

# TABLE 1: MENTORING PROGRAMS FOR PREVENTING DOMESTIC RADICALIZATION

Program			Evaluation	
Name	Structure	Processes/Activities	Methodology	Findings
<p><i>Channel Program, UK<sup>18, 19</sup></i></p>	<p><b>Goal:</b> A multiagency approach to identify and provide support to individuals who are at risk of being drawn into terrorism.</p> <p><b>Setting:</b> Community, meetings can occur anywhere (e.g., park).</p> <p><b>Duration:</b> Until youth is no longer considered a risk.</p> <p><b>Mentors:</b> Mentors are hired by 50+ community groups “tasked by the Home Office<sup>1</sup> to work on Channel.”</p> <p><b>Mentees:</b> Vulnerable youngsters who often live isolated lives in difficult personal circumstances; those vulnerable to Islamist and other extreme messages.</p>	<ul style="list-style-type: none"> <li>• “Channel is an element of wider efforts by the government to monitor extremist views called Prevent, which in turn fits inside Contest, the Home Office’s overall counterterrorism strategy.”</li> <li>• The program uses “a multiagency approach to protect vulnerable people by: a) identifying individuals at risk; b) assessing the nature and extent of that risk; and c) developing the most appropriate support plan for the individuals concerned.”</li> <li>• Referrals come mainly through the police but also through other sources, including teachers or social workers. Cases are discussed by a wide-ranging panel set up by the local authority and chaired by the police to decide whether any action is needed and, if so, what.</li> <li>• The police coordinate activity by requesting relevant information from panel partners about a referred individual. They use this information to make an initial assessment of the nature and extent of the person’s vulnerability. The information is then presented to a panel.</li> <li>• Mentors engage mentees and try to ‘nudge’ them in positive directions (e.g., finding employment, supporting humanitarian causes in Syria rather than supporting fighters, etc.).</li> <li>• “It needs a strong emotional and pastoral skill, literally winning over their hearts and minds, showing them that love and compassion are better than hatred and revenge.”</li> <li>• A program of informal but intensive talks, once a week for up to two hours.</li> </ul>	<ul style="list-style-type: none"> <li>• Not evaluated</li> </ul>	

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<p><i>Islamic Teaching Intervention, US</i><sup>20</sup></p>	<p><b>Goal:</b> Among the stated goals, was “to implant correct Islamic teachings and the seeds of peace” using “an educational and community building program” (page 4).</p> <p><b>Setting:</b> An Islamic association/ mosque.</p> <p><b>Duration:</b> Eight weeks.</p> <p><b>Mentors:</b> The Imam served as the sole mentor.</p> <p><b>Mentees:</b> Ten 16–18 year olds of Yemeni descent; 50% male.</p>	<ul style="list-style-type: none"> <li>• Mentor held four Friday Sermon sessions and eight weekend evening discussions with youth; total project time was 16 hours.</li> <li>• Sessions focused on discussion of the Friday sermon, on specific verses of the Quran and Haddith, and on fatwas (opinions) issued by prominent Muslim scholars.</li> <li>• Mentees were considered at risk for radicalization due to poverty, unemployment, and “frustration over and discontent at the injustices that Muslims face” (page 12) among the larger community.</li> </ul>	<ul style="list-style-type: none"> <li>• One-group pre- and post-test (prior to program commencement and after program completion).</li> <li>• Outcome measures assess participants’ knowledge and beliefs related to Islamic teachings on extremism and violence. Examples of questions/ statements are: “I comprehend that Islam prohibits extremism and evil activities,” “Indulging in extremism and evil activities do not serve Islam,” and “Do you justify religiously infused violence?”</li> </ul>	<p>Findings suggest improvements in mentee’s knowledge and beliefs related to Islamic teachings on extremism and violence. For example, 100 percent of respondents indicated that they were aware of Islamic rulings on extremism and suicide bombing at post-test, compared to 0 percent at pre-test. Additionally, respondents scored higher (i.e., in direction of non-extremist viewpoint) on all six beliefs questions (e.g., “indulging in extremism and evil activities do not serve Islam”).</p>

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<p><i>Mosaic, UK<sup>21, 22</sup></i></p>	<p><b>Goal:</b> Boost confidence, self-efficacy, and long-term employability.</p> <p><b>Setting:</b> School.</p> <p><b>Duration:</b> Twelve months.</p> <p><b>Mentors:</b> Volunteer adults. Mean age of mentors was 32 years, 46 percent were male, most were Asian or White, 92 percent were employed, and 80 percent identified as Muslim.</p> <p><b>Mentees:</b> Eleven- to eighteen-year-olds demonstrating one or more of the following: low aspiration, low confidence, lack of self-belief, limited understanding of career opportunities, underdeveloped soft skills.</p>	<ul style="list-style-type: none"> <li>The program takes place during the academic year, during the school day.</li> <li>A team of mentors is assigned to one school and a group of up to 30 students. Each mentor works with a smaller subgroup of three to six of those students.</li> <li>Mentors attend a three-hour training session and an initial one- to two-hour rapport building session for mentors and students.</li> <li>Mentors also attend a one- to one-and-a-half-hour planning meeting at their assigned school to meet teachers, get briefed on the students selected to participate and their particular needs; meet the mentor team at the school, and plan an activity for each session, using the Mosaic resource pack.</li> <li>The program consists of six group mentoring sessions—one hour each—in which mentors deliver activities, which include numerous session plans and icebreakers, covering topics such as Role Models, Self-Motivation, and Debating.</li> <li>Thirty-nine percent of mentors reported being a mentor for more than six months and 72 percent reported spending less than one hour a week with their mentee.</li> </ul>	<ul style="list-style-type: none"> <li>Pre-post comparison group study.</li> <li>Youth in the comparison group did not participate in the program.</li> <li>Mentees were surveyed at the “outset” of the program (although it appears that some students in the intervention group may have been involved in the program during one or more prior school years) and 12 months later regarding their aspirations for the future, attitudes toward work and careers, and personal agency. Mentees were also asked to describe their mentor’s characteristics (e.g., inspirational, successful, etc.).</li> <li>At baseline, 203 mentored students and 56 non-mentored students completed surveys. At the 12-month follow-up, 63 and 31 students in these groups, respectively, provided surveys.</li> <li>Pre-post changes on outcome measures were reported for intervention and comparison groups.</li> <li>Additional analyses examined students’ ratings of their mentors as predictors of outcomes.</li> </ul>	<ul style="list-style-type: none"> <li>Being mentored contributed to a noticeable, but not quite statistically significant, increase in the likelihood that the mentees would like to attend university, be more confident and happier in 12 months’ time, improve their views on school, and enhance their general happiness and sense of well-being.</li> <li>The more face-to-face time the mentor and mentee spent together, the greater the mentees’ belief they would be happier in 12 months’ time, and the greater the positive impact on mentees’ attitudes to school.</li> <li>Mentees who described their mentors as “inspirational” reported greater likelihood that they would want to go to university following the program.</li> <li>Having a mentor they described as “successful” had a strong impact on the mentees’ confidence in finding a job. This also had a significant impact on whether mentees felt they faced barriers to what they could achieve in life.</li> </ul>

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<p><i>Nightingale Project<sup>ii</sup>, Spain<sup>23</sup></i></p>	<p><b>Goal:</b> “To support the welcoming and social inclusion processes of adolescent students of foreign origin who recently arrived in Catalonia and are currently enrolled in the country’s schools” (page 144).</p> <p><b>Setting:</b> Not specified.</p> <p><b>Duration:</b> Academic year (May–Sept).</p> <p><b>Mentors:</b> University students.</p> <p><b>Mentees:</b> Ten-to-sixteen-year-olds of foreign origin.</p>	<ul style="list-style-type: none"> <li>• Mentors were provided training on “the mentoring task, cultural diversity, interculturality and social integration, immigration and adolescence, the experience of mentors from previous years, the characteristics of immigration in the territory and, lastly, the informal educational, cultural, and recreational resources that exist in the places where mentoring will be implemented” (page 146).</li> <li>• Mentors met with mentees for three hours, once a week, for a period of nine months; mentors prepared activities based on the objectives of the project, which were: “(a) to promote the cultural, social, and linguistic inclusion of students of foreign origin (mentees); (b) to actively collaborate on strategies for the academic success of mentees; (c) to increase the training and educational expectations of mentees; (d) to provide training in the area of cultural diversity to participating university students (mentors); (e) to increase awareness of cultural diversity in the university community; and (f) to provide society with a distinguished and renowned project that actively works for social equality, cohesion, and inclusion” (page146).</li> </ul>	<ul style="list-style-type: none"> <li>• Pre- and post-intervention surveys were administered to youth in intervention group (N = 56). Youth in the comparison group (N = 128) were administered the survey once.</li> <li>• Youth in the comparison group were from the same school and were described as having the same socioeconomic and ethnic profiles as youth in the intervention group.</li> <li>• Analyses were conducted to compare scores on measures at post-test between the intervention and comparison groups.</li> </ul>	<p>Results show differences between mentored and comparison youth.</p> <p><b>School inclusion:</b></p> <ul style="list-style-type: none"> <li>• Mentored students reported greater interactions with their classmates relative to the comparison group.</li> <li>• When asked if their teachers had reprimanded them lately in class, mentored students reported a lower rate of reprimand from their teachers compared to the comparison group.</li> </ul> <p><b>Linguistic inclusion:</b></p> <ul style="list-style-type: none"> <li>• Mentored youth reported gains in their knowledge of Catalan compared with the comparison group.</li> <li>• Mentored students also reported greater use of Catalan with their classmates.</li> </ul> <p><b>Sociocultural inclusion:</b></p> <ul style="list-style-type: none"> <li>• Mentored students reported greater knowledge of their city compared to youth in the comparison group.</li> <li>• Mentored students reported a higher rate of use of nearby cultural facilities (library, museums, etc.) compared to students in the comparison group.</li> </ul> <p><b>Educational aspirations and expectations:</b></p> <ul style="list-style-type: none"> <li>• Level of academic aspirations was high in both mentored and comparison groups.</li> <li>• However, mentored youth had higher expectations for themselves than youth in the comparison group.</li> </ul>

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<p><i>More than a Game, Australia</i><sup>24, 25</sup></p>	<p><b>Goals:</b> To develop a community-based resilience model using team-based sports to address issues of identity, belonging, and cultural isolation among young Muslim men in order to counter forms of violent extremism.</p> <p><b>Setting:</b> Melbourne, Australia. The location of activities was not disclosed, but was most probably within the surrounding community, including the facilities of the Western Bulldogs Football Club.</p> <p><b>Duration:</b> One year.</p> <p><b>Mentors:</b> Western Bulldogs staff, Victoria Police, and Australian Federal Police members served as mentors and coaches.</p> <p><b>Mentees:</b> Sixty young Muslim men (predominantly of Lebanese background), aged 15–25, recruited from the Newport Islamic Society of Melbourne.</p>	<ul style="list-style-type: none"> <li>Activities were intended to develop personal well-being and pro-social skills, and facilitate a greater sense of social inclusion and community belonging for Muslim youth, and enhance greater understanding of the Muslim community by the broader Australian community by enabling “greater intercultural contact and understanding between participants and other cultural groups.”</li> <li>The program was delivered through a partnership between the Western Bulldogs Football Club and government and community partners (e.g., Australian Federal Police, Victoria Police, and Newport Islamic Society).</li> <li>Program components included: <ul style="list-style-type: none"> <li>Australian Rules football-related activities delivered over the duration of the program, including football skills sessions; a “Peace Dialogue” delivered by the AFL Peace Team (a joint Israeli-Palestinian football team); a “Football for Harmony” clinic, where participants assisted in delivering a football clinic to multifaith schoolchildren from across Melbourne; and participation in the “Unity Cup”, a joint initiative between Australian Federal Police and the AFL to promote greater social cohesion and harmony by using team sports to break down cultural, racial, and religious stereotypes and barriers.</li> <li>A range of other sporting activities. These included a cricket match, horseback riding, surfing, a multisport day, and a ropes course.</li> <li>Mentoring activities delivered jointly by Western Bulldogs staff, Victoria Police, and Australian Federal Police members, focused on improving social skills and youth leadership capacity.</li> <li>Police-led workshops around conflict resolution, the role of police in the community, cyberbullying and counterterrorism, as well as a three-day youth leadership camp in a bush setting.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>Mixed-methods evaluation was used to determine whether the participation in the program enhanced resilience toward violent extremism, social inclusion, and belonging for program participants and also the broader Newport Islamic community.</li> <li>Data were collected from participants and stakeholders at the end.</li> <li>Participant observation was conducted during the second half of the program.</li> <li>Semi-structured interviews and focus groups were used to explore participant, stakeholder, and parent views of participants’ personal development through the program. Exit surveys provided quantitative data, which were compared with qualitative responses.</li> <li>Data were collected from three groups: program participants (N = 21), program facilitators (N = 8), and other students who also participated in the Peace Team dialogue and Unity Cup (N = 10).</li> <li>Thematic analysis was used to code qualitative responses and to identify common patterns in the impact the program had on participants’ sense of belonging, cross-cultural engagement, and beliefs about violence as a means of solving problems or addressing grievances.</li> </ul>	<ul style="list-style-type: none"> <li>Participants expressed the view that the program provided “a level playing field” for all that enabled participants to develop communication and teamwork skills and broke down barriers to racial, cultural, and religious differences.</li> <li>Participants also indicated that the program taught them discipline and self-control “to manage conflicts that may lead to violence on and the off the field.”</li> <li>Most participants reported a more positive attitude toward a range of cultural groups following the program (e.g., toward youth of Jewish cultural backgrounds).</li> <li>Stakeholders also viewed the program as “providing an environment for broadening and strengthening relationships of respect and trust between young people from different cultural groups as well as among young people, police, and other community leaders,” and “countering feelings of alienation and strengthening feelings of belonging to the broader community and society by promoting an understanding that there is a role for everyone on the team.”</li> </ul>

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<p><i>Australian Muslim Youth Leadership and Mentorship Program</i><sup>265</sup></p>	<p><b>Goals:</b> Select program objectives are to:</p> <ul style="list-style-type: none"> <li>• Connect with at-risk young Australian Muslims to reduce their sense of alienation and frustration;</li> <li>• Establish alternative narratives that challenge and refute extremist ideologies;</li> <li>• Create opportunities and skills for participants to confidently engage with the broader community with the aim of increasing public awareness of Islam and dispelling myths and misconceptions about Muslims; and</li> <li>• Develop skills to identify and mentor other at-risk Australian Muslim youth.</li> </ul> <p><b>Setting:</b> Community-setting (potentially within local setting in which youth interact).</p> <p><b>Duration:</b> Twelve months.</p> <p><b>Mentors:</b> Australian Muslim youth from across Australia.</p> <p><b>Mentees:</b> Youth in the community identified as being at risk for radicalizing (as assessed by the Youth Leader/Mentor).</p>	<ul style="list-style-type: none"> <li>• Key components of the program include: <ul style="list-style-type: none"> <li>• A four-day leadership training;</li> <li>• A one-day forum;</li> <li>• Monthly telephone conferencing; and</li> <li>• Set tasks undertaken by each participant.</li> </ul> </li> <li>• Training uses case studies, open space discussions, role plays, and group work, and included training on leadership development, mentorship theory and practice, communication skills (e.g., public speaking and presentation skills, conducting consultations), and media engagement (interviews, radio and print, and writing media releases), as well as lectures and focus-group discussions on violent extremism and processes of radicalization, Islam and the West, and engaging with the community.</li> <li>• To help participants integrate knowledge and skills gained through the training into their everyday lives, they are given several tasks to complete upon their return to their respective home areas. Some tasks require participants to undertake individual work while others require a team approach to attain an end goal.</li> <li>• Participants are required to engage with each other and with the broader community to fulfill the leadership requirements of the program, through community consultations in planning a community event, public speaking engagements, and mentoring a young person.</li> <li>• Participants are also required to identify an at-risk peer or younger person to mentor, whom they access through social networks and contacts, local mosques, and universities. The mentor is responsible for developing a trusting friendship with his/her mentee, offering support and advice, developing links to recreation and other positive social outlets, and strengthening their self-esteem, with the aim of reducing their potential to become “high risk.”</li> <li>• Participants received support from Australian Multicultural Foundation staff through a system of regular teleconferencing and organized visits, providing opportunities for regrouping and discussing progress with respect to their designated tasks.</li> </ul>	<ul style="list-style-type: none"> <li>• Not Evaluated.</li> </ul>	

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<p>VINK (<i>Viden Inklusion København or Knowledge Inclusion Copenhagen</i>), Denmark<sup>27, 28</sup></p>	<p><b>Goals:</b> Prevention of involvement in violent extremism among Muslim youth.</p> <p><b>Setting:</b> Not specified.</p> <p><b>Duration:</b> Not specified.</p> <p><b>Mentors:</b> Immigrants, who may also be Muslim, who have had similar experiences (e.g., discrimination) but who overcame relevant challenges and lead productive, integrated lives in Denmark. Two members of VINK also have “direct personal experience in radical groups.”</p> <p><b>Mentees:</b> Muslim youth who have been identified as high risk for going to Syria or who have come back from Syria. May be referred to the program through a crisis hotline.</p>	<ul style="list-style-type: none"> <li>Builds on a pre-existing mechanism at the municipal level, known as SSP (Skole, Socialforvaltning og Polit or Schools, Social Services, and Police), where a committee with members from these three entities “meets on a regular basis to discuss issues related to crime prevention in their jurisdiction” (page 53).</li> <li>VINK provides a “variety of resources to frontline workers” to empower them to intervene with youth who may be “attracted to extreme religious or political groups or ideas . . . rather than assigning an external mentor that the radicalizing youth might not know and trust” (page 53). If no “inside intervention” was available, then VINK will assign an external mentor.</li> <li>Mentors appear to focus on changing the perspectives of radicalized youth (e.g., “one VINK mentor took a young man starting to embrace radical Islam to a coffee with a bunch of journalists who told him about Syria”).</li> <li>The program also appears aimed at helping youth address physical needs, including “help with going to school, finding an apartment, meeting with a psychiatrist or a mentor, or whatever they needed to fully integrate back into society.”</li> </ul>	<ul style="list-style-type: none"> <li>Not evaluated.</li> </ul>	

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<p><i>Youth Development Program (YDP) Group Mentoring Program<sup>ii</sup>, US<sup>29</sup></i></p>	<p><b>Goal:</b> To increase sense of school, ethnic, and multigroup belongingness among a diverse group of youth.</p> <p><b>Setting:</b> School-based.</p> <p><b>Duration:</b> One-to-two semesters.</p> <p><b>Mentors:</b> Undergraduate students who were psychology majors. Students earned practicum credits for participating in the program.</p> <p><b>Mentees:</b> High school students.</p>	<ul style="list-style-type: none"> <li>• Small group mentoring program, in which, one mentor is matched to four-to-eight high school students, based on interest and perceived similarities.</li> <li>• Mentors interacted with student groups during the school day, once a week, for one-to-two hours for one-to-two semesters (half-year or full year).</li> <li>• Mentors receive pre-match training on the importance of building interpersonal relationships, incorporating mentee preferences for activities, and involving youth in decision-making rather than more “authoritarian” approaches, establishing safe group settings and group rules, and group confidentiality.</li> <li>• Mentors are supervised by doctoral students in community, clinical, and counseling psychology on a weekly basis. Mentors also meet with their supervisor and a fellow mentor for approximately one hour per week. Additionally, all mentors and supervisors meet periodically throughout the school year for ongoing training and support.</li> <li>• Mentors also received program materials with suggestions for group activities.</li> </ul>	<ul style="list-style-type: none"> <li>• Evaluation used a pre-post nonequivalent comparison group design to assess program effects on sense of school belonging, ethnic belonging, and multigroup ethnic belonging.</li> <li>• Program participants and comparison students were recruited from an urban public school. Mentees were recruited by mentors who approached them in school and comparison group students were recruited from English class rolls for each grade level (all students are required to take English in each year of high school).</li> <li>• The student population was diverse with over 50 countries represented. About a quarter of the student body (26.7 percent) was enrolled in English for speakers of other languages classes; 38.7 percent were Hispanic and 34.6 percent were African-American; and 66.2 percent qualified for free/reduced price school lunches.</li> <li>• Seventy-one students participated in the program (54 for the full year and 17 for half) and the comparison group consisted of 31 students.</li> <li>• Mentored and comparison students were surveyed at three points: pre-test (within one-to-two months of school start), midpoint (half way into the year), and post-test (during the last four weeks of school).</li> <li>• Data on group program characteristics were taken from parts of a mentor weekly record form, a structured journal designed as a tool for supervision and for tracking group processes.</li> <li>• Hierarchical multiple regression analysis was used to examine program effects, after adjusting for pre-test group differences, pre-test scores on outcome measures, level of youth engagement in mentoring process, amount of cultural focus in the relationship, and duration of participation.</li> </ul>	<ul style="list-style-type: none"> <li>• Program participation did not account for difference in sense of school, ethnic, or multigroup ethnic belonging at post-test. In fact, while comparison students increased in their reported levels of school belonging, program participants did not change.</li> <li>• Duration of program participation significantly contributed to change in sense of multigroup ethnic belonging—full-year groups experienced greater increases than did half-year groups.</li> <li>• Perceptions of group and mentor belonging were significant predictors of change in school and ethnic belonging, but not in multigroup ethnic belonging.</li> <li>• Group level of culture focus was associated with <i>declines</i> in ethnic belonging but was not associated with changes in school or multigroup ethnic belonging.</li> </ul>

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<p><i>Cultures Interactive, Germany</i><sup>30, 31</sup></p>	<p><b>Goal:</b> To engage “at-risk youth from disadvantaged communities susceptible to right-wing narratives through interactive mentoring and creative engagement” (page 16).</p> <p><b>Setting:</b> Community, youth club, and school settings.</p> <p><b>Duration:</b> Not specified.</p> <p><b>Mentors:</b> Not specified.</p> <p><b>Mentees:</b> School-aged youth susceptible to right-wing narratives.</p>	<ul style="list-style-type: none"> <li>The program has three components: <ul style="list-style-type: none"> <li><b>Outreach</b> – workshops on a variety of activities, including skateboarding, rap, breakdancing, mixing, graffiti art, and cartoon/comic design, led by “credible representatives from urban youth subcultural milieu”, are used to engage youth.</li> <li><b>Civic Education</b> – discussions and role-playing activities related to extreme right-wing ideologies are used to “enhance the participant’s capacity to critically engage, evaluate, and debate with others while understanding the value of conflict resolution.”</li> <li><b>Psychotherapy</b> – provides youth with the option to join a “self-awareness group,” which provides youth with the “opportunity to share experiences while connecting with like-minded individuals.”</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>Not evaluated.</li> </ul>	

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<p><i>Being Kenyan Being Muslim (BKBM)</i><sup>32</sup></p>	<p><b>Goal:</b> “To increase thinking complexity promoted by value pluralism” (page 4). Setting: Any community setting with video viewing capabilities.</p> <p><b>Duration:</b> Eight 2-hour sessions.</p> <p><b>Mentors:</b> N/A.</p> <p><b>Mentees:</b> The program is intended for people ages 16 and above, who are exposed to extremist discourse.</p>	<ul style="list-style-type: none"> <li>The intervention consisted of an eight-session (2 hours each) course “using films and group activities that enable participants to problem solve on extremism-related topics according to a broad array of their own values.”</li> <li>BKBM was adapted from the Being Muslim Being British to include “relevant aspects of Kenyan culture, the impact of global terrorism on Kenyan society, and the consequences of the events of the Westgate terrorist attacks in Nairobi in 2013, followed by reprisals on the Somali community in Eastleigh, Nairobi, Mombasa, and other areas of Kenya where there is a high Somali population.”</li> <li>Participants watch filmed interviews of three-to-four well-known Muslim speakers, representing values along the spectrum from the right and left extremes, presenting their perspectives on topics used in radicalizing messaging. This exposure to the variety of Muslim viewpoints is expected to increase participants’ “ability to perceive multiple viewpoints or dimensions on an issue.”</li> <li>Based on the information presented in the films, participants are the asked to position themselves along the spectrum of extremist views. These group activities are intended to enable participants to “discover some validity in the values that undergird each of the four viewpoints, even the extreme ones, but without having to sacrifice other competing values” and thus to “maximize a wider array of their own values in their moral reasoning.”</li> <li>Role-playing activities also require participants to take on the views of two polarized groups (e.g., the poor and the rich) and experience how mediation that focuses “on the underlying human values of both groups’ demands” can enable negotiations and the discovery of commonalities. As a result, “the black-and-white communications of radicalizers come to appear less convincing, as trade-offs that respect participants’ own values are deemed possible and are affirmed in a relevant peer group context.”</li> </ul>	<ul style="list-style-type: none"> <li>Evaluation used a mixed-methods, pre-post, single-group design to assess the effects of the program on participants’ Integrative Complexity (IC; “the complexity with which participants think about conflicted social issues relevant to extremism”; page 11) and conflict styles.</li> <li>Program was evaluated with a group of 24 participants (22 of whom completed both assessments) of Kenyan and Somali ethnicities in Nairobi, Kenya; 8 were identified as vulnerable to extremism and 6 of these were former al-Shabaab members.</li> <li>The mean age of participants was 29.6 years; 52 percent were males; 96 percent were born in Kenya and 4 percent were born in Somalia; 92 percent had secondary education, 50 percent had technical college education, and 37 percent had university education; and 75 percent reported being employed.</li> <li>Qualitative data assessed IC using two open-ended questions that asked participants to (1) identify the community group they identify with and the community groups that they feel most unlike or opposed to, and (2) describe what they think about each group.</li> <li>Quantitative data collection involved completion of a conflict styles questionnaire, which presented participants two scenarios and asked them to rate “how much the issue in comparison to the persons/relationships involved in the conflict are deemed important” using a five-point scale that reflected Kraybill’s five empirically derived conflict style constructs (direct, avoid, accommodate, compromise, collaborate).</li> </ul>	<ul style="list-style-type: none"> <li>T-test analyses revealed that the mean IC score for program participants significantly increased from pre- to post-test.</li> <li>These increases were greater for participants’ designated “in-group” than “out-group” from pre- to post-test.</li> <li>However, former al-Shabaab members had the smallest magnitude of change from pre- to post-test.</li> <li>Results also showed that the Direct conflict style increased significantly from pre- to post-test while the Avoid, Compromise, and Collaborate conflict styles significantly decreased; changes in the Direct conflict style were of the greatest magnitude.</li> </ul>

Program			Evaluation	
Name	Structure	Processes/Activities	Methodology	Findings
<p><i>EXIT Fryshuset, Sweden</i><sup>33</sup></p>	<p><b>Goal:</b> To help young people leave white supremacy groups, and to support them in establishing new lives with economic and social support structures to make their new lives sustainable.</p> <p><b>Setting:</b> Youth center.</p> <p><b>Duration:</b> Tailored to individual but typically six-to-nine months.</p> <p><b>Mentors:</b> The majority of EXIT staff are former members of white supremacist groups, although they are complemented by others, including a physician and psychotherapists.</p> <p><b>Mentees:</b> The program is intended for young people who are voluntarily seeking to transition out of neo-Nazi circles.</p>	<ul style="list-style-type: none"> <li>• Staff engage participating young people through direct discussions, informal socializing, and engaging in shared activities to build good interpersonal relationships.</li> <li>• Staff available 24 hours a day in early stages.</li> <li>• “Staff do not talk directly about ideology or try to challenge the ideas of the white supremacist movement, partly because the programme is based on the idea that young people enter these movements for other reasons, but also because the movements school their members with all the relevant counter-arguments so this can be a futile approach to take and simply put the young person into a defensive mode.”</li> <li>• Participants may be offered a range of different forms of support, including counseling/mental health services, help re-establishing contact with friends and family, training in social skills and nonviolent strategies for conflict resolution, and assistance with finding housing and employment.</li> <li>• All work is conducted confidentially, as former members and their families are often threatened by the movements.</li> <li>• Online component involves former neo-Nazis involved with the program entering Internet chat rooms under pseudonyms and actively participating in discussion and debate with the aim of doubt rather than proving users wrong.</li> <li>• Support provided to family members of participants.</li> <li>• Educational work with professionals working with young people (e.g., schools, social services, and police) regarding white supremacy movements and how to reach and influence individuals in these movements.</li> </ul>	<ul style="list-style-type: none"> <li>• Not evaluated.</li> </ul>	

i The Home Office is the lead government department in the United Kingdom for immigration and passports, drugs policy, crime, fire, counterterrorism, and police.

ii This program does not have a stated aim of contributing to prevention of domestic radicalization, but is included in this table because the program and/or the outcomes for which it has been evaluated were judged to have sufficient relevance to this objective to be included in this review.



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