

**TRAINING: GENDER AND
PREVENTING VIOLENT
EXTREMISM IN ASIA**



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PARTICIPANT WORKBOOK

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List of Abbreviations and Acronyms

ABC	Australian Broadcasting Corporation
AIDA	Indonesia Peace Alliance
APG	Asia-Pacific Group on Money Laundering
ARTE	Article
ATA	Anti-Terrorism Assistance Program (United States Department of States Initiative)
BIN	State Intelligence Agency
BNPT	National Agency for Combating Terrorism, National Counterterrorism Agency
CEDAW	Convention on the Elimination of all Forms of Discrimination Against Women
CSO	Chief Security Officer
CT	Counter-Terrorism
CTF	Counter-Terrorism and Financing
CVE	Countering Violent Extremism
DDR	Demobilisation, Disarmament and Reintegration
DEVAW	Declaration on the Elimination of Violence Against Women
DOC	Documentation, Document
EWHC	High Court of England and Wales
FGM	Female Genital Mutilation
FIU	Financial Intelligence Unit
GA	General Assembly
GAOR	General Assembly Official Records
GBV	Gender-Based Violence
ICCPR	International Covenant on Civil and Political Rights
ICJ	International Commission of Jurists
INP	Indonesian National Police
IPAC	Iraq Peace Action Coalition
IS	Islamic State
ISIS	Islamic State of Iraq and the Levant
IWDA	International Women's Development Agency
JAD	Jemaah Ansharut Daulah
J.W. MARRIOT	Luxury hotel chain founded by John Willard Marriott
LGBTI	Lesbian, Gay, Bisexual, Transsexual and Intersex
MD	Doctor of Medicine
MDN	Maldivian Democracy Network
MLPA	Money Laundering Prevention Act
NEO-JMB	Neo-Jamiaul Mujahideen
NSU	North South University
OSCE	Organization for Security and Cooperation in Europe
PERPU	Peraturan Pemerintah Sebagai Pengganti Undang-Undang (antiterrorism decrees/laws)
PHD	Doctor of Philosophy
PVE	Preventing Violent Extremism
SGBV	Sexual and Gender-Based Violence
SMART	Seeking Modern Applications for Real Transformation
SSR	Security sector reform
SUPP	Supplement
TKW	Female migrant worker
TNI	Indonesian Military
UK	United Kingdom
UN	United Nations
UNSCR	United Nations Security Council resolution
VE	Violent Extremism
WPS	Women, Peace and Security



**SESSION
ONE**



WHY GENDER MATTERS IN PREVENTING VIOLENT EXTREMISM

INTRODUCTION



What is the purpose of this session?

This session provides an overview of the **preventing violent extremism (PVE) agenda** and examines why **integrating a gender perspective** and **promoting women's empowerment** is crucial to effective PVE. It demonstrates how understanding the **gender dynamics of violent extremism** helps shed light on the peace and security challenges both women and men experience in relation to violent extremism. The session explores some of the measures that can be taken to integrate gender in PVE policy and programming, and how this can be supported by the **Women Peace and Security (WPS) agenda**. Finally, the session draws attention to some of the **concerns** and **challenges** associated with integrating gender in PVE and explores avenues for **mitigating** these **challenges**.

Learning outcomes



Understand what the PVE agenda is and why mainstreaming gender is important for effective PVE.



Understand and communicate how gender equality and women's empowerment are linked to PVE.



Identify measures that can be taken to mainstream gender into PVE policies and programmes, as well as the challenges in integrating gender into PVE policy.

WHAT IS MEANT BY ‘VIOLENT EXTREMISM’?

‘Violent extremism’ is often used interchangeably with the term ‘terrorism’. These are difficult concepts to precisely define—there are no internationally agreed upon definitions for either of these terms and definitions vary across national contexts. Most definitions, however, share the idea that terrorist and violent extremist acts involve the **unlawful use of violence, especially against civilians, with the intent of causing serious harm in the pursuit of socio-political or ideological goals**. Violent extremism is sometimes differentiated from terrorism in that it broadens the focus to include not only the criminal acts associated with terrorism, but also the **ideologies, beliefs and actions that accept, justify, encourage or condone such unlawful violence**.

Both terrorism and violent extremism are associated with radicalization. There is also no authoritative definition of **radicalization**, but most definitions refer to radicalization as a **process that moves individuals from accepting moderate or**

mainstream ideas to advocating extreme beliefs or ideologies. Not all processes of radicalization lead to violence, but radicalization is considered a motivating force behind a person’s decision to commit terrorist or violent extremist acts.

Strategies to avoid terrorist or violent extremist acts have been called “**counter-terrorism**” (CT), “**countering violent extremism**” (CVE) or “**preventing violent extremism**” (PVE). While violent extremism is a broader term than terrorism and encapsulates a wider range of actions, sometimes the terms CT, CVE and PVE are used interchangeably. This has led to confusion because all of these terms can mean different things to different audiences.

This workbook utilises the term **PVE** because, as will be elaborated below, it seeks to adopt a **preventive approach** to addressing not only the **acts of terrorist or extremist violence**, but the **enabling factors and environments that are conducive** to such violence.

Thoughts and Notes

WHAT IS THE 'PREVENTING VIOLENT EXTREMISM' AGENDA?

Preventing and countering violent extremism is a priority concern for many governments, communities and international organisations in the world today. Although the problem of violent extremism is not new, the challenge of addressing it has taken on new dimensions in recent decades.

Technological advances, such as smart phones and social media, have meant that the message of violent extremism, both as a recruitment tool and as a means to induce fear, is **more easily and rapidly spread**. It is also easier to travel and, as a result, people who are radicalised by violent extremist ideologies can travel to join a cause and also disseminate extremist ideas more easily at home.

Unlike more traditional conflicts, violent extremism **ignores borders** and the difficulty in easily identifying violent extremists has **rendered many traditional policing or military tactics ineffective**. Violent extremists live within communities and shift continuously between their roles as civilians, violent extremists, workers, family members, etc. This **complexity** means that **traditional security methods are not enough** to counter or prevent violent extremist groups.

In the early 2000s, when violent extremism first became regarded as a global scourge, strategies to combat it were **highly militaristic**. The term "War on Terror" is a good example of how strategies to prevent or combat violent extremism were framed around military-security responses. A **security-centred approach** meant that state security forces were mobilised to attack and neutralise violent extremist groups.

As the militaristic measures to prevent or combat violent extremism advanced, it became clear that a **hard security approach was ineffective**, and at times, counter-productive. For example, military strikes that kill civilians may result in more people being motivated to join violent extremist groups. Likewise, aggressive policing to reduce extremist threats within states can make communities feel more discriminated against and repressed, making these communities more vulnerable to radicalization. Discussion therefore shifted from security-centred responses to **upstream or earlier action**, which focuses on how to recognise and address conditions that push individuals down a path towards violent extremism.

“[N]arratives of grievance, actual or perceived injustice, promised empowerment and sweeping change become attractive where human rights are being violated, good governance is being ignored and aspirations are being crushed... There is a need to take a more comprehensive approach, which encompasses not only ongoing essential security-based counter-terrorism measures, but also systematic preventive measures, which directly address the drivers of violent extremism that have given rise to the emergence of these new and more virulent groups.”

UN Secretary-General's Plan of Action to Prevent Violent Extremism

PVE approaches start from the position that underlying grievances and perceptions of injustice can lead people to be more susceptible to radicalization that leads to violent extremism.

According to the UN Secretary-General's Plan of Action to Prevent Violent Extremism, factors conducive to violent extremism include:

- **Lack of socioeconomic opportunities;**
- **Marginalization and discrimination;**
- **Poor governance;**
- **Violations of human rights and the rule of law;**
- **Prolonged and unresolved conflicts;**
- **Radicalization in prisons.**

While these factors contribute to an individual's decision to engage in violent extremism, not all – or even most – people exposed to these environments will commit violence. It takes a combination of a conducive environment, exploitation of that environment, and personal motivation or experience.



Photo: UN Women/Snigdha Zaman.

IMPORTANT NOTE: Not all people involved in violent extremism participate by choice. Some people might be coerced into supporting violent extremist groups. For example, they might be threatened, intimidated, or financially pressured into participating. This pressure might be from a friend, family member or other influential community member and demonstrates how people can shift between being a perpetrator or victim, and how fluid and complex these roles can be. This idea will be further explored in session 2.

Factors that can push a person to become involved in violent extremism include:

- Individual backgrounds and motivations;
- Collective grievances and victimization;
- Distortion and misuse of beliefs, political ideologies and ethnic and cultural differences; and
- The influence of leaders and social networks.

These apply equally to men and women, as do environments conducive to violent extremism. Adequate solutions should therefore focus on examining and addressing the enabling factors and environments that make men and women more likely to be drawn to violent extremism.

IMPORTANT NOTE: Acknowledging that there are contributing factors that lead individuals to engage in violent extremism does not excuse or condone it. Understanding why people are attracted to such groups can help to counter their message and prevent violent extremist narratives from taking hold in communities.

Thoughts and Notes

WHY IS GENDER SO IMPORTANT TO EFFECTIVE PVE?

The term 'gender' refers to the non-physical differences between men and women, whereas the term 'sex' refers to the biological or physiological differences between men and women.

Understandings of gender are **socially constructed** and are reflected in the **roles, behaviours and qualities** that a community or society considers **appropriate or acceptable for women and men, girls and boys**. Gender impacts how people interact with each other every day and these daily interactions often reflect an understanding of **what is 'feminine'** and **what is 'masculine'**. Gender is also a lens through which people's roles and access (or lack of) in communities and societies are

shaped, such as access to leadership, economic resources, or education.

Gender is a relatively new and often overlooked aspect of PVE. Early PVE programs focused almost exclusively on **'angry young men'** as the face of violent extremism. As a result, in addition to military-style campaigns, the key actors engaged in finding solutions were **male leaders**, such as male community leaders, religious leaders, and former combatants who could promote moderate narratives and counter extremist ideologies. This concentration on a specific type of male experience meant that other **voices**, such as those of **women**, were **lacking**, which has had **negative consequences** for PVE policy and programs.

Benefits to gender-sensitive PVE

- **Justice for extremist violence that deliberately targets women and girls;**
- **Opportunities to address the complex roles of women in countering, and in some cases perpetrating, violent extremism;**
- **Recognition of the gendered root causes and early warning signs of violent extremism;**
- **Ability to leverage women's leadership and participation in identify local driven and/or community-based solutions, including youth engagement;**
- **Effectively addresses impunity for gender-based abuses taking place in the context of national security efforts to combat violent extremism;**
- **Broadens women's voices and gender perspectives in PVE/CT/CVE policy and decision-making.**

In recent years, there has been growing recognition of the critical capacities of women in PVE in their roles as mothers, community and religious leaders, civil society actors and policymakers, among others. But women's roles are not limited to victims or peacemakers—research has shown that women also support or encourage extremist narratives, recruit new members to violent extremist groups and actively participate in terrorist attacks.



Indonesia church bombings: police say one family and their children behind attacks [The Guardian]

The Guardian, 14 May 2018,

www.theguardian.com/world/2018/may/13/deaths-bomb-attacks-churches-indonesia-surabaya

According to gender scholars Ní Aoláin and Huckerby, gender is acknowledged as being applicable to PVE in the following ways: women as victims of terrorists and violent extremists; gender equality as a counter-terrorism tactic; women as perpetrators; women as peacemakers; and, women as victims of governments' national security policy and practice.

Did You Know?

'A study by the Institute for Inclusive Security argues that based on interviews with women in 30 countries in the Middle East, North Africa and South Asia, women are often the first to stand up to terrorism since they are among the first targets of fundamentalism, which restricts their rights and frequently leads to increases in domestic violence before it translates into open armed conflict. In other words, women more than men may be affected by violent extremism—and may be more willing activists in preventing it.'

"Preventing and Countering Violent Extremism: the Role of Women and Women's Organizations" in A Man's World (CGCS and Hedayah Center, 2016)

Thoughts and Notes

HOW DOES GENDER ANALYSIS CONTRIBUTE TO EFFECTIVE PVE?

Gender analysis asks us to examine **how our gender-identity impacts our experience**. Gender analysis matters when developing PVE

strategies as it ensures the recognition of the differing experiences, knowledge, expectations and roles men and women have in PVE.

Gender analysis asks questions such as:

How does gender impact the decision of men versus women to join or support violent extremist groups?

How are women and men impacted differently by measures to counter or prevent violent extremism?

What particular capacities do women and men bring to preventing violent extremism in their communities?

Are the needs and capacities of women and men equally considered in PVE policy and programming?

What are women's roles in de-radicalisation, rehabilitation and reintegration?

In examining violent extremism through a gender lens, we begin to see the assumptions made in developing policy, the absence or invisibility of women in certain areas, and that women and men are affected by violent extremism differently. For example, research has shown:

- There is a **strong correlation between intimate partner violence and political violence**. In particular, those who commit violent extremist acts are more likely to have been violent towards family members.
- There is a **relationship between gender-based violence and discrimination and women's participation in violent extremism**. For example, some women

who support violent extremism are motivated by their experiences of marginalization and abuse.

- The occurrence of violent extremism in a community can **make women and girls who are not involved more vulnerable to gender-based violence**. This includes the risk of reprisal attacks from state agencies against women in "suspect" communities, or victimisation by violent extremists themselves.
- Female victims of violent extremists **need protection**, but this can be difficult where they cannot access services or do not have a voice in the public sphere.

- Narratives of **masculine superiority** and the **promise of easy access to women** compel some men to join extremist groups. But not all violent extremist groups are anti-gender equality; indeed, some women may join such groups in an effort to escape traditional gender roles.
- **Women can provide alternative insights** into why other women join or support such groups, in addition to influencing men in their family or social circle, and the wider community.

- There are **no one size fits all solutions** to preventing violent extremism: what works for women may not work for men, what works in one community may not work in another.

Integrating **context-specific gender analysis** means not only **recognising** how **women** are **both victims and perpetrators or supporters** of violent extremism, but it also examines the **different** ways violent extremism **impacts** men and women, as well as boys and girls.



Thoughts and Notes

A large rectangular area with a light gray background and horizontal dotted lines, intended for taking notes.

INTEGRATING GENDER IN PVE

The Women, Peace and Security Agenda

Since 2013, governments and international organisations have started to value the addition

of a gender lens and called for **mainstreaming gender perspectives throughout PVE policies**. There is an emerging acknowledgement that women are not only “victims” or “perpetrators”, but may **move between roles and have diverse motivations**. Men’s engagement is similarly complex. These initiatives have drawn on the insights from the **Women, Peace and Security agenda**.

In October 2000, the United Nations Security Council passed Resolution 1325 (UNSCR 1325) on Women, Peace and Security (WPS). UNSCR 1325 recognised the disproportionate and distinct impact of armed conflict on women and girls and called for women to be full participants in all aspects of peace building.

As it has developed since 2000, the WPS agenda has set the expectation for **empowering women as agents of peace and security** and recognizing and addressing the **gendered impact of security policies**.

WPS recognises that women’s human rights, empowerment and leadership need to be supported to promote women’s participation in all spheres of the community, including at the national level and in the security sector.

LINK UNSCR 1325: <https://www.unwomen.org/en/docs/2000/10/un-security-council-resolution-1325>

In 2015, the UN **Security Council Counter-Terrorism Committee** held the first-ever open briefing on the role of women in countering terrorism and violent extremism. The briefing led to the adoption of **UNSCR 2242**, which:

- Called for **“greater integration”** of WPS and counter-terrorism strategies;
- Called for **more research** into **what drives women’s radicalization** and the impact of counter-terrorism strategies on women.

- Called on member states and UN organisations to ensure the **inclusion and leadership of women in developing strategies** to address terrorism and violent extremism.
- Directed member states to **address the root causes of violent extremism**, including through **women’s empowerment**.

LINK TO UNSCR 2242: <https://digitallibrary.un.org/record/807245?ln=en>

In addition, the **UN Secretary-General's Report on Women Peace and Security (2015)** requested a minimum of 15 percent of all funds committed to countering violent extremism to be used for projects that address women's needs or empower women and girls.

SEE UN SECRETARY-GENERAL'S REPORT: https://www.securitycouncilreport.org/atf/cf/%7b65BFCF9B-6D27-4E9C-8CD3-CF6E4FF96FF9%7d/s_2015_716.pdf

Following on UNSCR 2242, the **UN Secretary-General's Plan of Action to Prevent Violent Extremism (2016)** included recommendations that supported the key areas of UNSCR 2242 around **mainstreaming gender perspectives**, investing in **gender-sensitive research**

and data collection, increasing women's **representation** in national law enforcement and security agencies, building **capacity** of women and their civil society groups and dedicating a portion of **funding** to address women's specific needs.

SEE PLAN HERE: <https://www.un.org/counterterrorism/plan-of-action-to-prevent-violent-extremism>

The UN Secretary General's Plan of Action to Prevent Violent Extremism mainstreamed a gender perspective throughout the document. This became a benchmark for integrating gender in PVE. Later in 2016, the **UN Global Counter-Terrorism Strategy** for the first time specifically referenced the "important

contribution of women" to PVE efforts and UN Women co-chaired a meeting of the Counter-Terrorism Implementation Task Force's working group on **Gender Sensitive Approach to preventing and Countering Terrorism** (this working group is still in formation).

SEE PLAN HERE: <https://www.un.org/counterterrorism/un-global-counter-terrorism-strategy>

UN Women has continued to elevate the visibility of gender within the CVE/PVE sphere at the global level and in their regional and country programmes. UN Women has adopted a **four-track approach** to integrating gender and empowering women in PVE:

1 Empowerment
Promote women's leadership and economic empowerment to build peaceful coexistence and social cohesion, as well as strengthen resilience at the community level.

2 Participation
Increase women's participation and leadership in efforts to prevent and respond to violent extremism.

3 Research
Work towards a better understanding of how violent extremism impacts men and women, boys and girls differently, and how we may better prevent it using gender as an analysis tool.

4 Policy Influence
Ensure that women's voices, ideas and experiences are meaningfully integrated into PVE policy, program design and implementation.

Governments and practitioners are increasingly utilising the insights and benchmarks of the WPS agenda to help demonstrate the **importance of integrating gender perspective and women's empowerment in strategies to prevent and respond to terrorism and violent extremism**. The WPS agenda reinforces that gender is a useful and necessary **analytical tool** for understanding violent extremism, ways to prevent it, and the gendered impacts of both violent acts and strategies to prevent them. Similar to violent conflict, societies with less gender equality are more vulnerable to violent extremism. The WPS agenda calls for states to specifically address **gender equality** and **women's empowerment**

in peace and security matters and identifies women as **essential contributors to sustainable peace**. UNSCR 2242 recognises that these same principles apply to preventing violent extremism.

The WPS agenda provides a **framework** that can be used to **understand the experiences and agency of women**, enhancing opportunities for empowerment and recognising how their **unique position** in their communities can be utilised to **strengthen the four pillars of the WPS agenda** from participation to protection and prevention to relief and recovery in responding to situations of conflict, violence and peace.

FOR MORE INFORMATION ON WPS, SEE: www.unwomen.org/en/news/in-focus/women-peace-security

The Four WPS Pillars: Links to PVE

The WPS agenda and policy framework is implemented through four pillars:

Participation, Prevention, Protection and Relief and Recovery (Peacebuilding). The WPS agenda is informed by 10 UN Security Council resolutions—**1325, 1820, 1888, 1889, 1960, 2106, 2122, 2242, 2467, and 2493**—and is bolstered by a number of **related normative frameworks**, which make up the broader women, peace, and security (WPS) agenda.

FOR MORE INFORMATION, SEE: www.peacewomen.org/why-WPS/solutions/resolutions

The four WPS pillars do not work in isolation to each other but rather are interconnected. Unintended consequences can arise when the pillars of the WPS agenda are not considered as part of a single integrated strategy.

- **Participation:** Including women in all areas of peace and security **decision-making**. Women should be recognised and included as decision makers at the local, national, regional and international levels. The focus is on **substantive participation** where women's voices, experiences and needs inform peace and security policy, which includes efforts to prevent and counter terrorism and violent extremism.
- **Prevention:** WPS seeks to improve strategies designed to prevent violence against women and girls in the context of

conflict and humanitarian emergencies and **increase the representation of women in institutions and mechanisms** for the prevention of conflict. This pillar has been broadened to take account of the important role of women in countering terrorism, violent extremism and illicit transfer of small arms.

- **Protection:** Centred on the recognition that women and girls need **protection** in terms of upholding their **human and legal rights** as well as protection against **gender-based violence** in the context of armed conflict. There has been a strong focus on addressing widespread and systematic sexual violence in conflict situations. This emphasis on protecting women's rights in the context of armed conflict also applies to PVE/CVE: there is

a need to adopt a gender-sensitive and rights-based approach to PVE/CVE that upholds the rights of women and girls.

- **Relief and Recovery:** WPS promotes the need for relief and recovery measures to have focus on **gender equality**, ensuring that **transitional** and **reconstruction processes** and **institutions** are **gender responsive**. In particular, it covers issues such as demobilisation, disarmament and

reintegration (DDR), security sector reform (SSR), transitional justice, and governance reforms covering internally displaced persons, sexual and gender-based violence (SGBV) survivors, ex-combatants, refugees and returnees. In the context of PVE, this Pillar of WPS addresses the **specific needs of women and girls** in the **aftermath** of terrorist violence, and gender-sensitive approaches to disengagement and reintegration of former extremists.

Did You Know?

'The idea that in many cultures women may not be very visible in the public sphere, but wield significant power and influence in the private sphere and hence can counter violent extremism early on – is widespread. Yet, research conducted 'in Africa and Asia reveals that most women are invisible and have no voice. The majority are powerless and their strategy for survival is not to speak up, but to be in denial. For women to become effective agents in preventing or countering violent extremism they need to be given voice. Here, the empowerment of women is key.'

Chowdhury Fink, N., Zeiger, S., & Bhulai, R. (Eds.). (2016). A man's world? Exploring the roles of women in counter terrorism and violent extremism. Abu Dhabi: Hedayah and The Global Center on Cooperative Security.

What are some concerns over integrating gender in PVE?

Efforts to integrate gender in PVE are not without controversy. PVE is still a **male-dominated** and **security-centric policy domain**. Some countries disagree with the **emphasis on women's human rights** that a gender lens necessitates or with the need to understand how **restrictions on women's freedoms** can create an **environment supportive of wider violence**. Others disagree with the term 'gender', as it also includes the

impact of toxic masculinities on a society, rather than simply looking at women's roles.

While progress has been made in mainstreaming gender through approaches to PVE, some issues remain. **'Gender'** is still often seen as **synonymous** with **'women'**, when it is in fact a broader term applicable to all. For example, **interrogation techniques** based on emasculating or sexually humiliating male detainees is a gender issue. The different experiences of the **LGBTI** (lesbian, gay, bisexual, transsexual and intersex) community – vulnerable to being targeted by both violent extremists and security forces alike - also deserves more focus. **Gendered groupings**, such as women, are still seen as a **homogenous bloc**, without taking into account other intersectional factors, such as race, religion, socio-economic status, class, disability, nationality.

Intersectionality – the way in which different types of discrimination interact

- Intersectionality acknowledges that each individual has privileges and disadvantages according to their different places or roles in society.
- Women are not a homogenous group. Inclusive PVE strategies must recognise intersectionality.
- For example, a woman with a disability may face different types of discrimination to a woman without a disability.
- Applying an intersectional lens helps to examine the complex challenges different women face.

Kimberlé Crenshaw coined the term 'intersectionality' to describe potential junctures of such marginalities: 'Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Colour' (1991) 43 *Stanford Law Review* 1241.



THIS DIAGRAM IS FROM IWDA WEBSITE: <https://iwda.org.au/what-does-intersectional-feminism-actually-mean/>

Moreover, there are **concerns** for women's **security and rights protection**. Without applying a critical gender lens, just 'adding women' to PVE strategies may actually weaken women's human rights and freedoms. For example:

- When **too broadly defined**, women's human rights groups, defenders, or activists may be **targeted as terrorists** by state security forces.
- Women's human rights may be **"bartered away"** as a **strategy to appease** violent extremists and keep the peace; or, conversely, women may be punished or suspected for being visibly affiliated with a particular religion or ethnicity.
- Women **family members** of male terror suspects may also be **detained or financially penalised** as a form of leverage or collective punishment.
- State actors may distort the message on the preventive role of women and **instrumentalise women for intelligence gathering or surveillance**, which could open them to reprisal attack or further repression in their communities.

This further demonstrates not only a need for the gender perspective to be considered, but for human rights and the rule of law to be respected in PVE campaigns.

Challenges to integrating Gender in PVE in South/Southeast Asian contexts

There are some challenges to integrating gender into PVE programs throughout the

world. Several of these are particularly relevant to the South/Southeast Asian context.

Women, along with their roles and experiences, are often **overlooked by policy-makers**. When they are included, the overarching policy or project often **perpetuates stereotypes** positioning women as able to influence the men in their lives. In doing so, the **agency** of women in decision-making is **overlooked** along with their lived experiences outside of male-female relationships.

More specifically, the diversity of contexts and violent groups, the lack of political will, and the links between regional extremist organisations have created a specific set of challenges for PVE in South/Southeast Asia.

Diverse contexts and violent groups: The role of gender in promoting and preventing violent extremism across South/Southeast Asia varies considerably. The face of violent extremism varies greatly across both regions, from Hindu extremist organisations like Rashtriya Swayamsevak Sangh in India, to Buddhist extremist organisations like Ma Ba Tha in Myanmar. This **diversity** means that a **'one-size-fits-all' approach** to gender and violent extremism is **unlikely to prove effective**.

Lack of implementation: While a number of countries in South/Southeast Asia have developed national action plans on WPS, lack of implementation to deliver on commitments remains a barrier. This is compounded by the **political sensitivities** surrounding PVE in the region, which means the rhetoric on including a gender perspective is often not realised by governments.

Collaboration and linkages between regional extremist organisations: Jihadi networks across South/Southeast Asia have successfully utilised **narratives of transnational brotherhood** and duty to recruit men and boys. With organisational links running back many decades, the level of coordination between violent actors in the region provides a significant impediment to existing approaches to prevent violent extremism.



How Southeast Asian and Bangladeshi Extremism Intersect

(Jakarta, 8 May 2017) Southeast Asian and Bangladeshi extremism are becoming increasingly intertwined, making the traditional distinction between South and Southeast Asia obsolete, at least as far as counter-terrorism is concerned. The urgent task now is for governments, journalists and NGOs across the region to better understand the interaction and look for interventions that can strengthen local resistance to recruitment.

Institute of Policy Analysis of Conflict (IPAC), 'How Southeast Asian and Bangladeshi Extremism Intersect', Report No. 37, 8 May 2017,

<http://www.understandingconflict.org/en/conflict/read/60/How-Southeast-Asian-and-Bangladeshi-Extremism-Intersect>

Thoughts and Notes

NON-DISCRIMINATION & PVE

The **right to equal treatment** (principle of non-discrimination) and **equality before the law** is a fundamental human right and underscores domestic constitutional rights and many international treaties and conventions. This prohibits discrimination on the grounds of gender, as well as other personal status (race, religion, class and other status).

There is increased recognition that **violence against women** is an issue of **discrimination** and human rights. Further, **invoking human rights** relating to the right to privacy and family life, freedom of religion (protected in the International Covenant on Civil and Political Rights - ICCPR) **cannot** be used to **defend domestic violence and abuse**.

ARTICLE 2 (ICCPR)

Each State Party to the present Covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

All persons are equal before the law and are entitled without any discrimination to the equal protection of the law. In this respect, the law shall prohibit any discrimination and guarantee to all persons equal and effective protection against discrimination on any ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Both Indonesia and Bangladesh have acceded to the ICCPR.

There are a number of ways in which **gender bias** and **discrimination** impacts on women in relation to violent extremism:

- Women may become willing and **active agents** of violent extremism to combat gender-based disempowerment, disillusionment and injustice.
- Women may be **subject to duress** in the form of coercion and threats **in order to gain** assistance or support, directly or indirectly, for acts of terrorism. The duress may be physical, emotional, psychological or financial, resulting in their choices and conduct no longer being free and voluntary.
- Women may be **innocent agents** of others promoting VE, in order to facilitate terrorism.

Example – Experiences of girl-combatants in Liberia

‘Girls were at the margins of social life, with a minor role in supporting the heroes of war and their children. As men were usually the ones carrying guns and exercising power, gender inequality and gender-based violence increased in Liberia. Heightened vulnerability and dependency created for some girls the need to achieve equality by fighting like men.’

Specht, Irma, “Red Shoes: Experiences of girl-combatants in Liberia” Programme on Crisis Response and Reconstruction Report, 01 June 2006

Example – Boko Haram and Women Supporters

Among reasons Boko Haram appealed to young women, was the opportunity to study the Quran and learn Arabic and to get married within the sect, resulting in the alleviation of traditional financial demands and social obligations for women.

While being a woman or girl means that some experiences of being oppressed and excluded are shared, there are many other factors such as class, caste, social status, ethnicity, age, sexuality, physical and mental disability, which affect vulnerability to violence and injustice.

This intersectional perspective (as described in the previous section) allows for **critical reflection** upon the myriad of factors that **contribute to identity** and **experience**, and how these may **interact** with **society, public policy**

and legal responses to violent extremism.

From an intersectional perspective, legal systems are seen as **potentially insensitive**, not just to differences based on sex, but also to variations connected to race, disability, ethnicity, sexual affinity and other ‘others’.

Gender inequality and **discriminatory attitudes** fuel gender-based violence (GBV) which could be seen as **one of the drivers** and/or contributors to violent extremism. We come back to this notion of drivers to extremism in Session 2.

Claims of ‘culture’ and ‘cultural difference’ should not become an excuse for tolerating violence against women. Indeed, the United Nations in 1993 adopted the Declaration on the Elimination of Violence Against Women (DEVAW), which urged that “States should condemn violence against women and should not invoke any custom, tradition or religious consideration to avoid their obligations with respect to its elimination”.

Art 4, GA res 48/104, 48 UN GAOR Supp (No 49) at 217, UN Doc A/48/49 (1993)

For an article that explores the legal and human rights issues around ‘culture’ and violence’ against women, see K Amirthalingam, “Women’s rights, international norms, and domestic violence: Asian perspectives” [2005] 27(2) *Human Rights Quarterly* 683

It should be emphasised that **GBV** is **not the only factor** which influences women to engage in VE. 'Studies suggest that **most of the factors that prompt men to become terrorists motivate women in the same way**' (https://www.unodc.org/pdf/criminal_justice/Handbook_on_VEps.pdf).

There are many examples of women playing leadership roles in VE. GBV is only one

dimension of a complex concept like violent extremism.

GBV may be used by violent extremism groups to **threaten and weaken communities**. One of the most prominent examples of this situation is the **treatment of women and girls by ISIS**. As noted by an academic and women's rights activist:

Women have been treated with special savagery, based on the narrowest possible interpretation of Islam and Islamic law. Women are regarded both as trophies and as targets for persecution. When the men of ISIS enter towns and villages, they seize women and sell them as slaves, use them as concubines, and force them into marriages with fighters. Women of all ages have been raped; Christian women have been forced to convert. In the city of Mosul, women were ordered to cover completely and to appear only in the company of male relatives. Baghdadi's followers even toyed with the idea of female genital mutilation (FGM), and for a while there were rumours (later denied) that al-Baghdadi had issued a fatwa requiring FGM for Mosul's women.

"Barbarians: ISIS's Mortal Threat to Women", Viewpoints, No. 60, August 2014



'Freed From ISIS, Yazidi Women Return in 'Severe Shock'

New York Times, 27 July 2017,

www.nytimes.com/2017/07/27/world/middleeast/isis-yazidi-women-rape-iraq-mosul-slavery.html

Enforcing laws prohibiting any sort of GBV consistently and ensuring victims have **access to justice**, could **weaken** the use of GBV as a **weapon** by extremists.

Did You Know?

"In order to move towards gender equality, changes must be made across the criminal justice system, including to the structure, institutional culture and behaviour of the police. Increasing female police officers in stations, on its own, will not lead to greater gender sensitivity. It should also be complemented by addressing the inherent societal gender norms that reinforce male power within the police system."

Saferworld, <<https://www.saferworld.org.uk/en-stories-of-change/helping-police-to-be-gender-sensitive-in-pakistan>>

Aitebaar

Aitebaar (which means trust in Urdu) is a peacebuilding initiative for post-crisis contexts. In order to reduce the rate of crime against women in Khyber Pakhtunkhwa province and to make police stations more sensitive to women's needs, Saferworld provided its expertise on gender sensitivity to support the Aitebaar programme to set up seven 'women's help desks' to provide relief and protection specifically for women. Women's desks, staffed by one or two females trained specifically to deal with reports from women, have been established at three of the model stations the programme is working with in the province.

Reflection:

Do you know of any examples from your country of similar initiatives to Aitebaar?

Final Reflection:

USE OF LOCAL KNOWLEDGE: Approaches to WPS and PVE have suffered from overly standardized approaches. This has meant that programming has often not been sensitive to local needs and concerns. It is imperative that future work on gender and PVE draw on the wealth of local expertise to develop more relevant and effective responses to the challenges that face local communities.

Thoughts and Notes

GROUP EXERCISES:

Case Study – Mapping the relationship between GBV and PVE

{insert name 1} lives with her husband, {insert name 2}, and their two children in a small city. She stays home to take care of children and home, while her husband works for a transport company as a driver. One day {insert name 1} notices a box containing booklets depicting very gruesome and explicit images of men and women killed and mutilated. There are also some combat knives in the box. She asks her husband about this. He tells her the box is for a client and he has nothing to do with the parcel but to transfer it.

Over the course of few months, {insert name 1} finds more boxes with similar contents in the house. She confronts her husband about this issue. The conversation escalates to a fight and {insert name 2} slaps {insert name 1} in the face. He tells her that these things are not her business; her duty as a loyal wife is to create a welcoming environment at home for her husband who works very hard all day to support her and their children. "If you do not want to be sent back to your father's house, you should listen to me and obey what I say. Next time I am delivering guns & booklets to my friends, you come with me! The police would not get suspicious." {insert name 2} says to {insert name 1}. {insert name 1} is in a difficult situation. She knows what her husband is doing is illegal.

So, she does not want to get involved in his activities. However, she cannot go back to her parents' house as, in their small community, leaving your husband is considered shameful.

She is financially dependent on her husband and if she were to pursue a divorce, she would not be able to support herself or her children.

Despite all of these issues, {insert name 1} attempts to report her husband to the police. Living in a small community means that the news of her going to the police station may spread very quickly and her husband could find out. The guard at the police station stops her at the gates and sends her through a different entrance for body search, as she appears very nervous and security has been heightened recently. There is only a woman security guard (not a police officer) at the station. Unfortunately, she is not working on that day. So, after two hours waiting, a male police officer comes to see {insert name 1}. He just wants to get a brief report from her. She tries to explain what has happened, but the police officer repeatedly interrupts her and does not take any notes.

He assumes that this is another case of domestic violence, it is not his job to interfere in other people's family life. In the end, he tells her to leave and come back tomorrow with a male relative. As she wants to lodge a complaint against her husband, she would need to enlist the assistance of her father or brother. {insert name 1} explains her father is very sick and he is unlikely to come with her to the police station. If he hears about the issue, he probably will discourage {insert name 1} to report her husband and send her back. She has only one brother and he has just turned 19. He is twelve years younger than {insert name 1}. The police officer says that it doesn't matter, in the absence of her husband and her father, her younger brother would be considered acceptable. {insert name 1} leaves the station without lodging any complaints or reporting her husband's activities.



Case Study Questions:

1. Can you identify instances of GBV that {insert name 1} has become subjected throughout this scenario?

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2. If {insert name 1} lived in your community, how could you support her?

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3. Reflecting on {insert name 1} situation, how do you think gender equality and women's empowerment could help {insert name 1} and her community reduce the risk of a violent extremist act?

4. List the barriers related to VE and GBV which women experience that deny them access to justice –

- a. As victims
- b. As perpetrators
- c. As witnesses



General Discussion Questions:

1. Imposing physical punishment or 'reasonable chastisement' on a wife or child may be endorsed or excused by domestic law, custom, tradition and religion. What human rights issues are raised by these practices? Which values are in conflict?

2. To what extent does the State tolerate (formally or informally) violence against women and children? Does this differ from the attitude to violence against women and children with specific local communities? For example, what are the differences between urban and rural communities?

3. What are the PVE concerns in your community/society/state?

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4. How do you think integrating gender could result in more effective PVE policy and strategies in your community?

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KEY INSIGHTS AND TAKEAWAYS:

Gender analysis is a tool used to take into account how our gender-identity impacts our experiences to inform more effective and appropriate, gender sensitive decision making.

I understand that the failure to integrate a gender perspective in PVE policy has negative consequences, including:

Gender-sensitive strategies are needed to reduce the risk of, and harm caused by, GBV in the context of violent extremism.

Appropriate preventive strategies and mechanisms targeting gender inequality and discrimination could ultimately contribute to reducing violent extremism.

I understand that integrating gender into PVE policy and strategies faces a number of challenges including:

GBV must be acknowledged as a facilitator of violent extremism.

Coercion experienced by women who become involved as agents of violent extremism is not always based on physical violence or threats.

Appropriate legal mechanisms which remove women from risks of GBV and reduce the harms caused by GBV may ultimately contribute to reducing vulnerability to violent extremism.



Notes:

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**SESSION
TWO**



Photo: UN Women/Allison Joyce

GENDER, RADICALIZATION AND VIOLENT EXTREMISM: CAUSES AND EFFECTS

INTRODUCTION



What is the purpose of this session?

This session looks at the **intersection** of **gender**, **radicalization** and **violent extremism** to gain insight into what **drives** an individual to extremism.

Learning outcomes



Understand the major factors that facilitate violent extremism by individuals.



Understand the drivers of violent extremism through the examination of case studies.



Apply knowledge acquired to identify different drivers of violent extremism.

HOW CAN WE UNDERSTAND EXTREMIST BEHAVIOUR?

Turning towards **extremism** is a **process** that is affected by a myriad of **factors** and can take a long time. It is difficult to give a profile of a 'violent extremist', since the factors driving an individual to extremism differ from place to place, from context to context.

Examining different literature on the topics of terrorism and violent extremism, we can identify the major factors (which we call

drivers) that facilitate the process of turning law-abiding citizens towards violent extremism. Again, it should be noted that the **existence** of these drivers **does not cause** or increase the likelihood of violent extremism in **every** case. Two individuals in a similar situation may respond differently to the drivers. Psychological and cognitive factors play a key role in the ways some individuals become more receptive to the messages or ideas spread by extremist groups.

Reflection:

Write down 3 factors that you think could turn a law-abiding member of your community or organisation towards violent extremism:

1.

2.

3.

Leading scholar of violent extremism, Peter Neumann, summarises these different factors in five broad categories. He believes that **radicalization is the process that leads to**

violent extremism. He identifies the drivers of radicalization as including: **Grievance, Needs, Ideas, People** and **Violence**.

1 Grievance

All forms of radicalization are based on societal tensions, conflicts, and fault lines, which may cause thwarted expectations, conflicts of identity, or feelings of injustice, marginalisation and exclusion.

2 Needs

Being part of an extremist group satisfies followers' emotional needs, such as the desire for belonging, community, adventure, power, significance, or glory. In some cases, this involves taking advantage of psychological vulnerabilities.

3 Ideas

For discontent to be turned into a political project, it requires ideas that "make sense" of the grievance, identify a scapegoat, and offer solutions. When those ideas amount to a (seemingly) coherent worldview, they are called ideology.

4 People

With rare exceptions, radicalization is a social process in which authority figures, charismatic leaders or tightly knit peer groups are key to generating trust, commitment, loyalty, and (peer) pressure.

5 Violence

Becoming involved in violence is often the result of being exposed to violence, causing individuals to seek revenge or become "brutalised". This frequently happens in the context of violent conflicts.

In this session, we study a number of different **case studies**. Most individuals in each case are fictional, however, some of these stories are drawn from **real-life experiences** of persons

involved in violent extremism. Throughout the upcoming sessions we will return to these case studies and refer to them when discussing various issues.

Did You Know?

In interviews with women leaders in South/Southeast Asia, Chantal de Oudraat found that: 'The women leaders we talked to emphasized that in their countries and communities, children and husbands often show real disrespect for their mothers and wives—women are invisible. This is not to say that they are ignorant, rather that they are powerless. As one woman community leader observed "women know what goes on in their communities, but they never said anything about it, because they felt they were not listened to." Under those circumstances the survival strategy of many women— particularly mothers – is denial'.

Chowdhury Fink, N., Zeiger, S., & Bhulai, R. (Eds.). (2016). A man's world? Exploring the roles of women in counter terrorism and violent extremism. Abu Dhabi: Hedayah and The Global Center on Cooperative Security.

CASE STUDY ONE:

Reflecting themes of **IDEAS**, **NEEDS** and **VIOLENCE**

{insert name}'s older brother has recently befriended a group of boys who have a bad reputation for involvement in illegal activities, like sending money to fighters in foreign countries. She hears in the news about the imminent implementation of laws to prevent and stop financing terrorist groups and foreign fighters. Those who are involved in such activities would face up to fifteen years in prison and the confiscation of their assets. She learns that the large-scale use of informal value transfer systems such as {chose either hawalas (Bangladesh) or remitansi (Indonesia)} and systems of remittances provide channels for exploitation by terrorists. Law enforcement bodies encouraged those involved in such activities to surrender within a two-month period; in this way they would benefit from a rehabilitation scheme and would be treated with leniency.

{insert name} is very concerned for her brother. She has seen the {chose either hawalas (Bangladesh) or remitanis (Indonesia)} her brother has sent to his friends or received from one of their neighbours. She also notices that some of the items in the house have gone missing; later she discovers that her brother has sold those items to send money overseas.

{insert name} is very close to her brother. He has been looking after her and their mother since the death of their father. Their father died some years ago during a protest against the government forces for the independence of the region the family comes from. Since then the government has changed and an agreement with the pro-independence forces been signed. However, the community has not forgotten the violence perpetrated by the previous government, and there is a distrust towards government agencies from the local community.

{insert name} is contemplating the idea of reporting her brother to the police. However, she is afraid that her brother, who has only recently joined an infamous gang, as a more junior member will become a scapegoat and be prosecuted for other's activities. Also, turning to the police is like betraying her family and her father's honour. After all, it was the police who killed their father several years ago. She thinks about consulting the imam in the local mosque. But last time she went for a consultation with the imam for a religious matter, she found him unapproachable and very old-fashioned in his views. He did not seem interested to hear about the challenges young people are facing in their community. Her brother does not have a high view of the imam anyway.

CASE STUDY TWO:

Reflecting themes of PEOPLE and NEEDS

{insert name 1} is in her final year of studying chemistry at the National University. She is a very smart and talented young woman. Her father is an accountant, and her mother is a high school teacher. They are an educated, but not wealthy Muslim family. Although {insert name 1} has a good relationship with her parents and siblings, within the last two years she has been under a lot of pressure from her mother and the extended family about her marital status. All her cousins (similar age) and her younger brother have married or are in a serious relationship. {insert name 1} would like to continue her studies and travel overseas to start her PhD studies.

Her social network at the University is also very limited. She loves studying and spends many hours at the library. Many of her classmates think of her as being very nerdy and socially inept. Her only close friend is {insert name 2}.

One day, {insert name 2} suggests that {insert name 1} should become a member of a dating forum, this way she can meet a lot of men with different backgrounds while avoiding the stressful encounters with families and traditional ways of meeting boys.

After a few weeks, {insert name 1} starts chatting with a 32-year-old {insert name 3}. He has studied mechanical engineering. {insert name 3} is on a work and holiday visa in Australia, and away from his family in the Middle East. He is very supportive of {insert name 1}'s dreams to go overseas and complete her PhD. They discuss different topics (science, politics, the war in the Middle East and religion) in the online forum. They disagree on some issues, but they are happy to listen to each other and resolve their disagreements. {insert name 3} sends {insert name 1} parcels containing books (on topics such as, great women in Islam, Islamic family values, Islamic

dress code), chocolates and souvenirs from Australia. To hide this relationship from her parents {insert name 1} uses her friend's mailing address.

After a few months, with {insert name 3}'s encouragement, {insert name 1} starts wearing {chose either chador (Burqa) (Bangladesh) or cadar (Indonesia)}. Despite her family being Muslim, wearing a chador/cadar is not very common for girls. Her new attire makes her more isolated from her friends at the university. Her friend now regrets suggesting she join the online forum. She asks {insert name 1} to stop using her postal address to receive parcels from {insert name 3}. Their conversation over this issue continues to discussing changes in {insert name 1}'s views about Islam and her choice of attire. {insert name 2} calls her friend a bigot. The girls have a verbal fight which ends up with them breaking up their friendship. Frustrated with her friend, {insert name 1} goes home where she finds her mother crying. When she asks her mother about the reason, her mother complains that {insert name 1}'s youngest cousin is getting married, but why cannot her daughter find a husband. This adds to {insert name 1}'s distress. She finds herself surrounded by people who do not understand her, they do not value her for who she is. She talks to {insert name 3} on Skype and wants to join him in Australia. {insert name 3} tells her that he is leaving Australia, but they can travel together to Turkey. He wants to move to Syria and fight for the Islamic State. If they move there, they can get married. She may not be able to do a PhD, but her knowledge can be used to advance the Islamic State. She can use her knowledge in making bombs. Over there, they appreciate her for who she is. It takes {insert name 3} only two days to convince {insert name 1}.

{insert name 1} leaves her family only a note. The next time she contacts her mother, she is in Syria.

CASE STUDY THREE:

Reflecting themes of **NEEDS** and **IDEAS**

Part I: {insert name 1} is 19 years old. He loves playing video games. He is the middle child in their family. His older brother is studying medicine at a prestigious university. His younger sister is only 14 years old and her name is {insert name 2}. {insert name 1}'s father has a high view of his older son, and always tells him that he should look up to his older brother as a role model. His father thinks playing video games is an absolute waste of time. He has another hobby that is riding motorbikes and fixing them. But his father does not think he can get a proper career by doing this sort of job. He tells him to be more responsible and think of a real career.

During the day (after getting up at 12:30 pm) {insert name 1} goes to the local gym, and at nights he stays up to play video games. He likes the thrill of playing games, and thinks the violence makes it cool. In one of the online game forums, he finds a series of games produced by the Islamic State. The game has a very good quality, the graphics are very real and engaging. The story line is about the fight between ISIS fighters and the American forces. The game also contains a lot of ISIS propaganda.

{insert name 1} is not interested about the messages, he just wants to play the games. One day, he finds a video posted by one of the players showing a scene of a beheading of a journalist by ISIS. He is curious about how people could do these acts of violence and messages the person who posted the video asking if he has more knowledge about ISIS and other videos of executions. From the start of this conversation to the day that {insert

{insert name 1} leaves his hometown to join the ISIS takes about six months. At the start, he was not interested in ISIS ideology. He mostly talked about his love for riding motorbikes and adventure. But eventually his friend on the online forum, talked to him about other topics like how evil Western countries are; he sends videos of women and children killed when American forces attacked Iraq. If {insert name 1} objected to his friend's views and his justification for violence, he would say that goals justify the means. {insert name 1}'s family picked up on some changes in their son's behaviour, but they were not suspicious of anything. When {insert name 1} became very obsessed with the online forum, his father threatened to lock the door and not let him inside the house if he spends more hours on the Internet. But these threats and fights do not change {insert name 1}'s behaviour. They only make him more interested in the messages he received from his online friend.

Part II: After {insert name 1}'s departure, he does not call his parents for months. The next time they see their son, he is in a propaganda video by ISIS. The police come to his parents' house almost every day. This makes them known to the neighbourhood and isolates them from the rest of the community. Inside the family home, the situation is not very good, especially for his young sister. The mother is always crying, and the parents frequently fight, because the mother blames the father for humiliating their son. At school she is not receiving much attention from the teachers. She has been bullied by other students who have found out about her brother's travel to Syria.

CASE STUDY FOUR:

Reflecting themes of **GRIEVANCE**, **IDEAS** and **VIOLENCE**

{insert name 1} and {insert name 2} are two members of a student association. They got to know each other through their university studies. They want to get married. But before this {insert name 1} needs a job, there are also rules for dowry in their community that {insert name 2} need to consider. They are certain that if the situation is like this, they won't be able to get married.

One of the activities in their student association is advocacy for marginalized ethnic groups. A protest against the government's policies is organised. It starts as a peaceful protest but turns violent when one of the protesters takes the loudspeaker and condemns the government. This escalates to a fight between the police and protesters. Two police officers get seriously injured. After this event the student association is suspended for one year.

{insert name 2} is contemplating the idea of moving to a different country. She starts going to women's meetings where they discuss a religious leader's sermons. In his sermons he talks about values such as modesty and a simple life. These sermons strike a chord with her, considering what {insert name 2} is going on in her family. She is frustrated with the society's expectations. She remembers one of her very close friends who was married off when she was only sixteen years old. Her husband burned her with hot oil in a fight

over her dowry. She died in the hospital from her injuries. These memories make {insert name 2} resent the society she lives in and become more attracted to the messages of the religious leader. On the top of these issues, the suppression of minority groups by government policies overwhelms her with anger and hatred towards the government. She feels injustice and discrimination. She encourages {insert name 1} to move overseas where the religious leader lives. She is one of his devoted followers now. {insert name 1} is not very keen on this idea. But {insert name 2} insists and after two months of negotiations, they move overseas.

Two years after the move: {insert name 1} and {insert name 2} end up in a conflict zone. {insert name 1} is killed while fighting the government forces. {insert name 2}, now six months pregnant, works as a recruiter and has built a reputation as a notorious officer of the religious organisation. Before her pregnancy, she was in charge of women's morality and arrested and punished many women who did not comply with the rules the religious leader. Losing her husband was like a wake-up call for her. She feels very remorseful for what she has done, but there is no way to go back to her family. She cannot go back to her country because her family would not accept her. {insert name 1}'s family is in outrage over what she has done. They see her as the reason their son died. Also, as a foreign fighter she would end up in jail. What is she going to do with her baby?



For background information to this case study see:

Odhikar, The Battle Continues: Aspects of Violence against Women in Bangladesh

International Crisis Group, Nigeria: Women and the Boko Haram Insurgency

<https://www.crisisgroup.org/africa/west-africa/nigeria/nigeria-women-and-boko-haram-insurgency>



Reflection:

How did the drivers of grievance, ideas and violence impact on and shape {insert name 1} and {insert name 2's} actions?



Thoughts and Notes:

GROUP EXERCISES:

Drivers of violent extremism:

Examples from Indonesian context:

'Ayu' – an Indonesian Migrant Worker in Hong Kong– 2017

Ayu is a 34-year-old Indonesian maid, and the head of a pro-Islamic State network in Hong Kong. Ayu (not her real name) recruits, raises funds and spreads propaganda for the group. She is just one of several dozen Indonesian domestic workers in East Asia known to endorse jihad. Ayu became pregnant young, ran away from abusive in-laws and left her

baby behind to go work in Hong Kong in 2003. She consumed alcohol and drugs to numb depression. In late 2011, after losing her job as a maid for the third time, she went to Macau, sleeping on the streets for months, until she overdosed. A Muslim only nominally until then, she sought spiritual refuge. Surfing Islamic websites, she became absorbed by news of the war in Syria. She began to befriend international jihadis on social media. She returned to Hong Kong and enrolled in an Islamic course run by a puritan, though non-extremist, Salafist institute — but left it in mid-2014 when her teacher reported her to the police because she had voiced support for the Islamic State. Ayu began translating propaganda material for the Islamic State, also known as ISIS, from English into Indonesian and spreading it on Twitter and the messaging app Telegram. After marrying an Indonesian jihadi she'd met on Facebook, she was introduced to the inner circles of Indonesian pro-ISIS groups.

This case study has been adapted from an article by Nava Nuraniyah, 'Migrant Maids and Nannies for Jihad', The New York Times, July 18, 2017

Surabaya Family Suicide Church Bombings– Indonesia – May 2018

On 13 May 2018, Puji Kuswati became Indonesia's first female suicide bomber when she walked into the grounds of the Diponegoro Indonesian Christian church in Surabaya accompanied by her 12 and 8-year-old daughters and detonated the explosive vests they were wearing. In a series of coordinated attacks by the same family, Kuswati's husband, 46-year-old Dita Oepriarto, exploded a car bomb at the Arjuna Pentecostal Church immediately after dropping off his wife and daughters. The coordinated church attacks commenced at 7.10 am when Kuswati's two sons, aged 17 and 15, rode an explosive-laden motor bike into the grounds of Santa Maria Church. Although

Police first thought the family were returnees from Syria, it has since emerged that they had not travelled to the Middle East, but rather Oepriarto was the leader of a local extremist network Jemaah Ansharut Daulah (JAD) cell in Surabaya. The coordinated suicide attacks, which left 25 dead and dozens injured, were preceded by a siege at the maximum-security lock-up at Police Mobile Brigade (Brimob) Headquarters in Kelapa Dua, Jakarta led by JAD leader Abdurrahman Aman. According to Police, Puji and Dita were members of a Quran weekend study group tied to local extremist network Jemaah Ansharut Daulah (JAD). The neighbours of the family were in shock at the news Oepriarto, Kuswati, and their four children carried out the attack, saying there were no warning signs of what they were about to do.



Case study compiled from:

David Lipson, 'Surabaya bombings: Neighbours say family responsible seemed like 'ordinary' people', ABC News, 14 May, 2018

<http://www.abc.net.au/news/2018-05-14/indonesia-church-attacks-joko-widodo-orders-investigation/9757512>

Wahyudi Soeriaatmadja, 'One inmate, five police officers killed in jail riot in Indonesia', The Straits Times, 10 May, 2018,

<https://www.straitstimes.com/asia/se-asia/one-inmate-five-police-officers-killed-in-jail-riot-in-indonesia>



What are the drivers to extremism?

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Examples from Bangladeshi context:

Momena Shoma and Asmaul Husna – Australia/Bangladesh – 2018

On 9 February 2018, 24-year old Momena Shoma, a Bangladeshi student on a partial scholarship to Melbourne's La Trobe University, stabbed 56-year-old nurse Roger Singaravelu as he lay sleeping beside his five-year-old daughter. Ms Shoma had been staying with her homestay family only two days before committing the ISIS-inspired stabbing. Her sister, Asmaul Husna, was then arrested in Bangladesh on 12 February after allegedly attacking a senior Bangladeshi police counter-

terrorism officer while screaming "Allahu Akbar" and "I will kill Sheikh Hasina" (the Bangladeshi Prime Minister). It is alleged that Ms Husna claimed that the two sisters discussed plans for the attack and that Ms Shoma gave her sister basic knife training.

Bangladeshi police believe that Ms Shoma and Ms Husna have no formal links to organised terrorist groups, instead self-radicalising via the internet. People connected to the sisters indicate that they had become more devout in recent years, and that Ms Shoma became heavily involved in religious discussion groups at Dhaka's North South University (NSU). Ms Shoma was also in a relationship with Nazibullah Ansari, a member of the Neo-Jamiaul Mujahideen (Neo-JMB). The sisters are from a well-off family, with Ms Shoma graduating with Honours in English from NSU.



This case study adapted from the following articles:

Amanda Hodge, "ISIS girl" arrived with plan to stab, say police', *The Australian*, February 17, 2018

www.theaustralian.com.au/national-affairs/national-security/isis-girl-arrived-with-plan-to-stab-say-police/news-story/d54d44375b531f7af6527c56dcd7c14c

Candace Sutton, 'Accused female terrorist's forbidden romance before alleged Melbourne stabbing', *news.com.au*, February 21

www.news.com.au/national/crime/accused-female-terrorists-forbidden-romance-before-alleged-melbourne-stabbing/news-story/b12de460bb0908de23eb03980e266850

Staff Reporter, 'Internet radicalised Momena', *The Independent (Bangladesh)*, February 16, 2018

www.theindependentbd.com/printversion/details/137475



What are the drivers to extremism?

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Neo-Jamiaul Mujahideen Bangladesh (Neo-JMB) – Bangladesh – 2016-2018

Shakira Rashedur Rahman, the wife of Neo-JMB leader, Sumon, became Bangladesh's first female suicide bomber on 24 December 2016, blowing herself up and killing a young girl as police raided a Neo-JMB flat in Ashkona as part of Operation Ripple 24. In 2016-17, over 30 female militants were arrested or killed, including new recruits undergoing training, suicide bombers, and those who have attacked security personnel.

The Neo-JMB is one of the few South Asian jihadist groups that recruits and trains women for combat activities, through its "Sisters Department". Most of the women Neo-JMB militants are family members of male militants though external recruitment does occur to provide brides for male militants. There is also evidence that Neo-JMB is recruiting women militants from well-off and well-educated backgrounds, as evidenced by the arrest of four medical and pharmacy students from Dhaka Medical College and Manarat International University.



Case study adapted from the following sources:

Mohammad Jamil Khan, Md., Kamrul Hasan, Arifur Rhaman Rabbi, 'Dhaka sees first female 'suicide bomber'', Dhaka Tribune, 25 December, 2016

<https://www.dhakatribune.com/bangladesh/crime/2016/12/25/dhaka-sees-first-female-suicide-bomber/>

Mohsina, Nazneen, 'Growing Trends of Female 'Jihadism' in Bangladesh', Counter Terrorist Trends and Analyses, Vol. 9.8, August, 2017

<https://www.rsis.edu.sg/wp-content/uploads/2017/08/CTTA-August-2017.pdf>

KEY INSIGHTS AND TAKEAWAYS:

There are a number of major factors or drivers that have been identified as contributing to and facilitating the process of turning law-abiding citizens towards violent extremism. These factors or drivers do not cause or increase the likelihood of violent extremism in every case, nor in isolation to other contributing environmental factors and context.

Psychological and cognitive factors play a key role in the ways some individuals become more receptive to the messages or ideas spread by extremist groups.

I understand there are 5 broad categories of drivers that have been highlighted in this session, which are:

The case studies examined in this session provided a number of different scenarios that highlighted how different drivers, combined with other factors can lead to violent extremism.

The case study that most resonated with me was _____ for the following reasons:



Notes:

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**SESSION
THREE**



PROTECTION: LEGAL FRAMEWORKS, HUMAN RIGHTS AND PREVENTING VIOLENT EXTREMISM

Photo: UN Women/Iwan Kurniawan

INTRODUCTION



What is the purpose of this session?

In this session, the relationships between different systems of **overlapping legal rights, rules** and **principles** relating to PVE/CVE are set out and explained.

The legal rights, rules and principles are derived in general terms from international law, as well as domestic law.

- **International law** includes treaties, conventions, UN Resolutions, decisions of international courts and tribunals, as well as indirectly sources of 'soft law', such as UN Model Codes and Declarations.
- **Domestic law** includes all the legal rules recognised as valid within a national legal system including constitutional law, criminal law and civil law, as well as religious law in systems which recognise, whole or in part, religious law as a source of law.

Learning outcomes



Recognise the tensions between human rights and security approaches and how these inform strategies related to gender and PVE programming.



Recognise the tensions between freedom of religion, national security and public safety.



Understand the gendered dynamics of the human rights of women offenders in detention.

In this session, we specifically refer to relevant provisions of **international law** relating to **human rights** (International Covenant of Civil and Political Rights - ICCPR), **gender discrimination** (Convention on the Elimination of Discrimination Against Women), **UN Resolutions** (Terrorism, WPS) and 'soft law' **UN Declaration** relating to the Elimination of Violence against Women (DEVAW).

In the field of counter-terrorism (including CVE), many laws and legal policies have potentially repressive effects on human rights and the rule of law. There is often a gap between the **law as enacted**, and the **law as enforced**.

This will be explored through examining **women's human rights** as codified in international law, attempting a balance between **security and liberty** in national legal systems and finally, examining women as active participants and increasingly perpetrators of violent extremism.

This session adopts and promotes a **human rights-centred approach**, rather than security-driven model, recognizing that security cannot come at the expense of human rights protection. In light of the UNSCR 1325, special attention is given to the integration of gender perspectives.

WHAT DO WE MEAN BY PROTECTION?

Protection

As noted in the introductory session, the **protection pillar** of WPS framework refers to the promotion and protection of the human rights of women and girls in conflict-affected situations.

http://www.un.org/womenwatch/ianwge/taskforces/wps/Strategic_Framework_2011-2020.pdf

The emphasis is on **protecting women and girls from sexual and gender-based violence during armed conflict** and within conflict-affected areas.

https://www.usip.org/gender_peacebuilding/about_UNSCR_1325

If broadly defined, protection could refer to **'removing individuals from risk, threat, or a situation of violence'** as well as **'intervening at the source of the violence to reduce or stop it'**

<http://www.unhcr.org/en-au/protection/women/453492294/guidelines-gender-based-violence-interventions-humanitarian-settings-inter.html>

These two aspects of protection (i.e. removing individuals from risk & intervening to stop violence) demonstrates the **close connection** of the **protection pillar** to the other three pillars: **participation, prevention, and relief and**

recovery. In fact, if strong prevention measures are in place and women have an active role in their communities, governments and civil societies, protection would be less needed

Side by Side: Women, Peace and Security Educational Toolkit, https://www.dss.gov.au/sites/default/files/documents/02_2013/wps_toolkit.pdf

Protection in the context of PVE reveals many **tensions** between **competing rights**: including **security versus liberty, freedom of religion, and rights of the women as victims**, and the rights of **perpetrators** or those suspected of violence extremism to be treated in a fair and humane manner. In this session we discuss some of these issues within a legal framework spanning both international and domestic law. Within this legal framework, it is vital that **greater attention** (and resources) be devoted to **prevention**. As tools of protection, legal responses are typically conceived as reactive measures, focused on the bringing offenders to justice, imposing just punishment and securing effective redress for past wrongs.

The key insight in this session is that **legal protection** can and should be:

- harnessed to **promote preventive and educational ends**, and its regulatory potential need not be restricted to reactive, repressive and punitive roles.
- understood as a **productive dialogue and interaction** between domestic legal rules, and international legal rights and responsibilities.

This system of protection through law is not always coherent – **domestic law** may conflict with **international law** for a number of reasons: states may **fail to implement** treaties or convention; if the laws are enacted into domestic law, they are **imperfectly implemented**; or law **enforcement** is **inadequate** due to under-resourcing or **lack of capability** of local police or public officials.

IMPORTANT NOTE: In certain environments, women and girls risk being instrumentalized and their rights compromised for counterterrorism and CVE objectives. The use, real or perceived, of government relationships with women and girls for security purposes (e.g. for gathering intelligence) can generate distrust and become counterproductive to CVE. A too obvious association of women and girls' human rights with a CVE agenda can also further expose women and girls as targets for violent extremism.

GAP BETWEEN THE 'LAW IN BOOKS' AND 'LAW IN ACTION'

There is often a gap between the **law as enacted**, and the **law as enforced**. There are many reasons for this 'gap', but its consequences can be very harmful. For example, in the context of counter-terrorism, the **implementation of punitive measures** does not necessarily result in the reduction of terrorism offences.

Turn to Appendix One for a timeline of CT regulations in Bangladesh and Indonesia.

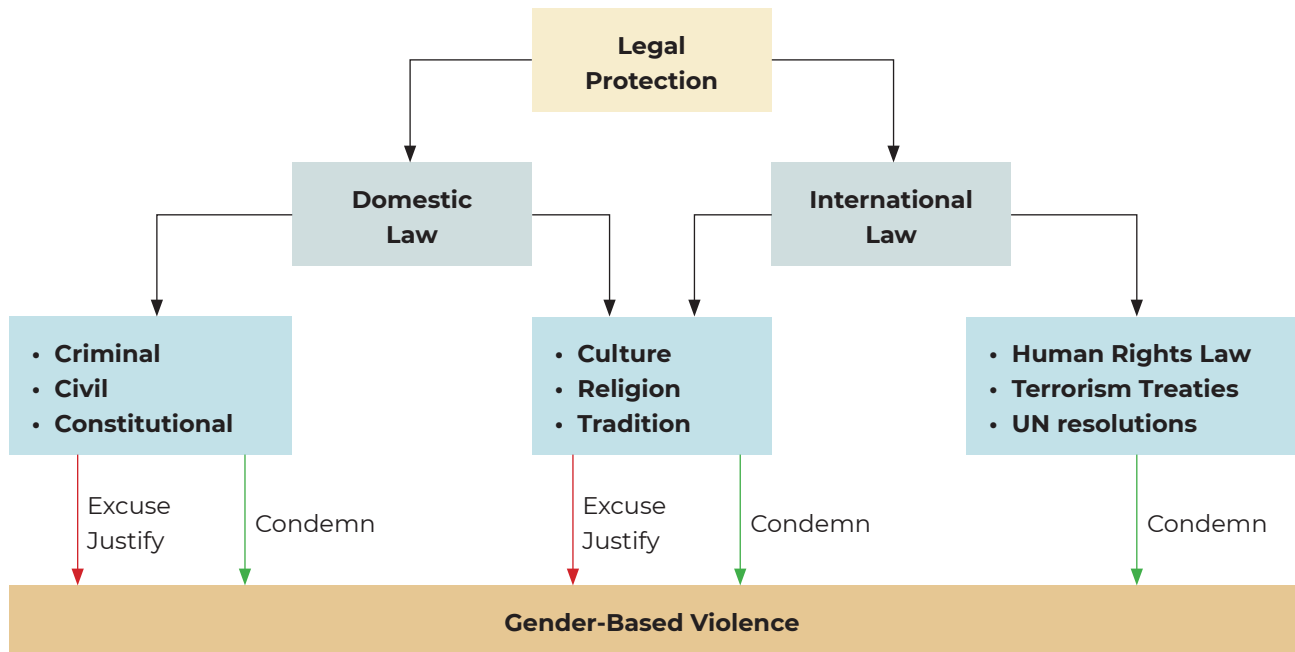
While domestic laws criminalise many forms of violence against women and children, de facto **impunity** for gender-based violence may arise for the following **structural, cultural and religious reasons**:

- Police **refuse** to take **formal action** (investigate or prosecute) because they view GBV as '**private family trouble**' or a domestic dispute. Some police may even view use of violence 'within reasonable limits' as socially, religiously or morally acceptable. Police may also simply **lack the resources** to combat behaviour which is viewed (wrongly) as a minor crime or transgression of **social norms**.
- Victims are **unaware of their rights**, or fearful that seeking legal protection will **escalate GBV**, lead to further **isolation** by the community or cause **extreme financial hardship** if the perpetrator is sent to jail.
- Local communities do **not always view coercive behaviours** within the family as criminal and so do not report the crimes.
- Some (often **contested**) **interpretations** of religious law may give **legitimacy** to '**moderate**' use of force to a male spouse for the purpose of 'family discipline'.

Reflection:

What structural, cultural or religious factors are present in your community that aids impunity for GBV?

The following diagram represents the complex relationship between rights and responsibilities in domestic and international law and the gap between **law as enacted**, and the **law as enforced**.



Thoughts and Notes

Area for handwritten notes and thoughts, consisting of a large rectangular space with horizontal dotted lines.

PROTECTION OF FREEDOMS

A Question of balance: security versus liberty?

It is common for politicians, policy-makers and law-makers to justify legal interventions that undermine or interfere with individual liberties, freedoms and rights as the outcome of the need to **strike the proper balance** between **security and liberty**.

The aim of the next section is to deepen our understanding of how this balancing process should be undertaken with great care, so that security measures do not invariably trump human rights.

A **key learning** is that **policy interventions** (against terrorism and VE) should **not be viewed in 'either/or' terms** (namely to favour increased security over protection of human rights) **or an inverse relationship** (namely, to promote greater security necessarily undermines human rights, and vice versa).

Security Council Resolution 1456 (2003):

"States must ensure that any measure taken to combat terrorism comply with all their obligations under international law and should adopt such measures in accordance with international law, in particular international human rights, refugee, and humanitarian law." (para 6)

The **rights approach** adopted in these materials **rejects** that human rights are simply **'tradeable'** or **sacrificed for security**, and proposes another approach to resolving the tension: all CT and CVE policy interventions must seek, to the **maximum extent possible**, promoting and protection of **both security and human rights**.

This can be achieved through **reframing the debate away from a 'battle of slogans'** – security versus liberty – and carefully **redesigning legal measures** that must be **proven** (or highly likely) to work in **reducing**

terrorism without imposing disproportionate harms or costs on individuals and community. As with medicine, any treatment to combat a dangerous virus may be highly effective in eliminating the virus but it cannot be viewed as a successful intervention if in every case the patient dies because of the side-effects of the treatment.

Symbolic laws, which reduce public fear but do little else, **should not be used**. As the International Commission of Jurists (ICJ) observed in its Berlin Declaration shortly after 9/11:

A pervasive security-oriented discourse promotes the sacrifice of fundamental rights and freedoms in the name of eradicating terrorism. ... [S]afeguarding persons from terrorist acts and respecting human rights both form part of a seamless web of protection incumbent upon the state.

(ICJ Declaration on Upholding Human Rights and the Rule of Law in Combating Terrorism, 2004)

Assessment of effectiveness of CT/CVE policies

Governments around the world seek to implement best practice policies and laws, and counter terrorism is no exception. *But are CT strategies and laws evidence-based or evidence-informed?* Many measures have been enacted hastily, often following a high-profile attack or simply copied from another jurisdictions. There is limited review whether

the laws are needed, or periodic assessment whether such emergency powers continue to be needed.

Social science has examined this question and concludes that there is **limited evidence to support many of the CT measures introduced since 2002**. The International Organization that assesses the effectiveness of criminal justice interventions - The Campbell Collaboration – undertook a systematic international review of the available social science research supporting counter-terrorism policies. This rigorous study of many thousands of published studies examining and discussing CT interventions (including laws and policies) offered the following conclusion:

[T]he evidence base for policy making, strategic thinking and planning against terrorism is very weak; there is an urgent need to commission research and evaluation on counter-terrorism measures to determine whether these strategies work.

C Lum, L Kennedy and A Sherley, *The Effectiveness of Counter-Terrorism Strategies: A Campbell Systematic Review* (The Campbell Collaboration, first published 2006; updated 2009).

Thoughts and Notes

FREEDOM OF RELIGION VERSUS NATIONAL SECURITY AND PUBLIC SAFETY

Banning of religious coverings on 'security grounds' is controversial but has been introduced in some countries in public

institutions (such as universities or government offices) for the safety, citizen identification or maintaining order and discipline.

Security Council Resolution 1456 (2003):

'[UN Security Council also] emphasizes that continuing international efforts to enhance dialogue and broaden the understanding among civilizations, in an effort to prevent the indiscriminate targeting of different religions and cultures, to further strengthen the campaign against terrorism, and to address unresolved regional conflicts and the full range of global issues, including development issues, will contribute to international cooperation and collaboration, which by themselves are necessary to sustain the broadest possible fight against terrorism' (para 10)

The following case provides an example from the United Kingdom (UK) of the tensions around freedom of religion and national security and public safety:

Case of Shabina Begum [2004] EWHC 1389 (Admin) (15 June 2004)

Shabina Begum was a 15-year-old Muslim of Bengali origin, born in the UK, who attended a

school that was open to a multiplicity of faiths and beliefs. She became a student at Denbigh High School located in Luton, Bedfordshire in September 2000 at the age of 12; her older sister also attended the school. 79% of the school's population at the time identified as Muslim and about 71% identified as Pakistani or Bangladeshi. The Headteacher Yasmin Bevan is also Muslim and of Bengali origin. Uniform is required at this school and it is this that Ms. Begum was trying to change so that she would

be permitted to wear a jilbab. For two years, Ms. Begum attended the school without complaint, wearing the shalwar kameez, but in September 2002, Ms. Begum, accompanied by her brother and another young male, went to the school and asked that she be allowed to wear the long coat-like garment known as the jilbab. The Headteacher was not present so they spoke with a math teacher named Mr. Moore. Ms. Begum and her companions felt that the shalwar kameez permitted by the school was not long enough and was relatively close-fitting, and therefore not compliant with the requirements of Islamic dress as deemed by them to be stated in Sharia law. Ms. Begum refused to return to school until she could wear the jilbab, subsequently missing two years of schooling. She believed that this was required by her Muslim faith, and that the school uniform was in contravention of her faith.

The school's governing body met before the case went to trial and unanimous support for the uniform was expressed. The community body included the Chair of the Luton Council of Mosques as one of the governors, as well as four out of the six parent governors being Muslim. The school uniform had been decided upon in consultation with local mosques, religious organisations and parents. The school considered the shalwar kameez appropriate and saw no need to include a jilbab as that would impose the marking of differences among students. Also, the school argued that —any garment which is of ankle-length would present a health and safety

risk to Shabina and other pupils in a school where there are many staircases that are very busy with pupil traffic at various times in the day. The school's supporters argued that if Ms. Begum was allowed to attend classes wearing jilbab, other pupils would feel under pressure to adopt stricter forms of Islamic dress.

The Court held as follows:

Ms. Begum's claim was for judicial review of the school's decision to not to allow her to wear the jilbab at school. On the matter of whether the school had interfered with her Human Rights to manifest her religion (Article 9 of the European Convention on Human Rights) and her right to education (Article 2(1) of the first protocol), Justice Bennett ruled that the school's policy was legitimate. Ms. Begum was excluded from attending the school by her choice not to adhere to the uniform policy that had been validated by the majority of the Islamic community. It was argued that she chose to attend the school knowing what would be asked of her to follow the dress-code and she had the opportunity to attend many other willing schools during the two-year gap of her non- attendance. Justice Bennett stated that she was not being discriminated against on the grounds of religion; — she was excluded for her refusal to abide by the school uniform policy rather than her religious beliefs as such. Accordingly, no breach of Article 9(1) has been shown and thus her claim under Article 9 fails.

LINK TO CASE: http://www.anzela.edu.au/assets/ijle_vol_15.2_-_2_squelch.pdf



Thoughts and Notes

GROUP ACTIVITY



Ban on Face Veils at Indonesian University Lasted Just a Week

19 March 2018, New York Times

<https://www.nytimes.com/2018/03/19/world/asia/indonesia-niqab-university.html>

Group One – develop arguments related to the upholding of freedom of religion.

Group Two – develop arguments related to the limitations promoting public safety, for the protection of public order, health or morals, or the protection of the rights and freedoms of others.

The following questions may assist to deepen the understanding and context for this discussion within the group:

- How should we balance the needs of (collective) security and (individual) freedoms?
- Whose freedom is being sacrificed in the name of security? Are these interferences

shared equally in the community? Which communities disproportionately bear the burden in your community? Do police 'stop and search' powers operate randomly?

- Who defines the needs of (collective) security? Is the same as National Security? How is the concept used by different communities?
- What reasonable limits (in order to uphold security and public order) may be applied to the freedom of religion?
- How does context impact upon free speech: should society have more tolerance for extreme words or ideas that have some underlying religious foundation or authority?

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After this discussion, re-examine your arguments in light of the cases in Europe raising the human rights arguments relating to banning of hijabs in public schools and universities. Do you agree with the legal decisions? What other policies or approaches can be adopted to balance these competing interests?

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Additional Activity: Identify a legal rule that purports to apply equally to everyone in your country, though in its impact, directly or indirectly, discriminates against people from distinct cultural or ethnic backgrounds.

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VIOLENT EXTREMISM AND WOMEN AS ACTIVE PARTICIPANTS



Indonesian woman jailed for suicide bomb plot at Jakarta palace

Reuters, 28 August 2017

www.reuters.com/article/us-indonesia-security-suicidebomber/indonesian-woman-jailed-for-suicide-bomb-plot-at-jakarta-palace-idUSKCN1B80E7

Considering the **agency** of some women as active participants in VE, it is important to ensure that the relevant **international standards** are taken into consideration when

women suspected of terrorism are held in **prisons**, including the United Nations Rules for the Treatment of Women Prisoners and Non-Custodial Measures for Women Offenders.

ARTICLE 9 (ICCPR)

1. Everyone has the right to liberty and security of person. No one shall be subjected to arbitrary arrest or detention. No one shall be deprived of his liberty except on such grounds and in accordance with such procedure as are established by law.
2. Anyone who is arrested shall be informed, at the time of arrest, of the reasons for his arrest and shall be promptly informed of any charges against him.
3. Anyone arrested or detained on a criminal charge shall be brought promptly before a judge or other officer authorized by law to exercise judicial power and shall be entitled to trial within a reasonable time or to release. It shall not be the general rule that persons awaiting trial shall be detained in custody, but release may be subject to guarantees to appear for trial, at any other stage of the judicial proceedings, and, should occasion arise, for execution of the judgement.
4. Anyone who is deprived of his liberty by arrest or detention shall be entitled to take proceedings before a court, in order that court may decide without delay on the lawfulness of his detention and order his release if the detention is not lawful.
5. Anyone who has been the victim of unlawful arrest or detention shall have an enforceable right to compensation.

Any person held in **detention** - as a suspect under investigation or awaiting trial or serving a prison sentence – **is in a vulnerable position**. This is because they are subject to, and dependent upon, on the **power and willingness**

of the state to recognize their basic needs and fundamental rights. This create higher risks for the abuse of power, therefore ‘persons in custody’ have been granted special protection under both domestic and international law.

OSCE/ODIHR, “Countering Terrorism, Protecting Human Rights: A Manual”, 2007

Countering Violent Extremism while Respecting the Rights and Autonomy of Women and their Communities (Chapter 9)

Women are not only victims but have long been involved with groups engaged in violent extremism. Their roles vary according to each group and can include conducting suicide bombings, participating in women’s wings or all-female brigades within armed organizations and gathering intelligence. Women can also be sympathizers and mobilizers through providing health care, food and safe houses to violent extremists and terrorists. For example, while mothers can be an entry point for prevention efforts, they can also be a source of radicalization.

Preventing Conflict, Transforming Justice, Securing the Peace—A Global Study on the Implementation of United Nations Security Council Resolution 1325, (2015), p225.

For example, the **9/11 context** – and the revelations of practices at Guantanamo Bay and the so-called Torture Papers - gave legal scholars pause to **re-evaluate the traditional legal hostility to torture**. Some scholars argued that the state should be legally permitted to use force for **‘enhanced interrogation’**, claiming

that there were no restrictions if the level of force did not reach the human rights threshold of ‘torture’. Others, more directly, called for a reassessment of torture, arguing that it could be **justified on the grounds of necessity**, though adding the oversight that torture process must be judicially supervised.

Therefore, proper safeguards, including the ability to have immediate access to counsel, effective judicial scrutiny, appropriate risk assessments in prisons, and access to support services, like counselling and psychologists, can prevent mistreatment (OSCE, Countering Terrorism, Protecting Human Rights, p.162)

The importance of **respecting human dignity** during interactions with police and state security personnel is **critical to legitimacy**. Many legal systems prohibit the use of torture and inhuman and degrading treatment.

Refraining officials from using torture and unlawful violence against suspects is one thing (a negative right), but according respect to the suspect's right to human dignity (a positive right) is another.

In the performance of their duty, law enforcement officials shall respect and protect human dignity and maintain and uphold the human rights of all persons.

Adopted by the UN General Assembly on 17 December 1979



The lack of separate facilities for women in Dhaka court jail makes harassment a problem for female inmates on a regular basis

bdnews24.com, 24 May 2018

<https://bdnews24.com/bangladesh/2016/05/24/dhaka-court-jail-a-den-of-harassment-for-women-inmates-for-lack-of-separate-cell>

Thoughts and Notes

GROUP EXERCISES:

Discussion Questions:

1. Women held in custody have different needs to male detainees. List some of the key differences that you can think of, and whether your system meets basic human needs and respects legal rights – under domestic and international law?

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2. Are there any additional considerations, specific to the needs and rights of women held in custody who have been implicated in violent extremism?

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KEY INSIGHTS AND TAKEAWAYS:

Broadly defined, protection in this session refers to ‘removing individuals from risk, threat or a situation of violence’ as well as ‘intervening at the source of the violence to reduce or stop it’.

Protection in the context of PVE reveals many tensions between competing rights.

For each of the competing rights covered in this session, provide a short description of your understanding of the tension:

Security versus Liberty:

Freedom of Religion:

Victims versus Perpetrator Rights:

There is often a gap between the law as enacted and the law as enforced. There are many reasons for this ‘gap’, but its consequences can be very harmful.

What consequences have you seen arise in your community in relation to this ‘gap’?

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Notes:

[Dotted lines for writing]

APPENDIX ONE

Indonesia

2017-18

What's new?

- Revised Anti-Terrorism law passed 25 May 2018
- Pre-emptive measures strengthened
- Detention powers enhanced
- Counter-radicalisation and radicalisation activities added

2013-16

- Passing the Bill on Prevention and Eradication of Crimes of Financing of Terrorism
- A de-radicalization blueprint for terrorist prisoners issued by BNPT
- Passage of legislation criminalizing money laundering and terrorism financing
- Engagement of the Islamic civil society organisations in CVE
- Rise in the number of Indonesian joining terrorist organisations abroad, like ISIS
- A draft amendment to law 15/2003 to address criminalization of material support travel to join foreign terrorist organisations

2009-12

- Bombings of the Jakarta Ritz Carlton and J.W. Marriott hotels
- Drafting new terrorist financing legislation
- Establishment of National Counterterrorism Agency (BNPT)
- Amendments to Indonesia's 2003 Terrorism law {2010}
- Counter-radicalisation activities led by civil societies
- The *Prevention and Eradication of the Crime of Money Laundering* law signed by the President
- Intelligence Bill passed & implemented {2011}
- Revisions to 2003 anti-terrorism law
- Media campaign to counter extremist narratives by BNPT

- 2010 amendments to the 2003 Terrorism law criminalised participation in terrorist training camps)
- The Intelligence law would allow the State Intelligence Agency (BIN) to intercept all forms of communication, including electronic, after first obtaining a warrant. Attorney General's Office and the INP could then introduce these intercepts into court as evidence.

2005-08

- Increase in inter-religious violence
- Recruitment of Muslim leaders by the government to discourage youth from joining terrorist groups
- International & global counter terrorism collaborations
- Enhancing de-radicalisation programmes
- Execution of three of the 2002 Bali bombers

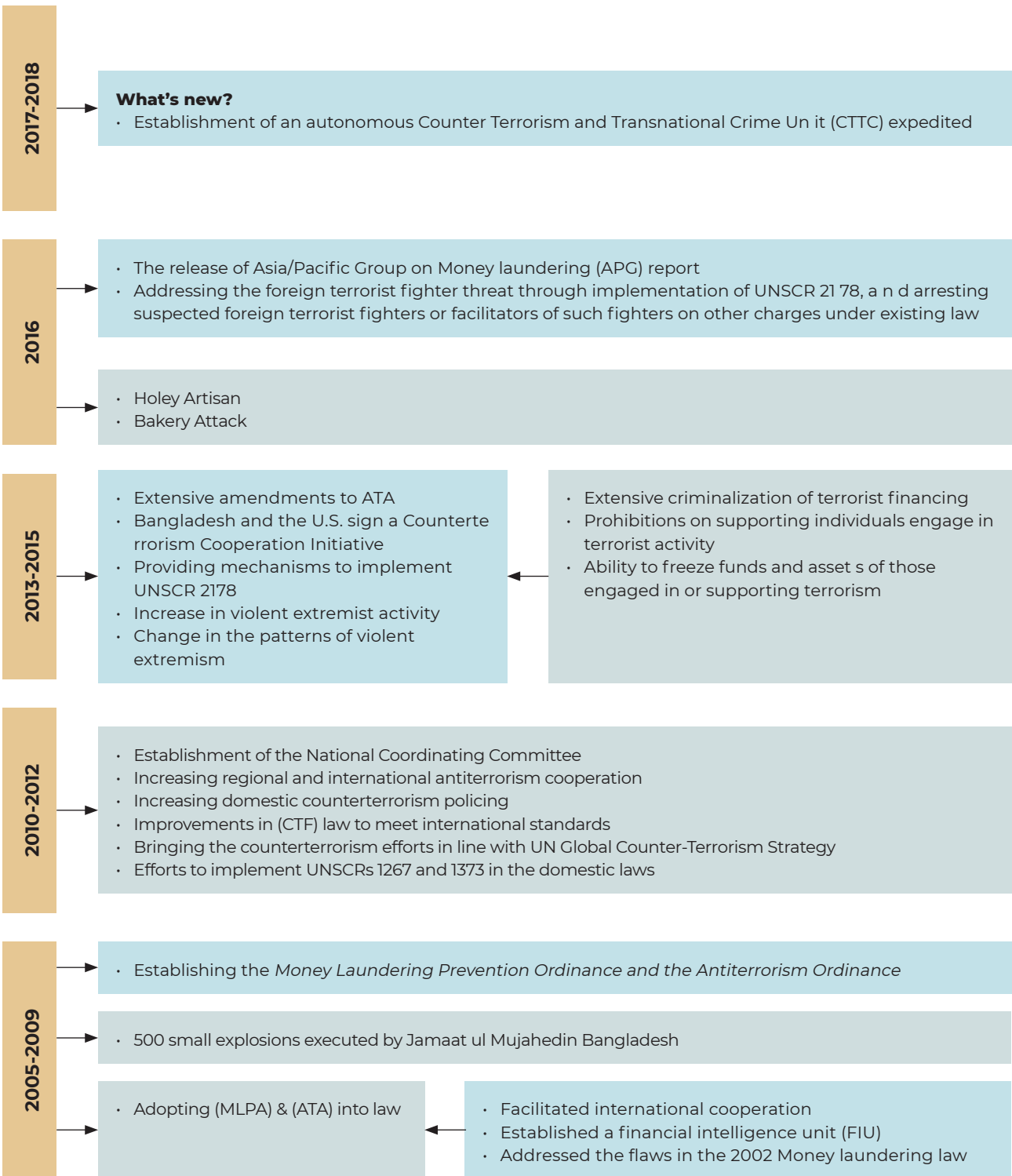
2003-04

- Amendments to the anti money laundering law
- J.W. Marriott bombing
- Adopting a comprehensive antiterrorism law
- Trials of approximately 63 terror suspects
- The retroactive application of the 2003 Anti-Terror Law struck down by the Constitutional Court

2002

- Bali Bombing
- Greater participation in regional and international initiatives on terrorism
- Adoption of anti-terrorism decrees (**PERPU**)
- Introduction into the legislature of a counterterrorism bill

Bangladesh





**SESSION
FOUR**



Photo: UN Women/Snigdha Zaman

WOMEN IN PREVENTING VIOLENT EXTREMISM

INTRODUCTION



What is the purpose of this session?

This session will explore the **empowerment** and **leadership** of women within PVE. Women play an important role in preventing violent extremism from taking hold in their communities. However, their contributions are often **undermined, undervalued, or under-represented** in existing **PVE policy**. We need to go beyond viewing women exclusively as victims and emphasise their **role as agents of change** within their communities. Through exploring the many roles women hold in relation to violent extremism and its prevention, this session will provide an understanding of **how women can contribute to PVE** and how decision-making can better incorporate women's contributions. This session will show how understanding the **structural and root causes of violent extremism** can help make more effective prevention strategies including the identification of **early warning signs** within the family and local community.

Learning outcomes



Understand the many roles women play in relation to PVE, and their agency and influence within communities.



Understand how stereotyping women's roles impacts women's ability to undertake effective PVE work.



Interrogate the role of gender norms and identities that can be used to develop more successful prevention strategies.

GENDER AND PREVENTION

Gender plays a part in the way every person interprets their roles in the family and in society more generally. As **gender plays a part in why people join violent groups**, so too can it **play a part in prevention strategies**. Importantly, it is essential to understand that those strategies that are effective with men, may not work with women.

Women have an incredible amount of power in preventing violent extremism. They have a **unique insight** into why other women join or support such groups, in addition to influencing men in their family or social circle, and the wider community. Involving women in the design and implementation of PVE efforts is the only way to ensure **truly effective prevention programmes**.

Women's participation is critical to addressing the root causes of violent extremism. If gender inequality is a risk factor in the emergence of such groups, gender equality is also a protective factor. Gender equality is a long-term goal which will look different in each context, but it is needed to address violence in all societies. Gender equality can only happen when women are meaningfully involved in all levels of private and public life.

Did you know?

A change in women's freedoms, such as new restrictions on how women dress, their freedom of movement, and their access to public spaces may all be indicators of a move toward extremism.



'Veiling' debate divides Bangladeshi women

DHAKA (AFP) - In a landmark verdict, Bangladesh's High Court ruled that "attempts to coerce or impose a dress code on women clearly amount to a form of sexual harassment".

Sunday Times, 19 May 2010

www.sundaytimes.lk/100919/International/int_11.html

Early-Warning Signs of Violent Extremism

Women are well placed to prevent violent extremism because they are **often the first to be affected by extremist ideology**.

Violence against women, forced marriage, restrictions on their movement, threats or acts of gender-based violence and enforced modesty are all early warning signs of radicalization that may lead to further violence, and they all **disproportionately affect women and girls**.

Reinforcing equality between the genders in the home and promoting the involvement of women in all levels of community life can help to prevent violent extremism in the long term.

Women are also usually first to notice the changes in the behaviour of family members that may indicate they have joined a violent group. As mothers, women are the **“first teachers”** and so may have a **unique insight** into the behaviour of their children and be in a strong position to influence them. However, it is important to acknowledge the **equal role of the father in preventing children** from joining violent groups, and to not **assign blame** to the families of perpetrators.

Many factors can lead to a person joining a violent group. People isolated from their normal social network, such as those who have travelled to study or work, may be particularly vulnerable. Family members may be the first to notice this too, and **reinforcing family connections may help to mitigate the influence of violent groups**.

Women play an essential role in early interventions that prevent radicalization in the family context. As studies have shown, parents are typically the first ones who notice changes of behaviour in their household. They are also often the last people who maintain contact after their child has decided to join violent extremist groups (Neumann, Peter, “Countering Violent Extremism and Radicalisation that Lead to Terrorism: Ideas, Recommendations, and Good Practices from the OSCE Region” OSCE Report, 28 September 2017, p. 66).



Thoughts and Notes

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GROUP EXERCISE

Case Study - Early Warning Signs

Read the story below about Mrs Saliha Ben Ali, who is from Belgium. The first half of the story talks about the radicalization of Mrs Ben Ali's son, Sabri, and some early warning signs that he was becoming radicalized.

You will want to read this part of the story twice. The first time read the story all the way through. The second time, underline any examples you see of **early warning signs** that indicated that Saliha's son was becoming **radicalized**.

Story of Saliha Ben Ali (Part 1)

Sabri, one of Mrs Ben Ali's sons, was killed carrying out a terrorist bombing attack. Prior to becoming engaged in an extremist group Sabri had been a young boy just like any other, brought up in an open-minded Muslim family.

Everything changed when he began studying at catering school. Suddenly he broke off his studies, alleging that he was the victim of racial discrimination. He started looking for a job and sent out many job applications. Although he had business skills and experience, the

only job he could find was as washing dishes at a local restaurant. This only strengthened Sabri's resentment, and he began to express frustration that there was nothing for him in his home city and that he no longer saw any future for himself.

Sabri soon gave up his job in the restaurant, giving an excuse that it was 'women's work' and prevented him from praying at the correct times. He also broke off relations with his friends who were either non-Muslims or Muslims who in his opinion were too moderate. At the same time, Sabri also broke up with his girlfriend when she refused to stop wearing western clothes, saying that she did not respect him. His speech became increasingly radical - he was attacking Western civilisation, attacking democracy, and began criticising Mrs Ben Ali, particularly for using some money she had earned sewing clothes to help pay for her granddaughter's school fees. Within a very short space of time, Sabri's personality had changed completely, as if someone had erased his old self and replaced it completely.

One day, the police showed up at Mrs. Ben Ali's house and informed her that her son died committing a terrorist attack. Between the time when he had begun his routine of daily prayer and the day of his departure, the radicalization process had taken only three months.

Discussion Questions

Discuss the questions below as a class or in small groups.

1. What were some of the early warning signs that Sabri was becoming radicalized?

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2. What could have been done to stop Sabri's trajectory towards violent extremism?

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Reflection:

Have you seen any warning signs in your community? Particularly those related to gender? For example, have there been new restrictions placed on the way women dress, places they can go, etc? Is there a change in the way people talk about women and their role in society?

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HOW CAN WOMEN PREVENT VIOLENT EXTREMISM?

Women's organisations can be particularly effective in countering PVE as they are rooted in the community and can be seen as **non-polarising** and **non-political**. However, it is not just at the community organisation level where women are effective: women in the **security services** such as police and the military can bring **different approaches and**

perspectives, as can **women in politics** and other **leadership positions**. Women are also having a larger role in the **religious community** to ensure religious education and women's representation in religious institutions. In order for a gender perspective to be well integrated into PVE, **women need to be meaningfully incorporated into all levels of the community**.

Reducing women to their family roles as wives, mothers and daughters does little to empower women and fails to recognise the agency and power they have within their communities.

Many PVE programmes call for the involvement of women for their peacebuilding or cohesion roles within a community. Women do not necessarily have natural or superior peacemaking skills simply because they

are women. However, because of social gender roles and social structures, **women may develop these skills and perspectives** throughout their lives. These skills and perspectives give women a **unique role** in PVE.

Women's participation in preventing violent extremism should not be limited to traditional or "private" roles. According to a 2012 report by the Organisation for Security and Cooperation in Europe (OSCE), women's participation in the community, politics, law enforcement and other state agencies are also crucial to PVE agendas. For example, female law enforcement officers are often more adept at building trust with the community and community-oriented policing, which are vital components of PVE strategies.

R. (Eds.). (2016). A man's world? Exploring the roles of women in counter terrorism and violent extremism. Abu Dhabi: Hedayah and The Global Center on Cooperative Security, p. 11

What measures can help encourage or build the capacity of women in PVE?

A study for **Monash University** found that there are an impressive number of ways in which women prevent violent extremism:

- **Family activism:** empower women to recognise the warning signs within their own families, as they are often the first to notice potentially dangerous changes in behaviour.

<http://www.monashgps.org/gender>

- **Empowering both women and men as parents:** they are the “first teachers” and can be particularly influential on their family.
- **Women’s educational empowerment and leadership:** examples of women leaders within the community counters extremist narratives.
- **Teaching critical thinking and analytical skills:** empowers women and men to think for themselves, and critically assess extreme messages.
- **Women’s peacebuilding:** capacity goes beyond family roles – they may also be leaders in the community or workplace, so we shouldn’t only see women in their roles as “mothers” or “sisters” or “wives”.

In order for women to be involved in PVE, both individually and collectively, their **safety needs to be assured**. This can be physical safety for those working in PVE, but also the safety of their agenda and work stream. It is important that the **work of CSOs in other areas not be politicised by their work on PVE**.

CSOs are often well respected and able to do good work in their communities because they are non-polarising. It is important that the PVE agenda not jeopardise this. A **“do no harm”** approach should be followed.

Examples of different ways women’s organizations combat violent extremism:

Women Without Borders runs ‘Mother Schools’ which break down stigma and silence around extremism and helps mothers to develop their confidence, skills and knowledge to strengthen resilience to violent extremism in their home and community. The curriculum teaches mothers to recognize and address the warning signs of radicalization. It includes instruction on the role the Internet plays in spreading extremist narratives and strategies for engaging fathers/husbands in recognising and addressing concerning behaviours. So far, the organization has reached 2000 mothers in 13 countries across the world across Europe, South and Southeast Asia, the Middle East and Sub-Saharan Africa.

The **Bangladesh Enterprise Institute** trained female secondary-school teachers in how to effectively discuss issues such as diversity, tolerance, and extremism with their students and the students’ families.

The organization **Seeking Modern Applications for Real Transformation (SMART)** uses modern technology to broadcast stories from mothers who have been affected by conflict-related violence. The broadcast, called ‘Mothers on Air’ challenged dominant extremist voices and shared the impact of radicalization on families.

In the Maldives the **Maldivian Democracy Network (MDN)** developed a social media campaign called “In Other Words” to create and share counter narratives to extremism. They posted video messages on Facebook which talked about everything from secularism to the idea of Jihad. This helped generate important conversations.

AIDA (Indonesia Peace Alliance) teams up female former violent extremists with victims to educate youth on the dangers of violent groups.

In Indonesia, the Muslim women’s organisation **Aisyiyah** has been at the forefront of countering the impacts of violent extremism. As one of the main providers of education and social welfare in the country, Aisyiyah has used their access to challenge attitudes associated with gender inequality and violent extremism. To do this Aisyiyah has highlighted the voices of women clerics in Indonesia as a mechanism to challenge male-dominated religious teaching around violence and gender equality.

The **Asian Muslim Action Network Indonesia’s (AMAN)** key mission is to strengthen leadership capacity among individual women and women’s organizations to empower them to take up public roles, and to mobilize civil society organisations who share similar missions to advocate for policies that enhance gender equality and promote non-violence. In the last 3 years, AMAN Indonesia has advocated for the integration of PVE in the WPS agenda. It collaborates closely with the Congress of Indonesian Women Ulama (KUPI).

GROUP EXERCISE

Case Study - Promoting Gender Equality and Women's Empowerment in PVE

Case Study of 'The Burka Avenger'

As emphasised throughout this workbook, many violent extremist organisations are based on ideologies that forcefully reject gender equality and women's empowerment. Some extremist groups deliberately target women and girls who seek education or public roles that do not conform to the narrow roles that extremist ideologies prescribe to women. One way that women can help prevent PVE and the curtailing of women's rights is through offering

counter-narratives that demonstrates how empowered and educated women contribute to safe and secure societies. A powerful example of this messaging is The Burka Avenger, which represents a creative approach to empowering women to fight extremist narratives.

The Burka Avenger is an animated television series that was created by Pakistani pop-star Haroon (Aaron Haroon Rashid) in response to extremists bombing and shutting down girls' schools. The show is based around a woman protagonist, Jiya who is schoolteacher by day. At night, Jiya becomes 'the Burka Avenger' by fighting villains while by wearing a burka to conceal her identity. Using only pens and books as weapons, Jiya fights everything from corrupt politicians to efforts to close down a girls' school. Through these storylines, the Burka Avenger emphasises the importance of girls' education and gender equality, and seeks to address issues around gender discrimination.



The Burka Avenger was initially launched in Pakistan, then Afghanistan and India and has recently been made available in Indonesia. The show is set to launch in more places in Asia, including Malaysia, Sri Lanka, Singapore

and Bangladesh. According to the creator of the show, “Burka Avenger can be a great messenger not only for women’s issues but because it’s animation, you can highlight very sensitive issues, it makes them softer.”

Reflection:

There are many creative ways to become engaged in countering extremist narratives concerning gender in your community.

Think about regular community activities such as sporting events and festivals and everyday communication tools like mobile phones and social media. Is there a way for you and your organization to use these events/tools or to partner with someone who can? How could you or your organisation help promote positive narratives around gender equality, girls’ access to education or women’s role in peace and security?

Case Study – Preventing Violent Extremism

This is the second half of the story of Saliha Bel Ali. This half tells how Mrs Ben Ali decided to do something to prevent other people from becoming radicalized.

You will want to read this part of the story twice. The first time read the story all the way through. The second time, pay special attention to the **programs that Mrs Ben Ali created**, the **obstacles** she faced in creating those programs and how she overcame those obstacles.

Story of Saliha Ben Ali (Part 2)

After her son's death, Mrs Ben Ali's first reaction was to tell everybody and to denounce his actions, which had nothing to do with the true way of Islam. First of all, she set up a support

group where parents affected by this tragedy were able to speak their views freely without fear of being judged. Her friend warned her that this might be dangerous, so Mrs Ben Ali got the support of a well-respected Imam and held the meetings at the Mosque. But she wanted to go even further, and to do something concrete at the level of prevention and creating awareness among young people, even among children, to help build resilience to extremist narratives in her community.

Mrs Ben Ali was a retired schoolteacher, so she used her connections with the schools to arrange visits to talk to the school children. Some teachers, school administrators and parents were concerned about these talks, but she met with them and explained what she was saying and why it was important. Parents who were still concerned were invited to attend the talks with their child. The children were very eager to know more. They were bursting with questions but there was no place where they could ask them - not at home nor at school, where teachers avoided these topics through fear of heated arguments.

Discussion Questions

Discuss the questions below as a class or in small groups.

1. What did Mrs Ben Ali decide to do to prevent violent extremism?

4. Why did she have a special legitimacy to lead the programs that she created? What made her particularly suited for those types of projects?

5. What obstacles did she encounter and how did she overcome these obstacles?

Reflection:

Which organizations in your community already focus on combatting violent extremism? What does this organization do? Who does it focus on?

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COMPLEXITIES AND CHALLENGES TO EMPOWERING WOMEN IN PVE

It is important to **consider gender at all stages of PVE**, including the roles that both men and women play. However, we must be careful when emphasising the role of women in preventing violent extremism.

PVE programmes can reinforce gender stereotypes. This can **lessen women's agency** by viewing women only as **mothers, sisters or wives**. By relegating their role in prevention to the private, family sphere, it ignores women's power in other areas of life (work, religious community, other groups/relationships), and the complex way in which roles interact and overlap. Many PVE programmes also refer to

"women and girls", which both **detracts** from **women's full agency as adult citizens** and fails to acknowledge that **girls and boys** also **experience conflict/crises differently** and have different needs from adult women.

Gender stereotypes can include that **men are naturally aggressive** and **women passive**. This portrayal of women as merely victims of physical violence also fails to acknowledge the longer-term issues of **structural violence within communities** that **disproportionally affect women and girls**, such as barriers to education, movement and association.

It is important that by involving women at every level of PVE we do not make them entirely responsible for preventing violence. Some PVE approaches make women responsible for the actions of men in their families, and wider community. This is unfair, and it negates the accountability of men themselves. Many factors contribute to a person becoming involved in violent extremism. While women must be included as part of the solution, they should not be seen as the only solution to violent extremism.

Thoughts and Notes

GROUP EXERCISE

Applied Learning – What can you/your organisation do to prevent violent extremism?

Programming on PVE with gender in mind

We now need to think of ways to help launch projects on preventing violent extremism or participating in existing initiatives. It is likely that there will be some obstacles as you try to participate more in this sphere and you need

to be prepared to overcome any obstacles you may face.

Think about what you or your organization wants to achieve and where your expertise and influence lies. What kind of project can you do to prevent violent extremism?

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What are some things that prevent you or your organization from participating in preventing violent extremism?

Is there someone else doing something similar whom you can work with? Are there existing initiatives that would benefit from women's participation?

Practical Simulation – The Project

Take a moment to think about a possible project your organization might run or existing work that would benefit from your participation. Who you would approach to talk about this? What that conversation might look like.

Fill in the blanks:

I am from (Organization name):

We would like to (describe project):

Practical Simulation – The Obstacles

*What obstacles might you face as you try to start this project or participate in existing efforts?
How will you overcome these obstacles?*

For example, you might be asked what expertise you have, told that you cannot know enough about violent extremism, or warned

that extremism is too dangerous for women to talk about and it is the job of the police.

Make a list of possible obstacles. In particular, be aware that people and organizations may try to stereotype you and ask you to do things ‘as mothers’ or ‘as victims’. Make sure you are included for the value you add by your involvement, not just your gender.

Obstacle list:

Example: Only men become extremists, it's too dangerous, what can a woman do?

Gender is only about women; violent extremism is about men.

Handwriting practice area consisting of a large grey rectangular background with horizontal dotted lines for writing.

KEY INSIGHTS AND TAKEAWAYS:

Gender is very important to understanding the root causes of violent extremism, the roles people play in it, and the roles people can play in preventing it. This is why it is crucial that all genders play a role in decision-making, design and implementation of PVE initiatives. This includes people from all backgrounds, education levels, ages, and professions.

Possible early warning signs of violent extremism are:

In my community/context, I can participate in preventing violent extremism in the following ways:

Some obstacles I might encounter are:

Some strategies for overcoming these obstacles include:



Notes:

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**SESSION
FIVE**



Photo: UN Women/Snigdha Zaman

RESTORING THE PEACE: RELIEF AND RECOVERY

INTRODUCTION



What is the purpose of this session?

This session will draw upon the **WPS Relief and Recovery pillar** to explore how persons who have engaged in acts of violent extremism can be **assisted and encouraged to desist and disengage** from such activities and how individuals, communities and nations can **address the harms and build resilience** against violent extremism.

This material examines the **various strategies, support mechanisms and services** that promote the **rehabilitation** of perpetrators of violent extremism, facilitate the **redress of harms** caused at the local, national, and regional level, and promote their **reintegration** back into the community. It will also explore how it can help develop strategies to **avoid further stigmatization** of actors and their families and how these groups can be restored as law-abiding, rights respecting and peace promoting citizens.

Learning outcomes



Understand how perpetrators, families and communities are impacted by violent extremism. Recognise the different roles actors and groups can play in facilitating the desistance and disengagement from violent extremism and work to promote rehabilitation and reintegration. Understand the role of women, using a gender perspective, in facilitating effective desistance and disengagement, reintegration and rehabilitation programs.



Identify best practice local, regional, and national strategies and accompanying support mechanisms and services that help to 'restore the peace', rebuild communities, repair harm and provide redress.

A key insight is to **appreciate how violent extremism has a 'ripple effect'** – that is, the impact, harms and damage of violent extremism will keep extending – with amplifying effect – far beyond the initial acts of the individual perpetrator. Unless effectively addressed, the 'ripples' of violent extremism may cause waves of ongoing harm upon innocent families, local communities, institutions and even national interests.

The implication of this insight is that **effective strategies for 'restoring the peace'** must address the multi-level effects of violent extremism.



Understand how desistance, disengagement, rehabilitation and reintegration of perpetrators of violent extremism can contribute to restoring the peace.

DESISTING AND DISENGAGING

Desistance is the immediate effect of ceasing from engaging in or planning acts of violent extremism. **Disengagement** is longer term effect of withdrawing from the organisation or 'thought leaders' or online 'influencer groups' that promote violent extremism. In other words, disengagement is the process of the individual detaching from the violent extremist network.

The **process of disengaging from violent extremism**, to be effective, may **involve** the radicalised individual's **family, friends, co-workers, classmates, social groups and wider community** as well. Disengagement can be very difficult, due to financial, security or other ties to the violent organization. Individuals often begin the disengagement process when they become disillusioned with violence.

Drivers of Desistance/Disengagement

Drivers of desistance/disengagement are inversely related to the drivers of extremism. Reversing or neutralizing the factors which drew perpetrators to violence in the first place can serve as powerful tools to promote desistance and disengagement.

Drivers of Extremism

- Poverty (Material Needs)
- Identity (Emotional Needs)
- Marginalisation (Violence & Grievance)
- Ideas
- Negative Peer Pressure (People)

Drivers of Desistance/Disengagement

- Targeted Poverty Eradication Programs
- Public Education Campaign & Accepting Differences
- Inclusion and Respect – Strengthening Positive Ties
- Promoting Counter Narratives
- Mentorship and Inclusion

Poverty eradication for PVE

Removing or weakening the **financial** and **economic** lure of terrorism would be an effective tool of disengagement especially in communities which suffer **extreme poverty** or have been affected by natural or human disasters.

It is important that the **families, villages and local communities or even regions identified with terrorists or extremism do NOT become**

economically punished following their public identification – through media or legal process – with the perpetrators of terrorism and violent extremism. The decision of the wider community to withdraw investment and boycotting trade following an attack may have **unintended effects of further radicalizing communities**, causing more inequality and sense of grievance, and only further promoting community reliance on local and international terrorist organisations for financial and other support. Such **informal local economic sanctions** make it **difficult** for individuals, families, villages, local communities and regions to **disengage entirely from violent extremism**.



The difficulties for terrorists in returning to their communities: In addition to ongoing stigmatisation, economic challenges need addressing'

Rappler, 21 August 2017,

<https://www.rappler.com/indonesia/berita/179458-mantan-teroris-kembali-masyarakat>

Thoughts and Notes

GROUP EXERCISE

Discussion Question:

What drivers of desistance and disengagement are likely to be effective, and ineffective, in your local community?

THE RIPPLE EFFECT

Mapping the Effects and Extent of Violent Extremism

Like with a stone dropped in water which causes ripples, the impact of terrorism and violent extremism intensifies in scale and effect, affecting a much wider group of people, institutions and communities, as the ripple travels further away from the perpetrator and targets (people or institutions) of the violent extremism.



The above diagram demonstrates the ripple effect. The extent of harms and consequences of VE related acts are explained in further details below.

- **Ripple One:** *Individuals:* Perpetrators
The VE related acts may result in: outcast status – banishment – vigilantism – harassment by police.
- **Ripple Two:** *Networks:* family members, friends, co-workers, fellow students
The VE related acts may result in: outcast status – banishment – vigilantism – harassment by police.
- **Ripple Three:** *Communities:* local village, mosque and market.

• **Other Ripples:**

- **National** - The VE related acts may result in: new terrorism laws, tougher restrictions on minorities, censorship etc

- **International** - The VE related acts may result in: – Islamophobia – restrictions on travel and migration

Exploring Ripples: Impacts on Family, Networks and Communities

In the aftermath of the revelation that a family member, friend or neighbour is involved in terrorism, people will be confused and shocked by this person's choice to join the group. Although not complicit in the actions, and completely innocent of any involvement, these social networks linked to the perpetrator groups may feel that they have failed in some way.

Family members may face immediate financial hardship if the person who joined the violent group was the family breadwinner.

Women face a particular burden as they may need to seek additional employment and have to care for children and other family members alone.



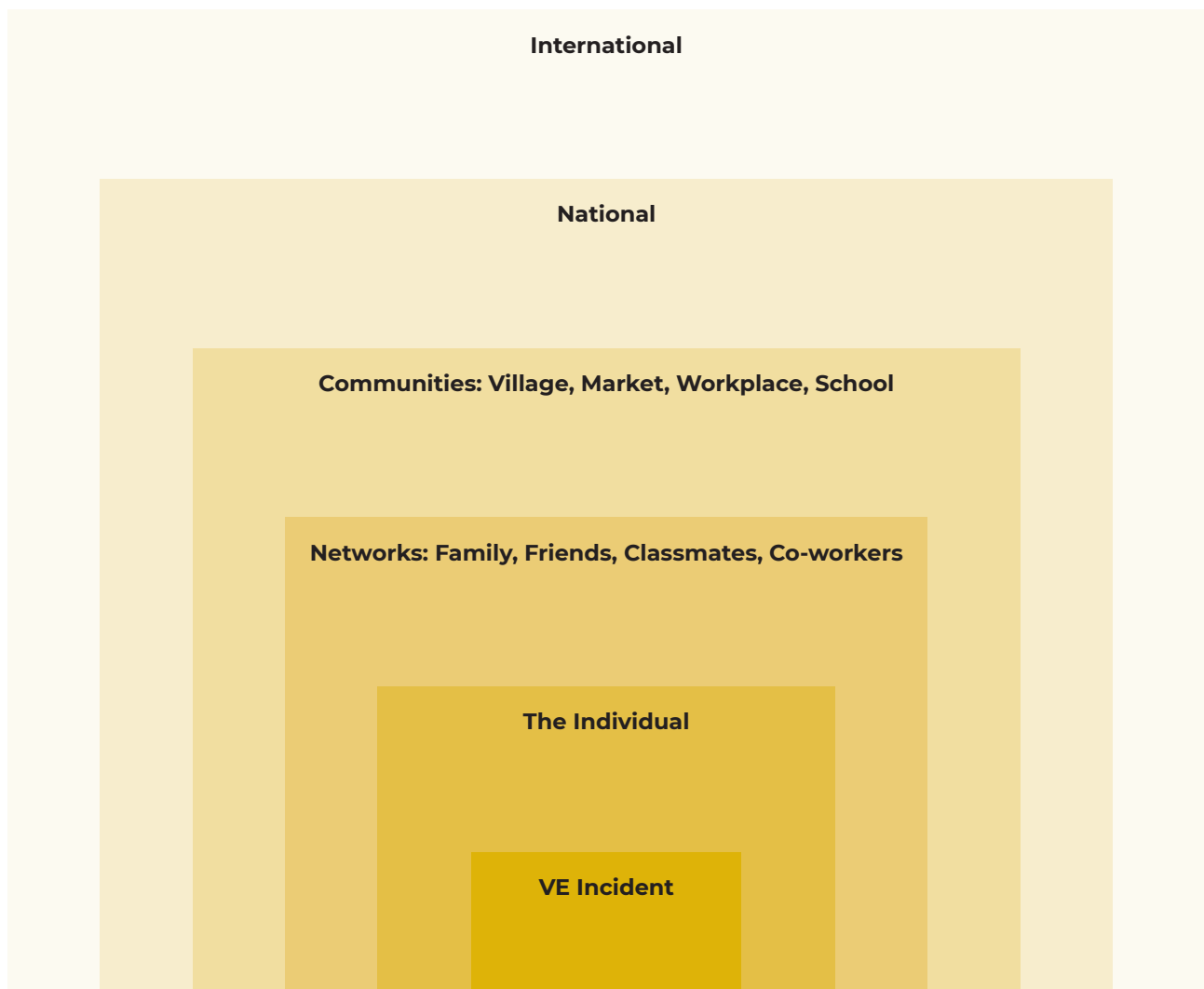
Thoughts and Notes

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GROUP EXERCISE

Ripple Effect Mapping

Using material supplied to you, in groups complete a ripple effect diagram on a violent extremist incident that has occurred in the past in your community, country or region.



RESTORING THE PEACE

What is Relief?

Relief is the **short-term objective** to help and encourage individuals and communities affected by violent extremism to immediately take step to **disengage from violent groups**

and networks. This applies to both individuals and their families and communities - who may also be engaged with, or support, the violent group, or they may only be affected by their connection. This stage addresses the **immediate trauma** caused by violence and conflict affecting the individual and the community.

What is Recovery?

Recovery is the **longer-term objective** to help and encourage individuals and communities affected by violent extremism to **regain or create more resilience against extremist threats in future.**

Did you know?

The WPS agenda engages relief and recovery programmes as tools to promote the political engagement, economic opportunities, and leadership roles for women. Such leadership roles include the security sector and the community as supporters of social resilience. Women and men should be equally involved as it is their right as citizens, it is more efficient to involve the whole population, and to do so supports sustainable peace.

Relief and recovery efforts help to **frame the future direction of the society** and help to **rebuild relationships** and **create communities** that are **resilient to conflict, radicalization and extremism.** There are two main ways in which relief and recovery efforts are linked to PVE: the short term and the longer term.

In the **short term, PVE** needs to be **integrated into relief and recovery efforts** to help to **de-radicalise, disengage, and reintegrate** those connected with extremist groups into society.

In the **longer term**, the rebuilding of the community should be done in a way that **addresses the root causes of extremism**, so that it doesn't reoccur in future. This should be tied to prevention strategies, outlined in the earlier sessions of this training course.

Encouraging a **community culture of peace and tolerance** can build **resilience** to extremist views. Local CSOs, including women's organizations, are well placed to lead this work.

Peacebuilding in the aftermath of terrorism and violent extremism has many dimensions. At the heart of the issue is the **immediate harm and fears caused by the perpetrator's conduct**. This may require practical interventions to repair damaged property, and rebuilding confidence so that ordinary people can return to their normal lives.

Rehabilitation often attracts most attention from state authorities (corrections, probation and social welfare agencies), which focus on interventions, often in prison and post-release, that aim to treat the individual in isolation from the community.

What is Rehabilitation?



Indonesian National Counter-Terrorism Agency (BNPT): 'Ministry of Social Affairs Shelter Rehabilitates 129 Indonesians Involved in Terrorism'

12 June 2018

www.bnpt.go.id/shelter-kemensos-rehabilitasi-129-wni-terkait-terorisme.html

Rehabilitation uses a **medical psycho-social model for determining the motivations and proper treatment of offenders to achieve disengagement and desistance**. This approach searches for the abnormalities of offenders and then deems these correlated "characteristics" as the underlying causes of VE. The problem with this model is that

offenders are **labelled** as '**terrorists**' who have a **condition**, which needs ongoing treatment and supervision. Labels such as 'terrorist' or 'violent extremist' may become self-fulfilling, and **divert attention from other interventions**, including community-based measures, that can more effectively assist counter violent extremism.

Rehabilitation: A Fundamental Human Right?

Article 10(3) of the International Covenant on Civil and Political Rights (1966) provides imprisonment must serve the following purpose:

"The penitentiary system shall comprise treatment of prisoners the essential aim of which shall be their reformation and social rehabilitation."

Since the 1960s, when the ICCPR was drafted, there has been a **significant move away from rehabilitation towards 'tough or harsh punishment', with most legal systems significantly increasing the rate of incarceration**, as well as the severity of punishment for offending, especially post-

9/11 for crimes related to terrorism. The aim of punishment is no longer the reform of offender, but simply to express a measure of retribution proportionate to the harm, or perhaps promote deterrence (on the individual offender and general community).

What is Restorative justice?



Ex-terrorists and their victims come face-to-face for reconciliation meeting over Indonesian attacks

ABC News, 1 March 2018

www.abc.net.au/news/2018-03-01/bali-terrorists-and-victims-come-face-to-face/9495996

Since the 1990s, there has been a **movement toward restorative justice**, and **promoting more community based interventions** to promote **reintegration** of offenders, but also give a more prominent place to the obligation of offenders to **take responsibility for the harm** caused and to provide **redress** to victims and others affected by the wrongdoing.

Restorative justice is defined as a **process where parties with a stake in a specific offence or wrongdoing collectively resolve how to deal with its aftermath and its implications for the future in order to restore peace and stability in the community.**

Key characteristics are

- **offenders confront** and **accept responsibility** for their actions and the consequences;

- that **families and communities** surrounding the offender play a **role** in both **reintegration and support** for both the **victim and the offender**; and
- to provide a **resolution for disputes.**

These restorative justice process has been **successfully trialled in juvenile and adult offending.** The process is used during **pre-trial in victim-offender mediation processes,** known as conferencing, which serves as an alternative to prosecution. It is also used **post-conviction,** which can greatly assist victims and their families to **recover from the harms suffered.**

A Key Insight

Restorative justice rests upon the power of shaming – but this shaming is not negative or stigmatic of the offender, but rather is productive and restorative, recognising that the offender while answerable for the crimes and harms caused, is a person worthy of respect, and is capable of restoration to society as a law-abiding citizen.

What is Reintegration?

Reintegration fits within a broader model of restorative justice as discussed above. It moves beyond **rehabilitation** where interventions are aimed at the individual (offender-focused), to **reintegration** where strategies are used that harness the social power of community to restore the peace, provide redress to victims and prevent future offending (community focused).

Reintegration moves beyond disengagement to the moment of restoration in which the offenders (which include members of a violent extremist groups) are again accepted as law-abiding members of the community.

Put simply, the focus of **restorative justice is based on inclusive participation, reparation and resolution**. A key difference with the formal criminal justice is how shame is used.

Reintegration looks at how former offenders rebuild relationships, gain trust, seek employment and become attached to a new community away from their former networks of influence.

Status Degradation and Stigmatisation

The above example demonstrates the process of **status degradation** based on **negative stigmatic shaming directed to the individual** as a person, *rather than positive integrative shaming directed at the harmful acts* and their effects on others.

People who join violent extremist groups often **already feel marginalised and disempowered**. Upon their return to their community post-conflict or post-imprisonment, this feeling can become even worse as they **face being outcast and stigmatised by family, friends, and the community**. It is important that efforts be made to help this person return to a **productive and constructive role** in the community.

Stigma may also be **directed to the family and networks** of the offender. The family and social networks of a violent extremist are often viewed by the affected community as **'guilty by association'**. For example, family members may be denied work, rejected from social groups, or unable to register or attend school.

They may also become **targets for security forces** who are interested in learning more about the extremist group their family member joined. The impact of this stigma may actually **drive these families to become radicalised** because they are made more vulnerable to violent extremism and supporters of terrorism.

Example of harmful status-degrading community shaming

Example - I am a thief'



'A lot of people walked past and were laughing at him.'

A seaside town in Australia is in uproar over the punishment a mother has handed out to her young son, making him wear a sign in public labelling him a thief.

'Do not trust me. I will steal from you as I am a thief,' the sign around his neck read as he stood in a park in Townsville in Queensland.

SEE LINK TO STORY: <http://www.dailymail.co.uk/news/article-2029105/Townsville-mother-makes-son-wear-humiliating-lm-thief-sign.html>

The boy, aged about 10, remained standing with his head lowered in shame while his family ate lunch nearby.

But his humiliation did not end there - he was made to wear Shrek ears and was also seen writing lines, believed to say repeatedly that he would not steal.

While his family may have deemed the public humiliation applicable, parents who saw the boy wearing the sign were appalled.

One woman, Diane Mayers, said she was so 'horrified' that she contacted the local child safety services.

The punishment was also condemned by child psychologist Nicole Pierotti, who said she was shocked that this treatment was used. 'Humiliation is not the best way to punish the child,' she said. 'This gives the child the message that they should be sneakier. He's learning, "don't get caught. It also makes you wonder what else goes on in the family. Parents are supposed to be the people a child can trust.'

Miss Pierotti said that if the child had stolen something from a shop, it would have been far more appropriate to make him go back to the premises and admit to what he had done. 'That would be much better than humiliating him in public,' she said.

Trauma

People who have **fought in violent wars or committed violent acts**, or who have **lost a family member** through violence, can experience strong feelings such as **fear, guilt, anger, and/or grief** – these feelings are indicative of trauma. If this trauma is not acknowledged and treated, these individuals may **suffer from depression and anxiety**.

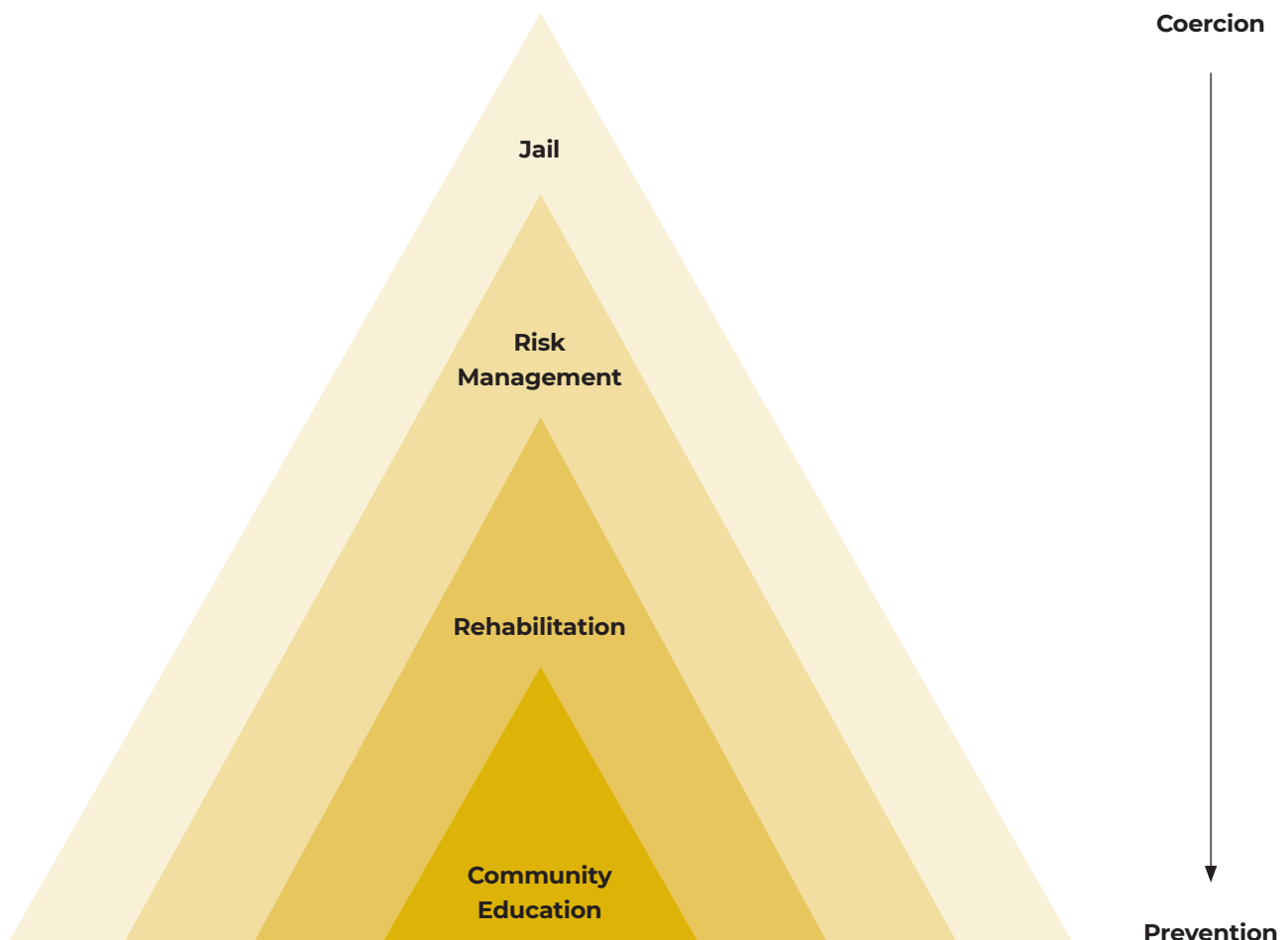
The below **pyramid** is a graphical representation of the **strategies and models** discussed above. Adapted from the work of John Braithwaite, the pyramid encourages **interventions that are community based and preventive** – aimed to harness informal social power to promote voluntary and genuine desistance, disengagement, rehabilitation and reintegration.

Where such efforts **fail**, the **response escalates** up the pyramid. More **formal measures** are used, such as court ordered rehabilitation, where the person is not responsive. The state often begins with the least coercive intrusions, for example, placing a person under **curfew**, or preventing them associating with other persons known to be engaged in violent extremism.

Finally, if there is **no progress**, and the person is not responsive to these interventions, the **criminal justice system is invoked** – probation may be revoked, and further prosecution action taken.

The **base of the pyramid** symbolises the **first step**, which is **prevention** through **promoting PVE education** in the community. As one travels up the pyramid, options carrying a **greater degree of coerciveness** are illustrated.

Jail is always the measure of last resort, used as a means to incapacitate the offender from causing harm to the community.





Thoughts and Notes:

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GROUP DISCUSSION

Discussion Questions:

In relation to your own system of criminal justice, consider the following questions:

1. What are the aim(s) of imprisonment?

2. What *should be* the aim(s) of imprisonment?

3. What are the effects of imprisonment? Consider both intended and unintended effects.

4. Is imprisonment effective in achieving reformation of offenders generally, or those convicted of terrorist offences?

5. Is there a difference between 'ordinary' criminals and perpetrators of violent extremism or terrorism?

6. Do these differences require different approaches to punishment and imprisonment?

GENDER DIMENSIONS OF RELIEF AND RECOVERY

Gender perspectives should be integrated into all relief and recovery policies and programming, including PVE initiatives. This means that the **specific needs of women and men, girls and boys, are planned for and met and that both sexes are equally empowered in leadership and decision-making processes.**

Caution needs to be exercised when applying a gender lens to PVE initiatives. **Gender roles are not fixed, they are intertwined and reactive to changes in society.** Some disengagement programming views women as the entry-way into the private or family sphere.

Women can be seen as “access points” to reach out to radicalizing male family members, exercising surveillance and control. This assumes that women are always peaceful and non-violent by nature, incapable of being active agents in committing, encouraging and assisting violent extremism. Such an approach also shifts responsibility for preventing the violence committed by men onto women’s shoulders, who are viewed as potential ‘peacekeepers’ and policing agents capable of intervening to preventing violence within their own family.

This is unfair to many women, as while they may have this capacity to control family members, there are **many interrelated factors contributing to violence, and expecting women to play this peacekeeper role may also place women in real danger.** They may experience physical, emotional and financial repercussions for speaking directly to male

family members who are susceptible to radicalization and extremism. **Their ability to reach vulnerable people or speak to all actors may be compromised.** This applies to both individual women in the family, but also more generally to seeking to involve women’s organizations directly in disengagement activities.

In communities recovering from the effects of violent extremism, the law enforcement and security forces may play a key ‘first responder’ role in relief efforts. There are several gender dimensions to this top-down, state-led response.

First is the make-up of the responding forces themselves. Women are not always well represented in senior roles in law enforcement and security forces. It is helpful to promote women in policing and use specialized police with knowledge of local community to ensure a gender perspective is applied.

Second is the type of security that is promoted in the aftermath of acts of terrorism and violent extremism. CVE interventions can adopt a **hard security** approach, which emphasizes **traditional 'law and order'** mechanisms such as **surveillance**, monitoring, and **frequent stop and searches**. These rarely take gender into

account and can even be counter-productive. Women who may themselves be vulnerable victims may become targeted by police tactics that are disrespectful and discriminatory. This will cause **distrust** and make women **less likely to report concerns to the police or intelligence agencies**. This can discourage them from coming forward to seek help, leaving them vulnerable to further victimization.

By contrast, soft security approaches prioritise dialogue, cooperation and reconciliation. Although under-utilised in the PVE sphere, these strategies can help to address root causes of violence, rather than just the symptoms.

Examples of Gendered Impacts

Example 1 – Post-conflict Impacts - Marawi

UN Women has worked with women in Marawi, Philippines who have proven to be particularly

vulnerable post-conflict. Issues include the loss of livelihoods, displacement, and the inaccessibility of services. Income generation was prioritised by women, as a lack of money contributed to the vulnerability of both men and women to extremist groups offering payment and the vulnerability of women to trafficking. Helping women and their families to access secure, reliable income contributes not only to the community's post conflict recovery, but also to breaking the cycle of extremist recruitment.



Marawi women turn to weaving for recovery, livelihood

ABS-CBN News, 25 May 2018

<http://news.abs-cbn.com/video/life/05/25/18/marawi-women-turn-to-weaving-for-recovery-livelihood>

Example 2 – Broader Impacts – Punishment Response

People who have family members in prison due to participation in violent extremism often share in the punishment in various ways. In particular, women with husbands in prison experience not only trauma and stigma, but also social isolation and financial instability. When a woman's husband is the main source of income for the family, his imprisonment can

profoundly affect his family. A woman may have to find more work or turn to family, friends, and others for financial support. This can lead to dependency upon others – and can also lead to a lack of independence and feelings of shame. Where that support does not exist, and the family is instead stigmatised, women can find themselves isolated from their communities. It may also lead to a family becoming dependent upon a violent extremist organisation as the only source of support.

GROUP EXERCISE:

Discussion Questions:

As we learned earlier in the session, relief is a short-term goal focused on disengagement, while recovery is a longer-term project focused on reintegration.

1. What might a) Relief and b) Recovery look like in practice for vulnerable populations?

RELIEF:

RECOVERY:

2. Thinking about how these two combine to form a Relief & Recovery framework, how might this be applied to questions of violent extremism?

3. What are the most acute relief and recovery needs for your community?

KEY INSIGHTS AND TAKEAWAYS:

Desistance is the immediate effect of ceasing from engaging in or planning acts of violent extremism.

Disengagement is longer term effect of withdrawing from the organisation or 'thought leaders' or online 'influencer groups' that promote violent extremism.

Common drivers of desistance/disengagement include:

Relief is the short-term objective to help and encourage individuals and communities affected by the violent extremism immediately take step to disengage from violent groups and networks.

Recovery is the longer-term objective to help and encourage individuals and communities affected by the violent extremism to regain or create more resilience against extremist threats in future.

In my community/context, relief and recovery is addressed through the following mechanisms/strategies:

Rehabilitation uses a medical psycho-social model for determining the motivations and treatment of offenders to achieve disengagement and desistance.

Restorative justice is defined as a process where parties with a stake in an offence or wrongdoing collectively resolve how to deal with its aftermath and its implications for the future in order to restore peace and stability in the community.

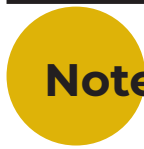
Restorative justice in my community would look like:

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Gender perspectives should be integrated into all relief and recovery policies and programming, including PVE initiatives. This means that the specific needs of women and men, girls and boys, are planned for and met and that all genders are equally empowered in leadership and decision-making processes.

Integrating gender into relief and recovery policies is important because:

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Notes:

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