

# ROLE OF FAITH-BASED INTERVENTIONS IN WORK WITH VIOLENT EXTREMIST PRISONERS

*Background Document*

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Ministry of Foreign Affairs

## Background Document

# Role of faith-based interventions in work with violent extremist prisoners

**Supporting the management of violent extremist prisoners  
and the prevention of radicalization to violence in prisons**







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## I. Main principles of faith-based interventions in work with violent extremist prisoners

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1. Prison-based faith interventions can be used as an instrument for rehabilitation of VEPs, though they should be a part of a comprehensive and holistic rehabilitation programmes and can not be used as a standing alone and the only intervention. Rehabilitation programmes for prisoners should depend on the risks and needs assessment and delivered in close coordination with other state bodies, non-governmental organization, including religious organizations.
2. Any intervention requires understanding the religious ideologies (or the interpretation of them) that justify violent acts, and countering them with alternative scholarly arguments<sup>1</sup>.
3. Contents of a religion or belief should be defined by the worshippers themselves. Manifestations may be limited according to article 18, paragraph 3, of the International Covenant on Civil and Political Rights.
4. Religious professionals should be fully integrated as members of intervention teams in the prison environment. They should nonetheless work closely with all members of the team.
5. The narratives applied for countering violent extremist ideologies should not be dictated by the views of any particular sect but rather be directed by the central message of those religious ideologies with regards to tolerance, balance, and the spirit of co-existence that guide good relationships with others and bring peace and security in society.
6. In addition to countering the narratives of violence, the opportunity should be used to offer alternatives that send positive and non-violent messages<sup>2</sup>.
7. Religious professionals may need to adjust their approach based on background, knowledge level of the prisoner and their position in the organization. Religious professionals may be able to use more complex, in-depth arguments with more knowledgeable members, while simplifying their narrative and counter-narratives with other followers.
8. Religious professionals must have credibility with the prisoners, as well as with government officials and organizations. Religious professionals should have the appropriate professional background and experience, education and credentials in this area. They will also need to demonstrate to the violent extremist prisoners that they have some measure of independence from the State and from prison authorities.
9. Before beginning in-depth discussions on religious subjects, the religious faith leader should first come to know the prisoners personally, and keep the discussions focused on family, welfare and other similar topics.

<sup>1</sup> More information on counter narratives is available on Developing Effective Counter-Narrative Frameworks for Countering Violent Extremism// [https://www.dhs.gov/sites/default/files/publications/Developing%20Effective%20Frameworks%20for%20CVE-Hedayah\\_ICCT%20Report.pdf](https://www.dhs.gov/sites/default/files/publications/Developing%20Effective%20Frameworks%20for%20CVE-Hedayah_ICCT%20Report.pdf); Countering Violent Extremist Narratives// <https://www.washingtoninstitute.org/uploads/Documents/opeds/4b7aaf56ca52e.pdf>

<sup>2</sup> For more information please read UNOCT Reference Guide Developing National and Regional Action Plans to Prevent Violent Extremism// [https://www.un.org/counterterrorism/sites/www.un.org.counterterrorism/files/unoct\\_preferenceguide\\_final.pdf](https://www.un.org/counterterrorism/sites/www.un.org.counterterrorism/files/unoct_preferenceguide_final.pdf)



10. The point in the disengagement process where an intervention by religious faith leaders would be most effective will differ from person to person, with the intervention team making the decision regarding the most appropriate timing to expose violent extremist prisoners to religious faith leaders. For some prisoners, the period immediately following sentencing will be ill-timed, as they are still adjusting to life in the prison environment, while for others, this type of intervention might give them immediate hope for their post-prison life. Determining when to intervene should be made on a case-by-case basis<sup>3</sup>.

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<sup>3</sup> Based on principles listed in the Handbook on the Management of Violent Extremist Prisoners and the Prevention of Radicalization to Violence in Prisons, UNODC, UNITED NATIONS New York, 2016// [https://www.unodc.org/documents/brussels/News/2016.10\\_Handbook\\_on\\_VEPs.pdf](https://www.unodc.org/documents/brussels/News/2016.10_Handbook_on_VEPs.pdf)



## II. International standards related to faith-based interventions in prisons

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### International Covenant on Civil and Political Rights

#### Article 18

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.
2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.
3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.
4. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.

### United Nations Standard Minimum Rules for the Treatment of Prisoners (the Nelson Mandela Rules)

#### Rule 65

1. If the prison contains a sufficient number of prisoners of the same religion, a qualified representative of that religion shall be appointed or approved. If the number of prisoners justifies it and conditions permit, the arrangement should be on a full-time basis.
2. A qualified representative appointed or approved under paragraph 1 of this rule shall be allowed to hold regular services and to pay pastoral visits in private to prisoners of his or her religion at proper times.
3. Access to a qualified representative of any religion shall not be refused to any prisoner. On the other hand, if any prisoner should object to a visit of any religious representative, his or her attitude shall be fully respected.

#### Rule 66

So far as practicable, every prisoner shall be allowed to satisfy the needs of his or her religious life by attending the services provided in the prison and having in his or her possession the books of religious observance and instruction of his or her denomination.

## Excerpts of Security Council resolution 2354 (2017) relating to the “Comprehensive International Framework to Counter Terrorist Narratives” (S/2017/375):

2. Stresses that Member States and all relevant United Nations entities should follow the subsequent guidelines while implementing the Comprehensive International Framework:
  - i) States should consider engaging, where appropriate, with religious authorities and community leaders, that have relevant expertise in crafting and delivering effective counter-narratives, in countering narratives used by terrorists and their supporters;
  - j) Counter-narratives should aim not only to rebut terrorists' messages, but also to amplify positive narratives, to provide credible alternatives and address issues of concern to vulnerable audiences who are subject to terrorist narratives.

## Report of the UN Special Rapporteur on Freedom of religion or belief, Human Rights Council, 29 December 2014, A/HRC/28/66, paras. 65 and 105

Beyond a clear condemnation of violence committed in the name of religion, communities and their leaders should positively promote empathy, tolerance and an appreciation of diversity. They should challenge the religious extremists' authenticity claims by exposing the ignorance of their views of the charitable core messages contained in religious traditions. Religious communities and scholars may also play an important role in rehabilitation and reintegration programs for violent extremist offenders and foreign fighters who returned to their country of origin, also with a view to neutralize possible future radicalization efforts. (...) Religious communities and their leaders should promote empathy, respect, non-discrimination and an appreciation of diversity. They should challenge the authenticity claims of religious extremists by exposing their views as being ignorant of the charitable core messages contained in religious traditions. Additionally, they should share with others their beliefs in the importance of respecting the rights of others, thereby contributing to a sense that the rights of all will be respected. Religious professionals should be fully integrated as members of intervention teams in the prison environment.

## Remarks by the UN Special Rapporteur on freedom of religion or belief in A/HRC/7/10/Add.3, para. 76

The Special Rapporteur on freedom of religion or belief has emphasized that it is not government's role to look for the “true voices of Islam” or of any other religion or belief.

The Special Rapporteur has reiterated that the contents of a religion or belief should be defined by the worshippers themselves, while manifestations may be limited according to article 18, paragraph 3, of the International Covenant on Civil and Political Rights, for example to prevent worshippers from violating the rights of others.



## Basic Human Rights Reference Guide: Detention in the Context of Countering Terrorism October 2014, United Nations Counter-Terrorism Implementation Task Force<sup>4</sup>

As a general rule there is no justification for treating terrorist suspects or those convicted of terrorist acts differently from other suspects or convicts. Counterterrorism measures must also not result in discrimination based on ethnicity or religion.

## Rome Memorandum on Good Practices for Rehabilitation and Reintegration of Violent Extremist Offenders<sup>5</sup>

### Good Practice Number 10:

States could consider integrating the appropriate scholars into the rehabilitation process. Scholars, including religious experts, can play an important role in the rehabilitation process. In the case of allegedly religiously inspired terrorism, a number of the incarcerated violent extremists who cite religion for their actions have a shallow knowledge of the religion by which they were supposedly inspired. Properly trained scholars could be encouraged to engage in extensive dialogue with the inmates and potentially raise doubts about their views on the acceptability of the use of violence. A religious expert who comes from the same tribal, ethnic, and linguistic groups of the terrorists is often more effective than those from different segments of the community. However, since these scholars might become targets for terrorists, States should consider taking steps to ensure their safety throughout this process.

## Additional Guidance on the Role of Religious Scholars and other Ideological Experts in Rehabilitation and Reintegration Programmes<sup>6</sup>

- Member States should dedicate sufficient funding for the work of religious scholars in the light of their critical importance in the rehabilitation/reintegration process. Adequate resources will lead to better designed and managed programmes, which will lead to tangible results.
- Not every religious scholar will be well suited for the therapeutic functions. Religious scholars who are incredibly knowledgeable and experienced in their pastoral work may find it difficult to operate in this environment, as the rehabilitation of violent extremists requires a different set of skills and aptitudes. Assessing the scholars' willingness and ability to work in the therapeutic environment should be a key factor in the selection process.

<sup>4</sup> <https://www.un.org/counterterrorism/sites/www.un.org.counterterrorism/files/detentioncounteringterrorism.pdf>

<sup>5</sup> [http://www.unicri.it/topics/counter\\_terrorism/Rome\\_Memorandum.pdf](http://www.unicri.it/topics/counter_terrorism/Rome_Memorandum.pdf)

<sup>6</sup> [http://www.unicri.it/topics/counter\\_terrorism/UNICRI\\_SPAIN\\_Religious\\_Scholars\\_in\\_Rehab.pdf](http://www.unicri.it/topics/counter_terrorism/UNICRI_SPAIN_Religious_Scholars_in_Rehab.pdf)



- Governments should provide religious scholars with specialized training related to their functions before they begin this work. They will need training both in how to operate in the prison setting and in dealing with inmates, and in making the transition from the traditional pastoral role to include a more advocacy position in the therapeutic community. Basic training in psychology would also be an important component of the training for the religious scholars, as their work will involve a large psychological dimension.
- Member States should also ensure that religious scholars have adequate knowledge of the terrorist organizations - especially their ideology - inspiring the detainees they will be dealing with, so that they can prepare themselves to come up with the most appropriate arguments and justifications to counter their lines of thought.
- In terms of personality types, governments should consider charismatic religious scholars for these positions which require them to engage in countering the ideology of inmates. Recruiters for terrorist groups are often charismatic figures themselves. Having charismatic figures in the rehabilitation programme is equally important. Religious scholars should demonstrate established leadership skills, integrity, both in the prison setting and the community, competence in their theological knowledge, and enjoy the full support of their religious communities.
- Governments should ensure that those religious scholars engaged in the therapeutic work have the functions included in their official duties, in addition to their pastoral responsibilities.
- The key in religious scholars' success in helping change inmates' behavior and views is to develop a relationship based on trust with inmates. This type of relationship is essential for meaningful conversations and interactions. It is important for the religious scholars to recognize, however, that the time needed to develop a relationship of trust will vary from person to person.
- Religious scholars must have credibility with the inmates. There are a number of different criteria involved in the establishment of the necessary credibility and trust. - Religious scholars should have the appropriate professional background and experience, education and credentials in this area. - Religious scholars should only make those promises to inmates that they can effectively deliver; making promises they can't fulfill lead to a loss of credibility, preventing the development of a relationship based on trust.
- Before beginning in-depth discussions on religious subjects, the religious scholar should first come to know the inmate personally, and keep the discussions focused on family, welfare and other similar topics.
- The meetings would also be done in a relaxing atmosphere, as opposed to a prison cell. This will likely lead to freer, more productive open dialogue and discussions.
- The relationship cannot be a one way dialogue, and religious scholars should promote interactive discussions.
- Inmates should be treated humanely, with respect and dignity by all the prison personnel. If the inmate is being badly treated by others in the correctional environment, such as the corrections staff, there is little chance of success for the rehabilitation initiatives, regardless of the skills and knowledge of the religious scholars.
- Participation in the rehabilitation programmes should be on a voluntary basis. Such programmes generally do not work if inmates are forcedly enrolled into them.

- Beyond employing the religiously-based counterarguments, religious scholars can also play a role in other areas, including promoting tolerance and spirituality, and helping the inmate learn to manage their emotions.
- In developing the individual one-on-one relationship with the inmates, the religious scholar also needs to establish himself as a person of stature and a leader among the broader prison population. Should the inmates lose respect for the religious scholar or begin to question his knowledge, qualifications or abilities, they will often begin to defer to or seek guidance from other inmates who hold themselves out as religious experts.
- It is important for the Government to develop and maintain the overall credibility of the rehabilitation/reintegration programmes. Government could consider having programmes for non-religious threats as well, to demonstrate that they are not focusing on religion.
- Governments should take steps to vet religious scholars before they are allowed to work in the rehabilitation setting to ensure that their substantive knowledge and views are acceptable, in line with the therapeutic objectives and are not likely to result in counterproductive activities.
- There should be strict rules and guidelines governing the activities of religious scholars in prison setting. Violations of these rules and guidelines should be taken seriously, with prompt appropriate administrative or legal measures taken in response.
- Governments should also vet material that is used by religious scholars and that is brought into the prison setting, to ensure that it is supportive of the rehabilitation goals and does not condone or support extremist ideology.
- The institutions should develop clear guidance and policies on the type of literature which is acceptable/unacceptable and enforce these policies and guidance rigorously.

### III. Regional standards and practitioners' guidance documents. Approaches in various Member States

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#### COUNCIL OF EUROPE HANDBOOK FOR PRISON AND PROBATION SERVICES REGARDING RADICALISATION AND VIOLENT EXTREMISM<sup>7</sup>

158. Across Europe the importance of religious and spiritual care for offenders is gaining renewed attention especially in light of violent extremist offenders who are religiously inspired and adhere to a religiously based ideology.

159. First of all, the positive effect of religious and spiritual care has been well researched throughout the world. Especially for first time offenders, adopting a (new) belief system can help them cope with prison circumstances. Having religious and spiritual care in place for all prisoners is an important first step that still needs to be taken in many European countries. With the changing cultural and religious diversity in society and therefore also in prisons, there is also a need for flexibility and adaptability to these changes when it comes to prison chaplaincy.

160. Experience has shown that many violent extremists have either limited knowledge of religion or a very particular interpretation of it based on the ideology spread by an extremist group. One of the key roles of chaplains is to increase their religious knowledge and understanding and to make offenders more critical in terms of the extremist and ideological interpretation. This can be accomplished by introducing the offender to other theological sources and scholars. In addition, chaplains have a role as confidants; people who can be trusted to confide in and with whom they can share personal emotions, frustrations and grievances. This may help to relieve tensions and pressures with which violent extremist offenders may be struggling.

161. The main considerations for working with religious representatives in rehabilitation interventions with violent extremist offenders are:

- a. Selection: careful selection of chaplains is one of the key components of providing effective religious care:
  - As there are many schools of thought within each religion, this should be taken into account when looking at the prison population background and recruiting and selecting chaplains.
  - When chaplains also have a positive status in and connection with the outside community, this is likely to enhance their credibility and impact within prison. This would favour a local recruitment approach.
  - They should be willing to go through a screening process if they want to work in the criminal justice sector.
  - All religious services should be conducted in the language spoken by the host country.
- b. Organisational status: some countries employ chaplains who then become part of the correctional staff where others hire chaplains to deliver specific services. For the first category there is a risk that they become less credible or are considered 'state agents' in the eyes of violent extremist offenders. However as this is sometimes also prescribed by law, the organisational options will differ for each country.

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<sup>7</sup> <https://rm.coe.int/16806f9aa9>

- c. It is important for chaplains to receive training on how to work in a prison environment with violent extremists or with such offenders on probation in addition to their work with other types of offenders. Specific information on the radicalisation process is recommended.
- d. Agreements around sensitive information: Conversations of offenders with chaplains are generally confidential and bound by privacy agreements. However, chaplains might hear things or pick up signals that can be an indication of radicalisation, recruitment or even violent activities. It will differ for each country as to how such information will be handled but it is important to make agreements with the chaplains that delineate when they are obliged to report worrying signals to the prison/ probation authority.
- e. Co-operation between chaplains and other prison/ probation staff: to work effectively, it is important that trust is in place between chaplains and other staff members. In cases where staff are not very culturally/religiously sensitive or not aware of radicalisation processes, they might be distrusting and suspicious towards chaplains. This in turn makes it more difficult for chaplains to do their work as the staff often have much more interaction with the offenders and because it creates tensions that may be noticed and used by offenders.
- f. In the European context, there is a lack of standardization or agreement on the educational or training requirements of chaplains and religious teachers who work in prisons. Prison administrations should be aware of the issue of the lack of established standards in the recruitment, education and training of chaplains and religious representatives who propose to work in prisons, and take steps to reduce the risk of misuse of their position for promoting radicalisation to violent extremism.

## Dealing with radicalisation in a prison and probation context

### RAN P&P – practitioners working paper<sup>8</sup>

#### Theological interventions

A lack of spiritual support (e.g. through chaplains) in the prison system can increase the receptiveness of people who are already vulnerable to radicalisation. Those who are radicalised but have some doubts can benefit from good work by the clergy. It is important that imams are respected by prisoners and not seen as being linked to the authorities, otherwise they will not be regarded as people of wisdom or listened to. It is also important that these chaplains are careful around the subject of radicalisation. First and foremost they should offer offenders spiritual care and guidance. In some cases, they might also be able to deliver alternative narratives to soften the impact of extremist narratives in prison or on probation.

<sup>8</sup> [https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/networks/radicalisation\\_awareness\\_network/ran-news/docs/ran\\_p\\_and\\_p\\_practitioners\\_working\\_paper\\_en.pdf](https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/networks/radicalisation_awareness_network/ran-news/docs/ran_p_and_p_practitioners_working_paper_en.pdf)

## RAN P&P Practitioners' working paper

### Approaches to violent extremist offenders and countering radicalisation in prisons and probation<sup>9</sup>

**Theological education and pastoral support:** Chaplaincy provisions can help with religious education and support. Chaplains not only provide religious education, but in the case of violent Islamist ideology, can also challenge particular views and provide opportunities for detainees to think about issues in a different way. However, opportunities for participating in chaplaincy activities vary across EU Member States according to resources, the demographics of each prison, and the State's position on religion. Specialist theological interventions, including dialogue sessions, as found in Muslim majority states, are rare among EU Member States. Care and guidance at times overlap with deradicalisation and preventive aims, for example when providing alternative theological perspectives, but security should not be a chaplain's primary focus. If chaplains are involved in disengagement / deradicalisation efforts, they should be experienced and trained to do so. The fact that they are religiously educated does not suffice for specialist interventions with VEOs.

**Religion in prison and the State:** the existence of chaplaincy departments for VEOs and individuals potentially concerned by radicalisation differs across EU Member States. France, for instance, does not formally recognise Muslim chaplains as part of the prison system, whereas in England and Wales chaplains are formally employed by the State and are increasingly involved in risk assessment, although this has not been without controversy as it can erode the trust of prisoners. It is important that chaplains are respected by prisoners and that their role is clearly separate from security so that they can maintain prisoners' trust and provide both pastoral and spiritual care, and guidance.

## COMPENDIUM OF GOOD PRACTICES IN THE REHABILITATION AND REINTEGRATION OF VIOLENT EXTREMIST OFFENDERS<sup>10</sup>

Beyond those prison services critical for all offenders such as food, health care, and chaplaincy, the availability of particular services and service providers may be especially important for certain VEOs. This includes (1) religious counselors for those VEOs that have used religious justifications for their actions, (2) social workers to assist VEOs in developing critical thinking and moving away from a dichotomous world view, and (3) trauma counselors in cases where VEOs have returned from fighting in conflicts with certain traumas such as post-traumatic stress disorder.

For instance, a knowledgeable, constructive, and dynamic prison chaplain can directly and indirectly prevent and counter radicalization and recruitment to violent extremism on a daily basis through certain attitudes, communications, and actions.

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<sup>9</sup> [https://www.repository.cam.ac.uk/bitstream/handle/1810/271624/ran\\_pp\\_approaches\\_to\\_violent\\_extremist\\_en.pdf?sequence=1&isAllowed=y](https://www.repository.cam.ac.uk/bitstream/handle/1810/271624/ran_pp_approaches_to_violent_extremist_en.pdf?sequence=1&isAllowed=y)

<sup>10</sup> [https://www.veocompendium.org/\\_downloads/GC\\_2018\\_Oct\\_Compendium.pdf](https://www.veocompendium.org/_downloads/GC_2018_Oct_Compendium.pdf)



## IV. ACADEMIC RESOURCES

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Silke, Andrew, and Tinka Veldhuis. "Countering Violent Extremism in Prisons: A Review of Key Recent Research and Critical Research Gaps". *Perspectives on Terrorism*, vol. 11, no. 5, 2017, pp. 2-11. JSTOR, [www.jstor.org/stable/26297927](http://www.jstor.org/stable/26297927). Accessed 20 Mar. 2020.

Although it is undisputed that violent extremism can create real and serious security concern within the correctional system, most authors seem to agree that religion generally has a positive effect on inmates and that, in most prisons, radicalization is rare phenomenon.

### UNICRI INITIATIVES: REHABILITATION AND REINTEGRATION OF VIOLENT EXTREMIST OFFENDERS AND COMMUNITY-BASED PROJECTS,

Chiara Bologna<sup>11</sup>

Community-led initiatives to prevent and intervene in the radicalisation process can have an impact in ways that are responsive to local realities. This equally applies to rehabilitation and reintegration initiatives for VEOs, which come in different forms. First, the community is itself a source for external experts who can be integrated into the team that is supporting the rehabilitation and reintegration of offenders. Such experts include local religious leaders and well-known charismatic figureheads, who, in coming from the same community as the VEO, are well placed to build a good degree of legitimacy in the eyes of the offender.

### Designing Rehabilitation and Reintegration Programmes for Violent Extremist Offenders: A Realist Approach, Tinka Veldhuis, MSc. ICCT Research Paper March 2012<sup>12</sup>

Religious counselling is increasingly recognised as an instrument for offender reform. Religion has always played an important role in the prison context, and studies have shown that religious counselling can exert positive effects on inmate adjustment and re-offending. The underlying mechanism behind religious counselling could for example be that religious counselling can induce positive attitudinal and motivational change, or that – in the case of religious extremism – religious counselling can encourage inmates to adhere to a more moderate, peaceful religious interpretation that does not legitimise terrorist activities.

<sup>11</sup> [https://www.unafei.or.jp/publications/pdf/RS\\_No104/No104\\_6\\_VE\\_Bologna\\_2.pdf](https://www.unafei.or.jp/publications/pdf/RS_No104/No104_6_VE_Bologna_2.pdf)

<sup>12</sup> <https://icct.nl/wp-content/uploads/2015/05/ICCT-Veldhuis-Designing-Rehabilitation-Reintegration-Programmes-March-2012.pdf>

## Jordan Isham and Lorand Bodo// Countering the Narrative: Understanding Terrorist's Influence and Tactics, Analyzing Opportunities for Intervention, and Delegitimizing the Attraction to Extremism<sup>13</sup>

Extremists from the Middle East may often experience unhealthy interpretations of Jihad, thus creating an equally destructive vulnerability for radicalization. Point being, you must tailor your counter narrative to the region, the age group, the religious sect, and most importantly, the vulnerability. There isn't a "one counter narrative fits all" solution.

## Violent and Non-Violent Extremism: Two Sides of the Same Coin? Alex P. Schmid/ICCT Research Paper May 2014<sup>14</sup>

### Table: Twenty Indicators for Monitoring Extremism

From a liberal-democratic perspective considered "centrist" or "mainstream", extremists tend to:

1. Situate themselves outside the mainstream and reject the existing social, political or world order;
2. Seek to overthrow, with the help of a revolutionary vanguard, the political system in order to (re-) establish what they consider the natural order in society – whether this envisaged order be based on race, class, faith, ethnic superiority, or alleged tradition;
3. Are usually in possession of an ideological programme or action plan aimed at taking and holding communal or state power;
4. Reject or, when in power, subvert the liberal-democratic conception of the rule of law; use the political space provided by it to advance their cause in efforts to take state power;
5. Reject universal human rights and show a lack of empathy and disregard for rights of other than their own people;
6. Reject democratic principles based on popular sovereignty;
7. Reject equal rights for all, especially those of women and minorities;
8. Reject diversity and pluralism in favour of their preferred mono-culture society, e.g. a worldwide Islamic state;
9. Adhere to a (good-) ends-justify (-any)-means philosophy to achieve their goals;
10. Actively endorse and glorify the use of violence to fight what they consider "evil" and to reach their political objectives (e.g. in the form of jihad);
11. Show a propensity to engage in mass violence against actual and potential enemies when in power or when enjoying impunity;

<sup>13</sup> <https://smallwarsjournal.com/jrnl/art/countering-the-narrative-understanding-terrorist%E2%80%99s-influence-and-tactics-analyzing-opportun>

<sup>14</sup> <https://www.icct.nl/download/file/ICCT-Schmid-Violent-Non-Violent-Extremism-May-2014.pdf>

12. Are single-minded, black-or-white thinkers who want to purify the world and demonise, debase and dehumanise their enemies in hate speech, characterising them as “inferior” and earmarking them, implicitly or explicitly, as expendable;
13. Subordinate individual freedoms to collective goals;
14. Refuse to engage in genuine (as opposed to tactical and temporal) compromises with the other side and ultimately seek to subdue or eliminate the enemy;
15. Exhibit intolerance to all views other than their own dogmatic one and express this in anger, aggressive behaviour and hate speech;
16. Exhibit fanaticism, portray themselves as threatened and embrace conspiracy theories without necessarily being irrational in their strategic choices;
17. Exhibit authoritarian, dictatorial or totalitarian traits;
18. Are unwilling to accept criticism and intimidate and threaten dissenters, heretics and critics with death;
19. Expect obedience to their demands and commands rather than allowing to subject their views and policies to discussion even within their own group; and
20. Have fixed ideas and closed minds and believe there is only one truth – theirs. In its pursuit, they are often willing to face punishment or even death and sometimes actively seek martyrdom.