Handbook on Narratives and Alternative Narratives
For Empowering Young People on the Prevention and Countering Violent Extremism in Kenya
Nairobi, Kenya August 2021
About YWCA Kenya

Young Women Christian Association (YWCA) of Kenya is a women and youth membership based, non-governmental development organization founded in 1912. It is affiliated to the World YWCA and its main purpose is to develop the collective power of girls and women in Kenya to achieve social, economic, political and cultural “emancipation”. YWCA is built on a strong Christian foundation, whose emphasis is integrated in all its programming.

On this project, the role of YWCA is to support the inter-religious platforms step-up initiatives that prevent and counter ideologies that enhance violent extremism.
# Table of Contents

Copyright............................................................................................................................................. i
About YWCA Kenya .................................................................................................................................. i
Abbreviations and Acronyms ............................................................................................................... iv
Word from Chair IRCK ............................................................................................................................ v
Word from National General Secretary ............................................................................................... v
Acknowledgement .................................................................................................................................... vi
Introduction ........................................................................................................................................ 1
Background ........................................................................................................................................... 2
Rationale for and Overall Objectives of the Handbook ..................................................................... 4
   Handbook Rationale ............................................................................................................................ 4
   Overall Objectives ............................................................................................................................. 4

**Section A: Structure of the Handbook and Tools** ........................................................................... 5
   A.1 Arrangement of the handbook .................................................................................................. 5
   A.2 How to use the Handbook .................................................................................................... 6
   A.3 Training Checklist .................................................................................................................. 9
   A.4 Handbook Framework .......................................................................................................... 9

**Section B: Handbook Modules and Approaches** .......................................................................... 10
   Module 1: Team building and setting the pace ............................................................................ 10
   Module 2: Definitions and Concepts ......................................................................................... 10
      3.1 Introduction ......................................................................................................................... 13
      3.2 Objectives of the Module ................................................................................................... 13
      3.3 Identification & Deepening of Narratives and Alternative Narratives .......................... 14
         3.3.1 Social & Economic and Political narratives and alternative narratives on VE .... 15
         3.3.2 Social & economic and religious narratives and alternative narratives on VE .... 19
         3.3.3 Political and religious narratives and alternative narratives on VE .................. 26
      3.4 Identification & Deepening Understanding of Instruments for PVE .............................. 35
## Abbreviations and Acronyms

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>AAYMCA</td>
<td>Alliance of Young Men Christian Association</td>
</tr>
<tr>
<td>AN</td>
<td>Alternative Narrative</td>
</tr>
<tr>
<td>CSOs</td>
<td>Civil Society Organizations</td>
</tr>
<tr>
<td>CVE</td>
<td>Countering Violent Extremism</td>
</tr>
<tr>
<td>DNH</td>
<td>Do No Harm</td>
</tr>
<tr>
<td>EAK</td>
<td>The Evangelical Alliance of Kenya</td>
</tr>
<tr>
<td>EV</td>
<td>Extreme Violence</td>
</tr>
<tr>
<td>HIV/AIDS</td>
<td>Human Immunodeficiency Virus/ Acquired Immunodeficiency Syndrome</td>
</tr>
<tr>
<td>IRCK</td>
<td>Inter-Religious Council of Kenya</td>
</tr>
<tr>
<td>IT</td>
<td>Information Technology</td>
</tr>
<tr>
<td>LGBTIQ</td>
<td>Lesbian, Gay, Bisexual, Transgender, Intersex and Queer</td>
</tr>
<tr>
<td>NCCK</td>
<td>National Council of Churches of Kenya</td>
</tr>
<tr>
<td>NCIC</td>
<td>The National Cohesion and Integration Commission</td>
</tr>
<tr>
<td>NCTC</td>
<td>National Counter-terrorism Center</td>
</tr>
<tr>
<td>NORAD</td>
<td>Norwegian Agency for Development</td>
</tr>
<tr>
<td>P/CVE</td>
<td>Prevention/Countering Violent Extremism</td>
</tr>
<tr>
<td>PLDWs</td>
<td>People Living With Disability</td>
</tr>
<tr>
<td>SDGs</td>
<td>Sustainable Development Goals</td>
</tr>
<tr>
<td>SUPKEM</td>
<td>Supreme Council of Kenya Muslims</td>
</tr>
<tr>
<td>ToC</td>
<td>Theory of Change</td>
</tr>
<tr>
<td>VE</td>
<td>Violent Extremism</td>
</tr>
<tr>
<td>VEG/Os</td>
<td>Violent Extremist Groups/Organizations</td>
</tr>
<tr>
<td>YWCA</td>
<td>Young Women Christian Association</td>
</tr>
</tbody>
</table>
Word from Chair IRCK

In response to the faith based ideological challenge, YWCA through the inter-religious platform is supporting the government in preventing violent extremism activities by strengthening counter-narrative ideologies to ensure lasting success in end violent extremism.

The handbook represents a paradigm shift emphasizing preventive rather than countering services. It focuses on counter narrative dialogues to a wider public that promote healthy co-existence of individuals and communities in intersecting with the pillars laid down the national strategy.

I call on everyone – anti-violent extremist's members and county governments – to take action to engage and invest in community protection so that we fulfil our ambition to prevent and end all forms of violence extremism. But we cannot achieve this alone as the interfaith platform.

Partnerships with Civil Society Organizations (CSOs), National and County governments and their agencies; and Inter-religious and business actors and communities, are crucial to making this happen.

Remember the hashtag of “Myfaithstands4peace” and together we can make the world safe for everyone.

Fr. Joseph Mutie  
National Chairperson  
Inter-Religious Council of Kenya (IRCK)

Word from National General Secretary

This handbook was developed by the Young Women Christian Association through Interfaith engagement to prevent effects of religious marginalization for peace and justice in Kenya funded by the Norwegian Agency for Development (NORAD) through KFUK-KFUM Global (Y-Global).

Despite the strong strategies put in place to PCVE many other committed organizations, youth all over the world continue to experience abuse, neglect, violence, unemployment and exploitation every day, and this continues to push the youth and vulnerable communities into violent extremism.

The Inter-faith approach intervention recognizes the untapped potential of CSOs, Women catalysts, Youth catalysts, the media and the Religious Leaders as mediators and advocates of preventing and countering violent extremism. This user-friendly handbook is therefore needed to provide vital guidance that strengthens the inter-religious efforts of strengthening youth resilience and CSOs’ knowledge and capacity to promote their meaningful participation in dialogues and policy decision-making processes.

It is our sincere belief that a broad spectrum of stakeholders, inter-religious platform, government, gender, education and media will utilize this tool in their dialogue deliberations and will reflect on practical solutions in leadership, policy, practice, and innovation for the advancement of SDG 16.

Ms. Deborah Olwal,  
National General Secretary,  
Young Women Christian Association
Acknowledgement

The development of this Manual is the result of the involvement of various committed and specialized people and partners at various stages.

The handbook highlights the processes of preventing and countering violent extremism developed from the baseline and Needs Assessment Surveys.

We thank God for His Divine knowledge, strength, ability and opportunity to undertake this work. Without His special blessings, the coordination and completion of the manual would not have been possible.

Special mention must be made of the following to whom we are greatly indebted for their special contribution:

Ms. Deborah Olwal- National General Secretary for supporting the process and Fr. Joseph Mutie, Chair Inter-Religious Council of Kenya (IRCK) for providing valuable references and religious platform for consultations.

We are greatly indebted to Bernard Okok Obuoga, a Peace building and conflict resolution expert and practitioner for developing the Handbook and facilitating sessions for its understanding.

Thanks to the members of the Programme Secretariat; Mr. Ernest Kirimi, the Project IT and Communications Officer; and Branch Coordinators Roseanne Rajema and Valery Oyando (both of Kisumu); Belina Tjuthi and Pauline Mbodze (both of Mombasa) and Benjamin Wakilo (Nairobi) for the immense dedication.

We would wish to extend our gratitude to the National Counter-terrorism Center (NCTC) who incorporated their insight in this document.

We hope this handbook will be helpful to the CSOs and the inter-religious organizations that work on building the resilience of youths, women and vulnerable groups against violent extremism.

Roselyne Pepela
Head of Programs,
Young Women Christian Association
Introduction

Kenya is part of the global community facing multi-dimensional challenges of Violent Extremism (VE) and Extreme Violence (EV). In this case, responses must also not only be multi-dimensional but should be designed to reflect the local contexts and target the root causes and drivers of the phenomena. This is the reason why different organizations, based on their mandates, will design own ways of responding to the issues around the VE and EV challenges.

Young Women Christian Organization (YWCA) of Kenya has a mandate of mobilization and empowering girls and women in Kenya to achieve their social, economic, political and cultural potentials and contribute to the well-being of the society. Having active operations in Nairobi, Mombasa, Kilifi, Kwale and Kisumu, YWCA has acknowledged the challenges around VE and EV as major impediments in pursuit and achievement of its goal. Out of this, the organization embarked on the process of developing a locally-based Handbook to mitigate the challenge and ensure that young girls, in particular, and the youth, in general, are equipped with appropriate skills and knowledge to address the challenges of VE and EV.

This handbook takes into cognizance that VE and/or EV affect and get influenced by communities’ perceptions, needs, and unique circumstances around the subject matter in a broader fashion to include social, cultural, economic, political and religious spheres holistically interconnected.

In encouraging its local application, the handbook seeks to put the YWCA as a strategic actor capable of contributing to a culture of peace and peaceful coexistence among and between different communities, religious diversity, culture; and sustainable development as one indivisible sovereign nation. Through this, the organization envisages supporting, working with and adding value to the agenda of the Government of Kenya (GoK) and its agencies including the National Counter Terrorism Centre (NCTC), the National Cohesion and Integration Commission (NCIC) and the County Governments’ aspirations. In addition, the organization seeks to enable its members acquire skills and knowledge “to emphatically and continuously reject VE ideologies and aims in order to shrink the pool of individuals whom terrorist groups can radicalize and recruit.”
Background

History of VE/EV is a complex one. It encompasses nearly all communities around the globe. Questions around VE and, to a large extent, general VE, has occupied attention of everyone in the area of peacebuilding, governance and policies. Around these, there have emerged series of other issues such as ‘radicalization’ which have become bandied with ‘extremism’, ‘violent extremism’ and ‘terrorism’. While these concepts have divergent meaning and implications, they have become synonymous with each other to the extent that some agencies would design approaches that consider them as the same. This confirms why actions such as Countering Violent Extremism (CVE) policies are among the most significant policies in line of addressing challenges around terrorism, extremism and radicalization.

Given the challenges of unclear demarcation and differences between the named challenges of human relations, different and, sometimes, conflicting interventions are likely to be designed and implemented thereby further complicating the whole situation. At the global level, the UN recognizes VE as an affront to the purposes and principles of the organization. The UN acknowledges that VE undermines peace and security, human rights and sustainable development....and no country or region is immune from its impacts....and VE undermines collective efforts towards maintaining peace and security, fostering sustainable development, protecting human rights, promoting the rule of law and taking humanitarian action.

The UN further points out factors and conditions of success in addressing VE to include ‘harnessing the idealism, creativity and energy of young people who constitute the majority of the population of an increasing number of countries today and that must be viewed as an asset and must be empowered to make a constructive contribution to the political and economic development of their societies and nations...they represent an untapped resource and we must offer them a positive vision of their future together with a genuine chance to realize their aspirations and potential.

The Handbook facilitates YWCA to contribute to the P/CVE by adding value, to the already established approaches aimed at address, preventing and transforming factors of VE and EV in the country. This includes both programmatic and policies approaches. One such policy approach is the National Strategy for Prevention and Countering Violent Extremism (NSPCVE). The Handbook therefore envisages enhancing contextualization of some of pillars of the NSPCVE including:

a) **Education** – by engaging young people, the purpose here is to enhance strengthening of skills and knowledge in responding to questions of VE. By doing this, these young people, together with their learning institutions will devise mechanisms through wholistic approach to PVE can contribute to addressing radicalization in learning institutions;

b) **Political, Faith Based and Ideological** – one of the key drivers of VE could be found along the lines of politics and faith. When extremist ideologies are allowed to entrench in political contestations and faith values are misinterpreted (narratives), it is likely to realize VE and EV in the communities as people struggle to either meet their needs and/or eliminate other ideas. It is on this ground that the Handbook seeks engagement along the political and faith lines through engaging and influencing political leaders at the local, county and national levels; and ‘immunizing’ the Kenyan young population from trends and factors of VE. By expanding their knowledge and ability to appropriately respond to VE narratives, YWCA aims at enabling the young people to become agents of positive change in the communities;
c) **Training and Capacity Building** – one of the central foci of the Handbook is enhancement of knowledge and skills among young people to creatively and responsibly act on the narratives that are developed and used in the advancement of culture of radicalization and VE. YWCA seeks to contribute to the NSPCVE pillar of education and capacity building by providing and applying a theoretical framework that looks at issues of VE and EV in a wholistic manner. In addition, the Handbook also provides a mechanism through which young people can engage on the potential interpretation and impact of the narratives in the community and therefore deepening not only their knowledge and understanding on the phenomena but also on the response;

d) **Legal and Policy** – ensuring that laws and policy frameworks (both at the national and County levels) that support PVE is one of the fundamental agenda of the NSPCVE. YWCA, through the Handbook seeks to build, among the young people, advocacy and communication skills that they can apply to engage with the policy makers in addressing the gaps and challenges that exist in the current laws and suggest additional ones, if necessary. This is on the ground that while the laws exist to meet objectives of peaceful coexistence in the society, there may be some cases where some individuals and/or groups may feel they are being discriminated. It is upon this that the Handbook seeks to ensure creation of spaces for constructive engagement for the purpose of building legal and policy frameworks that advance PVE; and

e) **Media and Online platforms** – the organization believes that a comprehensive PVE approach must design means and ways of addressing or facilitating spaces for action on youth contextual issues. This includes engagement in media and online platforms and is based on certain observations. One such observation is that the broader programming must seek to target a wide audience including both markets (consumer spaces) and social media (Facebook and WhatsApp) and improving communication with at-risk individuals and increasing dialogue between stakeholders. The Handbook provides a section specifically on enhancing understanding and response to challenges of VE and EV from the media and online platforms.

It is arising from the recognition of the potential power of young people and the role and place of narratives as push and pull factors in the realm of radicalization toward VE and EV that the YWCA initiated a process of mobilizing and empowering young girls and women for the purpose of building communities of resilience. The extremist narrative is a system of stories that collectively provides a coherent world-view for the purpose of supporting individuals, groups or movements in the furthering of their illegal violence and violence-assisting activities. The YWCA understands that extremist narratives are effective because of their simplicity; their use of scapegoating; their emotional appeals to fear, anger, shame and honour; and their awe-inspiring solutions. These are developed along specific and/or combining lines of human relations which include social, cultural, economic, political and religious. Their messages are crafted to exploit identity crisis, and tap into existing beliefs and anxieties within the target communities. The Handbook offers spaces, instruments and mechanisms for identifying, interrogating and deepening understanding of these dynamics and envisions contribution to, in specific, ending culture and aspirations of VE and, in general, to an environment of sustainable peace and development.

In ensuring that the development of the Handbook is both context-reflective and participatory, series of sessions and forums were organized bringing together young people, faith leaders and thematic experts. These were purposed to harness raw information, fears, aspirations and
expectations of all stakeholders. The events included regional meetings in which various aspects of VE narratives were identified and discussed. Out of these, the participants noted the need to have a harmonized tool that would not only champion distinct actions but also encourage innovative collaboration. Additionally, in collaboration with the National Council of Churches of Kenya (NCCK, Evangelical Alliance of Kenya (EAK) and the Supreme Council of Kenyan Muslims (SUPKEM), YWCA organized the national youth conference on VE. The Conference created an opportunity for the youth to hold discussions on VE as well as how a culture of violence relates to national general elections of 2022. The conference explored and delved into how young people, in their own contexts, can advance culture of peace and peaceful coexistence by collective local actions. They developed own joint local plans of actions for the purpose of ensuring, inter alia, advancement of sustainable peace.

It is anticipated that the targeted participants especially the girls and young women would be facilitated to make good use of this handbook and contribute to the building of culture of peace and sustainable peaceful coexistence.

Rationale for and Overall Objectives of the Handbook

Objectives of this Handbook:

- Provision of broader and specific areas VE and EV to include social, cultural, economic, political and religious angles;
- Understanding and identification of common narratives and provide alternative narratives;
- Outlining key case studies and exercises for practical orientation and prevention of VE/EV;
- Provision of easy to use and adapt resources and tools for application including communication strategy; and
- Monitoring and evaluating the changing environment and reviewing the alternative narratives for prevention of VE/EV

Handbook Rationale

This handbook exists to champion a wholistic and integrated community based soft\(^1\) approaches and not hard\(^2\) approaches. In doing this, YWCA holds opinion that VE and EV and their manifestations cut across all sphere of human life and manifest in social-cultural, economic, political and religious lenses. The handbook, therefore, exists to facilitate response to the need that PVE must take cognizance of all these lenses. To do this, the handbook provides spaces for young people within YWCA and its networks to identify, interact and engage with the various VE-related narratives and seek to understand the role and place of Alternative Narratives in enhancing their readiness to prevent and/or respond to the phenomena.

YWCA, in presenting this Handbook proposes sector-specific narratives and alternative

---

1 In this Handbook, soft policies and approaches are understood to be actions that target influencing people (individuals or groups) perception, attitudes and beliefs in the area of constructive engagement. Programmes developed along these lines tend to generate sustained positive relations and build community resilience to conflict and violence. This forms basis to prevention of VE and related factors.

2 The Handbook identifies hard policies to include responses such as the use of military force, drone strikes, and arrest and detention of suspects who are viewed as perpetrators, are known to aggravate relationships
narratives and facilitators are further encouraged to lead participants to further identify and develop additional narratives and alternative narratives respectively as they continuously address challenges of VE/EV in their contexts.

The Handbook further provides tools and frameworks that can aid in the facilitation of not only knowledge and skills acquisition but also how to develop follow up actions or implementation plans. These can be adapted based on the situation/context.

**Overall Objectives**

The handbook overall objective is to provide a structured tool for building and equipping youth champions with tools, skills and technical knowhow in the Prevention and Countering Violent Extremism (PCVE) and Extreme Violence (EV) in their communities.

**Section A: Structure of the Handbook and Tools**

### A.1 Arrangement of the handbook

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Objective(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Background and rationale</strong></td>
<td>To provide the overall view of the global and national dimensions of VE and EV outlining challenges, interventions, successes and gaps. By this, the Rationale section brings out the gaps that the Handbook addresses. The Handbook therefore adds value by addressing the gaps of the interventions.</td>
</tr>
<tr>
<td><strong>Start up</strong></td>
<td>To welcome participants and make them feel comfortable, generate the feeling of trust and confidence and feel comfortable. The first few hours of the session determine the tone of the session and can create environment of active and honest participation.</td>
</tr>
<tr>
<td><strong>Module 1: Team building and setting the pace</strong></td>
<td>To build a culture of a team and teamwork and enable participants jointly share the purpose of the session, their expectations, set the rules of engagement; and obtain and appreciate the session schedule. Introduction and explanation of the Framework and formation of teams and groups for various responsibilities is also done here.</td>
</tr>
<tr>
<td><strong>Module 2: Exploration of VE Narratives and Development of Alternative Narratives</strong></td>
<td>To introduce the participants to the question of narratives and alternative narratives and all the lenses; enable participants understand how respective lenses relate with each other and VE/EV; and identify, discuss and understand various narratives, alternative narratives and how to advance or prevent culture of VE/EV. Participants must also be encouraged to identify and develop addition narratives and alternative narratives respectively</td>
</tr>
<tr>
<td><strong>Module 3: Building and Implementing Strategies: Planning</strong></td>
<td>To enable participants, design a mechanism or plan to put the acquired knowledge into practice. Participants will be expected to develop plans of actions reflecting their contexts</td>
</tr>
<tr>
<td><strong>Module 4: Looking Back, Looking Forward: Evaluating the Session and Envisioning</strong></td>
<td>To provide feedback on the sessions based on various component including the handbook contents, delivery style and level of knowledge of the facilitators. This is to assist in the improvement of the future sessions.</td>
</tr>
<tr>
<td><strong>Annexures</strong></td>
<td>To avail different tools and handouts that can be used in the sessions. However, facilitators are encouraged to be creative and bring other tools and resources that they know of and that may be relevant to the different contexts of training. Caution must however be made to ensure that they do not create negative emotions. A sample of a training schedule is also provided which can be modified to fit particular contexts.</td>
</tr>
</tbody>
</table>
A.2 How to use the Handbook

VE and related issues are very sensitive, complex and can draw various emotions as they touch on matters of ideologies and, in some cases, beliefs. From this, engaging in and facilitating sessions that target to address VE calls for high level of knowledge and technical capability.

From the above understanding, it is recommended that in those facilitating the handbook delivery be persons with adequate knowledge and understanding of the contexts and spheres of human life in that environment. In addition, some understanding of global VE and social EV trends is needed. Further, it is important to ensure that participants take part in and completes all the modules for effective understanding. Facilitators need to be careful and considerate and always be ready to go back and forth as some participants may require further explanation on issues that have already been covered.

Finally, facilitators should:

a) Always reflect and refer to the participants’ expectations and the session’s objectives. This is to ensure that as the session progresses, no one is left out;

b) Connect participants to resources that can help them reach any expectations that could not be met during the session. These could include published documents both online and physical; and

c) Develop a friendly and relaxed programme capable of ensuring that participants are fully equipped for practical work on PVE. While a sample programme and session delivery format as proposed in Annex 1.3 has four days-plan, facilitators, depending on the context such as level of understanding, can adjust this to five days. When developing the schedule, allow and respect the hours of prayers or spiritual reflections depending on the nature of participants.

In putting this handbook into use, the following needs to be considered:

i) **Targeted participants:** It is recommended that one session should have maximum of 25 participants who must be at least 21 years and above. Having young people who have graduated from colleges and/or high school levels or have engaged in activities that have exposed them to situations of multi-cultural environment will be encouraged;

ii) **Facilitators and supervisors:** Given the sensitivity around matters of VE/EV, it is advisable that facilitators and supervisors using this handbook be persons with sufficient training skills and well-rounded on conflict sensitive approaches. It is recommended that they have some knowledge on Do No Harm (DNH) principles and application; and mediation processes. Evidence of managing people/communities of different cultures and ability to contextualize issues and negotiating consensus would be of paramount importance.

Two to three facilitators are recommended. For effective delivery, it is also further advised that a pool of facilitators be given orientation on how to use, apply and deliver the contents of the handbook. It is important to know and be aware that contexts are different and therefore discussions on narratives/alternative narratives may be different and, in some situations, conflicting;

iii) **The venue:** Factors to be considered include the participants’ values, culture and beliefs and ability to move with ease in case of participants with physical disabilities.
Understand the composition of the participants and their needs. For example, how one would identify and arrange venue for faith groups (single or multifaith) and non-faith groups will have significant differences. When having participants from different faith groups, there are things to consider such as:

a) Without compromising one's faith and/or depending on the level of understanding and composition of the participants, the organizers may decide not to have religious artefacts or symbols of faith at the venue;

b) It is recommended that Scriptural books such the Holy Bible, The Glorious Quran, etc. can be made available but explanation should be made before hand; and

c) Places of prayers, worship and reflection should be designated for different groups and respect and include times for such in the programme

iv) **The Session:** it is highly recommended that the session(s) be facilitated on a face-to-face basis and could be framed as follows:

a) **Pre-session:** It would be important to start engaging the participants before they arrive at the session. The selection process must ensure that certain balances are met – for example, all efforts should be put in place to have gender and ethnic balance, inclusion of people with disability and, in the session which brings people from different faiths and regions, there should be a reasonable balance in faith and regional identity. There is a need to have a pre & post session questionnaire. A sample is included in Annex 1.1. The organizers must engage participants by, among others, giving correct information and timely response to any query raised. If not able to provide response, collate and indicate you would revert after consultations. *It is better to delay with the response and give the correct information rather than rushing and give the wrong information.*

b) **The Opening:**

   b.1 *Starting:* depending on the context, the session could start with a word of prayer and some scriptural reflections;

   b.2 *Introductions*

   ▪ Facilitators should ensure team-building dynamics are applied, examples those included in Annex 2.1

   ▪ Facilitators should ensure that the participants introduce themselves first and then introduce subject of the training. Provide adequate clarification and respond to questions from the participants to enable comprehensive understanding and appreciation of the session. Undertake detailed illustration of the background, objectives and how the program will be managed. Encourage participants to fully participate;

   b.3 *Expectations and ground rules* – This can be done in the plenary where every participant gives the expectation or divide participants into smaller groups to discuss and present in the plenary which should be harmonized and written on the flip charts.
b.4 Diversity and acceptance

Exercise 1:
- Using material in Annex 2.2.3, put participants in three groups – 1, 2 & 3;
- Write number 6 on a flip chart and put it on the floor and let group numbers 1 & 2 stand on the opposite sides while group 3 standing on a neutral position;
- Ask each of the groups what they see. Let each of them justify; and
- Let group 1 & 2 swap positions and repeat the process. Ask all the groups to explain what they felt during the exercise with group 3 members giving own opinion

The facilitators to close this session by letting participants know that:
- They come from different backgrounds and hold different opinions on the same thing – the fact that one is right does not mean that the other is wrong;
- Their differences in terms of beliefs, perception and attitudes are shaped by their backgrounds and since they are learned, they can also be unlearned;
- The problem (represented by the number – 6) - in any society remains the same. We are the ones supposed to change the ways – our positions – and perception on how we look at it; and
- It is not possible and/or possible to ‘forget’ their differences but it is important and possible to accept, understand, acknowledge or appreciate and respect their differences

NB: Let participants commit and make a declaration to respect each other and their opinions throughout the session. For example, if it is a session for Christians and Muslims, they may be drawn to the principles of reciprocity

Note:
- Ensure that facilitators and supervisors use interactive methods
  - c1 plenary lecture (exposing participants to concepts and dynamics of VE/EV and offering clarification where needed). Facilitators may start by asking the participants to provide own definitions and understanding of the illustrated concepts or terms. This can be done in a plenary or small groups in the same room. Responses could be consolidated and then take them through the exposition;
  - c2 group discussions and small group lectures (working on and refining further the concepts exposed in the plenary); team building and activities sessions (deepening of team formation and dynamics and putting into perspectives the lessons);
  - c3 skits, group plays and case studies – facilitators could develop case studies or role plays that would enable the participants put lessons into practice. Make sure that these role plays or case studies do not directly speak to their emotive situations. It should also be explained that these are “just role plays” and not real situations. Examples of cases studies are embedded in some sections while others are in Annex 1.2; and
  - c4 daily evaluation and sharing – in order for the facilitators to improve session delivery, there is a need to find out the feelings of the participants on how the day went. Facilitators could give four sticky notes of different colors to each participant and urge them to indicate, in each of them what went well, what did not go well, what needs to be improved and what needs to be dropped. Facilitators may also decide to use the framework proposed in Annex 3.1. The following day would then start by
reflection on the previous day evaluation outcome and offering clarification on key areas that were not fully understood. At least, two people could be appointed to collate and present the daily evaluation – this could have been done in (B) (b.2) above (at the time of formation of teams and groups);

c) **The Closing**: during the closing session, the participants will have opportunity to design how they will put into practice the learnt skills, conduct final evaluation of the session and, depending on the type of the event, may develop some kind of communique/statement. Based on this, the facilitators would:

   d.1 Guide participants in developing their context-based action plan through groups discussions. A sample guide for this purpose of found in *Annex 2.2.4*; and

   d.2 Encourage the participants to provide overall evaluation of the session based on what they have gained, key surprises, areas that they feel were not well captured and suggestions on how to improve the future engagements. A proposed session evaluation form is found in *Appendix 3.2*.

### A.3 Training Checklist

For effective use of this handbook, it is important that the facilitators be adequately prepared and approach the participants with acceptable tools and behavioral mechanisms. The handbook proposes key checklists that need to be considered in *Annex 1.2*. However, the facilitators are encouraged to identify more and/or adjust the proposed list.

### A.4 Handbook Framework

- VE does not exist in isolation but embedded into the daily experiences of individuals and communities intertwined and reinforced by social and cultural, economic, religious and political forces as illustrated in this framework; and

- Narratives and alternative narratives in this handbook are designed based on this framework

---

Figure 1: Illustration of multi-dimensions of Violent Extremism Narratives
Module 1: Team building and setting the pace

Module 1 learning objectives

By the end of this session, participants should be able to:

a) Know each other better – appreciate who is in the room, their backgrounds, sensitivities, concerns and expectations or desires of each person;

b) Identify and learn the importance of working together through developing their strengths, and to addressing any weaknesses; and

c) Encourage culture of collaboration rather than competition

Illustration of team building: Successful understanding and application of this handbook contents heavily depends on how participants are mobilized and weaned into its modules and approaches. This requires building a strong team dynamic through enabling the participants break away prejudices and any stereotypes that may exist and/or form their backgrounds. It is important to know that people live and operate with different baggage some of which hinder them either as individuals or groups from creating community beyond their own identity.

Importance of team building: team building can lead to a more productive session. It can be designed and implemented throughout the session (e.g., at the beginning of the programme and then regularly as the sessions go on). Beginning each day with an activity especially based on the objectives of the day can work better by making everyone to move, think and work together toward the goal of the day. Avoid repeating ice breakers as this may demotivate participants.

The handbook suggests that participants be exposed to strategic ice-breakers or exercises to warm up their minds and generate the feelings of the importance of collaboration irrespective of differences. There are several ice-breakers ranging from Critical Thinking exercises to groups or individual’s activities. The handbook suggests some in Annex 2.2 and includes Building Trust (2.2.2); The Problem Tree (2.2.2); and Perspectives (2.2.3).

Module 2: Definitions and Concepts

Exercise 2:

In groups, let participants generate common understanding of the terms based on their contextual situation – Terms may include: Conflict, violence, violent extremism, fundamentalism, narratives, alternative narratives, pull and lush factors, radicalization, etc.

• Let them share in the plenary bringing out some obvious and no-so obvious observation

After the plenary presentation and discussions on the definition of terms and concepts, facilitator(s) should then use the following guiding definitions in harmonizing various descriptions and clarify issues emerging from the group discussions.
a) **Alternative narratives**, in all their forms of manifestations, can also imply, words, actions, beliefs, perceptions, expressions and ideas stories, discourse, events and/processes documented or undocumented that are used to put into the right perspective and contribute to change in social relations. This includes and involves entrenching into an individual or groups new ways of doing, organizing, framing what has been mis-framed, promoting wholistic relations in support to reframing the world from the past, current and emerging situations of misinformation.

b) **Conflict** – this may be used to imply the incompatibility of interests, goals, values, needs, expectations, and/or social actions. There could be different types of conflicts as part of human behavior. This handbook leverages on two main types of conflicts – social and ideological. Social conflict as seen as “a struggle over values and claims to scarce status, power and resources in which the aims of the opponents are to neutralize, injure or eliminate their rivals” while ideological conflicts are those which tend to be driven and informed by certain ideological convictions which ‘especially have a tendency to become malicious’. Combination of these may lead to deepened social and ideological violence and hence violent extremism and/or extreme violence;

c) **Extreme Violence (EV)** – the handbook identifies and differentiates extreme violence from violent extremism for the purpose of ensuring that participants understand and are able to develop distinct response mechanisms. Extreme violence is used in this handbook to connote acts and/or approaches that, though are developed and implemented to injure, kill and/or instill fear in people (individually or groups), are, in most cases, uncoordinated, isolated and not aligned to any ideological agenda. These can be seen in terms of a one-off-isolated event and usually at the micro level with no link, directly or indirectly, with macro level dynamics. In most cases, they are usually social and political related. They may have no historical basis, justification or argument;

d) **Extremism** - the use of extremism in this handbook paraphrases a common definition as development and use of vocal or active opposition to fundamental common values that have been largely accepted by the wider community/society and which may include how the society is governed (including democracy and the rule of law), individual liberty and mutual respect and tolerance of different groups such as faiths and beliefs.12

e) **Narrative(s)** - The representation of events that include both the functions of narrator and audience: “the recounting ... of one or more ... events communicated by one, two or several ... narrators to one, two or several ... narrates.”13 Narrative, is further seen as the representation of events, consisting of story and narrative discourse, story is an event or sequence of events (the action), and narrative discourse is those events as represented.14 Based on these understanding, the Handbook considers narrative(s) as set of ideas, perspectives, and experiences that inform and influence the way an individual or group(s) perceive(s) their place in the world around them and against those in the same set-up (whether true or false). These can be expressed through stories, songs, poems etc. and can written or verbal;

---


f) **Pull factors** - conditions that may pull or attract individuals into violent extremism and such may include friends, social networks, and services provided by extremist groups;

g) **Push factors** - those conditions that may push or propel individuals into collective violence and could include perceptions of social exclusion, real or perceived discrimination, frustrated expectations, and government repression;

h) **Radicalization:** - a process by which an individual or group comes to adopt belief systems which justify the use of violence to effect social change and comes to actively support as well as employ violent means for political purposes\(^ {15}\) which may include rejecting and/or destabilization of what is in existence. This could imply violent opposing freedom of choice and forcing others into what one believes in. From this and especially the connotation that radicalization could imply the agenda of advancing perceptions, beliefs, feelings and systems and activities in support and/or creation of spaces of any group(s) or cause in a conflict, it implies that radicalization could lead to either violent extremism or extreme violence. However, the question comes, can radicalization be for the good of the society? What can be the narrative here to ensure that radicalization results into constructive transformation rather that destructive of a society;

i) **Religion and faith:** - Though the terms religion and faith have unique and distinct differences in definitions and meaning, in this Handbook, they are used interchangeably as the two constructs also bear some key interrelatedness; and

j) **Violence:** - while the term violence may mean psychological and emotional abuse including threats, verbal attacks, taunting and shouting, in this Handbook, it is used to imply largely ‘unlawful exercise of physical force’\(^ {16}\) or ‘a use of physical force that injures, damages, violates or destroys people or things’\(^ {17}\) or actions and processes ‘comprising of a range of meanings, including “to force”, “to injure”, “to dishonor”, and “to violate”’. **Violent extremism** in this Handbook, is used to imply “advocating, engaging in, preparing, or otherwise supporting ideologically motivated or justified violence to further social, economic or political objectives”.\(^ {19}\) The central aspect here is ‘ideology’ which, in this Handbook, relates to *protractedness* rather than an isolated event as compared to extreme violence.

---

**Exercise 3:** After defining terms, participants to go back to their groups and discuss the following questions and share in the plenary

a) Illustrate how these terms are understood and used in your society – community, conflicts, violence, extremism and social groups;

b) Illustrate how different communities are treated in their own contexts and these relationships are linked to the wider levels of country context; and

c) Build common understanding on how differences based on their understanding result into different, and sometimes, conflicting response

After the presentation of the groups finding on the above questions and any other that may arise, facilitators should then consolidate the module 1&2 outcome and use the lessons and conclusion statement in the box below to close the session

---

\(^{16}\) The Concise Oxford Dictionary


Lesson: different terms and expressions mean different things to different people in different contexts. In this way, the manner in which people will understand conflicts and violence and how it is justified and/or responded to depends on their contexts and backgrounds. This implies that people may justify certain meaning of their actions based on the interpretation they give to their situations. The terms such as extreme violence, violent extremism and negative mobilization towards them and/or how they interpret pursuit of peace in the community heavily reflect on their objectives. How these terms are understood and applied define how the related challenges are addressed including programs and policies are developed and implemented. The illustrated definitions provide broader understanding of the terms.

Conclusion statement: People live and operate in different contexts. In some contexts, they may be in the majority while in some, they could be the minority. Peace, conflicts and identity, including social and religious identity, are matters of relations. They can spell out constructive or destructive forms of relationships. With free movements, some communities find hostile relations with others due to either how ‘their own’ communities relate with ‘other communities’ in other areas or how they are viewed in terms of relative deprivation. How different communities define relationships depend on the contexts and contextual issues.

Module 3: Exploration of Violent Extremism & Extreme Violence Narratives and Development of Alternative Narratives

3.1 Introduction

In this module, participants are exposed to various ways through which VE and EV arise, manifest in and interacts with; and get influenced and supported by different spheres of the societal life. By putting into use the framework in Figure 1 and in assisting participants define means of preventing or countering violent extremism, facilitators, this module, lead the participants in:

a) Seeking to unearth the correlations between social-cultural, economic, political and religious narratives, on one hand, and VE/EV, on the other hand. This is done by looking at how those narratives embed in individuals or community's historical or contemporary set of life, experiences and aspirations;

b) Discussing and understanding the examples of alternative narratives that would be applied to correct and put into the right perspectives the VE/EV narratives; and

c) Identifying and developing other narratives and alternative narratives of VE/EV based on their contexts, experiences and perceptions

3.2 Objectives of the Module

By the end of the session, it is expected that the participants will be able to:

a) Understand general components of violent extremism and how such relate to and manifest in social, cultural, economic, political and religious spheres of individuals and groups in the society;

b) Identify, discuss and appreciate various narratives that emerge from the mentioned spheres and appreciate the identified alternative narratives and, where possible, further determine other narratives and develop appropriate alternative narratives; and
c) Outline how they can respond to various narratives of VE and EV in their own context

3.3 Identification & Deepening of Narratives and Alternative Narratives

This section attempts to expose participants to various forms of narratives and alternative narratives that relate with each other on VE & EV. Based on the theoretical framework in Figure 1:

a) Facilitators should engage participants in focusing on the three spheres to be interrogated which are social-cultural and economic; religious; and political;

b) Facilitators should enable participants understand that narratives and alternative narratives of VE/EV manifest at both micro and macro levels. These could include the legitimation of knowledge or action emerging in form of the ‘inclusion or exclusion of social groups, the enactment of institutional routines, the perpetration of social roles, etc.’; and

c) In providing linkages, facilitators guide participants in noting that individuals and groups will always have social and cultural identity and that these are key to how they function in the society. The political and religious spheres would emerge and penetrate the social-cultural and economic relations.

From the aforesaid, in this section, it is important to note that political (and religious) narrative suggests that the emergence of certain types of narratives occur out of the sentiments already within our culture (and social & economic) relations, and that political (and religious) actors are simply suggesting the way in which the situation ought to be impacted.

Lesson: Every culture has its own stories or narratives, which are shared as a means of entertainment, education, cultural preservation or instilling moral value

Exercise: before diving deep into respective sections of narratives and alternative narratives, in groups or in plenary, identify, share and discuss how different aspects of community life was shared in your society. Example;

- How were children influenced to become responsible members of the community (men or women)?
- How has these influenced you or your life today including sense of engaging in and/or not engaging in situations violent extremism or extreme violence?

NOTE:
The Handbook encourages participants to seek to identify how the named narratives facilitate and/or encourage radicalization of communities toward extreme violence or violent extremism. Narratives from each sphere should be examined to see how they emerge and what factors push them further and how such contribute to others in the same setting. Given that narratives do emerge and/or situate themselves in the lives and operatives of individuals and groups for a particular purpose, attempts shall be made to outline respective and/or joint interpretation and potential actions. It is the potential or contemporary negative effects/impacts that would call for the development and implementation of alternative narrative.

20 De Fina, A. and Georgakopoulou, A. (2008a) Analysing narratives as practices. Qualitative Research, 8(3), 379-387
3.3.1 Social & Economic and Political narratives and alternative narratives on VE

Setting

This focuses on part A of the framework.

Individuals and groups join and use social movements for not simply because of ideology, but due to, inter alia, social reasons including search for status, identity, protection, support and power or a combination of all these.

The social and cultural aspects in this Handbook focuses on identifying and deepening understanding of thoughts, actions and behaviors of individuals and groups at every level of society and which advance culture of VE.

The economic aspects focus on how individuals and groups view their economic status against ‘others’ in the same setup and the systems and institutions in place.

These narratives of social & economics; and political factors interact with each other and how, individually and/or jointly, influence and impact on the situation of VE and/or EV. In response to the identified examples of narratives, the Handbook proposes some alternative narratives which take cognizance respective potential interpretations and impacts of the narratives in the community. Using these examples, participants are encouraged to identify others (narratives and alternative narratives) and discuss how they can advance positive interpretations and understanding.

**Exercise 4**

Divide the participants into groups (this can also take place in the plenary depending on time) to discuss:

a) How social-cultural and political dimensions interact with each other in their context;

b) Examples of narratives that they know of and which are normally used within the context and reflecting social, economic and political spheres; and

c) How they have responded to the named narratives
### Examples of the narratives & alternative narratives on social & economic; and political sphere.

<table>
<thead>
<tr>
<th>Social &amp; economic and political narrative 1</th>
<th>Potential interpretation and impacts of the Social &amp; economic and political narrative 1</th>
<th>Social &amp; economic and political alternative narrative 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social services grievances - ‘our place and communities are facing discrimination when it comes to development and distribution of national resources’. This is due to our social identity and political views when it comes to matters of political parties and leadership. These have denied us necessary social services and economic opportunities. We have been in economic poverty and political darkness for a long time. We would rather fight and die together rather than supporting those who are not our own. We have even been told that unless we change and support particular political agenda, we will remain in economic limbo.</td>
<td>Local social grievances evolve around systemic political discrimination and economic disparity; These grievances, perceived or real; historical or contemporary, more often than not drive people or groups of people to coalesce and mobilize around certain pillars of identity. These may be on religion and social identity such as ethnicity or political structure(s). In this situation, VEG/Os emerge and may provide ‘promises’ to the individuals/groups in those contexts. <strong>Group social grievances become push factors while the promise by different groups of advancing the interest of the griev ed communities become pull factors for radicalization;</strong> and Grievances, combined by lack of institutions and systems for social protection and spaces constructive engagements, lead to violent confrontations either between different groups and/or between the radicalized groups and the state or government institutions and their associates which, if not mitigated, ends in a full-blown situation of protracted violence.</td>
<td>There is no policy or law that spells out that our communities should be discriminated. Therefore, the idea that we are being discriminated based on our social identity and/or political leaning could be viewed to be developed and pursued by people with self-interest; However, if there is a feeling that it is happening, the best way is to challenge such actions in courts of law and/or elect people who can represent us well and develop appropriate laws; and Additionally, we could develop joint actions with others in the community to advocate for equality and equity in terms of social services including development of infrastructures such as schools and health centers.</td>
</tr>
</tbody>
</table>
Our people have suffered enough and we, as the young people of this community, need to stand up and avenge for these historical injustices as means of protecting and defending our brothers and sisters. Some of the historical injustices our communities have faced include killings of our people, denied opportunities to own properties and difficulties in obtaining government documents and education. Failure to do this, we and our children, will perpetually live in poverty and remain as slaves to others. In addressing these challenges our communities face, our elders and those in leadership positions have always pursued their own interests and hence should also be dealt with. Members of our community count on us. We have situations that we can use to advance our social aspirations. These include blocking other ethnic groups in setting up business operations in our area – ‘this is our area and we should not allow them to operate here’ while we remain poor. They should leave our area.

<table>
<thead>
<tr>
<th>Social &amp; economic and political narrative 2</th>
<th>Potential interpretation and impacts of the Social &amp; economic and political narrative 2</th>
<th>Alternative narratives on Social &amp; economic and political narrative 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Potential interpretation</td>
<td>Defending our community interest is our sole responsibility as the youth. This should be done using all means available including violence; and</td>
<td>There are several opportunities that we, as young people can pursue to change the landscape of our area. These include taking advantage of and pursuing the devolved funds by the National and County Governments such as the youth funds;</td>
</tr>
<tr>
<td>Potential impacts</td>
<td>Those who are our leaders and have let us down must be eradicated without which we will always have, amidst us, those who are rich and those who are poor</td>
<td>We can organize ourselves and constructively engage with the different economic and political actors to change the narrative that other communities and/or youth are discriminated against. The cyclical nature of political violence will only block potential social and economic investment opportunities; and</td>
</tr>
<tr>
<td></td>
<td>Situations of intra-community violence and killings may be the order of the day;</td>
<td>As young people and those who hold the future of our communities at hand, we are able to change the narrative that we are always violent by coming together and jointly developing spaces for dialogue and conflict resolution and even pursue common economic activities. There are good stories or cases of young people who have made positive changes in their communities and the country at large.</td>
</tr>
<tr>
<td></td>
<td>Situations of atrocities such as violent attacks against persons or groups of people just because they have set and are doing business in places considered not ‘their own’ is likely to erupt;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Electoral violence has always been manifested in business attacks and flushing out “foreigners”. These cases have and continue to build animosities between and among people of different identity across the country;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cyclical socio-economic and political violence, reduction in the local and national economic income; and economic balkanization of locations; and</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Reduction of economic growth of communities that depend and thrive on diversity through the thinking that “outsider” is taking advantage of ‘us’ and should ‘leave’.</td>
<td></td>
</tr>
<tr>
<td>Social &amp; economic and political narrative 3</td>
<td>Potential interpretation and impacts of the Social &amp; economic and political narrative 3</td>
<td>Alternative narratives of Social &amp; economic and political narrative 3</td>
</tr>
<tr>
<td>------------------------------------------</td>
<td>---------------------------------------------------------------------------------</td>
<td>---------------------------------------------------------------</td>
</tr>
</tbody>
</table>
| We have noticed that political power is the road to economic development. Our community is poor since we do not have political power. We continue facing economic discrimination given that the we have never ascended to or held powerful political offices including the Presidency. We have remained a laughing stock as other communities believe in the argument of ‘seek yee first the political power and then the rest will be added to you’. We must get this ‘political power’ by all means possible. Given that electoral process is always compromised, no tangible change can emerge from it. Communities and the youth are always politically divided and, especially the youth, are mobilized according to the tribal political parties. It is not possible to have a united front among the youth across the country to build a lasting change. The only possible way out of this is to fight to ensure that ‘our own become the President’. This will assure us of the ‘fruits of political power’. | **Potential interpretation**  
- Presidency and other political positions are means of economic advancement;  
- Equitable social and economic development of the country is not possible as resources are distributed based on political affiliation; and  
- Some communities will always remain poor as others grow richer  
**Potential impacts**  
- Violence erupting as a result of communities fighting for political positions or power;  
- Individuals and groups being driven away from some areas on the suspicion that they don't support others;  
- Community development becoming a recipe for violent confrontations and pursuit of manipulation of election results;  
- Formation of political and tribal pressure groups leading to continuous contestations which in most cases are violent;  
- Emergence and development of community or social based violent gangs; and  
- Culture of mistrust and erosion of confidence in institutions become the order of the day. | **Presidency and/or political position at the county level should not be the determining factors of social and economic development;**  
**Strong and accountable policies on social and economic development and resources development and distribution should be the source for equitable development;**  
**Addressing issues of corruption can end mismanagement of resources;**  
**As young people, we have a responsibility of ensuring that those we put in the institutions of political leadership including the Parliament develop and put in place responsible and accountable economic policies;**  
**We can change the narrative that political presidency implies social-economic development of our communities; and**  
**Creating and advancing spaces of dialogue and examination of those we put in places of leaders across the community identity is very important We can do this through grass-roots mobilizations and working with others.** |

**Putting lesson into practice**

Social and cultural identity has been used to mobilize and whip communities toward a particular direction. Indeed, in many nations, communities have engaged in violent conflicts in pursuit of political power. Sometimes political parties are formed based on social/ethnic identity. Economic status of individuals or communities have also been used as reasons to mobilize along social identity. Out of these, there are several historical and contemporary stories or narratives that are used to achieve individual and/or community's objectives. These have always been developed, shaped, reshaped and reformulated to target individuals and/or communities that are considered enemies. In the same communities, there are also individuals and groups that are open-minded and pursue constructive agenda.
Exercise 5: in groups, discuss and share:

a) Social, economic and political narratives that exist in your community and/or groups that have been used to advance peace or conflict? What has been your role in this?; and

b) Taking an example of Kenya identify highlighted narratives that you know and which have shaped the political landscape along social and economic lines. Can you identify some stories or narratives that were used that contributed to violent extremism or extreme violence?

3.3.2 Social & economic and religious narratives and alternative narratives on VE

Setting

This section assists facilitators expose participants on part B of the framework and which focuses on social & economics; and religion, and how both influence trends of VE and/or EV.

![Figure 3: Social & Economic and Religion Dimensions](image)

There is a thin line between religion and social cultural aspects of individuals or groups given that religion, in some societies, is also a social institution. Both social and religion occupy central space of an individual and group identity.

Within social and religious identity, there are also other layers of identities. For example, one can be a Christian and within a Christianity, he/she is a protestant who is an Anglican bearing a face of a particular ethnic group and within that ethnic group, he/she is of a particular clan and sub-clan. All these come into a play when one is pursuing a particular interest in a society.

Social, cultural and religious identity can be used by a group to retain and/or gain economic power and political influence in the society. These spheres of individual and group identity can be developed and used to advance either peace, tolerance and peaceful coexistence and solution finding, on one hand, and, at the same time, in perpetuating violence and culture of intolerance.
Within the foregoing, some communities can also attribute their social and economic challenges to their religious identity and/or as being caused by those belonging to other social or religious communities. This can cause violent confrontations between and among people of faith and existing of narratives can be applied to advance a particular cause in that context.

Mechanisms and approaches on how individuals and groups identify with, advance and/or engage in violent extremism and/or extreme violence, in some cases, emerge from localized contexts of economic grievances. This explains the link between the social exclusion and political marginalization claims or realities. In this, the social and economic factors become pushers to be engaged in situations of violence while religious factors become pullers. This environment provides fertile grounds for VEG/Os to recruit and radicalize individuals and groups into VE.

It is important to illustrate how the VEG/Os pursue realization of their interests through exploitation of the link between the two spheres – social-cultural and religious identity, on one hand and, economic situations of individuals and groups, on the other hand - through development and advancement of narratives. Development and application of narratives along these lines can be found in specific issues around economic poverty, religious and social exclusion; and weak social structures and services. This becomes complex when such society has huge numbers of poor and marginalized rural population; unsettled and homeless street families especially children; unemployed youth population; and existence of unresolved historical injustice questions. These become a fertile ground for radicalization as such population and groups feel that they have no alternative ways for social protection, providence and belonging.

Based on the above, in this section, participants are expected to examine how social-cultural and economic aspects of individuals and groups interact with, influence and get influenced by factors of religion. These include how such interactions emerge, advance and manifest in the society. The narratives and alternative narratives seek to outline how social-cultural and economics of individuals and groups interact with, influence and get influenced by religion and religious spheres of individuals and groups.

**Exercise 6:**

After offering explanation and illustration to the participants, through a presentation, on the place of social-cultural and economics; and religion, based on Part B of the framework, participants should be encouraged to identify, discuss and share some narratives that exist in their contexts. These can be done by using the following questions (among others):

a) What are some narratives you have encountered along social-cultural, economic and religious spheres which have been used to drive certain agenda in your community? The agenda here could be political or social and religious dominance;

b) What are the sources of the named narratives in (a) above?

c) How have you and/or your youth group ever responded or are responding to these narratives, and what are the challenges or how have you succeeded; and

d) Can you identify or develop alternative narratives?

These can be done in groups and then shared the plenary
Economic and Religious Examples of the narratives & alternative narratives on Social-cultural & Economic and Religious

<table>
<thead>
<tr>
<th>Social-cultural &amp; economic and religious narrative 1</th>
<th>Potential interpretation and impacts of the Social-cultural &amp; economic and religious narrative 1</th>
<th>Social-cultural &amp; economic and religious alternative narrative 1</th>
</tr>
</thead>
</table>
| There is a huge eruption of social-related problems such as pandemics, natural disasters including floods and accidents. Increased cases of kidnaps and killings of children or people with special conditions have been related to some communities’ beliefs and traditions. We have also seen some communities, based on their cultural identity advancing some of these acts as pathways to gaining economic wealth. There have also been increased cases of sexual violence, especially rapes of older people or virgins, on the mindset that such acts can purify individuals from diseases such as HIV/AIDS and give prospects to economic growth. Those practicing these acts target and use our children and vulnerable members of our community. We must react to these and advance protection of our people. For Christianity, it can easily be said that: These social problems occur because people do not know the Lord the way we do. We need to convert them into our religion even if it is by force so that we can eradicate these problems. It is only by being righteous that we can avoid suffering after all, the Bible says that suffering come because of foolish choices - in Proverbs: fools suffer harm (13:20), lazy people become hungry (19:15), adulterers reap bad consequences (6:32) In Islam, people are told that they can only overcome suffering in their own lives and help to ease the suffering of others by following Allah’s path. This path is set out in the Qur’an and in the Sunnah. This implies those outside Islam are bound to suffer. This can be interpreted to mean that the social and economic evils experienced in and affecting the society are as a result of ‘others’ and their actions, beliefs and identity. This can be a source of social and religious confrontations. Further, it can lead to targeting of specific people in the community either as a means of survival and/or as pursuit to advance protection. If not mitigated, several actions may be witnessed: a) People believing that special people hold some luck in life may continue targeting and harming such people. This is likely to increase cases of disappearances and killings; b) There can be situations of revenge and/or deliberate violent attacks on people being accused of advancing such acts. These can lead to environment of anarchy and cyclical cases of chaos; and c) Religious situations of forced and/or intolerant approaches of conversion given that ‘as long as they do not believe in what we do, these cases will still increase’. This is likely to lead into religious-related violence If not corrected, these social and economic suffering can be misinterpreted by different groups and drive some level of discordance between and among different groups. These can drive violence and culture of revenge There are different social and religious teachings that could be used to correct wrong notions of suffering. These include:

a) Christianity: It is not true that only those who do not know the Lord suffer. Suffering is part of Christian faith and the Bible points out that our God is the one who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God’ (2 Cor. 1:3-4) and that even the righteous suffer because ‘suffering produces perseverance; perseverance, character; and character, hope’ (Romans 5:3-4).

b) Islam: “You are sure to be tested through your possessions and persons; you sure to hear much that is hurtful. If you are steadfast and mindful of God that is the best course.” Qur’an 3:186. Islam further instructs the Muslims that they have a duty to help those who are suffering and recognize that good can come from suffering. The above religious alternative narratives endeavor at advancing correct understanding that suffering and/or series of devastating experiences are not due to religious teachings. Further, it can also be noted that social malpractices committed in the society should be treated on individual basis rather than from the social and religious teachings. It is also not correct to believe that committing certain acts such as raping a virgin and/or killing and using certain body parts of special persons in the society have linkages with wealth creation. Religious teachings have direct and undisputed instructions on protection of the vulnerable members of the community and sanctity of life. Young people must be trained to know that wealth only comes from ethical hard work.
The reason we have these economic challenges is because some social and religious communities in our society condone economic malpractices such as corruption and embezzlement of public funds. Based on their high level of tolerance to these malpractices, no wonder many people in jails are from those particular tribes and religious communities. If only the country could apply strict religious laws like ours, people will avoid economic malpractices. To make matters worse, those occupying leadership positions in important economic sectors are from particular social communities and they only benefit themselves and their areas. The only way to solve this is declaring war against them based on our religious teachings. Many judiciary officers and other spaces for law enforcement agencies are also compromised because they do not belong to and/or adhere to religious practices like we.

This narrative is likely to conjure some prejudices and stereotypes against some ethnic and religious groups. Those advancing this narrative may cite some countries with strict/extreme religious laws against economic crime or social malpractices as examples of what should be done. There can be pointers where such acts can be applied even if it means at the local levels. Groups may emerge championing for such measures. The likely impact of such approaches may be local level confrontations and push for law reviews to ensure that such punishment become the norm in the wider society. Experiences show that these have entrenched religious/ideological violent conflicts. These kinds of conflicts are not only cyclical but open spaces for radicalization and culture of extremism.

There are Scriptures that can be used to advance this narrative. Examples are as follows:

a) In the Islamic community, it is potentially possible that economic crime such as theft can be met by extreme violence such as amputation if Qur’an 5:38

issue around economic malpractices are and must be argued on and treated as per the individual committing them. There is no ethnic/tribal and religious tag or group actions in undertaking corrupt and/or economic and social malpractices. The fact that one responds to and identifies with a particular religion or religious or social identity does not mean that everything such as a person does is a reflection of the social and religious instructions. Correct identification and application of religious and social teachings could form part of alternative narratives to address such misunderstandings. It must be noted that in African society as well as major religions such as Christianity and Islam, sanctity and dignity of life is at the center of the well-being of life. This is wholistic and, in real sense, no one is allowed to take away another's person's life or maim such as person irrespective of what has happened. This includes any crime such as corruption. The following are such religious teachings from the Scriptures:

a) From Christianity perspective, the Bible is full of how a person arrested in the matter of stealing should be treated (Exodus 20:15 & 22:7); act/respond (Luke 19:8) and teachings and laws to adhere to (Mark 10:19; Proverbs 10:2; 12:22 & 20:17).
### Social-cultural & economic and religious narrative 2

<table>
<thead>
<tr>
<th>Potential interpretation and impacts of the Social-cultural &amp; economic and religious narrative 2</th>
<th>Social-cultural &amp; economic and religious alternative narrative 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>- And (as for) the male thief and female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by the way of example from Allah. And Allah is all-powerful, All-Wise.</td>
<td>b) In Islam, teachings of forgiveness and restitution are given high priority. Muslims are encouraged to ensure that sanctity of life is respected (Do not take life which God has made sacred, except by right - Qur'an 17:33) and live the life that God intends them to live, in harmony with others and their environment. So, while some countries have legal systems based on strict Shari'ah Law that spells out extreme punishment on those who commit crime, Islam encourages that such a person will have to answer to God on the Day of Judgment. The Qu’ran and Hadiths also provide the Muslims great teachings on how to handle such cases in the society. For example, the Qu’ran emphases the issues of forgiveness and repentance (Qur’an 24:22; 24:31; 2:222; and 25:68-70) and Hadiths (al-Shooraa 42:25; and al-Baqarah 2:222). Additional Hadith says that “Pardon each other’s faults and God will grant you honour.” (Hadith).</td>
</tr>
<tr>
<td>b) In Christianity, the Old Testament:</td>
<td></td>
</tr>
<tr>
<td>- Exodus 21:16 - Anyone who kidnaps someone is to be put to death, whether the victim has been sold or is still in the kidnapper's possession; and</td>
<td></td>
</tr>
<tr>
<td>- Deuteronomy 24:7 - If someone is caught kidnapping a fellow Israelite and treating or selling them as a slave, the kidnapper must die. You must purge the evil from among you.</td>
<td></td>
</tr>
<tr>
<td>These give examples where, if no, correct understanding situations of extreme violence is like to be perpetuated and institutionalized. There can be situations of eruption of groups taking laws into their hands and advancing violent extremism under the disguise of fighting corruption and other social and economic malpractices through ‘religious societal purification’. These can turn into entrenched culture of violence given that different groups either on ideological or simply excitement will emerge to advance ‘defense’ mechanisms.</td>
<td></td>
</tr>
</tbody>
</table>
Looking at the national economic development landscape, it is obviously visible that our area is the least economically developed. In addition, whenever there are social and humanitarian services being offered, our area is excluded. We see this as an act of economic exclusion based on our social and religious identity. Our social and religion teachings encourage us to fight for our rights including economic and social rights and that such should not be taken away from us. This should be a valid point even if it means eradicating those who deny us those rights. We see that these people advancing these kinds of discrimination as evil and not God’s people. Since our religion urges us to fight evil, these people and groups and their institutions must be fought and destroyed. We see this as our spiritual response to God’s mission of ensuring that humanity live in a good world.

While issues of economic development should be with no discrimination, there are communities whether ethnic or religious that may feel that they are experiencing economic hardships due to their identity – religious and/or ethnic. Emergence of economic resources struggles have therefore been witnessed in many societies. This happens as many groups such ethnic and religious groups view certain actions by the governments or some communities as deliberately moves to discriminate them from equitable resources distributions. Different narratives embedded in social grievances are developed to advance such cases and potentially lead to sectarian negative mobilization and radicalization in the name of fighting for their rights. In certain situations, this can turn into ‘economic warfare’ and take shape of VE. In other societies, these kinds of social and economic grievances can find arguments on historical injustices as well driving into structural violence. Mobilization and radicalization along social and religious lines or identity – which is the most likely scenario in this kind of situation – implies that individuals and groups will see that their social, religious and economic situations will improve if they adopt certain ideological approaches.

Impacts of the described situation could be building of social and religious movements based on the identified narratives, among others, advancing culture of protracted violence embedded in ideological approaches. Such violence is likely to take wider dimension beyond the original grievances.

To counter narrative 3 above, it is important for communities that feel discriminated to know that they have the power to control the development agenda at both the local and national levels. Building understanding between and among themselves across ethnic and religious divides and development of a common agenda become key in this approach. This implies breaking the barriers that divide them including identity and sectarian divisions. Once common understanding is realized, the formed team can then pursue advocacy to elect responsible leaders who would champion equitable policies in terms of resource development and distribution. Pursuit of these actions can be supported by engagements in and with different religious and social groups.

There are several religious teachings that can be identified and applied to counter the above named which only strengthen negative relationships in the society. These are such as:

**Christianity:**

- Unity and teamwork are key component to living life in harmony, so that we can do God’s will (1 Cor. 14:20 & Psalms 133:1-3);
- Living and relating with others in and with peace (Romans 12:17-18; and Ecclesiastes 4:9);
- Treating others fairly even if they have committed crime - “I was in prison and you came to visit me.” Matthew 25:34-36 NIV; and
- Building common bond of brotherhood and humility for a common purpose (1 Peter 3:8-9)

<table>
<thead>
<tr>
<th><strong>Social-cultural &amp; economic and religious narrative 3</strong></th>
<th><strong>Potential interpretation and impacts of the Social-cultural &amp; economic and religious narrative 3</strong></th>
<th><strong>Social-cultural &amp; economic and religious alternative narrative 3</strong></th>
</tr>
</thead>
</table>
| Looking at the national economic development landscape, it is obviously visible that our area is the least economically developed. In addition, whenever there are social and humanitarian services being offered, our area is excluded. We see this as an act of economic exclusion based on our social and religious identity. Our social and religion teachings encourage us to fight for our rights including economic and social rights and that such should not be taken away from us. This should be a valid point even if it means eradicating those who deny us those rights. We see this as our spiritual response to God’s mission of ensuring that humanity live in a good world. | While issues of economic development should be with no discrimination, there are communities whether ethnic or religious that may feel that they are experiencing economic hardships due to their identity – religious and/or ethnic. Emergence of economic resources struggles have therefore been witnessed in many societies. This happens as many groups such ethnic and religious groups view certain actions by the governments or some communities as deliberately moves to discriminate them from equitable resources distributions. Different narratives embedded in social grievances are developed to advance such cases and potentially lead to sectarian negative mobilization and radicalization in the name of fighting for their rights. In certain situations, this can turn into ‘economic warfare’ and take shape of VE. In other societies, these kinds of social and economic grievances can find arguments on historical injustices as well driving into structural violence. Mobilization and radicalization along social and religious lines or identity – which is the most likely scenario in this kind of situation – implies that individuals and groups will see that their social, religious and economic situations will improve if they adopt certain ideological approaches. Impacts of the described situation could be building of social and religious movements based on the identified narratives, among others, advancing culture of protracted violence embedded in ideological approaches. Such violence is likely to take wider dimension beyond the original grievances. | To counter narrative 3 above, it is important for communities that feel discriminated to know that they have the power to control the development agenda at both the local and national levels. Building understanding between and among themselves across ethnic and religious divides and development of a common agenda become key in this approach. This implies breaking the barriers that divide them including identity and sectarian divisions. Once common understanding is realized, the formed team can then pursue advocacy to elect responsible leaders who would champion equitable policies in terms of resource development and distribution. Pursuit of these actions can be supported by engagements in and with different religious and social groups. There are several religious teachings that can be identified and applied to counter the above named which only strengthen negative relationships in the society. These are such as: Christianity:  
- Unity and teamwork are key component to living life in harmony, so that we can do God’s will (1 Cor. 14:20 & Psalms 133:1-3);  
- Living and relating with others in and with peace (Romans 12:17-18; and Ecclesiastes 4:9);  
- Treating others fairly even if they have committed crime - “I was in prison and you came to visit me.” Matthew 25:34-36 NIV; and  
- Building common bond of brotherhood and humility for a common purpose (1 Peter 3:8-9) |
<table>
<thead>
<tr>
<th>Social-cultural &amp; economic and religious narrative 3</th>
<th>Potential interpretation and impacts of the Social-cultural &amp; economic and religious narrative 3</th>
<th>Social-cultural &amp; economic and religious alternative narrative 3</th>
</tr>
</thead>
</table>
| There are certain religious narratives that can be used to advance such social and economic narratives. Examples include:  
  a) Christianity:  
  - “For the LORD your God is the one who goes with you to fight for you against your enemies to give you victory.” Deut. 20:4  
  - “What then shall we say to these things? If God is for us, who can be against us?” Rom. 8:31  
  - “Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the LORD your God will be with you wherever you go.” Josh. 1:9  
  b) Islam:  
  - Qur’an 4:76 - Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan.  
  - Those perpetuating economic and social exclusion against us are declaring war onto us as Muslims. Given that the Qur’an in 22:39 is clear on what to do in situations of injustice/war, we need to act. The Qur’an in 4:75 also permits the use of force in the defense of those who are persecuted for believing in Islam and are unable to defend themselves. In this case, we can seek help from our brothers elsewhere to fight these infidels  
| Islam:  
  - Cooperation in goodness based on sincerity of intention; drawing on the skills and talents that each has to offer Qu’ran 5:2;  
  - Avoid transgression (Qu’ran 2:190);  
  - Moderate living – Muslims are told “Competing for more distracts you until you go into your graves.” (Qu’ran 102.1-2) implying that they are not supposed to be greedy; and  
  - Godly justice verses human justice and wrong doing – Muslims are instructed to only pursues justice in accordance to God’s ways and never pursue wrongdoing, and injustice...” (Qu’ran 16:90)  
  The above scriptures can be applied to advance strengthening of common actions to addressing the narratives that promote violence and culture of extremism in pursuit of an individual or group objectives |
Conclusion: Levels of identity and violence

An individual/group will have multiple identity which intrinsically form part of and influence the perception, behavior and decisions of such individual/group in the society. Examples include social, cultural and religion. These interact with and have potential of impacting on how such individuals and/or groups view their economic situations. While the named identity can lead groups to work on social cohesion, they can also be factors of violent confrontations as groups pursue respective self and exclusive interests. Developed stories or cases can move communities to either direction. Depending on how religious teachings and social orientations are captured, interpreted and understood, there could be cases of peace or violence. Some of these narratives and alternative narratives have been identified. There could be more others while there may be some situations where such have been used with mixed impacts.

3.3.3 Political and religious narratives and alternative narratives on VE

Setting

This section focuses on part C of the framework as shown in the figure below and examines the narratives that may advance VE or extreme violence along the lines of religion and politics.

Issues around politics and political power and circumstances have formed the backbone of VE and EV in many societies around the world. It is easier to advance divisive politics for the purpose of survival. In many societies, processes and policies that determine resource allocations and social security structures are developed through political organs such as the Parliament or electoral systems. In this case, in any event that groups view discrimination of any nature, they are likely to situate the cause to the government and political systems. Situations such as inequalities, poverty, widespread corruption or sustained maltreatment of individuals and groups are likely to be associated with social-political exclusion.
Responding to negative political contestations and associated issues in any society usually invoke collective emotions. Coupled with and facilitated by historical issues and propelling narratives, political issues will catapult sense of radicalization. One such factor that create an avenue of radicalization is religion and religious narratives. On the other hand, there could be political narratives developed and implemented by various groups including the governments to respond to those being fanned by social and religious groups. These responses can be in form of laws, policies and security structures and which, in some places, only aggravate the situations. Combination of these two approaches would lead to formation of radical movements either based on certain coordinated ideologies (and hence violent extremism) and/or merely to rebellious, sporadically and violently reject certain measures (and hence extreme violence) in the society.

**Narratives and alternative narratives on politics and religion:**

Taking the outcome of the group discussions and presentation from exercise 3.3.3 above, the facilitators lead participants in discussing the central part of the narratives on the political-religious dimensions of VE/EV. Facilitators should enable participants note that religion and politics, in most cases, can be very confrontation as they both influence power dynamics in the society.

After detailed discussions in the plenary, the facilitator could outline the following examples of narratives and alternative narratives to the participants. This would be in line of deepening their understanding and widening scope on how to respond to related challenges. Also, let participants discuss potential impacts of the same.

**Exercise 7:**

Given the understanding of how political and religious dynamics relate with and influence each on the landscape of violence and peace, participants and based on Part B of the framework, to be encouraged to identify, discuss and share some narratives that exist on these spheres in their contexts. These can be done by using the following questions (among others):

a) What are some narratives you have encountered along religious and political spheres which have been used to drive certain agenda in your community? The agenda here could be political or social and religious dominance;

b) What are the sources of the named narratives in (a) above?

c) How have you and/or your youth group ever responded or are responding to these narratives, and what are the challenges or how have you succeeded; and

d) Can you identify or develop alternative narratives?

These can be done in groups and then shared the plenary.
<table>
<thead>
<tr>
<th>Political and religious narrative 1</th>
<th>Potential interpretation and impacts of the Political and religious narrative 1</th>
<th>Political and religious alternative narrative 1</th>
</tr>
</thead>
</table>
| *The political system of a country including the leadership structure all levels do not care about the interest of the local people. There is a glaring discrimination against us and this is perpetuated by the fact that the leadership in place develop and implement policies that only safeguard their interests, their families and those closer to them. Issues around employment and scholarship opportunities; issuance of national documents such as the National Identity cards and passports; and recruitment into security sectors such as the Police and military - are all done based on whom you know. This is worsened if you are of a different religion or come from some regions of the country that are considered politically hostile. Our religion and region are considered hostile to the government. This political discrimination explains why our region and religious community experience poverty and social exclusion.* | Different religious and social groups including the youth can identify and put into use certain scriptures and teachings advancing some agenda in the society. If not mitigated, these local grievances can open spaces for entrenched religious and political radicalization. This can be possibly used by local and external VEG/Os out of which will emerge protracted situation of VE. The following are some examples of religious narratives along religious and political spheres: ***Christianity*** *Christianity political and religious narrative 1: Deuteronomy 20:10-17* - “When you approach a city to fight against it, you shall offer it terms of peace. If it agrees to make peace with you and opens to you, then all the people who are found in it shall become your forced labor and shall serve you. However, if it does not make peace with you, but makes war against you, then you shall besiege it.” | *Reading the Bible in a wholistic fashion, the message in Deuteronomy is met by the following verses, among others, which can be applied to correct the notion of conditional peace:*  - Peace, I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid (John 14:27).  - In this message, *Christians are commanded to give and live in peace with each other, irrespective of their identity, with no conditions. ‘Not as the world gives’ implies that under normal circumstances, people will always seek to live in harmony with others under certain conditions ‘unless you do this or that, there won’t be peace’.*  If it is possible, as far as it depends on you, live at peace with everyone *(Romans 12:18)*
<table>
<thead>
<tr>
<th>Political and religious narrative 1</th>
<th>Potential interpretation and impacts of the Political and religious narrative 1</th>
<th>Political and religious alternative narrative 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>This is a religious struggle against the unfair political structure and we must fight it by all means. This is war and it must be fought to the last man.</td>
<td>When the LORD your God gives it into your hand, you shall strike all the men in it with the edge of the sword. Only the women and the children and the animals and all that is in the city, all its spoil, you shall take as booty for yourself; and you shall use the spoil of your enemies which the LORD your God has given you. Only in the cities of these peoples that the LORD your God is giving you as an inheritance, you shall not leave alive anything that breathes”</td>
<td>✓ Christians are urged to put into use all that they have including spaces of authority and influence to ensure that all those who either depend on them or whose lives seek their services experience the atmosphere of wholistic peace, protection and service with no discrimination.</td>
</tr>
</tbody>
</table>

Implication: The city here may imply a system or a group of people resisting an idea and/or perpetrating acts and/or holding onto and advancing beliefs and values that are not in accordance to what God requires. The verse could lead to a belief that such people or system must be violently confronted in order to be wiped out or subdued for the purpose of cleansing the city or community. Further, it construes that peace can only be realized if such system is totally eradicated and those remaining accept the terms and conditions for that peace.
<table>
<thead>
<tr>
<th>Political and religious narrative 2</th>
<th>Potential interpretation and impact of the Political and religious narrative 2</th>
<th>Christianity and political and religious alternative narrative 2</th>
</tr>
</thead>
</table>
| This is premised on the belief that issues around political discrimination is spiritual and warfare which can only be addressed through robust spiritual discourse. Further, the belief that those advancing discrimination against us are doing so based on the reality that don't believe in what we believe in and hence the solution is to convert them Christianity after all, the Bible says:  
a) “I am the way and the truth and the life. No one comes to the Father except through me” (John 14:6); and  
b) “How can two walk together unless they are agreed?” (Amos 3:3). In this case, either people agree with us or we wipe them out. | This narrative, through these Biblical verses, can be applied to advance the agenda that only by coming to know Christ and being a Christian – by following the Way – that people can address and find solutions to political challenges in the society. In addition, such narrative can be seen to be instructing Christians not to associate or cooperate with those who do not agree with the principles of Christian teachings. They ultimately see those outside Christianity as the cause of the political challenges and must be religiously discriminated given that Cooperation between people of different persuasion or beliefs is impossible; and/or “we must make them as us”. The impact is intense religious hatred, formation of different intra/inter-religious negative groups, advancement of violent actions culture and, ultimately, potential or real violent extremism or isolated cases of extreme violent actions. | There exists policies and laws in the society that encourage equal treatment of all. Christians are also taught how to relate with each other irrespective of their identity and upholding each with dignity. There are many Christian scriptures that advance the spirit of social fairness, justice and mercy even to those who discriminate against them. The examples of these verses include:  
a) Christians are told not to discriminate against others irrespective of their identity for ‘there is neither Jew nor Gentile, neither slave nor free, nor is there male or female, for you are all one in Christ Jesus (Gal 3:28). This can be applied especially in the context of intra-Christian engagements or context;  
b) Commandment of limitless love - Mark 12:31 - The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”  
c) Christians are told to treat each other with fairness and not seek revenge given that God is just and treats everyone fairly and shows no favoritism - God is just: He will pay back trouble to those who trouble you (2 Thess. 1:6)  
d) Even when under persecution, discrimination or maltreatment, Christians are encouraged to respond in a different way such as prayers and love which is not the same way the world would expect – ‘You have heard that it was said, ‘Love your neighbor’ and ‘Hate your enemy.’ But I tell you, love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.... (Mathew 5:43-45) |
### Political and religious narrative 3 - Religious solutions to political violence in the society:

In situations of political negative contestations, different religious groups and their sub-groups can potentially generate actions to advance violent responses to meet their desired objectives. In this case, the local groups will likely to identify with other factors of local grievances and situate various Scriptures to justify their actions. These religious narratives, if not well addressed, are likely to connect with global or other macro-levels dynamics and generate hyper-ideologies among the local communities. In some cases, the Christians and the Muslims, can identify and use the following Scriptures to advance their respective violent actions in addressing local political challenges:

**Christianity:**
- “This day the LORD will deliver you into my hand, and I will strike you down, and cut off your head; and I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth; that all the earth may know that there is a God in Israel, Then David ran and stood over the Philistine, and took his sword and drew it out of its sheath, and killed him, and cut off his head with it....

  And David took the head of the Philistine and brought it to Jerusalem; but he put his armor in his tent. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.” (1 Samuel 17:46)

### Potential interpretation and impact of the Political and religious narrative 3

To deepen understanding on the narrated scriptures, the facilitators should engage (with caution) participants in discussing the meaning and implications of the following verses (they may also identify others based on their level of understanding).

Instruct the participants that no understanding is above the other as it is a space for sharing. This contributes to ensuring that no negative emotions arise.

a) “fight in the Way of Allah” misinterpreters conclude that it means to kill innocent anyone who does not accept the Islamic way;

b) “Do not think that I have come to send peace on earth. I did not come to send peace, but a sword. I am sent to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law” (Matthew 10:34-35)

### Political and religious alternative narrative 3 – addressing situations of political violence

The identified religious narratives under political and religious discourse can be put into the right perspective by exploring the Scriptures in a wholistic fashion. In this way, the following are some of the Scriptural verses that could be used to deepen alternative narratives in addressing situations of political violence.

**Christianity:**
- Christians, through the Mercy of God, are encouraged to resolve conflicts in God's ways –
  - Blessed are the peacemakers, for they will be called children of God (Matthew 5:9);
  - “You have heard that it was said, Eye for eye, and tooth for tooth. But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you.” (Matthew 5:38-42);
  - “A new command I give you: Love one another. As I have loved you, so you must love one another” (John 13:34); and
  - “Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the Lord.” Leviticus 19:18
### Political and religious narrative 3 - Religious solutions to political violence in the society:

- “Do not think that I have come to send peace on earth. I did not come to send peace, but a sword. I am sent to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law” (Matthew 10:34-35)

- Islam
  - “And fight in the Way of Allah and know that Allah is All-Hearer, All-Knower.” (Qur’an 2:244)
  - Qur’an (4:74)- “Let those fight in the way of Allah who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward.” The martyrs of Islam are unlike the early Christians, who were led meekly to the slaughter. These Muslims are killed in battle as they attempt to inflict death and destruction for the cause of Allah. This is the theological basis for today’s suicide bombers.³
  - “I will instill terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger-tips off them.” (Qur’an 8:12)

### Potential interpretation and impact of the Political and religious narrative 3

The facilitator, after getting the feedback from the participants, should guide conclusion on how to confirm the authenticity of the message. The challenge here is that it is human beings (with emotions and interests) who would be providing direction in the meaning of the verses. It is important for the participants to be aware that people can interpret and provide the meaning of verses based on what they want to achieve.

Can be seen to be sanctioning violent means of responding to political and social challenges in the society. When viewed with no proper wholistic understanding and appropriate response can easily create chaotic situations in the name of advancing actions in the name of the Scriptures. The potential impact could be violent confrontations and protracted negative relations leading to societal breakdown.

### Political and religious alternative narrative 3 - addressing situations of political violence

Islam

In overall the Muslims are instructed *that in the face of provocation, they must refrain from reacting and instead defuse the situation.* God has commanded the Muslims to exercise patience when they are angry, to express tolerance in the face of others’ ignorance, and to exhibit mercy in the face of something that is wrong. When people act accordingly, God will save them from Satan, and He will soften the hearts of the enemy for them, so that they become friends. The following are Qur’anic verses that the Muslim can apply in advancing positive actions in the face of political violence.

- Good and evil deeds are not equal. Repel evil with what is better; then you will see that one who was once your enemy has become your dearest friend (Qur’an 41: 34);
- Believers, if an evil-doer brings you news, ascertain the correctness of the report fully, lest you unwittingly harm others, and then regret what you have done (Qur’an 49: 6)
- Whenever they kindle the fire of war, God puts it out… (Qur’an 5: 64); and
- But if the culprit is pardoned by his aggrieved brother, this shall be adhered to fairly, and the culprit shall pay what is due in a good way. This is an alleviation from your Lord and an act of mercy.” (Qur’an 2:178)

---

³ Ibid., Countering Islamic Propaganda: 4:74 (thereligionofpeace.com)
<table>
<thead>
<tr>
<th>Political and religious narrative 4: Creation of global dominance and political rule</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Potential interpretation and impact of the Political and religious narrative 4</strong></td>
</tr>
<tr>
<td>- Policies and laws that are developed are skewed and discriminatory and largely hinder us from thriving as compared to others.</td>
</tr>
<tr>
<td>- There is political war against our religion and values and Kenya is part of that war.</td>
</tr>
<tr>
<td>- Given that policies since the courts do not appreciate us and our identity, we must organize ourselves and confront the system.</td>
</tr>
<tr>
<td>- No change that favors our religion can happen without us taking law unto our hands. If we do not act as young people, our religion and good values we stand for will be gone.</td>
</tr>
<tr>
<td>- Because of the situation, many people are even converting from our religion to others. This is not something we can accept anymore.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Potential impact</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Emergence of extremist ideologies including groups such as Christian revivalists and Islamic extremist groups such as Al-Shabaab.</td>
</tr>
</tbody>
</table>

4 For example, Christians will believe that there is war against Christian values given that some of the laws which are being passed are becoming more tolerant to issues such as LGBTQ and allowing abortion to happen. They will believe that Kenya is waging war against Christian values. On the other hand, some Muslims will believe that fighting Al-Shabaab and other terror groups is part of the global war against Islam. In this case, those who hold these views (Christians and Muslims) believe that there are planned and calculated political efforts to destroy the values that they stand for and political conspiracy, supported by the West to marginalize and exclude their religion and beliefs from all aspects of the Kenyan society in order to weaken them hence becoming unable to champion positive changes.
<table>
<thead>
<tr>
<th>Political and religious narrative 4: Creation of global dominance and political rule</th>
<th>Potential interpretation and impact of the Political and religious narrative 4</th>
<th>Political and religious alternative narrative 4: Creation of global dominance and political rule</th>
</tr>
</thead>
<tbody>
<tr>
<td>▪ Linking of local extremist groups to global structures (example is the relationship between Al-Shabaab and Al-Qaeda/IS) with the thinking of advancing both propagation of faith or developing legitimacy;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>▪ Creation of violent related ideologies and obtaining and misinterpreting the Scriptures for justification. For example, groups such as Al-Shabaab developing and advancing narratives such as:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>✅ Dying as a martyr while fighting for Islam is the most and can earn greatest reward from Allah;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>✅ The only way to address and achieve victory against the ‘war on Islam’ is through armed struggle, self-sacrifice and/or active support to their version of ‘Jihadist’ cause; and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>✅ The ‘Muslim warriors’ are the only pious men left on earth and the most eligible husbands as per the teachings of Islam. When they get killed, the woman will earn an honour of being a widow of a ‘shahid’ (martyr)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>▪ The CoK 2010 states that ‘The State shall not discriminate directly or indirectly against any person on any ground, including race, sex, pregnancy, marital status, health status, ethnic or social origin, colour, age, disability, religion, conscience, belief, culture, dress, language or birth’.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>▪ Making use of the above-named, among others, we can creatively develop mechanisms that contribute to correcting the laws that are viewed discriminatory. We, as young people, can come together and enhance dialogue among ourselves and with those responsible for legislations both at the County and National levels to address the existing gaps; and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>▪ We can engage senior religious leaders and theologians to help in building understanding and creating spaces for correct narratives based on the context</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

5 The Constitution of Kenya, 2010 Chapter 4 (27)(4)
3.4 Identification & Deepening Understanding of Instruments for PVE

While looking at the various dimensions of narratives and alternative narratives, it is important that participants be exposed to various instruments that have been developed and put in place as approaches to prevent VE. Facilitators should identify and enable participants understand how they can apply different instruments in place in the PVE actions. These can be at all levels. The following are such examples:


In addition, participants can also discuss the place of SDGs achievements and place of VE/EV. This is especially SDG Goal number 16 on peace and institutions.
b) **Regional** – at the Africa regional levels, discussions can explore [Agenda 2063](#) as well as spaces for the regional bodies such as the East African Community (EAC)

c) **National instruments** – this includes various laws and policies developed and put in place by the Government at all levels. Participants can be exposed to the contents of the [prevention Of Terrorism Act No. 30 of 2012](#)

Participants should be encouraged to identify other mechanisms including those which exist at their local levels. This is important especially in planning for interventions

---

**Module 3 Conclusion and Exercise:**

**Lessons:** it is important to note that the social, economic, religious and political spheres of human life can be applied in generating positive and peaceful living and relations but can, at the same time, be susceptible to VE/EV. These spheres bear instructions and orientations that can be manipulated for the advancement of discourses that can expose and drive individuals and communities towards violence. These can be in form of narratives which, in most cases, ended themselves into the already fertile historical and/or contemporary contexts. Making deliberate and structured efforts to understand these narratives puts individuals and communities in a stronger and better position to appropriately respond to the approaches used by, among others, VEG/Os in their radicalization mission. One of the apropriate means of responding to these is the development and application of correct and context-based alternative narratives. These must be done through and in collaboration with reputable persons and institutions and be based on the central apex of relations – human dignity. This is one central approach to PVE. Young people are poised to advance this mechanism in the society.

**Group Exercise 8:**

a) Having understood the meaning of narratives and alternative narratives and taken through different dynamics and some examples in different spheres (social-cultural, economic, political and religious) and how they interact with and influence each other in the realm of VE/EV, in groups:
Module 4: Building and Implementing Strategies: Planning

4.1 Introduction

The Handbook is not merely to impart knowledge on issues around VE and EV but also to inspire and guide in the development and implementation of actions toward prevention. In order to ensure that the identified and empowered youth champions sustainably engage in a well-coordinated locally-owned, driven and led process, the handbook provides the space for the facilitators to guide the trained participants in developing plans for implementation in own contexts. Socially-cohesive and peaceful societies in which issues of conflict are addressed through constructive engagements can’t be realized through events such as training only. Such spaces of knowledge acquisition must be accompanied by sustained and practical local actions especially that which target breaking of social barriers and VE-related narratives.

From the aforesaid, in this Module, the trained youth champions are given skills on generating simple and easy to implement actions for PVE. The plans are to help them add value to what they are already doing, or happening in their contexts, that are advancing a culture of peace, peaceful coexistence and constructive engagement in the prevention, transformation and resolving factors that could trigger and drive VE and EV in own local contexts.

The handbook proposes a simple to use and/or adopt action plan development framework that participants can use. This is found in Annex 2.2.4. It is important for facilitators to explain to the participants that the core intervention is value addition as other actions could already be taking place.

The facilitator(s) will present the need for planning, outlining the objectives, rationale and process. Depending on the composition of the participants, they can be divided into groups based on where they come from (common locations); nature of organizations or mixed (if they are from the same location. There is a need for creativity to ensure wider, robust and practical plan development.

b) Identify which narrative speaks to your context (this can be along the spheres in the Framework);

c) How would you address the identified narrative (look again some of the examples in the relevant sphere)?

d) Identify and discuss the existing instruments and laws that can be put in place in addressing such narratives;

e) What additional alternative narratives that can be applied in addressing the identified narratives; and

f) Considering the existing laws and policies, what are key challenges in putting them into action (look at the planning section as this can help in the advocacy process)
4.2 Objectives of the Module

By the end of this session, participants will be able to:

a) Understand how to develop an action plan involving identification of VE and EV narratives and development and application of appropriate alternative narratives to prevent/address situations of VE/EV in their contexts;

b) Develop a simple and easy to implement action plan using the strategy flow and template below

4.3 The Strategy Flow

Participants should be given an orientation to the flow of action development using the framework below. Illustrations are also provided. It is important to ensure that participants fully understand the flow below going into using it in planning. Before developing the plans through respective groups, participants can illustrate their understanding of the framework situating the same to their contextual issues.

Figure 5: Illustration of the action plan development process for discussions
Module 5: Communication Strategy for Alternative Narratives

5.1 Introduction

Societies are dynamic and, given the social nature human beings, communication is a key component in anything that they do. Whatever is being communicated or passed from one individual or group to the other is bound to have different meaning based on the contexts and experiences at that time. This becomes challenging especially on the ground of social & economic, political and religious dimensions. In the area of the PVE, it can be said that key factors that could be given great attention and which may influence communication include social, religious and political diversity, emotional difference, misunderstanding or misinterpretation of the message, past experience and group affiliation.

From the above, YWCA recognizes that communication can play both role – advancing VE and/or facilitating PVE. In this Module, therefore, it is expected that participants will be exposed on how communication can affect and contribute to situations of VE, how they can develop and implement effective communication mechanisms in championing alternative narratives and generating feedback strategies.

5.2 Objectives of the Module

By the end of the module, participants would be able to:

a) Illustrate communication strategies, actors and development of specific messages based on the issue at hand;
b) Link various components of VE to communication dynamics; and

c) Understand the appropriate engagement processes based on the VE theoretical framework

5.3 Steps of Communication for PVE

After the plenary presentations and discussion from Exercise 9 above, facilitators should use the below illustrations to deepen understanding of the participants on mechanisms of communication.

a) First: identify the challenge/problem which you need to address. This will enable being specific;

b) Second: identify actors involved either in making the situation worse or those involved in actions to address it;

c) Third: after identifying the issue and actors, discuss and define their interests and how do they relate (actors mapping). This enables understanding the kind of message to be developed and communicated; and

d) Fourth: message development: Determine the best way to develop and deliver the message. These may include through E-mail, phone call, official letter or face to face. You must make sure that the means you use has the highest impact and have low risk

5.4 Levels of Communication for PVE

For the purpose of comprehensive and sustainable application of communication for PVE, participants should understand the three levels as illustrated below:

Figure 6: Levels of Communication for PVE
a) Level 1: Community and public engagement – these would be generally informal types of engagement but focused on identification of the real issues affecting the communities. Communication here could be through verbal (face to face or phone calls), social media (whatsapp, tik tok, etc.). Young people can create spaces through which they can regularly communicate with each;

b) Level 2: institutional engagement – communicating and engagement with established groups among whom have specific roles in the society could create a buy-in and establish a wider scope for actions. Here also are the youth groups either operating independently or under other organizations. The groups here include FBOs, CBOs, professional bodies etc.; and

c) Level 3 High level engagement – this includes developing strong and policy-oriented communication. These should be based on the issues that have emerged from level 1 and 2.

Levels 1 & 2 are known as influencers as they are capable, in their own ways, provide inspiration and guidance toward particular action, attitudes and beliefs.

At the center of the three levels, participants should be guided to know that there is a message that cuts across. This would be based on the common interests of these actors.

### 5.5 Influencing Stakeholders for PVE through Communication

This involves identification of mechanisms of advancing knowledge and acceptance of the alternative narratives. Participants to identify each alternative narrative and situate how to communicate the message to the relevant actor.

Example:

<table>
<thead>
<tr>
<th>Issue</th>
<th>Alternative Narrative</th>
<th>Community Members</th>
<th>Youth Groups</th>
<th>Senior Religious Leaders</th>
<th>Government</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social &amp; economic and political narrative 1 – our community is being discriminated given that we do not belong to the right political party</td>
<td>There is no policy or law that spells out that our communities should be discriminated. Therefore, the idea that we are being discriminated based on our social identity and/ or political leaning could be views to be developed and pursued by people with self-interest</td>
<td></td>
<td></td>
<td>Facilitate creation of ethical and moral influence on the target audience; Mobilize and build understanding among the congregation to advance constructive engagements; and Utilize available channels to preach the need for dialogue</td>
<td>Review policies that are either viewed discriminatory or offer clarification; and Engage the public through awareness sessions</td>
</tr>
</tbody>
</table>
Exercise 9
Using example above, in groups, let participants identify specific issues based on their contexts and, considering the narratives, take the alternative narratives and:

a) Identify the stakeholders concerned; and

b) Develop a communication/message to them spelling out what action you are seeking from them

Module 5 Conclusion and Exercise:
Opening
Communication is fundamental in human relations. There are several layers of communication which include intra-personal, inter-personal, intra-group and inter-group, among others. How we communicate depends on the subject matter, context and the levels of knowledge of each other. If used properly, communication can build trust and confidence and hence generate mechanisms that can contribute to sustainable efforts of PVE. On the other hand, if not well developed and undertake, it can contribute to creation of prejudice and advance culture of mistrust.

Exercise 10:
In groups, participants to engage on the following questions:

a) Looking at your context, can you mention any form of event that was shaped and influenced by poor or good communication?

b) Going back to some of the examples of narratives given and those you have identified; can you discuss how poor communication contributed to them (choose only two)?

c) In relation to the examples, you have identified and discussed in (b) above, what kind of communication action can you take to advance the alternative narrative developed?

Module 6: Monitoring and Evaluation

6.1 Introduction
This Module sets out and introduces participants on the importance of Monitoring and Evaluating (M&E) in the context of VE and EV especially in focusing on the trends of narratives and impacts of alternative narratives. In this process, different parameters will be gauged to examine the trend on how the developed alternative narrative is changing the landscape of VE and EV and the types of impacts created.

Trained participants will be engaged in providing response on how they see the context changing based on the original situation (pre-training). The outlined training activities therefore will have a component of monitoring and evaluation. It is hereby recommended that facilitators assist participants to develop action plan of a period between 24 – 36 months with monitoring after every three months and regular evaluation after every 12 months with the final one at the end of the period.
6.2 Objectives of the Module
By the end of the Module, it is expected that participants will be able to:

a) Know the broad meaning and importance of monitoring and evaluation and specifically on key areas of narratives and alternative narratives;
b) Understand and use at least one mechanism of M&E in making a follow up and adjustments of the impacts of narratives and alternative narratives respectively; and
c) Undertake one exercise in drawing an M&E tool for the purpose of post-training session.

6.3 Meaning and Importance of M&E
Facilitators can take participants through a session of deepening understanding on the importance of M&E and segmentation of different areas to be examined. While it is encouraged that facilitators generate different and context-based illustrations, the following definitions and importance could be used:

Monitoring and evaluation are the processes that allow participants and supervisors to assess:

- how an intervention evolves over time (monitoring);
- how effectively a programme was implemented and whether there are gaps between the planned and achieved results (regular evaluation); and
- whether the changes in well-being are due to the programme and to the programme alone (impact evaluation).\(^6\)

In this case, post-training engagement will outline:

a) Progressive understanding and application of the alternative narratives developed;
b) Existing areas that need adjustments and strengthening;
c) Increasing number of young people and/or community groups and their leaders using the alternative narratives in advancing responsible social behavior;
d) Number of situations or spaces that the alternative narratives are being used in PVE skills development and actions;
e) Number of alternative narratives adjusted and being used; and
f) Recorded changes in individual and groups behaviors (recorded decrease in the number of VE and EV acts in the targeted communities.

6.4 Method and Tool of M&E of Alternative Narratives
During the planning session, participants to engage and understand their contexts in terms of how regular do VE and EV acts take place (they should consider all the three components under the theoretical framework. In addition, they should outline number of actors or groups undertaking interventions or PVE actions and/or general areas of peace building and social cohesion. This data should be area-specific. These will form the baseline date.

---

\(6\) International Labour Organization, *Basic Principles of Monitoring and Evaluation: Basic principles of monitoring and evaluation*
The following could be used:
Alternative Narrative: ..................

Baseline data:

a) Context description (illustrate how frequent are cases of VE and EV in the area – consider the three aspects of the Theoretical Framework:

b) Number of trained participants:
c) Number of people previously exposed to PVE training:
d) If known, indicate the number of groups undertaking PVE or peacebuilding and social cohesion in the area:

Taking this data, then use the following tool to record data for monitoring and evaluation of the process:

<table>
<thead>
<tr>
<th>Monitoring Areas</th>
<th>Number/changes</th>
<th>Frequency</th>
<th>Source</th>
<th>%Increase / Decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Number of people trained in or exposed to AN concept</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Number of trained peoples able to explain and apply the AN</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Increase in number of people reached and influenced on applying the AN</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Number of groups reached, influenced and applying the AN in their training and gathering sessions</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Number of people reporting changes in their thinking and perception on narratives</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Number of community groups and people</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Number of AN adjusted and being applied</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Evaluation Areas</th>
<th>Number/changes</th>
<th>Frequency</th>
<th>Source</th>
<th>%Increase/Decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Context: recorded number of VE and EV acts</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. People/Community: people reporting changes in their thinking and approaches to VE narratives</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Number and quality of proposed changes in local/national policies or legal frameworks toward PVE</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Overall impact: people reporting that there is improvement of relationships and using developed spaces and AN in addressing their issues without violence</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

At the end of the action plan implementation period, a session could be conducted to review the observations and, if appropriate develop a follow up
Annex 1: Preparing the Session

Annex 1.1: Pre & Post Training Assessment Form

This self-assessment is designed to help you record your learning journey for: **Understanding narratives around VE/EV and development of alternative narratives for P/CVE.** Read the statements below and rate yourself on a scale of 0-10: “0” means “not at all” and “10” means “I can do this very well; I feel very confident, and could help others learn how to do this.”

**Please be as honest as Possible**

<table>
<thead>
<tr>
<th></th>
<th>My Rating and Comments Before/After the Session</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I can explain narratives around VE/EV in my community and the country</td>
</tr>
<tr>
<td>2.</td>
<td>I can describe at least five narratives that are used in advancing VE</td>
</tr>
<tr>
<td>3.</td>
<td>I am able to link all spheres of human life (social-cultural, economic, political and religious) to VE narratives</td>
</tr>
<tr>
<td>4.</td>
<td>I am able to articulate/develop alternative narratives to VE narratives</td>
</tr>
<tr>
<td>5.</td>
<td>I feel equipped to listen and respond appropriately to inquiries and concerns VE narratives in my society</td>
</tr>
<tr>
<td>6.</td>
<td>I feel confident to mobilize and train youth champions on areas of PC/CVE</td>
</tr>
<tr>
<td>7.</td>
<td>I am able to design a work/activity plan for peace building training that integrate P/CVE</td>
</tr>
<tr>
<td>8.</td>
<td>I am willing to learn from, and be challenged by other organizations that have been engaged in the area of P/CVE.</td>
</tr>
<tr>
<td>9.</td>
<td>I can describe ways I can live and work with those who have been affected by VE</td>
</tr>
<tr>
<td>10.</td>
<td>I feel equipped in using my social-cultural and faith orientations to prevent VE using alternative narratives</td>
</tr>
</tbody>
</table>

Additional Comments (which other areas would you like the training to focus on):
Annex 1.2: Training Day Checklist

Here’s a handy last-minute checklist to make sure everything is ready for your training session:

a) Dress appropriately. Use your audience analysis to figure out what to wear. In general, match your manner of dress to that of your trainees—or go slightly more professional.

b) Arrive early. Give yourself time to check last-minute arrangements and get yourself mentally geared up for the session.

c) Check seating arrangements. Make sure the set-up is ideal for the training style you want to use and have some extra chairs for any last-minute trainees.

d) Check room temperature. Adjust it appropriately for the number of people who will be in the room and the size of the space you will all be occupying.

e) Check audiovisual hardware. Conduct one last run-through to make sure everything is still running smoothly.

f) Check electrical outlets. Make sure all your connections are safe. Don’t trail cords across walkways or overload surge protector strips.

g) Check light switches. Know which switches work which lights so you can achieve the ideal lighting for audiovisual materials and note-taking.

h) Check window-darkening equipment. Make sure blinds or shades are working properly.

i) Check arrangements. Make sure you have everything you need—including the training space for the entire time you need it.

j) Lay out classroom supplies. If you will be demonstrating tools or equipment, make sure you have everything you need.

k) Lay out course materials. Decide whether to put handouts on a table for trainees to pick up on the way in or to lay them at every seat.
## Annex 1.3: Sample Training Schedule

<table>
<thead>
<tr>
<th>Day &amp; Time</th>
<th>First Day</th>
<th>Second Day</th>
<th>Third Day</th>
<th>Fourth Day</th>
</tr>
</thead>
<tbody>
<tr>
<td>0800 - 0900</td>
<td>Registration and settling in of the participants</td>
<td>Opening the Day: a) Opening prayers; b) Previous day evaluation presentation; and c) The day’s programme and Objectives</td>
<td>Opening the Day: a) Opening prayers; b) Previous day evaluation presentation; and c) The day’s programme and Objectives</td>
<td>Opening the Day: a) Opening prayers; b) Previous day evaluation presentation; and c) The day’s programme and Objectives</td>
</tr>
<tr>
<td>0900 - 1030</td>
<td>Opening session: a) Opening prayers b) Official Opening session: • Opening remarks and speeches; and • Preliminary introductions</td>
<td>Session 2: Exploration of Narratives and Alternative Narratives (Module 2) a) Overview of narratives and alternative narratives b) Introduction of the Framework c) Formation of groups</td>
<td>Session 2: Exploration of Narratives and Alternative Narratives (Module 2) – cont. Group work presentations and discussions</td>
<td>Session 3: Putting the lessons into action (Cont.) Group Presentations on the Actions</td>
</tr>
<tr>
<td>1030 – 1100</td>
<td>Break</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1100 - 1245</td>
<td>Session 1: Team building and setting the pace a) Introductions: knowing each other; and team dynamics (Module 1) b) Programme illustrations; objective and agreeing in timing (Module 1); and c) Definition and concepts: generating common ground (Module 2) - Group Work</td>
<td>Session 2: Exploration of Narratives and Alternative Narratives (Cont.) • Group work on narratives and alternative narratives ✓ Social &amp; economic and political; ✓ Social &amp; economic and religious; and ✓ Political and religious</td>
<td>Session 3: Putting the lessons into action (Module 4: Building and Implementing Strategies: Planning) a) Introduction of the module – rationale, objectives and process; &amp; b) Formation of the groups and discussions</td>
<td>Session 4: Session Evaluation (Module 5) and closing a) Final evaluation; and b) Closing session • General observation from participants; • Closing remarks/speeches; and • Closing prayers</td>
</tr>
<tr>
<td>Time</td>
<td>Session 1 (Cont.)</td>
<td>Session 2: Group work on narratives and alternative narrative (Cont.)</td>
<td>Session 3: Putting the lessons into action (Cont.)</td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>----------------------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------</td>
<td>--------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>1245 - 1400</td>
<td><strong>Lunch</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1400 – 1530</td>
<td>• Definitions and concepts- Group work cont.;</td>
<td>• Definitions and concepts- Group work cont.;</td>
<td>• Definitions and concepts- Group work cont.;</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Session 1 (Cont.)</strong></td>
<td><strong>Session 2</strong></td>
<td><strong>Session 3: Putting the lessons into action</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Definitions and concepts- Group work cont.;</td>
<td>• Definitions and concepts- Group work cont.;</td>
<td>(Cont.)</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Session 2</strong></td>
<td><strong>Session 3: Putting the lessons into action</strong> (Cont.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1530 – 1600</td>
<td><strong>Break</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Break</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1600 - 1700</td>
<td>• Group work Presentations and discussions on definitions and concepts; and</td>
<td>• Group work Presentations and discussions on definitions and concepts; and</td>
<td>• Group work Presentations and discussions on definitions and concepts; and</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b) Clarifying issues from session 1: Concluding the Day:</td>
<td>b) Clarifying issues from session 2:</td>
<td>b) Clarifying issues from session 3;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• General feelings on how the day went (open discussions)</td>
<td>b) Concluding the Day</td>
<td>a) Clarifying issues from session 3;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Individual day evaluation – what went well; what did not go well; and what did not go well; and what needs improvement</td>
<td>• General feelings on how the day went (open discussions)</td>
<td>b) Concluding the Day:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Closing Prayers</td>
<td>• Individual day evaluation – what went well; what did not go well; and what needs improvement;</td>
<td>• Individual day evaluation – what went well; what did not go well; and what needs improvement;</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Closing Prayers</td>
<td>• Closing Prayers</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Departure</td>
<td></td>
</tr>
</tbody>
</table>
Annex 2: Conducting Session

Annex 2.1: Introductions Styles

Annex 2.1.1: Introduction Style 1

a) Ask participants to form groups of three or four to discuss their intentions for the training. Guide their discussions with the following questions: What are your intentions for your participation in this training? How would you hope your work improves as a result of your participation and the things you learn?

b) After five minutes or when everyone has had a chance to share, ask participants to write their intentions on sticky notes.

c) Invite everyone to come back together and share their groups’ expectations, attaching them to the flip chart.

d) Display the intentions for the duration of the training in a place where everyone can see.

e) Ask participants to suggest what guidelines could help them meet their intentions and ensure a fun, educational, and safe environment. Lead discussions when there is any disagreement and help reach a consensus, editing guidelines as necessary until that consensus is reached. Then write the guidelines on a flip chart (perhaps during a break) and display them for the duration of the training in a place where everyone can see.

Annex 2.1.2: Introduction Style 2

On a sheet of paper using a pens on a flip-chart, have participants develop a comprehensive list of nouns that describe themselves. Stimulate their thinking by giving them a partial list about yourself.

I am a:

• Father
• Husband
• Neighbor
• Basketball player
• Lover
• Trainer
• Pastor

Let them keep these with no one seeing them. By pairing them randomly, let each person write what they think the other person is – just by looking. Then they write secretly those attributes. Now give them masking tape and let them put what they have written against each other on their backs.

Let them now open what they wrote about themselves. These should be read against what has been written by their partners on their back.

Let them see how each can guess what the other is just be looking. Some will be close; some will be far apart.
Annex 2.2: Team building Ice-Breakers

Annex 2.2.1: Building trust

The Trust Walk is a popular teambuilding activity that helps people practice trusting each other. A leader guides his or her blindfolded partner around obstacles using verbal or nonverbal instructions. This activity is an active teambuilding activity that requires a great deal of space. An outdoor setting with some obstacles (but nothing too dangerous!) is ideal. The recommended group size is: small, medium, or large. Participants will form pairs. Materials required include blindfolds and any props that you can set up as minor obstacles. This activity is for ages 14 and up.

Instructions for the Trust Walk Teambuilding Activity

The Trust Walk Activity is an effective team building activity involving leadership and building trust, as blindfolded participants must rely on instructions given to them in order to avoid various obstacles. As the facilitator of the Trust Walk Teambuilding Activity, be sure to scout out a safe area in advance. Safety comes first! Large fields or the woods may be good places to try. Minor obstacles (trees, branches, small hills) are okay, but do not play this game in a dangerous environment (for example, anywhere with very steep ledges or sharp protruding objects). Once you have found a safe, large area, you can prepare additional obstacles if desired (cardboard boxes, balloons, etc.).

Start in a nearby location. Ask participants to arrange themselves into pairs. Instruct one partner to be the guide (navigator) and the other to be blindfolded. Once the blindfolded partner is ready, slowly spin the person around a few times so that they are unsure which direction they are headed. Guide the participants to the field with obstacles. From this point on, the guide should not touch the partner at all, but rely solely on verbal cues (e.g. “In approximately five steps ahead, there will be a tree branch. Go ahead and step over it slowly.”)

Remember that the guide is solely responsible for his or her partner’s safety. He or she try their best to steer their partner away from obstacles. Valuable lessons can be learned to teamwork and unity. For example, the guide will learn about the challenge and responsibility of caring for another individual’s wellbeing, while the blindfolded partner learns to trust and rely on another person.

Reflection of the Trust Walk Activity

If desired, ask participants to reflect and share what they learned from this experience. The following are some sample questions to ask following the Trust Walk team building activity:

a) What was it like to be the “guide,” being fully responsible for the safety of your partner?
b) What do you think was the purpose of this team building activity?
c) Did you have any difficulty trusting your partner while blindfolded? Why or why not?
d) Why is trusting your teammates important?
e) Afterwards, how did it feel when you and your teammate successfully trusted each other to accomplish something challenging?
f) How does this relate to _____ (here you can fill in the blank with the current scenario of the participants, such as class, a sports team, employees working together on a project, etc.)
Annex 2.2.2: The Problem Tree

This could be applied after the understanding of terms (definition and concepts)

The purpose: *to help participants situate how different aspects of violent extremism manifest in the society and how they can appropriately respond*

Required equipment: Large Sheet Paper, Pens

Start by splitting the team into small groups and give each team a piece of paper. Instruct them to write down a problem they have at work at the top of the sheet. These problems should not be about a coworker but a business or system challenge.

Next, have them write two things below that they believe causes the problem. The cause should be related to systems, ideology, or procedures, but should relate to team members. Then have them break down each of those two ideas into what they believe are the root causes of them, eventually forming something like an inverted family tree.

Once complete, regroup and have each team present their Problem Tree, allow time for the group to discuss and ask questions.

The Problem Tree is a great exercise to uncover issues in the business and get people into a mindset to go about finding solutions. You also get the added benefit of engaging other team members in developing solutions.

Annex 2.2.3: Perspectives

This can be used to strengthen the understanding, among the participants, that each of them have valid views on the same matter and this depends on several factors including each person’s standpoint, background and social orientation.

Form three groups 1, 2 & 3.

Let group 1 & 2 be on the opposite sides of the number and each of them state what they see and justify. Group 3 members to be observers and try to make sense of what each group is saying.

Rotate groups 1 & 2 and repeat the process. This process can be repeated several times while urging each to justify why they are saying what they and saying.

In the plenary, each group how they felt. Ask Group 3 to explain how they would intervene to help bring common understanding.

Let the participants know that number 6 in the middle is like a problem facing them in the society. Both groups see the problem based on their ‘positions and perspectives’. Group 3 is like those who come to intervene. They should be able to understand each party based on ‘their (parties) perspectives’ and feel their frustrations. One action to be taken by group 3 is to remove the parties from the real situation of action and let them see the problem from the other parties’ perspective. In conclusion, let the participants know that the fact that one group is right doesn't mean that the other one is wrong – it is all about our positions (where we stand) and perspectives on the issue.
<table>
<thead>
<tr>
<th><strong>Annex 2.2.4: Action Plan Development Template</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Context</strong> (issues, actors &amp; Trends)</td>
</tr>
<tr>
<td><strong>Why respond?</strong></td>
</tr>
<tr>
<td><strong>The existing gaps &amp; challenges</strong></td>
</tr>
<tr>
<td><strong>Who else?</strong></td>
</tr>
<tr>
<td><strong>My intervention (the value add)</strong></td>
</tr>
<tr>
<td><strong>The current intervention(s) &amp; by whom</strong></td>
</tr>
<tr>
<td><strong>Timeline</strong></td>
</tr>
<tr>
<td><strong>How will you measure the impact or adjust the process?</strong></td>
</tr>
</tbody>
</table>
## Annex 3: In and Post Training Evaluation Templates

### Annex 3.1: Daily evaluation Template

<table>
<thead>
<tr>
<th>Topic:</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Date:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Facilitator(s):</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. Presentation:
   a. **Subject Matter:**
      - Very Good [ ]
      - Good [ ]
      - Poor [ ]
   b. **Methodology**
      - Very Good [ ]
      - Good [ ]
      - Poor [ ]
   c. **Learning Materials**
      - Very Good [ ]
      - Good [ ]
      - Poor [ ]

2. Usefulness of the topic to:
   a. **Myself**
      - Very Useful [ ]
      - Useful [ ]
      - Not Useful [ ]
   b. **My work**
      - Very Useful [ ]
      - Useful [ ]
      - Not Useful [ ]
   c. **My organization**
      - Very Useful [ ]
      - Useful [ ]
      - Not Useful [ ]
   d. **My relationship with others**
      - Very Useful [ ]
      - Useful [ ]
      - Not Useful [ ]

3. Facilitator(s)
   a. **Knowledge and competency on the topic**
      - Excellent [ ]
      - Good [ ]
      - Fairly Knowledgeable [ ]
      - Poor [ ]
   b. **Use of examples and illustrations**
      - Excellent [ ]
      - Good [ ]
      - Fairly Knowledgeable [ ]
      - Poor [ ]
c. Engagement and motivating participants to participate

Excellent □ Good □ Fairly □ Poor □

4. Overall Participants involvement and participation

Very Good □ Good □ Fair □ Poor □

5. What is the new thing(s) or information you have gained from the topic and facilitation?

........................................................................................................................................................................
........................................................................................................................................................................
........................................................................................................................................................................
........................................................................................................................................................................

6. What is one key action you would want to take forward?

........................................................................................................................................................................
........................................................................................................................................................................
........................................................................................................................................................................
........................................................................................................................................................................

7. What is the area that need improvement in the topic delivery/facilitation?

........................................................................................................................................................................
........................................................................................................................................................................
........................................................................................................................................................................
Annex 3.2: Final Evaluation Template

Date: .................................................................................................................................................................................................

Venue: ........................................................................................................................................................................................................

Group Name (if any): ................................................................................................................................................................................................

I. Pre-session:
   a. Communication process
      Excellent □ Poor □
   
   b. Information on the objectives
      Excellent □ Poor □
   
   c. Overall Logistics
      Excellent □

II. In-Session
1. Contents
   Excellent □ Average □ Poor □

2. Methodology
   Excellent □ Average □ Poor □

3. Handbook relevance to:
   a. Myself
      Very Useful □ Useful □ Not Useful □
   
   b. My work
      Very Useful □ Useful □ Not Useful □
   
   c. My organization
      Very Useful □ Useful □ Not Useful □
   
   d. My relationship with others
      Very Useful □ Useful □ Not Useful □

4. Venue, Time Management and Meals
   a. Venue accessibility and facilities
      Very Accessible □ Accessible □ Not Accessible □
   
   b. Accessibility to PLDWs
c. Venue sensitivity to cultures and beliefs
   Yes □ □ □ □ No □ □ □ □

d. Sufficient time for training
   Yes □ □ □ □ No □ □ □ □

e. Adherence to time/schedule
   Yes □ □ □ □ No □ □ □ □

f. Meals
   Excellent □ □ □ □ Average □ □ □ □ Poor □ □ □ □

5. Overall Participants Involvement and Participation
   Excellent □ □ □ □ Good □ □ □ □ Fairly □ □ □ □ Poor □ □ □ □

6. Lessons Learnt
   a. What is the new thing you learnt?
      ........................................................................................................................................
      ........................................................................................................................................
      ........................................................................................................................................
      ........................................................................................................................................

   b. What shocked you?
      ........................................................................................................................................
      ........................................................................................................................................
      ........................................................................................................................................

   c. What was so obvious?
      ........................................................................................................................................
      ........................................................................................................................................
      ........................................................................................................................................
III. Going Forward
   a. If you are given an opportunity, what would you wish to change in the handbook and its delivery?
      ........................................................................................................................................
      ........................................................................................................................................
      ........................................................................................................................................
   b. In light of what you have learnt, what key actions you are going to take at a personal level?
      ........................................................................................................................................
      ........................................................................................................................................
      ........................................................................................................................................
   c. In (b) above, what are the potential roadblocks/challenges you see?
      ........................................................................................................................................
      ........................................................................................................................................
      ........................................................................................................................................
   d. From (c) above, how do you plan to overcome the challenges?
      ........................................................................................................................................
      ........................................................................................................................................
      ........................................................................................................................................
e. Any other comment?
      ........................................................................................................................................
      ........................................................................................................................................
      ........................................................................................................................................
CONTACTS
Visit us | YWCA Kenya National Headquarter

Along Nyerere Road, Next to UAE Embassy
P.O Box 40710 – 00100, Nairobi
Tel: +254 20 2724789 / 2724699
Email: info@ywcakenya.org

Branch Contacts:
YWCA Kisumu Branch : kisumu@ywcaKenya.org
YWCA Mombasa Branch : mombasa@ywcaKenya.org
YWCA Siaya Branch : siaya@ywcaKenya.org
YWCA Meru Branch : meru@ywcaKenya.org
YWCA Kisii Branch : kisii@ywcaKenya.org
YWCA Tanariver Branch : tanariver@ywcaKenya.org
YWCA Nairobi Branch : nairobi@ywcaKenya.org

We are Social:
@KenyaYwca @YWCAKENYA
@ywca_kenya

Supported by KFUK-KFUM Global through funding from Norad.