



Royal United Services Institute
for Defence and Security Studies

Strengthening Resilience to Violent Extremism – STRIVE II

A Mentorship Manual for Countering Violent
Extremism in Kenya

Tina Wilchen Christensen, Matt Freear and Hadija Suleiman



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Royal United Services Institute in the Horn of Africa



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RUSI Publication, September 2020.

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Acknowledgements

THE AUTHORS OF this manual are grateful to the whole RUSI Nairobi team for their input and advice informing the manual. A specific thanks to the mentorship team who have led the work and enabled the production of this manual; to Galgalo Abagaro for writing the chapter on how to engage with law enforcement; to Diana Woche for providing input on the psychosocial support sections; and finally, Victor Kidale Senelwa, Rukia Hassan Ramadhan and Fatuma Hussein Mohamed for leading the mentorship work on a daily basis.

For the editorial processes, the authors would like to thank Luniya Msuku, Martine Zeuthen and Gayatri Sahgal for their revisions. Finally, the team is grateful to the RUSI editorial team for all their advice and suggestions throughout the editorial process. The authors are also grateful to the EU for their support of this programme.

Executive Summary

THIS MANUAL IS intended as a practical guide for mentors and programme teams running a mentorship programme for youth at risk of recruitment and radicalisation to violent extremism. It is borne out of five years' experience of supporting more than 300 at-risk mentees in Kenya under the STRIVE Horn of Africa and STRIVE II programmes, funded by the EU.

The manual is intended to assist practitioners and others who are seeking to design and implement mentorship programmes elsewhere in the world. As the most prominent violent extremist (VE) organisation in the region, Al-Shabaab's extremist ideology and its recruitment methods reflect global trends in violent extremism. The Somalia-based insurgency has increasingly sought recruits and influence in the region and around the world, not least in Kenya.

The manual guides the training of mentors to support their mentees. It presents theory in a readable format and provides examples, specific tips, exercises and facilitation plans to support mentors in their engagement with at-risk youth. Many of the programme's components are adaptable to other contexts, and its ideas will be helpful for others to consider.

The context, culture and examples of this manual are mainly developed from practical experience in Kenya, but also from sharing experiences with other mentorship programmes around the world.¹ As a result, it talks to the realities of working in distinct Kenyan localities – specifically urban and semi-urban neighbourhoods at the Coast and Nairobi. The local environment in which many of the mentees live is significant, as it is affected by limited governance and public services in terms of housing, employment and the activities of security agencies, and economic strain. Furthermore, in the programme's focus areas, there are limited services with which youth mentorship schemes can cooperate. Nevertheless, the programme has sought to facilitate access to several vocational and employment schemes run by NGOs and the Kenyan state.

The exercises involved seek to build the mentors' consciousness and vocabulary, so they can respond effectively and empathically to other young people confronting personal challenges – particularly those who feel neglected, if not ostracised, by society. The manual is mindful of the social narratives and state of relations in which young Kenyans exist, as well as of how VE organisations exploit this setting to manipulate, incite and indoctrinate.

Despite these specific contextual considerations, the manual provides widely applicable tools to enable mentors to foster tolerance amongst mentees, manage their feelings of anger, frustration and depression, and support them to recover from trauma. It describes universally applicable

1. Tina Wilchen Christensen, 'Lessons Learned from P/CVE Youth Mentorship', RUSI Conference Report, October 2019.

tools to help peers support each other, and focuses on building the skills and abilities of mentors to support youth at risk of radicalisation and recruitment to violent extremism.

The ethos of a mentorship programme led by the autonomy, enthusiasm and skills of mentors – which remains accountable through a hierarchy – has universal relevance. As does the creation of small support groups from the same neighbourhood, led by peers who have confronted similar challenges. The manual and the shape of the Mentorship Programme is informed by these dynamics and the factors that generate recruitment, including individuals' search for purpose and belonging, structural and historical grievances and the enabling role of radical mentors.

More information, articles, conference reports and research publications about the STRIVE programme can be found at: <https://rusi.org/projects/strive>

Introduction

THIS MANUAL HAS been created under the EU-funded STRIVE II programme by RUSI Nairobi. STRIVE II is the EU's flagship programme to prevent recruitment to violent extremist (VE) groups and radicalisation in Kenya. The manual is a comprehensive, hands-on guide for mentors and managers running a mentorship programme in Kenya, but its interventions are applicable elsewhere.

STRIVE II is the follow-up programme to the countering violent extremism (CVE) pilot project, STRIVE Horn of Africa (HoA).² While STRIVE HoA was implemented across the Horn of Africa region, STRIVE II is limited in geographical scope to areas of radicalisation and recruitment in Kenya only. The overall aim of the STRIVE II programme is to contribute towards reducing radicalisation, recruitment and support for violent extremism. This is done by addressing structural factors, group-based dynamics, enabling factors and individual incentives.

STRIVE II is funded by the EU Trust Fund as part of a consortium with the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ,³ the German Agency for International Cooperation) and Kenya Red Cross. Its core objectives are aligned with the consortium's broader aspirations of increasing peace, stability and inclusive economic opportunities for youth and those in marginalised areas of Kenya.

2. RUSI, 'STRIVE: Lessons Learned', 28 April 2017.

3. Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ), 'About GIZ', <https://www.giz.de/en/html/about_giz.html>, accessed 19 February 2020.

Definitions of Terms in the Manual

- Being **radical** refers to views or actions that are seen to move away from the mainstream, but which do not involve violent activity.
- **Radicalisation** refers to the process people go through when they develop a black-and-white worldview and may come to perceive violence as a legitimate means to obtain political and ideological goals.
- **Terrorism** is defined as ‘the use of violence’ and illegal activities ‘to achieve political aims’.⁴
- **Violent extremism** can be described as to accept, encourage or use illegitimate violence to obtain political and ideological goals by non-state actors. It is most often conducted by a group of people or an individual belonging to a specific group with a specific objective.⁵

STRIVE II consists of the following four components:

1. Enhanced understanding of the causes of conflict based on research in conflict areas.
2. Law enforcement training in collaboration with the National Counter Terrorism Centre (NCTC).
3. Mentorship programmes in target areas.
4. Preventive communication.⁶

Mentoring is one of the key components in the programme and the focus of this manual. The mentorship component aims to offer alternative and positive social networks for youth at risk of radicalisation and/or recruitment into the Somalia-based terrorist organisation, Al-Shabaab, which is the group of main concern in this context. The Mentorship Programme aims to offer an alternative to criminal networks, gangs or VE groups found in the area where these youth live. The programme also increases the knowledge base of relevant stakeholders

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4. Collins Dictionary, ‘Definition of Terrorism’, <<https://www.collinsdictionary.com/dictionary/english/terrorism>>, accessed 27 July 2019.
 5. Not every use of political violence is ‘terrorist’ or ‘extremist’. Political violence, though illegal under national laws, is also not always illegitimate – especially in the context of popular resistance against highly repressive and undemocratic regimes. Terrorism needs to be distinguished from some other forms of political violence. As there are legal acts of warfare and illegal war crimes in armed conflicts, it makes sense to differentiate normless and criminal terrorism from illegal but sometimes (more) legitimate forms of political violence (although the parallel only goes some way). See Alex P Schmid, ‘Radicalisation, De-Radicalisation, Counter-Radicalisation: A Conceptual Discussion and Literature Review’, International Centre for Counter-Terrorism – The Hague, ICCT Research Paper, March 2013.
 6. RUSI, ‘STRIVE’, <<https://rusi.org/projects/strive-horn-africa>>, accessed 29 July 2019.

and mentors, building their capacity to recognise primary signs of violent extremism and work with at-risk youth.

Since the beginning of 2017, the STRIVE II programme has worked with youth defined as ‘at risk’ from less privileged areas in Kenya, such as Kwale, Mombasa and Nairobi. The purpose of using the term ‘at risk’ is to identify youth who might be more vulnerable to engaging in violent extremism, as well as substance abuse, dropping out of school, engagement with crime, and mental health issues such as anxiety and depression.⁷

Programme locations were selected based on high levels of recruitment of youth into VE groups. Additionally, youth in these areas experience marginalisation and difficult life conditions, with a lack of education and employment possibilities. These are some of the factors which research has shown to be drivers for joining criminal networks, gangs and/or extremist groups. But it is important to emphasise that other factors play an equally important role, such as the search for a sense of belonging, the pursuit of a religious identity, the lure of ideology,⁸ and influence from family and/or friends.⁹

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7. Craig Winston LeCroy and Elizabeth K Anthony, ‘Youth at Risk’, *Social Work*, December 2009, DOI: 10.1093/obo/9780195389678-0112, accessed 4 June 2019.
 8. Alex P Schmid describes ideology as ‘systems of ideas that tell people how the social world is (supposed to be) functioning, what their place in it is and what is expected of them. Ideologies are patterns of beliefs and expressions that people use to interpret and evaluate the world in a way designed to shape, mobilise, direct, organize and justify certain modes and courses of action. They are often a set of dogmatic ideas associated with a system of values about how communities should be structured and how its members should behave. Ideologies offer an interpretation of social reality, a way to a better future and a model of the Good Society with a prescription how this could be brought about’. See Alex P Schmid, ‘Glossary and Abbreviations of Terms and Concepts Relating to Terrorism and Counter-Terrorism’, in Alex P Schmid (ed.), *The Routledge Handbook of Terrorism Research* (New York, NY and Abingdon: Routledge, 2011), pp. 643–44.
 9. Tore Bjørge, *Racist and Right-Wing Violence in Scandinavia: Patterns, Perpetrators, and Responses* (Oslo: Tano Aschehoug, 1997); Tore Bjørge, ‘Dreams and Disillusionment: Engagement in and Disengagement from Militant Extremist Groups’, *Crime, Law and Social Change* (Vol. 55, 2011), pp. 277–85; Tina Wilchen Christensen, ‘Forrest eller bakerst i demo’en – aktivist i Ungdomshusbevegelsen’ [‘At the Front or Back of the Demonstration – Being an Activist in the Youth House Movement’], *Norsk Antropologisk Tidsskrift [Norwegian Anthropological Journal]* (Vol. 20, No. 4, 2009), pp. 236–50; Tina Wilchen Christensen and Line Lerche Mørck, *Bevægelser i og på tvers av ekstreme grupper og bande- og rockermiljøet – En kritisk undersøgelse og diskusjon av ‘Cross-Over’ [Movements in and Across Extreme Groups and Gangs – A Critical Investigation and Discussion of ‘Cross-Over’]* (Aarhus: DPU, Aarhus Universitet, 2017), <https://dpu.au.dk/fileadmin/edu/Udgivelser/E-boeger/Ebog_-_Bevaegelser_i_og_paa_tvaers_af_ekstreme_grupper.pdf>, accessed 19 February 2020.

In general, research indicates that people join VE groups for a diverse set of reasons,¹⁰ and that social networks often play a role.¹¹ In addition, an ideological orientation is often the outcome of joining a VE group rather than a reason for joining it.¹² This shows the important role played by networks, friends and social interactions. STRIVE II's mentorship approach uses these insights and aims to create alternative social networks for youth through mentoring. It also aims to help them to benefit from the process of socialising and experiencing positive social learning, which can take place between mentors and mentees.

In the following sections, the key principles of the Mentorship Programme are described, followed by the outline of this manual and the modules essential to the mentors' training. Mentors, in collaboration with stakeholders, select the mentees. The stakeholders are active and vocal members of the community, already engaged in youth affairs. They are a diverse team including teachers at schools with high dropout rates, social workers, parents, peace committee members and religious leaders from the selected areas. The stakeholder's role is to identify potential mentees, but also to update the Mentorship Programme team on security issues. The stakeholders help support the mentors and refer potential mentees for a full assessment. Through the programme's activity, mentors will gain an increased understanding of recruitment and radicalisation. Through their work they support mentees' critical thinking, helping them to understand the consequences of joining VE groups and the impact on their community and overall society.

1. Mentor Qualities in STRIVE II

The Mentorship Programme's success is dependent on the insights about and understanding of the target group and the mentor's challenges, strengths and the social context they are part of. The selection of the mentors, their training and support are also decisive factors for an effective Mentorship Programme. In STRIVE II, the mentors are diverse in terms of their background, profiles and gender.

All genders are at risk of Al-Shabaab recruitment. Men and women have different roles in Kenyan society and may be recruited based on their different needs and struggles.¹³ Therefore, STRIVE II aims for a mixed gender representation among the mentors and mentees as it is important that

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10. James Khalil and Martine Zeuthen, 'Countering Violent Extremism and Risk Reduction – A Guide to Programme Design and Evaluation', *Whitehall Report*, 2-16, June 2016, <https://rusi.org/sites/default/files/20160608_cve_and_rr.combined.online4.pdf>, accessed 19 February 2020.
 11. Tore Bjørgo and John Horgan, 'Introduction', in Tore Bjørgo and John Horgan (eds), *Leaving Terrorism Behind: Individual and Collective Disengagement* (New York, NY and Abingdon: Routledge, 2009), pp. 1–15.
 12. Bjørgo, *Racist and Right-Wing Violence in Scandinavia*.
 13. Martine Zeuthen and Gayatri Sahgal, 'Gender and Violent Extremism', RUSI Conference Report, September 2018.

different genders are represented to ensure the presence of different skills, perspectives and access to different social networks.

To be a mentor is to support people in improving their lives. Therefore, mentors are expected to set a good example. A mentor is more than just a good role model and those who are selected as mentors in STRIVE II have already shown their engagement in activities which strengthen their communities through youth empowerment, peacebuilding, civil education, trauma healing and other activities.

A mentor's task is to support the mentees. Mentors are motivated to be supportive and are willing to listen to the mentee, even if they do not always submit to all their requests or agree with everything they say. At the same time, the mentor agrees to guide the mentees. Unlike a friendship, which principally concerns emotional attachment and familiarity, the mentor-mentee relationship is a professional relationship governed by ethical standards, limitations, mutual trust, confidentiality, accountability to the programme and adherence to the law. It also involves challenging a mentee in a way that a friend might not.

The qualities of a mentor include: being influential; appealing; caring; friendly; mature; and open to building a relationship with the mentee. As mentorship depends on the relationship between the mentor and the mentee, mutual trust and honesty guided by a professional ethos is critical. A mentor in STRIVE II therefore needs to have a clear sense of morality and demonstrate maturity. This means that a mentor shall not discriminate against people regardless of their:

- Race.
- Gender.
- Ethnicity.
- Physical appearance.
- Disability.
- Socioeconomic class.
- Sexuality.
- Age.
- Dress code.

Mentors are expected to set standards of behaviour in the way they show respect and talk as well as the attitudes they demonstrate towards other people and opinions. This is also the reason why mentors in STRIVE II should be between 20 to 34 years of age so as to match

the age of or be a little older than the mentees. Additionally, being literate and having good interpersonal communication skills are key qualities as STRIVE II mentors are required to write progress reports and read materials. Mentors should also be able to communicate with people in very difficult life situations and to discuss complicated choices. Mentors are also expected to attend meetings, training and forums and always operate within the boundaries of the law.

Being a mentor in a CVE programme involves being ready and able to work in a hostile environment where situations can change very quickly with people who are potentially willing to use violence.

2. Mentee Selection Criteria

To become a mentee in STRIVE II,

ONE of at least four of the following primary criteria must be fulfilled:

- Have a close peer or relative who has been recruited into a VE group or is engaged in VE activities.
- Be associated with violent criminals or gang members.
- Hold radical or extremist views and tendencies.
- Be affiliated with people who hold extremist views and tendencies.

AND two or more of the following secondary criteria:

- Being a school dropout.
- Having a dysfunctional family background.
- Suddenly becoming socially withdrawn.
- Being a former convict.
- Being a new convert to a religion.
- Being idle.

It is important to emphasise that the second group of criteria are less determining than the first four, and are secondary in determining the level of vulnerability of the individual.

3. How to Use This Manual

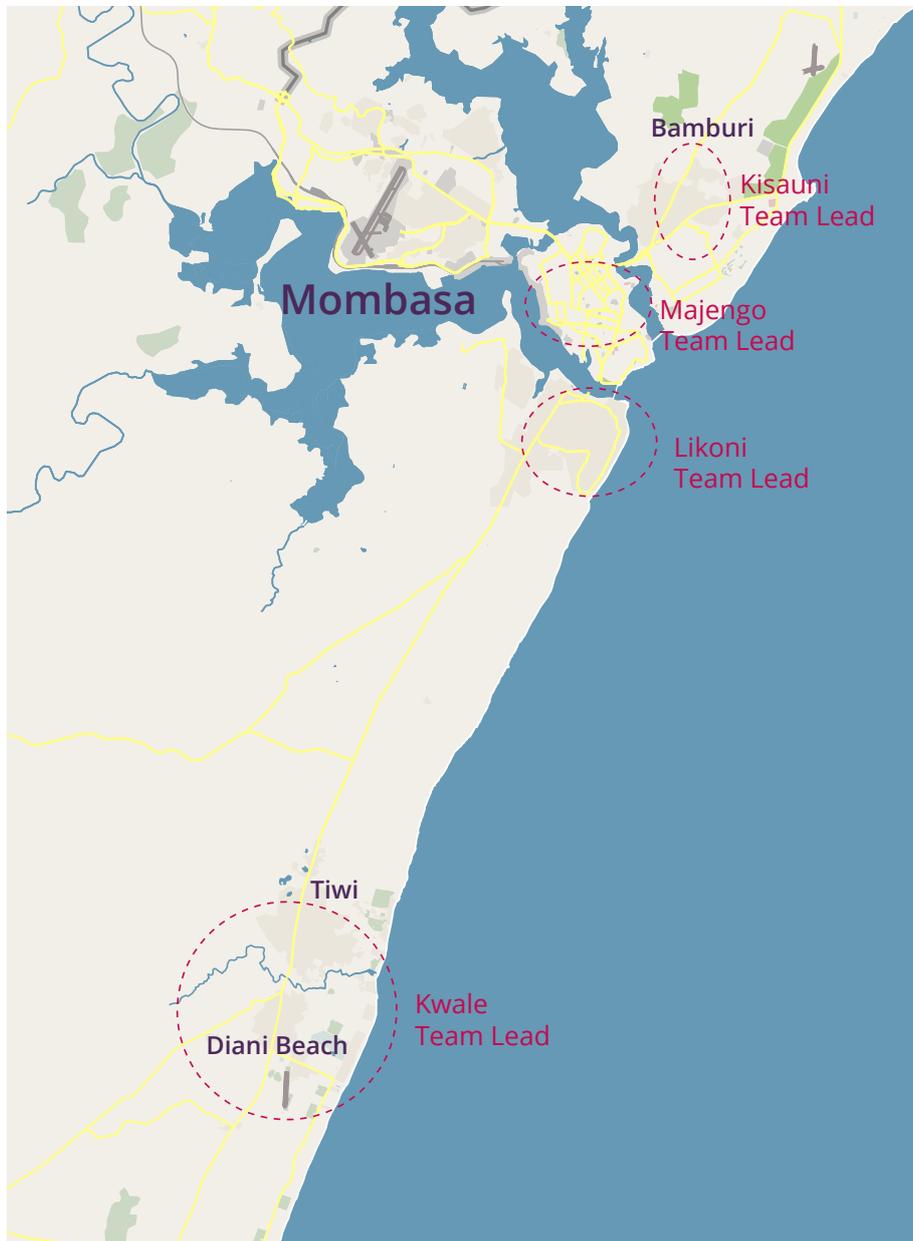
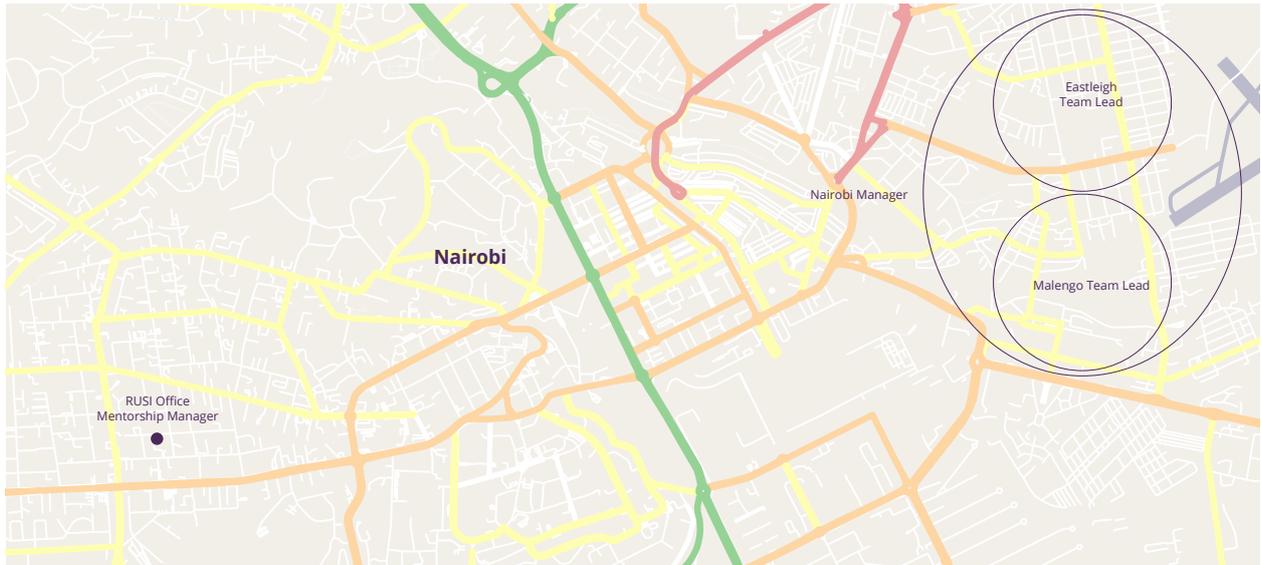
This manual is a tool for you when mentoring. To be a mentor requires you to complete a variety of tasks. One of those tasks is to thoroughly read this manual since it is the backbone of the

training you receive. It is designed to assist you as a mentor by improving your knowledge about the field you work in and by strengthening your mentorship skills and techniques.

The manual has seven sections. Section 1 mainly addresses you as a mentor and provides you with important information for this role. Sections 2 to 7 introduce you to different subjects to support you when in discussions with your mentees and provide associated Facilitation Plans to support you in these discussions. We hope you as a mentor – and anyone with an interest in mentoring – will find this manual valuable and insightful.

For your reference, please find some maps of the STRIVE II team's locations during the mentorship programme in Kenya below.





Section 1: What is STRIVE II Mentorship?

1.1 Responsibilities and Team Organisation

Being a mentor involves many different tasks and responsibilities towards the mentee, the programme, the team and yourself. The most important role of the mentor is to support the mentees in making decisions based on reflection and choice, as well as providing guidance for what to do in difficult life situations. Becoming a mentor also involves becoming part of a formal reporting structure as the Mentorship Programme is organised by the RUSI team in Nairobi, where the Head of the Programme is located along with the Mentorship Manager and the rest of the team.

Nairobi and the Coast region in Kenya each have a Team Leader who cooperates with and has direct contact with the Mentorship Manager. The Team Leader provides you with support in organising the different activities of the Mentorship Programme at the field level, guidance on managing difficult situations and answers to mentoring-related questions. Each location also has a Lead Mentor. The Lead Mentor's role is to mobilise and coordinate activities within their location. They assist the Team Leader in executing their responsibilities as well as supporting the mentors and mentees.



If you are in doubt or have any questions in relation to your role as a mentor, support to a mentee or an issue the mentee is struggling with, the Lead Mentor, Team Leader or the Mentorship Manager in Nairobi can be contacted depending on the seriousness and urgency of the matter. At times, the Mentorship Manager will also be present at meetings, which gives you the opportunity to meet with them to discuss issues or to propose improvements to the programme.

As mentioned, your key role is to support the mentees assigned to you. This also includes the responsibility to be aware of the activities your mentee may be involved in. If you suspect or observe any of the following behaviours, you have a duty to immediately report the issue to the Mentorship Manager:

- The mentee is actively engaged in criminal activities or violent extremism.
- Behaviour that is disruptive or damaging to the Mentorship Programme or other mentees.
- Prolonged disengagement with the Mentorship Programme (for example, repeated absences from meetings).
- The mentee is self-harming.

1.2 The Manual, Facilitation Plans and Meetings

The Mentorship Programme in STRIVE II is centred on a formal structure involving different kinds of learning sessions, meetings and activities. The manual is designed to help you as a mentor in a countering violent extremism (CVE) programme so that you can recognise and estimate the seriousness of what your mentees are involved in with regard to gang criminality or violent extremism (VE). The manual is also intended to strengthen your competence as a mentor in engaging with and communicating with individuals at risk of VE.

1.2.1 The Manual

The manual covers important issues for mentoring in the context of CVE and is divided into seven sections. Each section provides background material and Sections 2–7 provide Facilitation Plans to help you facilitate discussions with mentees.

The manual is intended to increase your understanding of the following areas:

- What is a mentor? How to be a mentor and what to be aware of.
- CVE and VE-related issues.
- The difference between being ‘radical’, ‘radicalised’ and ‘violent extremism’ and why it is important to know the difference.
- Pathways into VE groups.
- Communication, propaganda and the importance of critical thinking.

- Issues related to human rights, interaction with the state and security actors.
- Tolerance and the importance of acceptance of others to avoid societal conflicts to uphold and support a peaceful society.
- Psychosocial support, how to comfort and assist people in vulnerable and difficult situations.

Please note that Facilitation Plans related to each of the subjects in the manual can be found at the end of each section and are indicated by a different colour.

1.2.2 One-to-One and Bi-Weekly Meetings

The manual is a tool that you, as the mentor, are **expected** to use as part of your responsibilities, specifically participation in and the organisation of one-to-one and bi-weekly meetings.

A one-to-one meeting is a meeting between the mentor and the mentee where common activities (such as sports) and discussion can be used to establish a trust-based relationship. The meeting is also an opportunity to talk about different experiences and difficult issues.

A bi-weekly meeting involves all the mentees and mentors in a specific location associated with the Mentorship Programme, for example, Kwale or Eastleigh. It is a structured meeting taking place in an informal atmosphere. The idea behind these meetings is to enable the mentors and mentees to get to know each other and to build an alternative network for mentees, who can draw on it as a support network as well as offering a sense of group identity and belonging. The meeting provides a platform to share information, experiences, challenges and opportunities.

1.2.3 Running a Bi-Weekly Meeting

Bi-weekly meetings are structured to address a specific subject for discussion. A bi-weekly meeting always requires preparation. To run a session, read and understand the relevant section of the manual and Facilitation Plan (see below) two to three days in advance. You can discuss the session with another mentor to help your preparation. Please note that for each Facilitation Plan, the section linked to the subject is named in the headline of the Facilitation Plan.

1.2.4 Facilitation Plans

This manual contains 10 Facilitation Plans, which provide you with tools to help you structure meetings with your mentees by setting the framework for what you are supposed to discuss and the important points to consider in your discussion.

The Facilitation Plans aim to help you structure the discussion taking place during the meeting by outlining the subjects to be discussed, providing exercises, questions and discussion themes. The Facilitation Plans are also a way to ensure that you discuss topics that are important to VE with the mentees.

1.3 The Role of a Mentor



To be a mentor is both a rewarding and demanding position, because it requires you to manage different people, questions, considerations and situations.

For somebody to listen to you, trust is essential. Being a good mentor depends on your capability to build trust and strong relationships with the mentees.¹⁴ It is also about being a good communicator, as one of your biggest tasks is to talk with your mentee to support them in reflecting about their life and to develop goals to change it for the better. Mentees can make better decisions when they understand the risks, choices and consequences involved.

To sum up a mentor's qualities and how you as a mentor in STRIVE II can support the mentee, you must:

14. Tina Wilchen Christensen, *A Question of Participation – Disengagement for the Extremist Right. A Case Study from Sweden* (Roskilde, Denmark: Roskilde University, 2015), <https://www.researchgate.net/publication/317616479_A_Question_of_Participation_-_Disengagement_from_the_Extremist_Right_A_case_study_from_Sweden>, accessed 19 February 2020.



- Have managed to cope even in very difficult situations and contexts.
- Have shown that you can take responsibility and lead change.
- Have shown personal initiative and drive.
- Be reliable and demonstrate values conducive to a life that is supportive to others.
- Be patient, empathic and good at listening to people.
- Have the strength to help others.

It is also important to add that being a mentor in CVE work is different from other kinds of mentorship, as it requires you to be critical of certain ideological narratives and black-and-white worldviews. A mentor in this setting also needs to have the personal strength to withstand potential stigmatisation from your community. Your stigmatisation might be one of the consequences of supporting people who are viewed with suspicion within the community, because of their association with criminal gangs or with others who sympathise with a VE group such as Al-Shabaab.

1.4 The Objectives of Mentorship

The core objective of mentorship is to provide mentees with new skills and perspectives in life which are conducive to society at large, and specifically:

- To support the mentee/s through difficult challenges, increase their self-reliance and inspire them in life.
- To enable the mentee/s to embrace opportunities and take a constructive approach to life (building their life), rather than be overwhelmed by problems and embark on a destructive approach to life (for example, anger and revenge).

- To help the mentee/s live a life that contributes to society and avoids harm to others: being self-aware, getting the right priorities, taking responsibility for improving their life skills and building self-esteem.
- Develop the mentees' skills and talents to enable them to earn a living in a positive way and be productive members of society.
- To encourage the mentee/s to look for positive role models and positive peers who can help them to build their life.
- To introduce and expose the mentee/s to opportunities for more stable incomes.
- To reduce the risk of the mentee/s engaging in VE or gang life.
- To increase critical awareness of harmful information and propaganda and reduce the risk of the mentee/s sharing or supporting VE propaganda.
- To support and challenge the mentee/s to express their own life story, experiences and knowledge among their community and peers.

As a mentor, you get the chance to meet new people – your co-mentors and mentees – who can become a network supporting your position and hopefully also supporting your life in general.

1.5 How to be a Good Mentor

Being a good mentor means building strong relationships with your mentees based on trust. This is crucial as everything else depends on it. **For a mentee to become open to discussion and listening, you must first be seen as credible, independent and worth listening to.** Just as when you trust somebody, you believe what they tell you and follow their ideas, so trust is the foundation of your relationship with your mentee.¹⁵ Mentoring can include giving guidance and advice, but it is mainly about having a type of interaction and dialogue where the mentee comes to appreciate different aspects and consequences to a situation or subject. Being a good mentor requires many interpersonal skills that encourage discussion and help the process of reflection, rather than providing ready-made answers.

Below are considerations that you should think about before engaging in dialogue with your mentees.

- **Commit to the relationship.** Before you become a mentor, it is crucial to think through what the commitment will require from you. To protect the mentee, you must be

15. *Ibid.*

sure you have the time, energy and willingness to engage in the process of building relationships with the mentees. It is key that they can rely on you. This means that you must always turn up to meetings when you say you will, and have frequent and regular contact with the mentees.

- **Approach each mentorship relationship differently.** Every mentor–mentee relationship is unique. At the start of the relationship, it is important to take the time to understand the mentee. Get to know their readiness, ability, motivation for change and commitment to mentorship. Think creatively about how to introduce mentorship and shape your approach according to their expressed needs and wants.
- **Build trust.** When you are a mentor, you are likely to mentor people who feel neglected and ignored. To build up a relationship, you can start by simply paying attention to the mentee, asking how they are doing, what they have done so far in life, what they like, and so on. It can make a huge difference to a person if they feel that you have a true concern for their life, their wellbeing, their opinions and for them as a person.
- **Take a genuine interest in your mentees and spend time building relationships.** Take your time to get to know your mentees properly and be an active listener.¹⁶ By paying attention to what they are saying and getting to know them better, you will be able to build stronger relationships.
- **Demonstrate respect for and confidence in your mentees.** Respect builds trust, and trust builds respect. You may not approve of everything they do and say, but you need to focus on them as human beings, regardless of their past or present actions. You need to be prepared to be open and listen to their experiences in a non-judgemental manner to gain their respect and trust. Show them that you respect them and understand their needs.
- **Be trustworthy and keep things to yourself.** Building trust is the be-all and end-all in mentoring – this includes keeping what your mentee tells you private. If the mentee tells you something which might require help from others, *always* ask the mentee what you can and cannot share with others. To share the mentee’s personal information with others without their consent destroys trust – and therefore mentoring. However, if you are struggling with difficult questions or suspect a mentee is involved in harmful activities, it is important to obtain advice from the Mentorship Manager in Nairobi. The professional nature of your relationship with the mentee, as part of a larger programme, means that it is essential to share your concerns with the Mentorship Manager.
- **Be a good listener and be patient.** To really get to know somebody and especially to understand how they perceive the world, listening is key. Listen to what they do and do

16. For more about active listening skills, see Skills You Need, ‘Listening Skills’, <<https://www.skillsyouneed.com/ips/listening-skills.html>>, accessed 19 February 2020.

not say. Keeping quiet and listening is important in any relationship when you want to really know the person in front of you. In mentoring, it is important to *really* understand what your mentee is telling you and to understand what might be the most important thing for the mentee to do right now.

- **Set expectations and goals together.** The mentor and mentee should – once the trust-based relationship is established – sit down and go over expectations. Do not start out with the planning of a SMART (specific, measurable, achievable, relevant, time-bound; see Section 6) personal development plan; instead, introduce it gradually and only when you feel the time is right.
- **Expectations and goals – consider these from the point of view of the mentee’s gender.** Sometimes your mentee is a different gender from yourself. This may help you to understand each other’s perspective and issues. However, it can also create obstacles and different expectations regarding the relationship and what mentorship entails. From the start, make it clear you are providing professional support, which requires mutual respect and does not involve any intimate approaches or relations.
- **Use your emotional intelligence.** This is a big part of being a good mentor. When you become a mentor for someone, you will get to know them and their personality over time. A good mentor knows how to ask questions and read body language. It is important that a mentor is attentive and open-minded when engaging with the mentee.
- **Do not assume anything about your mentees – always ask.** In case of an issue or misunderstanding with your mentees, always ask questions. Once your mentee has explained a problem honestly, you can share relevant and helpful feedback where possible. Do not make decisions for your mentees. Instead, help the mentees to become aware of the consequences involved in different scenarios to support them in making a decision.
- **Think about when and how to give advice.** When you are mentoring someone, you might feel that you are supposed to give them a lot of advice straight away. But too much feedback in one go is sometimes not helpful and giving unhelpful or unwelcome responses can be damaging to your relationship with a mentee. A good mentor knows how to handle a situation and decide if a situation lends itself to spontaneous feedback or if thoughtful feedback is better given at a later time.
- **Be positive.** Young people in a mentorship programme are regularly bombarded with messages that can easily exacerbate a sense of failure, fear, anxiety or inadequacy. Such feelings can stem from a number of factors, including witnessing violence, observing disparities in wealth or experiencing a loss. As a mentor, you can support your mentees by noticing and acknowledging their strengths, abilities and talents. At the same time, as a mentor, you need to be open to discussing inappropriate or undesirable decisions and activities with your mentees in a non-judgemental manner to help them learn and grow.

- **Be honest about your past mistakes.** Being honest about mistakes you have made is valuable, as it shows the mentees that it is human to make mistakes and that you can grow from them. Sharing openly also helps to build trust, gives the mentee permission to share their own mistakes and strengthens your relationship.
- **Celebrate their achievements.** It is natural that people often look for advice and support in tough times, and so mentorship can often revolve around negative issues. When you work with your mentee, try to celebrate successes and achievements. This will bring a more positive spirit and can build their confidence, reinforce good behaviour and keep them motivated.
- **Be open, generous and realistic.** The best mentors offer their time and wisdom but also know how to avoid manipulation by the mentees and can set professional boundaries.
- **Lead by example and be who you say you are.** Your mentees will learn a lot from you by observing how you behave. Just like you will get to know them, they will observe you and identify your ethics, values, standards, style, beliefs, attitudes and approaches in life that you may not be aware of. **So, practise what you preach.**¹⁷

Remember – you can be the best mentor in the world at supporting your mentee, but positive change by the mentee will take time, or may never happen at all. The mentee is responsible for their own behaviour and change. You can help, but the mentee must want to change. Without their motivation, change is not going to happen and that is not your fault.

1.6 What to Consider in Conversation with Mentees

No two people ever agree all the time, and nor should they. You and your mentee have different experiences, ideas and backgrounds, and perhaps even different ways of looking at the world. Even if your mentee has different values and beliefs, as a good mentor you must allow them to express themselves without feeling judged.

Keep in mind the following:

- If you find a conversation or topic uncomfortable, you can remove yourself from the discussion by using it as an opportunity to learn more about your mentee and understand what motivates them. You can try to discuss the consequences of different behaviours in a safe way. When you listen to your mentee and their life, and when you share details about yours, you can help them consider different options and approaches.

17. Some of this information has been taken and adapted from NZ Youth Mentoring Network, <<https://www.youthmentoring.org.nz>>, accessed 9 July 2020.

- When you talk about a subject you or your mentee find difficult, the best approach is to be honest about how you feel about a situation and why you feel this way, but you must demonstrate that you are comfortable with your mentee not feeling the same way.
- As a mentor, it is your responsibility to listen and share knowledge from your experiences. You do not have to provide solutions or to tell your mentee what to do. The whole purpose is to support them to make decisions that are right for them. An informed decision emerges when they have considered the different possible outcomes, including risks and consequences.
- As a mentor, you must keep the information which your mentee shares with you confidential. The only exception is when the safety or wellbeing of your mentee or someone else is threatened. Both you and your mentee should be aware of your obligation to report information according to the law, and it is important that this is established in your first meetings and conversations. Sometimes, it can be useful to bring it up a few times. If your mentee is involved in criminal activities, you should explain that under STRIVE II you have an obligation to report them to the Lead Mentor or the Mentorship Manager.¹⁸

1.7 Common Mentoring Mistakes

Mentoring is not always easy. In fact, it is often difficult. Below are some examples of common mistakes.

- Failure to listen, communicate or maintain boundaries.
- Being judgemental if the mentee does not fulfil their goals, promises or appointments.
- Judging and having a 'know-it-all' attitude.
- Making false promises or promises you cannot keep.
- Failing to keep information private that has been shared by a mentee.
- Lacking empathy.
- Expecting gratitude. Mentorship is about giving support. Nothing should be expected from the mentee in return.

18. *Ibid.*

- Turning into a mentee's bank. The mentee must not develop financial dependency and reliance on you and develop a material-only attitude to mentorship. **In fact, the relationship between mentor and mentee should not involve money or any kind of financial transaction or support.**
- Engaging inconsistently with your mentees. Consistent engagement creates stronger bonds with the mentee and others.
- Acting alone. Mentors should regularly consult with the Lead Mentor and other mentors, working as part of a team and taking advantage of the diverse resources offered by different mentors and the programme (for example, referrals to religious leaders, medical staff or employment opportunities).
- Not seeking help when in doubt about something. Not seeking help at the appropriate time can lead to burn-out if you take too much on yourself. If you think a mentee is in a serious situation, always reach out to other mentors, Lead Mentors or the Mentorship Manager for their input and advice.

1.8 How to Run a Good Group Session

Being a mentor includes conducting bi-weekly meetings using the STRIVE model outlined below. The content of the sessions outlined in this manual aims to expand your knowledge, support you as a facilitator and help mentees reflect on important topics.

How to Run a Group Session

- 1.** Read the relevant manual sections (2–3 days ahead).
- 2.** Think about how you will run the session using the facilitation plan.
- 3.** Make notes for yourself and discuss with colleagues.
- 4.** Run session bearing in mind tips in the manual.
- 5.** Discuss with co-mentors how the session went and discuss lessons for next time.

So, how do you prepare for running a good session? Think about the following points before, during and after a session:

- **Preparation.** Prepare yourself for the meeting by reading about the topic of discussion in the relevant Facilitation Plan. This includes being aware of and incorporating current and related issues within you and your mentees' neighbourhood.
- **Pay attention to the participants.** Keep an eye on all the participants who are present. Are they attentive? Are they participating? Is the topic relevant to everyone? How can you make it relevant to different genders? Not everyone will participate equally, but pay attention if it is always the same people talking. If so, consider why. Try to engage those who are quieter by asking them what they think. You can go so far as to ask a specific person for their opinion or to question a section of the room, ensuring this is done sensitively so that no one feels picked on if they cannot provide an answer.
- **Be gender sensitive – do not mistake silence with 'having nothing to say'.** Women from conservative communities in Kenya have a different position in society from men. Men are often used to talking and taking the stage. Because they are expected to,

they will naturally do this since they have often received more education and training and are more confident in talking in public situations. Conversely, women in Kenyan culture are in general perceived as being 'more emotional and vulnerable' than men, which historically has meant they hold a weaker position in society. This also means that women are not expected to have, or afforded, the same opportunities to speak in public. *This does not mean they have nothing to say*, but rather that they may have less experience in speaking out in public. Therefore, it is important to pay extra attention to female mentees and to actively encourage them to speak in public by making room for them. This may mean keeping male mentees in check, so that they do not comment on a woman's appearance, for instance. Whether it is meant to be complimentary or not, such comments and gestures can significantly discourage participation by women.

- **Be gender sensitive – different genders might have different issues in mind.** Men and women are struggling with different issues in Kenya. This also means that female mentees may wish to discuss sensitive issues in group or one-to-one meetings. Bear in mind that female mentees may have been subjected to gender-based violence in their families and communities, including rape and inappropriate relations with other family members, which they may need to talk about. Consider occasionally having different sessions for women and men, which are led by a person of the same gender as the group.
- **Engage the mentees.** Ask as many questions as possible and wait patiently for the answer. The Facilitation Plans in this manual are designed to be used to engage mentees and to structure the conversation and discussion in group meetings. You can also introduce roleplay or any other means to engage the mentees in the subject being discussed to make the session more interesting and valuable.
- **Feedback.** Try and get feedback on the meeting. It could be positive or negative so be open minded. Feedback will help you to understand whether the participants understood the discussion, their feelings on the topic of discussion, and areas for improvement. After the meeting, reflect on how it went. If there is more than one mentor, ask other mentors to comment on it and discuss with your co-mentors what went well and what could be improved. Establish an environment whereby your fellow mentors work with you to always improve meetings and mentoring together. You can support each other's learning by becoming aware of different points of importance, which may help you improve your role as a facilitator and mentor over time.

Section 2: 'Radical', 'Radicalisation' and 'Violent Extremism' - Pathways into Violent Extremist Groups

WORKING AS A mentor within the field of CVE, it is very important that you know and understand the differences between being a 'radical', being 'radicalised' and being a 'violent extremist'.

It is a mistake to think that particular kinds of people join VE groups. *This is not the case.* Many different types of people join VE groups for many different reasons. Despite that, it is a common belief that particular characteristics can be found among violent extremists. For example, in Kenya, it is common to think that 'being idle' is the reason for joining a VE group.

Perceptions like this can lead to the stereotyping and stigmatisation of people.

When you work as a mentor, it is important that you understand why and how people join VE groups. There are many reasons for joining or getting involved in VE groups, which makes profiling a terrorist *impossible*.¹⁹ Most people join VE groups because of a friend or the social network they are part of, but they may also join in search of adventure or because they are victims of discrimination by the state, among other reasons. It is very often an outcome of their involvement that they start to see the world in a black-and-white way – people are either my friend or my enemy.²⁰

Being informed about these matters, you as a mentor can potentially make a huge difference to a mentee. Through a dialogue, you can help the mentee reflect on their perceptions, ask critical questions about what they have heard or seen, and explain the potential consequences of becoming involved with VE groups. At the same time, you can support them in seeing other social and livelihood alternatives.

This section aims to clarify the difference between words linked to CVE and to support your reflections about where the mentee/s might be at and why they might have particular feelings

19. Bjørgero and Horgan, 'Introduction', in Bjørgero and Horgan (eds), *Leaving Terrorism Behind*.

20. Bjørgero, 'Dreams and Disillusionment'.

or behaviours and express certain beliefs. The following sections give you input to arguments, conversations with your mentees and tools you can use to support your mentees.

This section gives you information about:

- What it means to be 'radical', to be 'radicalised' and to be a 'violent extremist'.
- What VE is and the harm it creates.
- The mindset some young people might have.
- The effect of violence and how some come to accept, promote and use it.
- Four examples of different types of people involved in VE groups.

To make you think about:



- The difference between being a 'radical' or 'non-conformist' and a 'violent extremist'.
- The term 'radicalisation' and why it can be problematic.
- Individuals' different ways into VE groups and their motivations for joining.
- Why profiling of terrorists and violent extremists is impossible.
- Patterns of recruitment.
- Consequences and outcomes of participating in VE groups.

2.1 What Does It Mean to be 'Radical'?

Viewpoints are the 'lenses' through which people see or perceive the world around them. These viewpoints are influenced by what people see and read, by what they hear every day from family members, school friends and peers, and what they experience in their lives. Our viewpoints are

never static but tend to change over time as we get older, acquire more information about a subject, meet new people and experience different things.

To be 'radical' has historical associations with progressive movements that challenge and confront the way things are – for example, the fight for the abolition of slavery or the ongoing fight for women's rights to the same opportunities and living standards as men. Radical ideas have often led to positive changes in society.

The term has therefore become used by those defending the way things are to undermine those who propose change.

- Being 'radical' refers to someone's views and/or actions, which are seen to move away from the 'norm' and only make sense within a wider societal context.
- To be 'radical' is to apply pressure for change through non-violent means.
- The meaning of the concept 'radical' changes throughout history and from country to country. For example, it has been regarded as 'radical' to argue for equal rights for black people and white people in South Africa, although this is usually not the case elsewhere.²¹

Ask yourself: are some of my views 'radical'? Remember what might be radical to you may not be so to somebody else.

The list above is complex, but as a mentor it is important to reflect on the differences being described and to know the difference between attitudes and actions. Having radical attitudes or opinions is very different from having an extremist mindset or using violence to obtain political or social goals.

To be radical is to oppose mainstream ideas and norms and work in a non-violent way for a radical change of political ideas, norms and standards in society.

2.2 'Radicalisation'

The term 'radicalisation' describes the process people go through when they develop a black-and-white worldview and come to perceive violence as a legitimate means to obtain political and ideological goals. Not all people confronted with the same set of circumstances

21. Schmid, 'Radicalisation, De-Radicalisation, Counter-Radicalisation'.

will be radicalised and only a small number of those radicalised to accepting the use of violence will eventually commit acts of terrorism.²²

‘Radicalisation’ is understood in multiple ways, which makes its meaning unclear. Therefore, it is a problem when radicalisation is used, for example, as an assessment criterion for who is perceived to be a risk and why.²³

- We always need to make sure that we share the same understanding when we talk about somebody being ‘radicalised’. Otherwise we run the risk of stigmatising people by identifying them as radicalised without being clear about what that means.²⁴
- When we talk about radicalisation it is important to *always* make it clear what you mean when you say somebody is ‘radicalised’. Use specific events, beliefs or viewpoints to describe what you are talking about so that you can explain why you believe an individual to be radicalised and discuss this with your team. For example, instead of saying ‘they have been radicalised’, think twice about why you would make this statement. Do you mean that they have a black-and-white perspective and disregard other ways of thinking? How do they express that black-and-white thinking? Are they putting all the blame on one group of people, while presenting others as heroes? Are they advocating the use of violence for a specific cause?
- When there is lack of clarity of what ‘radicalisation’ means, it creates confusion about the target group. It is essential to clearly establish who the ‘radicalised’ are. What are their problems and beliefs? In situations where an individual is considered to pose a risk because of their radical views, it is important to understand what that actually means and if their attitudes are likely to lead to violent behaviour.²⁵

22. Bjørgero and Horgan (eds), *Leaving Terrorism Behind*; Tina Wilchen Christensen and Tore Bjørgero, ‘How to Manage Returned Foreign Fighters and Other Syria Travellers? Measures for Safeguarding and Follow-Up’, Center for Research on Extremism: The Extreme Right, Hate Crime and Political Violence (C-REX), Oslo University, 2017, pp. 39–41.

23. Mark Sedgwick, ‘The Concept of Radicalization as a Source of Confusion’, *Terrorism and Political Violence* (Vol. 22, No. 4, 2010), pp. 479–94.

24. *Ibid.*

25. Christensen and Mørck, *Bevægelser i og på tvers av ekstreme grupper og bande- og rockermiljøet – En kritisk undersøgelse og diskusjon av ‘Cross-over’ [Movements in and Across Extreme Groups and Gangs – A Critical Investigation and Discussion of ‘Cross-Over’]*.

‘Radicalisation’ is an unclear term which is used by people in many different ways. Avoid the label and describe particular beliefs or attitudes so a clear discussion can be had. Or consider if it may be better to avoid these sorts of terms altogether and talk about specific beliefs, actions, people or events. Labels are like generalisations: they can end up hiding and changing our understanding.

2.3 Violent Extremism

- VE can be described as to accept, encourage or use violence to obtain political and ideological goals.²⁶ It is most often conducted by a group of people or an individual belonging to a specific group with a specific objective.
- VE is often a result of poor governance, political exclusion based on ethnicity, religion and social status, lack of civil liberties, human rights abuses, environmental damage, economic, social and economic deprivation, or outcomes of international politics. It can also be a response to counterterrorism activities and measures when they are perceived to be unjust and directed at minority groups such as the poor.²⁷
- People join VE groups for a variety of reasons. In some circumstances, they join because they are part of a social network or have friends who are already involved. Former Al-Shabaab fighters have explained that some of the reasons they joined the group were also because of a lack of education and employment, influence from family or friends, the need for a collective identity and a sense of belonging, and a search for religious identity.²⁸
- Joining VE groups can be – but is often not – the outcome of a sudden decision but often the result of a social process. This process usually involves being recruited to or joining a politically oriented network which makes the recruit develop an understanding or experience that they are being treated unfairly. This is coupled with and related to personal experiences.
- The time it takes to become an active part of a VE group varies widely from person to person and depends on their previous experiences and life situation.

26. Bjørge, *Racist and Right-Wing Violence in Scandinavia*.

27. Christensen and Mørck, *Bevægelser i og på tvers av ekstreme grupper og bande- og rockermiljøet – En kritisk undersøgelse og diskusjon av ‘Cross-over’ [Movements in and Across Extreme Groups and Gangs – A Critical Investigation and Discussion of ‘Cross-Over’]*.

28. Anneli Botha, ‘Political Socialization and Terrorist Radicalization Among Individuals Who Joined Al-Shabaab in Kenya’, *Studies in Conflict & Terrorism* (Vol. 37, No. 11, 2014), pp. 895–919; Khalil and Zeuthen, ‘Countering Violent Extremism and Risk Reduction’.

- Most people become violent extremists as a result of gradual exposure to the use of violence in a social and political setting, and because they are part of a group of people that encourage violence and respond with violence against people who they perceive as the enemy.²⁹

The example below – from Europe – illustrates how some people can come to change their minds about the use of violence. The example aims to help you to understand how people’s perceptions can change as a result of particular experiences, for example if they become involved in situations they perceive – or come to perceive – as unfair, unjust and violent.

Case Study:

In an interview with a former participant in a northern European violent political group, the participant explained that the group he had joined made him participate in a demonstration that turned violent. He changed his mind about the use of violence while he was in the demonstration – until then, he was against it. He told how he was walking as part of the demonstration when he heard the police ordering the demonstrators to turn around.

According to his memory, they followed the order and turned around. Then they saw the police run at the demonstrators, keeping their shields in front of them as they struck them. The crowd panicked, some people started running and others fell. He remembered turning around and seeing one fallen man’s face covered in blood.

The demonstrators started throwing what they could find at the police. As he recalled, he felt really shocked that the police used dogs and batons against people who – from his perspective – were defenceless. As he said: ‘It changed my picture of the police. I felt violated and that it was so deeply unfair how the police had reacted’. He lost complete faith in the police and said: ‘After that, I was just thinking, “let’s use as much violence as we can handle. No limits”’.³⁰

29. Christensen, *A Question of Participation*.

30. The example is a moderated version taken from Christensen and Mørck, *Bevægelser i og på tvers av ekstreme grupper og bande- og rockermiljøet – En kritisk undersøgelse og diskusjon av ‘Cross-over’ [Movements in and Across Extreme Groups and Gangs – A Critical Investigation and Discussion of ‘Cross-Over’]*.

To be a violent extremist means that an individual tries to change the political ideas, norms and standards of a society through non-democratic means such as harassment, threats, surveillance and violence against those categorised as enemies or as supporting a system.³¹

2.4 Indicators of Extremism and Violent Extremism

The indicators below give you more information and examples about which perspectives and attitudes may lie behind VE and the kind of perspective it can produce.

From a liberal-democratic perspective, extremists can be defined as people who:

- Reject universal human rights and equal rights for all. Show a lack of empathy and disregard for the rights of anyone other than their 'own' people (defined as per their ideology).
- Reject diversity and pluralism in favour of their preferred mono-culture society – for example, the Islamic State.
- Are narrow-minded thinkers who view their opponents as 'inferior'. Refuse to engage in compromises with 'the other side' and ultimately seek to subdue or eliminate the enemy.
- Are unwilling to accept criticism and intimidate and threaten dissenters, heretics and critics with violence and/or death.
- Situate themselves outside the mainstream and reject the existing social, political or world order.
- Seek to overthrow the political system to establish what they consider the natural order in society, whether this envisaged order be based on race, class, faith, ethnic superiority, or alleged tradition and religion.
- Actively approve of and glorify the use of violence to fight what they consider 'evil' and to reach their political objectives (for example, in the form of jihad).³²

31. Christensen, *A Question of Participation*, pp. 51–52.

32. These characteristics are taken and adapted from International Centre for Counter-Terrorism, <<https://icct.nl>>, accessed 10 July 2020.

Below is a list of factors which, when combined as per the design of the STRIVE II programme, may lead to VE:

- **Structural motivators** – for example, repression, corruption, unemployment, inequality, discrimination, a history of hostility between different identities, external state interventions in the affairs of other nations.
- **Individual incentives** – for example, a sense of purpose (generated through action in line with perceived ideological views), adventure, belonging, acceptance, status, material temptations, fear of repercussions by VE entities, expected rewards in the afterlife.
- **Enabling factors** – for example, the presence of ‘extreme people and groups’ (including religious leaders, individuals from social networks, etc.), access to ‘radical’ online communities, social networks with VE associations, a comparative lack of state influence, an absence of familial support.
- **Group-based dynamics** – for example, peer pressure, values and norms of groups that contribute and encourage recruitment, radicalisation and support for VE.³³

2.5 Recruitment Avenues to Al-Shabaab

In 2013, a Kenyan human rights lawyer outlined Al-Shabaab’s recruitment process:

They are given quotations from the Koran and the Hadiths, but they do not have the benefit of a critical mind to look at it in any other context and they trust the people driving them to this. Advantage is taken of the person’s feeling of desperation and that is dangerous enough to drive them over the top. They are given the feeling that they are a very important person and that martyrdom is something to aspire to – the anger over their deprivation is lowered to a feeling of comfort, to a point where the only thing they aspire to is a collective action. Whether that action leads to their survival or death, that doesn’t really matter anymore.³⁴

As the quote shows, there are many different feelings behind recruitment into a VE group. Here we see how the lack of a critical mind and alternative information to provide a fuller picture are combined with desperation and the urge for the feeling, importance or attraction of having a religious position as a martyr.

- Recruitment to VE groups can happen based on all of those factors and there is always a *combination of factors* driving people’s involvement.

33. For more information on these factors, see Khalil and Zeuthen, ‘Countering Violent Extremism and Risk Reduction’; Gayatri Sahgal and Martine Zeuthen, ‘Analytical Framing of Violent Extremism and Gender in Kenya: A Review of the Literature’, *The African Review* (Vol. 45, No. 1, 2018), pp. 1–18.

34. *BBC News*, ‘In Prison with Al-Shabab: What Drives Somali Militants?’, 5 October 2013.

- Social networks and friends also play a role. Being friends with or knowing someone in a VE group is often how people get involved. When they are involved, they learn much more about the ideology through the discussions taking place in the group as it is informed by the ideology. People often join VE groups for reasons other than ideology – to make new friends, hope for better possibilities, money, insurance, food or adventure seeking – but they come to learn the ideology as part of their involvement in the group.³⁵
- The perception of marginalisation and unjust treatment, among other reasons, can ‘push’ a person to join a VE group. For instance, when a person experiences unduly violent or discriminatory policing or counterterrorism measures (for example, people living in poor neighbourhoods, an ethnic minority or a specific religious group), it can lead to involvement.³⁶

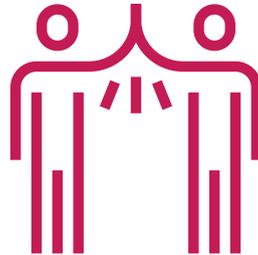
2.6 Examples of Recruitment to Al-Shabaab

Recruitment to Al-Shabaab happens **voluntarily, involuntarily and in many variations**. There is no single pattern – if there was, recruitment could be more easily prevented. There are several examples of women who have been deceived into joining or have been kidnapped by the organisation.³⁷ At the same time, others have joined voluntarily.

The following are examples and case studies to make you think about the range of recruitment methods.

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35. Bjørge, *Racist and Right-Wing Violence in Scandinavia*; Christensen, ‘Forrest eller bakerst i demo’en – aktivist i Ungdomshusbevegelsen’ [‘At the Front or Back of the Demonstration – Being an Activist in the Youth House Movement’].
36. Christensen and Mørck, *Bevægelser i og på tvers av ekstreme grupper og bande- og rockermiljøet – En kritisk undersøgelse og diskusjon av ‘Cross-over’* [Movements in and Across Extreme Groups and Gangs – A Critical Investigation and Discussion of ‘Cross-Over’].
37. BBC Sounds, ‘The Sex Slaves of Al-Shabaab’, 25 May 2017, <<https://www.bbc.co.uk/sounds/play/p053v5yq>>, accessed 8 January 2018; Fathima A Badurdeen, ‘Women and Recruitment in the Al-Shabaab Network: Stories of Women Being Recruited by Women Recruiters in the Coastal Region of Kenya’, *The African Review* (Vol. 45, No. 1, 2018), pp. 19–48.

2.6.1 Friends and Networks



Connections through a friend, family member or social network are a common way of becoming involved in a VE group.³⁸ This shows the impact of interpersonal relationships and the importance of the emotional link, trust and shared life experiences between the individual and the peer group. **This is also why it is an important criterion in selecting mentees for the Mentorship Programme.** Some VE groups, such as the Islamic State and Al-Shabaab, have been successful in turning ‘my’ grievances to ‘our’ grievances to attract people to the organisation, while at the same time creating a sense of belonging among people involved against a common ‘enemy’.³⁹

Case Study:

Your friend is part of a group. You join him when he goes to a meeting, where you meet other people who you find interesting. Over time, you get more involved in the group. Members talk to you about their struggle, and tell you what they think needs to be done to change society according to their view. Gradually, they shape your perception of who the enemy is, what the fight is about and what your duty is. In the end, your involvement will come to define who you are.⁴⁰

2.6.2 In the Mosque

Mosques have been used as places to recruit people to radical or extremist branches of Islam. Sermons often discuss political and temporary issues where reactions in the congregations can be observed. Recruiters are often carefully observing and might approach individuals after some time. They might seek to gather information about individuals and observe if the person is new to the mosque.

38. Bjørgø, ‘Dreams and Disillusionment’, p. 8; Christensen, *A Question of Participation*.

39. Anneli Botha and Mahdi Abdile, ‘Radicalisation and Al-Shabaab Recruitment in Somalia’, Network for Religious and Traditional Peacemakers, 2016, <http://frantic.s3.amazonaws.com/kua-peacemakers/2014/12/Radicalisation-and-al-Shabaab-recruitment-in-Somalia_1.pdf>, accessed 12 May 2020.

40. Christensen and Mørck, *Bevægelser i og på tvers av ekstreme grupper og bande- og rockermiljøet – En kritisk undersøgelse og diskusjon av ‘Cross-over’ [Movements in and Across Extreme Groups and Gangs – A Critical Investigation and Discussion of ‘Cross-Over’]*.

New recruits can undergo indoctrination at mosques or madrassas through groups developed in the mosques. The meetings may not be approved by the mosque management committee, and sometimes take place without others being aware.

2.6.3 In Universities



There are cases noting that extremists associated with Al-Shabaab have allegedly tried to radicalise and recruit from institutions of higher learning – particularly universities. The background of one of the individuals behind the Garissa University attack as well as the more recent DusitD2 attack indicates that individuals with degrees are also involved in violent extremism. They have also allegedly tried to penetrate professional bodies and there has been a growth in online discussions in Kenya and the East African region, in particular targeting well-educated youth. Often, online discussions are about a diverse set of issues rather than religious issues alone, but recruiters identify opportunities for influencing and further engaging with youth they have identified.

Some university students appear to be attractive to the groups as they may have skills in engineering, medicine or other fields that are necessary to run a militant operation.

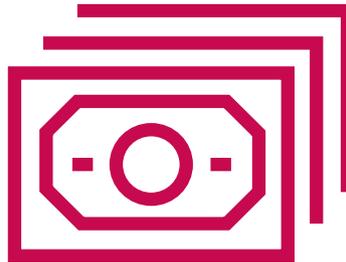
2.6.4 Social Media



Al-Shabaab disseminates recruitment videos in English, Somali, Kiswahili and other languages for propaganda, and has attracted recruits from across Kenya, the wider region and to a lesser extent the world. A video released in 2010 shows a combatant attempting to recruit young

fighters. In it, he says: ‘So what are you waiting for my brothers, why don’t you leap forth for this act of worship? Join us so that we can together fight the forces of kufr [unbelief]’.⁴¹

2.6.5 Material Goods and/or Money



Al-Shabaab also promises or directly offers material goods and money to people they believe could be of use to them in their fight. They often target people struggling to make ends meet. They might offer recruits a mobile phone or money on a monthly basis, as the example below – which is borrowed from Anneli Botha and Mahdi Abdile’s work – indicates.

Case Study:

‘Mohamud (not his real name) was barely 14 years old when he joined Al-Shabaab. He was a schoolboy in Marka (Somalia), and when the three-month long holidays approached in 2009, he was advised by friends to join the organisation. “When you join, they give you a mobile phone and every month you get \$50”, he said. “This is what pushes a lot of my friends to join”’.⁴²

2.6.6 Voluntary Recruitment

Both men and women are voluntarily recruited into Al-Shabaab. However, there are specific issues to be discussed relating to women. Young women may join Al-Shabaab because they hope for a better life and the dream of a marriage to a handsome religious warrior. In their families and communities, women can experience inappropriate relations, rape, gender-based violence and a general sense of devaluation and lack of opportunities both personally and professionally. Such difficult life conditions can fuel recruitment because Al-Shabaab appears to offer a better

41. Yeshihareg Abebe, ‘Why Al-Shabaab Continued to Attract Kenyan Fighters?’, Organization for World Peace, 20 April 2018, <<http://theowp.org/why-al-shabaab-continued-to-attract-kenyan-fighters/>>, accessed 21 May 2019.

42. Botha and Abdile, ‘Radicalisation and Al-Shabaab Recruitment in Somalia’, p. 6.

life that may seem impossible otherwise.⁴³ Others join because they hope for material gains as they need or are pushed to earn an income for their family, or they join to follow their husbands.

Women also join voluntarily, like men, in search of spiritual gain, since they believe they will be rewarded by God for the work they perform for Al-Shabaab, as they have come to believe they are going to fight for the liberation of the Muslim *Ummah*.⁴⁴

2.6.7 Involuntary Recruitment of Women

Involuntary recruitment often involves deception. The recruiters promise employment and education opportunities. In particular, involuntary recruitment targets school dropouts, single pregnant women, unemployed people and those in other types of difficult situations. Often, women are lured by other women because they trust them, believe the offer and rely on it.⁴⁵ Other times, women feel such a desire to escape marginalisation and deprivation that they will act on the slightest chance of improving their life.

The recruiter may offer an opportunity to work in Saudi Arabia, Dubai or the Gulf. Friendship connections can also be used to lure women. There are examples of recruiters who pretend to take a potential recruit to an office offering work in the Middle East where, for example, they can ask questions. Others have been kidnapped. Al-Shabaab has forced girls and women to serve (and marry) the fighters and take care of all their needs. The movement has killed those who refused to comply.⁴⁶

43. Badurdeen, 'Women and Recruitment in the Al-Shabaab Network'; Hassan Mwakimako, 'Coastal Muslim Women in the Coast of Kenya: Narrating Radicalization, Gender, Violence and Extremism', *The African Review* (Vol. 45, No. 1, 2018), pp. 49–69.

44. *Ibid.*

45. Mwakimako, 'Coastal Muslim Women in the Coast of Kenya'; BBC Sounds, 'The Sex Slaves of Al-Shabaab'.

46. BBC Sounds, 'The Sex Slaves of Al-Shabaab'; Badurdeen, 'Women and Recruitment in the Al-Shabaab Network: Stories of Women Being Recruited by Women Recruiters in the Coastal Region of Kenya'; Mwakimako, 'Coastal Muslim Women in the Coast of Kenya: Narrating Radicalization, Gender, Violence and Extremism'.

Case Study:

When Faith left school at 16, she needed a job. One day, she was approached by an elderly couple who offered her employment. The couple told her there were jobs in Malindi and if she followed them, they would give her one. Because she needed a job, she agreed.

She accompanied the couple with her friends. During the journey, they were given some water to drink. It had been drugged, so the women lost consciousness. They woke up in a small room and were blindfolded by two men. They were raped before being drugged again.

This was just the start of Faith's experience. For the next three years, she would be mistreated and used like a slave by a group of fighters who she believed were with Al-Shabaab. Other women, especially from Mombasa, have similar stories and experiences.⁴⁷

Take a close look at the story and think about how a situation like this could be avoided. What should you be mindful of when you are travelling or spending time with people you do not know?

2.7 Examples of Different Profiles in Violent Extremist Groups

When asking people in Kenya about who joins a VE group, many will tell you it is 'idle youth'. *This perception is far from the truth as there are always multiple reasons and circumstances involved when a person gets recruited to a VE group.*

As you have read earlier, people are recruited through many different avenues and for different reasons. Think about a terrorist attack; it is certainly terrifying. Emotions aside, on a rational level it is also the outcome of a lot of hard work and logistical planning.

Think about what you know of the attack in the US on 11 September 2001 (9/11). This was hardly an outcome of idle people, but of people educated as engineers and very good at planning. This should make you reflect on how people with different skills join VE groups based on different reasons and different roles. Look at the four profiles below, which are examples of the types of profiles people can have in VE groups and terrorist organisations. Bear this in mind the next time you hear somebody saying that being idle is the one reason for joining. As you have seen in this manual, it may be one of many reasons.

47. Faith's story and those of other women involved in similar scenarios are told in BBC Sounds, 'The Sex Slaves of Al-Shabaab'.

Terrorist attacks are the result of people with different profiles and interests coming together. There are many different tasks and roles in a terrorist organisation. Based on Petter Nesser's research of a number of terrorist cells that planned and launched attacks in European countries between 1998 and 2006, four different types of people emerged.⁴⁸ The four examples give you an idea about the variety of personality types in a terrorist or VE group. There are many more and, in reality, the profiles are more fluid. Remember that this is just to give you an idea, and that **there is no single profile of a terrorist or a violent extremist.**⁴⁹

48. Petter Nesser, 'Joining Jihadi Terrorist Cells in Europe: Exploring Motivational Aspects of Recruitment and Radicalization', in Magnus Ranstorp (ed.), *Understanding Violent Radicalisation: Terrorist and Jihadist Movements in Europe* (New York, NY and London: Routledge, 2010), pp. 88–114; Petter Nesser, *Islamist Terrorism in Europe: A History* (London: Hurst Publishers, 2015).

49. *Ibid.*

The Four Profiles of Personality Types in a Terrorist or Violent Extremist Group

The ideological entrepreneur: This is a crucial person in the development of a VE group. They are analytical and driven by an interest in political and social issues. They can 'translate' social injustice into political goals based on ethnicity, background or the idea of a common destiny, for those they regard as 'one of us'.

The intelligent and up-and-coming person: This is someone who stands out as being intelligent and talented. They are trusted by the leader and are assigned important tasks.

The drifter: This person does not have a clear profile. They may be someone looking for excitement or danger. They have a tendency to often unthinkingly 'go with the flow'. Their ideology does not appear to be much of a driving force behind their involvement in the group. They are often involved through coincidence or social ties. It is their social network that determines where they end up, rather than a feeling of social injustice.

The misfit: This person often has a problematic background. They are neither idealistically nor ideologically motivated. They are involved with the group to distance themselves from their problems or due to loyalty to friends. They may be recruited while in prison or via other criminal networks. They are often uneducated, but 'street smart'. They are usually also younger than the entrepreneur, who they may be friends with, and others in the group who offer the opportunity of getting on the 'right' path. Several misfits have violent tendencies and may have been convicted of violent offences.⁵⁰

These examples demonstrate that a terrorist or VE organisation is made up of many people with different competences, interests and roles coming together. Keep the four examples in mind to remind yourself that 'being idle' is just one out of many different reasons for people to get involved with these types of groups and organisations.

This manual raises issues that are important to consciously and directly discuss with mentees that are not openly discussed in everyday life and may in fact be taboo. The mentees may not realise that they hold assumptions, prejudices or unfounded beliefs until they are confronted with alternative viewpoints and information. Try to investigate and ask which type of people the mentees believe become part of a terrorist or VE organisation.

50. These four profiles have been taken and adapted from Nesser, 'Joining Jihadi Terrorist Cells in Europe'.

2.8 Consequences of Participating in Violent Extremist Groups

Individuals' involvement in a VE group has an impact on their ideological perspective. Ideological influences form their basis for reflection and self-understanding, shape their view of the world and institutions, and affect violent behaviour. Being part of a VE group can make people change how they think of themselves, and they might learn how to use threats, commit violence and use weapons.⁵¹

Death is a very likely outcome of becoming a violent extremist. There is also the risk of life-changing injuries. Becoming involved in VE is often a one-way street – there is usually no clear way back into the family or society. The family and friends of people associated with violent extremists are also at huge risk. If a young man or woman suddenly disappears, the family often come under suspicion by the community and the police.

Those who have been part of a VE group and survived often continue to struggle with issues such as:

- A view that anyone who is not a part of the group is an enemy that must be fought.
- A belief that being violent or threatening and harassing these 'enemies' are legitimate tactics.
- Post-traumatic stress and trauma.
- A black-and-white viewpoint.
- Loneliness and a perceived loss of purpose. Aggression and harassment, posing a potential risk to friends, family and the community.
- Challenges in handling stress management and fixing conflicts.
- Feeling guilty and full of shame.
- Mistrust of other people.
- Stigma by their community and society at large.
- Violent reaction patterns.

51. Christensen, *A Question of Participation*.

- Knowledge of using weapons.
- Seeing the world from a new perspective.⁵²

2.9 Key Conclusions

People do not join groups because they are extremists; they often develop an extremist perspective *after* recruitment to a VE group.

‘Radicalisation’, as a term, is problematic as it depends on the situation and the individual. It does not help us understand much about what we are dealing with.

The key concern with VE is the black-and-white mindset and use of and support for violence. It is an extreme and targeted use of violence (for example, terrorism) that creates harm and extends conflicts rather than resolving them.

The ideology that is connected with, for example, Al-Shabaab is both a reality in terms of deeply held, extreme and violent beliefs *and* also a story that is amplified and used to draw in recruits, money and support. VE groups speak to people’s weaknesses, excitement and anger in order to get young people to travel to fight in Somalia or perpetrate violence in Kenya.

It is useful to consider different types of factors – both big issues, such as marginalisation and police violence, and an individual’s own needs.

52. The issues described here are taken and adapted from Tore Bjørgo (ed.), *Root Causes of Terrorism: Myths, Reality and Ways Forward* (New York, NY and Abingdon: Routledge, 2005); Bjørgo and Horgan (eds), *Leaving Terrorism Behind*; Christensen and Bjørgo, ‘How to Manage Returned Foreign Fighters and Other Syria Travellers? Measures for Safeguarding and Follow-Up’.

Facilitation Plan 1: 'Radical', 'Radicalisation' and 'Violent Extremism' – Pathways into Violent Extremist Groups, Recruitment Patterns and Outcomes

People come to join VE groups for many different reasons. The aim of this exercise is to discuss with your mentees the different aspects of how and why people are recruited into VE groups. You can start by asking what kind of people your mentees believe to be involved in such groups.

There is not just one reason for joining a VE group – people become involved for many different reasons.

Questions to Lead a Discussion with Mentees

- Discuss how and why people get recruited to or become involved in VE groups. Use the questions below to prompt discussion.
- What do you understand by the term 'radicalisation'?
- How do you think people become involved with – or recruited into – VE groups?
- (If mentees are open to discussing) Do you know of any examples?
 - What was the outcome of recruitment? What happened to the person?
 - What do those examples tell you about how recruitment works and how it is done?
- How can you increase your own and others' awareness of recruitment and prevent people from becoming involved?
- What can you do and who can help if you feel somebody is trying to recruit you into a VE group?
- How can you investigate 'job offers' or other offers you get to find out if they are linked to recruitment?
- If you find a job in the Gulf, how can you investigate what it requires, if the advertisement is real, and whether the job is legitimate?
- What do you read, see and hear online and in the neighbourhood, and why are there reasons to be suspicious of these views?
- What is the danger for the community if we believe it is 'certain' kinds of people that are involved in terrorism? (For example, stigmatisation and exclusion)

Section 3: Communication and the Importance of Critical Thinking



THIS SECTION FOCUSES on how information and communication relate to VE and how terrorist groups use propaganda and present ideas to influence the attitudes and behaviour of people, both to support violence and recruit fighters.

The purpose of this section is to equip you as a mentor with the knowledge and skills to help mentees to critically consider ideas and information they read and hear about, to help them see through propaganda and simplistic, one-sided arguments (such as the presentation of one group of people as ‘good’ and another as ‘bad’).

By understanding how people present information and influence others – for good or bad – you will be able to better identify what the intention is behind a piece of information and therefore whether it should be believed or shared. The purpose is not to make you distrust what everyone is telling you. When we consider people’s intentions in a situation and become aware of the effect of gossip, it helps us to not be misled or used by others and to make better decisions in life.

You may have heard the saying that ‘knowledge/information is power’. While we all have some natural ability to assess the truth of the ideas, meanings, statements, gossip and images we hear and see every day, this part of the manual will support you to strengthen that ability. By understanding how to think critically, you as a mentor can help the mentees avoid making mistakes, being misled or manipulated.

Specifically, the learning points for mentors in this session are as follows:

- To gain a wider awareness of how people influence your thoughts and actions – for a range of purposes and how we all do it with friends, kiosk owners, hustlers, etc.

- To understand the propaganda techniques of VE organisations and how they are used to influence and recruit people through emotions, the power of imagery, personalities, exaggerations, rhetoric and religion.
- To understand the techniques recruiters use in face-to-face interactions: playing on people's needs, desires and experiences, using charisma, authority, befriending and gradually leading them on.
- To provide you with tools for exposing manipulation and deception.
- Examining information and ideas that are important to you.
- How to use tools for making better decisions about important issues.
- To learn and realise how hate speech, lies and violent ideas are shared online.

3.1 Understanding Information and Seeing Through Lies

Information is rarely neutral. Its meaning and significance can depend on both how it is presented and how it is understood. We will talk about how we can be deceived in our understanding later on in the section. When considering how information is presented, we can consider two aspects:

1. Information is always given from a particular *perspective*, and hence in some way is incomplete or flawed.
2. There is always a *purpose* behind someone sharing information, even if it is just entertainment or passing the time of day.

This insight tells us a critical thing. As well as looking at the information itself, we must think about the **viewpoint of the sender** of the information and also their **motivation** for passing on that information. In some instances, their motivation and viewpoint can be harmless. In other instances, it can be deeply harmful to you, your family and community.

It is useful to be conscious of what exactly is happening when you talk to people and why a person might say something.

Think about what the *intention* might be of various people when you speak to them and *how* they carry out that intention, when they:

- Sell you something.
- Inform you of something.

- Persuade you of something – for example, get you to like or dislike something or someone.
- Get you to do something.
- Find out information from you.
- They have no particular intention – befriend you, get to know you better, gossip.

Of course, a shopkeeper is there to sell you something – that’s their job and we expect it. But perhaps think about someone you don’t know that well – why might they be suggesting something or asking you about something?

Just to give you an example to make you think in this perspective, think about a football game. Imagine someone scores in the home side net and the referee gives a penalty.

- If we think about how the viewpoint alters the accuracy of information, who would you trust to tell you whether there really was a penalty? Someone who was standing near the home side net or someone standing far away at the other end of the football pitch whose view was obscured?
- If we think about how motivation changes the accuracy of information, would you better trust someone’s view of the penalty who is a loyal fan of the home side team or the person standing next to him who doesn’t care either way?

Often, this simple exercise in checking the source of information will allow us to think twice or think about how we can get more accurate information.

In our everyday lives, we are interacting with, talking to and communicating with people. There are friends, shop-owners, family, local leaders and strangers who we interact with in different ways. When you talk to them, there is always a reason for the exchange, even if it is just gossip or to pass the time of the day. Sometimes it is obvious, sometimes it is not and sometimes someone is trying to get you to do something.

In relation to the ideas and information that a terrorist organisation such as Al-Shabaab spreads, they also have a deliberate motive and particular viewpoint behind what they do. While sometimes it is clear that they are the source of a film or some other communication on social media, they also rely on their ideas spreading virally by word of mouth.

3.2 What is Propaganda?

Propaganda is ‘information, especially of a biased or misleading nature, used to promote a political or ideological cause or point of view’.⁵³ To the political nature of propaganda, it can be added that companies, politicians, celebrities and many organisations spread information in order to achieve a particular purpose – for example, a company wants to sell products or a politician wants to win votes.

The thing about propaganda is that the purpose and techniques are often hidden – propaganda works best when the person receiving the information does not view it as misleading or manipulative but thinks of it as true without even considering it. There are historical examples, such as Nazi Germany and the genocide in Rwanda, which show how propaganda has been used to motivate thousands of people to be violent – and often they do so voluntarily because of the manipulation they have been exposed to.

Rwandan Genocide

‘During the 1994 Rwandan Genocide, radio broadcasts played an important role in inciting ordinary citizens to take part in the massacres of their Tutsi, and moderate Hutu, neighbours. Two major radio stations transmitted hate propaganda to the illiterate masses – Radio Rwanda, and Radio Télévision des Milles Collines (RTLM) ... RTLM became immensely popular as a young, hip alternative to the official voice of the government. It played popular music, and encouraged the public to phone in and participate in radio broadcasts. Amongst its listeners, RTLM attracted the unemployed youth and Interahamwe militia.

From October 1993 to late 1994, RTLM was used by Hutu leaders to advance an extremist Hutu message and anti-Tutsi disinformation, spreading fear of a Tutsi genocide against Hutu, identifying specific Tutsi targets or areas where they could be found, and encouraging the progress of the genocide. In April 1994, Radio Rwanda began to advance a similar message, speaking for the national authorities, issuing directives on how and where to kill Tutsis, and congratulating those who had already taken part’.⁵⁴

53. Lexico, ‘Propaganda’, <<https://en.oxforddictionaries.com/definition/propaganda>>, accessed 14 May 2019.

54. Montreal Institute for Genocide and Human Rights Studies, ‘Rwanda Radio Transcripts: The Role of Radio’, <<http://www.concordia.ca/research/migs/resources/rwanda-radio-transcripts.html>>, accessed 10 July 2020.

3.2.1 Propaganda Techniques

There are several techniques that can be used in propaganda. These techniques work on our feelings and behaviour at a deeper level and require some critical thinking to spot. They play on our deepest desires, fears and needs, including the individual need to be accepted by others, the desire for simple understanding, the natural inclination to listen to others, and the need for self-validation.

When we think of how these techniques appear in a film, for instance, they are not about a technique here or there, but can include the deliberate planning of everything such as where the film is shot, who is in the film, what they are wearing and drinking, their character and mannerisms, their attractiveness, and how they interact with others around them. All of these choices are designed to have an effect – however small – that we are not consciously aware of. The techniques are often used in combination. It can be useful to think how these techniques are used in everyday life, as well as in a film.

- **Peer pressure.** This is also known as the ‘bandwagon effect’. The idea is that images, and sometimes language, will present an idea or behaviour as something normal to people so that it leaves the viewer unconsciously thinking, ‘why don’t I do that or buy that?’. Or indeed, ‘I will be left behind if I do not follow this idea’. At its worst, it will say that you do not deserve to be who you are or in a particular group if you do not do this.
- **Faulty cause and effect.** All propaganda uses half-truths, or in other words, the selection of certain facts (the cause) to build a story and a particular effect. For instance, Al-Shabaab will talk a lot about its military successes to present the idea that they will win (they never talk about their failures or show their losses) and that you can be on the winning side too. It is often not one single argument but a series of particular ‘dots’ that are joined together to make a picture so that even if you question one ‘dot’ the overall picture remains. VE groups rely on a lot of the picture (grievances, anger, etc.) to be there already, but make a few key connections and lead the viewer towards a specific conclusion. It is best encapsulated in Al-Shabaab’s false logic that if you are ‘angry about Kenya then join our fight in Somalia’.
- **Testimonial and transfer.** This is the personal story or validation by a person. The person could be a celebrity, person in authority or spiritual leader, or it could also be ‘one of us’, someone who sounds and looks like you and to whom you will therefore unthinkingly respond. It is the idea that the person’s words are unquestionably true in the sense that their opinion cannot be argued with – and it matters. Al-Shabaab uses this technique a lot so that ordinary fighters are presented as being ‘just like you’ (in their clothes and accent), so you immediately start to associate with them. Every effort is made to make it look authentic. And recognised spiritual leaders are used to connect individual experience and emotion to politics and religion.

- **Name-calling.** We can recognise this idea from our childhood but as we grow older it can become subtle and more sophisticated. It can often reference long-running tensions or differences between people and can implicitly incite or threaten violence. It becomes dangerous once it becomes an acceptable part of everyday speech particularly within a social group. Insulting or demeaning language directed at an individual or group is always present in violent propaganda, as when the Rwandan radio station, RTLM, used the names of ‘cockroaches’ and ‘snakes’ to incite Hutus to violence against Tutsis in the prelude to the genocide.⁵⁵ It plays on our natural desire to react to things with either ‘yes’ or ‘no’; there’s only ‘black’ and ‘white’ and no room for anything in between. It develops with people thinking about the differences between people in groups – religious, ethnic, political or even just by neighbourhood – so that ‘we’ are better than ‘them,’ which then leads to messages that all our suffering and problems are because of ‘them’.

Propaganda and the use of disinformation – and sometimes marketing, advertising and public relations – all have a history of being used to influence the actions and opinions of millions of people. No one is immune to influence. Humans are very social creatures and it is right that we listen to and consider what others say (we should generally listen to teachers, leaders and parents, for example), as it can make us wiser. We can, however, reduce the risk of being manipulated to harmful effect if we are more aware. We can reduce the risk that we – or our mentees – are influenced by dangerous propaganda if we know what to look out for and are careful about who and what we believe and rely on.

3.3 How Al-Shabaab Uses Propaganda

Al-Shabaab explains its actions both through online channels and films it has produced which, from a mainstream Islamic perspective, distort and manipulate religious teachings. These are films aimed at people who share some of their religious and political perspectives. It has also produced films that contain no religious references at all and that present its message replicating the genre of a TV news documentary, using statistics and quotes from public figures to make arguments and prove its points. Al-Shabaab has also produced content that directs messages at specific ethnic groups in Kenya, using tribal languages and referencing local sources of conflict, to influence potential recruits in their mother tongue. This shows that Al-Shabaab is deliberately trying to reach different audiences by presenting their propaganda in particular ways.

For many decades, those who create propaganda used research from psychology to influence people, sell products and promote ideas. In particular, they realised that just using rational arguments is not enough. They started to understand that the subconscious played a very powerful role in behaviour. The subconscious is defined as that part of your mind that you are not completely aware of, but it is very powerful in shaping beliefs and motivating action.

55. Kennedy Ndahiro, ‘In Rwanda, We Know All About Dehumanizing Language’, *The Atlantic*, 13 April 2019.

Propaganda Techniques

Cigarette companies used to advertise their products with photographs of glamorous, famous celebrities smoking their brand of cigarette. This approach was designed to activate the very natural subconscious desire – that many young people have – to be famous and glamorous like that celebrity. It would cause customers to believe that by smoking that brand of cigarette, they would become what they wanted to be: glamorous, cool and respected by people around them.



There are a few things to emphasise from this example:

- Cigarette companies found out that there is a common desire among young people to appear cool and glamorous. Glamour is the height of being socially accepted and is associated with wealth and importance. By awakening that desire, cigarette companies realised they could influence many people to buy cigarettes.
- People and companies do not use straightforward, explicit techniques to sell their products. They do not say ‘buy a cigarette and you will be cool and glamorous’. Instead, they indirectly imply it through images. Young people who see that kind of advertising might not even be aware that their desire to be respected is being manipulated to encourage them to buy cigarettes.
- The most important lesson from this example is that if you think about what the advertisements are trying to say (glamour = smoking), there is no necessary logic in what they claim. Indeed, they certainly do not tell you about lung cancer and addiction. By associating a common desire with something, they are trying to influence behaviour. Propagandists know that they often need to cover up some sort of failure of logic by using your own emotions against you in order to be effective.

In the case of Al-Shabaab, the group uses feelings of discontent with the way things are – desperation, anger and the common desire for excitement and money among young people – to recruit young people to join the organisation and to fight in Somalia. However, joining the organisation and fighting in Somalia doesn’t fix the injustices or marginalisation in Kenya. Al-Shabaab does not tell you about the gruelling conditions, about how being a fighter can be

boring and unexciting a lot of the time, that you cannot earn money if you are dead, and the severe risk that your actions may pose to you and your family.

Many young people of your mentees' age know that they want to make friends. What they do not know is that the common desire to be accepted by friends and peers is deeply set in our psychology and can have a very powerful effect on our decisions and override our sense of reason. The prospect of becoming part of a brotherhood and serving a higher cause can be very attractive. That is why, for instance, Al-Shabaab will promote the idea of a brotherhood and show films of fighters as friends, fighting for what they call a 'just cause'.

3.4 Why Does Al-Shabaab Use Propaganda?

A terror or VE organisation spreads their propaganda for many reasons. While members of the organisation may sincerely and passionately believe in 'their' truth, the organisation is *also* spreading those ideas in a manipulative way to attract new recruits and support.

The nature and form of the information that is spread is very deliberate and thought out. It makes their group look strong and unified, and it appears to make you believe that you are joining a cause with a higher, global or religious purpose. Organisations use spokespeople that might be trusted and believed. They talk about current topics to make themselves relevant, and they refer to grievances that they have no way of addressing but use to increase levels of discontent.⁵⁶

It is important to note that when groups like Al-Shabaab put out videos or communicate through word of mouth they associate themselves with big ideas about injustices, obligation, religion, and in particular stories about local and political events. They mix facts and fiction in such a way that some people come to believe in the story and see the event from the perspective of Al-Shabaab.

They want to attract people to their cause, make violence look attractive and turn people away from the mainstream. Remember what is being said here about propaganda: the danger is that people are being told a made-up story and they start to believe the propaganda without even thinking about it or questioning it.

It is a natural part of being human to want simple and clear explanations about why things happen and who is to blame for wrongdoing, especially when we feel that there has been an injustice. This is why propaganda works because it is easy to understand, as it points out 'the problem of the matter' and 'who is to blame' in an easy way – but this is not the *truth* as it is too simplistic and one-sided.

56. Matt Freear, 'How East Africa's Terrorists Build Their Brand Strength', *RUSI Newsbrief* (Vol. 39, No. 2, March 2019).

Discussion Exercise

With your mentees, imagine being a recruiter for a VE group. If you wanted to recruit someone, who would you target speaking to? What would be your message and how would you convince those you speak to of your point of view?

3.5 Violent Extremist Propaganda Techniques

Take a moment to think about *what* sources of information you rely on. *Who* are the people that you receive information from and *why* do you think they are being truthful? Consider *why* you rely on and believe them.

As said before, terrorists often recruit through networks of friends. They use particular ideas and people who we already naturally *want* to believe in, such that we do not even consciously think about it as a choice. For instance, we are all susceptible to peer pressure because we feel that it is important to our survival that we follow it – we *want* to believe some of our friends even when we think what they are saying or suggesting is wrong or risky.

To some leaders, because of their status and position, we might feel that we have to listen to them and believe them. We can feel *obliged* to act on what they say even if we have doubts.

Obligations and desires are incredibly powerful motivations for all people. The important thing is for us to recognise when these motivators are at play and for us to be able to think twice. It is right that we feel obliged to our family and friends to do the right thing and be lawful – and it is okay to desire some things – except when these wants and duties cause harm to others.

The following sub-section asks you to think deeply about the ideas and information that is flying around online and in your life that touches on your and your mentees' lives. Watch this video to understand more about these ideas: <https://www.youtube.com/watch?v=18lf1kpBgRk> (Vox, 'ISIS Videos are Sickening. They're Also Really Effective', 6 July 2015, accessed 30 April 2020).

3.6 Why We Trust Some People

Trusting the source of information is an important component in determining whether we should trust the information that other people give us. When it comes to making important decisions in your life, think about who you trust and why. When you look at the list below, think

about how many of the characteristics listed below apply to those we trust most – perhaps your close friends and family.

- You understand each other.
- They spend effort and time to be with you.
- They have certain characteristics, meaning you like them – for example, they are funny, full of ideas, interesting, etc.
- You have shared experiences, likes, interests, ways of thinking, etc.
- They are someone that you respect or are in a professional position.
- You have known each other a long time.
- They have proven themselves to be trustworthy before.

Terrorist recruiters understand these ideas and use them. They often know your needs and how to establish a relationship with you by deliberately developing the above-mentioned factors – spending time with you, etc. On top of that, they may also do things that you might not be aware they are using to manipulate you:

- They laugh at your jokes – which makes you feel good.
- They ask questions to show an interest in you.
- To make you feel wanted, they asked around for you when you are not there, to make you believe that somebody values you and thinks your company is valuable in order to deliberately build trust and friendship with you.
- They persist in getting to know you and being around you even if you do not initially respond or you miss a message.

It is important that we use our instinct in our interactions and that we are aware that someone can befriend us and make us trust them even if we have not known them for long. Remember that *everyone can be susceptible to manipulation*.

3.6.1 What Action Can You Take?

- **Identify information that might be harmful.** Hearing impartial or harmful information is almost entirely impossible to avoid, whether it is politics, community gossip, or celebrity news, through WhatsApp messages or chatting on the street. The important thing is to

try to distinguish as best as possible between true information, mistaken information and deliberately false information – and to avoid spreading harmful or malicious ideas.

- **Remember the difference between fact and opinion.** For example, if an advert for a job circulates on WhatsApp, whether the job actually exists or not is a fact. An opinion, on the other hand, is neither objectively right nor wrong. It is a personal or subjective judgement about something (for instance, ‘I really want that job’ or ‘this is a good opportunity’). It is the subjective perspective that makes it an opinion and, as we have learned, our perspective can be manipulated by others and by our strong desires. As Section 4 on tolerance suggests, we need to tolerate others’ opinions, since they are as valid as our own, even if we disagree with them. If you want another example of the difference between fact and opinion, watch this explanatory video: https://www.youtube.com/watch?v=Gz9ZGW_1oMM (Snap Language, ‘Distinguishing Fact from Opinion’, 10 April 2016, accessed 30 April 2020).

What is perhaps more important to you as someone who hears someone’s opinion is *why* they hate something or think it is the best. Opinions are often based around facts, and it is important to hear what those are. For example, the statement ‘it’s cold’ can be both an opinion and a fact. It may be an opinion if the person making the statement feels ill (it is a subjective view, and only they think it’s cold). However, it may also be a fact if the actual temperature is low. Distinguishing between facts and opinions can sometimes be hard.

Once you can understand the facts behind the opinions, you can make your own decision about whether you agree or disagree with that opinion. If you know the facts and logic a person is using to reach their opinion, you can use your own knowledge to think about the facts they have left out or what they are getting wrong, in your view.

Traditionally, news can be a reliable source of information since the job of journalists is to report and check the truth of facts, and then leave the opinions about the impact or the meaning of the news to you.

Those who want to spread hateful, violent or extreme viewpoints mix up facts and opinion and use lies or incomplete facts and biased viewpoints to spread their message. For instance, terrorist organisations will promote a story that justifies violence by using the specific events which they perceive as important from history to build a specific story. The events may or may not have actually occurred, but their account of them is one-sided and simplified.

3.7 Identifying Important Information for Decision-Making

Bad decisions can be made when we let our choices be driven purely by wants and emotions. Sometimes we desire something so much (for example, fun and excitement) that we strive for it even if we know there are some risks involved in achieving it (for example, hanging out with people we wouldn’t usually trust).

Life is made up of risks and making decisions when we are unsure of the outcome. To help reduce the risks associated with choices we make, we should think twice about spreading harmful rumours and making decisions that may really impact our lives and the lives of others.

Remember that some decisions have far more important consequences than others. We need to identify those decisions and really make sure we make good choices where possible. Some of these decisions are highlighted below.

It is really important for you to think about what the consequence might be of getting involved with certain people who might have a reputation in the community for all the wrong reasons. Even though they seem to have a really good time or have access to the things you want, you should think about the more serious consequences of getting involved with them and what it might also lead you into.

When considering whether to take up a ‘too good to be true’ offer, give yourself time and the tools to check and discuss it with friends and family to ensure you make a good decision. This applies, for example, if somebody offers you a job opportunity which sounds too good to be true, or if somebody offers you goods that are too cheap to be real.

Always be suspicious of somebody trying to push you into deciding in a rush. People who want you to say ‘yes’ to dangerous, bad things know that you are more likely to say ‘yes’ if you don’t have time to think twice about the offer. So, if somebody forces you into making a decision in a hurry, it should be a warning sign.

We are naturally more careful when we realise we are making a decision that is important in our lives and might affect those we care about the most.

- Use **time** to think and talk to **different** people – friends, family and others – you trust and who you have known to make sound decisions and provide reliable advice. Ask them questions about how they made difficult choices, the options they had and the consequences. Try to avoid relying on others to take decisions on your behalf – it will mostly be you that will experience the consequences, be they good or bad.
- Collect **all the information** (as much as possible) and facts you need. This might involve finding out about the individual/s or organisation involved, the general background and what the consequences of certain decisions might be.
- Think through the different **options**. There are often a greater number of choices in front of you than you first think.

Specifically, consider the following before deciding:

- What are the consequences of this decision? Try to identify the costs and benefits of each decision by drawing up two lists and comparing them side by side.

- Are all those benefits and costs a certainty? Are some more likely than others?
- Are there other options that you have not considered? Think imaginatively as few decisions in life are either 'yes' or 'no'.
- What information do you have to make the decision?
- What information do you need?
- What information is missing?
- Is there anything or any person that you are relying on in particular to make the decision that you are doubtful about?

As we discovered in Section 2, becoming part of a VE group can be the outcome of a gradual process, because who we hang out with shapes the sorts of ideas we hear and that process of indoctrination can be reinforced online.

3.8 The Power of Emotions and Social Media

It is often said that people can be more blunt, hateful and angry online and in messages than in real life. If we feel like there are no immediate reactions and perhaps people don't know who we are, then we do not feel limited in what we say on social media as we neither feel nor see the consequences of it.

It is said that if we hold a particular fact to be true or have a strong feeling about a particular person or idea, we are more likely to believe further information that is similar in nature.⁵⁷ This bias can be reinforced if we are unaware that we are in an 'echo chamber' – a particular online environment or social situation where our beliefs are reinforced because there is no alternative viewpoint. For instance, if we already distrust a particular celebrity or politician and there is gossip about them acting badly, we are more likely to believe the gossip which may lead us to spread that harmful information.

Companies that run social media and websites collect information on what you search for on the internet, your social media friends and what you like. They do that so they can feed you more information which fits your personal interests and keeps you clicking on their platform. For instance, if you watch one film online which gives a strong critical viewpoint on a particular issue, some social media will present you with more films that are of a similar viewpoint and possibly even more extreme versions of the same viewpoint. It also allows for factually incorrect

57. GCFGlobal, 'Digital Media Literacy: What is an Echo Chamber?', <<https://edu.gcfglobal.org/en/digital-media-literacy/what-is-an-echo-chamber/1/>>, accessed 13 May 2020.

information to spread. Technology has made this more likely but the idea of pandering to the desires of an audience is a technique that has been used by propagandists for many years.

3.9 Media as a Source of Information

Professional journalists are paid to try their best to provide accurate information. However, they are far from perfect and can sometimes provide a distorted or biased account. More importantly, much of what we read online is not written by a journalist.

What you read on your phone is like who you speak to in real life. Do not rely on just one person for important information, or one source of media. As with mob justice, it is human nature that people can be tempted to unthinkingly follow a crowd – in real life or on social media. It is much better to activate your own initiative and do your own search for information.

Thinking about the football match example above, perhaps the best way of getting the most accurate information on the penalty would be to get the views of 20 different people all standing at different points around the pitch. Of course, this is time consuming so we tend to rely on professional journalists, but even with media we need to think carefully. For instance, in the case of news, rather than *passively* relying solely on a few WhatsApp groups or what Facebook decides to send you, go and *actively* search and select information from different perspectives, preferably from established news sites, such as www.nation.co.ke, www.standardmedia.co.ke, and www.bbc.co.uk. Google Search is a valuable tool for finding out more information, correcting misunderstandings and questions you might have and explaining new ideas. Pesacheck.org and africacheck.org are organisations dedicated to debunking topical myths and disinformation that are spread online. It is your action of seeking and exploring information, using different sources and thinking critically that will reduce your vulnerability to violent propaganda.

Case Study:

In 2014, Facebook published an academic study that aimed to understand how emotions are spread online. It found ‘that emotions expressed by others ... influence our own emotions’.ⁱ This suggests that people posting stories on Facebook could change the emotional state of readers to reflect the mood of the posts.

As social creatures, we are sensitive to others’ emotions and can copy or absorb them. This study was groundbreaking and received a lot of attention,ⁱⁱ as it suggested that this effect could also happen online. In simple terms, it suggests that we are what we read.

- I. Adam D I Kramer, Jamie E Guillory and Jeffrey T Hancock, ‘Experimental Evidence of Massive-Scale Emotional Contagion Through Social Networks’, *Proceedings of the National Academy of Sciences of the United States of America* (Vol. 111, No. 24, June 2014), pp. 8788–90.
- II. Alex Hearn, ‘Facebook’s “Emotional Experiment” is Most Shared Academic Research’, *The Guardian*, 9 December 2014, <<https://www.theguardian.com/technology/2014/dec/09/facebook-emotional-experiment-most-shared-academic-research>>, accessed 19 March 2020.

There are so many ideas and opinions online that unless we choose critical, new or alternative viewpoints, we can end up absorbing information that reinforces one point of view. Of course, you are entitled to hold a point of view, but it is more useful if you still hold that point of view *after* considering alternatives or opposite points of view.

Research has shown that once we have established an opinion on something, we are more likely to believe ideas and facts that support our existing opinion rather than those that oppose our point of view. We do have internal checks and that means that we do not believe just anything, but in certain circumstances our emotions and experiences and who we rely on can mean we become obsessed with a particular viewpoint. The research suggests how people can become intolerant of each other if, for instance, they start to believe a certain tribe or set of people inherently have a particular nature or predisposition.

3.10 The Power of Imagery

It has already been said that what we read can have particular effects on us. Pictures (as seen in advertising, on our phone or in a newspaper) or imagery (when we imagine a previous memory) can have an even more powerful impact on us. Imagery has been defined as follows:

Imagery is a natural, yet special, way of thinking that involves our senses. Images are thoughts you can see, hear, smell, taste or feel, and include memories, dreams and daydreams, plans and visions, and fantasies. Imagery is a type of thinking that has particularly strong effects on our emotions (imagine the face of someone you love and notice the feelings that come with the image), and our physiology (close your eyes and imagine sucking on a really sour lemon).⁵⁸

There are lots of ways to think about what this means. As the examples suggest, summoning up images in our mind's eye can be positive or negative. Being aware of how we recall or visualise good and bad experiences in our lives and how that affects our mood are important first steps.

58. Martin L Rossman, 'What is Imagery?', PsychCentral, last updated 8 October 2018, <<https://psychcentral.com/lib/what-is-imagery/>>, accessed 19 March 2020.

Facilitation Plan 2: Communication and the Importance of Critical Thinking

Scenario 1 – A True Opportunity?

The lead mentor or facilitator of the day reads out the following scenario to the group and leads the discussion using the questions. Use the Guidance Points below to help lead the discussion.

Case Study: Scenario Details

Sandra is a member of a WhatsApp group. In that group, she receives a message from someone who is advertising a job as a live-in maid. The pay is really good and it is in Kisumu. The advert says to get in touch with Gladys, who will give more information. There aren't any details about the family or what the nature of the work involves. The job is far away, and she is worried about what it might entail, but Sandra wants the job.

Think about exactly what might worry or not worry Sandra.

Discuss the following question with the mentees:

What can Sandra do in advance of meeting Gladys to prepare so that she can be safe and make a good decision?

Guidance Points

To help you focus the group discussion, below are suggested answers to the question that you can use to encourage debate and discussion:

- Make a list of questions that Sandra should ask Gladys, deciding which ones are really important for Gladys to answer.
- Suggest that Sandra should talk to others in the WhatsApp group to see if she can find out about Gladys.
- Meet with Gladys with an open mind and make an assessment of her when they meet.
- Ask about where exactly in Kisumu the house is, with the excuse of wanting to know about the work.
- Ask about the nature of the work.
- Ask if it is possible to contact the family or ask for more details about the family.

Case Study: Scenario Details (continued)

Sandra meets Gladys and is told that in fact the Kisumu job has been filled but there is another one in Garissa. Gladys explains that she works as an agent in finding staff for rich people. Gladys says that she will cover the bus fare but that the job must be filled this weekend. She says she is talking to other girls who have replied to the message.

Discuss the following questions with the mentees:

- Discuss among yourselves how you want Sandra to conclude the meeting with Gladys.
- Does she agree to get on a bus at the weekend to Garissa? Or what else can she do?
- Should she try to buy time?
- What options can you come up with?
- What further questions should Sandra ask of Gladys?

Guidance Points

To help you focus the group discussion, below are suggestions for further questions that you can use to encourage debate and discussion:

Although the location has changed, Sandra should still ask the questions that she thinks are important – what is the family like? What are the tasks? How does she get paid?

Does Sandra have the return bus fare if she needs to leave? How will she make herself safe?

Can she suggest that she needs time to think about it, or check with her family? Could she make up an excuse?

What are the downsides of committing to go this weekend on the bus? Privately, she can still talk it through with family and decide not to go in the end.

Does she believe that other girls are about to be offered the job?

Finish by having a discussion asking mentees where they have been offered something and been misled about it. What did they learn from the experience? What does this scenario tell us about preparing for meetings?

Scenario 2 – Recruiting for a Gang



Case Study: Scenario Details

Imagine you are a leader in a gang. Your gang has lost some members recently and you want to find some new blood. You spot someone you know from your community who has a small kid and a girlfriend. You know his name is Adam, but you can't remember what he does. He doesn't appear to recognise you, but you go over to talk to him to see if you can get him to join your gang.

Discuss the following questions with the mentees:

- What body language might you use when you talk to Adam?
- What do you wear?
- How will you make friends with Adam?
- What will you try to find out about him, his life and his most important needs?
- Once you have found out about him, what tactics will you use to get him to become involved in the gang?
- How do you talk about the gang to him?
- Do you try and get him into the gang and to do things for you during your first meeting?
- How might you arrange to see him again?

Guidance Points

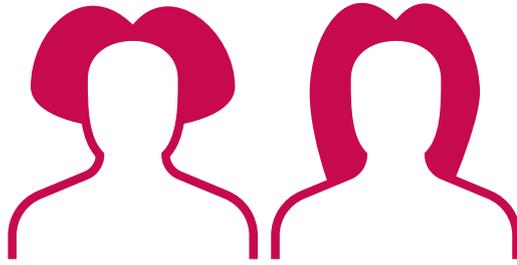
By being forced to imagine how you might act as a gang leader, it allows you to fully think through and understand some of the techniques recruiters use on young people.

Body language and clothing can be very powerful – it can indicate the person's status and mood, and create a strong reaction. Get the group to consider *why* gang members and leaders dress as they do in their neighbourhood. Is it to indicate success and strength?

Making friends is a gradual process and *everyone* wants to have friends even if sometimes that desire is hidden. Normally, we make friends naturally through a process of finding out about common experiences, hopes and interests. If someone wants to deliberately make friends, they express an interest in you as an individual, using general questions to ask about you so that they can express brotherhood and sisterhood by saying 'I have been there too'.

When you talk about the gang to Adam, what are the benefits? Money, friendship, excitement, being respected? What answers do you have ready when he expresses doubt? Do you say 'come join our gang' directly?

Scenario 3 – Sisters Together



Case Study: Scenario Details

Halima and Husna were sisters who grew up in Kilifi. Husna was humble and hardworking, and focused a lot on her religion. She was a sweet girl and was loved by every parent in the neighbourhood. The hijab and niqab were her only outfit whenever she went out of their homestead, and halal was the only way she wanted to live.

Halima, on the other hand, was a fun-loving girl who was outgoing with many friends. She also thought the footballer that lived next to their house was a gift from God and was hoping to get married to him. The two sisters came from a humble background and they could only afford two meals a day on lucky days. This was never an issue with Husna – after all, the *Swahabas* and the prophet were not rich people either and the life hereafter meant more to her than this temporary one. For Halima, it was a different story – she longed for the good life and was hoping if she got married to the footballer he would get her out of this situation.

Although Husna didn't mind the poverty, she had an issue with her environment. She believed that the clubs that played music until the small hours of the morning next to their house were responsible for 'spoiling' the young men in the village, who in turn passed down the 'rot' to the young women in the area, who wore skimpy dresses that were considered a fashion trend, despite this being a Muslim land. She wished and hoped that one day she would live in a more conservative society that was Islamic and respectful in its ways.

One day, Husna stumbled upon a preacher on Facebook. He, *mash'allah*, had his *sunnah* on point. He was handsome with his beautiful, full beard and lowered gaze. He introduced her to an idea about an 'Islamic State' in Syria that gave dignity to young Muslim girls and married them off to young lions of *Allah*, a state that gave women prestige and position in society, and an *Ummah* built on love with people that shared a common belief. Husna shared this information and intent to travel to Syria with her sister.

Discuss the following question with the mentees:

- How can Husna work out whether or not to believe the preacher?

Guidance Points

Below are suggestions for questions that you can use to encourage debate and discussion:

- Do the mentees think it matters who told Husna about the 'Islamic State'?
- Should Husna ask around to see if anyone has heard of the preacher?
- Is it important that the 'someone' she asks is in a position of authority or power – and if yes, what kind of authority or power?
- Is it important to find out if the preacher is known and respected by others?
- Are there comments on Facebook about him? What is his background according to Facebook?
- You can add other questions yourself. The important thing here is to discover how you can find out the mentees' ability to 'check out' the information they get.

Discuss the following question with mentees:

- How can Husna check whether the preacher's religious views and information are correct?

Guidance Points

Below are suggestions for further questions that you can use to encourage debate and discussion:

- It is important to investigate if the preacher's view is fact or opinion. Discuss with the mentees what the difference is between the two.
- Did the preacher provide all the facts? How does the preacher present his sermon and views?

Discuss the following question with mentees:

- Imagine you are Halima. Husna tells you that she has arranged to meet the preacher. As Halima, what do you do?

Guidance Points

Consider and discuss how such a meeting can be arranged without bringing Husna into danger. The following are suggestions which you can bring into the discussion:

- Could it be possible, for example, to arrange to meet in public? Would you insist that you go with her? Would you try to stop Husna meeting the preacher?
- How would you try to get her to talk about the messages she has exchanged with the preacher?
- Can you try to find out what the biggest motivation for Husna is, and try to discover what she is most excited and most worried about?
- Try to find out information about this preacher. Ask your own friends and family without betraying your sister's confidence.

Discuss the following question with mentees:

- If you were Halima, what would you say to your sister?

Guidance Points

Below are suggestions for further questions that you can use to encourage debate and discussion:

- Could you ask about the preacher's appearance and manner of chatting on Facebook and how that shapes Husna's views?
- Would you try to find all the reasons why Husna wants to go to Syria?
- What would you say to her about her options and the consequences of the different choices?
- How would you talk to her about her options?

Section 4: Tolerance - The Mindset Underpinning Mentorship

AS MENTIONED IN the Introduction, the aim of STRIVE II is to contribute to reducing radicalisation, recruitment and support for VE and to increase tolerance, stability and peace in Kenya.

To keep stability in a multicultural and multi-ethnic society such as Kenya, tolerance between all Kenyans is required. Tolerance is developed through being knowledgeable, open and good at communicating, as well as having freedom of thought, conscience and belief.

Demonstrating and spreading tolerance is critical to mentorship because it directly challenges the hostility that violent extremists promote. Tolerance is about peace, whereas VE is about a spiral of violence. Violent extremists know that by spreading intolerance, violent conflict may soon follow.

The aim of this section is to inform the mentorship sessions that discuss tolerance and to support your own reflections about its significance – on a personal and a societal level. The intention is also to strengthen your awareness of intolerant perspectives. It will help you to facilitate dialogue and increase mentees' tolerance towards others and different viewpoints.

In this section, we look at tolerance in several ways:

- What it means to be tolerant.
- Understanding why some people are tolerant and why tolerating others can be a difficult challenge.
- Understanding why it is important to tolerate others who do not have the same gender, tribal, ethnic or religious belonging as you.
- How tolerance promotes co-existence which helps to avoid aggression and violent conflict.

This section will also make you think about:

- What you do and do not tolerate and why.
- What your options are when it comes to something which tests your limits.

- Why tolerance is important to keep a peaceful society.

4.1 What are ‘Tolerance’ and ‘Intolerance’?

4.1.1 What is Tolerance?

- Tolerance is sympathy or understanding and acceptance of beliefs or practices that are *different from or conflicting with one’s own*.
- In simple terms, it means ‘recognising and respecting others’ beliefs and practices without sharing in them’.⁵⁹
- Tolerance is about accepting differences of opinion where the difference challenges you on something that you consider to be important. This means that the more important a value is to you, the more difficult it is to accept that it is not equally important for somebody else. This is why it can be difficult but nevertheless important to discuss politics and religion with people you disagree with. Tolerance is accepting that while you may hold something to be truly important, your neighbour may not care about it at all.

Tolerance is when a person fully disagrees with another person on a deeply held issue while at the same time respecting them and treating them with full dignity and honour.

4.1.2 Where Does Tolerance Come From?

Tolerance, forgiveness and love are interconnected. People who feel secure, accepted and that they have equal opportunities often feel strong in themselves, which helps them tolerate a lot from other people.

We have to remember that when one group does not tolerate another group, it is a result of each person choosing to act that way – often influenced by propaganda, and distorted and one-sided arguments.

Remember – it is never acceptable to discriminate or act violently towards other people – irrespective of what you are told by others.

People can show tolerance for a lot of different reasons:

59. Victoria Neufeldt (ed.), *Webster’s New World Dictionary*, 3rd Edition (New York, NY: McMillan Publishing G & C Merriam Company Publishers, 1994).

- Because of a principle belief that all humans are of equal value and have the right to live the way they wish (without harming others).
- Because all people are entitled to their own beliefs and own life, and no one is entitled to impose their beliefs on others.
- Because if we acknowledge that we do not know everything and that our own views are not always right, we are more inclined to be tolerant of others.
- Because we understand that a difference of belief or being does not cause harm in itself.
- Because we believe that peaceful disagreement is more effective at changing someone else or stopping a behaviour.
- Because we are aware of the pain and costs involved in conflict, violence and falling out with others.

Without accepting differences, there is no possibility for peace or democratic government. Rejecting difference and diversity of opinions will create division and hostility. In the end, this is likely to lead to violence and conflict as there are many differences among Kenyans in terms of culture, religion, gender and ethnicity.

4.1.3 What is Intolerance?

The opposite of tolerance is intolerance:

- A lack of respect for behaviour, practices or beliefs that people hold that are *different from your own*.
- To reject people considered different to us – for example, members of a social or ethnic group other than our own or people who are different in political, religious or other kinds of orientation or appearance.
- A way to create separation, misunderstanding and hostility between groups.
- A leading factor in fostering individual acts of violence, violent extremism, civil disorder and civil war.
- Manifests itself in a wide range of actions from avoidance through hate speech to more extreme situation including physical injury, murder and terrorist attacks.

Intolerance can result in discrimination:

- Discrimination happens when people are treated in an unjust or prejudicial manner because of their age, disability, ethnicity, origin, political belief, race, religion, sex or gender, sexual orientation, language, culture and more.
- Discrimination often results from prejudice and makes people feel powerless, limits them and restricts their personal development. It can also prevent them from accessing work, health or accommodation.⁶⁰

There are examples across the world of extreme intolerance. Groups such as the Islamic State, the Taliban, Boko Haram, Al-Qa'ida and Al-Shabaab use discrimination and the categorisation of people who do not agree with their version of Islam as 'non-believers' or 'kafirs' to legitimise hate acts, violence, murder, rape and slavery. Other terror organisations – such as the Ku Klux Klan, neo-Nazis or the Afrikaner Weerstandsbeweging – are also known to use discrimination to justify similar acts and behaviour.

VE groups create a division between themselves and others, who they perceive as different in a negative sense. By creating critical differences between 'us' and 'them', they talk negatively about people they categorise as 'foreigners', 'kafir' or 'the enemy' – in their eyes, these people are to blame for all of their frustrations, grievances and injustices. Because this 'out-group' is seen as being at fault for everything that is wrong with the world, its members are dehumanised by the violent extremists. The out-group can be made to sound dangerous and like they must be avoided, and ultimately they can be misrepresented as a threat which should be destroyed.

These are the steps in a process of discrimination and dehumanisation, which – in the perspective of members of VE groups – can legitimise murdering 'them'. For example, the Hutus in Rwanda started using the word 'cockroach' to describe Tutsis during the genocide in Rwanda in 1994. This language contributes directly to dehumanisation.

Kenya is made up of a multitude of tribes, beliefs and cultures. If we do not tolerate these differences, conflict will worsen and peaceful coexistence will be threatened.

Intolerance comes about because of prejudice – someone assumes things about someone else, and they assume the other person and their views are inferior. In contrast, tolerance depends on believing that everyone should be equal and that people are entitled to hold their own views.

60. This information has been taken and adapted from Kevin O'Kelly and John Muir, *Taking It Seriously* (Strasbourg: Council of Europe, 2016).

4.2 Why is Tolerance Important?

Being tolerant reduces conflict and makes peace possible, and it is ‘very important in the case of religion’.⁶¹ An article on tolerance notes that:

How people worship is a very personal thing and someone bashing a person’s religion can start a heated battle very quickly. Everyone has the right to believe what they want. If there was more tolerance among people, there would be fewer battles over whose religion is right.⁶²

Being open and tolerant towards others makes them feel accepted. Feelings of acceptance make people confident, which is the base for dialogue, openness and coexistence.

As a mentor, you are the backbone of a programme aimed at creating a platform for dialogue, discussion and inclusion to increase resilience to VE because:

- When people feel like they are being heard, accepted and included as part of society, frustrations and tensions are reduced.
- When people’s gender, tribal, ethnic and religious belonging are tolerated and given equal status, conflict reduces on a personal and societal level.
- When people of different genders are given equal opportunities and value, the life quality for men, women and children is increased and family and communal conflicts are reduced.

Tolerance is meant to be hard.

Tolerance is about making an active decision about accepting other people and their differences. It is a conscious or deliberate act.

- Being tolerant is hard because it is challenging when you might feel offended, in a bad mood, under stress or when you don’t like someone.
- Tolerance is hardest when you feel that someone is breaking what you think of as the law or a sacred rule, or if they are disregarding your deeply held beliefs.
- Being tolerant is a conscious decision which involves thinking about how to react to a person, situation or action – you have to weigh up the options and costs.

61. Al Hakam, ‘Tolerance – Its Importance in Social Life’, 13 April 2018, <<https://www.alhakam.org/tolerance-its-importance-in-social-life/>>, accessed 1 August 2020.

62. *Ibid.*

- Tolerance is about identifying what is most important to you – and letting go of other things – and not about being controlled by others. Some people who are intolerant of others will say that they are ‘standing up for what is right’, but what is your view?

Tolerance does *not* mean:

- Accepting a viewpoint ‘just because’ it is not important for you.
- Being bullied or persuaded to be or do something you disagree with.
- Ignoring, agreeing (without meaning it), or even keeping silent about something.

How can you react to a situation where your tolerance feels tested?

To be a tolerant person – especially when you are in a difficult situation – means making a good choice about how to react. To make that choice, we need to think about *all* the options that we have. In times of stress, our instinct is to either walk away or to stay and argue, but neither is really being tolerant. We can be tolerant between these two extremes. We must accept our differences or find out more and have a peaceful discussion about the others’ beliefs.

Facilitation Plan 3: For Group Exercise: Tolerance – The Mindset Underpinning Mentorship

The amount of religious hatred, oppression and violence in the world can be challenging to understand. Often, someone's religion is the product of their birthplace, their family's religion, their experiences and education. What we learn as children is difficult to change as we grow up. As John Hick, a theologian and philosopher of religion, puts it:

A person born in Egypt or Pakistan is very likely to be a Muslim; one born in Burma or Tibet is very likely to be a Buddhist; one born in most parts of India is very likely to be a Hindu; and one born in Britain or the U.S.A. is likely to be a Christian. If God is omnibenevolent and just ... he would not put a newborn to a disadvantage. This seems to mean only one thing: All religions give a person the same chance for salvation.⁶³

Kenyans belong to different religious groups and the Constitution of Kenya recognises and acknowledges under Article 32, Chapter 112, the right 'in public or private, to manifest any religion or belief through worship'.⁶⁴ Different extremist groups are trying to exploit and establish religious differences to increase conflict. Because of the sacred nature of religious beliefs, it is easy to make people believe that 'we' are very different from 'you' – and 'you are wrong – because you do not believe in the same God'.

Exercise 1

As a mentor, you should ask mentees:

- What is tolerance?
- What is intolerance?
- What comes out of intolerance?
- Does anyone know some examples of tolerance or intolerance?
- How would it be to live in a society where only one religion or perspective is allowed?
- Could you imagine such a society? Do you know any? Is it attractive? (Why / why not?)
- Why is tolerance important – both on a personal and societal level?
- How do we promote the practice of tolerance?
- Who is involved in practising tolerance?
- At what point do people have to be tolerant with each other?

63. Vladimir Tomek, 'Teachings of Religious Tolerance and Intolerance in World Religions', Religious Tolerance, 22 September 2006, <<http://www.religioustolerance.org/tomek22.htm>>, accessed 29 July 2019.

64. Kenya Law Reform Commission, 'Constitution of Kenya: 32. Freedom of Conscience, Religion, Belief and Opinion', <<http://www.klrc.go.ke/index.php/constitution-of-kenya/112-chapter-four-the-bill-of-rights/part-2-rights-and-fundamental-freedoms/198-32-freedom-of-conscience-religion-belief-and-opinion>>, accessed 20 March 2020.

You can also ask the mentees the following questions:

- What is the level of tolerance/intolerance within your community or family?
- Can you give examples of tolerance/intolerance from your own life and your reasons for being tolerant/intolerant?
- Can you give some examples of the causes and effects of intolerance within your neighbourhood?
- Can you give some suggestions about how we can coexist peacefully?

Exercise 2

- As a mentor, you should sit down with the mentees and ask for five important things that make people different from each other.
- Spend some time discussing where the idea of these 'important differences' comes from and how those differences make the mentees feel.
- Discuss examples of how those differences have caused discussion, conflict or violence.
- Discuss if and why differences can be difficult to handle.
- Discuss realistic and practical ways to handle differences.

Section 5: Interaction with the Police



IN SOME PARTS of Kenya, particularly the marginalised and economically strained areas, public goods and service provisions such as health, education and infrastructure are limited and not highly visible. However, due to frequently high levels of crime, one government department with definite visibility in these areas is the police.

Historically, RUSI mentorship programmes have been carried out in these areas due to high risks of crime and extremism. The youth who live in these areas frequently interact with the police. During the implementation of the programme, interactions with the police have been identified to be of key relevance for young people involved. Unfortunately, the relationship between the youth and the police in these areas is generally strained, and at times characterised by outright hostilities.

In this context, this section of the manual seeks to help you in guiding and supporting your mentees on engaging with police officers. Based on prior experiences, the programme team has identified that it is crucial for you to be able to support mentees in how to interact with the police, as well as understanding relevant rights and duties.

At times, the police is the only government representative that the community sees on a regular basis in these areas, meaning they inform the community's understanding of the state. Because of this, grievances towards the state are often directed at the police. This highlights how members of the community rarely differentiate between the arms of the security system in their interactions. For the purpose of this section, it is therefore not only essential for you to recognise the importance of the interaction between the youth and the police, but also that the police are only one arm of the Kenyan government. As a mentor, you should feel confident expressing this to the mentees.

It is important to highlight that RUSI is not an advocacy organisation. However, RUSI mentors should be aware of legal and human rights organisations and processes, should mentees wish to

engage in such advocacy. It is the Mentorship Programme's responsibility to undertake mapping and assessment to inform mentors of such organisations.

As a mentor, it is important for you to understand how best to interact with the police in order to guide the mentees. The following sub-sections will equip you with the knowledge and skills on how to understand the role of the police and the rights of the youth as per the Constitution of Kenya, how to complain if abuse is experienced and how mentees should conduct themselves to avoid confrontations with the police.

First, this section will lay out some formal information about the duties of the police in accordance with the Constitution and legal framework. Second, it will outline the rights of the Kenyan population (and therefore the participants in the Mentorship Programme). Finally, this section will highlight avenues for complaints.

5.1 Kenya's National Police Service: Composition and Roles

As per the Constitution, the composition of the National Police Service is:

1. Kenya Police Service: in charge of law enforcement.
2. Administrative Police Service: community service provider.
3. Directorate of Criminal Investigations: provides criminal intelligence.

Together, these three units are responsible for the following functions:

- 'Provision of assistance to the public when in need.
- Maintenance of law and order.
- Preservation of peace.
- Protection of life and property.
- Investigation of crimes.
- Collection of criminal intelligence.
- Prevention and detection of crime.
- Apprehension of offenders.

- Enforcement of laws and regulations with which it is charged'.⁶⁵

It is important for you as a mentor to understand the role of the National Police Service as well as their limitations in order to guide and support the mentees on their interactions with the police.

5.2 Mentees' Constitutional Rights and Freedoms



In Kenya, every person is equal before the law and shall enjoy equal protection by the law. This is established in the Constitution. In addition, all persons have the right to full enjoyment of essential rights and fundamental freedoms, including the right to equal political, economic, social and cultural opportunities. As such, the Constitution has created a series of institutions to protect all Kenyans rights – that means your rights too! For instance, the Kenya National Human Rights and Equality Commission promotes respect for and development of a culture of human rights in public and private institutions.

The Kenyan state has a major role in ensuring compliance with human rights, as laid out in the Constitution. The state's task has three aspects:

- Not to violate your rights itself – meaning no government officer or office should abuse your rights.
- To protect your rights from violation by others through laws and institutions.
- To positively fulfil your rights.

In spite of the individual being protected by the Constitution of Kenya and entitled to be protected by the different law enforcement agencies, police violence and mistakes do occur in Kenya. If you or your mentees are arrested, you have your rights clearly stated in the Constitution of Kenya. However, many youths remain unaware of them or unable to remember them in a stressful

65. National Police Service, <<http://www.nationalpolice.go.ke>>, accessed 10 July 2020.

situation (such as an arrest). Some police officers in Kenya have allegedly taken advantage of this lack of awareness to abuse and exploit them.⁶⁶

According to Article 49 (1) of the Constitution of Kenya:

An arrested person has the right ... To be informed promptly, in language that the person understands, of ... the **reason for the arrest**; the **right to remain silent**; and the **consequences of not remaining silent**.⁶⁷

In a stressful situation like an arrest, it can be hard to keep calm. In order not to escalate a difficult situation, trying to keep calm can help the process. Try to practice how to respond with your mentees, with one of you acting as a police officer and another being arrested. This activity will help you think through what might happen and how you might (and should) react. With enough practice, you will be able to remember how to respond better. In the mentorship training, such exercises are also included.

Furthermore, according to Article 49 (1) (d), the arrested person has a right **not to be forced** 'to make any confession or admission that could be used in evidence against the person'.⁶⁸ The Constitution states that you also have the right:

1. 'To communicate with an advocate, and other persons whose assistance is necessary'.
2. 'To be held [detained] separately from persons who are serving a sentence'.
3. 'To be brought before a court as soon as reasonably possible, but not later than – (i) twenty-four hours after being arrested; or (ii) if the twenty-four hours ends outside ordinary court hours, or on a day that is not an ordinary court day, the end of the next court day'.
4. 'At the first court appearance, to be charged or informed of the reason for the detention continuing, or to be released'.
5. 'To be released on bond or bail, on reasonable conditions, pending a charge or trial, unless there are compelling reasons not to be released'.
6. Further, if you are arrested, you 'shall not be remanded in custody for an offence if the offence is punishable by a fine only or by imprisonment for not more than six months'.⁶⁹

66. Human Rights Watch, 'Kenya: Nairobi Police Executing Suspects', 2 July 2019, <<https://www.hrw.org/news/2019/07/02/kenya-nairobi-police-executing-suspects>>, accessed 3 June 2020.

67. National Council for Law Reporting, 'The Constitution of Kenya', 2010, Article 49 (1), p. 33, <<https://www.wipo.int/edocs/lexdocs/laws/en/ke/ke019en.pdf>>, accessed 26 May 2020. Emphasis added by authors.

68. *Ibid.*

69. All of these rights have been taken from the Constitution of Kenya. See *Ibid.*, pp. 33–34.

These rights are really important for you to remember and use when you get help to manage your case. Unfortunately, in the areas the mentees live, there is always the risk of someone taking advantage of the situation and seeking funds to help manage the process. Make sure the people who wish to help your mentee know what they are doing and do not take advantage of them.

Practice these rights and discuss them with your mentees, so that everyone knows them and remembers them should a difficult situation arise.

5.3 The Complaint Procedures when Rights are Violated

Finally, it is important for you to know your rights to complain about police misconduct and/or a violation of your rights. It is also important for you to know that it is illegal for your rights to be violated by anyone, including law enforcement. However, instances of violations of rights by law enforcement officers, whether real or alleged, are not new in Kenya or in any other country. Therefore, in the event that you believe you have seen police misconduct, or your rights are violated, there are two options open to you:

1. In the case of witnessing or experiencing misconduct by a police officer:
 - Write down and keep a detailed record of the incident – what happened, involving whom, when it happened and where. Try to identify potential witnesses and keep a note of other relevant evidence.
 - Report the matter to the nearest police station at a suitable time and when it is safe for you to do so.
 - Ensure you record the statement in detail and obtain an occurrence book (OB) number. Normally, the officer commanding the station will assign an appropriate officer who will conduct investigations in liaison with the parent institution of the offending officer. It is important to note that you have the right to visit the station at any time to follow up on your rights. You can further lodge your complaint(s) with the institution of the offending officer or go directly to court and file a suit.
 - It is also an option for you to subsequently lodge your complaint with the Independent Policing and Oversight Authority (IPOA). As per the IPOA Mandate, the IPOA ‘investigates cases of death and serious injury that occur in police custody or as a result of police action. It also receives complaints on allegations of police misconduct, neglect of duty by the police and policing operations affecting members of the public’.⁷⁰

70. Independent Policing Oversight Authority, ‘IPOA Mandate’, <<https://www.ipoa.go.ke/ipoa-mandate/>>, accessed 10 July 2020.

2. In the event that you feel a mentee's or your rights are violated at the hands of police officers:
 - Write down and keep a detailed record of the incident – what happened, involving whom, when it happened and where. Try to identify potential witnesses and keep a note of other relevant evidence.
 - Follow the reporting procedure at the police station and obtain an OB number.
 - You have the right to file a legal case alleging a violation of your rights. Bringing a legal action for violation of your rights is an involved process and support from an expert organisation or lawyer will be essential.

If you are afraid to report the violation at the police station:

- Seek an audience with the officer commanding the station who will help you.

If you as a mentor have a mentee who wishes to complain, you can guide them on the process of how to do so. You can inform the mentee about how it works by directing them to ipoa.go.ke, where they can read about how complaints are prioritised and managed, how to lodge them and what the results can be. For either of these processes listed above, you may want to talk to a human rights organisation or legal expert that can provide advice in this area. You do not have to agree with their complaint nor complain for them, but support them by sharing the information you have about how to file a complaint and how to document that a violation has taken place.

If you believe that your mentee does not wish to make a complaint over a specific case but rather holds a general grievance over the police, advise your mentee on how to act by directing them to law-abiding human rights organisations and explain to them that while acknowledging problems related to violations by law enforcement, RUSI is not a human rights advocacy organisation.

5.4 The Role of the Youth in Maintaining a Good Relationship with Policing Bodies

As described, in some areas, the relationship between youth and police are tense. This increases the importance of you as a youth (both mentor and mentee) to know how to behave around the police in order to minimise any risk of confrontation.

There have been a number of clashes between youth and police, therefore it is important to think about what you can do to avoid any negative encounter with the police as well as to stay out of social networks and groups involved in criminal activities. Similarly, as a mentor, you can

help to advise mentees on how to maintain a good relationship with the police. Some advice on this includes:

- Avoid involvement in groups, networks, organisations or gangs that would lead to engagement in violent and criminal activities.
- Initiate voluntary police interaction activities. This provides a platform to discuss issues affecting the youth in the community.
- Do not resist arrest. Whether you are found in a compromising situation or not, politely request that the officer explains the reasons for arrest. Do not become aggressive or abusive.
- Avoid being in an environment where illegal activities take place: for example, where youth meet to smoke illegal drugs or where there is a high level of crime and neighbourhood disorder.
- Share information on security concerns with a trustworthy officer within your locality.

During your mentorship meetings, practice this advice so it becomes an integral part of your mentorship to support your mentees to avoid trouble and to encourage them to know and stand up for their rights, should they be violated.

Facilitation Plan 4: Interaction with Law Enforcement Officers and the Police

Scenario 1 (a police officer could be invited for this session)

Hussein and his three friends Abdul, Mike and John are sitting under a tree to catch up on the day's activities as they wait for Adam, the weed supplier, to arrive. Adam arrives after a while and quickly starts to take their orders. As they are in the middle of negotiating with Adam, two police officers appear out of nowhere. The police officers quickly run towards Hussein and the group, ordering them to raise their hands. Mike and John decide to test their luck and try to run away. One officer sees, and shoots after they refuse to stop.

Hussein and Adam raise their hands and Abdul starts getting violent and arguing with the officers after he sees blood oozing out of Mike's leg from the gunshot.

Exercise

Ask the mentees to provide seven volunteers to act as the four friends, Adam and the two police officers.

Discuss what led to the shooting and what could have been done differently.

Guidance

- Share experiences of good and bad interactions with police officers.
- Discuss what could be done differently.
- Discuss what youth can do to maintain a good relationship with law enforcement.
- Discuss the rights of youth, arrested persons and police officers.
- Discuss what someone can do if they experience something they think is unjust and wish to complain about the police. What can they do about it? Who should they contact? What should they think about before proceeding?

Section 6: Mentorship Skills and Techniques

S ECTIONS 6 AND 7 are more hands on than previous sections, and discuss different but to some extent interconnected subjects. The intent in these two sections is to give you practical information and techniques to respond to questions and challenges which commonly arise during mentorship. They include six Facilitation Plans that focus on how you as a mentor can support the mentees' self-development in raising their awareness and reflection levels during your meetings with them.

Being a mentor may also require you to help your mentees when they experience difficult emotions and times in their lives. To support you in this, these sections of the manual give you an introduction to basic counselling techniques and 'psychological first aid'. They also provide you with tools for how to develop goal-setting with your mentees and how you can 'train your ear' to hear your mentees' stories fully. This can help you to identify positive experiences – even when the past may include criminality and violence – to be used to create future positive non-criminal goals and opportunities.

These sections will help you to manage your mentees' emotions constructively by providing a safe space to discuss their feelings and by being a positive role model. There are techniques about how to avoid passing judgement and learning to see things from another's perspective while listening to their experience.

As you help mentees develop, we will introduce you to basic counselling techniques, active listening and motivational interviewing, as well as ways to set and agree goals with your mentees. The content gives different approaches you can use when talking with mentees to ensure you have dialogue focused on their needs and how to improve their life skills and development – even when things are very tough.

This section can also help you to get to know your mentees' life stories in greater detail, which will subsequently help you with the development of the mentees' goals. The section ends with Facilitations Plans focusing on storytelling, which is intended to give you information about the mentees' life stories and can also be used as a self-reflective tool for the mentees. It can be linked to Section 3, about critical thinking, by making you and the mentees aware that stories are selected ways of remembering the past or imagining the future and that they themselves are a matter of choice.

6.1 Basic Counselling Techniques

As you likely know, it can be very hard to think rationally when in the grip of strong emotions. If your mentee is experiencing difficulties, first give them a chance to simply express what they feel. Be open, empathetic and listen to what they tell you.

Once they feel understood and relaxed, you can help them to identify the cause of the emotion by asking them questions aimed at gathering details. Ask, for example, what the emotion felt like physically and then discuss with the mentee how they might respond to that emotion if they experience it again.

This will help them gain a better understanding of why they experience these emotions in the first place, recognise what the emotions feel like so they can identify them in the future, and have several appropriate responses prepared so they can better handle emotional situations.

Just by being an outlet for them to talk about their emotions and what is behind them you are probably already well on your way to supporting your mentee.

Remember, just by talking about their feelings and the situations creating these feelings, you support your mentees to develop their self-awareness. Putting feelings and experiences into words and stories is vital for reflection and learning.

In psychology, 'counselling' is a word used to describe the process of assistance provided by a mentor/counsellor to an individual/mentee on the basis of their needs. Counselling requires a series of meetings with an individual with the aim of changing their attitudes and behaviours. It involves two individuals: one seeking help and one being a trained person to help solve problems by directing the other towards a specific goal. This leads to a person's development and growth.⁷¹

71. For more information on basic counselling skills, see Kevin J Drab, 'The Top Ten Basic Counseling Skills', <<https://www.people.vcu.edu/~krhall/resources/cnslskills.pdf>>, accessed 14 May 2019.

Counselling Skills

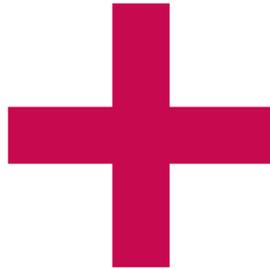
The following is a list of simple counselling techniques to bear in mind when dealing with mentees:

- **Listening:** The act of listening can be looked at in two ways:
 - *Attending – positioning yourself with the mentee, giving undivided attention through eye contact and nodding, staying engaged and mirroring body language.*
 - *Listening/observing – identifying the verbal and non-verbal information communicated by the mentee.*
- **Empathy:** The capacity to place yourself in another's position.⁷² Instead of always sharing similar experiences that you have had, you should use phrases like 'I hear you'.
- **Genuineness:** To be 'yourself', do not roleplay, pretend or be defensive. For example, if you claim to be comfortable helping a mentee explore a drug or sexual issue, but your behaviour shows signs of discomfort with the subject, this will block progress and may lead to the mentee losing trust.
- **Respect:** Communicating your belief that every person has the strength and ability to make it in life, and that each person has the right to make their own decisions.
- **Focused:** Keeping interactions specific and focused on relevant facts and feelings, while avoiding unrelated topics, generalisations, abstract points or talking about yourself rather than the mentee.
- **Self-Disclosure:** Share feelings, experiences and reactions with the mentee. What you share should be relevant in so far as it helps, and should not be done unnecessarily. Remember, empathy is more than sharing similar experiences back to the mentee. It is the ability to understand, care and share in what the mentee is feeling and thinking.⁷³

72. Wikipedia, 'Empathy', <<https://en.wikipedia.org/wiki/Empathy>>, accessed 11 June 2019.

73. The contents of this list have been taken and adapted from Christopher Seavey and Theresa M Finer, *The Group Counselling Handbook: A Practical Guide to Establishing, Marketing, and Conducting Therapy Groups* (Dubuque, IA: Kendall Hunt, 2001).

6.2 Psychological First Aid



Psychological first aid is a useful phrase to describe a supportive and compassionate presence designed to stop a stressful situation from getting worse. It does not assume that all mentees will develop severe mental health problems. Instead, it is based on an understanding that some mentees who have severe experiences may have varied early reactions, including physical, psychological or behavioural responses. Some of these may prevent someone from coping and therefore support from mentors can help recovery.⁷⁴ Moreover, mentors must be aware that these issues can arise, and therefore they must be prepared to support the mentees through them.

The objectives of psychological first aid are:

- To establish a human connection.
- To enhance and support the mentee to establish safety and comfort.
- To create a calm environment and help guide an overwhelmed mentee.
- To help mentees become aware of their immediate needs and concerns, and gather extra information as appropriate.
- To offer assistance and information to help mentees see to their immediate needs and concerns.
- To connect mentees to social support networks, including family members, friends, neighbours and community support resources, as soon as possible and as appropriate.

74. For more information on psychological first aid, see Relief Central, 'Psychological First Aid (PFA)', <https://relief.unboundmedicine.com/relief/view/PTSD-National-Center-for-PTSD/1230010/all/Introduction_and_Overview>, accessed 14 May 2019.

When giving psychological first aid, you should:

- Be present and available.
- Maintain confidentiality as appropriate.
- Know your limits in your role as a mentor.
- Make appropriate referrals – for example, to local social workers or psychologists – when additional expertise is needed or requested by the mentee.
- Be knowledgeable and sensitive to issues of culture, diversity and gender.
- Be in tune with your own emotional and physical reactions, and respect your limits.

Guidelines for delivering psychological first aid:

- At first, you should observe – don't intrude. Following this, ask simple and respectful questions to figure out how you could help. Be prepared that mentees will either be reserved or flood you with contact. Speak in a calm manner, be patient, responsive and sensitive, and listen well.
- Give direct information that addresses the mentee's goals and clarify answers as needed.
- Remember: The goal of psychological first aid is to reduce distress, help with the mentee's current needs and promote their ability to manage life with a sense of independence, not to seek out details of traumatic experiences and loss.

6.3 Talking About Sensitive Issues With a Mentee

The way we address mentees when discussing how they go about making changes in their lives has a huge impact on whether they will be open up to our feedback. When you are engaging a mentee about substance abuse, destructive behaviour or any emotionally difficult issue, using positive communication can affect how you are heard.⁷⁵

75. For more information on how to talk about sensitive topics, see Carrie Wilkens and Nicole Kosanke, 'How to Talk About Sensitive Topics So That People Will Listen', Lifehacker, 19 May 2014, <<https://lifehacker.com/how-to-talk-about-sensitive-topics-so-that-people-will-1578544857>>, accessed 14 May 2019.

Some helpful pointers:

Be brief: Keep it succinct and on topic.

Be positive: Try and create a positive environment, as negative communications such as accusations or name-calling will divert you away from your goal.

Be specific: The clearer you can be, the more likely you are to get what you want out of the conversation.

When appropriate, ask questions: When a mentee addresses you and you have done all the listening, ask questions for clarity and do not jump to conclusions. Do not ask questions until the mentee is ready to answer and they have shared what they intended to.

Show empathy and provide guidance: It is not always easy to hold back, but you want to be careful about the advice you give. Empathy contributes to building trust, as the mentee feels heard and trust leads to a better relationship between a mentor and a mentee. Show that you care and you support the mentee.

Notice and practice cultural diversity and inclusion: Take note of the mentee's cultural or religious differences. Do not try to impose your values on them. Instead, work with them in identifying and improving the positive values that they possess which can bring positive changes in their attitudes and behaviour and in their interactions with others.

Self-care: As much as you need to be empathetic to mentees' problems and want to be present for them, do not forget to take care of your personal needs. You cannot help the mentee when your personal life is in chaos. Always ask for help from other mentors and the programme team when you encounter a challenging situation that you feel you can't handle.

Always ask your area Team Leader, the designated Psychosocial Support individual or the Mentorship Manager if you need advice or support.

6.4 Active Listening and Motivational Interviewing Techniques

Motivational interviewing helps people overcome uncertain feelings and insecurities. It helps find the motivation a mentee needs to change their behaviour. As noted in an article, it lets

people ‘clarify their strengths and aspirations, evoke their own motivations for change and promote autonomy in decision making’.⁷⁶

This approach can help people to ‘become motivated to change the behaviours that are preventing them from making healthier choices’,⁷⁷ which is what mentoring is about. An introduction to counselling explains that this type of intervention works well with individuals who start off unmotivated or unprepared for change,⁷⁸ which might be what you will experience at least periodically when supporting your mentee/s. Motivational interviewing is also appropriate for people who are angry or hostile. They may not be ready to commit to change, but motivational interviewing can help them move through the emotional stages of change necessary to find their motivation.⁷⁹

For an example of motivational interviewing, please watch this interview: <https://www.youtube.com/watch?v=67l6g1l7Zao> (TheIRETchannel, ‘Motivational Interviewing – Good Example – Alan Lyme’, 18 July 2013, accessed 26 May 2020). Notice how, in this example, the man is constantly summarising what the woman is saying to make sure he has understood her correctly.

Some helpful pointers:

- **Hear what the other person has to say:** Listen to them speak, so they know you are taking them seriously.
- **Repeat what they have said to clarify what they are talking about:** This will demonstrate that you understand what they have to say, and also helps you confirm you are interpreting it correctly.
- **Ask questions:** Use open-ended questions which require more than a ‘yes’ or ‘no’ answer, and seek more information and details about a subject, so you can get to the core of the problem.
- **Show empathy:** While you do not have to agree with the other person, you can demonstrate that you understand their feelings, and that you can listen without being judgemental.⁸⁰

76. Royal College of Nursing, ‘How Motivational Interviewing Works’, <<https://www.rcn.org.uk/clinical-topics/supporting-behaviour-change/motivational-interviewing>>, accessed 1 August 2020.

77. University of Liverpool, ‘Compassionate Approach to Interrogation More Effective, Study Shows’, 21 January 2020, <<https://news.liverpool.ac.uk/2020/01/21/compassionate-approach-to-interrogation-more-effective-study-shows/>>, accessed 10 July 2020.

78. Trey Fitch et al., *Introduction to Counseling: A Condensed Text* (New York, NY: Routledge, 2020).

79. *Ibid.*

80. These pointers were adapted from Paul Chernyak, ‘How to Communicate with an Angry Person’, wikiHow, last updated 31 July 2020, <<https://www.wikihow.com/Communicate-With-an-Angry-Person>>, accessed 1 August 2020.

6.5 Hearing What Your Mentee is Telling You: Unpacking Life Experience to Understand Competencies and Potential

To build a relationship with your mentee/s and to identify which kind of goals will be realistic for them, it is important to listen to their stories and experiences in detail. Section 1 and the previous sections here provide you with techniques to ask questions, build trust and support your mentees as well as establishing a relationship with them. To support the mentees in developing goals and life skills, it is important to know about their significant experiences and personal situations. Try to identify the experiences they have had and their social networks, as well as their existing personal and professional skills.

When you listen and talk to your mentees, try to find out about who they are by identifying their life situation – past and present, their family situation, where they live, and what interests they have. You can refer back to Section 1 about how to build a good relationship.

All humans develop experiences and knowledge based on their daily life. Which experiences are important to acknowledge to support mentees in developing self-esteem in order to obtain positive goals on a personal and professional level? This is important to consider in order to help mentees identify a way forward based on their own life experiences and skills.

A lot of different circumstances and conditions influence people to move in either good or bad directions, such as:

- Their surroundings – for example, the part of the town they live in will influence the kind of network and possibilities available in their area. There are different possibilities in poor and rich neighbourhoods.
- The family also plays a huge role in people's lives – sometimes in good ways and sometimes in negative and challenging ways.
- Personal interests and knowledge; looking for friends, excitement, adventure, possibilities, money, ways to live, etc. will have an impact on who people associate with and what they feel attracted to. This has an impact on the friends, networks and the people they meet.

When someone does something, it might be an outcome of peer pressure, but we almost always act because there seems to be something to gain from the situation, for example, excitement, fun, new friends or money. Take a serious look at yourself; how many times have you done something only based on peer pressure – without having an interest invested in it yourself?

As pointed out in Section 2, people are hugely influenced by the friends and people they interact with. Recruitment to both gangs and extremist groups mainly happens through a person's social network. Therefore, it is important to consider what a person's friends are engaged with and

which norms and values they act on. If they have gang relations, they will most likely at some point propose or even expect their friend (you) to participate in criminal activities.

As described here and in Section 2, try to take a critical stance with your mentee/s and reflect on the implication of their friends, as they have an impact on their life in both good and bad ways. Consider how they have influenced their life so far both in positive and negative ways.

Some of the mentees have had gang relations before becoming part of the Mentorship Programme. Even though it can seem like a good idea at first (as it can offer easy money and/or goods), gang life moves really fast and people can easily end up in unforeseen situations involving violence and other types of criminality they may not have anticipated.

Yet, some young people have built their lives around drug abuse, criminality or both. In these situations, it is not obvious as a mentor how to support the mentee in moving forward in life. In such situations, the story below is an example to make you become aware of the different layers in a life story. It will help you and your mentee/s to identify what they can learn from a given situation and lifestyle.

Case Study: How Different Experiences Can be Perceived as Either ‘Good’ or ‘Bad’

Before you read the story, keep these questions in mind:

1. What made Albert change?
2. How did his surroundings and friends influence him?
3. What did he learn from them?
4. Why and how did he learn what he learned?

Albert’s Story

I remember the first time I smoked weed. I had **become friends with a group of guys** who would get into fights, get drunk and do drugs. I don’t know how I started to become friends with them. When I hung out with them **everyone would smoke weed** except me. The first time I smoked was when I went with one of my friends to go buy weed from his dealer. I liked it and spent that whole summer getting high with this group of friends who would let me smoke for free, as they had all moved up to dealing and had money and weed to spare. **I was getting used to the lifestyle of being a drug dealer without actually selling any drugs.**

I had no money and no job, **so it seemed like a natural thing to start selling weed.** I asked around where to buy some, and **people directed me to some street** where you could apparently buy drugs. Naturally, I decided to have **my ‘bad’ friends hook me up** with another ounce of weed. My plan was to stuff it down my pants, pass through the bus station security undetected, return to my town and sell it to my friends there. When I got back, I sold the weed in about a day and made about 25,000 shillings in profit.

But I had also lost money on one of my deals, so I knew I had to do something else. That was when I started making border runs to a town to pick up pharmaceuticals. **When I went to the town for the first time I went with my friend, who knew how to get drugs and was nice enough to show me.** I came back with 200 sleeping pills and plenty of cash.

Then I ran out of money again and said to a friend, ‘Man, I wish I had more money to buy weed’. He said, ‘Why don’t you just buy more at a time. Then you smoke for free and have some money left over’. I said, ‘But I don’t have any customers. How am I going to sell it?’. He goes, ‘Just make a few calls. Say, “Hey, I have weed. Call me if you want some”’. **Now, I wasn’t a gangster or anything; I was a businessman.**⁸¹

81. This story has been taken and lightly adapted from Yalla Papi, ‘What I Learned from Selling Drugs’, Healthcare in America, 30 August 2016, <<https://healthcareinamerica.us/what-i-learned-from-selling-drugs-d0b82b7a890d>>, accessed 1 August 2020.

How did Albert become a drug dealer?

When you read the story, there are a lot of different coincidences, people and actions which made Albert become involved in drug dealing. For example:

- He **became friends with a group of guys** in his area who smoked weed.
- He **got in touch with a drug dealer** because he followed one of the guys who went to buy weed.
- Albert did what they did and enjoyed it – it was not out of peer pressure but because Albert started doing what that group of guys did.
- The drug dealers became his **role models**.
- He had no job and no money – at that point it **seemed natural** for Albert to start selling weed himself and at that point, he had an interest in doing so.
- Albert **expanded his knowledge** of the market for selling drugs and sold to more people. He started taking more chances – going through security controls at bus stations, smuggling over the border, and buying stronger narcotics in order to **sell more and make more money**.

Can you identify how hanging out with these friends changed Albert?

These new friends introduced him to:

- A new interest – smoking weed – which he had never tried before meeting them, but which he came to enjoy.
- A new direction – break the law and earn quick money. He saw how they had done it.
- A new way of making a living – dealing drugs/being a pusher and getting even more friends to smoke weed.
- A new understanding – bigger chances equal more money. He started crossing the border with pharmaceuticals.
- Understanding how to make a business – buy the goods, find the clients and call around to sell the goods.

Most new things in our life happen because we meet new people. Very often, we meet those particular people because of our life experiences as we tend to meet others with whom we share experiences, interests or a lifestyle.

Meeting new people can make us enter a new path in life as we learn new things and expand our knowledge.

If we enter a criminal life path, we get to know more criminal people, we learn more tricks to get more money and we (often) become more violent, take bigger chances and care less about the security and lives of ourselves and others.

6.6 How Can Bad Experiences Be the Start of a New and Positive Way Forward?

As a mentor, it is important that you can identify possibilities that your mentee/s can use to move forward and that both of you become aware which experiences to build on. For example, in Albert's case, his experiences are based on a criminal life. But bad experiences might not only teach us bad things. What did Albert learn which could help him move forward if he uses the experiences in a different way?

Seen from a different perspective where the focus is not only on the negative and criminal activity, Albert's story appears differently. Through the experience, Albert also learned:

- Making new friends opens new possibilities, making you gain new insights and understandings.
- How to start a business.
- Where and how to get hold of the goods he needed for his business.
- The importance of identifying clients and getting in touch with them.
- The importance of using creativity to expand his market by getting different kinds of goods as well as more and different kinds of clients.
- To keep track of the clients.
- To keep an overview of the police and other drug dealers, which equals understanding his market and the challenges involved.

These are insights which can help you identify the experiences mentees have, which, perceived from a different perspective, can support them in developing their self-esteem and help them move on to a non-criminal life and a different way of making a living, irrespective of what they have done in the past.

It is therefore important to:

- Make mentees talk about their lives so far.

- Identify the points of importance – experiences, network, relationships, know-how, initiative and how they are all interconnected.
- Based on that information, you might help them identify possibilities in their life situation according to where they are and who they know to help them perceive the meaning of networks, friends, etc., and the importance of changing them in order to change themselves.

While the above example is meant for you as a mentor, the example below is meant as an exercise to do with the mentees to develop their self-awareness and reflections about the impact of social networks.

Facilitation Plan 5: Understanding Your Context, Influences and Options

Experiences, coincidences, chances, individuals and your network, among other things, have made you who you are today. All humans develop experiences and knowledge based on their daily life, and the context they live in influences them in moving in different directions, whether they are good or bad.⁸²

Now, we are going to do an exercise about what we have learned so far in relation to how the context a person lives in influences their options, social networks and possibilities. This Facilitation Plan relates to some of what you have read about in Section 2 (how social networks influence a person's choices), Section 3 (why we trust some people and not others), Section 6.5 (hearing what your mentee is telling you) and Section 6.6 (the power of storytelling). Please consult these sections before using this Facilitation Plan for a bi-weekly meeting, to be well-informed about storytelling and the possibilities that telling your life story or parts of it can offer.

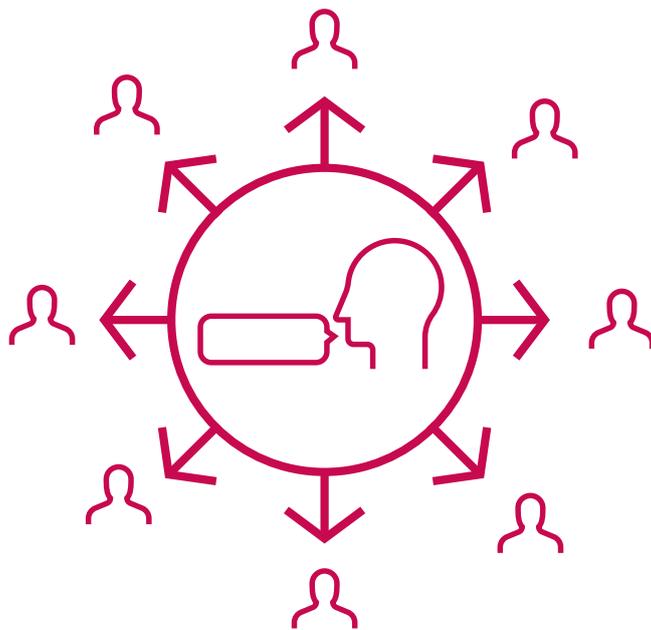
Let's talk about how these things might influence your mentees' life, giving both opportunities and limitations:

- How do their surroundings influence their life? The part of the town they live in will influence the kind of network and possibilities available in their area. There are different possibilities in poor or rich neighbourhoods.
- How does their family influence them? It plays a huge role in their life – sometimes in good ways and sometimes in negative and challenging ways.
- How do their personal interests and knowledge influence them? For example, looking for friends, excitement, adventure, possibilities, money, ways to live, etc., will also have an impact on who they associate themselves with and what they feel attracted to. This has an impact on the people they meet, and the friends and networks they make. Most new things in our life happen because we meet new people who are of interest to us because of our life experiences. When we enter a new path in life, we learn new things and expand our knowledge.

If we enter a criminal life path, we get to know more criminal people, we learn more tricks to get more money and we can become more violent, take bigger risks and care less about our own life as well as the lives of others over time.

82. Christensen and Mørck, *Bevægelser i og på tvers av ekstreme grupper og bande- og rockermiljøet - En kritisk undersøgelse og diskusjon av 'Cross-over'* [Movements In and Across Extreme Groups and Gangs – A Critical Investigation and Discussion of 'Cross-Over'].

6.7 The Power of Storytelling



To get a better understanding of your mentees' lives, storytelling can be a tool to help you and the mentees share and build trust. This section focuses on storytelling and also how you can help your mentees to make films about their lives using their phones. This can be a great opportunity for both you and your mentees to get a better understanding and a clearer perspective on their situation and experiences.

Storytelling is a central part of being human. It is important to all of us because it allows us to communicate to others who we are, what we have done and what we stand for. It passes on knowledge, information, ideas, reasoning and culture. When we talk about ourselves and others, and events and issues that we care about, we can feel more confident and empowered. Some cultures mainly use writing to pass on stories, whereas others are more oral such as Kenya, where spoken storytelling is a big part of the culture.

Stories also allow us to understand ourselves and our experiences, change our way of thinking, experience emotional relief and develop new perspectives. Have you ever had the experience of telling a story about a dramatic incident that happened to you and the telling of the story helped you to understand more about what happened? And when you shared, the reaction of the audience enabled you to understand and have a different perspective on what happened? Perhaps you have also had the experience of noticing that, as you tell the same story for a second or third time, it comes out differently. This is because your perspective about your experiences changes over time, and so your story changes too.

We all tell stories – some true, some fictional. We learn about how to convey ideas and events from an early age. Most of the time, we are telling stories about things that happen in our everyday lives and issues we have heard about. Sometimes, they can also be very meaningful stories.

This section will:

- Help you as a mentor understand why storytelling is important.
- Explain the benefits and hurdles to using stories as a way for mentees to discover their sense of purpose, meaning and belonging.
- Give you some tips and activities to use with your mentees to get them to consider and re-tell their stories.
- Help you think about what you have learned about propaganda and the media – this can also be linked to the Facilitation Plan on ‘Using Your Phone to Tell Your Story’.

Before using the Facilitation Plan ‘Storytelling Through Film’, re-read Section 3’s Facilitation Plan on ‘Communication and the Importance of Critical Thinking’, as it can be used in several different ways.

You can use the Facilitation Plan with the mentees as:

1. A tool for self-reflection.
2. To become more tuned in to how the media picks things to focus on.
3. To see how ‘reality’ is manipulated when presented online, in films and in other kinds of media channels.

6.8 Why Stories Matter

The challenge of storytelling is that it is often the most important stories that are the hardest to tell. Many people are scared of speaking out for a whole range of reasons. They might fear being misunderstood or judged. They might feel shame about something that has happened to them. Understanding the roots of this shame is very important. They might feel that they will not be believed or they might fear the consequences of speaking out.

Psychologists and counsellors agree that retelling our stories can help us heal. Telling our story can change our outlook, sense of self-worth, purpose, belonging and confidence. Psychologist Deborah Serani explains it like this:

Human beings have a basic need to understand. This comes from an inborn tendency to organize experiences. Being that we're hard-wired for this doesn't mean that it comes easy. Some people have a knack for processing experiences and events in their own mind, while others struggle harder. When trauma hits though, all bets are off, as the stress of the experience causes nearly all of us to fragment, dissociate or numb out. We lose the tools as well as the map that helps guide us toward understanding.

But when we return and start to plot-point our trauma narrative, we live through our story in a new way. Our personal narrative offers us a chance for not just understanding, but for reorganization [of] our sense of self. A self that was wounded, broken, frightened or lost—but can now be reclaimed. The power of telling your story allows you to transform the foreign into the familiar—making the unspeakable *speakingable*. Your narrative and yours alone, can bring you awareness and closure.⁸³

Telling a story about something important to you personally is an act of courage but, given the right encouragement and support, it can also bring huge benefits to the individual. In this YouTube video, Tiffany Southerland explains how eventually choosing to share what happened in her childhood strengthened her: <https://www.youtube.com/watch?v=SxPeQda00Co> (TEDx Talks, 'Your Story is Your Strength', 12 November 2015, accessed 26 May 2020).

If we lock our feelings and experiences up within ourselves, they can do harm and make us more vulnerable to being manipulated. Suppression of our stories can spill out as anger and frustration, loneliness and depression. We create bonds, trust and friendship, and can genuinely feel better when telling and listening to personal stories. Harnessing the power of storytelling can have material benefits too. Watch this TED Talk by David J P Phillips where he describes the science behind the effect of stories on audiences: <https://www.youtube.com/watch?v=Nj-hdQMa3uA> (TEDx Talks, 'The Magical Science of Storytelling', 16 March 2017, accessed 26 May 2020).

Often, when we pause to think, it can feel like we are stuck in – or dominated by – the way we think about experiences we have had. We can identify with our origins – whether that is ethnic, religious or in terms of wealth – to such an extent that we can become fixed in our outlook and our vision of the future can be bleak. Our experiences – whether they are exciting or traumatic, empowering or upsetting – can also define how we see ourselves in relation to others and can shape our future behaviour.

Dominant stories in a mentee's neighbourhood can reinforce a sense of victimisation so that they feel trapped, helpless and ultimately resentful. VE organisations seek to aggravate and exploit that mindset so that the sense of frustration is turned outwards against the perceived enemy or 'other'. In this context, part of mentorship is to support mentees to tell and explore their experiences in the form of stories to develop their sense of identity and belonging, individual

83. Deborah Serani, 'Why Your Story Matters', Psychology Today, 4 January 2014, <<https://www.psychologytoday.com/gb/blog/two-takes-depression/201401/why-your-story-matters>>, accessed 26 February 2020. Emphasis in original.

purpose and value. Explicitly asking mentees to think about ‘lives as stories’ can help in two important ways in relation to violent extremism:

1. Being aware of how we are affected by stories and therefore choosing what ideas we want to attach ourselves to. These stories are not just those in VE propaganda (see Section 3) but also stories told by friends, family, entertainment films, celebrity news stories and politics that we read and see, and how we choose to identify with them.
2. Being conscious of our own stories, their meaning and their impact on our lives. In particular, how the stories people tell about us (and we tell ourselves) select and connect particular experiences and may not be the fullest version of our lives. This process of reflection can help us to search for purpose, meaning and belonging.

Stories are fluid and more about creativity and culture than reason alone. Sometimes they can feel unchanging – until something changes.

Narrative therapy⁸⁴ provides many practical activities for mentors to use when interacting with mentees to get them to more fully consider and describe their stories, and acts as a basis for them to constructively communicate with others. The purpose of this activity is not for mentees to tell all of their life story on social media.

Further Resources for Helping Young People Re-Tell Their Stories

The Dulwich Centre (<https://dulwichcentre.com.au/resources/>) provides some free information and activities to use with mentees, relevant to many different cultures. STRIVE has used the activities described in the Facilitation Plans below, and other examples, in workshops with mentors and mentees as a method for encouraging young people to think, talk about and re-tell their stories.

84. Michael White and David Epston, *Narrative Means to Therapeutic Ends* (New York, NY: Norton Professional Books, 1990).

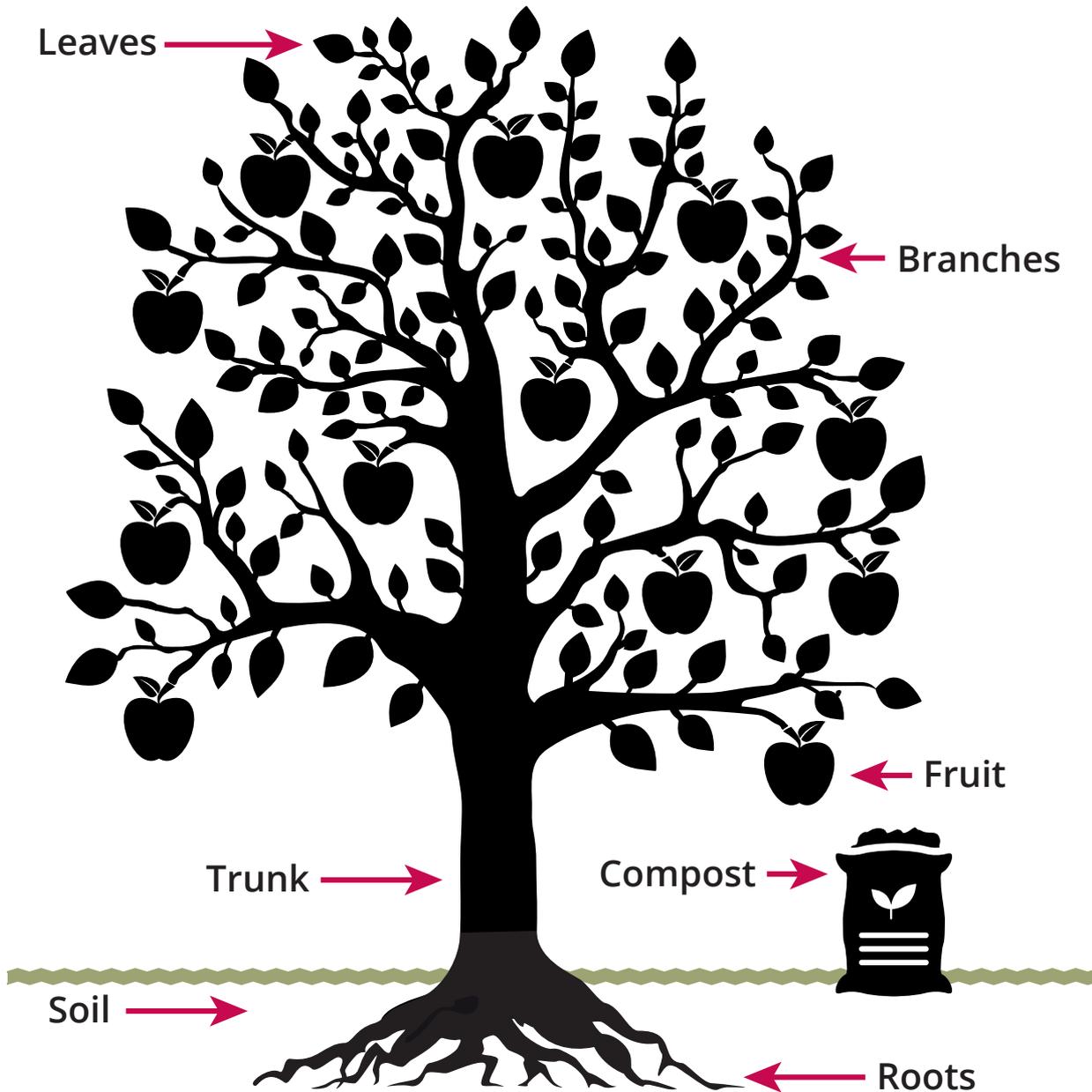
Facilitation Plan 6: Exploring Your Story

An important thing in storytelling is how we pick out some information when we tell a story and ignore other information. Think about what you have learned about propaganda and the media – this can also be linked to this Facilitation Plan and the one following on ‘Using Your Phone to Tell Your Story’.

The purpose of this Facilitation Plan is to:

- Provide your mentees with basic skills for exploring and reflecting on their stories, using the Tree of Life and River of Life activities.
- Help your mentees to build a fuller version of their life story so that they have a stronger sense of self and personal purpose.
- Provide your mentees with some elements for the videos they will make in the following Facilitation Plan.

Tree of Life



- **Roots** represent the ancestral origins of people – their village, tribe, parents, language and what they were born with.
- **Soil** represents what they spent their time choosing to do regularly.
- The **trunk** represents their values and important identities.
- **Branches** represent shared hopes, dreams and wishes. These can be for your own life, or for those significant to you and your community.
- **Leaves** represent the important people in our lives.
- **Fruit** represents the legacies that we hope to leave behind for and from our community.
- The **compost** represents the people and episodes that we want to discard. Through their 'decomposition' (namely, the removal of their presence), they help fertilise our lives.

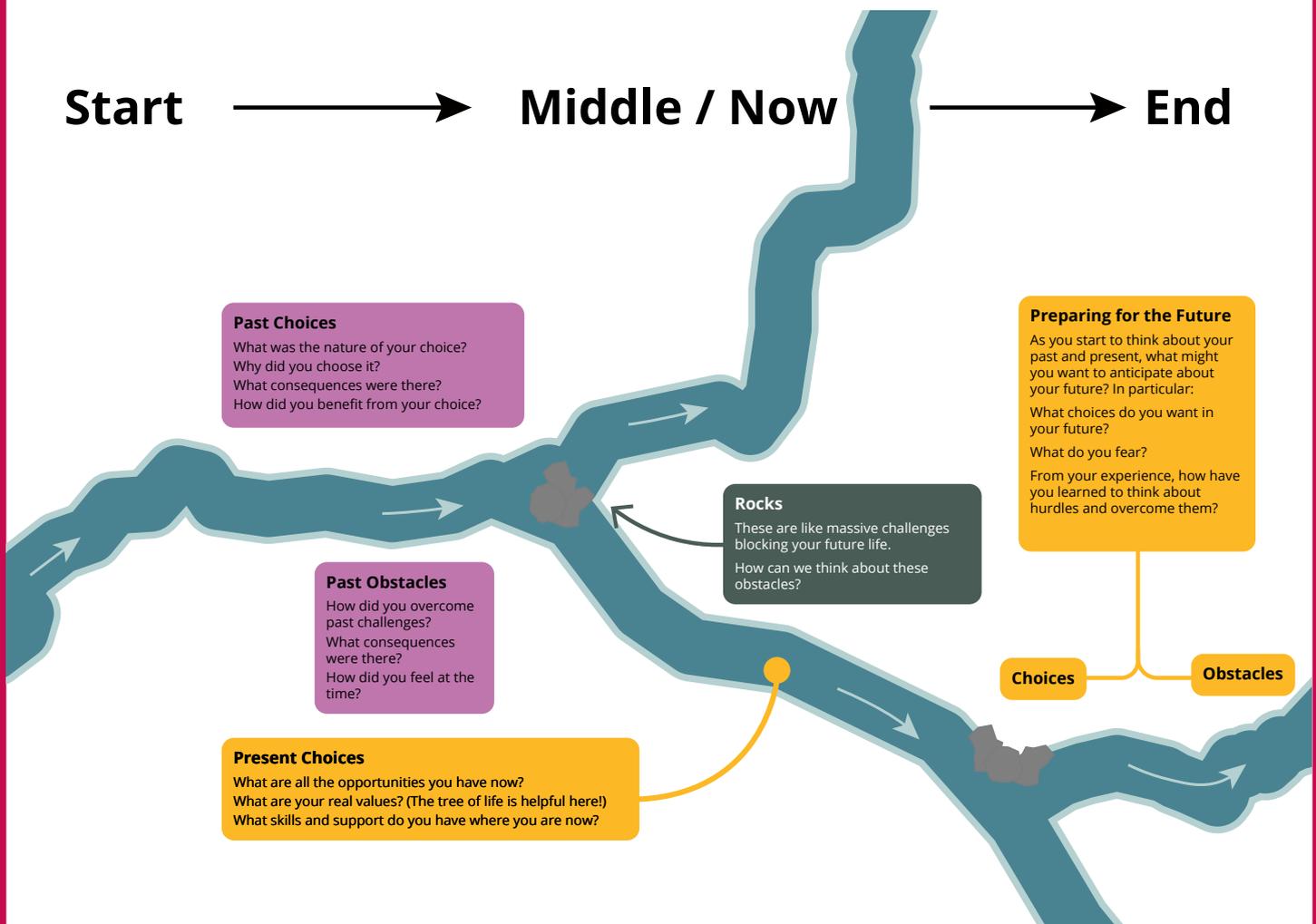
To help show how the Tree of Life includes all the elements of a powerful, personal story, show your mentees this video of determination and changing values made by a mentor in Nairobi: <https://www.youtube.com/watch?v=AnsajY8cQ50> (RUSI HoA, 'Changing Values', 12 March 2020, accessed 26 May 2020).

Discuss the nature of the story in the film with the mentees using these questions:

- Where did the person telling their story come from (roots)? And what did that experience teach her?
- What did she describe spending a lot of her time on (soil)?
- And what were her values (trunk)?
- Who did she come to value in her life (leaves)?
- Why do you think her outlook on life changed?

River of Life

How can we remember the past, to help us think about the present, to prepare for the future?



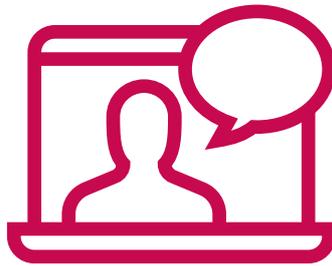
The River of Life example is useful for mentees to understand the flow and continuity in their life, in particular to explore the connections between past, present and future.⁸⁵

Show the mentees the illustration and have a discussion about the following:

- Explore with mentees how overcoming hurdles (represented by rocks blocking the flow of the river) in the past has given them strength to deal with future challenges.
- Explore the nature of decision points (represented by forks in the river) and how they can be seen differently looking back compared to how they felt at the time.
- Realise how they took decisions in the past, the consequences of those decisions (can we say they are simply 'good' or 'bad'?), and the nature of unpredictability.
- Realise what they have in their present, because of their past experience of decisions and challenges, including their support networks, values, skills and strengths.

85. The Tree and River of Life illustrations are taken and adapted from David Denborough, *Retelling the Stories of Our Lives* (London: W W Norton & Company, 2014).

Facilitation Plan 7: Using Your Phone to Tell Your Story



This session will:

- Show you how easy it is to make a film using your smartphone and be able to pass that on to mentees.
- Give you some basic filmmaking skills that you can pass on to mentees.
- Give you some ideas on what story to tell and how to tell it.

Introduction to Filmmaking

Explain and discuss the following with your mentees:

- Filmmaking no longer requires a lot of expensive equipment or even much training. Hollywood is in your pocket, in the form of your – or your friend's – smartphone. This means you can make films about anything you want: a wedding party; an activity; how to make a recipe; tell a story about an issue you care about; or record a song.
- The film you make does not need to be for everyone to see. You could set up a YouTube channel or post it to your Facebook page. But you could also just share a film with close friends on WhatsApp.
- Filmmaking is easy. Watch this film to see how it can be done and what you need: <https://youtu.be/kKF3JiL72VA> (RUSI HoA, 'Introduction to Smart Phone Film Making', 7 March 2019, accessed 26 May 2020).
- The Android app that is referred to in the film is called Action Director – it is free. It allows you to produce a film – that means you can cut together bits of footage you have shot, add items from the internet, and add background music, effects and captions. The best way to learn about the app is to play around with its features.

Here are just two examples of films made by mentors using their phone and the Action Director app:

- <https://www.youtube.com/watch?v=Mjy0UBPGsWk&t=6s> (RUSI HoA, 'Chemsha Bongo music film', 7 March 2019)
- <https://youtu.be/w8izXJToqJO> (RUSI HoA, 'Sauti ya Vijana', 7 March 2019)

Discuss with mentees what films they have seen in their spare time. What did they learn? How was the story told using film?

Filmmaking Tips

Filmmaking can be a very creative process. There are many ways to convey ideas or a story. Here are some filming tips to start with:

- Start off with a simple and short film. You can keep the viewer's attention and say a lot in two minutes.
- Films that show movement and interesting footage keep the viewer's attention, so think about what makes interesting pictures.
- Sound is as important as the pictures you take. The viewer needs to be able to hear what is being said.

It is vital to think about the viewer. Who is your film for and therefore what do you need to do with your phone as a filmmaker so that the viewer can understand your film?

Here are five easy tips on basic film techniques: <https://www.youtube.com/watch?v=vjtt-bMonpc> (Peter McKinnon, '5 Ways to Instantly Make Better Videos!', 26 February 2017).

Making a Plan

There are lots of things you can film and ways of shooting using your phone. Before you get involved in all the techniques and effects you can create, it is important to think carefully and properly about what film you want to make. All the experts say that the content of the film is *more important* than the visual gimmicks. This leads us to think about a very simple structure that all good films and stories have:

- **Beginning:** Introduce what the film is about, who is in it, when and where it is. Think about what the viewer needs to understand from the very start, for example, if you are filming a cooking recipe you need to tell the viewer what the dish is, the ingredients and what equipment is needed.
- **Middle:** This is where you capture the most important points in your film. Whether it is a film about a project in your community or a personal story, think carefully about what you want the film to communicate and how to say it. Short is best.
- **End:** What is the point of your film? Are you trying to make a point, explain something or tell a story about a friend? Is it to pass on knowledge, create empathy or change something? It is really important to decide on the overall purpose of the film and your conclusion before you start filming. That helps you to know what you need to do in the beginning, then the middle and in order to get to the end destination.

Filmmaking Exercise:

1. In small groups of mentees, start with going through the filmmaking features on your phone and show mentees the Action Director app. You need to have downloaded the app on Google Play beforehand.

2. Use the tips in the background videos above and the following bullet points. At this point, you do not need to provide much detail. The purpose here is to give the mentees a little bit of information and then they can practise the following if they are interested:
 - Getting good sound – think about background noise and how close you are to the microphone. Make sure the microphone is not blocked, and shoot and play back a short clip to test the sound levels.
 - Getting good visuals – test and play back a clip, and do not point the phone at the sun. If you're inside, you will probably need an extra light.
3. Get the mentees to split into pairs. Give them 10 minutes to complete this task. Each pair has a smartphone between them. Ask them to film their friend or another mentee. Get them to ask the other person: 'What is the most important event in your life?'. As one mentee tells their story, ask the other mentee to think about how the story is told.
4. Show these short films with the rest of the mentee group and see what they think. The purpose here is to understand how to tell a story well and use a few film techniques to make the story more powerful.

Discuss for 10 minutes:

- What was the most interesting part of the story and why?
- Was there anything about the visuals or sound that was really good/bad?
- How can the story be told more creatively?
- Was it too long?
- Did the story make sense? Did you as the viewer get confused at any point?

Here are some additional simple tips on storytelling:

<https://www.youtube.com/watch?v=4U70RsDxwvg> (Michael Valmont, 'Storytelling: How to Tell Great Stories That Engage Everyone', 24 July 2016).

6.9 Mentor–Mentee Goal Development

The mentee's search for life improvement and personal development is at the heart of the Mentorship Programme. How you ask questions, listen, unpack their life stories and identify what the mentees have experienced so far helps to set realistic goals for their future. Both the mentor and mentee need to agree how to interact, what each will contribute and what the objectives are. So, from the start of the mentoring relationship, the mentor and mentee ought to set expectations.

Mentees' goals are developed slowly as the mentor and mentee get to know each other and the mentees get to find out what they are aiming for (see more in Section 1). Although it is most appropriate and effective for mentees to formulate their own goals, thereby taking control over them and their achievement, many people – especially at-risk young people – find setting goals challenging. Sometimes, people do not know how to move on; they are unable to identify what kind of life they would like, think it is achievable or have the language to express it.

Therefore, your mentee/s will likely turn to you as a mentor for help with setting goals and this is where you can really support them.

The more the mentor and the mentee know each other, the more realistic goals can be set for the mentee as they will be more open about their desires and motivation.

Keep in mind when discussing goals that some mentees can be in need of support to get an idea of what a goal can be.

The information below is therefore designed to give you some tips on how you can help your mentee develop those goals.

6.9.1 SMART Goals

There is a need to help the mentee/s set goals carefully. Set the goals too high and you risk making them feel overwhelmed and discouraged. Set them too low and the mentee will likely not take them seriously and get bored.

Always bear in mind that some people have never been asked about what they think or like. So you can start out by having a loose dialogue about what they might like or dislike, and what their dreams, hopes, ideas and values in life are. If they had all the possibilities in the world, what would they do?

Questions like this may not be answered. It can be a way to get the mentee/s to think about what they like and where they are at. You as the mentor might ask that question, and they may only know the answer months later. But simply by asking, you might spark a sense of curiosity in the mentee or just make them wonder about it a bit more.

When building intrinsic motivation, enhancing personal competence is a key factor in encouraging and building constructive, controlled behaviour and improving life opportunities. STRIVE II is trying to build patterns of intrinsic or internally based motivation so that:

- Mentees are less motivated by extrinsic (outer) factors such as ‘any job by tomorrow’, which could include crime or violent extremism, and other external pressures such as social status, search for brotherhood or peer pressure (which are also factors behind violent extremism).
- They become more aware of and respond to their own internal (intrinsic) motivators which they can define, control and use to build their personhood.

The sense of growing personal competence results from the accomplishment of new goals that are ambitious and inspiring, but not beyond reach. This structure also establishes a relationship where the mentee comes to need your advice, support, ideas and inspiration.

The Five SMART Goals

S is for Specific

It is important for a goal to be specific and simple. For example, rather than the mentee saying 'I want a job', discuss and define what sort of income-making opportunities exist that the mentee is suitable for. The mentee could set as their goal acquiring a specific skill or set of skills that will help them get a job. Alternatively, the goal could be approaching or investigating a set number of job opportunities or job searches.

M is for Measurable

By setting goals that are measurable, together you will be able to track progress, or make sure the mentee is incentivised to do more (if they are behind in progress) or be satisfied (if they have achieved the set progress target). From the mentor's point of view, being able to track progress allows for course correction and being able to give appropriate feedback. If the mentee is falling behind their target, the mentor and mentee can discuss alternative and new ways of achieving their goals.

If the timeframe and target are not met, they must be discussed and adjusted. The mentee must not be allowed to fall so far behind in attaining their personal goals that they experience a sense of personal failure and resulting demotivation which may lead to disengagement from the programme. If you come to realise that the mentee is falling behind, talk about why this is so. Try to work together to identify why this is – and keep in mind that change is difficult. Falling behind or losing track of goals does not necessarily mean someone has failed; instead, it may be because the goals were too ambitious, or the mentees' circumstances have changed.

Sometimes people are afraid of change and success. Remember to ask questions in ways which give you as much detail as possible, as that information is key to getting the mentee back on track, regaining their motivation and moving forward.

A is for Achievable

Discuss whether the mentee's goal is something they can attain given their personal circumstances, resources and skills. This requires open discussion and honesty on both sides. One of the keys to setting goals is to find out whether the mentee can control the outcome to a large degree. It is important to be realistic so that the goal is achievable.

Getting a job, which ultimately depends on others' actions and decisions, is outside the control of a mentee, whereas applying for or finding opportunities is within their control. As a mentor, it is better to set the bar low and adjust it upwards if the mentee looks set to achieve their goal early.

R is for Relevant

Personal growth and development can capture a wide variety of areas including simple things like

getting out of bed by a particular time, exercising, visiting relatives, searching for work, spending time studying, or reducing *khat* chewing.

When considering what is relevant for your mentee, the answers will vary from one mentee to another and may be about addressing a particular area or personal issue that has wider implications for that mentee's life (like *khat* chewing **and** getting up late, not exercising **and** avoiding studying, etc.).

Rather than simply making a goal a negative (**not** chewing *khat*), try to make it a positive (spending time with family **instead** of chewing, for instance). Otherwise, old habits will be hard to break.

Try to find out all the different things a mentee wants and consider their current situation, priorities and philosophy to try and identify relevant goals.

T is for Timeframe

Ask when the mentee expects to achieve the goal by. Establish a timeframe and some milestones, both of which will help the mentee reach their goal.

See the points above about alternative methods of achieving and adjusting goals.

Consider setting short timeframes (days or weeks rather than months), at least to start with, so that a long time does not pass before you find out if the mentee has been encountering overwhelming problems. With hard goals (which is the area we are working on), we all have a tendency to delay. By setting deadlines to stick to, you encourage action and commitment. Doing this also allows you to track the mentee's progress.⁸⁶

6.9.2 Put it in Writing

Once you and the mentee have settled on the mentee's goals, put them in writing. Talk about the document as an expression of what you and the mentee will achieve together. Share the goals and the ambition – you both have to believe in them for it to work. And they cannot be achieved by the mentee alone. This gives you a framework that you can continue to come back to and revisit in your work together.

86. Inspiration for these SMART goals has been taken from Insurance Institute, 'Goal-Setting', <<https://www.insuranceinstitute.ca/fr/Mentoring/for-mentees/goal-setting>>, accessed 10 July 2020.

Writing them down vastly reduces the chance of misunderstandings (**and excuses**) later, and increases the chance the mentees will accomplish them. By writing down their goals, they:

- Reinforce their commitment to them.
- Have something to refer back to.
- Will be less likely to forget them.
- Will have a tool to help with their motivation.

6.9.3 What to Do if the Mentees Do Not Follow Their Goals

You can be the best mentor in the world, but mentees can still have real difficulties in setting and fulfilling their goals. They might show motivation and make agreements about goals and dreams to follow, just for you to soon realise that nothing happens. They might not even show up for your appointments. What can you do if that happens?

First, it is important to be aware that the mentee may not have any structure or routines in their life. They may not get up in the morning or they may have poor personal hygiene. They may not eat, do any exercise, etc., which contributes to creating an unstructured life. This lack of structure makes it incredibly difficult to set goals. If this is the case, start with very small and simple goals as mentioned above and in Section 1.

If a mentee does not fulfil or even follow a goal that they have agreed on, then ask them questions using the techniques mentioned above to properly understand what the problem is. If, for example, the mentee keeps on hanging out with their old gang, try to find out what the attraction is. Is it the friendship, sense of belonging, excitement, security, money or simply because that is the easiest option? The more you get to know about the reasons, the easier it is to work on that part of the attraction. This can be converted into a different activity.

How can you help the mentee if they continue with some of their old life? If a big change is too demanding, consider small steps in a new direction. If the mentee has no idea about what goals to set, try to identify interests and what motivates them – again, details are important. When mentees do not have goals or are not fulfilling any, try to help them become more aware of their own desires and what is hindering them from achieving them.

For them to understand more about themselves and their life, questions are the only way forward – and do not necessarily expect immediate answers. They may not be ready to answer you until a year has passed. The important thing here is to help them to start reflecting about what they wish for in their life. They may never have been asked questions about this before. You can maybe start by asking what their dreams are, before asking more questions to find their motivation, desire, etc.

Section 7: How to Handle Different Roles and Emotions

IN THIS SECTION, you will find information about how to handle different emotions and feelings, such as anger or stress, as well as information about the significance of role models.

The aim of this section is to make you and your mentee/s become more aware of your reactions and emotions on a general level. It is also to make you use the techniques which have been introduced and explained by the different sections of this manual. Additionally, the aim of this section is to guide you to engage in a dialogue with your mentee/s to encourage discussion and reflection as well as identifying motivation and creating goals for mentees, which can help to improve their life skills and situation.

As a human being, it is crucial to be able to differentiate between feelings. It is important to be aware of when you are angry or when you are sad. It is also important to find out what you are good at, what is motivating you, and more. Different words for different feelings and being able to identify them make it easier for us to communicate with others about what we feel – which can help reduce stress, anger and sadness – as well as helping us to find out what we like and what makes us feel sad and demotivated.

By becoming more aware of our feelings, we can get to know ourselves. Knowing ourselves can make life a bit easier to tackle as we get better at understanding our strengths and limitations as well as which situations to go for and which to avoid.

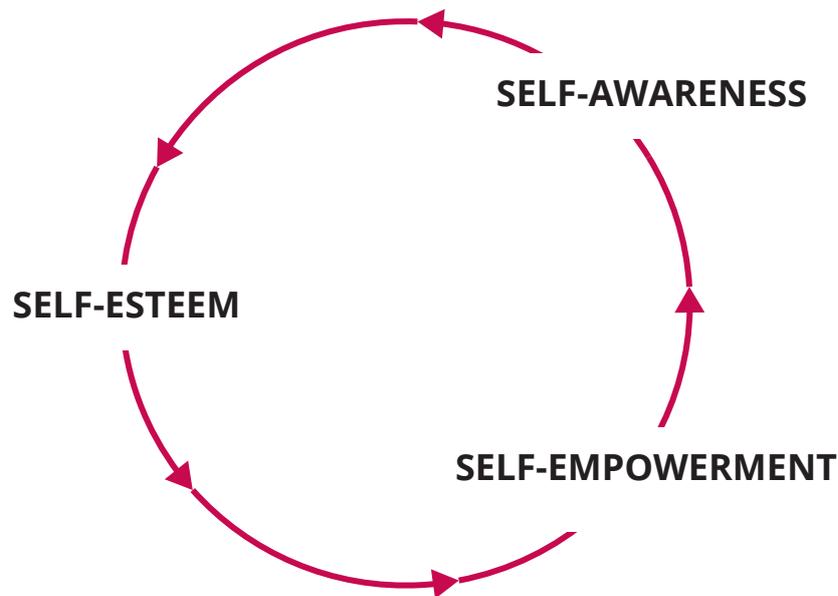
By describing different feelings and roles, we hope to make you and your mentee/s become more aware about what is going on inside your mind and how you react to different things happening to you in your everyday life. The idea is to make you and your mentee/s become more aware of yourselves through dialogue and discussion.

The different subjects are followed by a specific Facilitation Plan as they need their own reflection and practise.

As with the rest of the manual, the aim is to first introduce you to information about different emotions and how you as an individual can handle them, as well as which roles you have in different situations. The Facilitation Plan is designed to give you tools with which you can start a dialogue with the mentees and raise their awareness about different feelings, roles and positions in society.

7.1 Self-Empowerment, Self-Awareness and Self-Esteem

7.1.1 What is Self-Empowerment?



Self-empowerment is the ability to take and have control over your own life, particularly in terms of setting goals and making positive choices. Self-empowerment comes from becoming aware of your own abilities and skills – both your strengths and weaknesses – and accepting and embracing both what you are capable of and the limits of who you are. It is about building the confidence and strength necessary to set achievable goals and reach your potential. Importantly, it is about understanding the context you are in – how it affects you and how you can affect it, which leads you to learn what you can change and what you cannot. This **self-awareness** brings a realisation of your personal power and you see yourself as valuable because of your uniqueness and unique abilities. When we are confident and competent in doing what we do – avoiding being timid or arrogant – this helps develop our self-awareness, and so on.

So that you can become more aware of who you are, pay attention to your emotions. Ask yourself why you like or dislike something. Try to identify why you feel as you do in situations you perceive as difficult.

By expanding our vocabularies or getting to know different words for different feelings, we get tools to better describe for ourselves what is going on and this helps us to cope with it. As we get to have a better idea about where we are in life, we have a better understanding of what we need to do to improve our lives.

7.1.2 What is Self-Awareness?

Self-awareness is understanding our character, likes and talents, and how we might respond to different situations. It implies knowing what drives our motivation, our happiness, our achievements and our relationships to others.

7.1.3 What is Self-Esteem?

Self-esteem means having a good sense of self-worth, self-respect or personal value. It plays a crucial role in our motivation and success.

Some of the signs of healthy self-esteem include:

- Confidence.
- The ability to say no.
- A realistic outlook.
- The ability to see our strengths and weaknesses and accept them.
- The ability to express our needs.

The following chart depicts the relationship between self-esteem, self-empowerment and self-awareness:

Greater self-awareness leads to greater self-empowerment, which in turn leads to self-esteem. Being deeply aware of who we are, what we value and what we are good at are the key foundations for building self-confidence and making it a habit.⁸⁷

87. Some of this has been taken and adapted from Skills You Need, <<https://www.skillsyouneed.com>>, accessed 10 July 2020.

7.2 Developing Positive and Trust-Based Relationships



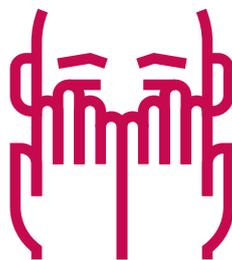
We can all develop strong, trust-based relationships with others. Building trust is crucial in life, but it is especially important as a mentor.

To build trust with others, you may:

- Be open, accepting and supportive. Reciprocate when someone shares their emotions, thoughts or feelings with you.
- Share resources and knowledge with others to help them achieve their goals, and work with them towards shared goals.
- Be aware of your own strengths, weaknesses and limits. This is key to self-empowerment.

You should also know when to seek further help. Empowered people know their limits.

7.3 Stress Management



Mentees, like other youth, struggle with a lot of issues and this sometimes leads to stress. This section will help you as a mentor to guide mentees in how to deal with some of the issues

they are struggling with through identifying the source of their stress and how to manage the situation.⁸⁸

7.3.1 What is Stress?

We can feel stressed when we feel out of control. Different people handle stress differently. However, someone is more likely to cope better when they have confidence in themselves, and if they have the help and support necessary to overcome challenging situations.

7.3.2 Identifying the Sources of Stress in Your Life

While it is easy to identify major stressors such as looking for work, losing a family member, and relationship and family problems, 'pinpointing the sources of chronic stress can be more complicated'.⁸⁹

You may notice that your mentee is withdrawn and mostly lost in their thoughts. The reason for this can be identified through their habits, attitudes and excuses, as well as changes in living conditions. As a mentor, try to figure out what might be causing this through initiating conversations and brainstorming with the mentee on what they can do about the situation.

Some useful things to think about to guide the discussion include:

- What is causing the mentee to feel stressed?
- How does the mentee feel, both physically and emotionally?
- How do they act in response to your questions?
- What do they do to make themselves feel better?

This information will guide you as a mentor to better understand the issues the mentees are struggling with and how they handle themselves in such a situation. This will also give you information on the kind of help a mentee will require and whether they might need a referral to a specialist. As a mentor, try also to figure out if the mentee has self-destructive behaviours or violent tendencies. If you feel concerned, report it to the Mentorship Manager.

88. Inspiration for this section has been taken from HelpGuide, 'Stress Management', <<https://www.helpguide.org/articles/stress/stress-management.htm>>, accessed 10 July 2020.

89. HelpGuide, 'Stress Management'.

The Four 'A's of Stress Management

From the above discussion, you have figured out some of the issues that are causing your mentee to be stressed. The stressors may include: unemployment; unfair arrest; relationship or family issues; and lack of acceptance within the community.

As a mentor, you can think with your mentee about what can be done to handle stressors. Can the situation be changed? If not, can the mentee work on their reaction? You can also identify the possibilities the mentee has taken into consideration in their situation.

When deciding how to go about different situations, it is helpful to consider the four 'A's:

- 'Avoid'.
- 'Alter'.
- 'Adapt'.
- 'Accept'.⁹⁰

It is very important to initiate the conversation with the mentee on the issues they are facing as well as creating an environment where they can open up. Try also to share some of your own experiences with the mentee/s and give your perspective on what to do or how to tackle a situation or life condition. You can also consider how to make it a shared discussion among mentees, as it can be comforting to know that others also face stressors and to discuss together how to tackle them or what can be done about them.

Discuss avoiding unnecessary stress with the mentees. By learning how to say 'no', knowing your own boundaries and avoiding environments and people that you find stressful, this can be achieved.

90. Mario McKellop, 'Practice the Four A's of Stress Relief', WebPsychology, <<https://www.webpsychology.com/news/2016/01/10/practice-four-%E2%80%99s-stress-relief-220356>>, accessed 27 February 2020.

Case Study: Scenario

Ali, who lives in Majengo, Mombasa, just completed his high school education. Ali's best friend Mohamed dropped out of school after completing his primary education. Mohamed joined the most feared gang, and they used to meet in the evenings to smoke weed and discuss other plans. Mohamed invited Ali to join the group for the evening chit-chat. They shared the weed with Ali who coughed after the first puff and refused to smoke.

After taking part in their discussion, Ali decided not to join their meeting again. The gang started making fun of Ali in the neighbourhood, calling him a 'mama's boy', and Mohamed refused to hang out with him. This made Ali very stressed, and he has approached you for advice.

Ask the mentees the following questions:

1. What can Ali do to avoid the situation?
2. How can Ali overcome the situation?

Youth unemployment and a difficult political situation are **structural issues**. A structural issue is when a problem or issue is much bigger than that which a single person can change or impact. In such cases, the best way to cope with stress can be to accept things as they are or to try within your community to change things within your reach for the better. If a mentee's stressor is the lack of job opportunities, try to explain to them that this is a cross-cutting issue with most youth. You can then brainstorm with them on how to take advantage of available vocational training and business opportunities.

There are plenty of things in life – like the behaviour of other people – that are beyond our control. Instead of stressing out about them and their actions, focus on the things you *can* do. Remember that when we choose to be honest about things, we often encourage others to be so as well, instead of acting like 'everything is okay' and 'everything is under control'. Sharing *your* negative experiences and stress can also help others share *their* negative experiences with you, which helps you realise you are not alone with these issues.

You can also try looking for the positive side when facing significant challenges, seeing them as opportunities for growth.⁹¹

91. Inspiration for this section has been taken from HelpGuide, 'Stress Management'.

7.3.3 Get Moving

Encourage the mentees to exercise regularly. This could be by joining a football team, running every morning or joining a group of people doing exercise in a community space. As a mentor, you could also further encourage them by joining them. Exercise is an important part of people's general wellbeing, and it could also act as a distraction from daily worries as well as creating new networks and friends.

7.3.4 Connect to Others

Try to make time for your mentees and make them feel safe, understood and not judged. You could do this by organising regular face-to-face meetings and telephone check-ups. This will make them feel cared for and appreciated, which helps in overcoming stress.

7.3.5 Make Time for Fun and Relaxation

Encourage your mentees to engage in fun and relaxing activities. There are many inexpensive ways of doing this, including: walking; hiking; visiting friends; yoga; meditation; and deep-breathing exercises. As they learn and practise these techniques, their stress levels will decrease, and their mind and body will become calm and centred.

7.3.6 Time Management

Discuss time management with your mentees. Help them learn how to prioritise tasks and not over-commit themselves. They can do this by, for example, making lists of tasks they have to do and tackling them in order of importance. Also encourage them to avoid night-time activities such as chewing *khat* and drinking, which can make them unproductive during the day.

Facilitation Plan 8: Self-Awareness and Self-Empowerment Leads to Self-Esteem

Discussion Guide on Self-Esteem

Discuss with the mentees why self-esteem is very important in life. Discuss the link between how you behave, make decisions, make friends, and the impact it has on your possibilities in and quality of life.

- What is self-esteem according to your understanding?
- What are some of the influences on a person's self-esteem?
- What are some challenges of having low self-esteem?
- What would you say are the characteristics of a person with low or high self-esteem?
- What are some of the benefits of having high self-esteem?
- How can you build higher self-esteem?

Case Study:

Scenario 1

The below scenario is taken from from Humans of Bombay. It illustrates how you may accept being treated poorly because you do not know better and have low self-esteem believing that is it okay to be treated this way. The woman says:

'My husband never let me work – he used to say that a woman belongs at home to serve her man. I was very young when I got married and didn't know better so I stayed at home and took care of the house.

He would come home late at night, mostly drunk and get violent toward me – again I didn't no [sic] better and thought that this would go away but once my daughter was born, it became worse. He would constantly be screaming about expenses and how difficult it is... [H]e would throw things and hit me and I took it all until one night in his anger he picked up my daughter in her sleep and threatened to injure her. I begged him not to do anything to her... [A]nd by God's grace, he put her down, collapsed to the floor and fell asleep.

The next day as soon as he left for work, I took my daughter, a few of our things and left to live with my sister. For the first few days, I was terrified he would find me... [B]ut how long could I sit in fear? I had no money and a daughter to raise – I got out and started looking for work desperately. I started my working at one home as domestic help and then another and another until I was sweeping or cooking or washing vessels at 6 houses in 1 day. After a few years I was even able to get a small space for my daughter... [S]he was so brave. She never complained about me not being at home – she would come back from school by herself, eat something at home by herself and study hard everyday [sic]. Today, when I see her working and taking care of both of us... I feel so proud to be her mother'.⁹²

92. This scenario is taken from Humans of Bombay's Facebook page, 17 April 2017, <<https://www.facebook.com/humansofbombay/photos/my-husband-never-let-me-work-he-used-to-say-that-a-woman-belongs-at-home-to-serv/640692226139758/>>, accessed 10 July 2020.

Case Study:**Scenario 2**

Many people can be afraid to be themselves. This young woman describes how when she was younger, she 'had extreme social anxiety and was super self-conscious':

'I wanted to be someone other than myself. I didn't like the way I looked, I cared what other people thought of me, and felt like I couldn't be myself with anyone except my family. It took a long time to feel comfortable in my own skin and confident in who I was. When I went away to college, I started to learn more about myself and really came out of my shell. Being on my own, trying new things, and just putting myself out there, really helped me become a more confident, empowered woman'.

After she graduated, she 'grew more confident' as she 'learned how to support [herself] and take charge of [her] own destiny'.⁹³

Discuss

1. What were some of the issues that the two women were struggling with?
2. Who or what made them overcome the struggles?
3. How can we help each other to become more empowered?

93. This scenario is taken from Women in Leadership, 'Women Share Their Stories to Self-Love', <<https://www.wilgreatlakesbay.org/blog/8714626>>, accessed 10 July 2020.

7.4 Anger and How to Handle it



'Anger is an emotional state that varies in intensity from mild irritation to extreme fury and rage'.⁹⁴ It can be caused by both external and internal events. This could be caused by a fight with a girlfriend or boyfriend, police harassment, or – in the worst case – losing a family member.

Anger can be an outcome of high stress levels, frustration over feeling stuck in life, of believing that life is too difficult and feeling that all doors are closed. Anger is a common motivation for engagement in violent acts. To acknowledge anger and also to find out if it is covering other feelings – for example, sadness and sorrow – can be the beginning of handling it. Acknowledgement helps you identify what the reason for the anger is, in order to then identify which situations to avoid or change.

7.4.1 Expressing Anger

The American Psychologist Association notes that 'the instinctive, natural way to express anger is to respond aggressively'. It 'is a natural, adaptive response to threats; it inspires powerful, often aggressive, feelings and behaviors, which allow us to fight and to defend ourselves when we are attacked. A certain amount of anger, therefore, is necessary to our survival'.

They also state, however, that 'we can't physically lash out at every person or object that irritates or annoys us; laws, social norms, and common sense place limits on how far our anger can take us'.⁹⁵

94. Lynn Ponton, 'Anger Management', PsychCentral, last updated 30 July 2020, <<https://psychcentral.com/lib/anger-management/>>, accessed 10 July 2020.

95. American Psychological Association, 'Controlling Anger Before it Controls You', <<https://www.apa.org/topics/anger/control>>, accessed 10 July 2020.

7.4.2 Handling Anger

It can be easier for you to know what to do when you know your own limitations, strengths, sense of justice, and what motivates or demotivates you. Knowing why and what makes you angry can make you able to control yourself better, and thereby to avoid unpleasant and difficult situations in your everyday life and when you are mentoring.

For example, having many expectations of your mentees or anybody else that you may be unaware of can give you a feeling of disappointment and betrayal if they do not fulfil your expectations, which over time can create anger. This example points out why it is important to identify what we expect from others and ourselves to avoid getting annoyed and potentially angry.

7.4.3 Anger Management

If we find ourselves angered, it is usually due to various reasons. Here are some things to consider when you feel anger. These tools are good to know when mentoring as feeling angry can involve difficult situations – for example, if the mentee gets upset, stressed or feels pushed. Mentoring involves changing attitudes and life skills, which is difficult and can at times be very demanding for both mentor and mentee.

It can be very difficult to let go of anger being an outcome of injustice, the feeling of being marginalised and the lack of opportunities. Anger at specific life situations is what can make people join VE groups. Therefore, it is important to share these emotions and to handle them in the mentor–mentee relationship. Encourage the person having such feelings and experiences to open up about them and share them with others in order to realise that they are not alone. Realising that others often go through the same feelings can give relief and can help a person cope with such feelings.

This adds pressure on the mentor and especially the mentee. Knowing how to handle and act in the heat of the moment is important.

Anger may come up in three ways:

1. You, as a mentor, directly witness the mentee being very angry and upset with or disturbed by someone else, by a situation with the police, a teacher or somebody who is part of the community.
2. The mentee is angry with you.
3. An issue or a particular incident comes up in a group or one-to-one discussion.

These are three very different scenarios. When intervening in the midst of an angry dispute (which may perhaps be bordering on a fight between your mentee and someone else), you want to achieve **de-escalation**.

To de-escalate a situation, here are a few things to consider:

- Do not respond with anger, and think before you speak or act. When you do speak, do so calmly and slowly.
- Practise relaxation skills, and once you are calm, express your anger in an assertive but non-confrontational way.
- Use non-threatening body language.
- Assess the situation before making suggestions.
- Identify possible solutions.
- Know when to seek help.⁹⁶

7.5 Managing Different Roles and Identities

As either a mentor or a mentee, you have many roles you play within your community, such as a mentor, sister, mother, brother, husband, employee and so on. We sometimes end up prioritising one role which can affect our other roles. We are at our happiest when all our roles are in balance.

96. These potential approaches have been taken and adapted from Chernyak, 'How to Communicate with an Angry Person'.

Exercise

Spend some time on a quick exercise to identify your current roles across the various communities of your life. Consider how you might find balance and fulfilment in the roles you want to nurture.⁹⁷

Step 1: List Your Roles

Write down your current roles. Some examples are:

- Religious role.
- Employee.
- Dad/mum.
- Sister/brother.
- Parent.
- Friend.
- Writer.
- Runner.
- Mentor.
- Entrepreneur.

Whatever they might be, list them all. You might also think that you have no role to play at all. But is this really so? As a mentor or mentee, take some time and discuss what roles you have taken up so far in life and relate those roles to particular people.

Step 2: Add Roles You Want to Develop

Add roles to the list that you want to develop. This can be anything that would bring joy, whether it is a painter, poet, footballer or friend.

Step 3: Remove Roles You Do Not Want

Encourage mentees to free up the list of roles by crossing off those roles they no longer want to have. Maybe they are a member of a gang, or friends with people who are a negative influence.

Step 4: Balance Your List of Roles

Review the list with the mentees to ensure they are creating a balanced life for themselves and are avoiding putting themselves in stressful situations.

These three points may help your mentee in deciding what they want:

97. For more information on our roles in life, see Amy Green, 'Fulfilling and Balancing our Roles in Life', *Pregame*, 1 February 2016, <<http://www.pregamemagazine.com/526-2>>, accessed 11 June 2019.

1. **Prioritise certain roles more than others.** You may have a negative role as a leader or member in a gang, creating danger for others and yourself – consider what that role does to your life and how you could change that role with a different one, making you move into a better life.
2. **Replace roles.** In the example above where being a friend and getting a sense of belonging from a peer group are weighted highly, you could add a role as a mentorship volunteer within your neighbourhood community to replace being a member of a gang.
3. **Add roles.** Add roles related to other communities such as family, friends, health and social good to ensure balance.

Step 5: Re-Read Your List of Roles

By re-reading your list of roles, you can decide whether they are realistic and achievable.

Step 6: Set Goals to Nurture Your Desired Roles

Here is where prioritising our roles, along with finding connections between different roles, comes in to play. For example, you might find you are using similar skills in your role as a mother/father *and* in your role as a mentor. In thinking about your roles, consider setting goals to nurture the ones you think are most important.

So how do we achieve that? Start by assigning goals to each role. For example, a goal you could set as a mentor is that you dedicate at least one hour to each mentee in a week to catch up on what is going on in their lives and as a way of giving them support.

Step 7: Set a Time Weekly or Monthly to Review Your Roles

When you have agreed with the mentee on specific goals to nurture and develop, it is important to set a time to review how those goals and roles are progressing.⁹⁸

98. Parts of this section have been taken and adapted from *Ibid*.

Facilitation Plan 9: How to Manage Different Roles and Expectations

Read the following story out loud and divide the mentees into smaller groups to discuss the questions below.

Case Study:

Scenario 1

Munawar was a fine-looking young man, strong, and mostly stayed out of any trouble, which could be difficult for anybody growing up in Majengo. He was different; he had a dream, a dream to one day play football at the highest level, and he was good at it. Despite all the vices in his area of residence, he kept the faith. With football ambitions, he felt like an artist, a maestro, and he loved it – nothing else mattered.

In his other life, he was the son of a very traditional, controlling father and they lived in one of the poorest areas in Kenya, which implied that money was always a problem. His father always argued that playing football and keeping fit all day, waiting for a breakthrough, doesn't pay the bills. But, as for Munawar, he knew what he needed to be a top player from the research he carried out from internet platforms. The main problem was that his ambitions contradicted what his father wanted him to do. Mzee Ali had seen a lot of young people waste time with unrealistic football dreams and wanted to hear none of it; he preferred his son finds a job at the shopping centre nearby and make plans like he thinks a man is supposed to.

Munawar had a shoulder to lean on – her name was Caro, a smart girl and caring soul. He loved her a lot and promised to marry her one day and take her to Paris for their honeymoon, with his premier league money. They grew up a house apart and were similar in almost every aspect, except for religion. Deep down, he knew this would be a problem one day.

It's been years and Munawar's faith is dwindling away. He still hasn't had any offers from any club, his relationship with his father has worsened and Caro is getting tired of waiting for the day when he will finally make it official. He feels lost and doesn't know what to do.

Questions

4. If you were Munawar, what would you do?
5. Is Munawar right to follow his dreams of being a footballer?
6. Have you ever found yourself at such a crossroads before?
7. How best could he have handled the situation?
8. How can Munawar manage the many expectations of him?
9. Can you describe the different roles Munawar has to manage in his life?

Facilitation Plan 10: Role Models and How to Build Interpersonal Relationships and Social Skills

A role model can be defined as ‘someone who others look to as a good example ... who is worthy of imitation – like your beloved teacher or a well-behaved celebrity’.⁹⁹ But role models can also encourage harmful or criminal behaviour. They can be the gang leader in the community, driving around in their big flashy car with golden necklaces on show. They are trying to make you join their criminal and violent lifestyle by showing you what you can get out of it, but keep in mind, they do not flash what it takes to get it!

A good role model, however, can play a key role in contributing and inspiring positive development, especially for young people. For example, a girl called Natalie, aged 18, said her role model would be someone with ‘a clear sense of what is important to her, putting forth the effort to improve and create things that will make a difference’.¹⁰⁰ A good role model sets a good example of a good way of living, helping others or being good at something which you find interesting and want to become good at yourself.

Discuss with your mentees:

- What is a role model?
- Not all role models are good ones. Do you know any bad role models and how do they influence you?
- Do you know of any good role models? How do they influence or inspire you?
- Does anybody here have a role model?
- Which qualities does a person have to become a role model?
- What do role models give us?
- How do they influence you in a positive way?
- How can role models help us to find a direction?
- How do you become a role model to others?

99. Vocabulary, ‘Role Model’, <<https://www.vocabulary.com/dictionary/role%20model>>, accessed 1 August 2020.

100. Youth in Transition, ‘What is a Role Model? Five Qualities that Matter to Teens’, 12 August 2013, <<http://www.yitfredericton.ca/single-post/2017/05/03/What-is-a-Role-Model-Five-Qualities-that-Matter-to-Teens>>, accessed 3 June 2020.

Section 8: Closing Note and Contact Information

You have now been through the manual. It is our hope that you have learned new skills and perspectives both theoretically and practically regarding mentorship for countering violent extremism.

We hope the guide is a useful tool for you as a mentor when you are mentoring on an individual level on a day-to-day basis as well as in group meetings.

We are always looking to improve our programme and we welcome new ideas, so if you wish to share a comment or thought on the manual please send a note to the mentorship team:

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