Home Office

In partnership with

DH Department of Health

WRAP

(Workshop to Raise Awareness of Prevent)

Facilitator's Full Script

This document contains transcripts of the audio and video material on the DVD, as well as suggested text for the parts of the workshop where the facilitator delivers introductory or explanatory content to the audience.

In these cases, the wording follows Home Office guidance and is careful to cover all the aspects necessary to be conveyed in that section.

PART 1: INTRODUCTION

Objectives

- Establish tone of voice
- Pre-empt any concerns or questions
- Cover logistical bases
- Introduce Prevent and CONTEST
- Explain Pre-Criminal Space
- There will be NO ten-point plan – set the level of expectation

Welcome to The Prevent workshop and thank you very much for giving up your time.

- My name and role is…
- Housekeeping logistics (as required)

CONTEST is the UK's counter-terrorism strategy that aims to reduce the risk we face from international terrorism so that people can go about their lives freely and with confidence.

It is made up of four workstreams, or four Ps;

- Protect – to strengthen our protection against terrorist attacks
- Prepare – where an attack cannot be stopped, to mitigate against its impact
- Pursue – to stop terrorist attacks

The forth P is Prevent which is what we will be focussing on today. Prevent **aims to reduce the number of people becoming or supporting violent extremists**. It has been described as "the only long term solution" to the threat we currently face from international terrorism.

Prevent is one of the most challenging parts of the counter terrorism strategy, because it operates in a **pre-criminal space**, before any criminal activity has taken place.

So this is about supporting and protecting those people that might be susceptible to radicalisation, ensuring that individuals and communities have the resilience to resist violent extremism.

Before we begin I would like to make a few things clear:

- there is no single profile of a terrorist or violent extremist
- so you will not leave here today with a checklist of what makes someone vulnerable;

In this workshop we aim to give you:

- an understanding of the Prevent agenda;
- your role within it;
- the knowledge and confidence to discuss grievances; and
- the ability to use your existing expertise and professional judgment to recognise potentially vulnerable individuals.

Within healthcare, we're talking about vulnerabilities which can be exploited by radicalisers and violent extremists.

For healthcare this is a 21st Century issue……. or is it?

Run this quick quiz:

When was the first terrorist attack on the London underground? *30 October 1883 - District Line between Charing Cross and Westminster – Protest against Irish home rule*

When were the London nail bombings? *London Nail Bomber April 1999*

When was the Manchester bombing and who claimed responsibility? *1996 IRA*

So you see, it's not really a 21st Century phenomena at all as violent extremism has been around in various forms for many years. However, it is something we, as health practitioners in the 21st century, have a role in responding to in shaping our care of vulnerable people.

Remember this workshop is only an introduction to Prevent. Depending on your role you may require further guidance and information. I will signpost you to some sources at the end of the session.

Let's begin…

PLAY VT 1: CRIME

VIDEO 1 TRANSCRIPT – CRIME (1m:49s)

What's your personal history of crime?

I don't mean did you ever steal a Curly-Wurly as a child and drop the wrapper afterwards – though you should be deeply ashamed if you did …but have you ever been a victim of crime?

Me? I've been burgled when I was out to lunch; I've been head-butted outside a pub; and I've had my car window smashed for the sake of a cheap mobile phone. Well, they say good things happen in threes…

We all know how circumstance can provoke crime: how someone might steal to feed a drug habit. That's easy to understand.

Take away the drug habit and you take away the crime. However you might have to deal with some deep-seated psychological and social issues.

If those issues can be dealt with, the drug habit never forms and the crime never happens.

But what I want to know is can the same approach be applied in the case of the terrorist?

The government's Prevent strategy is designed to tackle the problem of violent extremism at its roots, to make people as naturally aware of terrorism as they are of petty crime, putting the processes in place to prevent an attack.

It's not exposing terror cells or throwing yourself on a suspect device but spotting things much earlier … when someone you know might be vulnerable, or falling in with the wrong crowd…recognising that situation and having the confidence to ask for advice and support.

If terrorism is a social crime, then there's only one place to look for a solution: our communities.

PART 2: THE SOURCE OF THE PROBLEM

Objectives

- Get audience to engage with subject matter and feel they have an opinion on it
- Continue approachable tone of voice – "no wrong answers"
- Understand that terrorism is a crime and therefore manageable

INTRO:

The question we should start with is: *while our communities can be the source of a crime, can they also be the solution?*

To help us do that, I want us as a group to agree which crimes – big or small – are currently having an impact on this community where you live or work.

Talk amongst your tables for 2 minutes and then we'll feed back to the group with your answers to this question:

"What crimes affect you and this community?"

EXERCISE

- *Allow 2 minutes for them to talk amongst themselves*
- *After 2 minutes – ask the tables to stop their discussions.*
- *Ask one person on each table to list one or two crimes*
- *Write those crimes up as a list on the white board/flipchart*
- *Expect to see: mugging, burglary, graffiti, knife crime, car theft, antisocial behaviour…*
- *Give each table the time to feedback, but in very large groups, stop after 10 - 12 crimes have been listed.*

RATIONALE and HINTS:

There are no wrong answers here – the aim of the exercise is to get the delegates talking to each other, building their confidence and also get them thinking about their community.

If the list is getting too long, try and group the crimes in some way – for example pointing out that vandalism can sit under the banner of Anti Social Behaviour.

If you see regional differences in the answers from workshop to workshop, share that with the group – it is good for them to be reminded they are an individual part of a much wider initiative.

This section sets up what is to come in Part 5 onwards and can easily overrun. Make sure you limit yourself to the allocated time.

POST EXERCISE:

FACILITATOR SCRIPT: (if terrorism HAS been listed as a crime)

It's very satisfying to see "terrorism" listed as a crime that might affect our communities.

Terrorism is a crime. And like many crimes, once we understand its cause, we can take steps to prevent it.

Recent events have shown us that it's not just major cities at risk. Violent extremists can also operate in smaller towns where they may be less likely to be detected.

Here's a short interview with Keele University's Charles Townsend who has studied the history of terrorism, to try and understand how easy it is for any of us to be caught up in its threat.

FACILITATOR SCRIPT: (if terrorism HAS NOT been listed as a crime)

It's interesting that terrorism has not been mentioned in your lists of crimes.

No community is immune to the threat – that was proven when Nicky Reilly targeted a local restaurant in Exeter – previously perceived as being very low risk.

The problem is that when we think of terrorism we often think of it in terms of the actual act of terrorism - its impact and the aftermath. We can picture a bus blowing up but not the events or circumstances that led up to it. We don't think of the funding or facilitation behind the attack; or more importantly the process of radicalisation that led to the decision to blow up the bus.

When you consider the wider scope of the crime, it's clear that a community that thinks "it will never happen here" actually benefits the criminal or terrorist. Hence terrorism knows no boundaries and radicalisation could happen anywhere.

Here's a short interview with Keele University's Charles Townsend who has studied the history of terrorism, to try and understand how easy it is for any of us to be caught up in its threat.

PLAY VT 2: HISTORY OF TERRORISM

VIDEO 2 TRANSCRIPT: HISTORY OF TERRORISM (6m:56s)

Terrorism is still seen as something outside our remit - an über-crime if you like – something so horrendous, so outlandish, that we rarely stop to try to understand it or its origins.

But if you want to understand any crime, first you have to understand the motivation behind it…

There are hundreds of books on the subject. These shelves are stacked with bedtime reading all debating those tricky questions like what is it that makes one man's freedom fighter another man's terrorist.

Many of them tackle this crime as a subject to be understood – looking at patterns and similarities down the ages.

So, here's my Brief History of Terrorism….

The Presenter opens a book and the contents appear to "pop-up." Push in to begin an animated sequence where the apparent illustrations of the book come to life.

Terrorism is nothing new.

The English word 'terrorism' comes from the regime de la terreur that prevailed in France after their Revolution. To protect his new French Republic, its leader Robespierre saw to it that 40,000 people lost their lives under Madame Guillotine …including eventually …. Robespierre himself…

Acts of terrorism appear as far back as ancient Greece and Rome

"Et tu Brute".

Et tu Guy Fawkes, or Lee Harvey Oswald.

And some say legendary Swiss national hero, William Tell, was a terrorist, killing the country's tyrant with a crossbow.

An act of terrorism, the assassination of the heir to the Austro-Hungarian throne even triggered the First World War itself.

In first century Middle East the Sicari targeted those they felt had adopted their Roman occupiers' values, stabbing them in broad daylight in crowded squares, to make their feelings widely known.

Fast forward to the 8th Century and a sect known as The Assassins killed politicians and clerics, again choosing crowded religious sites on holy days for maximum impact.

The killing of such high-profile targets inevitably led to the immediate execution of the assassin.

The Indian religious cult, the Thuggees also sacrificed themselves. From the 17th to the 19th centuries they strangled travelers as an offering to their Hindu goddess, and are reputed to be responsible for as many as a million murders….

From the 19th century on nationalist groups from Russia, Ireland and the Balkans adopted terrorism as a means towards their desired ends.

The end of the two world wars saw similar groups arise in defiance of previous colonial masters in countries such as Cyprus, Kenya and Algeria.

Then 20 or so years ago we started to see a shift from the nationalistic aims of groups such as Spain's ETA or Turkey's PKK to a more international focus.

Terrorist organizations increasingly started to develop a global agenda and reach, and a global recruitment base.

The power of international publicity was harnessed with the hijacking of commercial airliners by a POL faction in 1968 and '70, and the murder of 11 Israeli athletes at the '72 Olympic games…

The Paris metro was targeted in the '90s by an Algerian group, and in 1993 the first attack on the World Trade Centre was carried out by terrorists linked to an Egyptian organization.

Then came September the 11th, 2001…

This assault by Al Qa'ida and its associate networks confirmed the shift that had been taking place from national to international terrorism.

Repercussions are being felt all over the world, with attacks in Madrid … Bali … London … Mumbai and Islamabad.

Back to presenter:

Today, terror is far more indiscriminate. Although our individual risk remains very low, anybody could get caught up in an attack.

These days very few politicians or generals die, but many innocent people do.

So are there any lessons we can learn from history that point at what motivates people to kill apparently in the name of their religion or political ideology?

Luckily one of those books on the shelves was Terrorism: a Very Short Introduction. I went to meet its author: Keele University's Professor of History, Charles Townshend.

INTERVIEW WITH CHARLES TOWNSHEND

Q: What I imagine frustrates you as an academic is being asked to write a very short history of anything, but can you give us a relatively simple definition of terrorism?

I think it has to do with using violence to try and change a political system, and it's violence that's targeted usually on defenceless people, because that's the way it creates the most impact, and it is about achieving impact.
... it's violence that's intended to play on public fears, make people anxious in the hope that this will generate some kind of pressure for the sort of changes that terrorists want to achieve.

Q: Are there common causes of terrorism within societies?

Well I think you can say pretty clearly with nationalists that it's a question of an ethnic group that believes that it has a right to be independent, and that it's being oppressed by another group, or a state. […] but there are also these more abstract revolutionaries who want to change the whole world, they don't simply want to liberate one part of it.

Q: Is there such a thing as a typical terrorist?

No, I think we can say with some certainty there is no such thing as a typical terrorist

Q: So the flipside of that is that we are all susceptible...

We're all capable of being enthusiasts for a cause – and a lot depends on the shape that cause takes in our time, and what kind of groups are upholding it. Some people are more inclined to join groups than others- but it's within those groups it's the drift towards the use of violence that is clearly the most interesting question

Q: I know you're not a sociologist but can you give me a historian's point of view on the importance of belonging and the social nature of groups?

C*learly membership in groups is vital for most terrorists' campaigns, and there have been odd, random bombers, but the group dynamic is clearly as in all human organisation, vital.*

Q: Is this out of a basic human need to belong?

For most people, yes.... the kind of value placed on you as an individual really has to be provided by other people.

Q: So, no terrorist is an island?

Very few, that's true.

History proves it. The groups we surround ourselves with define who we are – and what we do. A sense of belonging can drive otherwise ordinary people, especially the young and vulnerable, to extremes.

PART 3: PERSUADE, INDUCE, INCITE

Objectives

- Continues the "crime" thinking
- Shows the delegates have an opinion and understanding of the subject
- Identify that most crimes have strong social element
- Introduce the notion of the "power of influence"

INTRO:

"No terrorist is an island." What we mean by this is that terrorists do not work alone because there is always a network of influence or support. How true is that of crime in general?

Let's re-look at the list of crimes we drew up together. I want us to identify where individuals committing these crimes could have been persuaded, induced or incited by another person to commit the crime.

EXERCISE

- *Go back to the list of crimes drawn up in Part 2*
- *Work down the list and ask the audience to shout out whether the individual committing the crime could have been persuaded, induced or incited by another to commit the crime. We are looking for yes and no answers from the audience.*
- *This exercise is **not** about the social effect of crime. The focus must be on the use of persuasion, inducement and incitement that others exert on the individual.*

RATIONALE and HINTS:

This exercise allows the audience to see how often a crime is not the work of an individual acting alone, but as part of a group – crucially with these crimes there can be a strong collective influence at work.

Again, there are no right or wrong answers, and the group can decide whether the crime is social and justify their decision.

OUTRO:

It is clear from the exercise that most crimes have a strong social element to them and that individuals can be manipulated into doing things they might not ordinarily do.

PART 4: A "NORMAL" SOCIAL PROCESS

Objectives

- Link Charles Townshend's theories of belonging to the day-to-day
- Radicalisation uses normal social processes – therefore you can understand it

INTRO:

What we have here are crimes that are driven by a point of influence which can rely on external pressure to get an individual to act.

Charles Townshend said we're "all capable for being enthusiasts for a cause," but it is the group dynamic he said that is "vital."

Let's explore this further...

Can someone tell me – outside of work – when they last did something they didn't really want to but they did it anyway…?

EXERCISE

- *Encourage 3 – 4 individuals to shout out their answers*
- *These answers might be expected (e.g. a social gathering with a partner's friends or workmates) or slightly less obvious (e.g. cutting the grass, going to the opera).*
- *In each case, ask the participant to say why they did something they did not want to.*
- *Anticipate answers like: keep the peace; didn't want someone thinking badly of them; to return a favour; to earn some credit or kudos of some sort; "hoodwinked" into it; fear…*

RATIONALE and HINTS:

All answers will have a "social stigma" attached to them – often it is many forms of "keeping up appearances." But that means somewhere there is someone, or a group, who need to be placated or impressed.

If the group are struggling, use the party analogy: your partner asks you to go to social gathering of their workmates, where you don't know anyone. Why do you go?

This section sets up what is to come in Part 5 onwards and can easily overrun. Make sure you limit yourself to the allocated time.

OUTRO:

The scenarios we've just shared as a group show us that stripped down to the most basic level we are all susceptible to, and sometimes exert, social influence. We call these normal social processes.

Understanding this can help us to understand how crimes – including terrorism – can happen in our communities.

Criminals or violent extremists who influence others to act on their behalf don't use some magic formula or secret art: they use the same normal social processes of influence **but** in extreme circumstances and to extreme affect.

While the underlying normality of the influencing process might at first make it seem frightening, think again: the normality means – as you have just proved - we all have the skills to recognise the process and the effects.

PART 5: "THIS IS ENGLAND"

Objectives

- Makes the process "real" for the delegates
- Identify the main influencing factors – including the context
- Show the delegates they have the innate ability to decode a scene – their common sense tells them what processes of influence are at work
- Teases in the power of Narrative

INTRO:

We're now going to look at a fictitious, but realistic, re-enactment of a right-wing violent extremist trying to recruit new, susceptible young minds to his cause.

The scene we are about to see, from award-winning film **This is England,** is authentic. There is no sex or gore, but there is some very strong language used throughout.

I do have a version of the clip where the bad language has been censored and I'd like to us to make a decision as a group now whether to watch the uncensored or censored version.

Audience decision on film clip

While you watch the scene think about the tactics that the violent extremist Combo employs to exert pressure and influence on his audience. We'll then apply some of the analysis we used in the last exercise to detect the ways he elicits connections with his audience.

PLAY VT 3: VIOLENT EXTREMIST (6m:52s)

POST CLIP:

I now want us as a group, to try and decode what was going on in that scene.

First look at the context – where did this take place and what significance does that have.

And then, what techniques did the character of Combo use on the group in front of him?

And what effect did it have on Shaun?

EXERCISE

- *Ask the group to feed back ideas to you – allow for a free form discussion.*
- *Write up a list of the feedback on the white board/flip chart to refer to, and also ensure the group does not go back over covered ground.*
- *First look at physical aspects*
- *Then look at how language was used – leading to the idea of a narrative.*
- *Where possible, write up the points from the group so that they are applicable to both the film scene but also AQ-influenced extremism i.e. Falklands war becomes foreign policy.*

RATIONALE and HINTS:

There is so much at work in this scene and it is very powerful for the audience. Help them get started by asking them to name the physical elements at play to help Combo exert influence before asking them to look at his narrative.

Points to bring out include:

- *It's a domestic setting – they are on his terms*
- *Shock tactics - Use of strong, divisive language – makes an impact and reinforces 'us vs them' thinking*
- *Forced Choice – he asks for a public declaration of allegiance enforcing group pressure – there is one side of the line or the other, no room for debate –"you're either with us or against us""*
- *He induces guilt and a sense of duty*
- *Adapts a NARRATIVE to fit – changes tact and tone when he finds out Shaun's father died in the conflict (the distorted mirror) – a mix of truth and lies*
- *Begins to sow seed of idea of "justification" – unstoppable external events have bought us to this point*
- *Tease in the idea that Combo points out they have a grievance*

PART 6: NARRATIVES

Objectives

- Move the focus to modern Britain – and the range of extremist causes
- AQ-influenced threat – criminals hiding behind a distorted view of Islam
- Recognise it's hard: we all need understanding to have the confidence to raise and discuss these issues.
- Link to grievance

INTRO:

One of the most persuasive things that Combo did was present Shaun with a compelling story or narrative – one where Shaun could picture himself as the hero.

That film clip was set over 25 years ago and shows how powerful and divisive the far right narrative can be. Our communities still face problems with far right extremism today as well as other forms such as animal rights and environmental extremism.

Currently the UK Government has assessed that the most significant threat to our national security comes from Al Qa'ida ideology-based violent extremism.

Historically, many terrorist organisations have tried to recruit people from specific ethnic or faith groups and Al Qa'ida are no different; they try to recruit from within Muslim communities using what many scholars and academics agree is a distorted interpretation of Islam to justify violence.

A lack of knowledge of Islam should not become barrier to engagement as we should remember that we are not here today to talk about the Islamic faith or Muslim communities. This workshop is intended to address the issue of violent extremists and terrorists, who are criminals, and we should not lose sight of that.

We have discussed some of the tactics used by Combo, a right wing extremist, and the way in which he used a narrative to nurture grievances within the group.

Let's now have a look at an overview of the narrative which Al Qa'ida currently use to fuel grievances among vulnerable individuals.

PLAY VT 4: NARRATIVE

VIDEO TRANSCRIPT 4: NARRATIVE (5m:30s)

Whether face-to-face, in print, or increasingly online, violent extremists still use a compelling narrative as their way to legitimise their objectives.

Al Qaeda-inspired groups recruit with an individually tailored narrative or history lesson, designed to incite anger and cultivate a feeling of being part of a universal, unstoppable movement.

Asim Hafeez knows this only too well. As a community advisor he has seen the power that the narrative can have on vulnerable individuals.

INTERVIEW WITH ASIM HAFEEZ

Q Asim, tell us about the Al Qa'ida inspired narrative?

The AQ-inspired narrative basically is based on historical fact. It looks at the truth of Islamic history. What it tends to do is focus very much so on what's known as the calipha, the Islamic caliphate, which was a global Muslim community stretching from the Middle East and North Africa into Europe and into Asia. Looking at that, those glory days of when Islam was quite ascendant in terms of science, technology, economics and all the other areas of life, they will actually highlight those as the times that we should be aspiring to. Having looked at the glory days of the, of the Islamic calipha, they will then go on to say how was the calipha destroyed. It was Western imperialism, Western colonisation, that came about and destroyed the calipha, seeing it as a threat to the, to the West. They then imposed on our people puppet regimes, their own rulers and dictators, to rule over Muslim communities. So in the eyes of AQ, the only solution to this is fighting back in the way that they fought us. For example, if Western powers are fighting in Muslim countries, and killing, taking the lives of Muslim civilians, therefore there's a responsibility on Muslims to do the same to non-Muslim civilians.

Q So will they argue that what happened as far back as the Crusades is the same process as what's happening in Iraq and Afghanistan?

Very much so. The argument is that what's happening in Iraq and Afghanistan now is actually just an extension of the Crusades, that the Crusades were inspired to seek to destroy Islam, Muslim communities and the Islamic way of life. The argument will be used that exactly what's taking place in Iraq and Afghanistan right now, is a, is a natural progression and extension of the same Crusades.

Q How does Al Qaeda use this global narrative to fuel the grievance of young British Muslims who may never have been to Afghanistan or Iraq?

The AQ-inspired narrative is talking about areas of the world that for some people, they may have family there. Even if they don't have family in areas of, such as Afghanistan or Iraq or Palestine, that sense of brotherhood that the Muslim community feels, is global. So Muslims in this part of the world will feel the pain and suffering of not just Muslims but other people across the rest of the world. It's harnessing that grievance on a global scale, and making it relative to the UK. For example, if you have suffered discrimination, if you're having a feeling of polarisation, if you feel that you don't have an identity and you don't fit in, it's translating that global persecution of Muslims in the world to your personal persecution that you're suffering in the UK today.

…The problem we have is that many young people are suffering from grievances. There is a perception that there is discrimination, humiliation, polarisation, taking place in our society.

When you say a perception, isn't there some reality there? *(question off camera)*

Well I was going to come on to say that whether it's reality or not, somebody's perception is their reality. In many cases the grievances that people feel are very, very real. But in some cases they're perceived. Either way it's frankly irrelevant, because their perception is their reality, and as a result of those discriminations that they suffer, they can buy into ideology.

Q Is it possible to buy into the arguments about persecution without resorting to violence?

Very much so. The arguments around persecution have historical truth to them, so there's no question that these are, these are feelings that many, many people, Muslim and non-Muslim, will agree with. Resorting to violence is the extreme. The reality of the situation is, as our faith teaches us, you can feel aggrieved by all of the injustice and persecution that may be taking place, but the solution to it should be non-violence.

Q Do you think you can get young Muslims to buy into the Prevent strategy?

The Prevent strategy is viewed with a lot of cynicism by Muslims and non-Muslims alike. People often think that it's about government trying to spy on communities, or government trying to impose their views and values on communities. They couldn't be further from the truth. The Prevent strategy is really about building resilience within communities … it's about empowering people to make sure that our society as a whole, be that Muslim, Christian, Jewish, Sikh or Hindu, we all feel safe and confident that extremist ideologies of any kind, not just Islamist extremist ideologies, extremist ideologies of any kind can't pervade through our society.

The narratives propagated by violent extremists are at their most plausible amongst those who are most vulnerable within our communities.

As we've heard, these narratives are deliberately constructed to fuel grievance.

As a doctor, grievance is something I see a lot of.

I've seen it lead to anger, to despair, to alienation; but rarely a desire to kill.

SUMMARY TO BREAK:

We've looked at crimes and the process of influence behind them, And we've seen how these influences are often the same processes behind ones we all come into contact with in our own relationships, albeit in extreme circumstances and to extreme affect.

We've looked at the factors that nurture grievances to such an extent that it can make an individual motivated to carry out an act of violence.

A powerful narrative will recognise, legitimise and fuel grievance. It will seemingly explain the cause of the grievance and provide a solution.

After the break we'll look at the personal and external circumstances that make people of all backgrounds susceptible to the messaging of violent extremism. We'll then look at how Prevent can help those susceptible or vulnerable individuals.

BREAK

PART 7: RECOGNISING VULNERABILITY

Objectives

- Explain the term "vulnerable" – head-off any misinterpretation
- There is no profile and no checklist
- Use existing expertise and professional judgement to recognise possible susceptibility towards violent extremism

INTRO:

In this next section we'll explore what could make somebody susceptible to violent extremism.

We recognise that 'vulnerability' can mean different things to different people. When we talk about 'vulnerability' within this context we mean individuals who, because of their **circumstance, experiences or state of mind** are open to recruitment by violent extremists.

When we think of someone who might be vulnerable to violent extremism it's tempting perhaps to think of someone from a socio-economically deprived background but the Glasgow doctors show us that we cannot make such assumptions. There isn't a checklist of vulnerability and we can't equate vulnerability with "weakness".

For the next exercise I want you to think of factors that might make someone more susceptible to the violent extremist message. It might help to think about these factors as either being either personal or external. Personal would be those specific to the individual and external would be those that are outside the control of but impact upon the individual.

Taking Shaun's experience as an example, losing his father may have made him question his ***identity*** – what it means to be "a man," what responsibilities he now has. These questions of identity are specific or **personal** to him.

The loss of his father to a war may have made him question what Government was doing in the Falklands – ***foreign policy*** - an external factor that he has no control over.

In your tables now I want you to come up with at least five personal and five external circumstances or states of being that might make an individual vulnerable.

EXERCISE

- *Reveal two sheets on the flip chart headed "Personal" and "External"*
- *Kick start the process by showing the delegates two example factors in relation to the boy character from This is England: "Identity Crisis" as an internal factor bought about by the death of this father, and external factor as a result of "Foreign Policy" (the Falklands Conflict).Relate this to current AQ threat.*
- *Allow 5mins for the tables to think of their own personal and external factors or circumstances reminding them of Asim's points*
- *Take feedback from the tables and write their suggestions up on the flip charts as illustrated below.*

RATIONALE and HINTS:

Anticipated answers might be the below but bear in mind some factors can fall under both headings which is fine…

PERSONAL	***EXTERNAL***
Identity Crisis *Social Exclusion* *Drug or alcohol abuse* *Distrust of civil society* *Personal Crisis* *Low self-esteem* *Mental Health* *Religion - Lack of theological resilience* *Links to criminality* *Changed situation/ circumstance* *Exposure to extremist material*	*Foreign Policy* *Domestic Policy (S44, Control Orders)* *Underemployment/ Unemployment* *Group Identity* *Media (News, Islamophobia)* *Internet* *Ideology* *Peer Pressure*

PART 8: THE SYMPTOMS IN ACTION

Objectives

- Show how the delegate's responses hold up to known case studies
- No profile: Use one example from David Copeland or Nicky Reilly, and then use the Glasgow Doctors.
- Underline again the notion of grievance
- Draw out changes in behaviour as a potentially relevant factor

INTRO:

Now we understand the vulnerabilities that be exploited by violent extremists and could drive someone to carry out an act of terrorism, let's test them against two case studies.

RATIONALE and HINTS:
Give a short synopsis of the case study to remind the audience of the background – but don't let this open up into a debate. You can choose to present these yourself – good with a small audience. Or for a large audience, perhaps provide pre-written sheets with space for delegate answers/commentary which is helpful in stimulating discussion on the tables.

Get familiar with the case studies and quickly move down the list from the audience and assign relevant vulnerabilities to the subject of the case study - e.g. "Drug Abuse" – we know that Andrew Ibrahim had a history of drug abuse and was on a methadone programme, in fact when he was "clean" he was a practising Muslim, but when he took drugs he lapsed back into Western dress and shunned Islam…"

Case Study Notes A:

Nicky Reilly

Nicky Reilly tried to set off a bomb at the Giraffe restaurant in Exeter in May 2008. The devices went off prematurely and he was the only person injured. He was tried and pleaded guilty to attempted murder and preparing an act of terrorism, which led to a sentencing for life imprisonment.

Mental Health & Drugs: Though 22 at the time of his attempted attack, Nicky Reilly had a mental age of just 10 years-old with an IQ of 83. Reilly had first been taken to see a psychiatrist when he was 9 and tried to take an overdose at 16. He also suffered from Asperger's syndrome which is a learning difficulty.

Personal Identity, Social Exclusion: As a teenager, Reilly's height and weight earned him the nickname BFG - the Big Friendly Giant. Friends claim his mental health deteriorated after he split with his first serious girlfriend. He harmed himself and was admitted to local mental health services.

Extremist Material: Nicky Reilly converted to Islam without being given a proper understanding of the faith. Instead he was fed a manipulated version of Islam by his radicalisers. He was directed

online on how to build nail bombs and fed a distorted interpretation of Islam.

Poverty, Personal Crisis and Links to Criminality: Reilly shared a small flat in a deprived area of Plymouth close to the city centre, with his mother, her partner and two half-brothers. Three months before the attack in Exeter, his younger brother was sent to a young offenders' institution for six years after admitting assault and robbery.

Case Study Notes B:

David Copeland

David Copeland was known as the "London Nail Bomber" after conducting a 13-day bombing campaign in April 1999 aimed at London's black, Bangladeshi and gay communities. The bombs killed three and injured 129. No warnings were given. He was convicted of murder and was sentenced to six concurrent terms of life imprisonment.

Extremist Material Lack of trust in political structures and civil society: Copeland was a former member of the British neo-Nazi National Socialist Movement, and kept right-wing propaganda material at his home.

Mental Health: Copeland was diagnosed by five psychiatrists as having paranoid schizophrenia and a consultant concluded he had a personality disorder. Had told his GP he was losing control of his mind a few months before his first attack.

Personal Identity & Social Exclusion: he was known to have issues about his height and his inability to form a relationship with a member of the opposite sex led to accusations among his peer group that he was homosexual.

Case Study Notes C:

Glasgow Doctors

In June 2007, Bilal Abdulla and Kafeel Ahmed tried to blow up two cars packed with gas canisters and petrol cans that they had left outside the Tiger Tiger nightclub in London's West End.

A few days later, they tried to drive a burning jeep into Glasgow airport. Following his arrest, Abdulla who was an NHS doctor, was found guilty of launching a car bomb attack, however Ahmed died of the burns he suffered during the attack.

Foreign Policy, Lack of trust in political structures and civil society; & Bereavement: It has been reported that Abdulla's motive was to avenge the death of a friend killed in the Iraq War by a Shia death squad and his hate against the West over Palestine. Abdulla said his motivation for carrying out the attacks was Western destruction of Iraq, first through sanctions that included medicine, the rise of childhood leukaemia which he blamed on depleted uranium armour-piercing shells used in the 1991 Gulf War, and for destruction of infrastructure during the U.S. and British 2003 invasion of Iraq.

Extremist Material & Group Identity: The bombers met in Cambridge in 2004 when Abdulla was studying for his medical practice exams and Ahmed was doing a PhD in aeronautical engineering. The men began planning their attacks in February 2007 and communicated regularly over the internet while Abdulla was working at the Royal Alexandra Hospital in Paisley and Ahmed was living in India. Abdulla had been radicalised by the teachings of al Qaeda and al-Zarqawi.

PART 9: VULNERABILITY

Objectives:

- Makes it real
- Draws out the 'us *vs.* them' mindset and the importance of human interaction in challenging that
- Sets up idea that audience are in an ideal position to make a difference

INTRO:

As we pointed out at the start of the workshop **there is no single profile or check-list for a violent extremist**. An individual vulnerable to violent extremism may have one, all or none of the factors highlighted in the earlier exercise.

What the case studies illustrate though is that there may be common underlying factors between individuals turning to violent extremism, for example identity issues or a lack of theological resilience.

Furthermore, regardless of whether someone who may be suffering from these vulnerabilities goes on to become a violent extremist or not, you may still have identified someone who may need the support and assistance of a frontline service.

With your expertise and professional judgement you are well placed to recognise potentially vulnerable individuals.

To add more context to this let's hear the personal views of writer and psychiatrist Russell Razzaque, author of *Human Being to Human Bomb.* Russell works in addiction clinics so his frame of reference is addictions. However, before we watch the clip, we need to be clear that Russell's area of expertise does not mean being addicted to drugs is a necessary or indeed common precursor to being vulnerable to violent extremism.

PLAY VT 5: SUSCEPTIBILITY

VIDEO TRANSCRIPT 5: SUSCEPTIBILITY (6m:30s)

Q: Tell me about the particular vulnerabilities that make somebody prone to radicalisation.

It starts in early childhood, because we all rely on the sort of first years of our life to develop an identity, and we rely on our parents to help us form that identity. Now, what seems to be a common pattern with them all is ... they may be having problems in school, they may be having problems subsequent to that in terms of finding a role for themselves, finding a job, employment, issues like this, and also particularly in relationships too.

...with people who have been unfortunate, they can experience an episode of racism or rejection that really then opens the wound wide, wide open again, so that they're left with this great big gaping chasm of not sure where they fit in.

Now that's when the extremists turn up, and they ...begin to feed them with an ideology that appears in the form of a remedy, when actually it's the worst poison, and what they suggest is that you are different, but you're different for a reason, because you're special, you're superior, you have a divine mission ...

I work in addictions, and I do see a lot of these kids actually in the field of addictions. I personally think that you're more likely to find a vulnerable young person in an addictions clinic, or through the NHS, somebody who's coming to you with a drug problem. Not alcohol, they don't get alcoholism, they get addicted to hard drugs, and so there's a lot of that going on too, so something like that happening or somebody moving in that direction, is another sign.

Q: Presumably the extremists know that. Do they deliberately latch on to people with addiction problems?

Exactly that's how they work. The 7/7 bombers formed a group called the Mullah Crew, and they were known as the Mullah Crew by other people in Leeds, and it was the same guys, and what they did is, they went round finding young Muslims who were hooked on heroin, locking them in a mosque, in a room for a few days, detoxing them and then taking them all out white-water rafting and, and you know, paintballing and all of these things, and there have been photos of them doing this, and that's how they began to lure people in, develop that emotional bond, because there is this emotional reservoir they've tapped into, and then start piping them with this ideology, by the end of which some, most of them will have got lost, but a few of them will have stayed behind, so they exactly know that…

Q: What I found particularly hard to understand about the Glasgow Airport bombings, was that in another life, these people were doctors?

They managed to really take this identity off, by splitting – they have another self that they then roll out...

They sequester themselves, it's what I call a period of incubation. Every single suicide bombing was preceded by a significant period of months sequestered from the world for half the time.

Now while they're doing that, part of that plan, that structure involved going into the outside world and pretending to be like everybody else, so Shahzad Tanwir smoked pot and played cricket the night before he committed 7/7, so nobody's going to turn up and say, oh I know what you're going to do tomorrow...and they lived that life on purpose, they lived a double life.

But doubt exists all the way through. The 9/11 bombers produced a booklet for themselves, just before they were about to board the planes, and they all read this booklet, and the booklet talked about – if you are afraid, if you are uncertain about going through with this ... remember that is your base self, your real spiritual self is telling you to go ahead. In other words, they felt the need to produce a guidance document because they knew that doubt would occur, and it did.

The 9/11 bombers ... two of them had a fight in the car park just before they got on the plane. That's not the kind of thing you do if you want to stop getting caught, and avoid any kind of suspicion, so

that's a bit of some, unconscious doubt coming out there. Hasif Hussein, the 7/7 bomber, phoned the other bombers about a dozen plus times when he knew they should be dead, so he wasn't sure if it really happened either, and when he didn't get through to any of them, he then boarded the bus and blew himself up, so doubt exists all the way through.

And the prison psychology service who I've been in touch with, have also talked to me about how the doubt is something they can spot early and latch onto...

That's why the campaign has to be through culture, has to be through support, you know, and, and using one to one for mentoring and helping people in this way, and, and facilitating awareness, and also bringing the rest of the community to a place where there isn't a fear of Muslims. Part of the campaign is not just for Muslims but for non-Muslims too, to try and bring people together and to try and sort of reduce the sort of schism, the confrontation that exists

Q: Who in your opinion is most likely to spot this?

Any frontline sort of public sector employee, so if you're talking about teachers, as you say, and nurses, people working in the NHS, will see people like this, you know, on a regular basis. It's people who are grappling with issues of identity, that you can see, and, and may have appeared, say before a teacher for that reason, because they're uncertain where they fit career-wise, or before a doctor or nurse because you know, there've been some psychological issues going on, or, or you know, they're, they're not sure where they're going with their life. People like that I think could really benefit with some sort of support

Q: You've particularly studied people who've gone all the way. Was there any stage in that journey, that it could have been prevented?

In the prisons, what I've found, some radicals who are convicted terrorists who've been deradicalised, it's happened in simple ways, by forming a relationship with a prison guard, and they've seen the non-Muslim world in a way they never did. "He was really kind to me. It can't be right that they're all animals in that case." So anything that attacks that narrative, that dichotomous frame, is going to actually make some progress.

The analogy I tend to use is inoculation, really, you want to try and inoculate people before, other words, you know, you want to try and shrink the pool from which the extremists recruit, and the best way to do that is you know, to approach them on a number of levels, and to be able to identify those people who are vulnerable, to provide them with support, whether it's direct mentoring or being able to attend some kind of group or community in which they can feel part of their religion and understand more about their religion in a, in an open sense, in a more kind of multicultural frame, and also through culture as well, I think that's very important, I think that young Muslims today don't have an obvious cultural home.

Q: So in its simplest terms, human relationships do the damage, but human relationships can also undo the damage.

Beautiful. I couldn't put it better myself.

Whatever it is that makes us vulnerable, it creates that wound that the violent extremist can come along and infect.

From my own work, and from talking to Russell, I've noticed that changes in behaviour, and detachment from ordinary day to day living, can make people fragile and vulnerable.

But what Russell has noticed through his work as a psychiatrist is that the simple act of talking and sharing, or recognising and referring, can make all the difference.

OUTRO:

AQ inspired extremists promote a “West versus Islam” ideology. This helps ‘head-hunting’ radicalisers to isolate individuals they see as susceptible from their support networks or wider society. This can manifest itself in a behavioural or attitude shift to an ‘us versus them’ mindset and the use of divisive language or hate rhetoric in those targeted by violent extremists.

What is interesting for me is Russell’s example of the extremist and the prison guard. The fact that human interaction and engagement with the prison guard challenged and undermined the “us versus. them” mindset.

However, this isn’t just about prison guards. It’s about all frontline staff, people like you, who can potentially make a difference through relationships and engagement.

PART 10: PREVENT IN ACTION

Objectives:

- Reminder about CONTEST and Prevent
- Moves into a **healthcare setting**
- Voiceover sets the scene for sharing concerns
- Organisational implications of escalation now need resolution

INTRO:

Talking and sharing, recognising and referring – once again, it's all about relationships.

Let's take a look at the next clip to remind ourselves of what Prevent is about.

Listen out for the final voiceover in this clip, which is a comment from a senior clinician who was actually involved in a real-life situation recently. We'll be picking this up in more detail afterward.

PLAY VT 6: PREVENT IN ACTION

VIDEO TRANSCRIPT 6: PREVENT IN ACTION (1m:35s)

CONTEST is the name given to this country's counter terrorism strategy - initiatives that help protect the public from international terrorism.

One of those initiatives is called PREVENT – and there are schemes and projects working up and down the country to help unite cultures and communities to ...

Challenge violent extremist ideology

Disrupt those who promote it

Support those who are being targeted

Increase community resilience

And address grievances

You know what I think? Prevention is better than cure.

Trust me: I'm a doctor!

RUSSELL RAZZAQUE
By actually approaching people on an emotional level, trying to affect the way that they develop and integrate is what's going to work.

SOHAIL NAWAZ
We've got to have that dialogue. Through that dialogue will come understanding and through that understanding it will take away the fear, because we do fear what we don't understand.

SENIOR CLINICIAN – voice over

Everyone does need to feel empowered to raise their concerns and there will be supportive structures within organisations so that if it happens to someone who feels as though they are a junior member of staff, it can be escalated up the hierarchy.

If we can continue to encourage discussion and understanding,
If we can recognise and support the vulnerable,
If we all play our part, however small, then together we can make the difference.

PART 11: RECOGNISE, UNDERSTAND & SHARE CONCERNS

Objectives:

- Allows audience to apply directly to their organisation in which they can respond to as people (common sense) as well as professionals (process)
- Its about common sense conclusions
- Remind them that Prevent is in the pre-criminal space
- Understand the process of recognise, understand and share
- Introduce audience to concept of internal and external referral
- Use of the handbook as a reference tool

PLAY VT 7: RECOGNISE, UNDERSTAND & SHARE CONCERNS

EXERCISE

These words will be displayed on a holding screen to help stimulate discussion in the following exercise.

"Everyone does need to feel empowered to raise their concerns and there will be supportive structures within organisations so that it can be escalated up the hierarchy"

INTRO:

We have just heard these words spoken by a senior clinician. He was personally involved in a real case involving a violent extremist. He was talking about what would have really helped him and his team to cope with this and ensure that **appropriate;**

- **actions were taken,**
- **people were involved and**
- **reactions were proportionate**

What if you were faced with a situation where you had concerns about an individual's susceptibility to violent extremism? Think back to the mini-case study about Nicky Reilly. Nicky had frequent contact with medical practitioners prior to his attack and was known to have disclosed some information about what he was planning to do. If you had seen Nicky in your professional role prior to his attack:

- **What would you have done?**
- **How would you have intervened?**
- **Who could you have gone to for assistance?**
- **Would you have had a responsibility to take action?**

Remember, we're talking about the pre-criminal space before any criminal acts have taken place.

EXERCISE

Ask the delegates to work through ***Share Concerns*** *– what processes or partner agencies might need to be involved. Is it something that can be dealt with internally or should other agencies be informed*

- *What form should sharing concerns take within a healthcare setting?*
- *Reveal three headings on a flip chart*
  - ***Sharing within my team***
  - ***Sharing with other healthcare staff in my organisation***
  - ***Sharing outside my organisation***

Afterwards, distribute copes of the Staff guide for delegates to take away with them.

RATIONALE and HINTS:
Ask the delegates to question whether their response is appropriate and/or proportionate

Think of where there are existing procedures in place – i.e. for reporting a missing person, suspected abuse.

When helpful, ask them to articulate what barriers might prevent the best course of action

PART 12: CONCLUSION

Objectives:

- Sum up what the delegate should have got out of the day – the start of the process of understanding and using Prevent initiatives
- Make the delegates acknowledge their responsibilities
- Make the delegates feel supported – they are part of a wider strategy
- Responding to Prevent can be incorporated into existing systems and processes

INTRO:

We're approaching the end of the workshop now.

We have worked through some sensitive issues with regard to terrorism. While these are very complex issues, some of the work to address this threat can be done through our day-to-day interactions with the people we work with, and simple observations of the social processes going on around us.

You should now have a clearer idea of the vulnerabilities and grievances that can be exploited by radicalisers and you will now understand how those who are susceptible to the messages of violent extremists can be drawn into activities that can be harmful to both themselves and our wider community.

We all have a contribution to make within health and we want you to be able to have informed discussions around these issues, to feel supported should you need to discuss any concerns and to recognise that this is about protecting vulnerable individuals from exploitation.

We have heard from Russell Razzaque about how it is people that make the difference.

As we've mentioned all along, the Prevent agenda operates in the pre-criminal space so this is about safeguarding vulnerable individuals who pass through our care, supporting and redirecting them. **It is not about not criminalising them.**

END OF WORKSHOP