

# MATES

MULTI AGENCY TRAINING EXIT STRATEGIES  
FOR RADICALIZED YOUTH



EUROPEAN COMMISSION

DIRECTORATE-GENERAL  
MIGRATION AND HOME  
AFFAIRS



## EXIT STRATEGIES

TOOLKIT FOR A MULTIDISCIPLINARY APPROACH

*Ways out  
of Radicalisation*

March 30, 2018



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# **EXIT STRATEGIES**

ESTIMATED READING TIME: 60 MINUTES

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## EXIT STRATEGIES DEFINITION

*Exit strategies include both **deradicalisation** and **disengagement** programmes designed to reintegrate violent extremists (**deradicalisation**) or at least deter them from violence (**disengagement**).*

These interventions can be delivered through specific programmes and can be provided in a variety of environments at both the individual and collective level.



## EXIT STRATEGIES

deradicalisation vs  
disengagement  
programmes

section

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## EXIT STRATEGIES

### DERADICALISATION AND DISENGAGEMENT PROGRAMMES: A COMPARISON

## Disengagement

Developed to prevent or change behavior and the relationship of an aggressor with a violent extremist group by modifying the individual's identification with a particular group, cause or ideology that supports and uses violence to achieve its goals. Changing this relationship promotes quitting.

Due to the specificity of the intervention, it is necessary to readapt and to integrate interventions used for non-terrorism related offences that focus on the development of prosocial skills to prevent recidivism.

However, for some offenders, especially those who have engaged with extremist groups for conventional reasons (for money or as an opportunity to be violent), conventional interventions may be more appropriate to address their risks and needs (interventions used in situations of common crime, not related to terrorism).

The impact of these programs can be observed through:

- behaviors, with cessation of contact with radicalized individuals, or disruption of association with violent extremist groups; and
- better social integration and lifestyle changes.

## Deradicalisation

Deradicalisation interventions seek to prevent or change an individual's ideological convictions, attitudes or ways of thinking that motivate and/or justify an extremist offense. These generally challenge specific interpretations, positions or arguments that inform beliefs and attitudes to legitimise extremist violence.

Although there are problems in which these moral and cognitive alterations also have a great implication, the intervention with extremists or violent radicals requires an appropriate and adapted approach. As with programs to prevent other forms of offense, changing those beliefs, attitudes, or ways of thinking is intended to promote quitting.

Evidence of the effectiveness of these deradicalisation interventions are:

- Diminution or abandonment of extremist ideology and violent convictions;
- Behavioral changes in relation to those previously perceived as enemies or openly opposed groups; and
- Indicators including less attitudinal rigidity, less inflexibility in terms of convictions, and reduced rejection of others with a different value system.

## EXIT STRATEGIES DERADICALISATION VS DISENGAGEMENT PROGRAMMES

### Is Deradicalisation too Far-fetched?

In the debate around exit strategies, it has been suggested that the objective of “deradicalisation” might be too far-fetched – a potentially misguided goal – since it assumes complete discontinuity with previous beliefs and convictions.

“Deradicalisation” implies the reversal of cognitive processes of radicalisation with the objective of dissociation from extremist ideologies. On the other hand, disengagement can be understood as giving up violent or terrorist behavior while maintaining certain ideological beliefs (Altier, Thoroughgood, Horgan, 2014). Disengagement has also been defined as “demobilisation” (Neumann, 2013) or “distancing” (El-Mafaalani et al., 2016).

Appropriate intervention approaches are required to pursue the objective of disengagement. It is possible to define different levels of prevention or intervention depending on the stage of radicalisation: primary prevention (universal, society at large), secondary prevention (specific early intervention, working with at-risk and vulnerable groups), and tertiary prevention (intervention targeted at radicalised individuals to prevent recidivism).

However, apart from external prevention/intervention, individual causes are equally decisive in the process of disengagement. These causes can be divided into push factors such as doubts with respect to the movement, the violence and the hierarchies, and into pull-factors such as new relationships and the desire to start a family. According the United Nations Office on Drugs and Crime (2016: 71 ff.) disengagement can be associated with six key areas: social relationships, overcoming psychological problems, identities, ideology, coping strategies, and disillusionment. In addition, aging, changing priorities and „turning-point“ events can foster disengagement (United Nations Office on Drugs and Crime, 2016: Handbook on the Management of Violent Extremist Prisoners and the Prevention of Radicalization to Violence in Prisons. Criminal Justice Handbook Series. New York).



## Previous Approaches to Disengagement and Deradicalisation – Lessons Learned and New Challenges, 1 of 2

*While socio-educational disengagement approaches in the context of Islamic radicalization are a recent phenomena, empirical evidence has been gathered in the implementation of exit strategies for right-wing extremist youth for the past 25 years (Glaser & Greuel 2013).*

*Despite some significant differences, similarities such as first entry and engagement processes could inform the socio-educational practice for the group of Islamist extremists (Glaser, 2016).*

Similarities include:

- Entering the movement is not solely rooted in ideological motivation – youth often share diffuse ideological visions
- Experience of a personal crisis and disintegration (socio-structural marginalization or loss of a family member, imprisonment, etc. could trigger a “cognitive opening” towards extremist movements)
- Experiences of exclusion both in social as well as interpersonal relationships (ethnic, racial and religious discrimination perceived by Islamist youth, social exclusion perceived by right-wing extremist youth)
- Turning towards extremist movements is most prevalent during the phase of adolescence when primary social relations are changing and questions of identity and purpose emerge
- Sense of belonging to a group of like-minded individuals who adhere to a common purpose (“Kameradschaft”, “brotherhood/sisterhood”)

## **Previous Approaches to Disengagement and Deradicalisation – Lessons Learned and New Challenges**, 2 of 2

### **New Challenges for Socio-Educational Practice with Islamist Radicalised Youth**

- Need to understand the role of religion and involvement of Muslim communities and imams. Issues include: the identification of stakeholders; definition of cooperation and mutual expectations; and the specification of the aim of religious counselling/Muslim Chaplaincy (counter-narrative or spiritual healing?).
- Geographical distance from IS territories makes it more difficult for practitioners to develop an authentic counter-narrative to glorifying reports about life in these areas.
- A strong orientation towards afterlife makes it more difficult to develop scenarios for life in contemporary society.
- Perception of societal threat: increased pressure on social services to take on responsibility and reluctance by services to engage in intervention/tertiary prevention.
- Preventive approach is guided by security concerns, leading to challenges around confidentiality and trust.
- Perception of discrimination and anti-Islamic sentiments obstruct access to Muslim families.

## Parameters and Principles of Disengagement

*The following parameters for disengagement approaches have been identified drawing on lessons learned from previous disengagement approaches and considering the new challenges emerging from Islamist radicalisation. Examples of good practice support these parameters.*

- Building trust, respect, commitment, credibility and authenticity (Unity Initiative – London: <https://www.theunityinitiative.com>)
- Voluntary participation and biographical focus are of great relevance for the implementation of prevention programs (Active Change Foundation – London: <https://www.activechangefoundation.org>)
- Need to focus on emotional and social learning rather than emphasizing cognitive learning. Arguments tend to polarize whereas narrative approaches as an expression of personal experiences have a more unifying effect (Verein Denkzeit Berlin: <https://www.denkzeit.info/>)
- Creative and artistic methods can be an effective element of prevention (Cultures Interactive: <http://cultures-interactive.de/de/>)
- Good prevention work turns the focus from deficits to resources (“Brigade des mères”): <https://www.brigadedesmeres.net/le-blog/>)
- Under certain conditions prevention and disengagement can benefit from group dynamic learning, since social and emotional learning can be promoted in group settings

## Parameters and Principles of Deradicalisation/Disengagement

- Gender is a key element in extremism and needs to be addressed in prevention work (Women Without Borders: <http://www.women-without-borders.org/>)
- Prevention work needs to include local structures/communities as well as related areas of expertise
- Knowledge, consciousness and inclusion of political debates and media discourses as well as social sentiments are an important aspect of disengagement work
- Sustainable prevention (especially secondary and tertiary) is most likely to be achieved through direct and personal contact and interaction rather than by use of media and the internet (although recruitment through the internet has been successful the reverse has proven to be less effective). (Extreme Dialogues provides didactical tools: [www.extremedialogue.org](http://www.extremedialogue.org))

*Harald Weilnböck, Milena Uhlmann: Thesenpapier zum Vortrag "Zum Internationalen Stand der Extremismusprävention in Europa – Ansätze und Erfahrungen: 20 Prinzipien guter Praxis, December 4, 2017*

Due to the uniqueness of young radicalized convicts, the interventions need to accommodate aspects of both disengagement and deradicalization approaches to promote quitting and manage individual risk.

- Empirical research indicates that programs to prevent reoffending that are cognitive-behavioral in nature and teach prosocial skills and attitudes tend to be most effective.
- More successful interventions emphasize current and future behavior and identity, rather than overanalysing past behavior and circumstances. A balance between understanding past issues and problems while translating this understanding into commitments to change current and future attitudes and behavior appears particularly vital.



# SUMMING UP

Exit strategies: deradicalisation vs disengagement

## SUMMING UP

### EXIT STRATEGIES: DERADICALISATION VS DISENGAGEMENT

## WHAT IS THE DIFFERENCE BETWEEN DERADICALIZATION AND DISENGAGEMENT PROGRAMMES?

Disengagement programs assume that modifying the identification of an individual with a particular group, cause or ideology that uses violence as a method to achieve their goals can prevent or change the behavior and relationship of an aggressor with a group violent extremist. This entails reducing identification with a certain group while increasing pro-social skills to prevent recidivism. The impact of these programs can be observed through the cessation of contact with radicalized individuals or the end of association with violent extremist groups.

The goal is to improve social integration and change the way of life.

Deradicalization interventions seek to prevent or change an individual's ideological beliefs, attitudes, or ways of thinking that motivate and/or justify an extremist offense. These often challenge specific interpretations, positions or arguments that inform beliefs and attitudes to legitimize extremist violence. Indicators may also include less attitudinal rigidity, less inflexibility in terms of convictions, and less rejection of others with a different value system.

## SUMMING UP

### EXIT STRATEGIES: DERADICALISATION VS DISENGAGEMENT

## WHAT LESSONS CAN BE LEARNED FROM PREVIOUSLY IMPLEMENTED EXIT PROGRAMS?

Exit strategies implemented in the past demonstrate that the term "deradicalisation" most often sets an overly ambitious goal, since it assumes the reversal of the cognitive processes of radicalisation – its objective being dissociation from extremist ideologies.

Disagreement or disengagement, on the other hand, can be understood as ceasing to behave violently without necessarily denying certain ideological beliefs.

Depending on the stage of radicalisation, different levels of prevention or intervention can be defined: primary prevention (universal, society at large), secondary prevention (specific early intervention, work at risk and vulnerable groups), tertiary prevention, radicalised individuals to prevent recurrence ). However, there are causes that can be decisive in changing the mindset: social relations, overcoming psychological problems, identities, ideology, coping strategies and delusions.



## SUMMING UP

### EXIT STRATEGIES: DERADICALISATION VS DISENGAGEMENT

## WHAT ARE THE NEW CHALLENGES FOR DISENGAGEMENT PROGRAMMES TARGETING MUSLIM RADICALISATION?

While the approaches to disengagement in the context of Muslim radicalisation are a recent phenomenon, experience has been gathered in the implementation of exit strategies for young right-wing extremists over the past 25 years.

Research shows that there are significant differences, the main challenges being: the false importance that religion has in the radicalisation process; to create a counter-narrative to the glory that ISIS puts in the reports of its actions in lonely countries like Syria; difficulty in showing privileges in the life of societies against departure from the privileges afterlife; there is a perception within the Muslim population that security and not interventions with young people is the primary concern, creating feelings of discrimination and Islamophobia.

## EXIT STRATEGIES

prison  
and probation  
activities:  
current  
programmes  
in the EU

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section

# EXIT STRATEGIES

## PRISON AND PROBATION ACTIVITIES: CURRENT PROGRAMMES IN THE EU

Project/ Program	Country	Target Audience	Description
<b>Terrorist Wing Vought</b>	The Netherlands	Authorities; Prison/probation/judicial practitioners; Violent extremists	The project developed in prisons that have a specific wing for terrorists. These are divided by themes and contexts, allowing the intervention to be periodically adjusted for residents, by a team of psychologists and psychiatrists. The activities are based on external time: leisure activities or games, psychiatric and psychological care, working in the garden or washing clothes, contact with external partner organizations (family support, life coaches, detention support), and educational activities (for example, classic Arabic courses).
<b>Team TER (Terrorists, Extremists and Radicals)</b>	The Netherlands	Prison/probation/judicial practitioners; Violent extremists	The main aim is to unlink radicalized Muslims (mainly jihadists at home) from radical movements using a parole-based approach utilising surveillance and adapted to the circumstances of each individual. The teams are responsible for managing and supervising risks; actions are carried out in close cooperation with partners (judicial, penitentiary, police and municipal authorities). The team is also supported by experts in psychology and theology.
<b>Inclusion</b>	The Netherlands	First responders or practitioners; Prison/probation/judicial practitioners; Violent extremists	Inclusion is an individualised, tailor-made program used during probation . Inclusion's chief aim is to disengage radicalised Muslims (mainly home-grown jihadi) from radical movements. It consists of three modules: - Practical help: The participant draws up a Plan for the Future in which he or she defines goals. - Network approach: Rebuild and create the participant's social network. The participant is gradually introduced into society by expanding their network. - Cognitive behavioral training: If the participant begins to use the "language of change," this module begins, with the goal of modifying dysfunctional beliefs and modifying antisocial behavior.

Project/ Program	Country	Target Audience	Description
<b>Social Net Conferencing</b>	Austria	Families; Prison/probation/judicial practitioners; Violent extremists	Social net conferencing offers offenders in prison the chance to develop a mandatory plan for their future after their release. Offenders work together with their social net to create a plan. The plan is then sent to the judge, who issues orders according to the plan, at the trial. The probation officer supervises compliance with the orders and therefore also implementation of the plan.
<b>Back on Track</b>	Denmark	Families; Prison/probation/judicial practitioners; Violent extremists	The intervention is performed by a mentor, who supports the prisoner in anticipating and coping with everyday situations, problems and conflicts. The goal is to motivate individuals to a crime-free lifestyle, reconnecting them with their family and social network, and supporting them in the concrete challenges of their release (finding a home, work, etc.). Mentors receive constant training and supervision.
<b>Disengagement and Critical Aftercare</b>	Denmark	Formers; Violent extremists; Youth/pupils/students	This project is mainly focused on those returning to Denmark from war zones, such as Syria or Iraq. The aim is to reduce the risk of terrorism-related crimes in Denmark, including acts of violence, as a consequence of newly adopted networks, traumas resulting from their experiences and actions in the context of war. The practice consists of two sets of closely coordinated activities aimed at alienating foreign fighters from a path of violent extremism: Disengagement starts with PET or specially trained police officers in police districts; and training and assistance in critical post-service centers at municipal level, including in work cases.

The above table, starting on the previous and ending on the following page, showcases practices in the prison and probation context from the "Collection of inspiring practices" by the Radicalisation Awareness Network: [https://ec.europa.eu/home-affairs/what-we-do/networks/radicalisation\\_awareness\\_network/ran-best-practices\\_en](https://ec.europa.eu/home-affairs/what-we-do/networks/radicalisation_awareness_network/ran-best-practices_en)

Project/ Program	Country	Target Audience	Description
<p><b>Swedish Method of Working with Formers in Exit Work</b></p>	<p>Sweden</p>	<p>Formers; Violent extremists; Youth/pupils/students</p>	<p>This practice draws on trainers working in the Exit Sweden group. The basis of this work is the "violent extremism spectrum" from -10 (most extreme / negative) to +10 (more tolerant / positive), with zero being neutral.</p> <p>Each new customer is evaluated in various areas (social contacts, power relations, tolerance, etc.) with the help of this spectrum. His/her position can vary on different scales. This evaluation will allow the choice of a former that made this type of transition and who will follow and debate the themes of the scales. The goal is to neutralize the beliefs associated with themes that radicalised the individual, gradually creating a pro-social stance.</p> <p>Formers are monitored and evaluated in the spectrum, because it is necessary to be attentive to their own process and for them to be followed by professionals specialised in radicalisation and deradicalisation processes. This approach is used with right wing extremists and jihadists, as well as with people who have joined criminal gangs.</p>
<p><b>Taking Responsibility – Breaking away from Hate and Violence – Education of Responsibility</b></p>	<p>Sweden</p>	<p>Formers; Law enforcement officers; Prison/probation/judicial practitioners; Violent extremists</p>	<p>The intention of this project is to enable young people arrested for ideologically motivated acts of violence (right wing extremists or radical Islamists) to live a responsible and non-violent life and to distance themselves from inhuman ideologies through the development of personal and social skills.</p> <p>The approach consists of deradication training, civic education, long-term group training, and post-release stabilization training.</p>
<p><b>The Unity Initiative</b></p>	<p>United Kingdom</p>	<p>Prison/probation/judicial practitioners; Violent extremists; Youth/pupils/students</p>	<p>TUI is a specialist Interventions Consultancy specialized in the dismantling of reactionary absolutism and has 3 main areas of work: rehabilitation of criminals; delivery of first-rate personnel training programs for prison, probation, and police officers; and community interventions that address the politicized absolutist mentality.</p> <p>TUI's reputation has grown considerably in the counter-terrorism network because it was responsible for media radicalization cases and because some ISIS repatriates contacted it directly for ideological rehabilitation.</p>

# EXIT STRATEGIES CURRENT PROGRAMMES IN THE EU

## Assessing Success

Evidence suggests that deradicalisation and social reintegration work best when, for some reason, there is some degree of inclination to disengage from the group/ideology; however, professionals should not get discouraged by the resentment of the young person and should maintain their “authenticity” (Mücke, 2017)

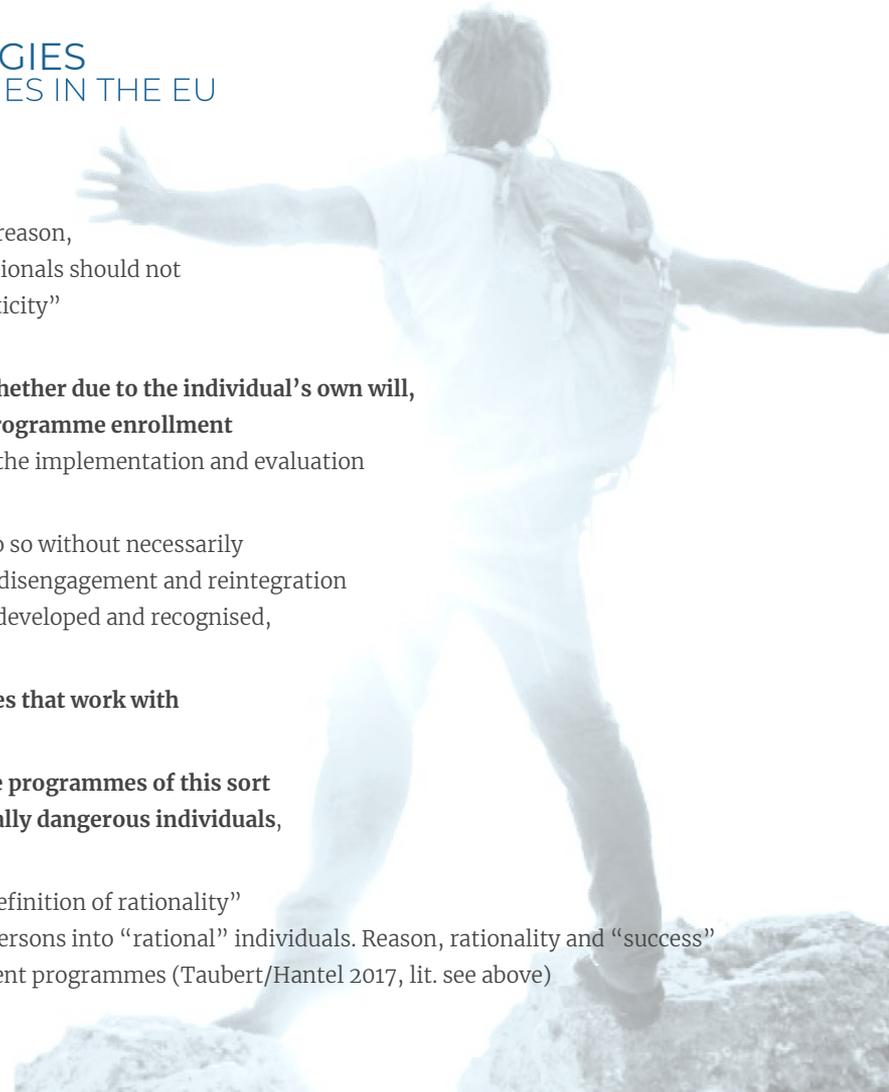
**Voluntary or framed measures applied in judicial contexts have shown greater success whether due to the individual’s own will, mandatory participation in these activities, or due to benefits individuals receive from programme enrollment** (such as reductions in punishment). For this reason, it is important to create strategies for the implementation and evaluation of individuals that have these external factors in mind.

The monitoring of the situation shows that young people who wish to leave these groups do so without necessarily joining programmes. At the same time, enrollment in deradicalisation programmes makes disengagement and reintegration much more achievable and sustainable. This is due to the personal and social personalities developed and recognised, as well as to the social and economic resources that many of these programmes enhance.

**The programmes’ effectiveness is difficult to assess given that, as with other programmes that work with individuals who have committed crimes, failure rates tend to vary.**

Given the large number of inmates in terrorism-related posts around the world, **innovative programmes of this sort provide creative and government-sensitive solutions to the imminent release of potentially dangerous individuals**, who are inherently prone to extremism.

However, professionals should be aware of the risk of assuming that there is a universal “definition of rationality” and that the transmission of knowledge and information alone will transform radicalised persons into “rational” individuals. Reason, rationality and “success” will remain contested categories that will constitute an on-going challenge to disengagement programmes (Taubert/Hantel 2017, lit. see above)



## EXIT STRATEGIES CURRENT PROGRAMMES IN THE EU

### Challenges

Programmes referred to as deradicalisation and exit-strategies are, in practice, more commonly **focused on reducing the risk of re-engaging in extremist groups, terrorism and other criminal activities.**

The programmes developed so far are presented as possible tools to successfully achieve a number of diverse goals mainly characterised by efforts to reduce the risk of engaging (and/or enrolling) in terrorism and criminal activities.

Existing initiatives, including those examined in more detail, do not usually illustrate programme implementations in depth, rather only their structure and tip-of-the-iceberg details.

There is little evidence of internal or external evaluation of these programs.

The success rates of such programmes are unclear; there is still no collective evaluation framework to determine what makes programmes effective – or successful.





## EXIT STRATEGIES CURRENT PROGRAMMES IN THE EU

### What Went Wrong With France's Deradicalisation Program?

“The plan was to open an experimental “Center for Prevention, Integration, and Citizenship.” Radicalised men and women who’d been flagged by local prefectures for exhibiting withdrawn behavior were invited to voluntarily enter a program to “develop critical minds and appropriate citizenship and republican values”, according to its charter. If it went well, the government would open 12 more centers — one in each of France’s 13 districts.

[...] You can’t tell someone, “What you think is bad, here’s good information,”” one social worker at the center told me in August. Instead, the center wanted to address what made the residents prone to their ideology in the first place. “We worked with each person on their history, job opportunities, home life, health programs, all to help them understand why they believe what they do and question whether it’s really the truth.”

[...] They’ve built a program in total opposition to the particular mental universe of the individuals. I don’t think it’s the right solution. Rather, they should propose not a counter-truth but something that can coexist.”

Crowell, M. (2017, 28th September). What Went Wrong With France's Deradicalization Program? The Atlantic Magazine [Weblog post]. Retrieved from

<https://www.theatlantic.com/international/archive/2017/09/france-jihad-deradicalization-macron/540699/>



# SUMMING UP

Exit Strategies:  
current programmes in the EU

## SUMMING UP

### EXIT STRATEGIES: CURRENT PROGRAMMES IN THE EU

#### WHAT ARE THE MAIN TARGETS OF PROGRAMMES AGAINST VIOLENT RADICALISATION CURRENTLY IMPLEMENTED IN EU?

Currently implemented programmes target right wing extremists and jihadists, as well as with people who have joined criminal gangs.

#### WHAT IS THE MAIN FOCUS OF SUCH PROGRAMMES?

The programmes developed so far mainly focus on reducing the risk of re-engagement and/or enrollment in terrorism and criminal activities. Security concerns seem to prevail over social reintegration objectives.

#### HAVE PROGRAMME EVALUATIONS BEEN PRODUCED SO FAR?

There is little evidence of internal or external evaluation of these programs. The programmes' success rates are unclear. There is still no collective evaluation framework to determine what makes programmes effective – or successful.

## EXIT STRATEGIES

relapse prevention,  
social reintegration  
and prosocial lifestyle

section

3



## EXIT STRATEGIES

### RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

*The concept of relapse prevention was developed in the context of substance abuse treatment, whose goal is to seek stability and consistency in the maintenance phase of treatment (Marlatt, 1985).*

**The work, which focused on the prevention of risk factors and enhancement of protection factors, recognises the first as possible triggers of relapse and the second as the skills that, if enhanced, can prevent situations of risk and prevent relapse.**

In bringing this concept to work with young offenders, the literature emphasises that although risk variables need to be considered in treatment, it is unlikely that working on risk factors alone will lead to lasting therapeutic changes.

**This approach emphasises that motivating individuals to adopt a pro-social lifestyle can reduce anti-social behavior, since this automatically creates protective factors that come from the community.**

**By working holistically, it is critical that the family and other signifiers be included in the intervention. Setting proper goals for youth makes it clearer to them what needs to happen to reach their goals. These objectives should be consistent with the ultimate goal of reducing recidivism (Mann et al., 2004).**

(Fortune, Ward & Print, 2014)



## EXIT STRATEGIES

### RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

## Working with Youth

### First-day consent

At the very beginning of treatment/intervention, make sure to obtain:

- ⇒ Written consent on the intervention,  
*implying that*
- ⇒ A physical contract must be signed by all parties  
involved in the intervention:
  - The target individual;
  - The target individual's family and others  
that matter to him/her;
  - The mentor/probation officer;
  - Judicial authorities; and
  - Representative elements of community institutions  
and security.

# EXIT STRATEGIES

## RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

### A New Paradigm

The issue of counterterrorism, deradicalisation and counter-narratives is increasingly present in the literature, which demonstrates significant knowledge gaps. What is known shows that *small deeds appear to make the biggest differences*.

For example, there is increasing awareness that many of the theories and techniques applied with perpetrators accused of serious non-terrorist crimes have an impact on the integration of radicalised individuals.

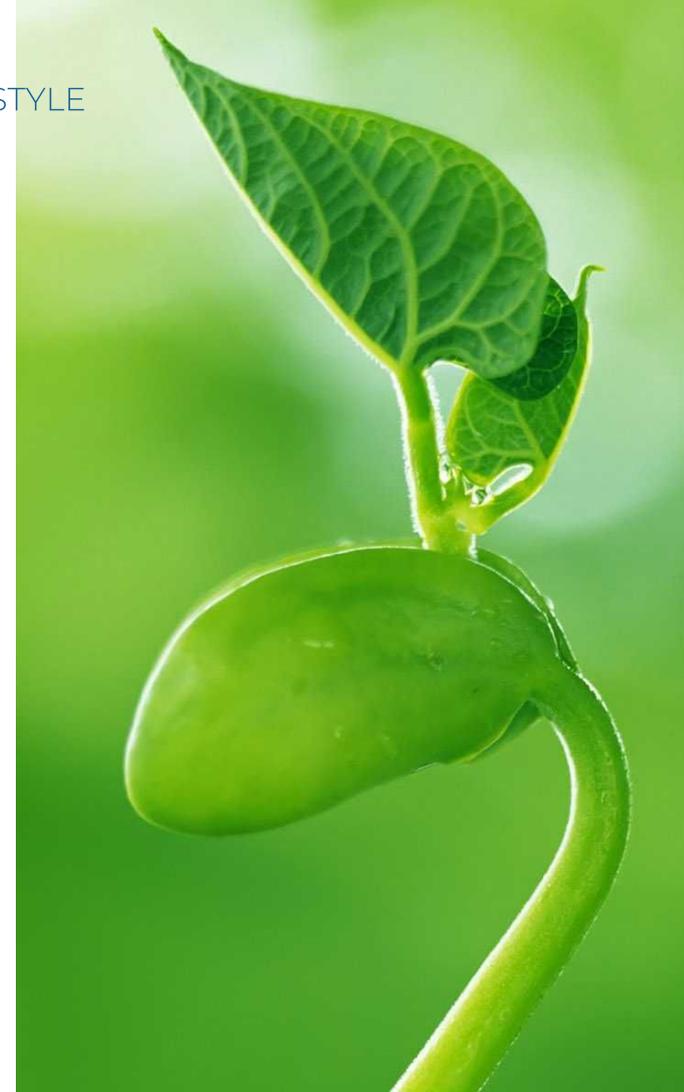
**According to the literature, the paradigm of intervention must shift from "what works" (with the aim of reducing recidivism) to "what helps".**

**We must stop worrying about the risk of the individual re-offending, moving our intention to promoting their personal and social skills to help them integrate and restructures their lives.**

**This, in turn, reduces their need to commit crimes.** (Marsden, 2016).

The next slides will introduce three approaches to socio-educational intervention:

1. Violence Prevention Network: Education of Responsibility®
2. Legato: Systemic counselling approach
3. Good Lives Model: (Ward and Brown, 2004) as a guideline model for intervention, abandoning the Risk and Need for Response model (Andrews and Bonta, 2003).



# EXIT STRATEGIES

## RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

### Education of Responsibility®

The method of “*Verantwortungspädagogik*®” (Education of Responsibility®) was developed by the Violence Prevention Network – a non-governmental organization based in Germany that has gathered expertise in deradicalisation, disengagement and prevention work since 2001 ([www.violence-prevention-network.de/en/publications](http://www.violence-prevention-network.de/en/publications))

The education of responsibility is rooted in a holistic, non-confrontational approach fostering mutual acceptance and avoiding humiliation. According to this approach a sustainable change in behaviour is to be reached not through conditioning targeted affect control but rather through fostering empathetic behavior through a combination of cognitive and emotional learning.

The certified approach of “Education of Responsibility®” includes three intervention elements:

- Group training during detention and post-release stabilisation coaching
- Biographic-narrative work and inclusion of family and social network
- Anti-violence concept challenging ideological convictions combined with political-historical education

The education of responsibility is designed to not only include the individual but also his/her social network. It is also set out to provide long-term support beyond the moment of release. A key element is building effective relationships with the pedagogical case workers. The educational process is geared towards visualising manipulative mechanisms by provoking irritation in the young person’s thought process. The approach explicitly refrains from offering a preconceived moral impetus. Experiences with the target group have shown that efforts of lecturing lead to confrontation and emotional “shut down“. ([www.violence-prevention-network.de/en/approach/intervention](http://www.violence-prevention-network.de/en/approach/intervention))



Violence  
Prevention Network

# EXIT STRATEGIES

## RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

### Education of Responsibility®

For the pedagogical professionals engaged in the Education of Responsibility® approach the following elements of intervention have been identified:

- Building a professional trust-based relationship
- Preventing the endangerment of self and others – use pedagogical methods to provoke irritation towards violence-supporting ideology (requires multi-professional teams)
- Development and promotion of dialectics (to counter sense of obedience)
- Integration into supportive religious spaces/communities (need for a new religious orientation)
- Development of tolerance towards contradictions (adopting different perspectives)
- Establishing a new personal network of social contacts outside the extremist social context
- Educational and professional orientation
- Promoting a biographical understanding



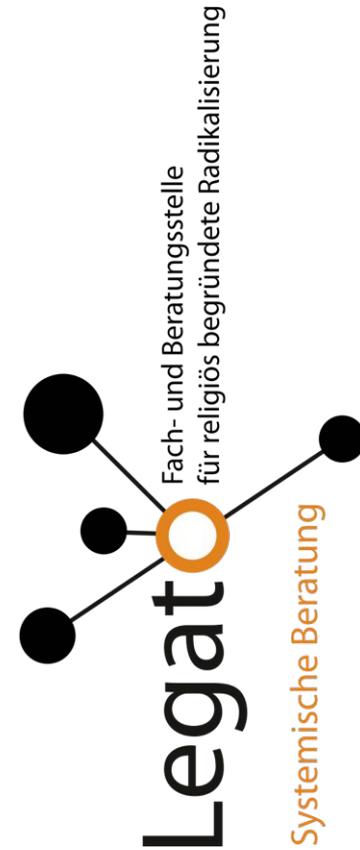
# EXIT STRATEGIES

## RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

### Systemic Intervention Approach

- The systemic approach to social work applied by Legato, which is a counselling office in Hamburg working with a multi-agency systemic intervention approach, considers individuals as psycho-biological systems with conscious minds and personal needs. However, individuals are not autonomous but rather parts of a larger system and environment. Therefore, the systemic approach does not define a personal problem as a result of a particular cause but rather as a disruption in the larger system that needs to be addressed and solved.
- With respect to the disengagement of radicalised youth, an important focus of intervention is on the youth's support network and the professionals working with the young person. According to the systemic approach it is essential that relevant stakeholders in the systemic environment understand the context of the youth's radicalisation and their own potential role in the process of radicalization.
- The network and professionals close to the radicalised youth are not only important providers of information, but also the key to the surrounding system that systemic therapists and social workers need to understand as a basis for their intervention.
- For an analysis of the social system therapists and counselors rely on a variety of tools including special interviewing techniques, communication tools as well as more graphic methods such as the line-up of figures or the visualization of biographies.
- In fact, the focus on biographical trajectories corresponds with the attention on the surrounding systems. According to the systemic approach it is not only relevant what happens today but even more so what happened before. Which ruptures or moments of crisis can be observed? How is the young person embedded in his or her familial environment? Why is a person receptive to certain ideological messages? These questions help understand the interdependence between one's own biography and the larger environment of society.

Taubert, André/ Christian Hantel (2017)



## The Good Lives Model – Assumptions

**The Good Lives Models (GLM) is a strengths-based and positive approach to desistance and rehabilitation, with a double focus on promoting good values and managing/reducing risks.**

It recognises that reducing criminogenic needs is necessary, but not a sufficient condition for effective interventions, believing that it is necessary to involve the individual in the intervention (Whitehead, Ward & Collie, 2007)

The GLM sees the offender as someone who has committed a crime, yet has his/her hopes, goals and sense of purpose. The GLM assumes that it is crucial to facilitate desistance processes for offenders convicted of terrorism-related offences. (Ward and Stewart, 2003; RAN, 2016a).

The GLM assumes that all human beings fashion their lives around the things that are most important to them, thus following some sort of Good Life Plan (Ward & Gannon, 2006; Ward & Maruna, 2007).

According to the GLM, human beings are predisposed to seek out all of the primary goods but individuals differ in the weightings that they give to each of them, reflecting their values and priorities in life (Barnao et al., 2016).

“*Crime is hypothesized to be a direct consequence of maladaptive attempts to meet human needs.*”



## EXIT STRATEGIES

RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

### The Good Lives Model – Promote Personal Goals to Reduce Risks of Relapse

The GLM is a comprehensive, strengths-based rehabilitation theory **that focuses on promoting offenders' personal goals while at the same time reducing their risk for future offending**

- It takes offenders' personal preferences, values and goals seriously and draws upon this understanding to motivate them to lead better lives; and
- It provides offenders with the capabilities and resources to obtain primary goods in socially acceptable ways.



**OFFENCE**

**Attempt to obtain primary goods within the context of personal limitations and environmental disadvantage.**

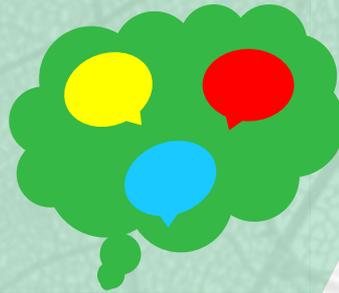
**CRIMINOGENIC NEEDS**

**Internal and/or external obstacles that block the acquisition of primary human goods or lead individuals to pursue these goods by inadequate means.**

# EXIT STRATEGIES

## RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

### The Good Lives Model – A Pathway



Youth are impressionable to the world around them. Their main goal is to identify themselves through the feeling of belonging.

They want to achieve their independence but their autonomy of thought is limited. They still need advice from their parents, whereas they overestimate peers' opinions.

Young people tend to belong to a group, find a cause or follow an ideology that defines a cause and demonstrates its autonomy of thought. Alertness to surroundings makes it easier to capture youth's attention through messages from subcultures or specific groups, such as extremist groups.

In these groups young people can "have a say" and their individuality of thought seems to be valued.

They develop a sense of belonging to the group, feel valued, independent and autonomous.

If youth know how to create goals and how to set and achieve them, then they will have more tools to do so without resorting to anti-social or illegal behaviour.

“GLM-based interventions aim to create a balanced life where youngsters have an active role, can make their voices heard and their paths and objectives are discussed, gaining confidence to convey their knowledge and opinions

Marsden, 2016; Phillips, 2017



## EXIT STRATEGIES

### RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

## The GLM and Deradicalisation

There is no assumption in the GLM that individuals are naturally good in the ethical sense. Humans are more likely to function well if they have access to various types of primary goods and can achieve their life goals.

Rehabilitation is a process and involves a variety of values, including values that best match the interest of individual clients, ethical values (for the good of the community), and epistemic or related values (what are our best models and methods practices).

Correctional interventions should aim both to promote relevant individuals' assets and manage/reduce risk.

The GLM emphasizes the comprehensive construction of personal identity and its relation to individuals' understanding of what constitutes a good life.

Intervention in deviant behavior must adopt a systemic ecological framework that view the individual as part of a whole.

Thus, risk becomes part of a system and is no longer related to an individual. Even internal risk factors (e.g., impulsivity, aggressiveness) should be understood in specific, cultural, and situational contexts.

Intervention according to the GLM should consider individuals' strengths, primary goods and relevant environments, and specify exactly what competencies and resources are required to achieve those assets.

It should respect the individuals' ability to make certain decisions about themselves, including them in the decision-making process.

Each individual's preference for certain primary goods should be noted and translated into their daily routine (for example, the type of work, continuing education and training, and types of relationships identified and selected to attain primary goods).



*“Interventions with delinquents are often justified by the need for this individual not to harm the community, as is the case of terrorist situations. However, rehabilitation is considered a right for prisoners.*

*The GLM presents itself as a model that can respond to the real needs of individuals undergoing reintegration in their communities.*

*--Marsden, 2016*

## The GLM and Deradicalisation – Youth on Probation

- Studies that included interviews with Jihadist elements have shown that some of these individuals were motivated by the need to look for a ‘true’ religion or ‘proper’ Muslim lifestyle.
- Some have made it clear that their internet use had mainly been to search for answers, especially in the quest to establish their life goals. This may also explain why some are attracted to radical charismatic preachers who have become viral in the digital world.
- In this context, the authors refer to the urgency of using models such as the GLM to create a good conceptualization of what a good Muslim Life is and adapt it to the reality of the individual.
- They also emphasise the need to engage moderate imams in creating a lifestyle for Muslims who can live peacefully in a multi-racial, multi-religious environment.



# EXIT STRATEGIES

## RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

### Role of Spiritual Counselling and Muslim Chaplaincy

Imams and Muslim scholars observe that radicalised inmates look for answers to questions concerning their religious beliefs and their expected behavior: “Is emigration (hidschra) to a Muslim country or the caliphate mandatory?”, “Do non-praying Muslim deserve being killed? Should we kill them?”, “Was the caliphate conquered because it wasn’t strict enough?”.

Addressing these questions requires Islamic teaching and education that stimulates a positive Muslim identity that is „immune“ to the missionary attempts of extremists. At-risk inmates could be provided with tools for analysing and critically reflecting on the various interpretations of Islam.

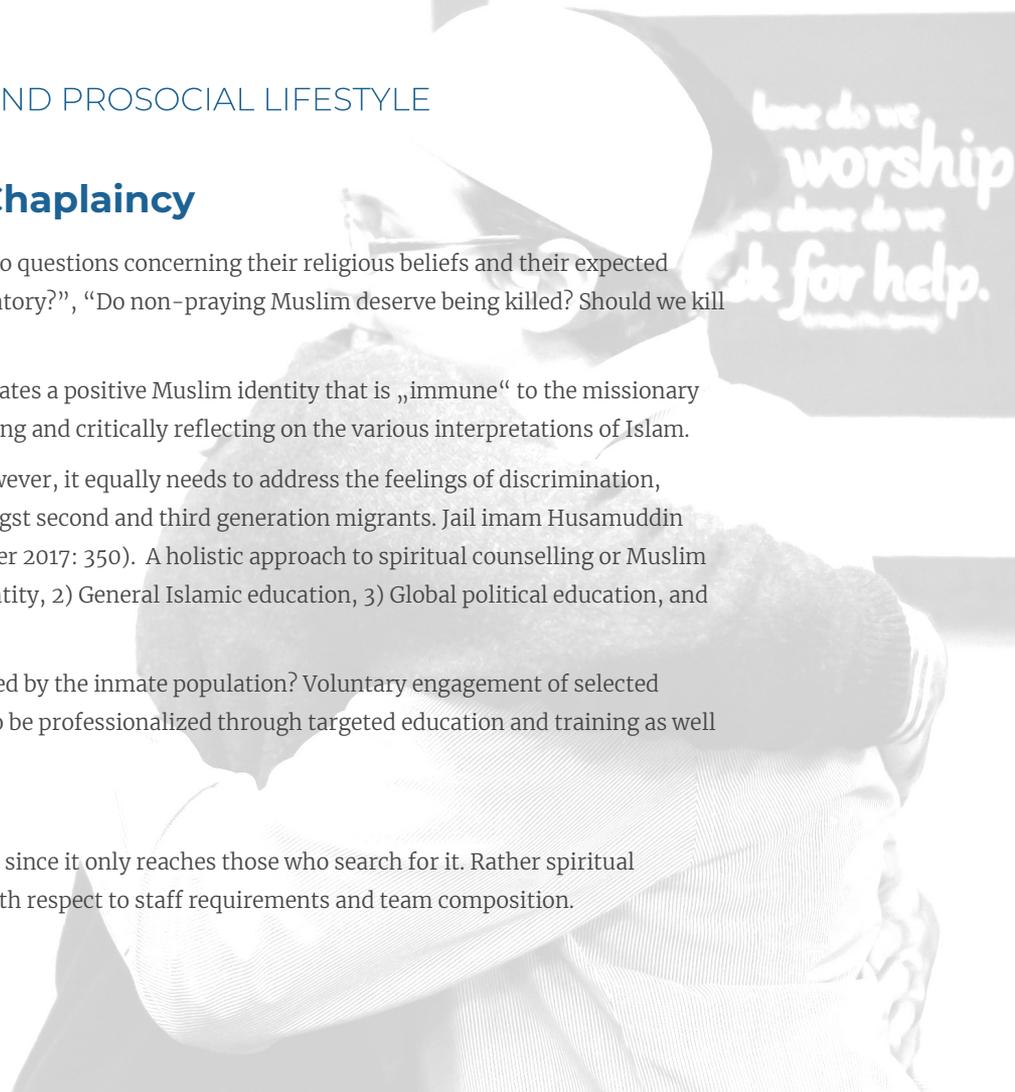
A Muslim chaplaincy in prison addresses the need for religious counselling. However, it equally needs to address the feelings of discrimination, social injustice and identity crises prevalent amongst inmates, especially amongst second and third generation migrants. Jail imam Husamuddin Meyer defines this comprehensive task as providing “anger prophylaxis”. (Meyer 2017: 350). A holistic approach to spiritual counselling or Muslim chaplaincy therefore needs to address multiple dimensions: 1) Questions of identity, 2) General Islamic education, 3) Global political education, and 4) individual counselling.

This leads to the role of the counselor: Who is sufficiently qualified to be accepted by the inmate population? Voluntary engagement of selected imams will not suffice to address ideologies of hate. Muslim chaplaincy needs to be professionalized through targeted education and training as well as supervision of staff

It also needs sufficient funding.

However, spiritual counselling does not substitute disengagement programmes since it only reaches those who search for it. Rather spiritual counselling and disengagement programs should work in tandem, especially with respect to staff requirements and team composition.

*Meyer, Husamuddin (2017)*



# EXIT STRATEGIES

## RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

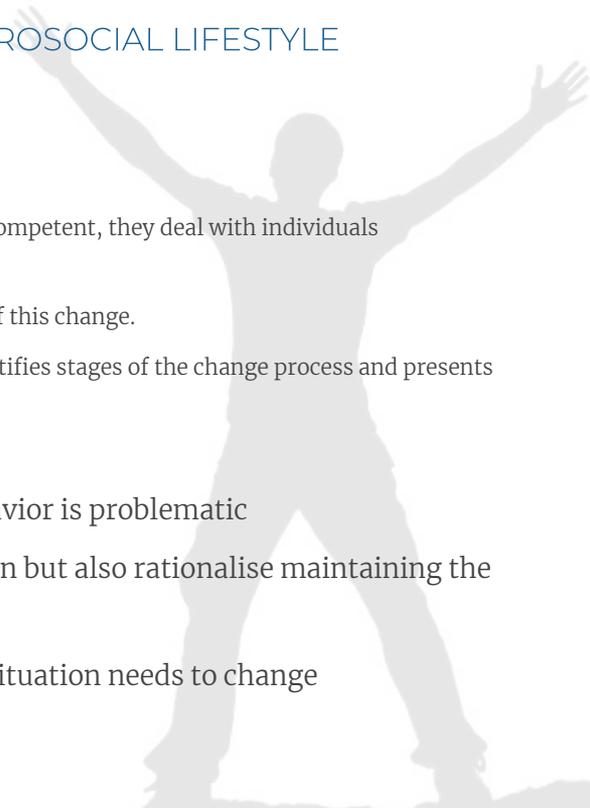
### Motivation for Change

Although the service providers working with these young people are experienced and competent, they deal with individuals who are resistant to change and deny that there is a need for change.

Here we find the biggest challenge: We need the young person to be willing to be part of this change.

The challenge of these situations has led DiClemente (1982) to create a model that identifies stages of the change process and presents suggestions and strategies for each of these:

- ⇓ **Pre-contemplation** – individuals do not admit that their behavior is problematic
- ⇓ **Contemplation** – individuals begin to show reasons for concern but also rationalise maintaining the behaviors
- ⇓ **Preparation for action** – the individual understands that the situation needs to change and is motivated to do so
- ⇓ **Action** – the individual begins to act to make the change
- ⇓ **Maintaining Change** – the individual consolidates the change
- ⇓ **Relapse** – repetition of behaviors



# EXIT STRATEGIES

## RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

### Strategies for Change, 1 of 2

#### Pre-Contemplation

- Present information indirectly about the problem;
- Raise the subject's awareness of problems;
- Enhance the perception of the risks and problems of his/her behaviour

#### Contemplation

- Promote the imbalance between ambivalent arguments, evoking the reasons for change and the consequences of maintaining the behavior;
- Encourage the discovery of and active search for the consequences of non-change, especially with significant figures (e.g., a family member, imam) who can support the change process;
- Enhance the individual's self-efficacy: "Of course you can do it!"
- Tasks such as the "Table of Pros and Cons" can be very enriching, promoting insight and discussion of young people's fear of change.

#### Preparation Period For The Action

- Help youth find an acceptable, accessible, appropriate and effective strategy for change;
- Assess the levels of commitment to change and the perception of the risks entailed;
- Clarify and define objectives;
- Promote the phase of the action, suggesting activity and concrete proposals

# EXIT STRATEGIES

## RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

### Strategies for Change, 2 of 2

#### Action

- Formulate and present change strategies adjusted to the young person and try them out;
- Seek to develop profound changes in the young person's lifestyle (habits, behaviour patterns, beliefs about himself and others);
- Support the individual in making small steps and small changes; value and reinforce these changes. If something goes wrong, then rethink the strategies you are using and create a new one.

#### Maintenance of Change

- Help maintain change; validate the attitudes and behaviors that demonstrate it;
- Try to understand if these changes apply in all contexts of the individual's life and, if not, why they do not happen;
- Reinforce moments of reflection on the differences that the change promoted;
- Assess it against relapse and risk indicators

#### Relapse

In the case of radicalization, relapse concerns the reintegration of groups or the re-acceptance of extremist ideologies. Thus, if the person is on probation, then this behaviour may lead to a readjustment of his/her sentence. The change process must be consequently be reviewed and along with a reconsideration of ineffective strategies.

# SUMMING UP

Exit strategies

relapse prevention, social reintegration and prosocial lifestyle

## SUMMING UP

EXIT STRATEGIES: RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

### WHICH SOCIO-EDUCATIONAL/PEDAGOGICAL APPROACHES TACKLE THE NEW CHALLENGES POSED BY RADICALISATION?

The different interventions have shown that programmes that promote prosocial skills and attitudes tend to be more effective. Actions that emphasize current and future behavior and identity rather than overanalysing past behavior and circumstances tend to be most effective.

Although radicalisation and recruitment go through the internet, prevention and intervention seem to have a greater impact through direct and personal interaction.

Taking individual's gender, culture and context into account seems fundamental.

Promoting an active word, creating space for debate and including communities and social resources in working with young people are important in disengagement strategies.

## SUMMING UP

EXIT STRATEGIES: RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

### WHICH ROLE DO RELIGIOUS EDUCATION AND COUNSELLING PLAY IN DISENGAGEMENT?

Psychosocial programs that respect religious identity reduce mistrust by diminishing the perception that such programs seek to remove or deprogram religious values and beliefs and the idea that religious identity can help protect against future recurrences. Collaboration between different areas of psychology, sociology and religion and different people, who come from different perspectives, but carry a similar message, can strengthen it and may have a different impact on the individual.

## SUMMING UP

EXIT STRATEGIES: RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

### WHAT ARE THE ASSUMPTIONS UNDERLYING THE GOOD LIVES MODEL (GLM)?

The GLM is a comprehensive, strength-based rehabilitation theory that focuses on promoting offenders' personal goals while at same time reducing their risk of future offending. The model takes offenders' personal preferences, values and goals seriously and draws upon this understanding to motivate them to lead better lives. Crime is hypothesized to be a direct consequence of maladaptive attempts to meet human needs.

### WHAT ARE THE PRIMARY AND SECONDARY PRIMARY GOODS OUTLINED BY THE GLM MODEL?

Primary goods are defined as actions, characteristics, experiences, and states of mind that are intrinsically beneficial to human beings and therefore sought for their own sake rather than as means to more fundamental ends.

Secondary or instrumental goods provide concrete means for securing primary goods and take the form of approach objectives.

## SUMMING UP

EXIT STRATEGIES: RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

### WHICH AREAS OF A YOUNG OFFENDER'S LIFE ARE ADDRESSED BY THE GLM?

- Life (including healthy life and functioning);
- Knowledge (how well informed you feel about things that are important to them);
- Excellence in play (hobbies and recreational activities); Excellence in work (including domain experiences);
- Excellency in the agency (autonomy, power and self-direction);
- Inner peace (freedom from emotional turmoil and stress);
- Relationship (including intimate, romantic, and family relationships);
- Community (connection to broader social groups);
- Spirituality (in the broad sense of finding meaning and purpose in life);
- Pleasure (feeling good in the here and now);
- Creativity (expressed through alternative forms).

## SUMMING UP

EXIT STRATEGIES: RELAPSE PREVENTION, SOCIAL REINTEGRATION AND PROSOCIAL LIFESTYLE

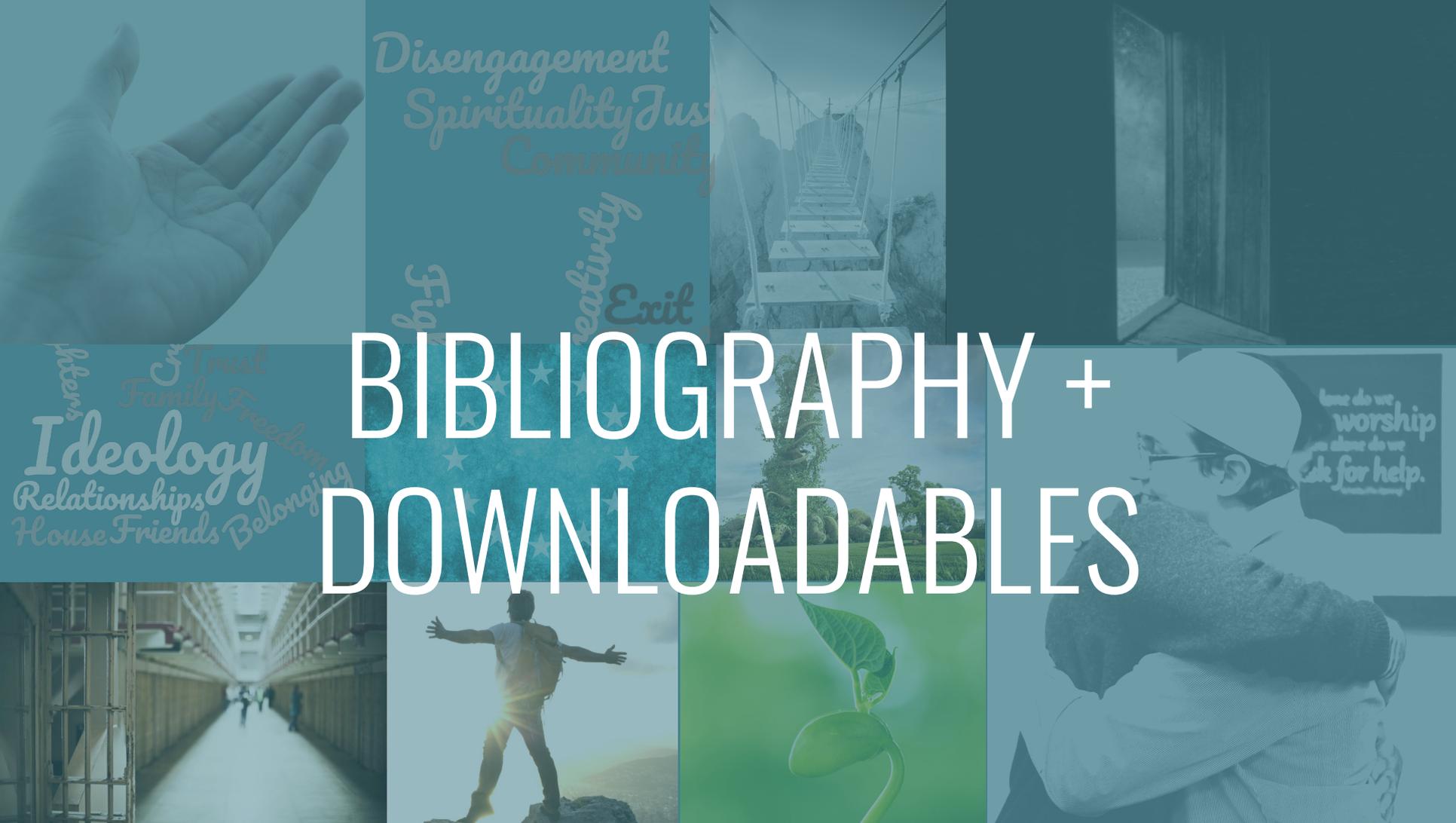
### HOW DOES THE GLM ADDRESS THE PARTICULAR CHALLENGES OF MUSLIM RADICALISATION?

Studies that included interviews with elements of jihad said that part of this was motivated by the need to seek the true religion or good Muslim life.

Some have stated that they use the internet to look for answers, especially in the quest to create their life goals. This may also be why some are attracted to radical charismatic preachers, who have become viral in the digital world.

In this context, the authors refer to the urgency of using models such as GLM to create a good conceptualization of what a good Muslim life is, adapted to the reality of the individual.

They also emphasize the need to engage in this quest by creating a lifestyle that makes moderate Islam's voice heard, showing how Muslims can live peacefully, integrated in a multi-racial, multi-religious environment.



Disengagement  
Spirituality  
Community

Fig  
Creativity  
Exit

Idea  
Trust  
Family  
Freedom  
Ideology  
Relationships  
House  
Friends  
Belonging

# BIBLIOGRAPHY + DOWNLOADABLES

How do we  
worship  
How alone do we  
ask for help.



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## EXIT STRATEGIES DOWNLOADABLES

### The Good Lives Model

 [The Good Lives Model \(GLM\) in Theory and Practice](#)

 [The Good Lives Model \(GLM\) in Theory and Practice: Offence Pathways and Case Management](#)



EUROPEAN COMMISSION  
DIRECTORATE-GENERAL MIGRATION AND HOME AFFAIRS

# MATES

MULTI AGENCY TRAINING EXIT STRATEGIES FOR THE RADICALIZED YOUTH

## EXIT STRATEGIES

TOOLKIT FOR A MULTIDISCIPLINARY APPROACH

Ways out of Radicalisation | 30 March, 2018

Disengagement  
Spirituality Justice  
Community  
Creativity  
Exit  
Trust  
Family Freedom  
Ideology  
Relationships  
House Friends Belonging  
Fighters

