</i>

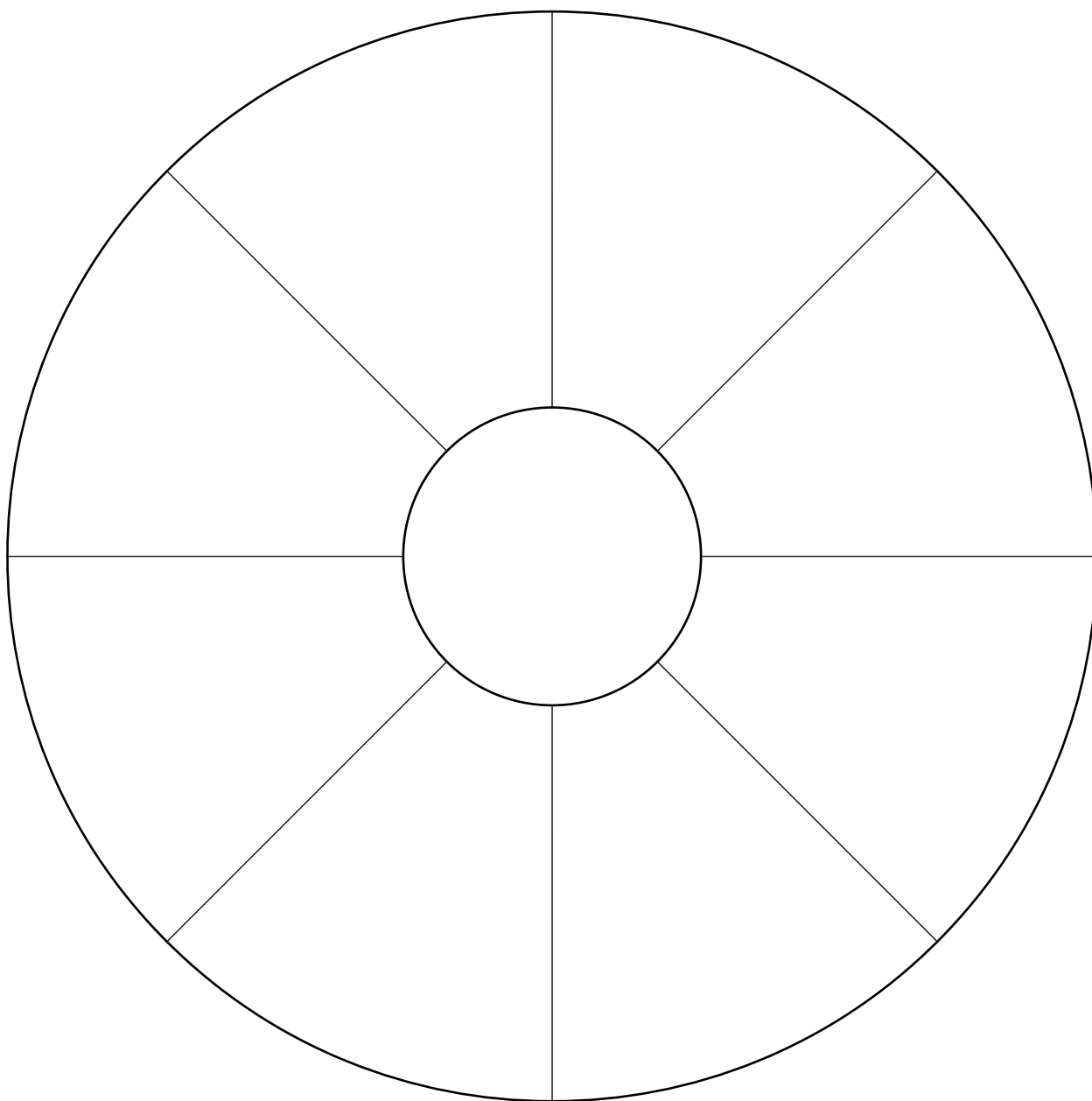
0.2: Opening Session: Learning Log

Name			
Session			
What did I learn?	Thoughts?	Questions?	How will I apply this?

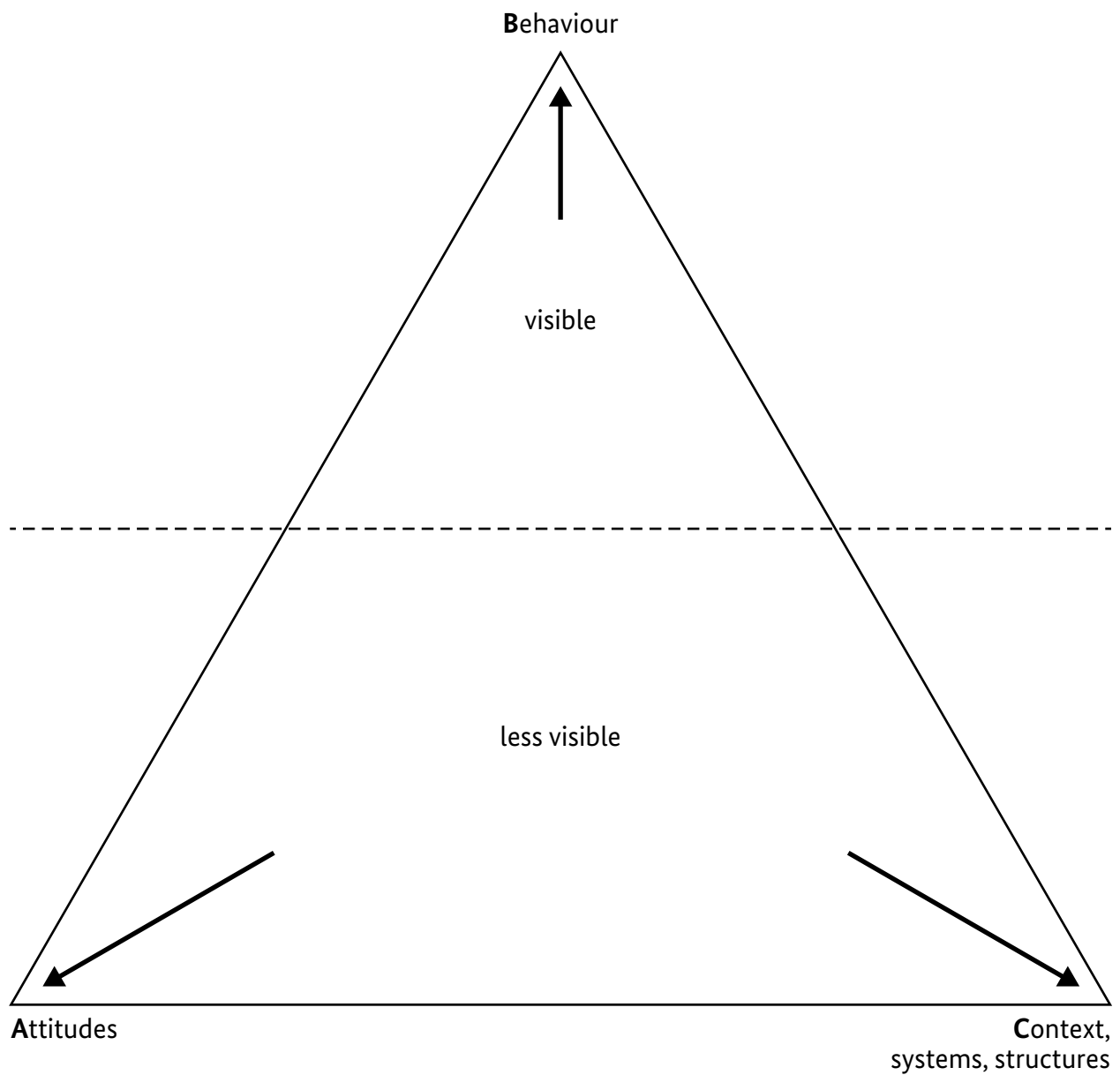
0.3: Opening Session: Reflection on VE

<p>Why do we want to empower young people to:</p> <ul style="list-style-type: none">– prevent violent extremism;– build cohesive communities?	
<p>In your community, what has been your experience of people being drawn to violent extremism?</p>	
<p>Have you seen young people playing a positive or negative role in violent extremism?</p>	

1.1: Module 1: Identity Circle



2.1: Module 2: ABC Triangle



2.2: Module 2: Escalation of Conflict according to Glasl

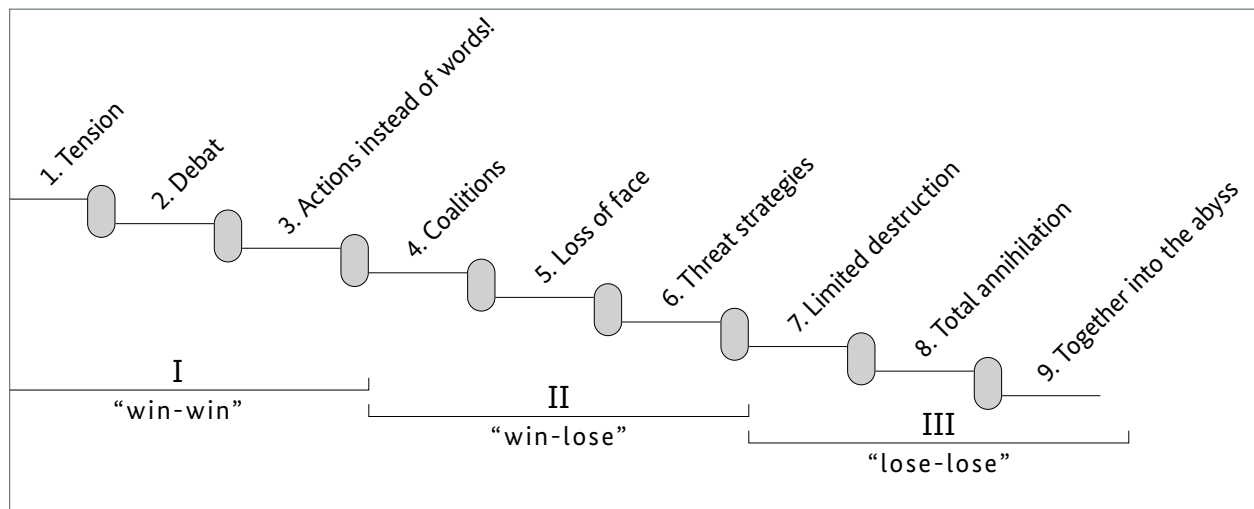


Image Credit: By Swinnall, original from Sampi – This file was derived from: Konflikteskalation nach Glasl.svg, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=45245802>

1st Level (Win-Win)

Stage 1 – Tension

Conflicts start with tensions, e.g. the occasional clash of opinions. This is a common occurrence and is not perceived as the start of a conflict. However, if a conflict should result the positions become more fundamental. The conflict could have deeper causes.

Stage 2 – Debate

From now on the conflict parties consider strategies to convince the counterparty of their arguments. Differences of opinion lead to a dispute. The parties try to put each other under pressure and think in terms of black and white.

Stage 3 – Actions instead of words

The conflict parties increase the pressure on each other in order to assert their own opinion. Discussions are broken off. No more verbal communication takes place and the conflict is increasingly exacerbated. Sympathy for the other side disappears.

2nd Level (Win-Lose)

Stage 4 – Coalitions

The conflict is exacerbated by the search for sympathisers for one's cause. Believing one has right on one's side, one can denounce the opponent. The issue is no longer important: one has to win the conflict so that the opponent loses.

Stage 5 – Loss of face

The opponent is to be denigrated by innuendo and the like. The loss of trust is complete. Loss of face means in this sense the loss of moral credibility.

Stage 6 – Threat strategies

The conflict parties try to gain absolute control by issuing threats which demonstrate their own power. One often threatens with a demand, which is enforced by a sanction, and underlined by the potential for sanction. The proportions decide the credibility of the threat.

3rd Level (Lose–Lose)

Stage 7 – Limited destruction

One tries to severely damage the opponent with all the tricks at one's disposal. The opponent is no longer regarded as human. From now on, limited personal loss is seen as a gain if the damage to the opponent is greater.

Stage 8 – Total annihilation

The opponent is to be annihilated by all means.

Stage 9 – Together into the abyss

From this point personal annihilation is accepted in order to defeat the opponent.

Adapted from: Friedrich Glasl's model of conflict escalation – Wikipedia

5.1: Module 5: The Witches of Glum Story

1. Read the story out loud.
2. Give everyone an answer sheet.
3. Read out the statements about the story and ask the participants to mark whether they think the statement is true or false.
4. Reveal the answers.

The Story (for the facilitator to read out)

Once upon a time, there was a great city called Glum that stood beside a lake in the kingdom of Bung. In the centre of the city was a castle, where the king lived with his only daughter, Christina. The king could no longer walk, but he was often seen being pushed around the city by his servants in a white wheelchair. Christina was a popular princess, happy and always willing to help others. The people of Bung often commented that she would make a good queen.

Now, it so happened that as well as the king, his daughter and his subjects, there lived two witches in the kingdom of Bung. Grogga, a disfigured witch, lived on the other side of the lake in a dark, damp cave. Gwendolyn, a beautiful witch who wore a gown that sparkled with the light of a thousand crystals, lived in a house to the west.

On the tenth anniversary of Grogga's arrival, the king was wheeled onto his balcony, where he addressed those gathered below.

'Who will rid the kingdom of my arch enemy, Grogga?' he asked. 'Many brave men have ventured forth on this mission before, but none have returned. Do any of you have the courage to complete this deed?'

The crowd included knights from across the surrounding lands; their proud horses neighed at the ruler's words. But only one in the crowd spoke out – a stranger who had arrived the day before.

'I will kill her,' said the stranger, 'in return for your golden crown.'

The king replied: 'That is too much to ask, but I will give you half of all the gold in the city treasury if you rid the kingdom of her.'

The stranger accepted the offer and went to see the beautiful Gwendolyn. Gwendolyn was impressed by the stranger's boldness, and she agreed to help in return for a share of the king's gold. She went into another room, where she mixed a strange potion. This she poured into a small green bottle.

'This will you give the strength of 10 men,' she said, handing the potion to the stranger.

The stranger travelled from Gwendolyn's house to the dark cavern on the other side of the lake, where Grogga, who had seen her fate in a crystal ball, was waiting.

'So, you have come, as many men before you' she said, 'Seeking the king's favour?'

They fought for many hours but Grogga was no match for her adversary. Eventually, tired and exhausted, she agreed to leave the kingdom for ever. The stranger returned to the city to claim the promised reward.

The End

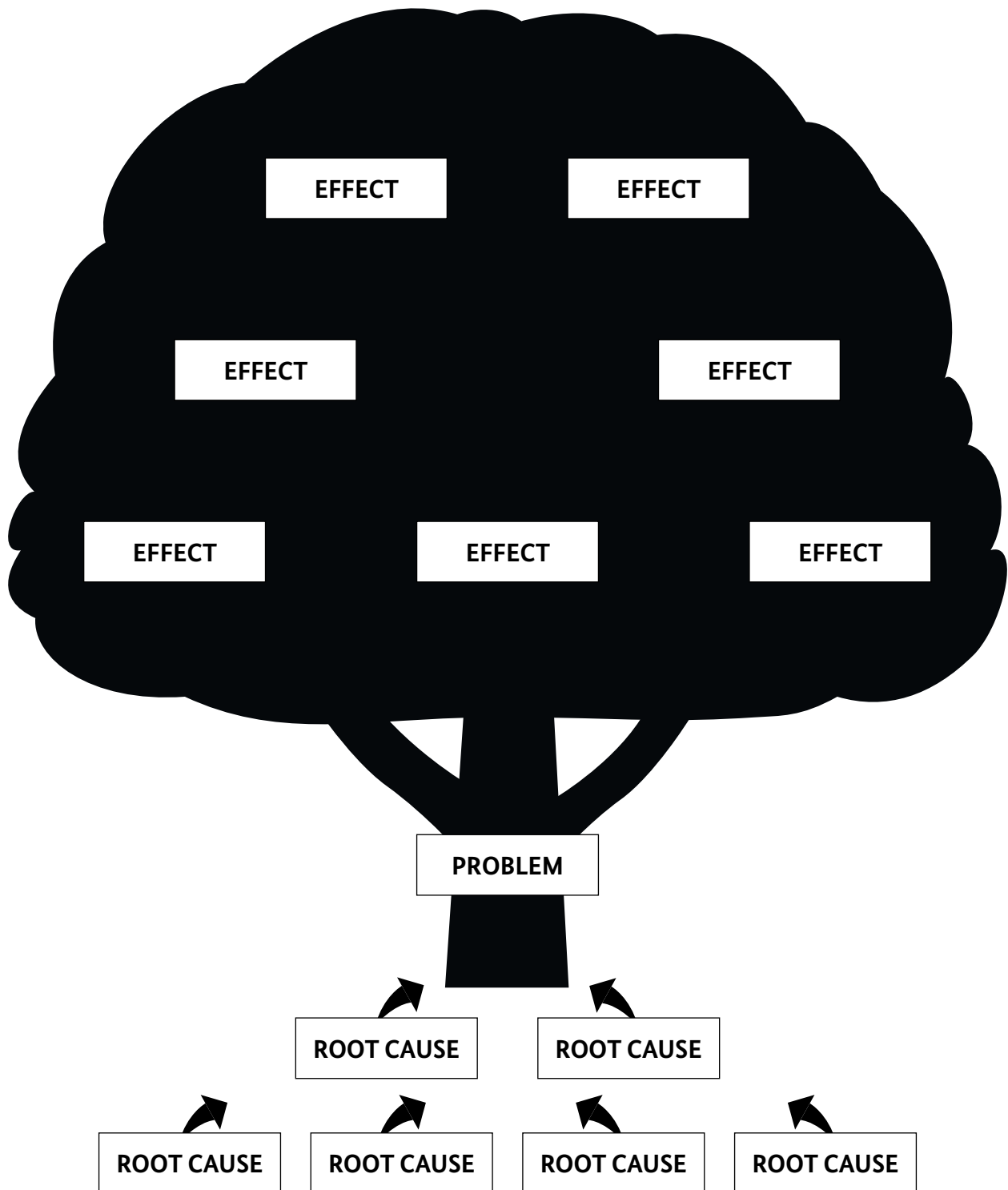
Questions (for facilitator only)

- 1) The city was called Bung –
FALSE – Glum, the kingdom was called Bung.
- 2) The city was ruled by an old king, who could no longer walk –
FALSE – it never said he was old, just that he could no longer walk.
- 3) The castle was in the centre of the city – TRUE.
- 4) Grogga was a wicked witch, who lived in a cave on the other side of the lake –
FALSE – it said that she was disfigured, not wicked.
- 5) Princess Christina was very beautiful –
FALSE – the story did not mention her looks.
- 6) The stranger was a knight from far away –
FALSE – did not say he was a knight, just a stranger and it did not say how far he had come.
- 7) The stranger wanted to be made king in return for killing Grogga –
FALSE – for the golden crown.
- 8) The king offered the stranger a great fortune instead –
FALSE – half the gold, but you do not know how much gold they had.
- 9) A good witch lived to the west of the city –
FALSE – the story only said that she was beautiful.
- 10) The stranger agreed to give Gwendolyn half of his gold if she helped him –
FALSE – ‘a share’.
- 11) Gwendolyn mixed a potion, which she poured into a green bottle – TRUE.
- 12) The stranger rode from Gwendolyn’s house to Grogga’s cave –
FALSE – the story said he travelled, it did not say he rode.
- 13) Grogga had killed many men before –
FALSE – no mention of killing anyone.
- 14) Grogga’s magic was no match for the stranger –
FALSE – the story does not mention her using magic against the stranger.
- 15) The stranger used a magic potion to defeat Grogga –
FALSE – we do not know if he used the potion.

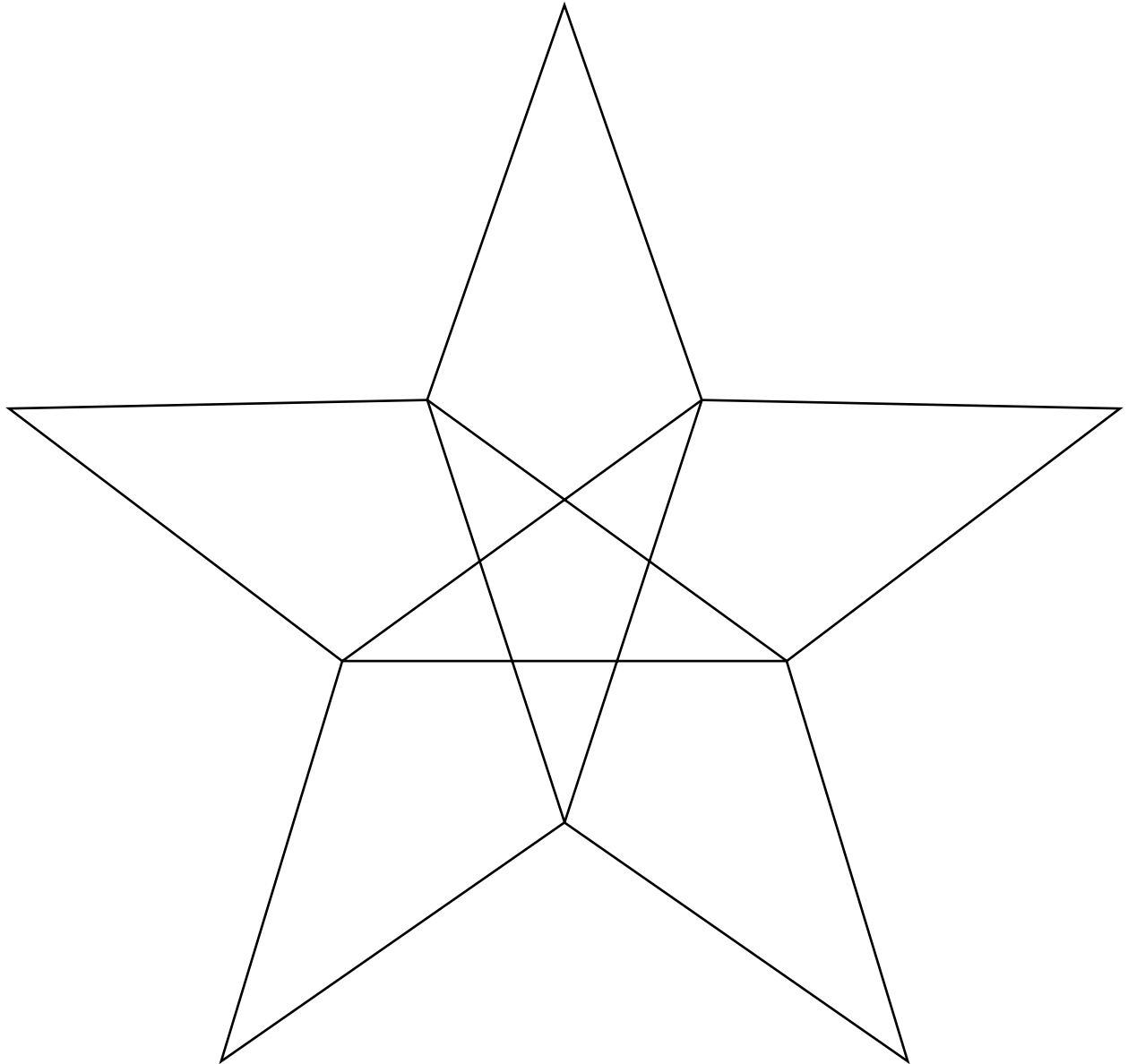
Witches of Glum Answer Sheet (one per participant):

Question	True or False?
1	
2	
3	
4	
5	
6	
7	
8	
9	
10	
11	
12	
13	
14	
15	

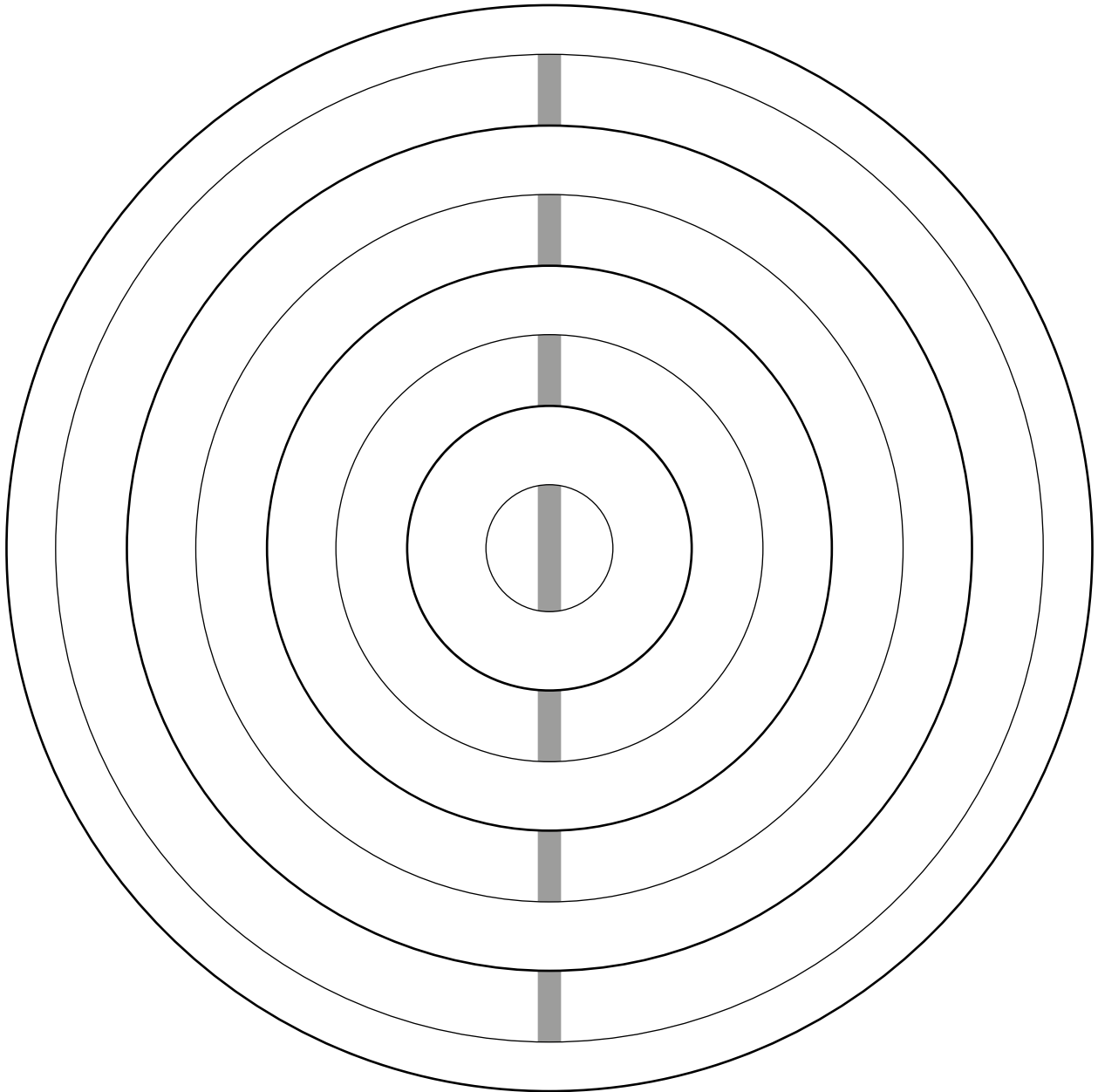
5.2: Module 5: Problem-Tree Analysis



6.1: Module 6: Reach for the Stars



7.1: Module 7: Circle of Influence



7.2: Module 7: Allies and Challengers

[illegible]

7.3: Module 7: GROW

Goals?	Reality?
Options? 1. 2. 3. 4. 5.	Will? 1. 2. 3. 4. 5.

iDove Training: Evaluation Form Template

iDove Training of Trainers (ToT)

Location:

Date:

Final Evaluation Form: Training

How did you find out about this training?				
	None	A bit	A fair amount	A lot
How much did you act/work/volunteer to prevent violent extremism before this training? (please tick the relevant box)				

In this section, please read the questions below and rate by ticking one of the columns					
	1 – Low Not at all	2	3	4	5 - High Very much
How well did the course meet your expectations?					
Did the pace/speed of the course suit you?					
To what extent did the course meet your learning needs?					
To what extent were your questions answered?					
How effective was your trainer?					
How satisfied were you with the course materials?					
How likely are you to put into practice what you have learnt on the course?					
How likely are you to seek to prevent violent extremism in your community because of this course?					

Which part of the training did you enjoy the most?		
Were there any topics that were not relevant?	Remove/change these topics	Add these topics
Briefly, how would you describe the course?		
What actions will you take in the next six months because of this training?		
What kind of support from others do you believe you will need to achieve those actions?		
Do you have any comments on the venue or logistics?		
Do you have any other comments or feedback on the training?		

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Would you be willing for us to contact you in six months' time to see the impact this training has had? (circle your answer)	YES	NO
---	-----	----

If YES, please can you provide your contact details.

This page will be separate from your feedback and will therefore be anonymous

Name _____

Location _____

Email address _____

Phone number _____

ToT 1: Training Needs Assessment Template

Name	
Email	
About you (Please tell us a little about yourself)	
Please advise us here if you have any requirements (disability, dietary, faith-based) that we should be aware of	

Thank you for your interest in attending the iDove Training on Youth Preventing Violent Extremism in their Communities. We would like to know a little about you to be sure that the training is relevant to your interests.

Please read the following questions and tick one of the four boxes that is relevant to you.	Never	Rarely	Sometimes	Frequently
How often do you worry about people you know being drawn in to conflict or confrontation?				
How often do you talk to people who are from a different culture/religion to your own?				
How often do you visit other religious communities (e.g. mosques, churches, synagogues etc or their members)?				

Please read the following statements and tick one of the four boxes to indicate the extent to which the statement describes you.	Does not apply to me	This applies to me to a limited degree	This sometimes applies to me	This definitely applies to me
People come to me for advice				
I have friends from different backgrounds than my own				
I am familiar with the term 'violent extremism'				
I have been interested in groups with extremist views				
I want to get to know people from other communities in my area				
I know people who have become involved in extremist groups				

In your own words, describe why you want to take part in the iDove training.	
--	--

Thank you. We will reply to you by to confirm whether you have a place on the training.

ToT 2: Learning Styles Game: Key

1. Adults bring a wealth of knowledge and experience which they want to share.	Encourage participants to share their knowledge and experiences. Include activities that use their expertise.
2. Adults are decision-makers and self-directed learners.	Include problem-solving activities.
3. Adults have different learning styles that must be respected.	Provide multiple ways for participants to learn the material.
4. Adults want to participate rather than simply listen to a lecture.	Create a participatory learning environment with several types of activities.
5. Adults are motivated by information or tasks that are meaningful and applicable to their jobs.	Relate the content and skills to the participants' jobs.
6. Adults prefer training that focuses on real-life problems.	Relate content to problems participants encounter in their jobs.
7. Adults expect their time during the training to be used carefully.	Follow a realistic time schedule.
8. Adults feel anxious when participating in a group that makes them look uninformed, either professionally or personally.	Avoid criticism. Acknowledge all participants' contributions.
9. Adults learn best in a positive environment where they feel respected and confident.	Create a positive environment by providing positive feedback and showing respect to all participants.
10. Adults have different cultures, life styles, religious preferences, genders and ages.	Respect all differences and encourage participants to respect one another's differences as well.

ToT 3: Learning Styles Handout

1. Activist: **What now?**

They involved themselves fully in new experiences. They enjoy the here and now.

2. Reflectors: **What happened to me?**

Reflectors like to stand back to ponder experiences and observe them from many different perspectives.

3. Theorist: **What does it mean?**

Theorists adapt and integrate observations into complex but logically sound theories.

4. Pragmatist: **What next?**

Let's talk about real life. They are keen on trying out new ideas, theories and techniques to see if they work in practice.

ToT 4: Practical Exercise Feedback Template

Session number and time: _____

Facilitator(s): _____

What I liked most about your session was ...

What I thought could have been done better was ...

How I might facilitate the session ...

ToT 5: ToT Evaluation Form Template

iDove Training of Trainers (ToT)

Location:

Date:

Final Evaluation Form: Training

How did you find out about this training?				
	None	A bit	A fair amount	A lot
How much did you act/work/volunteer to prevent violent extremism before this training? (please tick the relevant box)				

In this section, please read the questions below and rate by ticking one of the columns					
	1 – Low Not at all	2	3	4	5 - High Very much
How well did the course meet your expectations?					
Did the pace/speed of the course suit you?					
To what extent did the course meet your learning needs?					
To what extent were your questions answered?					
How effective was your trainer?					
How satisfied were you with the course materials?					
How likely are you to put into practice what you have learnt on the course?					
How likely are you to seek to prevent violent extremism in your community because of this course?					

Which part of the training did you enjoy the most?		
Were there any topics that were not relevant?	Remove/change these topics	Add these topics
Briefly, how would you describe the course?		
What actions will you take in the next six months because of this training?		
What kind of support from others do you believe you will need to achieve those actions?		
Do you have any comments on the venue or logistics?		
Do you have any other comments or feedback on the training?		

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Would you be willing for us to contact you in six months' time to see the impact this training has had? (circle your answer)	YES	NO
---	-----	----

If YES, please can you provide your contact details.

This page will be separate from your feedback and will therefore be anonymous

Name _____

Location _____

Email address _____

Phone number _____

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PROJECT

Interfaith Dialogue on
Violent Extremism (iDove)
at Sector Project Religion
for Sustainable Development

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