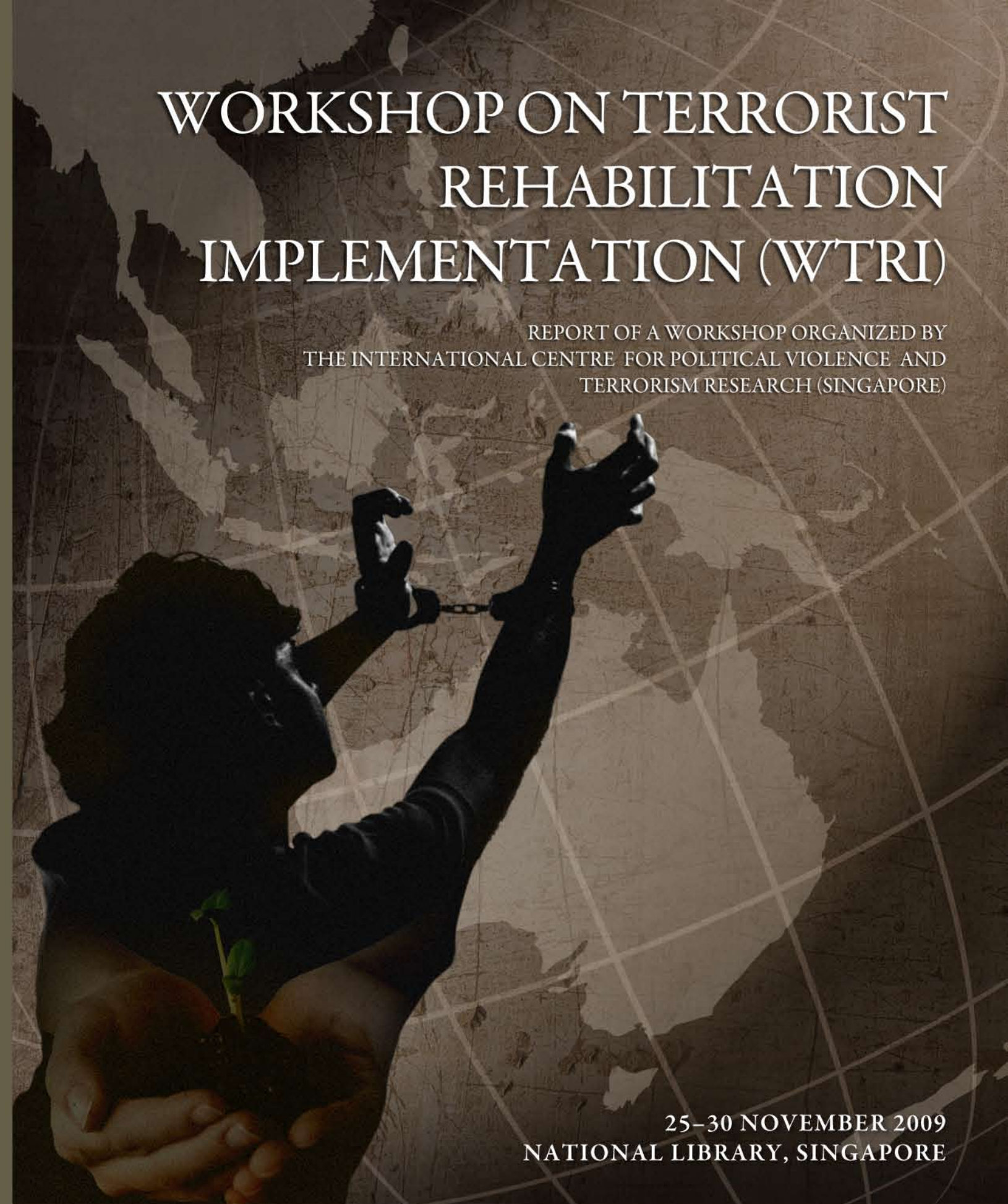


WORKSHOP ON TERRORIST REHABILITATION IMPLEMENTATION (WTRI)

REPORT OF A WORKSHOP ORGANIZED BY
THE INTERNATIONAL CENTRE FOR POLITICAL VIOLENCE AND
TERRORISM RESEARCH (SINGAPORE)



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



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NANYANG TECHNOLOGICAL UNIVERSITY
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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.

The conference adheres to a variation of the Chatham House rules. Accordingly, beyond the points expressed in the prepared papers, no attributions have been included in this conference report.

Executive Summary

The International Centre for Political Violence and Terrorism Research (ICPVTR) of the S. Rajaratnam School of International Studies (RSIS), Nanyang Technological University organized its first Workshop on Terrorist Rehabilitation Implementation from 25 to 30 November 2009.

The workshop provided an opportunity to share research, findings and practices on terrorist rehabilitation initiatives around the world today. The discussions revolved around the four modes of rehabilitation, which are religious, psychological, social and vocational approaches that constitute the rehabilitation module. Researchers, active frontline rehabilitation practitioners and psychologists were invited to share practices, models, challenges and lessons learnt towards formulating a module on terrorist rehabilitation. Through discussions, a curriculum/set of programmes for a planned International Course on Terrorist Rehabilitation was formulated.

On the first day of the workshop, participants had the privilege of hearing the accounts of various existing rehabilitation programmes that are implemented in

Singapore, Saudi Arabia, Iraq and Yemen. All participants were also provided with ample opportunity to discuss, comment, query and clarify the issues, challenges and recommendations raised by the speakers.

On the second day, the speakers addressed challenges in establishing a rehabilitation programme and psychological rehabilitation. The issues that were covered ranged from the centrality of countering radical ideology, international law and detainee treatment, pre- and post-intervention constructs to assessing detainee change as well as criminal and operational psychology. Following each presentation, participants were involved in lively discussions on the various issues that they have identified that would need further examination and analysis.

On the third day, the presentations focused on creative arts therapy and online radicalization. At the end of the day, the issues that were raised during the three-day workshop were summed up in the closing remarks delivered by Mohamed Feisal Mohamed Hassan, ICPVTR's Senior Analyst and Secretary of the Religious Rehabilitation Group (RRG).

Welcome Remarks



Ambassador Barry Desker, Dean of S. Rajaratnam School of International Studies (RSIS), warmly welcomed all guests and participants to the “Workshop on Terrorist Rehabilitation Implementation” organized by the International Centre for Political Violence and Terrorism Research (ICPVTR).

Ambassador Desker highlighted that there is much more attention accorded to the concept of terrorist disengagement today. The burgeoning numbers of terrorist detainees have convinced many countries that they cannot merely deal with the problem of terrorism by force and detention. In innovating counter-terrorism strategies, a more systematic way is needed to understand and prevent individuals from returning to terrorism after their release.

Ambassador Desker thus established this as an opportune moment for the workshop to be a valuable platform for interacting and exchanging views on countering extremism

and rehabilitating terrorists. He believed that the workshop had successfully assembled a wealth of scholars and practitioners alike to tackle the spectrum of issues apparent in the field of terrorist rehabilitation.

Ambassador Desker outlined that there were four modes of long-term rehabilitation—religious, psychological, social and vocational rehabilitation. He then emphasized on the key role of religious rehabilitation in the domestic handling of terrorist rehabilitation in Singapore. He added that ICPVTR had worked closely with the Religious Rehabilitation Group (RRG) not only in the area of academic research but also in terms of practical training and direct engagement with those actively involved with the ideological rehabilitation of detainees. Through this partnership, he validated the ongoing research at ICPVTR/RSIS as one that is strongly grounded in practical engagement.

Ambassador Desker thanked all the participants for their presence. Finally, he concluded that the overall impact of terrorist rehabilitation would be greatly enhanced if there were connections across disciplines and national boundaries, and consequently encouraged the international audience to act decisively in developing their countries’ effectiveness and propensity in the rehabilitation of terrorists.

Inaugural Address



Rohan Gunaratna, Head of the International Centre for Political Violence and Terrorism Research, S. Rajaratnam School of International Studies, began by outlining the current state of research and work activity in the field of terrorist rehabilitation.

Retracing the roots of terrorist rehabilitation to Egypt's programme in the 1970s and 1980s, Gunaratna noted how it had gone beyond employing a one-dimensional method of disengagement. While terrorist rehabilitation is still a very new concept, this has not deterred the global development of rehabilitation programmes. While he acknowledged that most of these approaches were rooted in a punitive system, ICPVTR/RSIS's first International Conference on Terrorist Rehabilitation held in February 2009 promoted a global imperative in terrorist rehabilitation.

Gunaratna then briefly discussed the four modes of rehabilitation—religious/spiritual, psychological, social, vocational and creative arts therapy. First, he underlined the differing role of religious and spiritual rehabilitation. In the

Singapore programme, Muslim clerics reformed detainees by correcting their misinterpretation of Islam espoused by Al Qaeda and Jemaah Islamiyah (JI). In Sri Lanka, Gunaratna advocated spiritual rehabilitation for detainees who were motivated by ethno-nationalism, and not religion. The latter is similar to the model pioneered by Kiren Bedi in Tihar Jail, New Delhi.

As for psychological rehabilitation, the emphasis is on a more resource-intensive approach, compared to the former mode. In this aspect, ICPVTR has been fortunate to tap and rely on the expertise of psychologists from the Institute of Mental Health, Singapore Police Force and other governmental departments, all of which have sent their representatives to contribute to this workshop.

Gunaratna also stressed that social and vocational rehabilitation could be dually approached by involving the private sector. For some countries, private investors are vital in meeting the obligation to pledge much-needed resources and jobs to detainees awaiting release.

In conclusion, Gunaratna identified some difficulties faced, such as the lack of a sustained flow of resources and the lack of creative and innovative leadership. However, partnership would enable the success of terrorist rehabilitation as it allowed people from diverse backgrounds with different approaches to unite and work together to move forward.

Introduction To ICPVTR



In his presentation, **John Harrison** began by stating that S. Rajaratnam School of International Studies (RSIS) aimed to be academically rigorous and policy relevant. In line with that, ICPVTR is organized to provide the best possible information to help policymakers, implementers and support people to make informed decisions via its research, training, outreach and capacity-building projects.

Apart from analysis, threat assessments and policy briefs, the centre also maintains a database, does capacity building and engages in strategic counter-terrorism. ICPVTR recognizes that terrorism cannot be defeated by a

military response alone, and stresses the need for strategic responses. These include counter-ideological, educational, legislative, financial, media, informatics and developmental responses.

In addition, the centre networks and collaborates with counter-terrorism agencies of the Singapore government. It also works closely with foreign governmental and non-governmental organizations such as Detachment 88 in Indonesia, NYPD, NCIS and Scotland Yard. ICPVTR has also been fortunate enough to collaborate with established academic and research institutions such as the Fletcher School of Law and Diplomacy in Boston and the United States Military Academy in West Point.

Lastly, it has also worked with specialist agencies both within and outside Singapore, such as World Check, the Islamic Religious Council of Singapore (MUIS) and the Religious Rehabilitation Group (RRG). The RRG is made up of male and female clerics who have volunteered to provide religious counselling for JI detainees in Singapore. Currently, three RRG members are working in the centre and pursuing their Master's degree in RSIS.

Introduction to Various Existing Rehabilitation Programmes

Singapore's Approach to Terrorist Rehabilitation



In his presentation, **Mohamed Feisal Mohamed Hassan** pointed out that in Singapore, terrorist rehabilitation dealt with the issues of ideology and prison radicalization. In his explanation, Mohamed Feisal highlighted a multi-pronged approach being undertaken in terrorist rehabilitation, involving three different partners: the government, the community and the academic sector.

The Religious Rehabilitation Group (RRG) is made up of religious scholars who volunteered after September 11 to assist the government in rehabilitating JI detainees and others consumed by violent jihadism. From their engagement, the RRG noted that the detainees upheld distorted ideology, promoting violence as a means to establish an Islamic caliphate. Their simplistic paradigm was filled with hatred and anger. They became exclusive as they felt that they were chosen by God to represent the global Muslim Ummah.

To rebut these ideologies, the RRG carried out extensive research before writing its own counselling manual. Two manuals that provide guidelines for the counsellors to carry out their religious counselling have been written so far. The manuals address three major themes: (i) understanding the

present reality, (ii) correcting misunderstanding of Islamic concepts, and (iii) managing hatred and anger. Counselling usually involves four steps. The first involves extricating negatively imbibed ideologies from the detainees' minds. The second is replacing them with a positive and real understanding of Islamic concepts. The third is introducing the Islamic intellectual heritage. Finally, they are taught to exemplify what has been taught to them into practice in a secular Singapore. The RRG also performs community engagement programmes where intellectual partnerships with academic sectors and other organizations from around the world are established. To serve this end further, the RRG also has its own website to serve as a platform for discussions on issues of ideology.

Concluding his presentation, Mohamed Feisal highlighted the importance of religious rehabilitation to win the hearts and minds of these people. As for community engagement, it is the RRG's continuous effort in expanding its circle of friends to counter radicalization by promoting and sharing ideas and views.

In the ensuing discussion, it was noted that terrorist rehabilitation is a long-term and continuous learning process where it is difficult to draw a timeline. As there are acceptable differences in opinions for understanding and practising Islam, the RRG's main concern is to tackle the misunderstood aspects of Islam that are used to legitimize violence. For that, RRG members have to read literature written by radical ideologues from all over the world, including Al-Qaeda's. It was also highlighted that the detainees who were released were not restricted to religious counselling alone but would also undergo other forms of rehabilitation. The success of religious counselling could be attributed to the counsellors' perseverance in continuously engaging the detainees, building bonds with them and addressing their violent ideology. These have helped the counsellors win their hearts and minds.

Saudi Arabia's Approach to Terrorist Rehabilitation



Salim Mohamed Nasir spoke about Saudi Arabia's efforts on the rehabilitation of radicals in the country. He highlighted aspects on youth radicalization, their recruitment to violence and the structured programmes available to counter radical ideology. The counter ideology programme deployed by the Saudi Arabia revolves around a framework that ties the country's efforts together in the prevention of violent ideology, the rehabilitation of detainees and the implementation of after-care programmes. The importance of family involvement is also a key feature in the Saudi rehabilitation programme.

Salim discussed Saudi Arabia's counter-terrorism strategy—known as the PRAC (Prevention, Rehabilitation and After Care) strategy. It focused on issues of the legitimacy, authority and permissibility in Islam where extremists were cast as illegitimate individuals for having perverted the true message of Islam, as they did not have the authority and proper understanding of religious doctrine. With the programme, misguided believers would be returned to a proper understanding of Islam. PRAC in Saudi Arabia had a number of advantages. These included the presence of an extensive network of religious scholars who were seen as independent from the government. Furthermore, the security services were very active in countering terrorist threats and the monitoring of released detainees.

In Salim's observation, there were three major obstacles for PRAC to work elsewhere, namely, a limited Islamic religious network, which may lack credibility in the eyes

of the detainees; the lack of an extended family structure, especially in the West, with weaker family ties; and the lack of a comprehensive monitoring system, with strong civil and human rights restrictions.

In his conclusion, Salim, however, was optimistic that some variations of the Saudi programme could be suitable for Muslim-majority countries where the extended family structure and security system could still provide a holistic support system. Although there may be a short supply of independent religious scholars as compared to Saudi Arabia, it may still be possible to run such programmes but not as extensively as the Saudi model. While the U.S. and other Western countries could play a critical role in providing support in implementing and running "de-programming" counselling programmes, Salim cautioned that a direct U.S. support may be counter-productive. It could provoke questions on the counsellors' legitimacy and credibility. Bearing that in mind, the U.S. could still make positive contributions by perhaps providing discreet support in finance and training.

During the discussion, there was concern over recidivism but Salim opined that the seven to eight per cent recidivism rate was considerably lower than the criminal recidivism rate, which could be around 20 to 25 per cent or even as high as 30 per cent. The rehabilitation programme, which was still in its infancy, has room for improvement, and it would be unfair to demand higher standards for the programme than criminal rehabilitation work. A comparison between the Singapore and Saudi rehabilitation programmes was made during the discussion, and the government, religious scholars, the general public and families' complementary roles were similarly noted in both. The major difference is that while it is culturally acceptable to provide material support for released detainees in Saudi Arabia, it is not necessarily so in Singapore. In both cases, the detainees lack proper religious knowledge and are more easily influenced by certain radical ideologies and drawn into extremist groups. Although it is difficult to measure the true response of the detainees, there are many mechanisms to help the authorities decide whether an individual is ready to be released. The bottom line is that there cannot be a fixed period for rehabilitation as it depends on the individual.

Iraq's Programme to Terrorist Rehabilitation



In her presentation, **Ami Angell** gave an overview of the rehabilitation programmes for terrorist detainees in Iraq, in which she argued was unique because of the fact that the U.S. was an occupying force in Iraq, dealing with non-U.S. citizens, with limited time and resources. Angell discussed the problems with the detention process in Iraq, especially prior to 2007, as well as its evolution into the current array of rehabilitation programmes and initiatives. She also commented on the success and impact of these programmes as well as possible future initiatives.

Angell assessed that some of the major problems with detention arose from failure in custody and care, as suggested by the Abu Ghuraib episode. This became a symbol of what the U.S. stands for and encouraged the recruitment of future combatants. It provided justification for the anger and resentment of many detainees and Muslims around the world. Another would be the detention process prior to July 2007, which was too simplistic involving mainly capture and detention with a review or release being extremely rare. Intelligence on extremists in detention compounds was difficult to obtain and, as a result, there was an inability to segregate extremists. The lack of health care and food led to increasingly disgruntled detainees. Consequently, detention grounds became a recruitment ground for extremists with high incidences of detainee violence.

Angell explained how General Stone, in collaboration with ICPVTR and the RRG, crafted a solution to remedy the situation using a multi-pronged "population engagement" approach that included rehabilitation as a necessary

component. This resulted in more detainees feeling contented with prison conditions. Intelligence on extremist groups in the compounds became more forthcoming, leading to better segregation and inoculation of the general detainee population from extremist influence. A drastic decrease in detainee violence then ensued.

Angell highlighted several programmes and initiatives that have been set in motion by General Stone and the U.S. military since 2007, such as The Transition-In Program, Intra-Compound Schools, Formal Schools, Islamic Discussion Program, Vocational Programs and the Art Therapy Program. The art programme, which was the newest programme, was created because of the desire of the students to express themselves more creatively in a less studious way. The positive impact of the rehabilitation programmes could be seen in various indicators. There has been a decrease of more than 50 per cent in detention facility violence, an increase in intelligence given by detainees in rehabilitation programmes and a greater number of detainees taking lessons back to their compounds to teach others. As they often moved to new communities, Shiites and Sunnis co-existed peacefully after their release. Recidivism was less than one per cent among detainees who have gone through one or more voluntary rehabilitation programmes.

During the discussion there was a question whether art was a realistic option to rehabilitate hard-line terrorists, when some Muslims consider it un-Islamic. It was acknowledged that the religious factor remained an important element but it must be supplemented with programmes teaching detainees skills that can help them earn a living. With regards to art, most of the work was expression in the form of flags, houses, etc. Another challenge that came to light during the discussion was overcoming the language barrier. To overcome this, the military hired individuals who spoke Arabic and were familiar with the Iraqi dialect to serve as translators. U.S. soldiers who spoke Arabic also acted as translators. In the rehabilitation programme itself, there were over 150 local Iraqis hired outside the wire. They lived on the base and administered the programmes directly. For checks and balances, other non-local advisors would make rounds to ensure that the programmes conformed to the stated intentions.

Yemen's Approach to Terrorist Rehabilitation



Mohamed Redzuan Salleh elaborated on the terrorist rehabilitation programme in Yemen. He detailed the circumstances in which the terrorist rehabilitation programme started in 2002 and came to an end in 2005 before comparing the rehabilitation programmes of Saudi Arabia with the programmes of Yemen.

Yemen, Mohamed Redzuan pointed out, was one of the first countries to introduce the dialogue system to deal with extremists. He also covered briefly the many problems Yemen was facing: Shiite militancy in the south and a rebellion in the north. Being the poorest country in the Arab world, Yemen was also grappling with poverty where half of the population of Yemen was living under \$2 a day. Thousands of Yemenis went to Afghanistan to fight the Soviets. When they returned home after the war was over in 1989, they too contributed to the existing problems. The

government, it was revealed, used these fighters against separatists in 1994 with a promise to promulgate Islamic law in the country. When the government defeated the separatists, the promise was not fulfilled, causing tension between the government and the extremists.

As for the dialogue with the detainees, Judge Hamoud Al-Hitar meticulously corrected their views about Yemen not being an Islamic state. Al-Hitar countered their views by urging them to look at the constitution to see if there was anything against the Quran and Sunnah. As for their refusal to honour obligations of international treaties with non-Muslims by the government, Al-Hitar recounted some examples from the Prophet's period that demonstrated the opposite. From the initiatives, Mohamed Redzuan mentioned three goals that were achieved: detainees' recognition of the legitimacy of the government of Yemen, their staying away from violence in Yemen, and cessation of targeting Westerners in Yemen.

In the discussion, questions on art therapy and many new innovative approaches to rehabilitation and their acceptability to Islam were discussed. Their effectiveness in de-radicalizing was also called into question. As the rehabilitation programmes were related to Muslim extremists who were adherents of the Salafi doctrine or its like, rehabilitation was thought to be better aimed at the ideological component as it was the main driver of their extremism. Other components of rehabilitation were assessed to be relatively secondary, but this assessment may vary from one detainee to another.

Challenges in Establishing a Rehabilitation Programme and Psychological Rehabilitation

The Centrality of Countering Radical Ideology



Muhammad Haniff Hassan began by questioning the intellectual basis of the soft approach in countering terrorism. Muhammad Haniff then offered two premises in answering the question. First, a good and sustainable counter-ideology initiative can only emerge from the conviction of its importance and centrality to counter-terrorism work. Second, efforts to promote counter-ideology as a counter-terrorism imperative must be rooted in good intellectual grounding.

Muhammad Haniff stressed that the presentation was not about seeking to offer a causal nexus between ideology and terrorism, and cautioned against the tendency to identify a single factor that directly caused terrorism. Jihadist terrorism, Muhammad Haniff explained, was a complex phenomenon that required a multi-faceted approach in countering it. Muhammad Haniff defined ideology as “any system of ideas underlying and informing social and political action”.

From his analysis, he deduced that the jihadists too saw the centrality of ideology to further their cause. This could be demonstrated by the tremendous efforts put in by jihadists to propagate their ideology. They have done this by constructing their ideology, criticizing opposing ideologies and justifying their actions from the lens of their ideology. Muhammad Haniff cited the Abu Muhammad

Al-Maqdese website, publications by the trio of Bali bombers, the thriving of jihadist publications in Indonesia and ideological revision materials produced by repentant jihadist leaders to prove his point.

Muhammad Haniff argued that jihadists, as rational actors, would not have spent so much of their resources and effort on ideological materials if they were not important to them. It would be a futile attempt if the materials did not serve their cause or there was no demand for such materials. Muhammad Haniff then outlined a three-level cause of terrorism: immediate (hatred), proximate (historical and economic roots) and deep-rooted (worldview-ideology). Muhammad Haniff was also aware of at least three contentions to his view, as evident from the discourses of Marc Sageman, Olivier Roy and Gabriel Marranci.

Concluding his presentation, Muhammad Haniff asserted that at present, there was no single causal explanation for radicalization and terrorism. Accordingly, there was no “one-size-fits-all” strategy in countering jihadist terrorism. However, it would be prudent to incorporate counter-ideology as a central component in the process. Although there were contentions to the notion of the centrality of ideology in countering jihadist terrorism, Muhammad Haniff reasoned that these were based on studies in the West and were not necessarily conclusive.

Two salient points were made during the question-and-answer session. Firstly, there were multiple factors contributing to jihadist terrorism but ideology remained an important factor and should therefore be a part of, and central to, counter-terrorism work. The importance of segmenting terrorists in light of a multi-faceted approach to counter-terrorism was also highlighted. Secondly, the most suitable party to implement counter-terrorism programmes should be Muslim community leaders—leaders in the social sense and those in the government. A close collaboration between the two was determined to be important in enhancing the effectiveness of any counter-terrorism programme.

Principles for Humane Treatment for Persons Deprived of Liberty



Christoph Sutter, the delegate from the International Committee of the Red Cross (ICRC), spoke on the principles for humane treatment for persons deprived of liberty (persons in need), discussed the ICRC's role in providing assistance and the procedures involved, the characteristics of the organization and some trends that the ICRC had seen over the years. The delegate stressed the importance of organizational independence, neutrality and impartiality, emphasizing it throughout his presentation and during the discussion held afterwards.

Sutter's use of the word "liberty" was indicative of the organization's deep roots in the upkeep of humanitarian law and the objectives that the organization abides by when visiting individuals deprived of their liberty. The main purpose of the ICRC visits was to "have the detaining authority respect the physical and moral integrity of the persons deprived of their liberty and treat them with humanity and dignity". The ICRC mandate is enshrined in the Geneva Convention and in the additional provisions to assist and protect victims of armed conflict and those deprived of their liberty.

The key principles of the ICRC are independence, neutrality, impartiality and proximity. The ICRC had intended to be physically located in close proximity to those they seek to assist and protect, mainly for follow up on an individual basis. The ICRC's primary focus is not only on people who have been deprived of their liberty for security reasons but it also extends its assistance to other categories of individuals where ICRC involvement will be of value.

While the ICRC abides by the national laws in a country, the organization also carries out checks to determine if the detention of individuals is arbitrary. However, the ICRC is

without a set of detention standards to assess conditions of detention. Instead, the organization relies on national and international standards, its own contextual knowledge and previous field research. The delegate stressed the importance of preventing torture and ill-treatment of those in detention and those deprived of liberty, asserting that clear rules and regulations, good leadership by prison managers, well-trained staff, effective and accessible complaint mechanisms and access to a medical doctor were paramount in such conditions. The delegate stated that it was necessary that the detainee and the detainee's family were notified of the duration of the detention, the reason for the detention and the processes involved within the framework of detention. The ICRC, however, would not take a position on the reason for the detention of an individual. Yet, it is understood that all detainees are expected to be given judicial guarantees affording a free and fair trial on the presumption of innocence.

The ICRC recognizes the requirement for purposeful activities that include educational and vocational training and recreational or cultural activities, including a space for detainees to practise their religion. Apart from that, these activities help initiate and maintain contact with the outside world, whether it is visits by family, religious or diplomatic representatives, access to media such as newspapers, TV and radio, or an allowance for temporary leave such as during a family emergency. The delegate stated that most individuals detained were adult males and further stressed that juveniles should be detained separately from this demographic group. Other groups that should be segregated in their detention are minorities, women, foreigners and those suffering from mental illness.

In concluding the presentation, Sutter stated that it was extremely important that prison staff were motivated and trained to provide for the detainees by creating a safe and secure environment in which they were detained and providing care for the detainees. Sutter again reiterated the importance of systems that provided effective mechanisms for detainee requests, appeals and complaints.

A question was raised with regards to resistance from lawyers representing the inmates (detainees) and how it was dealt with. To this, Sutter responded by making it clear that the ICRC's role was to ensure that the inmates or detainees had access to legal counsels, and did not require them to talk to legal counsels. In general, the ICRC had enjoyed a good relationship with lawyers as they saw that the ICRC's

work complemented theirs. On the issue of complementing the rehabilitation initiatives, the ICRC stresses the need to be particularly vigilant during the point of interrogation. The ICRC would consider engaging rehabilitation practitioners in its effort to promote the humanness on the part of the global regime. This engagement could take place if it fits the very careful and stringent manner

Challenges in Establishing a Terrorist Rehabilitation Programme in the Philippines



In presenting the challenges that confront terrorist rehabilitation efforts in the Philippines, **Gayedelle Victoriano Florendo** discussed the hard and soft approaches employed by the Philippine government in dealing with the subject of terrorist rehabilitation and shared her own personal notes and views during a survey conducted on Filipino detainees last August 2009.

Florendo noted that the best reference point for a review on the country's counter-terrorism (CT) efforts was the 16-point National CT Program (in place since 2005). However, only three were directed against radicalization. They were: pursuing the peace process, promoting inter-faith dialogues, and addressing the social, cultural and political underpinnings of terrorism. In her analysis, none of the three has taken an explicit position on addressing issues related to the realization of ethnic and religious identities.

with which the ICRC maintains its neutrality and carefully protects its independence so to gain access to areas that the authorities would not allow other organizations in. With regards to would-be incompatibilities between the ICRC and rehabilitation professionals, the ICRC stressed the need to preserve its independence and its privileged access given to it by governments.

Turning to the progress made by the Philippines government in its CT thrusts, Florendo mentioned intelligence and law enforcement, finance monitoring, transportation, energy and food safety. While such progress was commendable, Florendo opined that efforts to counter radicalization (CR) were lacking. For a country that faces at least three extremist groups, Florendo felt that the issue regarding CR was especially significant. As such, peaceful measures such as using former militants to persuade hardliners to change sides through the Social Integration Program (SIP) should be lauded. Equally important, in her opinion, was the mainstreaming of madrasahs into the education system to protect them from extremist interpretation of Islam. The initiatives mentioned were in Florendo's assessment are too broad in scope to be considered as CR approaches and may not be very effective in addressing the root causes of tension and violence. Presently, there is no CR or terrorist rehabilitation programme termed as such in the Philippines.

Based on her observations when administering a survey on radicalization among Abu Sayyaf detainees, Florendo sensed the need to address issues of continuity and consistency in conducting research on de-radicalization. She also cited overcrowded jails, allegations of corruption, lengthy pre-trial periods and alleged cruelty and torture by the AFP and PNP being in need of serious attention.

Concluding her presentation, Florendo highlighted that the Philippines was evidently still in the early stages of CR and terrorist rehabilitation. At the moment, it was more focused on the tactical pre-emptive aspect of addressing the terrorist threat. Nonetheless, the government recognized the importance of implementing a terrorist rehabilitation programme, but needed to translate it into policy before resources for undertaking CR and terrorist rehabilitation

Pre- and Post-Intervention Constructs to Assess Detainee Change



Malkanthi Hettiarachchi presented on the rehabilitation processes that had taken place in Sri Lanka and suggested an assessment battery to be implemented in the rehabilitation processes in the near future.

The rehabilitation project in Sri Lanka was under the responsibility of the Commissioner General of Rehabilitation of Sri Lanka. It had three major features: leadership, staff training and community involvement. For the Protective Accommodation and Rehabilitation Centre (PARC) in Ambepussa, Sri Lanka, the occupants were mostly adolescents between 14 to 18 years of age, with around a hundred of them above 23 years old. The centre had around 25 officers from the military, 12 from the police, and seven officers for administration and maintenance. The PARC aimed to create a rehabilitation programme for the successful re-integration of ex-combatant (beneficiaries) into their own communities.

The primary beneficiaries were former LTTE child combatants. Some were fighters and had experienced killing people or were involved in removing dead bodies. The majority of them, however, had surrendered to the

could be expected to flow. Florendo recommended the undertaking of well-coordinated CR programmes that afforded due recognition to the Moro's identity, and suggested that soft approaches should not only be confined to the provision of social and economic goods and services but also create a hospitable environment inside and outside of the prison.

military and had been voluntary participants in the PARC programme. The primary objective of this PARC programme was to foster an alternative way of life through skill building such as education, vocational training, and interpersonal/personal skill building. Hettiarachchi identified the positive roles the community had played by providing or taking part in vocational training, drama, music and cookery activities. The close interaction between the staff and the beneficiaries in PARC was also mentioned as it had resulted in the staff being looked upon as caregivers or parents rather than as officers per se by the beneficiaries. Another point Hettiarachchi highlighted was there were no "run-away" incidents due in part to the PARC's large open area with few people guarding the perimeter, giving the beneficiaries an impression of freedom and very little restriction as compared to a normal prison.

For the assessment battery, it has been developed to deal with adult detainees but had been adapted and extended for use on children and adolescents. It is currently awaiting approval from the Sri Lankan rehabilitation authorities for application in the rehabilitation project. The assessment battery would be used to construct a de-radicalization index through the identification of indicators supporting violence, violence-related attitudes and beliefs as well as negative attitudes towards others. Hettiarachchi suggested that this assessment should be offered to each beneficiary upon admission, which would be administered by a mental health team or support staff. The assessment would be used to intervene and set targets to be achieved in a non-punitive manner.

Hettiarachchi pointed out the usefulness of the assessment in providing a baseline assessment of beneficiaries to help categorise the allocation of the appropriate facility to them. It would also enable staff to assess the beneficiaries' level of change in thinking, and inform the support staff on the areas to focus on, based on that assessment. Likewise,

the assessment could be used as a parameter during the release and re-integration phase. All these benefits could be achieved if the assessment were to be applied every four to six months. However, Hettiarachchi identified some challenges in implementing it, such as translations of the assessment tools as well as providing training to and support for staff who were involved in the programme.

In conclusion, the PARC model of rehabilitation had shown great promise but still had a long way to go in terms of getting approval and suitably qualified staff to conduct the assessment and run the rehabilitation programme more effectively.

During the discussion, the speaker helped clarify the kind of assessment that was needed. It was to measure the attitudes and beliefs towards violence and aggressions, and would

Psychological Rehabilitation in Corrections: Lessons learnt from the Singapore Prison Service



Wayne Ferro spoke on lessons learnt in psychological rehabilitation in the Singapore Prison Service (SPS). He focused on factors that contributed towards effective programming and provided information on how the Risk Need Responsivity (RNR) principles were used in offender assessment and rehabilitation in prisons. He also provided an overview on psychological rehabilitation in Singapore prisons and issues that needed to be considered for the rehabilitation of terrorists.

For rehabilitation programmes to be effective, Ferro identified the evidence-based practice of Risk Need Responsivity (RNR) principles as the most significant factor. In addition, for rehabilitation programmes to be

also look at a person's belief towards other communities. As for the Sri Lankan government's willingness to undertake this effort, it was attributed to the large population of children involved in the conflict and the fact that having bigger prisons to hold the Tamil community would not be the best solution. Another reason for it could be the Sri Lankan government agreeing to the idea of implementing rehabilitation procedures with non-punitive systems in place. The government had also decided not to prosecute those under 18 years of age. In response to a question on post-traumatic disorder, Hettiarachchi admitted that at the moment they did not have the psychological aspect of measure, due primarily to the lack of human resources. It was therefore possible that the degree of trauma could be higher than what was already known, given the experience that these children had been through.

effective, it is important that they are based on sound psychological theories, are run using effective methods, and have proper after-care, follow-up, relapse prevention and evaluation components.

Rehabilitation programmes conducted in the SPS are based on sound theoretical knowledge (i.e. using cognitive-behavioural approaches) and are primarily group-based interventions. The programmes focus on areas such as general violence, sexual violence, substance abuse, criminal thinking and anger-and-emotion management. Ferro used the example of such a programme for repeated adult offenders. In that programme, participants learnt how their cognitive distortions led to inappropriate emotions and then negative behavioural consequences. The treatment then focused on identifying, challenging and replacing the thinking distortions that led to criminal behaviour.

During the group discussion, terrorist behaviour was discussed as a possibly learnt set of behaviours, and not necessarily inherent in the individual. In addition, participants shared their ideas on how individuals might have developed such behaviours over time. There was some discussion on certain implications and concerns on whether the treatment for politically motivated extremists and terrorists could draw on rehabilitation programmes and principles.

Creative Arts Therapy and Online Radicalization

Exploring the Dimension of Creative Arts Therapy



Elizabeth Coss, Programme Leader for Art Therapy, Lasalle College of the Arts, stated that the purpose of creative arts therapy was to improve one's mental health. Coss explained there were underlying thoughts and feelings being communicated in the creative arts in therapy, creative processes that often paralleled what was going on in a patient's life. Creative arts therapy has the ability to engage and promote authenticity and access unconscious emotions in a powerful and constructive way. It is a less defended way of communicating, making the therapeutic process fun and engaging. It can provide easy access to unconscious feelings and is a powerful and effective way to facilitate growth and change. The creative arts in therapy draws from the concept of sublimation, which transforms chaotic or socially inappropriate impulses into positive and constructive energy that assists in strong and healthy ego development. In this aspect, creative arts therapy could be effective in assisting terrorist rehabilitation and prevention.

In the case of terrorists, although they come from different socio-economic backgrounds, psychological frameworks and motivations, the common thread seems to be the desire to effect change or express anger regarding perceived injustices in which the taking of human lives is aimed at the greater good. It is an unskillful way to deal with conflict. Thus, creative arts therapy would be a good

way to deal with this aggression and anger, and managing conflict. Most of us are not raised to deal with angry feelings in a constructive way. Most people are told to push the aggression and anger down and not to deal with it. Creative arts therapy could deal with the aggression and anger in a positive way, and it could also facilitate positive expressions of change and improving perceived injustices. The creative arts in therapy have increasingly become the preferred way of treatment in many fields, and terrorist rehabilitation could indeed explore this avenue. It could help detainees look at ways to deal with their anger constructively and find ways to solve their problems creatively. Coss suggested that religious context and norms be taken into account when implementing creative arts therapy, as dance and music might be considered unacceptable in some parts of the world.

In the discussion that followed the presentation, it was agreed that using creative arts therapy as an indicator to determine how radical a person might be would be an interesting concept to develop. Different people may react differently to the creative arts in therapy. There is always the possibility that participants can "act out" in sessions and become aggressive. For that reason, the creative arts therapist needs to be experienced enough to intervene positively and constructively. Through the process of making art, sublimation and therapeutic intervention, there is the real possibility to give meaning and fulfilment in the life of the client or patient. In the discussion, Coss opined the importance for patients to go for follow-up therapy after being discharged. She suggested the ideal framework would be at least once a week but agreed that the more time that was invested in the creative arts in therapy, the more effective it would be. Regarding the therapist to detainee ratio, Coss felt that a therapist should not handle more than 10 patients in order to be effective in the therapeutic process. As the creative arts in therapy is more of an internal process, Coss remained hopefully it could work in many different environments, including prison settings.

Exploring Creative Arts as a Component of Rehabilitation



In this presentation, **Nur Irfani Saripi** proposed creative arts therapy as another possible avenue and technique that should continue to be widely explored in terrorist rehabilitation.

Nur Irfani asserted that creative arts expression in therapy was not a new phenomenon. It has been a recognized form of treatment in psychotherapy and psychological rehabilitation for criminals and the handicapped. But the use of creative arts therapy in extremist rehabilitation is still new and not many countries have implemented it in their terrorist rehabilitation programmes. The only two countries that have practised creative arts are Saudi Arabia and Iraq. For religiously-motivated extremism, the purpose of rehabilitation is for terrorists to disengage from radical ideology, renounce violence, confront radical ideology and re-integrate into society. The religious aspect was added to the equation because spiritual healing was also needed. Art, Nur Irfani explained, was a product of human creativity expressed in different ways and with the skill, produced an aesthetic result. It encompassed a diverse range of human activities and modes of expression, including music, literature, film, sculpture and painting. In her explanation, Nur Irfani listed the uses of creative arts in communication, entertainment, political change, psychological and healing purposes, social inquiry and subversion, and propaganda or commercialism.

While there were many different forms of creative arts, Nur Irfani divided them into four categories: visual/fine arts, creative writing, performance arts and digital expressions. She then went on to explain that creative expressions for terrorist rehabilitation encompassed the various forms and methods of channelling all expressions creatively, while directed at achieving the overall aim of contributing to the successful rehabilitation of an individual. It was also a tool to overcome verbal obstacles and release negative energy safely. For art therapy to work, detainees had to show willingness to change and participate in class.

In her conclusion, Nur Irfani shared some of the challenges in implementing art therapy in terrorist rehabilitation programmes. It would be difficult to find the right people who could conduct creative arts classes as well as engage the detainees ideologically. There were also religious and cultural sensitivities that have to be taken into consideration. Materials used have to be safe from being turned into improvised weapons, and therefore officers have to be there at all times to supervise. When working in groups, they have to be closely monitored by facilitators at all times to ensure that the detainees were not discussing what they should not be discussing. The real challenge, Nur Irfani conceded, was the post-rehabilitation stage, which would require strong family and social support to ensure those released maintain moderate beliefs and were able to lead fulfilling lives. The government also had to have preventive methods in place as well so that rehabilitated detainees do not fall into recidivism.

A question was asked during the discussion on the possibility of implementing the therapy in Singapore for its JI detainees. The speaker replied that the idea could be put forward to the relevant authorities. It was also noticed that in a more conservative countries, such as those in the Middle East, it would be better to assign therapists of the same sex for the detainees—male therapists for male detainees and female therapists for female detainees.

Case Study of Alternative Rehabilitation: Cebu Provincial Rehabilitation and Detention Centre (CPRDC)



In this presentation, **Tuty Raihanah Mostarom** shared her findings from her visit to the Cebu Provincial Detention and Rehabilitation Centre in October 2009. The CPDRC facility was a maximum-security prison in Cebu Province in the Philippines, where 70 per cent of its inmates were convicted of serious crimes such as murder, rape and narcotics trafficking. There were 1,400 inmates in total. The subject of interest was the participation of about 1,000 inmates in a workout regime of calisthenics exercises, which they did in the morning, afternoon and evening. Unlike other prisons, these were steps to a dance accompanied by popular music such as “Thriller” and taught by a professional dance instructor.

The innovative “dance therapy”, Tuty Raihanah elaborated, was the brainchild of Byron F. Garcia, an official security adviser to the Cebu government. As the Head of Prison, Garcia was not trained specifically for the job, having graduated with a Business degree, and worked in the security and manufacturing industry. The “dance therapy” was something Garcia came by chance while observing the effect of music played aloud in prison on two rival gangs who were about to get into a fight. In fact, all the inmates responded positively to the music being played aloud. This led him to conclude that music could make inmates more relaxed. When he began incorporating music into the inmates’ exercise regime, the response was overwhelming.

From there, it was transformed into a more comprehensive rehabilitation programme that was implemented within the jail system.

The workout regime not only kept the inmates’ bodies fit, but also their minds. With other complementary measures implemented, weekly outbreaks of violence subsided, inmates’ health improved and recidivism rates went down dramatically. In her analysis, Tuty Raihanah identified the necessity for a multi-pronged approach to rehabilitate prisoners that covered two aspects: physical and mental. To oversee the entire programme and ensure its sustainability, a visionary and effective leadership was needed. In the Cebu case, Tuty Raihanah noted that the culmination of the various factors made it possible to allow people to watch the inmates perform the exercise regime or “dance therapy”. This gave the inmates the opportunity to present their skills. Another motivation for the inmates was those with good behaviour were allowed to perform outside the prison on special occasions. This lent the programme sustainability as they now have something to look forward to.

With regards to detained Islamist terrorists, this might not be wholly acceptable. It had to be tailored to the detainees’ culture and required a multi-pronged approach. Tuty Raihanah asserted that participating in such therapy was not a ticket for release but more so for the benefits that could be derived from “music therapy”. These included mental well-being by providing an outlet to express their grievances or frustrations and expedited the healing process. Tuty Raihanah proposed Quranic recitations—*dzikir* and *nasheed* (songs with peaceful religious values and teachings)—to be used in “music therapy” instead, to fit the Islamist terrorist ideology and mindset.

During the discussion, it was clarified that there was no statistical data available to support the claim on reduced recidivism. However, it was clearly visible that the inmates were less violent and angry as well as more enthusiastic to exercise time. From the discussion, it was also apparent that the need for a visionary leader to make the programme a success was unmistakable.

Developing a Framework Towards Making Music Therapy a Tool for Rehabilitation



In this session, **Ava Patricia Cabiguin Avila** asserted that art, including music, was universally appreciated and understood as an effective media of expression and communication, thereby allowing for its exploration as a tool for counter-extremism. Avila mentioned that while some detention centres have opened their doors to the idea of visual arts as a counter-extremism tool, little has been done about using music for the same expressed purpose. Avila, in her presentation, went on to explore the idea of using music as a tool for counter-extremism, developing a possible framework for music therapy, as well as pointing out the limitations and challenges in doing so.

Avila explained that music therapy involved a process designed to facilitate and promote communication, relationships, learning, mobilization, expression, organization and other relevant therapeutic objectives. Its aim was to meet the physical, mental, emotional, social, spiritual and cognitive needs of the subject. The goal of music therapy was also to develop potential and to restore the functions of an individual so that he or she could achieve better intrapersonal integration and, consequently, a better quality of life through prevention, rehabilitation or treatment. The choice of the technique to be used would be set according to the needs and preferences of the individuals who were involved in the session. Some of these techniques included singing, playing instruments, rhythm-based activities, improvisation of music, composing/song writing, imagery-based experiences, as well as listening to music. These techniques focused on the sharing of feelings, ideas and experiences, as well as provided opportunities for the subject to reflect, process and interact with unconscious or conscious material from the individual's life. Some of these techniques also improved gross and fine motor coordination in individuals as well as the individual's

range of motion, agility, strength, balance, coordination and relaxation.

So far, only the visual arts have been used in terrorist rehabilitation. Countries such as Saudi Arabia have employed a strategy aimed to counter extremism through intensive counselling, religious re-education and assistance with re-integration into society. As for the Iraqi programme, it was created in response to the detainees' desire to have an outlet to express what they had gone through before and during detention. The visual arts rehabilitation programme in Iraq was designed to provide detainees with an environment where expressions of thought were encouraged and manifested through artistic expression, and where a forum of discussion of topic pertaining to the detainees could be held. For this same reason Avila felt that music could also be explored as it laid at the effective intersection of security, community and the detainees. However, good research still needs to be carried out before a framework could be effectively implemented. Questions concerning security as well as those concerning the religious orientation of the detainees still remained unanswered.

In her conclusion, Avila recommended studying Kiran Bedi's work before developing a framework for music therapy. Music therapists and rehabilitation specialists should conduct in-depth interviews with individuals such as the aforementioned Kiran Bedi, as well as with individuals such as Byron F. Garcia of the Cebu Provincial Detention and Rehabilitation Centre in the Philippines. Observation of these prison systems and rehabilitation programmes, as well as interviews with licensed and trained music therapists, could provide valuable input for developing a music therapy framework. Lastly, Avila reasserted that although music therapy was a relatively novel idea with regards to its use for rehabilitation, it could be developed into an effective and innovative tool in the field of detainee rehabilitation.

During the discussion, the suitable types of music for extremist rehabilitation were discussed. Other than the P4Peace run by ICPVTR, YouTube also contained many songs that could be used for rehabilitation purposes. Even the kind of music used by extremists on their websites could be employed for this purpose, after replacing the words and messages there with those that promote peace. It was also brought to light that communist groups in the Philippines used songs that were quite inspiring and nice on nationalism, nationality, national pride and fighting for your rights, rhetoric that was quite effective and popular.

Curbing Online Radicalization: Forging a Way Forward



In her presentation, **Nur Azlin Yasin** asserted that the extremist websites functioning in Southeast Asia were designated to glorify and show support for Islamist militants and terrorist organizations like JI and Al-Qaeda. Yasin also gave some parameters to the terms that she used in her presentation. She explained that the adjective “extremist” used to describe the websites would refer to websites that clearly portrayed the support and admiration for known terrorist organizations. Yasin’s use of the terms “jihad”, “jihadism” and “jihadist” were based on definitions purported by the extremist and not on its proper contextual interpretation in Islam.

Sharing her observation, Nur Azlin noticed that today’s online technology had allowed for an even more rigorous form of communication and dissemination of information, especially with tools such as forums and social networking systems. A virtual community has been formed in the process. Jihadism on the Internet, according to Nur Azlin, started in the early 1990s. The phenomenon started to be seen in Southeast Asia about a decade later. Before 2007, websites seemed rather innocent. This was especially so with the absence of tactical and operational manuals. Such materials, however, started to appear in websites in December 2007 and have since grown in numbers.

Nur Azlin listed some of the themes portrayed in the websites that captured the participants’ reactions. It showed intent of a more proactive “jihad”, support for the worldwide

propaganda campaign and denouncing the system of secular societies. Some of these websites were manned by extremist groups that were active on the ground, such as the Patani United Liberation Organisation (PULO). Websites like www.arahmah.com portrayed themselves like any other news agency would, with taglines and daily updates. No statistics, however, was available to demonstrate any correlation between increased online activities and terrorist acts. Nur Azlin, however, cautioned against diminishing all possibilities of self-radicalization occurring through the assistance of these extremist materials, as the Singapore case of Abdul Basheer suggested. While such incidents existed, they were not the norm.

Today’s extremist websites functioned for the benefit of its participants—their providers and receivers. To tackle them, these websites could be disrupted by getting them shut . However, this would only drive the groups that created them underground. A second option was through contamination by disintegrating and spreading mistrust among the users of such websites. This could be undertaken by defying the efficacy of their manuals and suggestions. The third option, Nur Azlin proposed, was to monitor trends in the propaganda and some of the tactics used by terrorists on the ground. The threat would then be assessed and action could be taken accordingly. As for taking actions directed at the audience, Yasin argued for better communication tools to reach out to the community to bolster the process of educating and inoculating them from extremist ideology. Counter ideological websites and other materials targeted at the audience from the different levels of society, from youths to adults, would serve this purpose.

In the discussion, it was noted that a majority of sites from the list of extremist websites were not password protected and hence easily accessible. Since one website would promote another, visiting one website may lead to the discovery of many other related websites. Extremist materials, however, were not specifically found only in these websites. In fact, while one may experience difficulty searching for extremist websites, finding extremist materials should be less of a hassle with readily available, convenient and fast search engines such as Yahoo, Google and YouTube.

Countering the Single Narrative: A Case for Ideological Rehabilitation



In this presentation **Shantikumar Hettiarachchi**, Senior Lecturer, Religion and Conflict, St. Philips Centre for Study and Engagement, Leicester, United Kingdom, not only discussed the importance of a single narrative for both a larger group but also in the current terrorism discourse. In particular, he linked the single narrative to terrorism, hate and violence. Hettiarachchi elaborated on the ways that rehabilitation experts might challenge this slim interpretation of religion and uphold modern constructs of justice.

Hettiarachchi began with a discussion on what a narrative entails. He summarized that a foundation story was capable of supplying a group with a reason for its existence. Some examples he offered included the Genesis story of the Hebrew Bible, a brief mention of the hundreds of Arab tales, and the Hindu focus on the body of the *Brahma*. Hettiarachchi elaborated that the narrative provided an inspiration strategy for group meaning for both generations living now and those to come. To ratify, enhance, rekindle or ritualize individual identity in the group, Catholics use the Eucharist for its connection to the Last Supper,

whereas the Hajj is celebrated by Muslims. Narratives help the individual understand the group with the wider societal context, especially as it becomes totemic, as per Durkheim's theories.

Moving on, Hettiarachchi questioned the existence of "te[rror]texts". For example, was the individual seeing the true text or legitimate interpretation, or the opinion through the singularization of the narrative? Without the proper understating of the documents or stories, terror was being justified through religious texts. Other texts were inappropriately used to inspire, bind and hold the believer of the belief. For anyone who may disagree, proponents established that their position was contaminating or poisoning the truth. The "texts" would be used to sustain the ideology, help recruit, form group ideation and rejuvenate activity.

Next, Hettiarachchi discussed how freedom could turn into hate-filled propaganda. Freedom and justice became a basis for involvement in terrorism. Although there might be other norms and values, a single narrative became the only road, thereby discrediting pathways like the justice system and the importance of freedom. The hate and vengeance that a single narrative encouraged further eroded these values as violence was used. There was also the creation of hostility, estrangement, suspicion and fear, which isolated communities from the common good. For example, not even the mother of the Beeston bomber knew about the death of her son until the newspaper reported it.

The importance of countering the single narrative, Hettiarachchi explained, arose as a crucial act analogous to detoxifying someone with a drug addiction. This could be done through religious re-tracking, political de-rooting and social re-routing. In short, rehabilitation was about

helping people to re-route as social entities. To this end, programmes should help detainees to develop intellectual, vocational, interpersonal and social skills. By building these, cases where the suicide bombers did not have a home to return to may be decreased. This was also the skill set used by academics and researches, which could only come through the sheer interaction with other human beings in a specific use of intelligence. Terrorists must be rehabilitated to relate to other human beings, but with a skill-packed agenda. Altruism had to become transformative, and not degenerative, for them.

Building on rehabilitation, Hettiarachchi described it as an “up-skilling process”. A prison should also be a place of introspection, where previously held ideas could be

revisited. A “significance quest” could create an alternative life for former terrorists. Altruism and “good to my people” could be achieved in life, not by blowing up. The detainee could be the agent of change in society and a way to counter the single narrative.

Hettiarachchi concluded by asking: “Is rehabilitation compatible with modern notions of justice?” He discussed the coercive power of the court, competing evidence, human constructs of justice, challenges of impartiality, justice to the victims of terror campaigns, notions like “equal treatment for all” and how justice had to deal with the perpetrator and the victim. This question remained open-ended but Hettiarachchi was optimistic that rehabilitation and justice could work together.

Closing Remarks



Mohamed Feisal Mohamed Hassan thanked all participants and speakers for sharing their expertise, resources infrastructure and case studies. He concluded that the workshop had met the main objective of dynamic networking of terrorism rehabilitation practices in different parts of the world. As a centre, he highlighted that ICPVTR would continue to work closely with other agencies to perfect the model of multi-approach terrorism rehabilitation.

Workshop Programme

Day 1: 25 November 2009, Wednesday

0930–0945	Welcome Remarks by Ambassador Barry Desker , Dean, RSIS
0945–1000	Inaugural Address by Professor Rohan Gunaratna , Head, ICPVTR
1000–1030	Intro to ICPVTR by Dr. John Harrison , Manager (Research), ICPVTR
1030–1130	Singapore’s Approach to Terrorist Rehabilitation by Mohamed Feisal Mohamed Hassan Senior Analyst, ICPVTR
1130–1300	Lunch
1330–1430	Saudi Arabia’s Approach to Terrorist Rehabilitation by Salim M Nasir , Senior Analyst, ICPVTR
1430–1500	Coffee Break
1500–1600	Iraq’s Programme to Terrorist Rehabilitation by Dr. Ami Angell , Visiting Research Fellow, ICPVTR
1600–1700	Yemen’s Approach to Terrorist Rehabilitation by Mohamed Redzuan Salleh , Research Analyst, ICPVTR

Day 2: 26 November 2009, Thursday

0945–1045	The Centrality of Countering Radical Ideology by Mohamed Haniff Hassan , Associate Research Fellow, ICPVTR
1045–1145	Principles for Humane Treatment for Persons Deprived of Liberty by ICRC Delegate
1145–1300	Lunch
1300–1400	Challenges in Establishing a Rehabilitation Programme in Philippines by Gayedelle Victorian Florendo , Research Analyst, ICPVTR
1400–1500	Pre- and Post-Intervention Constructs to Assess Detainee Change by Dr. Malkanthi Hettiarachchi , Clinical Psychologist
1500–1530	Coffee Break
1530–1630	Psychological Rehabilitation in Corrections: Lessons from Singapore Prison Service by Wayne Ferroa , Psychologist, Singapore Prison Service

Day 3: 30 November 2009, Monday

- 0945–1145 **Exploring the Dimension of Creative Arts Therapy** by **Dr. Elizabeth Coss**,
Programme Leader for Art Therapy,
LaSalle College of the Arts
- 1145–1300 **Lunch**
- 1300–1400 **Developing a Framework Towards Making Music Therapy a Tool for Rehabilitation** by **Ava Patricia Cabiguin Avila**,
Research Analyst, ICPVTR
- 1400–1500 **Curbing Online Radicalization: Forging a Way Forward** by **Nur Azlin Yasin**,
Research Analyst
- 1500–1600 **Countering the Single Narrative: A Case for Ideological Rehabilitation** by **Dr. Shantikumar Hettiarachchi**,
Senior Lecturer, Religion and Conflict St Philips Centre for Study and Engagement,
Leicester, UK
- 1600–1630 **Closing Remarks** by **Mohamed Feisal Mohamed Hassan**,
Senior Analyst, ICPVTR

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 S. Rajaratnam School of International Studies. The centre seeks to integrate academic theory with practical knowledge, essential for 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 analysis 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 government 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. Our staff actively participates in the work of the Religious Rehabilitation Group (RRG), which is engaged in counselling and rehabilitation of Jemaah Islamiyah detainees in Singapore.

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

About the S.Rajaratnam School of International Studies

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. Through partnerships with the University of Warwick and NTU's Nanyang Business School, RSIS also offers the NTU-Warwick Double Masters Programme as well as The Nanyang MBA (International Studies). The graduate teaching is distinguished by their focus on the 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 (NTS) Studies, 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