

INTERNATIONAL CONFERENCE ON COMMUNITY ENGAGEMENT

21 - 22 SEPTEMBER 2011

Grand Copthorne Waterfront Hotel Singapore



**S. RAJARATNAM SCHOOL
OF INTERNATIONAL STUDIES**
A Graduate School of Nanyang Technological University



Report on a conference organised by
The International Centre for Political Violence and Terrorism Research (ICPVTR)
of the S. Rajaratnam School of International Studies (RSIS),
Nanyang Technological University, Singapore

INTERNATIONAL CONFERENCE ON COMMUNITY ENGAGEMENT (ICCE)

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INTERNATIONAL CONFERENCE ON COMMUNITY ENGAGEMENT (ICCE)

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This report summarizes the proceedings of the conference as interpreted by the assigned rapporteurs and editor of the S. Rajaratnam School of International Studies. Participants neither reviewed nor approved this report.

This conference adheres to a variation of the Chatham House Rule. Accordingly, beyond the speakers and paper presenters cited, no other attributions have been included in this report.

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COUNTERING EXTREMISM AND BUILDING SOCIAL RESILIENCE THROUGH COMMUNITY ENGAGEMENT

Countering ideological extremism and its vicious by-product – terrorism – involves prevention of extremism upstream and de-radicalisation of extremists downstream. While rehabilitation to de-radicalise terrorist inmates and detainees is gathering momentum worldwide, we need to develop the tools to engage communities to counter extremism and build community resilience.

The International Conference on Community Engagement (ICCE) was organised by the International Centre for Political Violence and Terrorism Research (ICPVTR), a specialist centre of the S. Rajaratnam School of International Studies (RSIS) at the Nanyang Technological University (NTU) in Singapore. Mr Teo Chee Hean, Deputy Prime Minister and Coordinating Minister for National Security and Minister for Home Affairs, was the guest-of-honour.

ICCE 2011 was a platform for leaders and practitioners in the field of community engagement to share best practices grounded in real and observable experiences. The two-day international conference attracted more than 20 internationally renowned speakers, practitioners and 250 delegates from countries with community engagement programmes or programmes that aim to counter extremism through various mediums of engagement with the community.

The conference provided a good opportunity for security specialists, psychologists and scholars active in both research and in the process of community engagement to discuss community engagement methodologies and concepts developed to build social resilience in their respective countries. Participants at the ICCE 2011 explored current communication and outreach models that could provide a working model for countries interested in fostering the capacity of communities to mitigate the effects of terrorism. In addition, the conference was the first step towards exploring the tools necessary to address the key challenges faced in effective community engagement programmes. Participants at the conference also acknowledged that creating a sense of ownership among all stakeholders, especially the government agencies and community, is critical to developing meaningful community engagement programmes. Furthermore, sustainability is an important concern as it is critical in maintaining a community's vigilance against extremism.

Much more work is required to enhance the knowledge base, share good practices and apply lessons learned. The ICCE aims to continue to work towards this goal, and create more opportunities to continue this process of learning and exchange.



Participants at the conference



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SESSION I Welcome Remarks

Ambassador Barry Desker

*Dean, S. Rajaratnam School of International Studies (RSIS)
Nanyang Technological University (NTU), Singapore*



Dean RSIS, Ambassador Barry Desker welcomed the delegates and participants to the conference.

Ambassador Desker began his address by warmly welcoming everyone to the International Conference on Community Engagement (ICCE) held in Singapore. Organised by the International Centre for Political Violence and Terrorism Research (ICPVTR), a specialist centre of the S. Rajaratnam School of International Studies (RSIS), the ICCE is a global platform for policy makers, practitioners and experts in the area of community engagement to discuss current challenges to countering extremism and building social resilience. Ambassador Desker said that RSIS is privileged to bring together a distinguished group of participants from around the world to participate in this exciting conference. Addressing the participants, he lauded their contributions and commitment towards building social resilience through their research and community outreach programmes.

Ambassador Desker asserted that community engagement is the most effective approach in countering the increasing threat of terrorism arising from extremism. He stated that in the decade after the September 11 attacks, governments emphasised kinetic operations. However, these efforts were largely fruitless.

The American overreaction to the attacks and the subsequent invasion of Iraq only provided another major source of motivation for extremism and violence. Today, more than thirty Al-Qaeda-influenced groups operate in Asia, Africa, the Middle East, and the Caucasus. In addition to these Al-Qaeda directed groups, self-radicalised homegrown cells and individuals are also determined to mount attacks. Ambassador Desker, therefore, opined that governments must develop for a more nuanced strategy to counter extremism, one that incorporates both “hard” and “soft” tactics.

Ambassador Desker also mentioned that ICPVTR had hosted the inaugural International Conference on Terrorist Rehabilitation in Singapore and the Workshop on Terrorist Rehabilitation Implementation in Singapore in February and November 2009 respectively. In a similar vein, the ICCE aimed to provide a platform for practitioners and scholars from across the world to share their experiences and opinions on developing the best techniques for community engagement. Ambassador Desker expressed his confidence that the insights derived from both the formal presentations and informal networking opportunities during the ICCE will inform and shape governmental and non-governmental efforts to engage communities. ICPVTR will continue to steadfastly explore non-military approaches to reducing the ideological threat. Working with its community partners at home and overseas, ICPVTR will further develop its capacity to deliver both rehabilitation and community engagement programmes in the region and beyond. Ambassador Desker concluded his remarks by stating that RSIS, particularly ICPVTR, was honored to host this exciting conference.



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SESSION II Opening Address

Mr Teo Chee Hean

Deputy Prime Minister, Coordinating Minister for National Security, and Minister for Home Affairs, Singapore



DPM Teo Chee Hean graced the conference as the Guest of Honour

Deputy Prime Minister Teo Chee Hean began his address by warmly welcoming all.

The Importance of Social Resilience

The Deputy Prime Minister said that ten days prior to the conference, the world marked the tenth anniversary of September-11th attacks in 2001. He stated that the events of 9/11 changed the way countries looked at aviation security and spurred a re-evaluation of threat from religious extremism. 9/11 and its aftermath also showed that the deepest danger from terrorism was not the immediate loss of life or damage caused, but the scarring of the psyche of an entire generation and the seeding of mistrust over time. Ethnic violence brought out the worst in people and a moment of ethnic violence could take an entire generation and a long history to heal.

He then explained how Singapore narrowly averted a major suicide attack when the Internal Security Department took action against Jemaah Islamiyah (JI) terrorists in December 2001. The JI members, in coordination with an Al Qaeda operative, plotted to bomb high profile targets in Singapore, including several embassies and commercial buildings that housed American firms. He commented that while Singapore had experienced terrorist attacks in 1974 (the Laju

incident) and 1991 (the SQ 117 hijack), this incident was different as Singapore had to confront the stark realisation that there were Singaporeans who were willing to take the lives of their own countrymen, for an ideological cause that had nothing to do with circumstances in Singapore.

The Deputy Prime Minister continued, stating that if the JI plot had succeeded, the damage done would have gone beyond the immediate loss of life and destruction of property. One of the objectives of JI's attempted actions was to sow mistrust and discord among the various communities in Singapore in order to create turbulent conditions, which the JI could then exploit to achieve its aims. The racial and religious relations in Singapore would thus have been put severely under strain, potentially raising tensions to a point not seen since the tumultuous days of the 1960s, an era marred by constant racial and communal tensions and violence.

He elaborated that when the JI plot was uncovered, Singapore had to deal with the immediate security threat - the tracking down and detention of the terrorists involved in order to neutralise the threat. But the other major concern that arose was the maintenance of inter-racial and inter-religious solidarity. There was a need to reach out to the Muslim community and to gain the community's understanding that the arrests were aimed only at those who were plotting violence, and not at the whole community. There was also a need to ensure that there was no anti-Muslim backlash - Singaporeans would realize that only a very small and misguided minority were extremists who harboured intentions to commit violence.

Deputy Prime Minister Teo continued, saying that Singapore's communal fabric was strong, built on many years of steady and deliberate work to build bonds and trust among the communities. The Muslim community did not react negatively, but instead rallied to take ownership of the problem, and deal with the threat of extremism, which they



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saw as a threat to the Muslim community and also to the larger Singapore. This readiness to recognize and deal with the problem as such, in turn gained the trust and respect of the other communities in Singapore. Thus, the communities reached out to each other to further strengthen their bonds of mutual confidence and trust and the Singapore population stood united.

Elaborating on the years after 9/11 and the discovery of the JI plot in 2001, he mentioned the horrific Bali bombings in 2002. He continued, saying that there were more episodes of violence in the region and also around the world, including the Madrid train bombings in 2004 and the London 7/7 bombings in 2005, which occurred one day after London had won its bid for the 2012 Olympics during the IOC session held in Singapore. He said that Singapore saw how these events strained community relations in the countries of their occurrence. The Singapore government understood that Singapore was not immune, and that it had to do whatever it could do to prepare for a similar event happening in Singapore.

The Community Engagement Programme in Singapore

Introducing Singapore's Community Engagement Programme (CEP) that was launched in 2006, Deputy Prime Minister Teo said that the programme brought together stakeholders across the sweep of Singaporean society and encouraged them to co-create a vision of Singaporean society, which is resilient against terrorism and other external threats. It then challenged them to bring that vision to fruition at the local level by putting in place actionable response plans, and by being individually prepared.

To illustrate how the programme had worked on the ground, he then gave the example of the Geylang Serai area, which had the largest concentration of racial and religious organizations in Singapore. There were approximately 120 religious institutions, clan associations, and civic organizations in the Geylang Serai constituency. The area was one of the places involved in the 1964 racial riots. But over time, various parties in the area learned to live in harmony with each other. Since the launch of the CEP, the Member of Parliament

for the area, Associate Professor Fatimah Lateef, had harnessed the positive conflict resolution experiences of the past, and shared them with the new generation of Geylang residents. This made them appreciate much better the importance of give-and-take, and of finding win-win solutions.

Elaborating further on a recent incident that illustrated the strengthening of the community, he spoke of a fire that broke out in February 2011 at Chong Hood Lim Association, a Buddhist temple housed within a shop-house unit at Lorong 25A Geylang. As a result of the fire, the temple, as well as the Coronation Baptist Church, which was located next to it, became structurally unstable. Upon learning that the church would be unable to conduct its service sessions, Associate Prof. Lateef discussed the issue with the temple management, who agreed to share its newly acquired activity centre nearby to temporarily allow the church to continue conducting service sessions. While the church eventually found another space to have its sessions, this example illustrates the strength of community relations in that area.

Deputy Prime Minister Teo highlighted another example of the release of the anti-Islamic video "Fitna" by Dutch politician Geert Wilders in March 2007. He said that the video attracted violent demonstrations and counter-demonstrations in several countries. Muslims in Singapore reacted calmly to the film despite being deeply offended. The non-Muslim public in Singapore also rejected the views contained in the video. More importantly, they stepped up to make their stand known, showing the measured response and mutual respect in Singaporean society.

He said that Singapore had learnt from campaigns of the past that a top-down approach might get a project started expeditiously. However, to have it take root and be sustainable in the long term, it had to inspire the ground and gain traction. A programme only worked when people on the ground took ownership and saw meaning in it. Elaborating on an example of a grassroots programme, he mentioned that Singapore had an emergency preparedness programme for the constituencies. The programme was however, often something of an addendum in their busy



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calendar of events and priorities. Today, through innovative re-fashioning and refreshing of the basic emergency preparedness programme by the People's Association, a revitalized and common framework to develop emergency preparedness teams in every constituency had emerged. The PA called this the "CEP Ready" certification programme. Today, Singapore had 84 CEP Ready constituencies. The PA also introduced the CEP Unity Award and 42 constituencies had attained it.

Summarising his thoughts on the Community Engagement Programme in Singapore, Deputy Prime Minister Teo said that it had been an eventful journey of learning and discovery. The journey had faced challenges, but the nature of community building was such that the more effort one put in, the richer and deeper the rewards. The value of the programme was in traveling on this journey together, not in attaining some hypothesized end state. It was about the friendships and networks of trust that were built up along the way. The programme had inspired many people to come forward and take ownership of their own future; younger Singaporeans and elderly residents; students and workers. Thus, Singapore should be proud of what has been achieved, and strive to bring even more people into the programme from all walks of life.

Becoming Stronger through the Sharing of Knowledge and Experiences

Deputy Prime Minister Teo said that building community resilience was an art as well as a science. It required passion, honesty, and commitment. But it also required a scientific understanding of how people behaved under stress, and what would make them retain their humanity under conditions of extreme pressure. It was about understanding group dynamics and what moved people to action, and also about what interventions were effective when communities turned against each other. The International Conference on Community Engagement(ICCE) brought together experts in the area of community engagement, both from academia and government, representing a wide range of disciplines and experiences.

He added that even though the participants were from different communities with different histories and communities that faced different challenges, it was precisely because of those differences that there existed many insights that could be learned from one another. Learning from each other's experiences, participants at the conference could find common threads of understanding within a very diverse set of circumstances.

Conclusion

In conclusion, the Deputy Prime Minister asserted that the pace at which the world was changing meant that communities were constantly facing new challenges and stresses that tested their social fabric. Thus, it was increasingly difficult to anticipate all possible threats. Additionally, the Internet also allowed for the rapid propagation of irresponsible and divisive ideas. Because the Internet offered anonymity, people sometimes acted without a sense of accountability, without thinking through the consequences of their actions before pressing the "send" button. He stressed that resilience therefore must be built between all segments of community, from the bottom up. While the Government's role was to enable and encourage this to happen, everyone needed to take a moment to pause and reflect upon the consequences before hitting the "send" button in times of conflict so that incidents did not escalate irrationally.

Deputy Prime Minister Teo stated that every generation in every society had to find its own balance, and build its own social compact. How strong that compact would be, and whether it would stand the test of time, depended on how much time and energy was put into it. He thanked all participants for their presence and contribution, and wished them all a fruitful and enriching time in Singapore.



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SESSION III

Countering Extremism and Building Social Resilience

SPEAKER

Professor Rohan Gunaratna

Professor, Security Studies

*Head, International Centre for Political Violence and
Terrorism Research (ICPVTR)*

*S. Rajaratnam School of International Studies (RSIS)
Nanyang Technological University (NTU), Singapore*



Prof Rohan Gunaratna discussed the importance of community engagement and rehabilitation

Professor Gunaratna commenced his address by welcoming all participants to the conference. His presentation that followed focused on three main aspects: the current threat of extremism, the current response to extremism, and the development of an appropriate response to reduce the threat in the following years.

The Current Threat and Response

He commented that the architect of the 9/11 attacks, Khalid Sheikh Mohamed, picked his targets very carefully. His targets – the World Trade Centre, the Pentagon and the Capitol building – were all iconic economic, military and political landmarks in the US. After these attacks, Al-Qaeda inspired a new generation of terrorist groups and radicalised a small segment of the Muslim community. According to Professor Gunaratna's estimation, less than 1% of the community was radicalised then. Significant levels of radicalisation only occurred after the American invasion of Iraq in March 2003.

Professor Gunaratna then remarked that the American response to 9/11 emphasised kinetic and lethal operations, and largely neglected community engagement. He mentioned that when he visited the New York Police Department after 9/11 to conduct a review of their counterterrorism and community affairs division, resources towards community affairs were lacking. The US did not have a deep understanding of community engagement and made no effort to build a community engagement programme until 2008. Since 9/11, 175 homegrown terrorists and suspects have come to the attention of the US government. About half of these cases occurred in the last three years. Ideological radicalisation has also grown among marginalised communities in Western countries. Professor Gunaratna further highlighted that in the last ten years since September 11, half a million people have died in Afghanistan and Iraq. Clearly the American kinetic response, while important, cannot comprehensively or successfully counter extremism. Building meaningful partnerships with communities to prevent radicalisation in mainstream society and devising effective rehabilitation programmes for detained extremists will ensure that the mainstream beliefs retain their position and the extremist beliefs remain marginalised.

The Importance of Community Engagement and Rehabilitation

Professor Gunaratna also commented that global security has improved recently as many countries have established and improved their homeland security ministries. However, the significant investment in protection and defence has not translated into an equal effort to fund programmes that reach out to communities. Thus the next ten years should be aimed not only at refining kinetic measures and reducing the immediate tactical threat, but also at building long-term strategic measures to mitigate the larger threat.



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Professor Gunaratna suggested that tackling the long-term threat from terrorism encompasses two areas – engaging the community, and building rehabilitation programmes. He mentioned that since the International Conference on Terrorist Rehabilitation was organised by ICPVTR in 2009, many new rehabilitation programmes have emerged. Professor Gunaratna cited Singapore's Religious Rehabilitation Group (RRG) as a good example of how the local Muslim community can help to engage the terrorists. If there is no investment in community engagement and rehabilitation, terrorists who are jailed will become heroes and use their talents to participate in, advocate, and support terrorism.

Professor Gunaratna asserted that recent developments in the last few years have demonstrated the benefits of building engagement and rehabilitation programmes. Although the Arab Spring occurred in the Middle East, Australia, France, Britain, and even Greece have also seen uprisings. Governments and community leaders everywhere needed to build positive relationships in order to prevent riots. He also warned against mistaking the toppling of dictators in the Middle East nations for a new era of peace as there remains extremist groups that seek to infiltrate these nations. An example would be the Libyan Islamic Fighters, an extremist militant group currently leading the fight in Tripoli. He urged new governments in Libya, Egypt, and elsewhere to promote religious moderation and peaceful co-existence of racial and religious communities in their countries.

In concluding his speech, Professor Gunaratna cautioned that the terrorist threat may not originate from Muslim groups only but can also come from other religious extremist groups like the Indonesian Christian extremist group, Lashkar Kristus, Warriors of Christ. From his interviews with members of this group, Professor Gunaratna found out that the members had attacked Muslim villages with spears and torches. Similarly, Jewish, Hindu, Buddhist, and Sikh groups as well as ethno-nationalist groups also exist. For instance, the LTTE, which had the largest number of suicide attacks to its name, was ethno-nationalist and mainly comprised Hindus and Christians.

Professor Gunaratna explained that conflicts emerged when politicians manipulated religiosity for personal reasons. Thus government and community leaders needed to work together to prevent manipulation. The world needed to develop a set of global norms and ethics that do not permit these leaders to use ethnicity and religion to their personal advantage. In addition, he cited Singapore as a test case where leaders have engaged with and cared for their communities. He advised governments to build up capacity and capabilities in community engagement and rehabilitation in tandem with heightened security response. To that end, Professor Gunaratna encouraged the participants to engage in frank and detailed discussions during the conference in order to draw best practices and build a working community engagement model so that engagement will become a staple in counter extremism and counterterrorism programmes.

Q&A

Q: Professor Gunaratna, you have spoken to many terrorists. In your conversations with them, how did they talk to you? Did they believe they were “mainstream” or did they recognise they are on the extreme end of society?

Professor Rohan Gunaratna: Firstly, terrorists recruit from the rich, poor, educated, and the uneducated. For instance, Osama bin Laden came from a wealthy Saudi family. Ayman al-Zawahiri was a medical doctor but he still moved towards extremism. We also find very poor people and the marginalised in terrorist groups. In our research, most have joined because they believe that through violence, they are able to achieve something better for their communities and their countries. They are very eager and keen to rapidly change society by using violence. They believe they are right and have a deep sense of righteousness. More than 95% of the detainees that were de-briefed realised what they did was wrong and they expressed remorse. I spoke to a terrorist who, for a decade, facilitated shipments of arms from North Korea to various militant groups. We were kind to him and looked after his family and he called himself a criminal and wept.



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Reaching out to him and making him believe what was wrong was crucial. In the last decade, only less than 10% of resources have gone for community engagement. In the next ten years, we hope to put in a lot more, perhaps 90%.

Q: My question is about perception in the West about terrorism. There is an increasing perception that no amount of communication will change the terrorists' minds and aims. What would your message be to the West in that regard? How can these Western societies transform perceptions and the ability to understand what motivates terrorists? Community engagement needed to be on both sides as we need two hands to clap. Would you agree?

Professor Rohan Gunaratna: There needs to be a dialogue between the global north and global south. More than 50% of Muslims worldwide do not believe 9/11 took place or that Al-Qaeda did it. In the West, more than 50% believe there is a problem with Islam. Having debriefed several hundred terrorists, I understand that all religions can be manipulated. There is nothing wrong with Islam as it is a peaceful religion. To convey this, we need to develop our own communication models to counter perceptions. Thus, a serious dialogue needs to be held and if we did not have such a dialogue, a mismatch will entail.



DPM Teo Chee Hean with Dean Ambassador Barry Desker, Professor Rohan Gunaratna, Associate Professor Fatimah Lateef and invited guests.



Mufti Dr Fatris Bakaram, Rev Gabriel Liew Yuk Lon and Ven. Seck Kwang Phing representing members from the IRO



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SESSION IV

Community Engagement: The Singapore Experience

SPEAKER

Ms Low Ai Ling

Deputy Director (Community Engagement & Planning),
Community Engagement Division, Ministry of Home Affairs,
Singapore



Ms Low Ai Ling shared the Singapore experience and the approach in implementing community Engagement Programme

In her presentation, Ms Low shared the background to and the impetus for the implementation of the Community Engagement Programme (CEP) in Singapore. Her presentation also looked at the implementation of the CEP and challenges.

The Backdrop

Ms Low shared that when the Jemaah Islamiah (JI) episode first surfaced in Singapore, the greatest threat the JI posed was not about the bomb but the impact it would have on social cohesion. A community leaders dialogue where then-Prime Minister Goh Chok Tong and Cabinet Ministers met with communal and civic leaders in a closed door meeting was held. The key message was that the JI's jihadist terrorism was the work of a few and not representative of the Muslim community. It was certainly not a problem with Islam. Later a White Paper was produced on the JI episode and discussed in Parliament.

Ms Low shared that framing the issue as a national security problem affecting all Singaporeans of all races and religions was important. It underscored a commitment to share the facts and face the

challenge squarely, rather than try to avoid awkwardness and leave people to speculate the unspoken. A rational and balanced articulation of the problem also led to the recognition that the solution to extremist terrorist ideology must involve the Muslim religious leaders and the community coming together to join forces and be vigilant and counter the extremist narrative.

Why the Need for the CEP?

Ms Low added that a challenge for multi-ethnic societies like Singapore was how to maintain good communal relations, and conversely, to guard against threats which could unravel societal cohesion. Race and religion remained highly personal and emotive issues, which, if not managed properly, could fuel communal unrest and conflict. The impetus for the CEP came after the London bombings in July 2005, and there was the question of whether more could be done to enhance Singapore's social resilience against the impact of a similar violent terrorist incident which could provoke mistrust between Muslims and non-Muslims in Singapore. While the good communal relations built up over the years would stand the Singaporean society in good stead, the state of affairs was not static but dynamic, and needed to be sustained and nurtured constantly. There was also the need to do so before any crisis struck. There was a need for each ethnic community, especially its leaders, to form personal and social multi-ethnic networks of trust across society, committed to maintaining good ethnic relations. There was also the need to place greater resources to enhance capabilities and capacities for preparedness in order to deal with the stress and strain to communal relations in the wake of an incident. To achieve this, it was important to develop a network of activists and exercise and prepare them as well as the general public to know what to expect and how they should respond in a crisis.

What is CEP?

Ms Low shared that the CEP was launched in Feb 2006 by Prime Minister Lee Hsien Loong. It was



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a long-term effort to ensure that the Singapore society was better equipped to maintain social cohesion and harmony, should there be an incident or crisis which impact its communal relations. The CEP sought to bring together people from different communities to strengthen inter-communal bonds, and put in place response plans to help deal with potential communal tension after an incident. In a nutshell, the CEP aimed to create an operational framework to develop resources and to manage and mitigate potential communal tension that might surface in the aftermath of any incident.

The Strategy and Approach

Ms Low spoke of the strategy and approach in implementing the CEP.

Expanding the stakeholders group

Firstly, the CEP seeks to enlarge the “stakeholder groups” involved in the cultivation and development of communal harmony and emergency preparedness. In the past, emergency preparedness was targeted essentially at grassroots organizations at the constituency level. The CEP broadened this to co-opt new domains or clusters and the people in them. The new domains came under the leadership of 5 government agencies which supported the implementation of CEP in their respective clusters. They were the People’s Association for the grassroots organisations, the Ministry of Education for educational institutions, the Ministry of Community Development, Youth and Sports for religious groups and ethnic-based organisations, the Ministry of Manpower for businesses and unions, and the Ministry of Information, Communications and the Arts for the media and arts cluster.

National-level structure

Secondly, there was a national-level structure which oversaw the CEP. This signalled strong political leadership support as well as adequate resourcing. The Ministry of Home Affairs was the coordinating secretariat for the CEP, and there was the CEP Steering Committee composed of Permanent Secretaries of the various ministries in charge of the clusters as well as the Chief Executive Director of the People’s Association.

The Steering Committee provides the operational leadership and coordination for the CEP, and ensured the integration and operational readiness of the various community response plans. In turn the Steering Committee reported to a Ministerial Committee chaired by Deputy Prime Minister Teo Chee Hean.

Ground-up approach

Thirdly, it was recognised that in order for the CEP to be self-sustaining, it must be meaningful to the people who are mobilised to respond and participate in it. The people would need to own and drive their CEP programmes which they themselves create in relation to the operating realities of their domains. Ground level initiatives, while untidy and diverse, had to be the focus and were the principal source of the CEP’s strength and effectiveness.

The Government’s role was to facilitate and to support such initiatives and development on the ground through the cluster lead ministries and agencies. It provided resources and broad guidance where needed but the specific programmes or activity were developed, driven and evolved by the clusters and its groups. For the CEP to be meaningful it had to be self-sustaining, be able to find new volunteers and supporters and have the capacity to re-generate.

Align to existing platforms

Fourthly, CEP would more likely succeed if it was able to align itself to existing structures and programmes, rather than creating a new set of activities and over-burdening the ground.

Community Level Structures

Ms Low shared examples of existing community-level structures supporting the CEP, including the Inter Racial and Religious Confidence Circles (or IRCCs), the schools, and the businesses and unions cluster.

More than an “Awareness” Programme

Ms Low said that the CEP was more than an awareness programme. There were many activities and initiatives from the communities. The objectives of these activities ranged from strengthening bonds among ethnic and religious



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groups, developing skills and capacities to formulate response plans, promoting greater understanding of religions, and debunking the myths spread by extremists. This was in line with the bottom-up approach with communities taking ownership.

Training a cadre – the core group of CEP activists

The CEP strategy recognised that the key was to develop a real and practical capability to mobilize and intervene in a situation through a cadre of activists who were trained and prepared and would respond in a crisis in situ. Hence at the centre, the coordinating CEP Secretariat at the Ministry of Home Affairs conducted programmes to develop the capability of members of the CEP community so that they know what to do during and after a crisis. Ms Low also gave the example of what was being done at the grassroots level viz. the CEP Ready Certification and CEP Unity Award for constituencies.

Ms Low shared that the challenge was ultimately “sustainability”. Coupled with the risk of message fatigue was the danger that attention could be crowded out by other concerns. There was also a balance to maintain, of being vigilant and yet avoiding the extremes of complacency and paranoia. Ms Low stressed that the CEP should always be a work in progress. While such surveys and other measures could give some sense of progress made, the real test would come when there was an incident. Ms Low added that having a programme such as the CEP was better than not having one, and that it more confidently raised the odds in Singapore’s favour.



DPM Teo interacting with speakers and invited guests.



Sheikh Abdul Mun'im, Sheikh Ghaleb Abdallah and Venerable Sek during Tea-Break.





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SESSION V

Panel on Community Engagement Models in Southeast Asia

PANELISTS

Mr. Mohd Zaini Bin Mohd Akhir

Special Task Force Operations Officer, Counter Terrorist Division, Royal Malaysian Police

Major-General Francisco N Cruz

Deputy Chief of Staff for Intelligence, Armed Forces of the Philippines

Prof. Dr. Abdurrahman Mas'ud

Head of Department of Research and Development of Religious Life, Ministry of Religious Affairs, Indonesia

Mr. Mohamed Zaini Bin Mohamed Akhir

Mr. Mohd Zaini discussed counter radicalisation efforts in Malaysia. He detailed the process of radicalisation before elaborating on Malaysia's "soft" approach with regards to the reintegration of former radicals.

The Current State of Radicalisation in Malaysia

Mr. Mohd Zaini told the participants that radicalisation can stem from any number of sentiments, including, but not exclusively limited to, religious fervour. For example, somebody who nurses a general anti-establishment feeling might

channel that resentment towards radicalisation. The road towards radicalisation does not preclude otherwise successful individuals. He substantiated this statement by recounting how three students from the Malaysian University of Technology were arrested after being recruited by the jihadist group, Jemaah Islamiyah (JI). To allow the audience a greater understanding of the Malaysian situation, he revealed that since 2001, Malaysia had arrested 202 militants, a majority of whom were affiliated with JI (130) and a significant percentage from Al-Qaeda (28).

Malaysia's Strategy of De-Radicalisation

Mr. Mohd Zaini devoted the second half of his presentation to detailing Malaysia's de-radicalisation programme. The Malaysian police view the programme as a long-term strategy (rehabilitation typically takes six to eight years) that can have exponential effects. Aside from de-radicalising the individual radical, the Malaysian police hope that the reformed radical can then spread the message of moderation to his former extremist counterparts. The de-radicalisation programme entails multiple components which include instruction in Islamic theology and law



Panel on CE Models in Southeast Asia comprising Mr Mohd Zaini Mohd Akhir (Malaysia), Major-General Francisco N Cruz (Philippines) and Prof Dr Abdurrahman Mas'ud (Indonesia). The session was chaired by Ustaz Md Feisal Md Hassan.



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that challenge the extremist interpretations of Islam; small and intimate group counselling sessions; and individual counselling sessions. Mr. Mohd Zaini stressed that a successful de-radicalisation programme does not end at a detainee's release. To ensure success, the Malaysian police closely monitor released radicals, periodically meet with former detainees, help reintegrate former detainees into society, and provide financial assistance when necessary. Thus, he emphasised that everybody, including the radical, the radical's family, the police, and society at large, has a significant role to play in the programme.

Major-General Francisco N Cruz

Major-General Cruz focused on the Philippine government's efforts to defeat the communist insurgency that was waged through the "New People's Army". He explained how non-kinetic tactics employed by the Philippine government undercut support for the communist insurgency and led to several success stories.

Major-General Cruz began his presentation by describing the fundamental assumptions held by the Philippine government while dealing with the armed component of the communist insurgency, the New People's Army (NPA). First, it was important to understand that the communists would never succeed due to a variety of reasons. These included their lack of a state sponsor, the obsolescence of their ideology, and the history of grave crimes they committed against the Philippine people and others. Second, the people, and not the NPA, were at the centre of the war. Third, good governance was the silver bullet in fighting insurgencies. With these assumptions in mind, Major-General Cruz described a new breed of soldiers whose weapons were a microphone, camera, laptop, and projector. Indeed the "civilianising" of war was now standard Philippine government practice, and the military had already begun to shift from physical warfare to political warfare. The barometer for success had changed from the number of dead insurgents to the number of insurgents who surrender.

Major-General Cruz then proceeded to cite concrete examples of the Philippine military's use of this strategy and the success it brought. He praised the efforts in the Bohol Province as the epitome of military-civilian coordination. Before 2000, Bohol was among the poorest areas of the Philippines, and 28% of the villages were affected by the communist insurgency. Just six years later, that number decreased to 3%. He credited this success to the establishment of goat, chicken, and carabao (bull) dispersal programmes and the creation of a provincial Peace and Order Council. Now, Bohol is a major producer of rice, coconut and palm oil, in addition to fast becoming an attractive tourist site.

Major-General Cruz then cited the Cebu province as another example of a successful counter-insurgency effort. The governor of the province led an anti-insurgency task force. This task force had a division that focused on information, rewards and incentives in addition to a public relations division, a socio-economic division and a legal division. Now Cebu's fame as a prime tourist location is fast ascending. Throughout these two regions and others, the military had offered a wide array of services, including an adult-literacy programme, free computer training, rabies inoculations and hygiene-literacy programmes. With that in mind, it was no wonder that the communist insurgents are now engaging with the Philippine government in peace talks with the hope of finalising a deal by next year.

Prof. Dr. Abdurrahman Mas`ud

Dr. Mas`ud examined the role of the pesantren, Indonesian Islamic boarding schools, in the context of the issue of radicalisation. He argued that the pesantren operated as a moderating influence that teaches the correct and peaceful interpretation of Islam.

Dr. Mas`ud began his presentation by describing a recent workshop held on the role of leaders in Indonesian Islamic boarding schools or pesantren. The workshop intended to build a cooperating network among pesantren with regards to tackling



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radicalisation and sharpening existing ideas about de-radicalisation. From the perspective of pesantren leaders, the culture of radicalisation fundamentally opposed that of the pesantren. Terrorism was not jihad; terrorism contradicted the peaceful nature of Islam. He reminded the audience that while jihad was a struggle, pesantren leaders considered jihad to be a struggle against ignorance, poverty and underdevelopment.

He then explained how the pesantren could emerge as an effective institution to counter-radicalisation. The pesantren did not separate Islam from the cultural roots of Indonesia and therefore were less susceptible to foreign and extremist interpretations of Islam. According to Dr. Mas`ud, the pesantren could and had to fight radicalisation in a variety of ways. Firstly, the pesantren must lead the way in teaching its students the value of peace, brotherhood, and love. Therefore, the pesantren must revise their curricula accordingly to promote these virtues. Second, pesantren teachers can detect early on which students may be susceptible to extremist ideologies. Third, the pesantren also must teach self-dependence and entrepreneurial skills to all students as these skills will help them become more financially secure and therefore less susceptible to radicalisation. After which, he concluded by recommending the study of peace assistance, promoting a guide book Assistance and Strengthening Peace, and expanding formal peace education in schools.

Q&A

Q: What do you [Mr. Mohd Zaini] think is the role of non-governmental organizations (NGOs) in after-care programs

Mr. Mohamed Zaini Bin Mohamed Akhir: While the police seek cooperation with everybody, NGOs have frequently exhibited hostility towards the police. If the police arrests somebody in the morning, by the afternoon NGOs will be on the case. Thus the role of NGOs is complicated in this aspect.



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SESSION VI

Panel on Community Engagement Models in South Asia

PANELISTS

Mr. Hussain Mohi-ud-Din Qadri

*Official Representative of Minhaj-ul-Quran International,
Pakistan*

Brigadier General S M Matiur Rahman

afwc, psc

*Director, CTIB, Directorate General of Forces Intelligence,
Bangladesh*

Mr. Satish Sahney

Chief Executive, Nehru Centre, India

Dr. Shanthikumar Hettiarachchi

Community Engagement Specialist, Sri Lanka

Mr. Hussain Mohi-ud-Din Qadri

In his speech, Mr. Qadri gave his perspective on terrorism and extremism in Pakistan and elaborated on the process of radicalisation in the country. He also commented on the loopholes in Pakistan's education system and the difficulties involving religious clerics in community engagement efforts. He stated that despite the effort of the world community to defeat terrorism, the threat remains. The world community only came to a late realisation that more creative and

more inclusive responses through partnerships with the local communities are needed to counter extremism. Mr. Qadri noted that the making of a terrorist is not an overnight phenomenon but a step-by-step radicalisation that often end up transforming an individual into a terrorist.

He traced the root of terrorism in Pakistan to the inculcation of a narrow-minded worldview among young students studying in madrassahs. He contended that it was such an education that led to many youngsters falling prey to extremism or radicalism, and finally terrorism. Mr. Qadri also pointed out that the madrassahs, where fifty percent of all Pakistani youngsters of school-going age received a sectarian education, played a major role in creating terrorism and sustaining its support base in the population. He went on to describe a typical madrassah education in which right from the first day of school, teachers taught their students that followers of other sects and religions are kafirs or non-believers or infidels.

He blamed such an education system for tuning impressionable youngsters into narrow-minded individuals who were intolerant of other religious beliefs.



Mr Hussain Mohi-ud-Din Qadri (Pakistan), BG S M Matiur Rahman (Bangladesh), Mr Satish Sahney (India) and Dr Shanthikumar Hettiarachchi (Sri Lanka) discussed the key takeaways and challenges of community engagement in their respective countries. The session was chaired by Ms Maria Ressa.



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Mr. Qadri concluded that in order to fix the problem, Pakistan must secularise its education system. It needs to embrace modern education which promotes human values such as tolerance and open-mindedness towards people of other religious faiths.

Brigadier General S M Matiur Rahman afwc, psc

Brigadier General Rahman gave a presentation on Bangladesh's community engagement efforts in countering extremism and terrorism. He said that extremism, which often turned into terrorism, is a serious threat to peace and security all over the world and Bangladesh is no exception. Countrywide bomb explosions in Bangladesh in the past proved that no community is free from terrorist attacks.

According to him, Bangladesh's experience in counterterrorism has shown that enforcement of existing laws and enactment of new laws are not enough to counter extremism. Considering the present reality, he argued that it is important to highlight the true spirit of Islam in all walks of life in society so that extremists cannot exploit the ignorance of the public with their extremist interpretations. He mentioned that Bangladesh believed that there was a pressing need for joint counter-terrorism efforts, both at a regional and global level.

Brigadier General Rahman emphasised that Bangladesh's counterterrorism strategy aims to combat terrorism to build a safer Bangladesh, and to ensure that its citizens are able to live in a country free from terrorist attacks. He mentioned that the principle strands that comprise Bangladesh's counterterrorism strategy are Prevent, Pursue, Protect and Prepare. Bangladesh has placed a special emphasis on upstream prevention of violent extremism. He added that building state capacity, in terms of addressing deprivations that can drive individuals toward extremist outlets for their frustrations, is an integral part of Bangladesh's current counterterrorism strategy. Nevertheless, he commented that Bangladesh is prepared to respond using kinetic measures in case a terrorist attack takes place.

To illustrate Bangladesh's non-kinetic approach in countering terrorism and extremism, he cited some specific examples including the community policing system in the country, the use of both print and electronic media to counter radicalisation as well as the visible presence of NGOs which provide services like education, health. These community engagement measures enhance and build social resilience of local communities against extremism and terrorism. He went on to highlight a programme which aims to help unemployed youths in the country to learn skills so that they are able to earn a living. Its objective is to reduce the youths' vulnerability to terrorist recruitment.

Brigadier General Rahman also expressed that Bangladesh is keen to further develop its rehabilitation programme for incarcerated violent extremists and the aftercare programme for their families. He added that Bangladesh currently has plans to launch a 24-hour community call centre which uses Islamic scholars to interact online with individuals looking for religious knowledge, with the aim of steering them away from extremist sources. In conclusion, Brigadier General Rahman said that the success of Bangladesh's counterterrorism efforts is due to vigilance, an early detection of the problems, and a quick response.

Mr. Satish Sahney

Mr. Sahney discussed community engagement in the Indian context, with a particular reference to the community engagement endeavors of the Mumbai police. He stated that on 12 March 1993, the first major terrorist attack took place in Mumbai (formerly Bombay), killing 350 people in twelve serial bomb blasts (in two and half hours). The attack was the third major incident in Mumbai following the demolition of the Babri mosque in Ayodhya on 6 December 1992 that led to serious communal riots in the city.

After the serial bomb blasts in Mumbai, there was mutual distrust between the Hindu and Muslim communities. The police attempted to reach out to both the Hindu and Muslim communities by seeking the help of social activists. They visited



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and talked to the people and listened to their grievances and concluded that a police force numbering about 40,000 was not equipped to handle the security of a city of 20 million people, even if only a small portion of the people took to the streets. The Mumbai police realised that they needed to establish a working relation between them and the community if they want to achieve communal harmony. For instance, the police tried to avert communal tensions by facilitating the pre-release private screening of the controversial film “Bombay”. It had spurred speculation that its release might trigger communal violence as the subject of the film was the 1992-93 communal riots in the city. Fortunately, there were no incidents of violence as a result of community engagement work done by the police. Mr Sahney commented that the Mumbai police’s community engagement efforts have been instrumental in enhancing social resilience.

In concluding his speech, Mr. Sahney urged governments to work towards an equal partnership between the police force and the communities they serve. He pointed out that governmental and police resistance to sharing power with their communities will impede the institutionalisation of community engagement practices.

Dr. Shanthikumar Hettiarachchi

Dr. Shanthikumar Hettiarachchi’s presentation focused on the Sri Lankan approach to community engagement. He discussed Sri Lanka’s efforts in community engagement in the context of national reconciliation after a thirty-year civil war. After the Sri Lankan government had defeated the Liberation Tigers of Tamil Elam (LTTE), a terrorist outfit, in May 2009, they decided to begin work on national reconciliation. The Sri Lankan army that fought the war against the LTTE was involved in promoting national reconciliation in the country.

Dr. Hettiarachchi shared that at the end of conflict in Sri Lanka, an estimated 11,000 former terrorist cadres had either been captured or had voluntarily surrendered. Subsequently, the vast majority was given a special Presidential amnesty and underwent rehabilitation. Several hundred former cadres who committed serious crimes are still in

custody currently and will be brought to trial. Those who were granted amnesty were housed in over 16 rehabilitation centres so that they can undergo a comprehensive rehabilitation process.

Dr. Hettiarachchi told the audience that the goal of the rehabilitation programme was to reintegrate the former LTTE cadres into the civilian way of life, which was denied them by the LTTE. Rehabilitation reintroduces them to their social and cultural roots and assists them to return to the mainstream political process. According to him, the first phase of community engagement is almost complete as less than 2000 former cadres are living in the rehabilitation centres. Sri Lanka is now entering the next phase, which is community-based engagement. This phase entails providing former LTTE members with livelihood support and giving them the necessary vocational skills for their employment.

In his concluding remarks, Dr. Hettiarachchi opined that revisiting and rebuilding democratic institutions are necessary in order for community engagement in Sri Lanka to be successful. This would create a sense of belonging among all ethnic groups and nurture a sense of ownership in the community.

Q&A

Q: How can we deal with the tendency of rejecting other religions?

Mr. Sahney: What we have to communicate to our next generation is not tolerance but love. We need to work with the schools where minds are being shaped. We have to make our young generation understand that different religions have different ways of expressing their identities. We have to bring them together. We have to give every community an opportunity to know the others.

Q: Love and respect is based on trust. But trust in Pakistan at this moment is very hard to find. The military and the government of Pakistan are going through a major crisis. What should one tell the students? Who do you tell them to trust?



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Mr. Hussain Mohi-ud-Din Qadri: Right at this moment there is a trust deficit in Pakistan. Both the government and the military are facing major crisis and there is a serious lack of public trust on these institutions. There is no more hope for the elders in Pakistan. Whatever the elders were supposed to do, they have failed to do. All our hopes are on our next generation. We tell them to trust themselves.

Q: Would you share with us the steps taken by the NGOs and the private sector in education and social welfare to save the next generations of Pakistan from falling into the hands of the radicals?

Mr. Hussain Mohi-ud-Din Qadri: In Minhajul Quran, we are investing in secular education. We have established 600 schools all over Pakistan, especially in the areas where the government schools are not working properly. In these 600 schools, we integrate religious and secular values in the secular education system.

Q: Are only poor people vulnerable to radicalisation in Bangladesh? Don't you think there are rich people in Bangladesh who sympathise with the extremists and support extremism?

Brigadier General S M Matiur Rahman afdc, psc: In the context of Bangladesh, we can say that people who lack opportunities to live with dignity are more vulnerable to terrorist recruitment. I do not fully disagree that the rich and educated people may also become involved in such activities, especially when it comes to supporting them financially.



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SESSION VII

Panel on Community Engagement Models in the Middle East

PANELISTS

Sheikh Abdul Mun'im Al-Mushawwah

Head of As-Sakinah Campaign for Dialogue, Saudi Arabia

Sheikh Ghaleb Abdallah Othman Ahmad

Islamic Justice of Hashemite Kingdom of Jordan



Sheikh Ghaleb Abdallah Othman and Sheikh Abdul Mun'im Al Mushawwah representing the Panel on the Community Engagement Models in Middle East. Sheikh Ghaleb shared his views on The Amman Message while Sheikh Mun'im as head of the renowned As Sakinah Programme, detailed efforts of countering extremism through the online media. Ustaz Md Haniff Hassan chaired the session and Ustaz Md Salehin and Ustaz Ahmad Saiful Rijal served as translators for the speakers.

Sheikh Abdul Mun'im Al-Mushawwah

In his speech, Sheikh Abdul Mun'im Al-Mushawwah detailed the terrorism initiatives that his campaign has embarked upon to counter cyber-terrorism.

History of Cyber Terrorism

Sheikh Abdul Mun'im Al-Mushawwah started his speech by elaborating on the history of cyber terrorism. He mentioned that his findings were based on a decade of research and field work on the Internet. 1995 marked the first appearance of extremist groups on the Internet. In January 1997, the extremist group, Egyptian Jihad, attempted to create its first website but the website lasted for only a month. In 1999, the term 'Jihad' spread virally through the Internet, finding an audience amongst students in East Asia, Russia and Europe.

During this period, a few extremist websites were launched by East Asian students.

He shared that Al Qaeda's first website was created in 2001 and featured a banner that supported the reasons for conflict. Particularly after the 9/11 attacks, extremist groups started shifting from physical training camps to online instructional manuals. In spite of the War on Terror, the perpetuation of violent Islamist ideology on the Internet has intensified, and extremist websites now contain more critical information. He added that 2003 witnessed a peak in the proliferation of extremist websites as well as recruitment of new members online. The websites contained both-intellectual affirmations of Jihad and practical military advice. Online manuals and magazines provide an easy way to teach weapon and bomb construction.

The Spread of Online Ideology

Sheikh Abdul Mun'im al-Mushawwah then moved on to detail the tactics that were being used on the Internet. He stated that Al-Qaeda websites, along with other extremist websites, expand horizontally rather than vertically, which is why they are able to spread their radical ideologies so rapidly. Furthermore, he added that it was extremely difficult to detect these websites because their appearances are constantly changed. For example, some websites disguised themselves as football or sports websites. Currently, there are an estimated 300 such websites, many of which are available in a number of languages, including German and French. Additionally, some of these websites, while not propagating extremist ideologies, overtly display their intellectual resistance. These websites serve as extremely powerful catalysts for violence through the messages that they send.

The Rehabilitation Programme

Sheikh Abdul Mun'im Al-Mushawwah asserted that the Saudi rehabilitation programme that targets individuals who set up or accessed extremist websites has seen significant success in its



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deradicalisation efforts. He mentioned that to date, 3250 people had been a part of the programme. About 1500 of these people have repented their actions in one way or another. 60% of them have completely backed down from online activity altogether while 40% have retracted from their previous extremist positions.

Sheikh Ghaleb Abdallah Othman Ahmad

The Need for Community Engagement in Jordan

Sheikh Ghaleb Abdallah Othman Ahmad began his speech by explaining how Jordan was susceptible to terrorism. He mentioned that much of Jordan's progress had been checked by Palestinian Jihadist groups operating within the region. 95% of the Palestinian population in Jordan consisted of Sunni Muslims and Jordan was particularly targeted due to its moderate stand on Palestinian issues.

He asserted that in light of these threats, Jordan has had to seek a balance between security and liberty. There was also a need to combat terrorism by building cooperation among state forces, national forces, and civil society. Furthermore, the majority of the Muslim population has been actively taught to oppose violence and hatred, vastly increasing the security of the region.

The Three-Pronged Approach in Eliminating Terrorist Cells

Sheikh Ghaleb Abdallah Othman Ahmad described a three-pronged approach used to counter terrorist cells in Jordan.

Firstly, on a legislative level, the Jordanian government deals with terrorist acts in the same manner as crime. There is no special legislation for punishing terrorist activities. This ensures that law enforcement did not conflict with Jordan's communications and agreements with the international community. Most importantly, no punishments were given out until conclusive proof was available. He revealed that the Jordanian government actively debated the sacrifice of human rights for security, and the sacrifice of security for the preservation of human rights. Secondly, operational procedures were strictly adhered to. In 2007, laws were enacted against money laundering attempts in order to curb

terrorist fundraising. To date, identity cards and passports have been issued in accordance to international standards in order to prevent forgery. Thirdly, the Jordanian government has participated in many international treaties, and has drafted several agreements that aim to combat international terrorism.

Social Cohesion in Jordan

Sheikh Ghaleb Abdallah Othman Ahmad concluded his talk by asserting that Jordan is home to numerous languages and cultures. The kingdom's relatively stable political system prevents the infiltration of militants into society, which in turn helps to maintain social cohesion and stability. Additionally, Jordan has earned a reputation for being a place for peaceful coexistence, mutual respect, and tolerance among its Muslim and Christian communities. There is a high level of social cohesion, different communities are represented in the government and are empowered to participate in the political process. The government also ensures that the media properly represents Islamic considerations.

Q&A

Professor Rohan Gunaratna: Until 2003, there had been a significant presence of terrorist groups in Saudi Arabia and many public institutions like mosques, schools and hospitals were infiltrated by extremists. After 2003, the Saudis responded in an unprecedented way and cracked down on the terrorist cells that were operating in Saudi Arabia. When that happened and when Saudi Arabia raided the places where terrorist groups had infiltrated, the terrorists posted their materials online. Thus 2003 is an important time. Can you comment on this assessment?

Sheikh Abdul Mun'im al-Mushawwah: Terrorism doesn't occur from nothing. It is not important for us to tell who or what reasons lie behind terrorism because all of us are responsible. The lack of platforms to exchange ideas explains why terrorism is on the rise. Therefore conferences of this nature, like the ICCE, are very useful because there is an exchange of ideas. We know what people in South East Asia are doing and they know how we think. We can thus cooperate with each other to mitigate



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the effects of terrorist activities on multiple fronts. We wish to completely remove terrorism in the next few years.

Q: Do you engage with terrorists in the real world setting or do you purely focus on the online realm? How is the work coordinated and followed up?

Sheikh Abdul Mun'im al-Mushawwah: We believe in specialisation. We have engaged in dialogue and discussion outside the Internet world as we have three programmes in Saudi Arabia. We conduct intensive courses in countering extremism and terrorism. We are also gathering law scholars to write articles regarding counterterrorism and have connections and relationships with organisation and agencies around the world.

Q: In the last decade, issuing fatwa (or a religious decree) against extremism and terrorism has contributed a lot to countering extremism. However, despite being the custodians of Islam, Saudi Arabia and other Middle Eastern countries have not done much in issuing fatwas. In Pakistan, the Taliban has killed more than five clerics because they issue fatwas against extremism. But we have not seen much contribution in this area from Saudi Arabia and other countries in the region. Is there any explanation for this?

Sheikh Abdul Mun'im al-Mushawwah: We say Pakistan is the reason why terrorists are engaged in terrorism. In reality, terrorism has been happening for hundreds of years. We've studied this for many years. I myself think that Al Qaeda is a new organisation that actually adapted some of the fatwas already in Islam, and also from Egypt and Pakistan, to suit their own purposes. We had a fatwa in Saudi Arabia five years before 9/11 that actually condemned suicide attacks, plane bombings, and other activities. We have a lot of fatwas, other writings, and explanations about terrorist activities and bombings in our own country or other countries. And we always say that Islam always respects the agreements and that it builds and never destroys anything, but they [terrorists] understand Islam the way they want to. The other problem for the Middle Eastern region is that we are unable to communicate with people from Asia easily. Therefore I want to extend my gratefulness to the organisers of this conference.

Sheikh Ghaleb Abdallah Othman Ahmad: The reason for the existence of militancy in Islam is because there are many Muslims who feel sidelined and disadvantaged. This is because of the invasion of other Islamic countries. These feelings still exist until today. Muslims do not realise that the incidents have happened a long time ago and the world needs to live in peace and unity. If we ask the terrorists where they get their ideas from, they will say they get it from the verses of the Quran and the sayings of the Prophet. This is not entirely correct. Their understanding and interpretation is different and wrong. Quran verses make us believe in unity and peace. In other words, a call to Islam is to have good manners and to argue in civilized fashion. Islam rejects aggression and it urges mercy. There is a verse in Quran that says if you are a hardhearted man, no one will stay with you. We invoke Muhammad in the name of peace. And this contradicts the idea of terrorism. Islam teaches us to be forgiving, moderate, and not judgmental. The Quran asks us to treat killing one person as the equivalent of killing the entire humankind. The role of clerics is to teach society the proper understanding of the Quran and to guide the misled youth on the path away from criminality.

Professor Rohan Gunaratna: With regards to an earlier comment about Pakistan being the reason for terrorism, I would like to offer a clarification. The contemporary wave of terrorism did not originate from Pakistan. Certainly, the border area between Afghanistan and Pakistan became a very important area for terrorists because after the Soviet occupation of Afghanistan, Pakistan became the front lines for Jihad. After a drastic loss in culture and education, fertile grounds for terrorism were created. Dangerous ideologies and terrorist tactics were formed. But, I think it is important for the international community to stop vilifying Pakistan.



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SESSION VIII

Panel on Community Engagement Models in the West

PANELISTS

Dr. Basia Spalek

*Reader in Communities and Justice, School of Social Policy,
University of Birmingham*

Ms. Kristi Cooper

Criminologist, Oxford, United Kingdom

Mr. Eelco Kessels

*Programme Manager, International Centre for Counter
Terrorism- The Hague*



Dr Basia Spalek, Ms Kristi Cooper and Mr Eelco Kessels shared their perspectives on the various community engagement approaches undertaken in the West namely in UK, Germany and the Netherlands. The session was chaired by Mr James Dorsey.

Dr. Basia Spalek

Community-Focused Engagement

Dr. Spalek began her speech by explaining that community engagement in the context of counter-terrorism remains a controversial issue in Britain. She further differentiated between community-focused engagement and community-targeted engagement. She continued by arguing that community engagement programmes in Britain must be tailored to specific communities, and the communities must feel a sense of ownership over the programme. The primary focus should be on socially or economically deprived areas, where the youth are surrounded by violent crime. These living conditions raise the potential for violent extremism.

Dr. Spalek asserted that it is important to connect with young people who have encountered general violence in their lives, and that community engagement plans must be tempered with the right sensitivities. The difference between community-targeted and community-focused engagement are stark and must be taken note of. Community-targeted engagement places nation state security over the security of communities and ignores the importance of gaining consent from the targeted communities. Community-focused efforts, however, are characterised by community consent and participation. They emphasise an active partnership between communities and state officials to confront and resolve community issues. The state in turn embraces communities for their complexities in relation to ethnicity, religion, politics, emotions, grievances, locales, and histories, and thus promotes trust between state officials, security practitioners, and community members. Most importantly, community-focused engagement does not involve an invasion of personal space or secret surveillance. In essence, if the community is aware and willing, a generation of distrust can be prevented.

Effective Practice

Dr. Spalek elaborated that violence will only increase if community engagement programmes lack legitimacy and community support. Therefore, law enforcement must tread carefully in order not to exacerbate tensions and create suspicion. This is done by creating partnerships based on equality and transparency between partners, having clear information-sharing protocols, having sound assessment, and by managing community and state risks.

She concluded her speech by reasserting the importance of trust. Some communities may resist discussing and disclosing their vulnerabilities; therefore security forces must establish relationships that go beyond intelligence gathering purposes.



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Ms. Kristi Cooper

Denazification Campaign Undertaken by the Allies

Ms. Cooper began by commenting that during post-war operations after World War II, re-education of the Nazi ideology was a key consideration. However, the allied powers disagreed on which approach to denazification and de-radicalisation to adopt. Eventually, Allied Forces agreed upon the “four Ds”: denazification, demilitarisation, democratisation, and deindustrialisation.

She then elaborated on several of the difficulties of denazification. National Socialists permeated every layer of German society, mostly due to the Hitler oath and Civil Service oath, which swore personal loyalty to Hitler. Both the legal system and academia had been sympathetic to the Nazi cause, and a general xenophobia pervaded through German culture. Furthermore, democratisation faced a stiff challenge because the entire country had been destroyed. The occupation was therefore, mostly unsuccessful. The German populace cared more about surviving in post-war Germany, than shifting or renouncing ideologies.

Additionally, as Ms. Cooper detailed, post-war trials frequently resulted in the conviction of less significant Nazi officials while more important officials managed to escape. It was increasingly apparent that the Nazi ideology was deeply entrenched within the German psyche.

The British Initiative

Ms. Cooper stated that after the war, the Allied powers emphasized re-education. This focus had its origins in a 1943 British memo that suggested introducing a reeducation programme once the war was won. Despite British hesitation about appearing soft on Nazi war crimes, the 1944 September war cabinet agreed that reeducation should be undertaken after the war. Henry Faulk spearheaded the British re-education programme. The programme divided Nazi prisoners as falling under category A, B, or C. Category A meant the prisoner at hand was anti-Nazi. Category B

indicated that the prisoner had been coerced or succumbed to peer pressure. Category C meant that the prisoner was a hardcore Nazi ideologue. Lots of dialogue was encouraged within the various groups, and prisoners could volunteer for the re-education programme where they were re-taught world history as well as the distinction between state and individual. Those categorized “A” were frequently sent back to Germany or back to their own camps as leaders of the group. The primary objective of the programme was to produce new conditions under which a new group identity could be forged.

Mr. Eelco Kessels

Mr. Kessels began by saying that terrorists sought to achieve political objectives by inciting terror, and therefore the focus of counter-terrorism should be the management of real or perceived terrorist threats amongst the public. This could only be done through government community engagement. This meant that there was a need for a re-orientation from repression to prevention in the state’s approach to community engagement. This could be done by establishing an early warning system, tackling objective and perceived grievances, and increasing community resilience

Risk Perception and Psychological Implications

Mr. Kessels said that actively engaging in counter-terrorism meant that issues of trust, insecurities, and anxieties, need to be overcome. Psychological implications of terrorist threats, such as Post Traumatic Stress Disorder (PTSD), may lead to potential maladaptive behavior, especially for those directly involved with the terrorist attack. People indirectly involved may also suffer from increased levels of PTSD symptoms, higher levels of collective anxiety, greater levels of fear and insecurity, and other emotions. It must be noted that risk perception does not necessarily equate to an actual threat. People frequently make inaccurate threat projections, thereby unnecessarily exacerbating an already existent insecurity. The intuition of risk is influenced by four factors. These are:



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- We fear what we are biologically predisposed to fear
- We fear that which we cannot control
- We are more afraid of instant threats than future or diffused threats
- We fear what is most readily available from memory, especially in light of a recent terrorist attack.

Managing Societal Psyche During Times of Crisis

Mr. Kessels said that in a community under crisis, societies typically experience higher levels of fear and insecurity, become more prejudice against out-groups, and issue a strong call for powerful leadership to enforce harsher punishments for violating law and moral codes. Therefore, in the long run, preventing future threats and creating buffers against the consequences of attack were absolutely vital.

Managing fear is accomplished by enhancing the quality of first responders. Gaining insights from crisis management and communications would help to shape perceptions, reduce internal threats, and minimize negative outcomes. In increase public resilience, programmes should promote a sense of safety, inculcate calmness, create a sense of self-efficacy, and nurture hope.

The Role of Communication

Mr. Kessels elaborated that communication must be the core of counterterrorism strategy. The threat must be put in an appropriate context, while the government and NGOs should pay attention to the social basis of subjective fears and explain the required responses. Tailored, transparent, and honest community outreach as well as activities to increase solidarity prevent violent radicalisation and strengthen resilience and preparedness. The centre of these programmes should not focus on the terrorists but on mainstream society in order to decrease the level of fear from terrorism and increase trust in government as a protector.

In conclusion, Mr. Kessels stated that the public could be successfully engaged only when two conditions are met simultaneously. First, when governments strike the right balance between

minimising objective as well as subjective risks. Second, when governments acquire effective fear management capacities to bolster the resilience of communities both before and after the emergence of a particular crisis.

Q&A

Q: As a social scientist, what measures did you [Mr. Eelco Kessels] pursue in your research? How did you collect your empirical data and what markers did you pursue and how long did you take?

Mr. Eelco Kessels: Many aspects and multiple identities, which I draw on when working with people in this very sensitive context. New data I was referring to was from a project involving the police and community engagement specifically in the west midlands area, where there is quite an innovative police unit trying out new things in community policing and counter-terrorism.

Q: The archival study you [Ms. Kristi Cooper] conducted is of great importance because it demonstrates how very large numbers of people in Germany under Hitler's Nazi ideologies got radicalised, and the capacity of these groups to radicalise was very significant. Why is it that today's western nations have not taken the war of ideas seriously? And why is it that they have focused so much on the tactical/kinetic/lethal approach?

Dr. Basia Spalek: There are lots of creative endeavors out there that have been focused on community engagement. I wouldn't want to rush it and would give them time, instead of having a fear and time driven policy.

Ms. Kristi Cooper: I don't know why the programme is so neglected. Programmes like social engineering are not fashionable anymore, which is incorrect. Working out some sort of psychological warfare plan that should ensure tactical victory. I think that part of the programme has been utterly neglected.



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SESSION IX

Panel of Community Engagement Models from Home/Interior Ministries

PANELISTS

Asst Commissioner Steve Lancaster

Australian Federal Police

Dr. Robert Lambert

Co-Director, European Muslim Research Centre, University of Exeter, UK Lecturer, CSTPV, University of St. Andrews, UK

Mr. Jean-Paul Rouiller

Operational Manager, Geneva Centre for Training and Analysis of Terrorism, Switzerland

Dr. Caroline F. Ziemke-Dickens

Research Staff Member at the Institute of Defense Analyses (IDA), Alexandria Virginia, US

Assistant Commissioner Steve Lancaster

Assistant Commissioner Lancaster began by elaborating on the Australian Federal Police's perspectives of the threat of terrorism and Australia's own security context. Thereafter, he explained the paradigm changes that occurred in Australia after 9/11.

The Australian Police's Perspective of Terrorism

He elaborated that domestically Australia faces a home-grown threat from terrorism. In Australia, 38 persons have been charged for terrorism. As each country is different, Australian home grown

extremists typically have less skilled jobs and less education. He explained that the Australian context is different because each state has its own task force that collaborates and cooperates with the intelligence community to tackle the threat of terrorism. Internationally, Australia recognizes that partnership and sharing of information are paramount when attempting to tackle organised crime and terrorism. After the Bali bombing, Australia's counter-terrorism strategy in the Southeast Asia region shifted to investing in partnerships and networks with other countries as part of a team and not in isolation.

In terms of community engagement, Australia adopted its own brand of community engagement. Although the principles of community engagement are similar, each country has to adapt the principles to meet its own cultural context. In this vein, community engagement programs in Australia are not directed at the specific religious groups most vulnerable to extremism, but are generally aimed at certain groups and individuals within that community.

The Australian Threat Context

Assistant Commissioner Lancaster commented that the largest threat that Australia faces at the



Panel representing the CE Models in Australia, UK, Switzerland and the United States from the Interior Ministries perspective chaired by Dr Antonio Rappa.



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moment is the threat from Islamist extremists. However, he carefully noted that a potential terrorist must take a quantum leap from thinking about committing an attack to operationalising an attack. The lone wolf threat is also not new to Australia, as the country has had its own cases of lone wolf individuals that have caused harm to their communities. Hence, it was important to encourage the community to come forth with small bits of information that might help authorities identify individuals with lone wolf tendencies. This form of community policing is only possible after the authorities have fostered a level of mutual trust between themselves and the communities.

He asserted that the threat of terrorism has not shocked the broader Australian population because terrorism had been around for decades. Rather, the difficulty remains formulating the correct legislation to facilitate tackling the terrorism threat. Although the response time to the threat of terrorism has been reduced, the general strategy has shifted to attacking the cause rather than symptom. Based on the terrorism continuum model, police normally operate around the disruption and response areas. When an individual enters the disruption space, it means that the prevention strategy has failed. As such, the police now actively focus its activities on the prevention space because of the difficulties in prosecuting terrorist conspirators in court.

Assistant Commissioner Lancaster stated that the cultural context in Australia discourages individuals from turning in other individuals. However, the community is now encouraged to report even small details that might be important. The police encourage this behavior by emphasizing that some seemingly insignificant pieces of information might turn out to be the key to preventing a tragedy.

In conclusion, he stated that the Australian Federal Police is struggling to find its place, because it desires to be a team player not a leader, within the security apparatus. The objectives of police community engagement are to undertake

preventative measures and build trust in the community. Examples of community engagement include interdenominational and multicultural soccer games. The police try hard to genuinely understand different cultures and the local communities. To ensure this understanding police training now includes instruction on language sensitivity and proper dress. These measures assure communities of the police's good intentions.

Dr. Robert Lambert

Dr. Lambert began his address by posing the research question he had attempted to answer in his book: should counter-terrorism narrowly focus on the few individuals who are actively engaged in political violence?

He answered by saying that experiences over the last ten years show that counter-terrorism requires a much broader approach. Today, attention has switched from tackling violent extremism to extremism itself. This shift presents a real risk of alienating the communities that that could be potential partners. Politicians have been strongly encouraged by practitioners and academia to respond carefully to extremism, as uninformed responses tend to be counter-productive.

Dr. Lambert elaborated that an effective counter terrorism strategy will always rely on covert methods. However, the soft approach is just as equally important. Countering the terrorist threat requires competence in both approaches. While the threat of Al Qaeda seemed new, politicians themselves can and must draw lessons from similar events in history. For example, when 9/11 happened, Scotland Yard did not think of it as a novel attack. In terms of motivations, the World Trade Centre terrorist attack in February 1993 shared similarities to the attack on 9/11. Had the response to 9/11 been similar to the February 1993 attack, the situation we face today would have been much better.

Continuing, Dr. Lambert stated that in terms of community engagement, the British case of Abu Hamza represents a classic case of violent



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extremism and how the British Muslim community plays an active and crucial role in the fight against terrorism. Hamza's prosecution did not alienate Muslim communities. Indeed it was the Muslim community that had warned the authorities about him. More importantly, Abu Hamza's proper treatment during his imprisonment served as an effective counter terrorism tool. The very best kind of counter terrorism avoids situations where individuals and groups are unfairly discriminated against. The Norwegian Anders Brevik case showed that extremism occurred across cultures. Hopefully, academics and practitioners can now find a way forward together to tackle these hotly contested issues.

Mr. Jean Paul Rouiller

Mr. Rouiller argued that things could go really wrong in the absence of a good community engagement programme in the country. Mr. Rouiller demonstrated this point with the story of a Tunisian Swiss boy and his sister. The boy had gone to Iraq and upon his return to Switzerland, he was questioned about his travels by Swiss local authorities. After the questioning he was released. He had already admitted to having been to mosques in Syria, which were known to be recruiting grounds for fighters for Al Qaeda to fight in Iraq. However, this important piece of information that could have prevented him from further radicalisation was not passed up the chain of command. Eventually, the boy went back to Iraq to fight the Americans and was killed in a military operation against insurgents.

Upon hearing the news of her brother's death, the boy's sister searched for details of his death and eventually found information about her brother on extremist websites. In the pursuit of information the girl herself became radicalised. Upon radicalisation, she changed her screen name to one that matched her ideological leanings. She became obsessed with the story of Al Qaeda snipers fighting in Iraq and merged her brother's identity with a famous sniper in Iraq, immortalising her brother on the Internet. As a result, her brother became a hero on the

Internet. But in reality, her brother was not a sniper and died in a military operation as a normal fighter within the insurgents in Iraq.

Mr. Rouiller asserted that firstly, a major opportunity to prevent this story from happening was missed due to the lack of coordination within the local authorities. Secondly, the lack of sufficient support to the family of the Tunisian Swiss boy, and especially to the sister, only led to more complications. Mr. Rouiller concluded by saying that this story, although unique in its own context, represents how things could become really bad when opportunities of community engagement and support were lacking.

Dr. Caroline F. Ziemke-Dickens

Dr. Ziemke-Dickens began by stating that the United States had reached a crossroad with its community engagement programmes and there were a number of reasons why the US engagement programme needed a reboot of its engagement strategy. She said that firstly, over the last couple of years, a small but vociferous and outspoken anti-Islamic minority group within the right wing of American politics has become increasingly influential in the political arena. This added to the growing public perception that there is a dramatic increase in home-grown radicalization in the United States. Secondly, there was an increasingly negative perception of the American Muslim community. Public opinion polls conducted immediately since 9/11 reveal a spike in anti-Muslim sentiment. Thirdly, ideological rhetoric criticising the presence of Islam in the United States has become increasingly mainstream. It is becoming increasingly acceptable to say things about the Muslim community that one would never say about African Americans or other ethnic groups. Finally, a once vibrant programme to engage the US Muslim community has gone moribund over the past few years.

Evolution of Community Engagement Since 9/11

The first stage of community engagement was the period immediately after 9/11. This period witnessed a tremendous growth in community



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engagement at the state and community levels. The Bush administration was very consistent and forceful in making the distinction between Islam and terrorism. Bush placed American Muslims in high positions of authority, particularly in diplomacy and community outreach. Most importantly, the American Muslim community was seen as a partner in the “War against Terror.” The initial focus of community engagement post 9/11 was to alleviate the Muslim community’s concerns about the negative impact that they may face on their day-to-day lives, especially in the context of airport security and the Patriot Act. Another focus was to incorporate Muslim political and religious leaders who had developed a fairly sure set of guidance for counselling the American Muslim community.

During the second stage of community engagement, from 2003 to 2007, the war in Iraq was going poorly and security officials focused primarily on the terrorist threat emanating from Al Qaeda in Iraq and Al Qaeda central. This period marked the Golden Age of community engagement, as the Muslim communities were active in helping devise strategic communications and were quite outspoken in the need to develop sophisticated responses to terrorism. More importantly, they genuinely felt that they had a role to play in the effort against terrorism.

The third period began in 2007, though it did not become obvious until 2010. In 2007, a number of high profile investigations were published, such as the 9/11-commission report, the Madrid Bombing report, the London Transit Bombing, and the UK Bomb plot. All the investigations pointed to the threat of home-grown radicalisation of Western European Muslim communities. In July 2007, Homeland Security issued a new warning stating that increasingly the threat of terrorist attacks in the United States came from radicalised European Muslims who could easily travel to the United States.

In the fourth stage that began in 2009, relations with Muslim community went from very good to very bad. There are a number of factors to this downturn. Firstly, the Obama administration

placed a high emphasis on mending relations with the international Muslim community. As the focus of the government shifted from the domestic Muslim community to the international Muslim community, efforts at engaging the domestic Muslim community were reduced severely. Secondly, the shooting by Nidal Malik Hassan at Fort Hood, served to foster mistrust within the communities. Lastly, the “underwear bombing incident,” although not a case of home-grown terrorism, began to raise concerns about what was going on in the intelligence community.

Dr. Ziemke-Dickens asserted that there were two main reasons for the shift in community engagement. First, as previously mentioned, strategic thinking shifted from an Al Qaeda threat to the threat of home-grown terrorism franchises. Second, changes have taken place within the US law enforcement community, especially at the federal level and metropolitan levels. Instead of focusing on community oriented policing, it moved towards a non-threat based intelligence gathering, which made the Muslim community feel increasingly spied upon instead of being seen as a partner. That said, local authorities in multiple communities have been slow in adopting this approach as they have a long-standing relationship with their Muslim communities.

A New US strategy for Community Engagement

In conclusion, Dr. Ziemke-Dickens stated that the new strategy adopted by the White House was based on three poles. Firstly, it re-established the centrality of local approaches by enhancing federal engagement with local communities. Secondly, it emphasised capacity building in government and law enforcement expertise to act as preventive measures to resist extremism. Lastly, it called for reinforcing the partnership with the American Muslim community and strategic communication. The refocus on local partnership could rebuild the trust between the American Muslim Community and the authorities, which is vital in fighting religious extremism. Furthermore, it could also foster better inter-group communication and understanding, thereby helping to maintain the precarious balance between security and the need to protect human rights. The United States



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may never be able to carry out de-radicalisation programmes and religious rehabilitation programmes domestically for its Muslim citizens who were radicalised. However, the United States must coordinate community engagement programmes, establish best practices, and importantly, discourage Islamophobic rhetoric.

Q&A

Q: In Australia or any Western nation, how will individuals from the hardcore sect of Islam be able to teach a moderate form of Islam that they themselves are not convinced of?

Assistant Commissioner Steve Lancaster: In Australia, there are 21 million people and there are only approximately 300,000 Muslims. Community engagement in Australia does not only target Muslims. The authorities try to identify anyone involved with extremism no matter where they come from.

Dr. Robert Lambert: From a police point of view, we should treat communities as they are. Police have no place to change communities. Politicians often wish that their communities are different, but in a multicultural city like London, police do not have the resources to change communities. Effective partners are sometimes considered extreme, however these are individuals who are instrumental in tackling individuals such as Abu Hamza and have gone beyond the call of duty to help the police.

Dr. Caroline F. Ziemke-Dickens: The United States and most western nations have taken the approach of behavioural de-radicalisation versus cognitive de-radicalisation because of the conviction that governments should not instruct people what to believe and what not to believe. Particularly, Western governments do not want to tell people how to fix their religious beliefs. Most importantly, organisations in the United States are free to meet when they want, say what they want, and invite who they want, as long as they are not advocating criminal behaviour or terrorist behaviour and act within the law. It can create levels of discomfort, but their rights must still be protected.

Mr. Jean Paul Rouiller: Police forces have legal limitations in preventing even known radical extremist individuals from coming into contact with others. Like in the United States, the freedom of belief is respected and kept.

Q: Based on your experiences, where do you see community engagement heading? What are the limitations as police officers?

Dr. Caroline F. Ziemke-Dickens: The new US strategy of community engagement is a good start. The new White House strategy is a good guideline to move forward but it requires political and economic resources to be behind it for it to be effective.

Dr. Robert Lambert: One of the main ways of moving forward is for the police to listen to concerns of the partners of police and to respond effectively to those concerns. This will only enhance their partnership as the partners can go back to their communities and have something to show for their partnership and engagement.

Assistant Commissioner Steve Lancaster: Community engagement is evolutionary. In Australia, the police recognize that everybody is at different levels of advancement in their own strategy. It depends on their conditions. The main guiding principle is less rhetoric and more action. More open discussions and more community policing would be the best way forward. Based on good information, investigations of criminal activities are carried out when a threat is present.

Mr. Jean Paul Rouiller: For community engagement to continue, it requires more open discussions and efforts at building the trust first.

Q: In terms of government engagement, are we using the best method? Does the intelligence community have enough knowledge to properly screen candidates? How do we engage the community and empower the right leaders and not the wrong ones?



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Assistant Commissioner Steve Lancaster: We're doing the best we can. We know we can't make everyone happy. It is not only the efforts of the police and government, but also the effort of the whole community.

Dr. Robert Lambert: We have to be realistic in dealing with various religious groups. When it comes down to engaging with the community at the local level, we cannot discriminate the groups that we deal with.

Mr. Jean Paul Rouiller: Politicians sometimes do not listen to the advice of the police and engage with the wrong people. Also, it is not easy as it seems to identify those individuals who take precautions to be discrete in order to spread their extreme views.

Dr. Caroline F. Ziemke-Dickens: When we attempt to engage the community at the local level, it is more likely that the right individuals are engaged. Most importantly, based on the constitution in the United States, the government simply cannot decide for the people what form of Islam is acceptable. Only when measured against national security interests can standard law enforcement be used. The sheer scale of attempting to monitor and filter all the organisations and groups are not feasibly possible. More importantly, where does the line stop when the government decides what is alright or what is not? Any government in the West would not want to walk down this path. There are some limits to what we can do in this system.



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SESSION X

Panel on Roles of Business Community and Media to build Social Resilience

PANELISTS

Mr. Sadruddin Hashwani

Chairman, Hashoo Group

Ms. Maria Ressa

Author-in-Residence Award Recipient

*International Centre for Political Violence and Terrorism
Research (ICPVTR)*

*S. Rajaratnam School of International Studies (RSIS),
Singapore*

Mr. Sadruddin Hashwani

Based on his own experiences, Mr. Hashwani gave his perspective on terrorism and security. He stressed the need to study and address the root causes of terrorism as well as the objectives of terrorist groups. While businesses were at the receiving end of terrorist attacks, countless numbers of innocent people have been victimized by acts of terror.

Mr. Hashwani mentioned that he was also a victim of a terrorist attack. One of his business holdings, the Marriot Hotel in Islamabad, Pakistan, was targeted by terrorists on 20 September 2008. A truck filled with explosives detonated in front of the hotel, killing 54 people and wounding 200 others. In the aftermath of the attack, Mr. Hashwani vowed to rebuild the hotel in 90 days. More

importantly, he showed concern for the welfare of those who were killed or wounded in terrorist attacks.

The Hashoo Group, headed by Mr. Hashwani, set up a fund that catered to the needs of the families of those who were victims of terrorist attacks. Mr. Hashwani elaborated that the families of the victims have to be taken care of as they have been let down by a system that should have guarded their security. The fund is an example of how businesses can engage the community. Through the fund, the victims and their families are given the chance to rebuild their lives and move on from the tragedy.

Mr. Hashwani stated that the response of the Hashoo Group to the Marriot Hotel bombing was targeted towards building and reinforcing social resilience. Through community engagement activities such as these, the business sector, as part of civil society, could successfully build an environment where extremist ideologies were less likely to thrive.

Ms. Maria Ressa

Ms. Ressa elaborated on the use of social media and new technology for engagement efforts.



Mr Sadruddin Hashwani, Chairman of the Hashoo Group and Ms Maria Ressa, Author-in-Residence Award Recipient, ICPVTR, representing the panel on roles of business community and media to build social resilience. The session was chaired by Mr Salim Mohamed Nasir.



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Drawing on her experience as a journalist, she stated that the word “engagement” translated to a story that would capture the attention of people, while being good enough to be on air. More importantly, she asserted, the story should be able to “engage” the viewers. Ms. Ressa outlined strategic ideas that would encourage people to use social media for engagement efforts. Engagement was all about connecting, and social media and new technology allow more and more people to connect with each other.

Referring to the role social media played in the “Arab Spring,” she mentioned that the role of social media in spurring the revolution remains a hotly debated topic. However, the key thing is that social media such as Facebook and Twitter united people globally and allowed them to be part of the revolution even if they weren’t out in the streets. More than anything, for the people who were out in the streets, their messages became clearer and more amplified with the help of social media. That is what social media was all about—emotions, getting people together, amplifying the message and uniting people from the virtual world to the real world to actually changing reality. Ms. Ressa shared that the technology we use now actually changes the way people think. FMRI (Functional Magnetic Resonance Imaging) scans have shown that an individual using Facebook and Twitter has increased levels of dopamine, the chemical that causes addiction. This means that one’s mind is more sensitized, more stimulated, and more connected when one is on Facebook or Twitter.

Elaborating further, she stated that a person could not do anything on their own but a group of individuals can achieve a lot. Up until the last decade, there were only two ways to meaningfully organize people. The first way was to form companies, bureaucracy or governments, all of which require a lot of capital and as well as a lot of effort. The second way was to create markets, which also required a lot of money and effort. But with the advent of the Internet and technology, we now have the power to harness networks through crowd sourcing and social media. Wikipedia would be a perfect example of crowd sourcing. No one is hired to write or edit the

entries, but globally, people keep Wikipedia moving. Wikipedia, which doesn’t pay a full staff of writers and editors and researchers, has on an average, the same number of errors as Encyclopedia Britannica, which actually pays people to come up with their product.

Ms. Ressa continued, mentioning that an example of crowd sourcing in the context of terrorism was the Facebook page “A Million Voices Against FARC,” which was put up by Oscar Morales in 2008. Morales was upset with the activities of the FARC (Revolutionary Armed Forces of Colombia). Through his Facebook page, he tapped into the growing collective anger in Colombia against FARC. The page broke the wall of fear in Colombia and unleashed the community’s rage against terrorism. This is an example of digitally fueled activism. Within a month, there were about 10 million people out in the streets of Colombia marching against FARC. They were joined by around 2 million more in other cities around the world.

She stated that books such as “The Wisdom of Crowds” by James Surowieki and “The Tipping Point” by Malcolm Gladwell provided key strategic ideas on how to harness networks and move people to action. Explaining crowd sourcing, Surowieki writes, “A large group of people are smarter than an elite few, no matter how brilliant—better at solving problems, fostering innovation and coming to wise decisions.” He listed the following criteria to make that happen: diversity of opinion; independence; decentralization; and aggregation. For his part, Gladwell defined the tipping point as the moment on the ground when something reaches critical mass, the point when change happens. He opines that “change is not revolutionary but gradual,” a community does not get built overnight. Gladwell also emphasized that “ideas, products, and messages and behaviors spread like viruses do.” 9/11 was the tipping point that exposed Al Qaeda, despite the group’s other activities, which happened along the way. Ms. Ressa said that the same could be applied towards community engagement—there was also a tipping point and one had to work towards it.



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To elaborate further, Ms. Ressa cited as an example the work she did with ABS CBN's citizen journalism campaign. As head of one of the Philippines' largest news networks, Miss Ressa led the way to see if traditional media, new media and technology, could work together and help push for change. One of the tactics they used was to build a community both on the ground and online, for you could not have one without the other. A year before the 2010 presidential elections, Ms. Ressa organised "Boto-Mo, I-Patrol Mo" (roughly translated to "Patrol Your Vote"), a nationwide crowd sourcing campaign to raise awareness on election advocacy programmes and bolster the efforts of weak institutions in the Philippines against cheating and electoral violence. Focus group discussions, concerts, forums, multi-media platforms, new technology, and social media networks were utilised to create a community that would push for clean elections. Boto-Mo, I-Patrol Mo, was widely received and it succeeded in inspiring people into action. According to surveys conducted before the elections, the campaign resulted in the highest level of optimism nationwide and increased credibility ratings for ABS CBN.

Ms. Ressa asserted that social networks spread ideas and spread emotions even better. Social networks magnify what they are seeded with. Academic studies have defined this as the "Three Degrees of Influence Rule." Emotions like happiness, sadness, violence, stress, obesity can be magnified and spread through social networks. Everything we say or do ripples through our social network and creates an impact on our friends (one degree), our friend's friends (two degrees) and our friend's friend's friends (three degrees). For example, Ms. Ressa said that if she was feeling lonely, her friend had a 52 percent chance of feeling lonely. Her friend's friend would have a 25 percent chance of feeling lonely. And her friend's friend's friend would in turn have a 15 percent chance of feeling lonely. Other emotions such as anger can also spread through the same way. Terrorism, which is a volatile cocktail of intense emotions, could also spread the same way.

To conclude, Ms. Ressa stressed the immense power of engagement when utilised through new media and technology and new media and

technology, in turn, can harness and engage people. According to Ms. Ressa, to counter terrorism through community engagement, the focus should not solely be on terrorists. Terrorists come from a broad spectrum of people, anyone could be a terrorist depending on what motivates and pushes them. Community engagement programmes need to hit the people's spirit, the country's zeitgeist. But for people to "engage," they must be aware of what is in it for them. New media, social networks, and technology are thus tools that can be harnessed to engage the community and push people into action.

Q&A

Q: What is your [Ms. Maria Ressa] advice to a young community leader who is trying to build an image in a proactive manner in light of the showing of Channel 4 news incidents that have tarnished her country's reputation?

Ms. Ressa: It is incredibly difficult to control social media, my advice is, do not try to control social media, and instead engage with it. Get the perspective of the people you want to reach and win them over. Social media can help amplify your message and reach your audience faster. The disadvantages to this are, first, your audience will be fragmented, and second, your audience's attention span is lowered or not too focused. Use both conventional and traditional and new media to get your message heard. Be authentic and be true to yourself. If you take away the layer of formality, you can connect and then engage and get your message across such that it will have more impact.



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SESSION XI

Panel on Building Community Resilience

PANELISTS

Dr. Anna Halafoff

*Lecturer, Global Terrorism Research Centre (GTReC);
Researcher for the UNESCO Chair in Interreligious and
Intercultural Relations – Asia Pacific, Monash University,
Australia*

Mr. Dilwar Hussein

*Head of Policy Research Centre, Islamic Foundation, United
Kingdom*

Ms. Pushpi Weerakoon

Peacebuilder, Alternative Dispute Resolution Institute, Sri Lanka

Ms. Dhyah Madya Ruth

Executive Director of Lazuardi Birru, Indonesia

Dr. Anna Halafoff

Dr. Halafoff began her speech by mentioning that she was using Victoria, Australia as a case study of efforts in community engagement. Despite criticism of multiculturalism as a response to culturally diverse societies, Dr. Halafoff reinforced its efficacy and viability as a starting point for community engagement.

The Case Study of Victoria, Australia

Dr. Halafoff elaborated that Victoria has been

a leader in the field of community resilience and community engagement strategies. This is particularly significant in light of regional differences in approaches across Australia. Victoria has actively been building community resilience for the past ten years. At the level of the federal government, community engagement is breaking new ground. Culturally, linguistic communities in Victoria have been collaborating with state actors to build community resilience and these efforts were well informed by the principles of multiculturalism.

In the aftermath of the 9/11 attacks and the 2002 Bali bombing, attempts have been made to better understand Islamic culture in Victoria. There was a perceived need to address anti-Muslim messages and negative stereotypes propagated by the media, particularly by the Murdoch media empire. Mosque open-house days and faith education initiatives were organized. The state warmly supported and funded. Local governments also promoted community cultural activities to celebrate diversity. The annual Cultural Awareness Week was one such initiative. Multi-faith youth projects and multicultural forum and council have been formed to foster dialogue. Football clubs and national sports are used as platforms



Panel on Building Community Resilience discussed efforts undertaken by state and non-governmental organisations in Australia, UK, Sri Lanka and Indonesia. The session was chaired by Assoc Prof Ahmed Hashim.



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to bring people together. New communities were also inducted, while platforms are made available for conflict resolution among the different communities. These efforts collectively aimed to foster inclusivity, cultural diversity and respect in accordance to human rights.

Policing Efforts in Victoria

Dr. Halafoff then elaborated that Victorians have a positive view of the police who proactively patrol neighborhoods as a preventative counter-terrorism approach. Trust has been established between community stakeholders and the Victorian police. For example, Operation Pendennis was launched in response to a community tip-off to the police in 2005. Such community solidarity is a result of sustained efforts in encouraging equitable participation. It has led to an enshrined respect for diversity and the rule of law. The sense of inclusion among various communities in Victoria has led to a feeling of empowerment, and an ethos of striving for the common good of all.

Ideological Counter-Narrative to Stem Alienation and Violent Ideology

She then asserted that inclusive participatory practices are needed to counter terrorist ideologies. There must be a sense of belonging and equal opportunities for political participation. Multi-lateral government cooperation would also create conditions for peace. Alienation is a process that happened over time, whereby individuals withdraw from the mainstream. Blame for isolation is often attributed to others and even institutions. This makes the individual most vulnerable to radicalisation. For counter-terrorism to be successful, it is essential to consider inclusive multiculturalism and peace building principles that promote non-violence. Networks and relationships of trust can also be established and sustained over time. The soft approach to countering terrorism might be contrasted with the hard option of exercising citizen testing and promoting Judeo-Christian values. These practices have played a part in exacerbating communal tension and sectarian violence. This is evident in the Cronulla riots that broke out in Sydney in 2005. Once alienation has set in, other strategies involving religious leaders are

necessary. The latter are capable of providing the necessary guidance and counseling to those who experience alienation.

She elaborated that networks of trust with religious leaders too, can be utilized under circumstances, where individuals have been found to be in breach of the law. Religious leaders are in the best position to destabilize the power base of extremism and challenge deviant ideology. Additionally, responsible statements by politicians and the media can encourage loyalty and unity. The practice of addressing negative statements that reinforce stereotypes must be sustained. Free speech should not be jeopardized. Rather, it should be promoted as responsible, but not regulated, speech.

Multiculturalism – A Recommended Starting Point

Dr. Halafoff said that multiculturalism as an institutional approach toward multicultural societies faces multiple critics. Some have argued that this created fault lines within an already fragmented society instead of forging unity. Misperception could abound with the propensity of increasing radicalisation. However, multiculturalism possesses undeniable strengths despite the perceived political culture of fear. Fear arises due to the unknown threat of change, and new communities who encounter prejudice frequently particularly experience this emotion. Victorian state agencies have been consistently and cooperatively addressing such community issues since the 1970s and 1980s with the Vietnamese migrants, and the current wave of Muslim migrants.

Mr. Dilwar Hussein

According to Mr. Hussein, effective counter-terrorism is predicated on constructive community engagement. In a Citizenship Survey conducted in 2001, there were mixed views regarding the importance of one's ability to express his or her views. However, one must keep in mind Robert Pape's perspective. He argues, that while on the surface level terrorists' agenda appears to be religious, political reasons underline their motivations. Hence the roots of terrorism must undergo critical deconstruction.



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Mr. Hussein continued to elaborate on some reasons why religion has become a social phenomenon. These include low levels of social capital, poverty, inequality, low educational attainment, and high unemployment. Religions hence have become a platform to negotiate the following issues: Islamism rooted in anti-colonial struggles; the role of religion in the Afghan jihad; and the role of religion in the Arab Spring. It is important to note that this negotiation process is not unique to Islam. It is highly apparent in the Catholic-Christian context and even liberal theology.

Mr. Hussein then highlighted that according to the 2007 Citizenship Survey, there was a considerably deep sense of belonging to the UK experienced by the non-White communities.

| <u>Origin</u> | <u>Sense of belonging</u> |
|--------------------|---------------------------|
| Bangladesh | 91% |
| India | 89% |
| Pakistan | 87% |
| Black Africa | 84% |
| White | 84% |
| Chinese and Others | 72% |

However, some factors that could facilitate radicalisation include: social exclusion and a sense of detachment in society; the foreign policy practised by host country; theological issues that surface arguments and justifications couched in religious terms; identity and citizenship; community infrastructure; and role models and leadership.

Mr. Hussein stated that there is a need to calibrate community level engagement with a nuanced understanding of different denominations. The government could not play the role of an arbiter that authorised one version over another. Although the government cannot arbitrate orthodoxy, it still needed to understand social trends and nuances. Certain trends underwent change or a process of evolution, such as post-Islamism. The evolution of Islam in a European context revealed the impact of new technology on religious authority and its subsequent impact on individuality. This shaped religious authority within the religious community. New alliances

and cross linkages have been formed, and more research is required in this area. In the past, clear dichotomies were drawn between good and evil. However, there is now a need to move beyond the spectrum of such a two-dimensional axis to study complexities.

Mr. Hussein commented that efforts in engagement could lead to a highly politicised climate where internal rivalries surfaced, which could be further complicated by external lobbyists. Engagement should not be confused with endorsement. The state must remain neutral with all parties it engages with. The apparent obsession with who to engage, has stifled the greater need to ask why certain groups should be engaged.

In conclusion, Mr. Hussein said that government engagement is fraught with inconsistencies and complications. Measures undertaken to build resilience could be inadvertently causing alienation. Counter-terrorism should not be the main prism for engagement. Rather the government should consider broader structural issues within society and respond to political grievances seriously. Education should be regulated and there must be religious literacy. There should be sustained growth of 'contextualized Islamist discourse' as a response to rejectionist violent discourse. Apart from focusing on those who have left radical movements, it is also imperative to study those who had not joined. Therefore it is essential to evaluate and critique the current methods in place. On a final note, Mr. Hussein emphasised once again that non-violent Islamist thought must be studied to gain deeper insights on counter-terrorism and the prevention of terrorism.

Ms. Pushpi Weerakoon

Ms. Weerakoon briefed the audience on her diverse experience in the field of community peace-building. Her work is particularly important in historically conflict-ridden Sri Lanka, which was also a victim in the devastating 2004 tsunami. A new dawn awaited Sri Lanka, as it sought to leave its past of cultural rife behind, and step forward into a phase of healing and reconciliation. The following areas were crucial to the success of



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community engagement: trauma healing; conflict transformation; leadership; human security and restorative justice. She then elaborated on the different programmes for peace building.

Socio-Economic Development Programmes

Mr. Weerakoon first discussed the various programmes that sought to mitigate the dire economic circumstances faced by many Sri Lankans. Micro finance programmes sought to empower individuals with a sense of responsibility. Women were provided training to earn a livelihood. These ranged from yoghurt making to handicraft. Projects also involved work with youth who had become sole breadwinners as a result of the tsunami. There was a focus especially on families where youth left school to take care of younger siblings. Due to random acts of orphan adoption, Ms. Weerakoon's organisations also embarked on the arduous yet necessary task of ascertaining whether the children in a household belonged there.

The Women Rural Development Society sought to support families headed by widows who face social pressure and gender-based violence. Women of this society were provided micro finance so they felt less vulnerable and dependent on others.

Educational Programmes

Ms. Weerakoon stated that the Learn and Lead Scholarship was an initiative that facilitated cross-cultural experiential learning. Students traveled to Colombo for an educational experience, and this made them feel accepted by the Southern communities. Efforts were made to ensure the due process of guardianship and integration into society.

The 2011 Rotary National Youth Exchange Programme sought to bridge the gap between communities of the North and South. Youth were introduced to prominent community leaders and dialogues were conducted to emphasise reconciliation. The second phase was to be implemented in November, while the third phase involved students networking and sharing their experience. Funding was made available to implement social projects that instill ownership,

a sense of belonging and responsibility. Twinning programmes had been piloted to sustain collaborations between the sister and brother schools of the North and South.

Reconciliation Programmes

Ms. Weerakoon then detailed the many reconciliation programmes undertaken in Sri Lanka. The Business for Peace Alliance (BPA) was an initiative that encouraged peace and stability across all ethnic communities in the east of the island. It was an attempt to exercise early intervention before differences escalate to violence. A trip was made to Jaffna to speak to local government officials and NGOs to understand their concerns. All stakeholders shared the same desire to focus on investing in the next generation. The New Planet Innovative Production (NPIP) was a reconciliation programme that offered internships to empower youth. A Corporate Social Responsibility (CSR) programme titled, Encourage Education worked to provide books to rural schools. Media units were set up in rural areas to further the cause.

The National Reconciliation Unit strove to disseminate information via multi-media platforms, while serving as a centre to coordinate projects. Appeals for funding were made through this unit. The unit works to change the public perspective on secular education, while promoting its cause. Apart from transforming mindsets, space was also provided for all to voice their opinions and render suggestions of how a multicultural society could achieve peace, harmony and stability.

Community Services

Lastly, Ms. Weerakoon discussed the efforts to provide community services to unfortunate communities. Mediation boards were established as alternative platforms for dispute resolution. This was particularly important in the post-tsunami period, as there were many traumatised individuals and communities. Training was conducted for grassroots leaders in 2005. This led them to heightened awareness of issues on the ground. Mediation is a highly effective tool as it allows people to discuss issues freely while withholding judgment.



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Counseling and referral services to assist civilian re-integration and those individuals in need of support were also important. These were achieved by establishing a confidential information management system. Two psychological support centres were established in camps. These centres allowed children to play freely with one another. Through creative expression of feelings and opinions, the healing process was effected as children could learn how to cope with their trauma.

Ms. Dhyah Madya Ruth S.N.

Ms. Dhyah started her address by stating that a new generation of terrorist sympathisers who exploit the social media presents a new challenge. This threat has provoked an expedient response by the Indonesian government. Digital and conventional campaigns are thus part of the community engagement efforts implemented to counter social and religious radicalism.

Youth: A Target Group

She mentioned that a series of terrorist acts occurred in Indonesia between 2000 and 2011. Many of these plots were organised over cyberspace, and were conducted by youth who referred to the Internet as a guide. Most of the terrorism victims were members of civil society groups and Indonesia nationals. Suspects have been placed under trial, but underlying concerns remain. She cited Pepe Fernando as an example of one such sympathiser who was inspired by Internet material, and then proceeded to create a bomb. One example is Febi Julianda, a junior high school student, who gleaned ideas off a television programme for his violent exploits. The increasing instances of such misguided initiatives turn attention to the fact that social media has made society more porous and vulnerable to deviant ideology.

Proliferation of Islamic websites

Terrorist groups in Indonesia have created more than 6,000 websites. The response adopted by the Indonesian National Counter-terrorism Agency is based on Jeremy Bentham's two-pronged approach. The direct legislation approach of counter-terrorism uses rules and regulations to influence behavior. The indirect legislation

encompasses preventive measures. These include counter-radicalisation and de-radicalization. Counter-radicalisation could be achieved through social campaigns, interfaith dialogues and collaboration. De-radicalisation, on the other hand, focuses on psychological, social and legal approaches. A survey was conducted on religious radicals, and it is apparent that most were vulnerable to deviant ideology.

Digital Campaign

Ms. Dhyah elaborated that websites have been created as part of the initiative to counter radical ideology. Indonesia was the second highest user of social networking sites such as Facebook and Twitter; and came in fourth on ASEAN's Internet usage. Therefore, digital campaigns to counter radical ideology had enormous potential to succeed. Through such campaigns, the government was able to promote Islam as a peaceful religion. Television programmes were also a viable alternative in the digital campaign. To date, many educational documentaries have been produced to inform the public about the terrorism and its implications.

Conventional Campaign

The conventional campaign approach in community engagement encompasses seminars, workshops, symposiums, and focus group discussions that collectively sought to prevent radicalization. Bahana Perdamaian, or the Sounds of Peace programme, was first implemented in August 2000 in order to bring various non-governmental organizations together to develop a collaborative network. The national conference titled, "Breakthrough Radicalism and Terrorism" sought to heighten public awareness on the dangers of terrorism. It was a particularly meaningful initiative as it united government, religious, social and media stakeholders in the common mission to indefatigably seek ways to combat radicalism. The National Seminar was yet another constructive platform which reviews the existing legislative framework. It sought to establish a comprehensive legal framework to tackle extremist propaganda.

Youth training programmes were organised for young Muslims from high schools and universities.



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During these two-day programmes, participants engaged in open dialogue. Photo exhibitions and music were educational tools used to trigger critical discussion. A resident psychologist was also tasked to assess every participant's degree of vulnerability to deviant ideology. Books and novels related to mainstream religious knowledge and radicalism were published. These resources help to spread the message of peace. Nasir Abbas' Kutemukan Makna Jihad (I Found the Meaning of Jihad) was a seminal piece that recounted his journey as a former militant who broke free from extremism. Such inspiring first-hand accounts are vital counter-ideology material.

Workshops were conducted for religious teachers as they are recognised as important social agents who played a significant role countering extremist beliefs. A nation-wide Mosque Engagement programme complemented all other efforts by developing synergy among key stakeholders such as the government, religious leaders, and the Indonesian Muslim Council.

The Road Ahead

Ms. Dhyah stated that a study conducted between June and July 2011 revealed a decreasing trend of radical jihadism. Although extremism has not been eliminated, the various community engagement programmes seem to be succeeding. Indonesia must continue to develop mechanisms to respond to various challenges. Firstly, limited community resources have to be harnessed to counter terror threats. Secondly, there is a need to develop a successful community model that could be replicated nation-wide. Thirdly, collaboration among stakeholders has to be fortified; and finally, public awareness must be enhanced.

Q&A

Q: In the course of the conference, much has been discussed about the need to identify the root cause of extremism. However there has been no mention of state extremism. Who has the right to determine what and who is an extremist? Have we considered state-terrorism?

Ms. Weerakoon: Pro-LTTE members are included in the community engagement programmes

highlighted earlier. It is important to recognize how open dialogue ameliorates tension. An example of this would be an incident that arose at a conference in Harvard. The Tamil Diaspora in attendance were against post-conflict development programmes. In their perspective, this was yet another coercive state instrument. They disrupted the conference and decided not to participate further. In response, our Ambassador promptly addressed their concerns, and their attitudes were transformed. They were persuaded that such programmes are beneficial. In Sri Lanka, my work with divergent factions was carried out in closed conferences. This was a form of soft approach. Such truthful dialogue and discussions are effective as they seek to look beyond differences.

Q: Could the panel elaborate on how victims of terrorism could contribute to community engagement efforts?

Mr. Hussein: I have encountered a case of someone who had lost a family member in a terrorist attack. She decided to share her experience in an effort to create public consciousness. Although such cases are rare, these individuals may be considered stakeholders in community engagement efforts.

Q: How successful is social media as a tool in reaching out and educating youth in the fight against terrorism?

Ms. Dhyah: The Facebook campaign recently launched in Indonesia has yet to be evaluated for results. However, all previously mentioned strategies have resulted in a declining trend in violence carried out by radical groups, as well as those supporting extremism.



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SESSION XII

Video Address: Role of Sports in Building Community Resilience

SPEAKER

HRH Prince Ali Bin Al Hussein

Hashemite Kingdom of Jordan
Vice-President FIFA



HRH Prince Ali stressed the importance of sports in building community resilience.

HRH Prince Ali Bin Al Hussein of the Hashemite Kingdom of Jordan was unable to attend the conference. Nevertheless, via a video address he elaborated on the significant role of sports in building community resilience.

He began by asserting that sports presented an effective platform for youth interaction because sports emphasise a code of conduct and on teamwork. Football, a popular international sport, has thus been instrumental in bringing communities together to bridge understanding.

Football as a Platform for Community Resilience

HRH Prince Ali elaborated that Football could create a transformative effect on the grassroots level. The teamwork players experience provides an opportunity for youth to interact and get to know each other. This fosters understanding and an appreciation of diversity among the football fraternity. When teams played against each other, they are encouraged to uphold rules and regulations. Therefore, in the course of the game, they internalise the important values of responsibility and respect. He added that a sense of duty and tolerance is also promoted in the process. Youth development projects are thus an

essential way of reaching out to local communities while promoting positive values and formed the building blocks of community resilience.

The Asian Football Development (AFD) Programme

HRH Prince Ali, elaborating on the Asian Football Development (AFD) Programme, stated that the programme aims to develop football and upgrade sports infrastructure across Asia. He added that these aims could be achieved by engaging all relevant stakeholders – football associations, business communities, and government agencies. Collective efforts on the part of all the aforementioned parties would achieve the objectives of developmental projects.

He stated that the four pillars of the AFD included: representing the interests of youth, youth development, empowerment of women, and promoting health and related issues. The AFD programme thus supported the causes of education, health and women's issues promoting human rights and dignity in the process.

HRH Price Ali also commented on grassroots projects of the AFD, stating that these projects aim to develop youth and support civil society causes. He added that grassroots projects are especially significant in disadvantaged neighborhoods where youth have no access to such recreational facilities or well-maintained urban infrastructure. Therefore, meaningful initiatives and projects instill a sense of purpose and pride among the youth.

The Way Forward

HRH Prince Ali Bin Al Hussein concluded his address by asserting that the government needs to expand its efforts in recognising how sports could be a platform for community resilience. In view of the global reality where extremism challenges mainstream political beliefs, there is an even more urgent need to engage the community. He added that community engagement would empower individuals in the collaborative effort to move society forward.



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SESSION XIII

The Way Forward: Community Engagement Strategies

MODERATOR

Professor Rohan Gunaratna

Professor, Security Studies

Head, International Centre for Political Violence and Terrorism Research

S. Rajaratnam School of International Studies (RSIS), Singapore



Session on the Way Forward chaired by Prof Rohan Gunaratna with Mr Dilwar Hussain, Dr Anna Halafoff and Ustaz Md Feisal Md Hassan discussed community engagement strategies, recommendations and suggestions by both participants and speakers.

Prior to this session, conference participants provided written suggestions on the subject "The Way Forward in Community Engagement". These reflections were based on the sharing of opinions and discussions during the conference. Professor Gunaratna compiled these suggestions and added to them his own opinions. He then concluded the conference proceedings.

Professor Gunaratna began by asserting that there were many challenges to community engagement globally. Firstly, fostering and creating a sense of ownership with all stakeholders, both in the government and the community, was one of the main challenges. This required the development of meaningful programmes that stakeholders themselves would see an interest in subscribing to. Secondly, in the long run, sustainability is an important concern as it is critical in maintaining a community's vigilance against extremism. Community engagement work will always be a

work in progress and it will evolve within its own context.

Suggestions for the Way Forward for Community Engagement

Professor Gunaratna then elaborated on some suggestions for the progression of community engagement based on the input he received from conference participants.

- An online presence such as Facebook or a peace and conflict forum to post conferences, questions, and ideas would be beneficial to practitioners and academia who are involved with community engagement. Professor Gunaratna remarked that the P4Peace portal was created to meet such a purpose. The portal was a one-stop repository for posting all resources pertaining to the global rehabilitation programmes. Contributions from specialists all over the world were welcome. He stated that in



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the last ten years, the limitations to hard power have been witnessed. Thus, there is now a great need to take a soft approach. The P4Peace portal is dedicated to this goal. This portal did not belong to one organisation, rather it is a collaborative effort by all.

- Local community engagement programmes should involve all races, religions, and foreigners without discrimination.
- Service learning projects oriented towards volunteerism would benefit community engagement efforts.
- Former terrorists should come face to face with the victims and families of their victims. Professor Gunaratna remarked that it is important for unrepentant terrorists to meet the victims of their crime and see the consequences of their actions.
- Education in acceptance and trust in schools would go far to defeat extremism. Professor Gunaratna added that secular national education helps to break down religious and ethnic lines and fosters a sense of collective humanity.
- Governments should have an open discussion with various communities. There is a great need to understand what makes communities resilient to extremism.
- Counter-terrorism policy must develop and implement a realistic and holistic approach to managing fear.
- Counter-terrorism efforts must include best persons, as well as best practices. Professor Gunaratna added that it is important to divide resources and attention equally between identifying the extremists within a community and identifying key individuals that can have a positive influence within a community. In this vein, investment in global authorities, grassroots, networks and community leaders is important in developing community engagement programmes to fight against extremism.
- A common language and understanding would serve to break down the animosity and mistrust in communities that do not share a common language or heritage.

- Outreach programmes catered to different audiences can foster trust in governments of multi-cultural countries.

Final Comments and Recommendations

In his final comments, Professor Gunaratna said that it is important for a community to have a sense of belonging with each other before one could engage with the community. Sports are a good medium where this sense of belonging could be created. Sports also teach the important life principles of accepting losses and victories with grace. Only when these principles and the sense of belonging exist, can real community engagement develop. Dr. Robert Lambert added that the theme of sports was something that was very useful in London with regards to tackling Islamophobia.

Nur Azlin, an Associate Research fellow in ICPVTR, who is a specialist on informatics, added that the Internet is a very good platform for fighting extremism. It allows monitors to look at activities and ideological developments in multiple languages. More importantly, the Internet can be used to locate individuals who are vulnerable to extreme ideology and provide them with preventative counseling. The various factors of radicalisation may vary, but the Internet provides an opportunity to engage in strategic communication in countering extremist ideology.

Concluding the session and the conference, Professor Gunaratna thanked all participants for their valuable insights and participation and urged everyone to continue the dialogue and work on community engagement.



Live performance by Silhouette, highlighting the importance of the media and music industry play in spreading the message of peace and harmony.



INTERNATIONAL CONFERENCE ON COMMUNITY ENGAGEMENT(ICCE)

INTERNATIONAL CONFERENCE ON COMMUNITY ENGAGEMENT PROGRAMME

Day 1 – Wednesday, 21 September 2011

| Time | Topic | Speakers |
|------------|----------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 8.00 a.m. | Registration | |
| 9.00 a.m. | Session 1 Welcome Remarks | Ambassador Barry Desker <i>Dean, S. Rajaratnam School of International Studies</i> |
| 9.15 a.m. | Session 2 Opening Remarks | Mr. Teo Chee Hean <i>Deputy Prime Minister and Coordinating Minister for National Security and Minister for Home Affairs, Singapore</i> |
| 9.30 a.m. | | <i>Coffee/Tea Break</i> |
| 9.45 a.m. | Session 3 Countering Extremism and Building Social Resilience | Prof. Rohan Gunaratna <i>Professor Security Studies, Head, International Centre for Political Violence and Terrorism Research, RSIS</i> |
| 10.15 a.m. | Session 4 Community Engagement: Singapore Experience | Ms. Low Ai Ling <i>Deputy Director (Community Engagement & Planning), Community Engagement Division, Ministry of Home Affairs, Singapore</i> |
| 10.30 a.m. | Session 5 Panel on Community Engagement Models in Southeast Asia | Mr. Mohd Zaini Bin Mohd Akhir <i>Special Task Force Operations Officer, Counter Terrorist Division, Royal Malaysian Police</i> Major-General Francisco N Cruz <i>Deputy Chief of Staff for Intelligence, Armed Forces of the Philippines</i> Prof. Dr. Abdurrahman Mas`ud <i>Head of Department of Research and Development of Religious Life, Ministry of Religious Affairs, Indonesia</i> |
| 11.15 a.m. | Session 6 Panel on Community Engagement Models in South Asia | Mr. Hussain Mohi-ud-Din Qadri <i>Official Representative of Minhaj-ul-Quran International, Pakistan</i> Brigadier General S M Matiar Rahman afwc, psc <i>Director, CTIB, Directorate General of Forces Intelligence, Bangladesh</i> Mr. Satish Sahney <i>Chief Executive, Nehru Centre, India</i> Dr. Shanthikumar Hettiarachchi <i>Community Engagement Specialist, Sri Lanka</i> |
| 12.15 p.m. | Session 7 Community Engagement Models in the Middle East | Sheikh Abdul Mun'im Al-Mushawwah <i>Head of As-Sakinah Campaign for Dialogue, Saudi Arabia</i> Sheikh Ghaleb Abdallah Othman Ahmad <i>Islamic Justice of Hashemite Kingdom of Jordan</i> |
| 1.15 p.m. | | <i>Lunch</i> |
| 2.45 p.m. | Session 8 Panel on Community Engagement Models in the West | Dr. Basia Spalek <i>Reader in Communities and Justice, School of Social Policy, University of Birmingham, UK</i> Ms. Kristi Cooper <i>Criminologist, Oxford, UK</i> Mr. Eelco Kessels <i>Programme Manager, International Centre for Counter-Terrorism – The Hague</i> |
| 4.00 p.m. | | <i>Coffee/Tea Break</i> |
| 4.45 p.m. | | <i>Visit to Harmony Centre</i> |
| | | <i>End of Day 1</i> |



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INTERNATIONAL CONFERENCE ON COMMUNITY ENGAGEMENT PROGRAMME

Day 2 – Thursday, 22 September 2011

| Time | Topic | Speakers |
|------------|------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 9.00 a.m. | Session 9 Panel on Community Engagement Models from Home/Interior Ministries | Assistant Commissioner Steve Lancaster <i>Australian Federal Police</i> Dr. Robert Lambert <i>Co-Director, European Muslim Research Centre, University of Exeter, UK</i> <i>Lecturer, CSTPV, University of St. Andrews, UK</i> Mr. Jean Paul Rouiller <i>Operational Manager, Geneva Centre for Training and Analysis of Terrorism, Switzerland</i> Dr. Caroline F. Ziemke-Dickens <i>Research Staff Member at the Institute of Defense Analyses (IDA), Alexandria Virginia, US</i> |
| 10.30 a.m. | | <i>Coffee/Tea Break</i> |
| 10.45 a.m. | Session 10 Panel on Roles of Business Community and Media to build Social Resilience | Ms. Maria Ressa <i>Author-in-Residence Award Recipient</i> <i>International Centre for Political Violence and Terrorism Research</i> Mr. Sadruddin Hashwani <i>Chairman, Hashoo Group</i> |
| 11.15 a.m. | Session 11 Panel on Building Community Resilience | Dr. Anna Halafoff <i>Lecturer, Global Terrorism Research Centre (GTRC);</i> <i>Researcher for the UNESCO Chair in Interreligious and Intercultural Relations – Asia Pacific, Monash University, Australia</i> Mr. Dilwar Hussain <i>Head of Policy Research Centre, Islamic Foundation, UK</i> Ms. Pushpi Weerakoon <i>Peacebuilder, Alternative Dispute Resolution Institute, Sri Lanka</i> Ms. Dhyah Madya Ruth <i>Executive Director of Lazuardi Birru, Indonesia</i> |
| 12.30 p.m. | | <i>Lunch</i> |
| 2.00 p.m. | Session 12 Building Community Resilience | Special Video Address HRH Prince Ali Bin Al Hussein <i>Hashemite Kingdom of Jordan Vice-President FIFA</i> |
| 2.30 p.m. | Session 13 The Way Forward: Community Engagement Strategies | Moderator Prof. Rohan Gunaratna <i>Professor Security Studies, Head,</i> <i>International Centre for Political Violence and Terrorism Research, RSIS</i> |
| 3.30 pm. | Live Performance | Silhouette |
| 3.45 p.m. | | <i>Coffee/Tea Break</i> |

End of Day 2



INTERNATIONAL CONFERENCE ON COMMUNITY ENGAGEMENT (ICCE)

About The International Centre for Political Violence and Terrorism Research (ICPVTR)

The International Centre for Political Violence and Terrorism Research (ICPVTR) is a specialist centre within the S. Rajaratnam School of International Studies (RSIS) at Nanyang Technological University, Singapore. The Centre seeks to integrate academic theory with practical knowledge, which is essential for a complete and comprehensive understanding of threats from politically motivated groups. Its research staff comprises functional and regional analysts from South Asia, Southeast Asia, Northeast Asia, Oceania, Africa, Europe, North America and the Middle East. The research staff is drawn from academia and government agencies and also includes Muslim religious scholars. The centre seeks to maintain its unique cultural and linguistic diversity. More than fifty percent of ICPVTR staff is Muslim.

Mission

ICPVTR conducts research, training and outreach programmes aimed at reducing the threat of politically motivated violence and at mitigating its effects on the international system.

Core Objectives

- To conduct sustained research and analyses of terrorist, guerrilla, militia, and extremist political groups and their support bases. To this end, the Centre collects and analyses literature seeking to politicize, radicalize and mobilize the public into supporting extremism and participating in violence.
- To identify the strengths and weaknesses of international, state and societal responses in managing the threat of political violence.
- To provide high-quality instruction and training for officials and future leaders engaged in combating terrorism and other forms of political violence.
- To advise governments and inform societies affected by political violence on how best to manage the current and evolving threat.

Core Projects

A. Database

The ICPVTR terrorism database – the Global Pathfinder – is a one-stop repository for information on current and emerging threats. The database consists of profiles of terrorists and terrorist groups, significant incidents, as well as profiles of training camps and individuals and institutions involved in terrorist financing. It also hosts primary and secondary documents including original documents collected from Afghanistan, Iraq, Iran, Bosnia, Kashmir, Sri Lanka, Indonesia, Thailand and the Philippines amongst others. Our special collection includes more than 250 videos recovered from Al-Qaeda training camps in Afghanistan, videos and training manuals from various conflict zones and over 400 jihadi websites.

B. Capacity Building

In addition to teaching courses at the Masters level, ICPVTR threat specialists conduct various levels of specialized courses for Singaporean and foreign law enforcement personnel from agencies like the military and police forces. The ICPVTR capacity building programme is geared towards providing world-class education and training for serving and future leaders in counter-terrorism.

C. Strategic Counter-Terrorism Projects

ICPVTR's strategic counter-terrorism projects include ideological, legislative, educational, financial, media, informatics and developmental initiatives. These strategic projects seek to create an environment hostile to terrorist groups and unfriendly to their supporters and sympathizers.

ICPVTR seeks to build a norm and an ethic against politically motivated violence, especially terrorism. As terrorists and extremists emerge from the community in which they live, the ICPVTR popularized the "Communities Defeat Terrorism" in Singapore.

For more information on ICPVTR, visit:
www.pvtr.org



INTERNATIONAL CONFERENCE ON COMMUNITY ENGAGEMENT (ICCE)

About The S. Rajaratnam School of International Studies (RSIS)

The S. Rajaratnam School of International Studies (RSIS) was established in January 2007 as an autonomous School within the Nanyang Technological University (NTU). RSIS mission is to be a leading research and graduate teaching institution in strategic and international affairs in the Asia-Pacific. To accomplish this mission, RSIS will:

- Provide a rigorous professional graduate education in international affairs with a strong practical and area emphasis
- Conduct policy-relevant research in national security, defence and strategic studies, diplomacy and international relations
- Collaborate with like-minded schools of international affairs to form a global network of excellence

Graduate Training in International Affairs

RSIS offers an exacting graduate education in international affairs, taught by an international faculty of leading thinkers and practitioners. The teaching programme consists of the Master of Science (MSc) degrees in Strategic Studies, International Relations, International Political Economy and Asian Studies as well as The Nanyang MBA (International Studies) offered jointly with the Nanyang Business School and the NTU-Warwick Double Masters Programme which seeks to provide an educational platform articulating the economic, political, social and strategic influences impacting on Asia and the Western world. The graduate teaching is distinguished by their focus on Asia-Pacific region, the professional practice of international affairs and the cultivation of academic depth. Over 200 students, the majority from abroad, are enrolled with the School. A small and select Ph.D. programme caters to students whose interests match those of specific faculty members.

Research

Research at RSIS is conducted by five constituent Institutes and centres: the Institute of Defence and Strategic Studies (IDSS), the International Centre for Political Violence and Terrorism Research (ICPVTR), the Centre of Excellence for National Security (CENS), the Centre for Non-Traditional Security Studies (NTS) and the Temasek Foundation Centre for Trade & Negotiations (TFCTN). The focus of research is on issues relating to the security and stability of the Asia-Pacific region and their implications for Singapore and other countries in the region. The School has three professorships that bring distinguished scholars and practitioners to teach and do research at the School. They are the S. Rajaratnam Professorship in Strategic Studies, the Ngee Ann Kongsi Professorship in International Relations, and the NTUC Professorship in International Economic Relations.

International Collaboration

Collaboration with other Professional Schools of international affairs to form a global network of excellence is a RSIS priority. RSIS will initiate links with other like-minded schools so as to enrich its research and teaching activities as well as adopt the best practices of successful schools.

For more information on the School, visit:
www.rsis.edu.sg



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