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# Evaluation of a Multi-Faceted, U.S. Community-Based, Muslim-Led CVE Program

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# Executive Summary

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This report describes the results of the first evaluation of a U.S. community-based<sup>1</sup> CVE Program. Along with the reported outcomes, attached is the resulting suite of freely-licensed, validated measurement instruments to afford policy makers, CVE program administrators, and CVE program evaluators common metrics by which they may judge the relative effectiveness of various CVE programs.

## **Section I: Understanding Barriers to Effective CVE-Relevant Collaborations Between the Public and CVE-Relevant Service Providers**

There was consensus that peers might be those best positioned to notice early signs of individuals considering acts of violent extremism. Experimental tests revealed fear of damaging one's peer-relationships reduced individuals' willingness to intervene in CVE contexts. Also, peer gatekeepers seemed least willing to reach out to law enforcement (vs. other modes of intervention). Nevertheless, when such fear was at its greatest, peer gatekeepers tended to be most willing—despite their fears—to intervene. As an evidence-based recommendation, the development of “peer gatekeeper training” seems prudent. Such training has been recently pioneered by the World Organization for Resource Development and Education (WORDE), though it remains on a small scale. Based on the research conducted for this study, such training seems worthy both of “scaling up,” and testing its generalizability in other municipalities. Practical suggestions regarding “peer gatekeeping,” initiatives are offered (see Insert 1), which have the advantage of being both evidence-based, and ideologically “agnostic.”

## **Section II: Understanding Community Awareness of Violent Extremism Risk Factors**

Community members—including lay citizen, law enforcement, and member of the Faith Community Working Group—were queried to obtain their native wisdom regarding prospective

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<sup>1</sup> “Community-based,” in the context of the present work, is defined in contrast to “government-led.”

violent extremism risk factors. Given the present lack of actuarial means of predicting such risk, lay assessments ought to be taken just as seriously as any others. Indeed, there was reason to believe that lay persons (e.g., peer-gatekeepers) might be best attuned to notice changes in their peers' baseline behaviors. Assuming that peers' and family-members have a "reluctance bias" toward intervention—a bias supported by our data—when such gatekeepers' lay risk assessments prompt them to intervene, those assessments should be taken seriously.

### **Section III: Understanding Changes in Behaviors, Attitudes, Knowledge, and Relationships**

Given the need for evidence-based, locally-led, CVE-relevant<sup>2</sup> programming, a primary question was "are WORDE's programs effective?" We found that of all of WORDE's activities, their volunteer-service and multicultural programming had intended positive effects on 12 of 14 CVE-relevant outcomes. Additionally, there with no discernable unintended effects. To wit, these results make WORDE's volunteer-service and multicultural programming the first evidence-based CVE-relevant programming in the United States.

Given its evidence-based outcomes, continued development of its volunteer-service and multicultural programming seems prudent. Such programming seems worthy both of "scaling up," and testing its generalizability in other municipalities. WORDE's NIJ-funded training manual, and associated curriculum, offer guidance toward replicating the "Montgomery County Model" elsewhere. The outcome measures are included among the set of empirically-derived, validated measures: freely licensed, and available among the suite of measures available in Appendix 3

### **Section IV: Understanding Recruitment and Retention**

Given WORDE's desired, evidence-based outcomes, a primary question was "how might recruitment and retention to WORDE's programming be fostered?" Prospective and current program participants disclosed reasons compelling, or preventing, their participation in volunteer service or multicultural programming. Based on this data, we built an empirically-validated,

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<sup>2</sup> "CVE-relevant" encompasses programming that is not necessarily labeled as CVE programming per se, but that is intended to produce outcomes that are theoretically, and empirically, linked to factors (reported in peer-reviewed literature) associated with preemption of violent extremism.



theoretical model that accounted for (a considerable) 77% of the variance in participants' commitment to such volunteer program activities (see Table 4; see Figure 14).

Based on that model, we recommend that practitioners (including program designers, program managers, and policy makers) should consider how they might:

- a) Make a given CVE initiative more satisfying to participants,
- b) Make it relatively more attractive than competing alternatives, and
- c) Enhance participants' personal investment in the initiative.

Based on the aforementioned reasons, a brief was developed, intended to enhance recruitment and retention of participants to locally-led, CVE-relevant, volunteer-service or multicultural programming (see Insert 2).

## **Section V: Key Measures and Their Reliability**

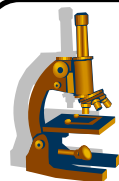
We developed a suite of measure that can be used to assess any CVE program. Based on the data collected for this study, we expected to deliver a total of at least 42 – 83 CVE-relevant survey items. The final suite of CVE measures actually totaled 99 items. We employed these measures in both the first and final phases of the project, yielding highly satisfactory indices of their measurement reliability. That suite of measures is freely licensed, and available in Appendix 3.

That final suite of measures is intended, and recommended, as a common set of measures to be employed *in addition* to any measures designed to serve the idiosyncratic interest of local primary intended users. The measures can be employed as dependent/outcome variables and/or statistical control variables. All such uses would promote cross-program comparisons of their outcomes and their associated effect sizes, and would help to build a field of CVE evaluation practice whereby the results would increasingly be able to speak to the generalizability of its findings

The suite of measures pertains to various types of psychological processes, motivations, states, and social circumstances. As such, they are a flexible measurement approach that transcend types of CVE-relevant programs and organizations. Therefore, these measures can be adapted readily to various types of CVE program evaluations.

**Author's Note:**

Throughout this report, each section come complete with the following three elements.

 ***Key Information Upfront******Method Notes******Further Questions & Recommendations***

Key Information Upfront – *in essence, the basic takeaway points of any particular section.*

Method Notes – *how we did what we did, and/or particular methodological issues that future research endeavors might note.*

Further Questions & Recommendations – *as stated.*

# Program Background & Project Overview

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Law enforcement and other investigators are not alone in asking questions about whether violent extremists' pathway to violent extremism could, realistically, be detected prior to their commission of violence. Such urgent questions also are being asked by citizens who wonder what—if anything—they can do to engage those within their social spheres who might be on a path toward extremist violence. It is now generally accepted that violent extremism is perpetrated by groups and individuals that are not centrally controlled, but cellular—if not individual—in nature (Sageman, 2008). Related, as the Boston Marathon bombings highlighted, so-called “lone wolf,” or “self-radicalized” terrorists may pose as imminent a threat to U.S. interests as terrorist groups based overseas.

Lingering important questions emerge about what goes wrong such that domestic extremism is allowed to incubate, and go undetected, to the point where violence erupts. Consequently, questions arise about what can be done to counter violent extremism (hereafter CVE) in domestic contexts.

*There has been a lack of awareness of what can and should be done when an acquaintance, friend, or loved one appears to be on a path toward violent extremism*

## Contextual Overview

### Community awareness and appropriate responses

There has been a lack of awareness of what can and should be done when an acquaintance, friend, or loved one appears to be on a path toward violent extremism (Mirahmadi, 2010). Consequently, it has been asserted that this lack of basic awareness and information

regarding appropriate responses to the warning signs of radicalization impedes help-seeking behaviors (Mirahmadi, 2010). Such help-seeking behaviors range from low-intensity interventions, such as informal communication among family members, to moderate-intensity interventions such as reaching out to social service professionals (e.g., psychologists and conflict mediators), to high-intensity actions such as notifying law enforcement.

### **Community partnerships**

One of the barriers to the successful social integration of sub-populations, including the promotion of their help-seeking behaviors, is their relationship—or, more often, appears to be their lack of a relationship—with social services and/or law enforcement agencies (Weine et al., 2009). This has been especially prominent, for example, among Somali refugee communities in the Minneapolis-St. Paul area and elsewhere, and has been the focus of recent research by Ellis et al. (2015; see also Weine et al., 2009). The responsibility for this lack of cooperative partnerships falls equally, if not more so, upon those agencies as it does upon the citizens they serve. Therefore, it is in the interests of those agencies to become better-educated on how to surmount those barriers.



In the context of CVE, part of public agencies' education should include cultural competence, with respect to the diversity of citizens they serve. In the case of their Muslim constituents, that cultural competence should include (at least) basic understandings both of Islamic cultures, and especially those of local Muslim communities (Bhui, Hicks, Lashley, & Jones, 2012; Lashley, Hassan, & Maitra, 2014).<sup>3</sup>

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<sup>3</sup> Neither Islam nor Muslims are monolithic. Instead, there are “multiple Islams,” and Muslim communities (Bowen, 2013).

## **A portfolio approach**

Thankfully, despite what one might assume from the evening news, terrorism remains a relatively rare occurrence (Black, 2004). Consequently, countering violent extremism by developing a single-faceted CVE program with the hope, or expectation, that the proverbial ‘one-in-a-million’ individual, who might go on to commit terrorism, ends up in that program and is—therefore—redirected from his/her violent trajectory is not a promising approach.<sup>4</sup> Instead, from a merely statistical perspective, a more effective approach to countering violent extremism is to develop communities that are sensitized to the issue of violent extremism, that are aware of a spectrum of appropriate actions to take in response to its prospective warning signs, and who have healthy, cooperative ties to safety network service providers (including, but not limited to law enforcement) to whom they may seek appropriate intervention.

A CVE program that develops such a network of civically engaged, risk-aware, remedy-aware citizens is exponentially greater than its program participants. Instead, its reach extends throughout the entire social networks of each program participant. This is an especially powerful approach given the finding that violent extremists tend to recruit from within circles of friends and family (Della Porta, 1995, as cited in McCauley & Moskalenko, 2010; Sageman, 2004). Conversely, family support for nonviolence is one of the few known protective factors against individuals’ risk of engaging in terrorism (Monahan, 2012).

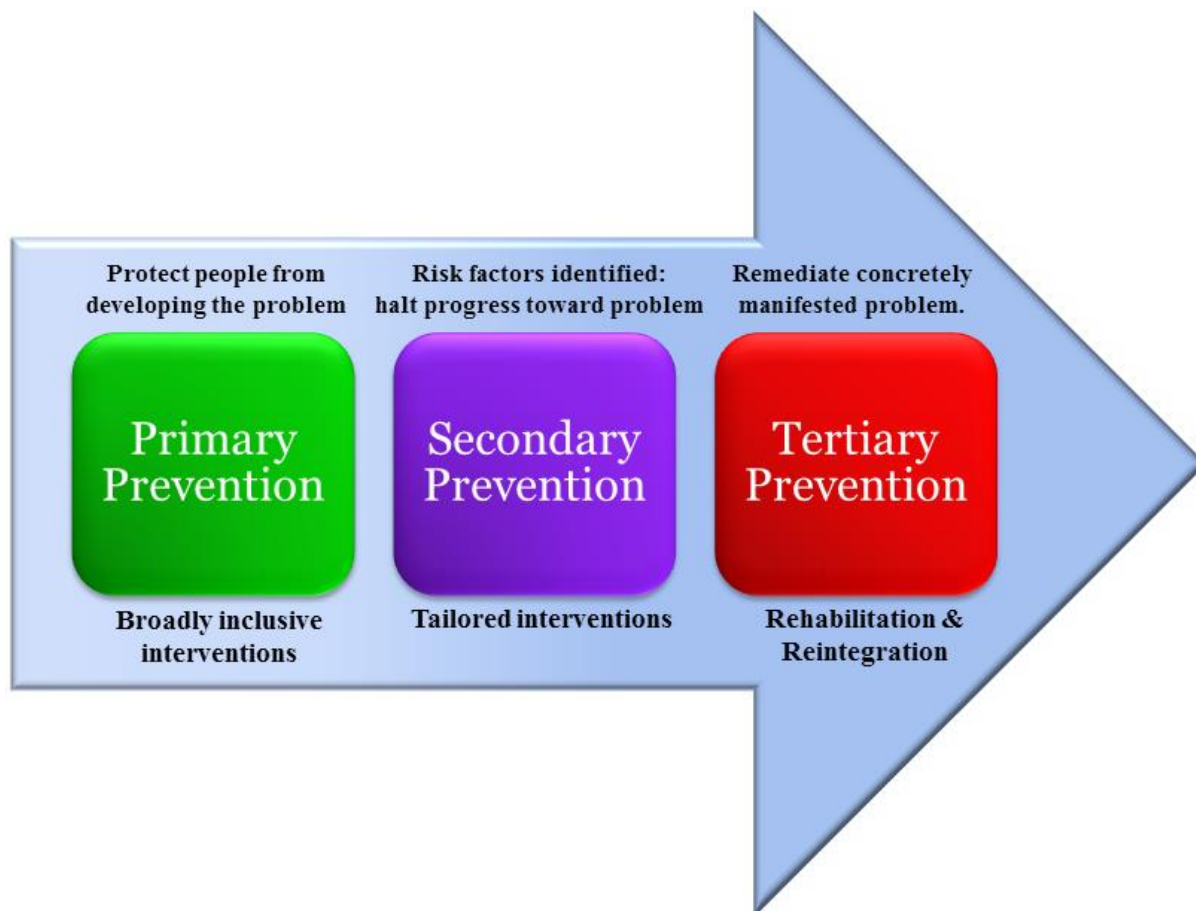
Potentially, a portfolio approach to CVE may be designed to address more than one intervention type along the prevention spectrum, as displayed in Figure 1. Primary prevention focuses on protecting people from developing a given problem. Interventions of the primary

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<sup>4</sup> The following links to a relatively easy to follow primer on this so-called low base-rate problem, written from a CVE perspective <http://cveandhumint.blogspot.com/2014/03/theoretical-thursday-prediction.html>

type are broadly inclusive, and typically low-intensity, the wisdom of which is captured in the adage, by Benjamin Franklin, “an ounce of prevention is worth a pound of cure.” Secondary prevention focuses on halting progress of a given problem, among those for whom warning signs have been identified. Interventions of the secondary type can be considered “tailored interventions.” Tertiary prevention encompasses the remediation of a problem among those who concretely manifest a given problem. In CVE contexts, this encompasses rehabilitation and reintegration programs whereby recidivism is intended to be prevented (sometimes, these are referred to as “deradicalization” programs).

Figure 1 The prevention spectrum in CVE contexts



### **Impact/Outcomes and Evaluation**

Currently, there are several practical and theoretical components lacking for policy makers and CVE practitioners to perform, or otherwise evaluate, domestic CVE programs. First, there is a lack of validated instrumentation for evaluating the outcomes of such programs. Second, there is a lack of outcome evidence regarding effective CVE programming. Third, there are no empirically based recommendations for how to recruit or maintain participants for such programs. Finally, there is a lack of curriculum and training manuals for local organizations (ranging, for example, from law enforcement to NGOs) to help them forge collaborative relationships with their local communities, and to help them establish CVE-relevant service provider networks. The present evaluation, and associated deliverables, addressed the aforementioned needs. (See Appendix 1 for a listing of current and anticipated presentations and products stemming from the present project.)

Consequently, the attached validated instruments afford policy makers, and other CVE program evaluators, metrics by which they may judge the relative effectiveness of various CVE programs. The outcome evaluation gives policy makers and practitioners evidence-based insights regarding “what works” in CVE programming. Additionally, the present evaluation offers evidence-based recommendations for how to recruit and maintain CVE program participants: recommendations that may be applied, at least in principle, to virtually any U.S. community-based CVE program (and plausibly, at least to some extent, to those of other municipalities around the world). Finally, the accompanying training materials and manual (see World Organization for Resource Development and Education, in press), developed both for local government affiliates, and for local NGOs, offers guidance for building collaborative relationships with local populations, to address CVE concerns. This can assist practitioners in

engaging and collaborating with their populations: both in the domain of CVE, and in broader law enforcement contexts. The investment in the present research represents an economical, timely means for delivering much-needed practical and theoretical guidance to policy makers, practitioners, and researchers/evaluators alike.

## **Method Overview**

### **Phase I**

Employing a grounded theory approach, a multi-method evaluation design (employing surveys and focus groups) was used to a) understand recruitment and retention practices of participants in a multi-faceted, U.S. community-based, Muslim-led CVE-relevant program, b) identify the outcomes of participation in that program, c) explore and assess community knowledge of prospective risk factors associated with violent extremism, and individuals' natural inclinations in response to those factors, and d) identify barriers to individual help-seeking and community-law enforcement collaborations in a CVE context. What emerged from this phase was a set of working theories related to those four subcomponents.

### **Phase II**

Employing focus groups and a pilot survey, a set of CVE-relevant outcome measures (survey instruments) were developed to measure, quantifiably, each of the Phase I subcomponents. Preliminary data on the reliability and construct validity of those measures also was obtained. Additionally, formalized curriculum (a training manual and other educational materials) began development regarding a) awareness of prospective risk factors of radicalization and civic-minded responses to them, and b) training for safety network service providers (including law enforcement) regarding ways to build effective collaborations with local



communities (including Muslim communities).<sup>5</sup> Additionally, the CVE program administrators were briefed on Phase I findings with respect to suggested practices to enhance recruitment and retention of participants to their programs.

### **Phase III**

The mean outcomes of the program were tested to assess whether they reliably produced the intended outcomes: CVE-relevant outcomes, purported by program participants, derived from the Phase I data collection. Additionally, employing a propensity score matching design (a type of quasi-experimental design), the CVE programs' outcomes were tested by comparing participant involvement groups (i.e. those who had never participated in the programs vs. those who had). Employing time-series analysis, change in attendance to the CVE programs' events, during the period of this evaluation, also was tested. Furthermore, the set of survey instruments (piloted in Phase II), were again tested with respect to their measurement reliability. Those instruments are included among the deliverables, along with the curriculum/manual (developed by WORDE's program staff), along with the attached evidence-based brief regarding suggested practices for enhancing participant recruitment and retention of participants for community-based CVE programs. (See Appendix 1 for a listing of current and anticipated presentations and products stemming from the present project).

## **The World Organization for Resource Development and Education (WORDE) Portfolio**

### **Approach to Countering Violent Extremism**

WORDE is U.S. community-based, Muslim-led organization whose CVE programming is focused on creating and maintaining the very networks of civically engaged individuals, who are

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<sup>5</sup> This curriculum, and associated training materials, were produced by WORDE during the course of this project, and were not objects of the present evaluation which focused on participants in WORDE's various programs.

sensitized to issues of violent extremism, and who have proactive, cooperative relationships with local social services and law enforcement agencies, as previously described. WORDE's approach to CVE does not consist of a single program, but the following interlocking set of three types of programs (see Appendix 2 for a diagram of the conceptual framework of WORDE's portfolio approach to CVE).

**Community Education.** Whether the result of a severely dysfunctional home, psychological illness, or social alienation, it is important to be able to detect early signs of behavior associated with violent extremism. If communities are to contribute to such detection, they must be both sensitized to such behavior and aware of a spectrum of appropriate, available avenues to take in response to it. To that end, WORDE conducts regular community education programs at their International Cultural Center (ICC), in Montgomery County. Such programming has included topics related to conflict resolution (entitled "Transforming Offense into an Opportunity for Dialogue"), youth engagement (entitled "How 9/11 Has Affected Our Youth"), and family support (entitled "Mercy, Compassion, and Love in Family Affairs"). Additionally, these series include town hall meetings featuring dialogues with public officials on issues affecting the community.<sup>6</sup>

**Islamic Training for Law Enforcement, and Developing Community – Law Enforcement - Social Services Cooperation.** Developing a CVE-informed public is only one component of WORDE's portfolio. The second component entails developing cooperative ties between the public, social services, and law enforcement. To that end, WORDE—together with the Montgomery County Office of Community Partnerships—has developed a network of social

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<sup>6</sup> The present evaluation, which focused on participants in this and other facets of WORDE's various programs did not evaluate the content of the community education programs

workers, youth-violence prevention specialists, psychologists (who specialize in trauma, acculturation difficulties, and dysfunctional home dynamics), clergy, police, county officials/employees, and community activists who provide community-led interventions. Together they form a referral network to channel individuals who are deemed at-risk for violent offenses (including “lone wolf” extremism and mass violence) to appropriate help, and—in some cases—to refer matters to law enforcement. Conversely, through this network, local police are able to refer those about whom they first become concerned to other service providers within the network.

### **Volunteerism and Multi-Cultural Programming**

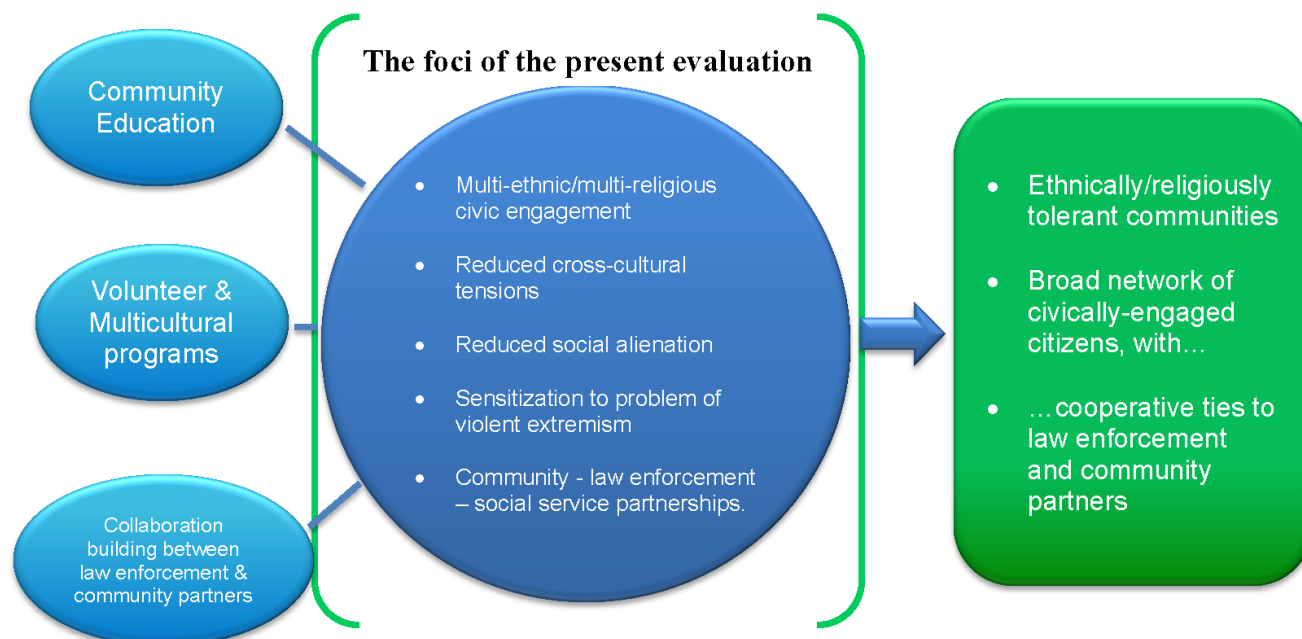
***Youth Against Hunger.*** The third component of WORDE’s programming is designed to promote volunteerism, youth civic engagement, cross-race/cross-religion social integration, and family relationship building. WORDE’s “Youth Against Hunger” program was originally created in response to the U.S. State Department’s call to action, “2011 Hours Against Hate,” and has grown into a monthly program at WORDE’s ICC. The project brings together youth, adults (including families), from diverse faith and ethnic groups, to prepare and deliver food for the homeless, in an atmosphere intended to foster inclusivity and honor volunteer community service. This program is certified to offer Student Service Learning (SSL) credits, and attracts a broad range of area high school students who are required to earn such volunteerism credits to graduate.

***Multi-Cultural Programming.*** An example of WORDE’s multicultural programming is their “justART” series. That program is intended to bring together a culturally diverse group of youth who collaborate to produce digital artistic works (e.g., short films) on themes of social

change. As such, justART is designed to be creatively empowering, interactive, and collaborative for such youth.

**WORDE’s Programs Along the Prevention Spectrum.** The aforementioned WORDE programs can be considered primary prevention. However, WORDE’s community education programs also enter into the secondary/tailored intervention sphere, insofar as they promote the early identification of potentially at-risk individuals. Also, midway through the present evaluation’s data collection, WORDE launched a “peer gatekeeper training” program, through its “Global Citizen’s Forum” whereby it trained high school students on recognizing and assisting peers who might be experiencing isolation, personal crisis, or bullying (including cyberbullying). Such training is also within the sphere of secondary/tailored intervention, though—because it was initiated midway through the present evaluation’s data collection—it was not a component of the present evaluation’s research design. Therefore, that component was not evaluated as part of the present evaluation. The following figure (displayed larger, and more elaborately, in Appendix 2) depicts the aspects of the conceptual framework of WORDE’s portfolio approach to CVE that were examined by the present evaluation.

## Conceptual model of WORDE's portfolio approach to CVE



### Recruitment and Retention

In addition to a portfolio approach to CVE, two pressing practical issues remain: how to recruit, and retain, community participation in such programs. Related questions include how to do so effectively not only for citizens in the general community, but for members of ethnic/religious minorities, and youth/young adults who might be socially isolated. Other questions, related to maintaining participation, include the links between an individual's level of program participation and the desired CVE-relevant outcomes (i.e., what “works” in local CVE programming?). One of the highlights of the present evaluation was the development of empirically based recommended practices for both recruitment and retention of CVE program participants.

## Detailed Method Overview

### Phase I: Grounded Theory Data Collection

Given that so little is empirically known regarding effective recruitment, programming, and outcomes of community-led CVE programs, the first phase of the evaluation involved gathering data using a bottom-up (i.e., grounded theory) approach (Glaser, 1965; Glaser & Strauss, 2012). The objectives of this phase focused on examining a) recruitment and retention of program participants, b) outcomes related to their participation in WORDE’s programming, c) community awareness of prospective risk factors of violent extremism, and d) barriers to help-seeking in CVE contexts. The following sections detail the specific research questions related to each of these Phase 1 objectives. The data collection procedures took two forms: focus groups and online surveys. Focus groups were intended to capitalize on both a mixed-method approach, and to employ a cost-effective supplemental approach to generating theory and subsequent survey instruments (Krueger, 1988; Nassar-McMillan & Borders, 2002). This is especially important when little is known about a given research topic or population (Nassar-McMillan & Borders, 2002).

**Understanding recruitment and retention.** The function of this Phase I component was to understand individual motivations, and structural/logistical factors, compelling vs. preventing individuals from initially participating, and repeatedly participating WORDE’s programs.

#### *Research questions.*<sup>7</sup>

- I. What were community members’ motivations compelling vs. preventing them from initially participating, and repeatedly participating, in each of WORDE’s

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<sup>7</sup> Answered via surveys [with both participants and non-participants of WORDE’s programs] and focus groups with WORDE participants

programs, and how do these differ along demographic dimensions (age, race, ethnicity, religion, economic status)?

- II. What were the practical/logistic factors compelling vs. preventing individuals from initially participating, and repeatedly participating, in WORDE's programs, and how did these differ along demographic dimensions (age, race, ethnicity, religion, economic status)?
- III. What theoretical model could be used to predict participants' commitment to participating in voluntary, CVE-relevant programs?

**Understanding changes in behaviors, attitudes, knowledge, and relationships.**

Through this Phase I component, participants reported outcomes that they attributed to their participation in WORDE's programs. Those changes include changes in behaviors (e.g., enhanced law enforcement/community service collaboration), attitudes (e.g., toward members of out-group races/religions), knowledge (e.g., of prospective risk factors of violent extremism), and relationships (e.g., broadened or culturally diversified social networks). Naturally, WORDE's programs are built upon expectations that its programs have healthy, CVE-relevant outcomes for participants. However, it was important to understand the spectrum of intended and unintended program outcomes: as expressed or otherwise manifest, by participants themselves. Additionally, it was important to identify desirable outcomes known to participants but that might not currently be noted by WORDE's program managers.

***Research questions.***<sup>8</sup>

- I. What were the behavioral outcomes that participants attributed to their participation in WORDE's programs (e.g., increased community engagement,

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<sup>8</sup> Answered via surveys [with both participants and non-participants of WORDE's programs] and focus groups with WORDE participants

decreased sense of social isolation, enhance psychological well-being, enhanced coping skills)?

- II. How have these programs changed participants' attitudes toward out-group members (i.e., those of different races, ethnicities, and religions)?
- III. How have these programs increased participants' knowledge of out-group cultures?
- IV. How have these programs affected (e.g., increased or diversified) participants' overall social networks and their connections to out-group members?

**Understanding Community Awareness of Violent Extremism Risk Factors.** This component's purpose was to understand the level and nature of the awareness of community members, law enforcement officers, and youth violence prevention specialists had about prospective risk factors of radicalization to violence, in addition to their natural inclinations in responses to them. During this phase, it was important to solicit participants' input regarding specific, as-yet unidentified warning signs they suspect are indicative of individuals' radicalization to violence: in other words, to find out what they know, and what they think they know, about such prospective warning signs.

***Research questions.***<sup>9</sup>

- I. What did local community members, including youth and Muslims, regard as the warning signs of violent extremism?

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<sup>9</sup> Answered via a) surveys with local police officers, interfaith committee members, and community members [both participants and non-participants of WORDE's programs], and b) focus groups with local police officers, interfaith committee members, and WORDE participants



- II. In what ways would community members respond to acquaintances, friends, or family members if they noticed them engaging in behaviors they considered risk factors of violent extremism?

**Understanding barriers to effective CVE-relevant collaborations.** The intent of this component was to understand psychological and practical/logistical barriers that tend to prevent CVE- relevant help-seeking behaviors. As previously alluded to, help-seeking behaviors can take many forms: for example, from family members speaking openly with one another, to psychological counseling, to calling upon law enforcement or other community services. Furthermore, it was important to understand factors that inhibit such help-seeking from the perspectives both of prospective help-seekers and service providers.

***Research question.***<sup>10</sup>

- I. According to community members, what are the psychological and logistical barriers that prevent their CVE- relevant help-seeking behaviors including: a) speaking openly with friends or family members, b) helping others seek psychological counseling, and c) calling upon law enforcement or other CVE- relevant community services?

## **Participants**

**Power analysis.** For statistical comparisons between two groups (i.e., those who had vs. had not participated in WORDE's programming), at least 39 participants from each group (78 participants total) were required for the sample. That total was calculated assuming large effect sizes ( $f = .4$ ), 80% power, and  $\alpha .01$  (Faul, Erdfelder, Buchner, & Lang, 2009). The final sample

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<sup>10</sup> Answered via a) surveys with local police officers, interfaith committee members, and community members [both participants and non-participants of WORDE's programs], and b) focus groups with local police officers, interfaith committee members, and WORDE participants

was comprised of 179 participants: 133 who had participated in WORDE's programming, and 46 who had not. Furthermore, there were an additional 84 focus group respondents, whose data contributed to the grounded theory development (Phase I), and another 22 focus group participants whose feedback (Phase II) helped to refine the items featured on the final (Phase III) survey.

**WORDE program participants & prospective WORDE participants.** The above 179 participants were comprised of youth and adults in Montgomery County, Maryland, who fell in one of two categories. The first category was comprised of those who had attended any one of WORDE's programs. The second category was comprised of those who had never participated in any of WORDE's programs.

**Montgomery County Police Officers.** In addition to the aforementioned 179 participants, these participants were comprised of 46 law enforcement officers who received Islamic cultural training, provided by WORDE, as sanctioned by the Montgomery County Chief of Police. Surveys to this subsample included a question asking respondents if they had ever received training cultural training from WORDE: to verify whether they were qualified to answer the questions pertaining to WORDE's trainings. Furthermore, officers were asked to indicate how long ago (approximately, in months) their most recent training with WORDE had occurred.

**Montgomery County Office of Community Partnerships.** Also, in addition to the aforementioned 179, these participants were comprised of 38 members of the Faith Community Working Group, which is a subgroup of the Montgomery County Office of Community Partnerships. That working group is comprised of gang/youth violence prevention specialists, and local ambassadors of several faith-based organizations. Together, they form a referral

network/intervention model such that faith-based organizations may refer youth, believed to be at-risk of committing violence, to violence prevention specialists. Additionally, youth already working with the violence prevention specialists, may be referred by those specialists to faith-based partners of the same religious background as the youth.

### **Participant recruitment**

**WORDE program participants.** As mentioned, the first category of participants was recruited from WORDE's extant programs. Specifically, throughout the month prior to each of the three data collection periods, program staff announced to program attendees the opportunity to partake in a survey and/or focus group, about the topics germane to the study. Interested participants were asked by program staff to fill out a brief pre-screening questionnaire that asked them to provide their name, age, race, religion, approximate regularity of attendance at the given WORDE event, phone numbers, and email address (if available), so that they may be contacted for invitation to participate in a survey or focus group.

From the list of interested participants, a stratified random sample was selected to ensure data collection across demographic categories, including sampling across those who were regular program attendees vs. infrequent attendees vs. "one timers." Also, participants were not selected into more than one of the three data collection periods spread throughout the first 12 months of the project. Approximately 4 - 8 participants were selected (spanning, to the extent possible, the demographic categories) to participate in any given focus group session. The remaining randomly selected participants were invited to participate in the survey components. Prior to participating in the data collection, all participants were provided with information sheets that remind them of the study's purpose. Minors selected to participate were required to submit Institutional Review Board (IRB)-approved documentation to verify both parental consent and

their own assent (to affirm their wish to participate). Participants selected for the focus groups were contacted (by email and phone) by a member of WORDE's staff, or by a member of the research team, to coordinate scheduling for the focus groups. Participants selected for the online survey were contacted via email, in which they were provided with a link that could be used to complete the survey only once, and by only one IP address.

**Prospective WORDE participants.**

*Interfaith partners:* WORDE maintains close professional relationships with dozens of interfaith partners in Montgomery County, MD. Through those relationships, WORDE requested of those partners that they announce, among their constituents, the opportunity to participate in the aforementioned online survey. Specifically, prospective survey participants were informed that the study's purpose.

*List-serves:* WORDE programs were announced monthly via public school list-serves in Montgomery County, including list serves for every public high school, and Montgomery College. Through those list-serves, prospective survey participants were informed of the opportunity to participate in the online survey or focus groups. Additionally, they were informed that the study's purpose.

*Electronic bulletin boards:* WORDE programs were posted monthly via "Craigslist," "Google groups," for Montgomery County, and on the ICC's Facebook Page. The same announcement that was delivered through the aforementioned interfaith partners and list-serves was posted on these electronic bulletin boards.

*Montgomery County Police Officers.* The Montgomery County Chief of Police informed police officers that their department was partnering with WORDE and the present research team to conduct surveys and focus groups. Specifically, they were informed a) of the

study's purpose, b) that their participation was voluntary, c) that the Chief would remain unaware of who opted in (vs. out) of participating, and d) that their data will not be personally identifiable.

Interested participants also were asked if they wished to participate in a focus group rather than participate in the survey component of the study. Of those who affirmed their willingness to participate in the focus groups, approximate 4-8 were selected that represent the greatest diversity of job descriptions. A random sample of all other interested officers was invited to participate in the survey component of the study. This recruitment procedure was repeated for each of two data collection periods that occurred with this subsample throughout the first 12 months of the project.

*Montgomery County Office of Community Partnerships.* The members of the Faith Community Working Group (FCWG) were informed by the president of WORDE (who is co-chair of that committee), that Office of Community Partnerships was partnering with WORDE and the present research team to conduct surveys and focus groups. Additionally, they were informed a) of the purpose of this component of the study, b) that their participation was voluntary, c) that the research team would contact them via email to inquire about their willingness to participate, d) that the research team would not disclose who opted in (vs. out) of participating, and e) that their data would not be personally identifiable.

### **Phase I Data Collection Modes**

**Extant and ongoing WORDE participation data.** For each of its programs/events, WORDE collected participant data. That data included the following: total attendance at a given event, and how the participants learned of a given event.

**Phase I survey and focus group prompts for *current* WORDE program participants.**

This survey and related focus groups covered the range of research questions described above.

The focus groups covered substantively the same material as the surveys.

**Phase I survey for *prospective* WORDE program participants.** This survey covered the range of research questions described above (with the exception of questions pertinent to what WORDE/ICC events respondents have attended).

**Phase I survey and focus group prompts for Montgomery County Police.** This survey, and related focus groups, covered the research questions "Understanding Community Awareness of Violent Extremism Risk Factors," and "Understanding barriers to effective CVE-relevant collaborations," described above. The focus groups covered substantively the same material as the surveys.

**Phase I survey and focus group prompts for Montgomery County Office of Community Partnerships.** This survey, and related focus groups, covered the research questions " Understanding Community Awareness of Violent Extremism Risk Factors," and "Understanding barriers to effective CVE-relevant collaborations," described above. The focus groups covered substantively the same material as the surveys.

### **Procedure**

#### **Survey administration for both WORDE program participants and prospective WORDE participants**

This survey was administered by the Qualtrics online survey webserver. The first screen presented participants with the working title of the survey, "Helping our families and friends, helping ourselves: Creating safer and more supportive communities." The first screen also presented a reminder/overview of the study's topics. Furthermore, they were informed that they

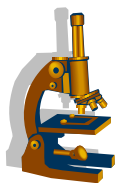
would receive their payment automatically (the gift code sent by the survey software) at the end of the survey, but that they retained the right to answer as many/few survey items as they wished.

Additionally, for minors who were sent the survey, the first screen asked them to affirm their wish to continue by clicking the “continue” button. Furthermore, the first screen required a parent of the minor to indicate both read the study’s overview and that they consented to the minor’s participation. Next, participants advanced, at will, through the survey, and were presented with a “thank you” message upon its completion.

### **Survey administration for police and Montgomery Co. Office of Community Partnerships**

Surveys for these organizations also were administered online. Participants were reminded of the purpose of the study, that their data would not be personally identifiable, and that they retain the right to answer as many/few survey items as they wish.

**Inattentive responding check.** All online surveys employed a 3-item measure (items interspersed throughout a given survey) designed to assess whether participants attended to the survey’s written instructions (vs. speeding through the survey carelessly; Maniaci & Rogge, 2014; see Appendix 3 for item wording). This practice was in keeping with findings of empirical research that inattentive respondents provide data of poorer quality, sufficient to obscure tests based upon the generalized linear model (i.e., regression based statistical analyses, such as employed by the present project), including the effects of experimental manipulations (Maniaci & Rogge, 2014). This is congruent with other research that finds, when participants fail to follow instructions, noise in the data tends to increase, and the validity of the data tends to decrease (Oppenheimer, Meyvis, & Davidenko, 2009).



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**Method Note:** Arguably, the inclusion of an inattentive responding check should be considered not only recommended practice, but virtually essential. To do otherwise, is to turn a blind eye to assessing the basic quality of participants' data.

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### Focus groups

**Locations.** Focus groups were conducted at locations familiar to participants, to increase their level of comfort, and minimize the inconvenience of convening at unknown locations (Simon, 1999). In the case of WORDE program participants, that location was the ICC. In the case of law enforcement officers, that location was the Montgomery County Department of Police. In the case of from the Montgomery Co. Office of Community Partnerships, those locations included a meeting room annexed to a local Unitarian church or the ICC.

**Format.** All focus groups were jointly facilitated by one or more members of the research team, all of whom were highly trained in focus group facilitation. WORDE's program staff did not participate in these focus groups, to avoid the possibility that their presence might affect participants' disclosures.

Upon arriving at the focus group meeting, participants were informed both in writing, and verbally, that they may withdraw at any time and still receive any promised monetary compensation. Additionally, they were provided assurances that the focus groups would be conducted using first names only. After making introductions, facilitators encouraged participation by asserting that there were no "right" or "wrong" responses, and that the only information sought pertained to their own opinions and experiences (O' Brien, 1993; Rubin &



Rubin, 1995). Next, the focus group questions were posed to the groups in a strategic sequence: from the relatively general, to those that are more specific (Simon, 1999). Additionally, care was taken to ask open-ended questions (whenever feasible), and to ask all questions in an order thought to minimize the influence of order effects (i.e., the effect of earlier questions influencing participants' responses to latter questions; Groves et al., 2009). At the conclusion of the focus groups, participants were debriefed, paid (if applicable), and thanked. Subsequently, the focus group audio recordings were transcribed for analysis.

### **Phase I Data Analysis**

Following a grounded theory methodology, the research team coded the surveys and focus group transcripts using open, axial, and selective coding, employing a constant-comparison approach (Glaser, 1965). Specifically, during open coding a basic coding system was derived to tag basic elements of what participants seem to have expressed. Then, during axial coding, those specific codes were reconsidered to form general concepts and themes. Next, during selective coding, those general concepts and themes were considered to derive working theories to explain those phenomena. The essence of the constant-comparison approach is to code a given piece of data with previous data in mind, allowing new codes and theory to be derived insofar as previous codes and the theory-in-progress are unable to account for new data (Lichtman, 2013). The research team conferred prior to, and after, each phase of the coding to establish uniformity of the coding process.

What emerged was a working theory regarding the recruitment and retention of program participants. Additionally, a set of outcome measures was derived, based upon the CVE-relevant behaviors, attitudes, knowledge, and social networks that participants attributed to WORDE's programming, resulting from their involvement in domestic CVE programming. Third,

community awareness of prospective risk factors of radicalization to violence were assessed for any novel/heretofore-unidentified factors. Fourth, two theoretical extensions of the bystander intervention model (Darley & Latané, 1968) were developed (and subsequently tested, experimentally) to understand individuals' reluctance to intervene, in CVE contexts—including their willingness to reach out to local law enforcement and other safety network service providers. This component also explored individuals' natural inclinations with respect to intervening with their peers, in CVE contexts.

### **Phase II Overview**

Based on the interim findings and working theories derived from Phase I, three overarching activities took place. First, findings from Phase I were shared with WORDE's administrative staff, with respect to suggested practices to enhance recruitment and retention of participants to their programs. Second, WORDE began development of its formalized curriculum and associated training manual. Third, the research team developed, and piloted, program outcome measures (survey instruments) to be employed in Phase III: designed to answer the evaluation research questions, and to test the working theories developed in Phase I.

#### **Development of WORDE's formalized curriculum**

Based, in part, upon both their previous training curriculum and Phase I interim findings, WORDE began formalizing their curriculum and associated manual regarding "Developing a Community-led Approach to Countering Violent Extremism" (World Organization for Resource Development and Education, 2016). Those materials addressed Islamic cultural training, including recommendations on how organizations may effectively engage and collaborate with local Muslim communities. These curricula consisted of a trainer's manual, multi-media

presentations (i.e., PowerPoint presentations), and trainee “take-home” materials. The training manual underwent two rounds of internal peer-review (that included the research team).

### **Development of measurement instruments**

The research team developed a set of outcome measures, for use in Phase III, using two iterative methods: focus groups and pilot testing.

**Focus groups.** In the development of survey items, the research team conducted four additional focus groups, with participants sampled using the same method described in Phase I. Prior to conducting those focus groups, the research team assembled prospective items to test the working theories developed in Phase I. During those focus groups, survey items were posed to participants to gauge a) the extent to which they understood items as intended, b) whether the items and proposed sub-scales made intuitive sense to them (face validity), c) the extent to which the scope of items covered the range of research questions/theoretical constructs (content validity), and d) consensus that the measures likely tap what is intended (construct validity).

**Pilot testing measurement instruments.** Based upon feedback from the focus groups, the survey instruments were pilot tested on both current and prospective WORDE participants, using the same recruitment, administration, and payment methods described in Phase I. The responses to the pilot surveys were subjected to reliability analysis to derive a metric of their reliability (Cronbach’s alpha). Additionally, factor analysis was conducted to verify that the scales resulted in the number and kind of expected factors. This afforded a preliminary opportunity to validate those instruments empirically.

### **Phase III: Measurement Validation and Statistical Tests**

The final phase of the evaluation entailed measurement of program outcomes using the new sets of theoretically-derived instruments that were developed in Phase II. This afforded the

second opportunity to validate those instruments empirically. Additionally, it afforded the opportunity to measure any changes in attendance at WORDE's various programs.

### **Measurement reliability**

To administer the survey measures previously piloted in Phase II, the same sampling, recruitment, and survey administration, and procedures described in Phase I (used to survey both current and prospective WORDE program participants) were employed. Participants' responses to those measures were subjected to reliability analysis to derive a metric of their reliability (Cronbach's alpha). Additionally, they were again factor-analyzed to assess whether the expected number and kind of constructs were captured by the measures. The final suite of survey measures was expected to total at least 42 – 83 items (Anderson & Rubin, 1956; Velicer, & Fava, 1998). Indeed, the final suite of attached, freely licensed survey measures totaled 99 items.

### **Statistical tests**

**Recruitment.** Recalling that WORDE collects participant data at each of its events, including total attendance, the unit of analysis was each event, and they were submitted to time-series analysis to test whether program attendance changed (hopefully, increased) throughout 18 months of the present project.

**WORDE program outcomes.** The mean outcomes of the program were tested to assess whether they reliably produced the intended outcomes: the CVE-relevant outcomes, purported by program participants, derived from the Phase I data collection. Additionally, to analyze the outcomes of WORDE's programs, the results to the above survey instruments were analyzed via multinomial propensity score analysis (Austin, 2011). Specifically, results were analyzed between two groups: those who had participated in WORDE's volunteer-service or multicultural

programming vs. those who had participated in such programs, but never with WORDE.

Participants in each of those groups were equated (i.e., statistically matched) with respect to factors (e.g., age, race, religion, level of education) that might reasonably influence their scores on the outcome measures but that could not have been caused by group membership (Austin, 2011). What emerged were compelling answers regarding the above measured outcomes, as attributable to participation in WORDE's volunteer-service or multicultural programming. All tests were controlled for alpha slippage (i.e., type I error) based on the number of pair-wise comparisons conducted (i.e., the Bonferroni correction).

# Section I: Understanding Barriers to Effective CVE-Relevant Collaborations Between the Public and CVE-Relevant Service Providers.

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## *Key Information Upfront:*

- Phase I yielded a first-ever empirically derived theory to explain why individuals would vs. would not intervene with those who might be on a path toward violent extremism (see Insert 1).
- The final phase yielded experimental data in support of the above theory.
- Practical suggestions regarding “peer gatekeeping,” initiatives are offered, which have the advantage of being both evidence-based, and ideologically “agnostic.”

The intent of this component was to understand psychological and practical/logistical barriers that prevent CVE- relevant help-seeking behaviors. As previously alluded to, help-seeking behaviors can take many forms: from family members speaking openly with one another, to psychological counseling, to calling upon law enforcement or other community services. Furthermore, it was important to understand factors that inhibit such help-seeking from the perspectives both of prospective help-seekers and safety network service providers.

## **Research questions<sup>11</sup>**

- I. According to community members, what are the psychological and logistical barriers that prevent their CVE- relevant help-seeking behaviors including: a) speaking openly

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<sup>11</sup> Answered via a) surveys with local police officers, interfaith committee members, and community members [both participants and non-participants of WORDE’s programs], and b) focus groups with local police officers, interfaith committee members, and WORDE participants.

with friends or family members, b) helping others seek psychological counseling, and  
c) calling upon law enforcement or other CVE-relevant community services?

## **THEORY OF VICARIOUS HELP-SEEKING (TVHS): WHAT IS IT?**

Phase I yielded a first-ever empirically-derived theory to explain why individuals would or would not intervene with those who might be on a path toward violent extremism. The project team published the results of Phase 1 in an article titled, “The Critical Role of Friends in Networks for Countering Violent Extremism: Towards a Theory of Vicarious Help-Seeking,” in *Behavioral Sciences of Terrorism and Political Aggression* (2015). An in-depth discussion of that theory (the Theory of Vicarious Help-Seeking) can be found in that article, which has been reproduced, by permission, as Insert 1 (pp. 99).

In brief, we found evidence that those best positioned to notice early signs of individuals considering acts of violent extremism might be those individuals’ friends: perhaps more so than school counsellors, clergy, or family members. Furthermore, participants indicated that the predominant reason underlying individuals’ reluctance to reach out to CVE-relevant service providers was fear of the potential repercussions for such actions. Additionally, that fear generalized not only to a reluctance to reach out to law enforcement agencies, but also to others within prospective CVE-relevant networks (i.e., religious officials, or family members).

The data also revealed two extensions to the bystander intervention model (Darley and Latané, 1968), necessary for it to be applied more accurately, and usefully, to CVE contexts. Specifically, individuals’ reluctance to dissuade their friends or family members from committing violence appeared to be moderated by their level of fear that doing so might damage their relationships with them. Furthermore, there was evidence that individuals’ level of personal identification with friends or family members might reduce both their willingness to intervene, and their ability to recognize violent extremism in the making.



Among the advantages of peer-gatekeeping as a CVE-relevant initiative, in addition to its basis in both theory and empirical data, is that it can be considered “ideologically agnostic.” In other words, it is a means of countering virtually any type of violent extremism: limited only to the extent of the ideologies circulating among a given social network of peers who care about one another’s well-being.

As suggested in the previous insert, though empirically derived, TVHS warranted further exploration—via experimental methods—to assess both its predictive validity and to cast doubt on the presence of any confounding variables. To that end, we incorporated two experimental components such that participants were randomly assigned to one of two conditions for each of the two following vignettes relative to bystander intervention/vicarious help-seeking.

### **Vignette 1**

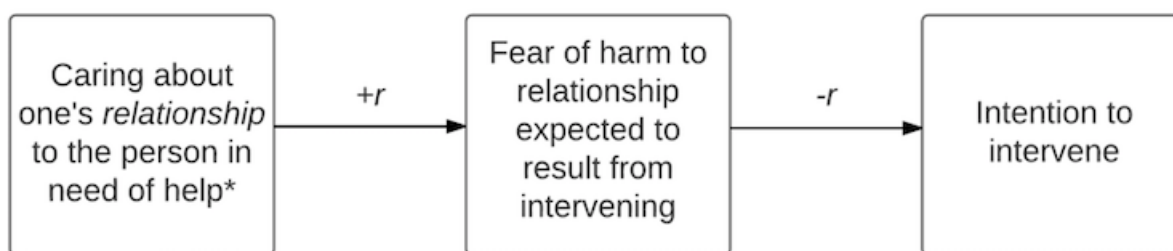
In both conditions, participants were instructed “Please imagine an illegal act that one of your peers might do, that could end up injuring other people. (When you have that illegal act in mind, please click ‘next.’)” Next, participants were randomly assigned to one of two conditions, to vary the extent to which they care about their relationship to a person in need of help, by reading the following. “Now, please think of a relationship you have with a friend where you care [*Condition 1* “a lot;” *Condition 2* “only a little”] about that relationship. (When you have that relationship in mind, please click “next.”) This manipulation was intended to vary the first factor posited by the TVHS, as depicted in Figure 8.

Then, participants were instructed “Now, if you can, imagine that the person you have in mind was planning to do the illegal act that you have in mind. If you tried to get that person to speak to a counselor about doing that thing, how would you feel about whether doing so might harm your relationship with that person?” Responses (on a 7-point scale) ranged from “Very

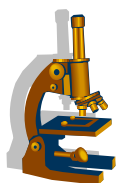
unafraid” to “Very afraid.” Answers to this question were intended to test the first effect posited by the TVHS, as depicted in Figure 8.

The next question asked participants “How likely is it that you would try to get that person to speak to a counselor about doing that thing? Again, responses (on a 7-point scale), ranged from “Very unlikely” to “Very likely.” Answers to this question were intended to test the second effect posited by the TVHS (likelihood of intervention), as depicted in Figure 8.

Figure 8 Intent to intervene, as moderated by care for, and fear of harming, one’s relationship with a prospective help-recipient.



\*as distinct from caring about the person’s well-being per se.



**Method Note:** The framing of the above (and the following) vignette, in terms of illegal, potentially injurious behavior in general vs. violent extremism begs the question whether the ensuing results can explain why individuals would, or would not, intervene with those who might be on a path toward violent extremism specifically. In the research design phase, the research team considered framing the vignettes specifically to violent extremism, but believed—given the very low base rates of such extremism—that such scenarios would be relatively “far-fetched” for participants to imagine with respect to their peers. If so, the “transportability” of the

vignettes would be weak, as well as activation of the intended psychological processes (Green, 2004). Naturally, the underlying psychological processes were of paramount importance for these experimental proof-of-principle tests related to vicarious help-seeking.

## Vignette 2

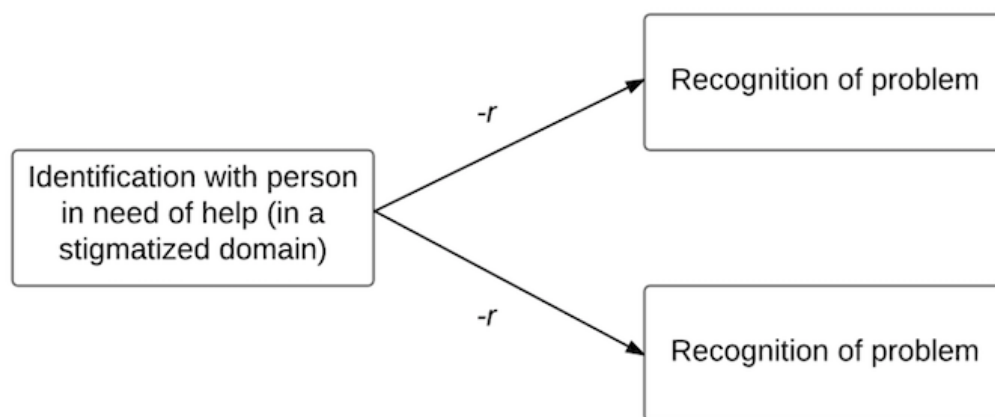
As described in the previous insert, the TVHS also posits that individuals' level of personal identification with prospective beneficiaries will decrease both their recognition of a potential threat (perpetrated by the beneficiary), and their willingness to intervene (as depicted in Figure 9). To test these factors, participants were instructed, "For this question, please keep in mind the previous illegal act, that one of your peers might do, that could end up injuring other people. (When you have that illegal act in mind, please click "next.>"). Next, participants were randomly assigned to one of the two following conditions, to vary the extent to which they identified with the peer they held in mind, by reading the following.

"Now, please think of a friend whom you feel is [*Condition 1* "like an extension of yourself"]; [*Condition 2* "not at all like an extension of yourself"]. For example, when they succeed at something, [*Condition 1* "it reflects well on you"]; [*Condition 2*, "it doesn't reflect on you,"] likewise, if they do something shameful [*Condition 1* "it reflects poorly on you"]; [*Condition 2*, "it doesn't reflect on you,"]. (When you have that person in mind, please click "next.>")

The vignette continued, "Now, imagine that the person you have in mind said, or did, something that hinted they might be planning to do the illegal act that you have in mind." Participants were asked, "How confident would you have to be, before trying to get that person to speak to a counselor about doing that thing?" Answers to this question were intended to test

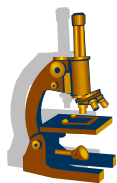
the third effect posited by the TVHS (individuals' recognition of a potential violent threat), as depicted in Figure 9. Participants also were asked "How likely is it that you would try to get that person to speak to a counselor about doing that thing?" Answers to this question were intended to test the fourth/final effect posited by the TVHS (likelihood of intervention), as depicted in Figure 9.

Figure 9 Intent to intervene, and recognition of the problem, as a negatively correlated function of 'associate-gatekeeper' identification with prospective help-recipients (in a stigmatized domain).



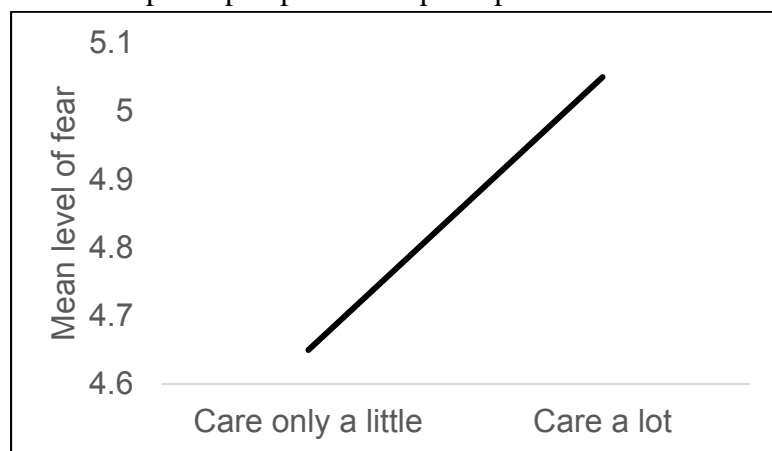
### Results of Vignette 1

**The first component of the TVHS.** As predicted, the first effect was statistically significant  $F(1, 176) = 4.31, p < .05$  (.04, using robust estimation),  $\eta^2 = .03$ , as depicted in Figure 10: which indicated that individuals' fear of damaging their relationship to a prospective help-recipient increased relative to how much individuals cared about that relationship. Though this effect was significant by conventional standards, it should be interpreted cautiously given that the overall evaluation project tested a relatively large number of effects.



**Method Note:** In principle, the greater the number of tests, the greater the likelihood that any one of them might have occurred by chance (so-called “alpha slippage”). Therefore, among the appropriate methods for mitigating the likelihood of such false positives is to set a more stringent threshold for effects to reach, before they could be deemed significant. To increase the confidence one may have in the current project’s findings, given its number of overall tests, that threshold was set at .01 (a threshold/confidence level five times more stringent than conventionally employed; a so-called “Bonferroni correction”<sup>12</sup>). Therefore, given this more stringent threshold, the first effect should be considered “marginally significant,” and warrants further experimental testing to verify it.

Figure 10 Individuals’ likelihood of intervening, based on their fear of damaging their relationship to a prospective help-recipient.

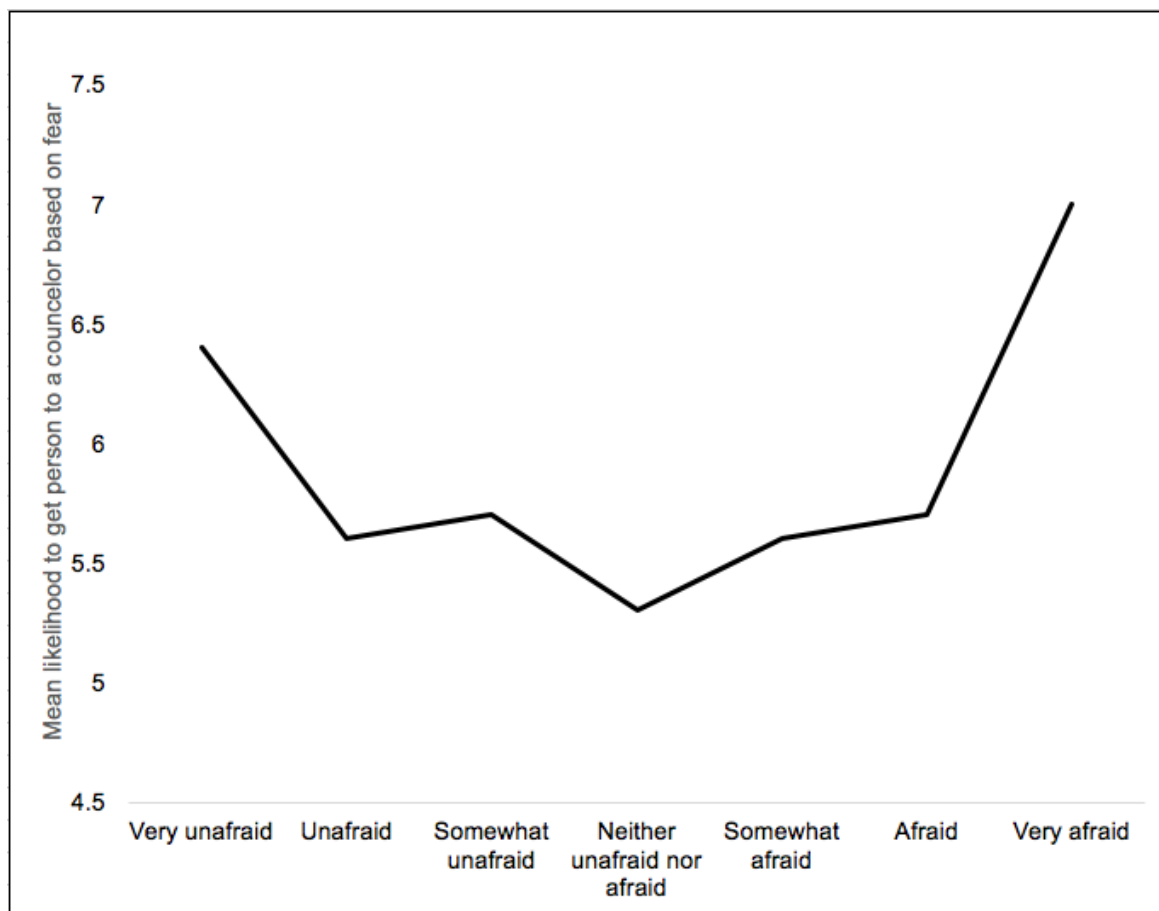


$p = .039$  (.04 by robust estimation). This effect should be considered “marginally significant,” based on the Bonferroni-corrected alpha threshold of .01 set for the present evaluation.

<sup>12</sup> In honor of Carlo Emilio Bonferroni: [https://en.wikipedia.org/wiki/Carlo\\_Emilio\\_Bonferroni](https://en.wikipedia.org/wiki/Carlo_Emilio_Bonferroni)

**The second component of the TVHS.** Initially, the second effect (individuals' intent to intervene i.e., "How likely is it that you would try to get that person to speak to a counselor..."), based on their level of fear of damaging their relationship to a prospective help-recipient) appeared statistically insignificant  $F = .72 (1, 176), p = .40$ . However, it seemed theoretically plausible, that the dependent variable—whether one would try to get that person to speak to a counselor—might depend upon the severity fear in a non-linear manner. In short, it seemed plausible that individuals who feel either a relatively low or high amount of fear might both be relatively willing to intervene. Those who care little would have "little to lose" by intervening, and those with a great amount of fear might feel that way because they might perceive the threat as especially problematic/imminent. In this latter situation, individuals might be willing to intervene *despite* their fear: to prevent their peer from going down an unhealthy path and/or to avert violence. If so, one would expect a graph of this outcome to resemble a "U" shape (a so-called curvilinear or quadratic effect). Indeed, this is precisely what the data revealed, as depicted in Figure 11,  $F (1, 175) = 8.28 (p < .01), \eta^2 = .07$ .

Figure 11. The curvilinear effect of individuals' level of fear, on their willingness to intervene



*Prospective gatekeepers—even those who are especially afraid of harming their relationships with prospective beneficiaries—seem willing to intervene in CVE contexts.*

Given that this effect was not predicted in the original TVHS, it warrants further replication to assess its reliability. Nevertheless, it was posited prior to its statistical test; thus, it was not hypothesized after the results were known.<sup>13</sup> This effect is encouraging news for the prospect of bystander intervention in CVE contexts: the import of which can scarcely be overstated. It means that prospective gatekeepers—even those who are especially afraid of harming their relationships with prospective beneficiaries—seem willing to intervene in CVE contexts. Indeed, as depicted in Figure 11, such fear-stricken peers appear to be the most likely individuals of all to intervene. Such a finding bodes well for the success of gatekeeper intervention programs, as called for in the previous insert, and as spearheaded by WORDE’s Global Citizen’s Forum.

## **Results of Vignette 2**

**The third component of the TVHS.** Contrary to predictions, the third effect (individuals’ recognition of a potential violent threat, based on their level of personal identification with a prospective help-recipient, as depicted in Figure 9) was statistically insignificant,  $F(1, 176) = 2.68, p = .10$ . Though theoretically supported by qualitative data from

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<sup>13</sup> Hypothesizing after the results are known—or “HARKING”—is not in keeping with the scientific method, except for exploratory purposes (Kerr, 1998).



Phase I, this effect should be subject to conceptual replication to judge more definitively whether it is genuine or spurious. In light of these quantitative data, this component of the TVHS should be rejected. Alternatively, perhaps it requires modification to account for some as-yet unidentified moderating/mediating variable(s).

**Results of the fourth (and final) component of the TVHS.** Also contrary to predictions, the fourth/final effect of the TVHS (Intent to intervene i.e., “How likely is it that you would try to get that person to speak to a counselor...” as depicted in Figure 9) also was insignificant  $F(1, 176) = 1.58, p = .21$ . However, this insignificance—if not due either to measurement error or confounding variables—is potentially good news for the prospect of success of gatekeeper interventions. In short, despite individuals’ identification with a prospective beneficiary, gatekeepers seem similarly willing to try to get that person to speak to a counselor.

### **TVHS INTERVENTIONS**

Given the encouraging effects above—that gatekeepers seem willing to intervene despite their fears, and (perhaps) regardless of their level of personal identification with their peers—it begs the question: what kind of interventions are they most inclined to perform? This is important because CVE-relevant gatekeeper training would likely be most effective if it capitalizes upon such natural inclinations: helping people to do what they are already inclined to do (Thaler & Sunstein, 2008).

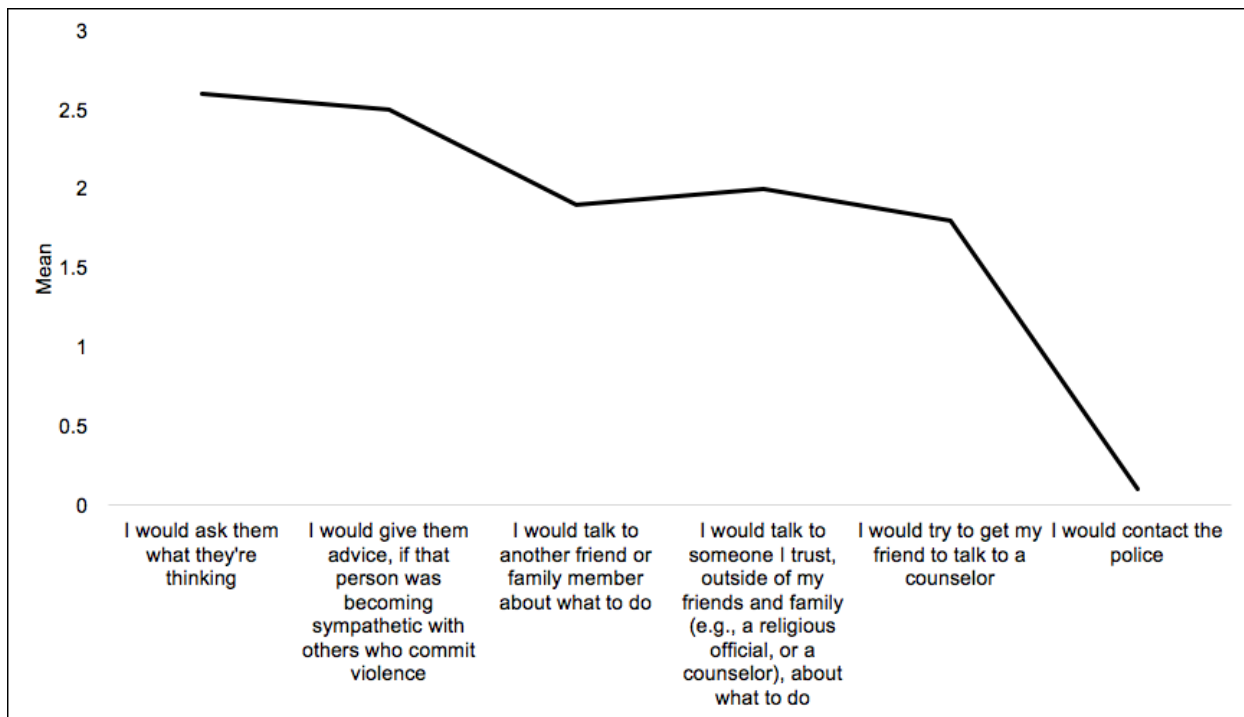
Recall that, in Phase I, participants were asked what they would do in response to a friend or loved one who might be considering an act of violence. Those responses were distilled into the following six statements:

- 1) *I would ask them what they're thinking.*

- 2) *I would give them advice.*
- 3) *I would talk to another friend or family member, about what to do.*
- 4) *I would talk to someone I trust, outside of my friends and family (e.g., a religious official, or a counselor) about what to do.*
- 5) *I would try to get my friend to talk to a counselor.*
- 6) *I would alert the police.*

As such, the above are a concise, empirically-derived set of gatekeeper inclinations. In the final phase survey, after indicating which kinds of the aforementioned six interventions they would be willing to perform (with a peer whom they believed might be considering an act of violence) participants were asked, “Please rank (from 1 – 6) the [following] response options, from the previous question, to indicate which you would consider doing 1st, 2nd, 3rd, . . . 6th.” Those results are displayed in Figure 12.

Figure 12 Levels of self-reported endorsements, by prospective gatekeepers, regarding their natural inclinations toward intervening with their peers in a CVE context.



Note: Lower numbers represent lower likelihood.

**Results Regarding Peers' Intervention Inclinations.** Before drawing hasty conclusions about Figure 12's display of the likelihood of the various interventions types, it is crucial to assess the extent they statistically differ (Williams, in press). In short, visual differences are not necessarily significantly different from one another (Williams, in press). Nevertheless, compared to the average of all responses, the first two intervention types indeed differed significantly and—as such—were those that participants reported most likely perform: “I would ask what they're thinking,” and “I would give them advice.”  $F = (1, 178) = 63.13, p < .01$ ) and  $F = 33.60 (1, 178) = p < .01$ ) respectively. Furthermore, these two responses were statistically equivalent with respect to their likelihood  $F = (1, 178) = 1.40, p = .24$ . These two most-likely intervention types could be called “direct engagement.” From one perspective, the likelihood of such intervention types seem somewhat surprising, given that they entail communicating with a

peer directly about a troubling, sensitive, stigmatized issue. However, these two intervention types—which can be performed without involving third-parties—also preserve prospective beneficiaries’ confidentiality: a premium with respect to maintaining the interpersonal trust inherent to friendships.

*Peers should be trained on what to say, and how to say it, in CVE-relevant contexts.*

This finding, too, is good news with respect to the prospect of gatekeeper intervention training. It means that two of the quickest CVE intervention responses, to be performed by those who might be best positioned to intervene (see Insert 1), are also the two that peer gatekeepers seem most inclined to perform. It also means that gatekeeper training programs ought to capitalize upon this inclination: in this case, by training peers how to engage directly with other peers about whom they are concerned. In short, peers should be trained on what to say, and how to say it, in CVE-relevant contexts. Additionally, such training should include opportunities for peers to practice/roleplay such interventions, because that would provide trainees with the chance to develop the “verbal scripts” (i.e., language) that feel most authentic to them.

Referring back to Figure 12, the three middle intervention types represent the average, or “middle tier,” of likelihood, and are each statistically equivalent to that average (“I would talk to another friend or family member...,” “I would talk to someone I trust, outside of my friends and family...,” “I would try to get my friend to talk to a counselor”)  $F = (1, 178) = 0.69, p = .41$ ; likelihood  $F = (1, 178) = 2.15, p = .14$ ; likelihood  $F = (1, 178) = .98, p = .32$ , respectively.

In comparison to the two most-likely intervention types, it is unsurprising that these three were relatively less likely (though not necessarily unlikely), given that they require involving a third party. As mentioned, such involvement represents a potential breach of beneficiaries’ confidentiality, and—as such—represent a threat to the trust inherent to peers’ friendship. These

three intervention types could be considered “involvement of a trusted, albeit non-law enforcement, third-party.” They represent a second avenue of intervention on which peer gatekeepers arguably should be trained: when and how to involve such third parties.

Not surprisingly, the least likely response option was to going to contact police, which statistically differed (dramatically) from the average  $F = (1, 178) = 253.95, p < .01$ . To be fair, though this intervention type was reported to be the least likely, that does not necessarily mean it is unlikely per se. Nevertheless, this unsurprising finding is further evidence in favor of peer gatekeeper training, given that these data suggest that community policing as a vehicle for CVE is to ask citizens to “swim upstream” with respect to their natural inclinations regarding intervening in CVE contexts.



- There was consensus that peers might be those best positioned to notice early signs of individuals considering acts of violent extremism.
  - As expected, fear of damaging one’s peer-relationships tended to reduce individuals’ willingness to intervene in CVE contexts, and peer gatekeepers seemed least willing to reach out to law enforcement (vs. other modes of intervention).
- Fortunately, when such fear was at its greatest, peer gatekeepers tended to be most willing—despite their fears—to intervene.
  - Therefore, there remains great promise in peer-gatekeeping as a means of locally-led, individually focused, early CVE intervention.
- Future research could explore each phase of the bystander model.

- The present study touched upon four of the five stages of intervention—a) noticing an emergency in the making, b) interpreting the event as an emergency, c) knowing appropriate forms of assistance, and d) the decision to implement help—though it did not touch upon the stage whereby help-givers must assuming personal responsibility for intervening.
    - Therefore, not only does the entire bystander intervention model remain fertile ground for further study, but the factor of “responsibility-taking,” begs for investigation.
  - As an evidence-based recommendation, the development of “peer gatekeeper training” seem highly prudent.
    - Such training has been recently pioneered by WORDE, though it remains on a relatively small scale.
      - Based on the above research, such training seems worthy both of “scaling up,” and testing its generalizability in other municipalities.
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## Section II: Understanding Community Awareness of Violent Extremism Risk Factors

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### *Key Information Upfront:*

- From a grounded-theory perspective, community members—including lay citizen, law enforcement, and member of the Faith Community Working Group—were queried to obtain their native wisdom regarding prospective violent extremism risk factors.
- That collection of factors appeared not to contain any that were theoretically novel, though they seemed to comport with the academic literature.
- For reference, those factors have been organized in a series of spreadsheets, available in Appendix 4.

The purpose of this component of the evaluation was to understand the level and nature of the awareness that of community members, law enforcement officers, and youth violence prevention specialists had about prospective violent extremism risk factors in addition to their natural inclinations in responses to them. During this phase, it was important to solicit participants' ideas regarding prospective warning signs that they suspect are indicative of individuals' radicalization to violence: in other words, to find out what they know, and what they think they know, about such prospective warning signs.

### **Research questions<sup>14</sup>**

- I. What did local community members, including youth and Muslims, regard as the warning signs of violent extremism?

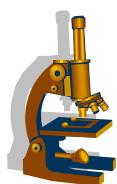
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<sup>14</sup> Answered via a) surveys with local police officers, interfaith committee members, and community members [both participants and non-participants of WORDE's programs], and b) focus groups with local police officers, interfaith committee members, and WORDE participants.

- II. In what ways would community members respond to acquaintances, friends, or family members if they noticed them engaging in behaviors they considered risk factors of violent extremism?

### **“Evidence based” lay-persons’ risk assessment**

As mentioned, this was an exploratory (vs. confirmatory) component to discover indigenous ideas about prospective violent extremism risk factors that might not have been discussed in the violent extremism literature.



**Method Note:** This open-minded approach was appropriate, not only from the standpoint of grounded theory development, but it demonstrates scientific humility: an attractive philosophy that features prominently in other forms of evaluation such as participatory action research.

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It might come as news to some readers, especially given the vast amount of published terrorism research, but scientists have yet to discover reliable, generalizable risk factors regarding the likelihood that individuals (from the general public) will commit extremist violence. Therefore, science cannot currently boast any superiority over lay judgements with respect to assessing who might be at risk of committing extremist violence. In short, the present lack of scientific evidence of such valid risk factors is evidence that we ought to take just as



seriously lay thoughts, beliefs, and feelings regarding those risk factors. As such, lay persons' risk assessment seem just as valid as those currently offered by science.<sup>15</sup>

There is reason to believe that lay persons' risk assessments, despite their basis in objective data, might be useful in CVE contexts. As suggested, lay persons (especially peers) might be best positioned to notice early signs of their peers going down a path potentially toward violent extremism. For example, peers might be privy to the idiosyncrasies of their friends' typical behaviors, attitudes, etc., which serve as behavioral baseline measurements. Hence, peers also would be best positioned to notice changes in their friends' behaviors (provided they're not blinded by virtue of their relationship with that person; see previous insert). Furthermore, research has revealed that individuals are able to make reliable (Bornstein & D'Agostino, 1992; Dijksterhuis, Aarts, & Smith, 2005; Zajonc, 1968) judgements without conscience awareness of the factors that contribute to them (Bornstein & D'Agostino, 1992; Dijksterhuis, Aarts, & Smith, 2005; Zajonc, 1968). As such, lay persons' "gut instincts" should not to be dismissed categorically. Unconscious factors are—by definition—merely inaccessible to individuals' conscious minds, making those factors impossible for individuals to articulate and making those factors feel "instinctual," vs. based on observable phenomena that the person has unknowingly perceived.

Indeed, given that peers might be most likely to notice potentially problematic behaviors—they, presumably along with family members—could be assumed to be reluctant to disclose such behaviors to safety network providers. Indeed, our data support that notion that fear of damaging one's relationship with a peer tends to decrease individuals' willingness to

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<sup>15</sup> This is not to assert that lay judgements of such risk factors are, indeed, valid: merely that they are no more inferior than those found in published scientific literature.

intervene (expect in cases when they are especially fearful). So, given what could be called this “reluctance bias,” if peers or family members become concerned to the degree that they are willing to reach out to CVE- relevant safety network providers, such concerns should be taken seriously. Indeed, as mentioned, this evaluation’s data suggest that peers seem most willing to reach out to CVE- relevant safety network providers when their fears (of harming their relationships to prospective beneficiaries) are at their greatest.

Another reason to value lay risk assessment is that it they are ideologically versatile. They are not limited to addressing individuals’ potentially worrisome behaviors from the perspective of a prescribed set of indicators for a given type of violent extremism. Instead, as mentioned, peers’ lay judgements about whether their friends are “acting

*Data suggest that peers seem most willing to reach out to CVE- relevant safety network providers when their fears (of harming their relationships to prospective beneficiaries) are at their greatest.*

strangely” presumably are based on their previous knowledge of their friends’ typical/baseline behaviors, attitudes, etc.: which can encompass virtually any ideology (if actually relevant).<sup>16</sup>

In section I, “Understanding Barriers to Effective CVE-Relevant Collaborations” the question, and its answers, have already been extensively discussed regarding how community members report that would respond to friends, or family members if they believed their peers were engaging in behaviors they consider risk factors of radicalization to violence. However, the question remains whether the community offered any novel ideas regarding possible violent extremism risk factors.

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<sup>16</sup> Ideology, per se, is not necessarily a prime motivator for violent extremists, (see Horgan, 2014)

Before answering that question, it should be noted that the academic literature pertinent to these issues studies is vast. Indeed, one of the present authors (Horgan) has cited an old but perennial observation that there are far more papers written about topics pertaining to terrorism than there are data sets about terrorism (see Schmid & Jongman, 1988). Therefore, it is unsurprising that—in our view—there were no theoretically novel ideas offered regarding prospective risk factors of radicalization to violence, though they seemed to comport factors noted in the academic literature (see Horgan, 2014; McCauley & Moskalenko, 2010). That comportment is reassuring insofar as lay perceptions of such factors—which could be expected to inform their lay risk assessments pertinent to CVE—did not seem unreasonable.

Nevertheless, in the spirit of scientific transparency, the reasons offered are organized in five tables as Appendix 4. Those tables list the myriad themes organized (more for practical purposes, than for empirical precision) by five categories: “Political - Ideological themes,” “Psychological themes,” “Sociological themes,” “Economic themes,” and “Protective factors.” Accompanying each theme is a checkmark next to which respondent group(s) suggested a given theme.



- Participants were seemingly without theoretically novel ideas regarding prospective risk factors of violent extremism, though they seemed to comport with the academic literature.
- However, given the present lack of actuarial means of predicting such risk, lay assessments ought to be taken just as seriously.

- Indeed, there is reason to believe that lay persons (e.g., peer-gatekeepers) might be best attuned to notice changes in their peers' baseline behaviors.
  - Assuming that peers' and family-members have a "reluctance bias" toward intervention—a bias supported by the present evaluation's data—when such gatekeepers' lay risk-assessments prompt them to intervene, those assessments should be taken seriously
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## Section III: Understanding Changes in Behaviors, Attitudes, Knowledge, and Relationships.

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### *Key Information Upfront:*

- Phase I yielded a measure capturing 14 empirically-derived prospective outcomes tailored to CVE-relevant volunteer programs (vs. volunteer programs in general).
- The final phase yielded validation that WORDE's volunteer programs have the intended effects on 12 of 14 of those outcomes, with no discernable unintended outcomes.
- That measure is freely licensed, and available among the suite of measures available in Appendix 3.

### **Are WORDE's programs effective?**

The Phase I data collection included asking those who had participated in WORDE's volunteer-service or multicultural programming, about the reasons why they choose to participate: their motivations, and what they feel they gain by participating. Additionally, to that end, those participants were asked to describe their experiences from participating. This was a grounded-theory approach intended to develop outcome measures relevant to grassroots CVE-relevant volunteer-service or multicultural programming. If such measures could be developed then they could be employed in a subsequent phase of the project, to validate on another sample, whether—and to what extent—WORDE's volunteer-service or multicultural programming genuinely produced those CVE-relevant outcomes. Indeed, that is precisely what occurred (see below).

Through this Phase I component, participants reported outcomes that they attributed to their participation in WORDE's programs. Those changes include changes in behaviors (e.g., enhanced law enforcement/community service collaboration), attitudes (e.g., toward members of

out-group races/religions), knowledge (e.g., of risk factors of violent extremism), and relationships (e.g., broadened or culturally diversified social networks). Naturally, WORDE's programs are built upon expectations that its programs have healthy, CVE-relevant outcomes for participants. However, it was important to understand the spectrum of intended and unintended program outcomes: as expressed or otherwise manifest, by participants themselves.

Additionally, it was important to identify desirable outcomes known to participants but that might not currently be noted by WORDE's program managers.

### **Research questions<sup>17</sup>**

- I. What were the behavioral outcomes that participants attributed to their participation in WORDE's programs (e.g., increased community engagement, decreased sense of social isolation, enhanced psychological well-being, enhanced coping skills)?
- II. How have these programs changed participants' attitudes toward out-group members (i.e., those of different races, ethnicities, and religions)?
- III. How have these programs increased participants' knowledge of out-group cultures?
- IV. How have these programs affected (e.g., increased or diversified) participants' overall social networks and their connections to out-group members?

Though some of the outcomes participants attributed to their participation in WORDE's programs were merely practical (e.g., to earn required volunteering credits, to graduate from high school), others were more experiential (e.g., "it's fun," or "You feel a part of it," still other

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<sup>17</sup> Answered via surveys [with both participants and non-participants of WORDE's programs] and focus groups with WORDE participants.

reasons seemed linked to prospective CVE-relevant risk factors (e.g., “I wouldn’t feel lonely,”[e.g. see Kruglanski, 2013]; “I feel a sense of purpose” [see Kruglanski, 2013; see Horgan, 2014]). Given that the focus of the present project was not on this community-based program in general, but on its prospective application to CVE, the myriad reasons were distilled into those that the research team considered most CVE-relevant.<sup>18</sup> In other words, among the reasons and experiences mentioned by participants, what might they be getting out of volunteerism or multicultural events with WORDE that they might not otherwise get from other volunteer opportunities or multicultural events, and that might be related to factors posited as risk/protective factors for CVE?

That distillation resulted in 14 outcomes that comprise the “Brief Volunteer Program Outcome Assessment” scale included in Appendix 3’s suite of measures and depicted in Table 1. A thorough discussion of the theoretical, and empirical, linkages between those outcomes and factors (reported in over two decades of peer-reviewed terrorism studies and intergroup-conflict literature) associated with preemption of violent extremism is beyond the scope of the present work. Nevertheless, each of the 14 outcomes, listed in Table 1, is footnoted with an example reference where interested readers may explore the peer-reviewed literature pertinent to each outcome.

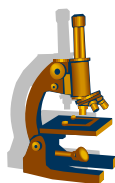
As mentioned, the Brief Volunteer Program Outcome Assessment scale was included in the final phase’s data collection, to assess the extent to which WORDE’s volunteer-service or multicultural programming resulted in the potentially CVE-relevant outcomes purported by other participants. Additionally, those program outcomes were measured among the subsample of

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<sup>18</sup> Those outcomes were based upon theoretically, and empirically, linked factors (reported in peer-reviewed literature) associated with preemption of violent extremism.

participants who reported participation in volunteerism or multicultural events, but never with WORDE. Therefore, these outcomes could be tested to assess which—if any—might be produced significantly better by WORDE’s volunteer-service or multicultural programming than by other such opportunities.

As described, to compare those who had participated in volunteer programming or multicultural events solely with vs. solely without WORDE, propensity score analyses were employed. Specifically, those two groups were statistically equated with respect to nine factors (termed Religiosity; Religious Dogmatism; Political Extremism; Amped Political Extremism, Emotional Stability, Historical Loss, Modern Racism, Resiliency and Coping, and Trust in Police), to cast doubt on those factors (i.e., control for them) as plausible confounds with respect to participants’ scores on the outcome measures.



**Method Note:** In short, propensity score analyses cast doubt the notion that WORDE’s volunteer-service or multicultural programming produced a given outcome because their participants might have been different to begin with along the factors that were accounted for by the propensity scores (Austin, 2011).<sup>19</sup>

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<sup>19</sup> The following links to a brief primer on propensity score analyses, written from a CVE perspective: <http://cveandhumint.blogspot.com/2014/01/method-monday-no-control-group-no-big.html>



TABLE 1 Participants' self-reported outcomes of participation in WORDE's programming.

Item	Mean	Median	SD
1. I feel welcome <sup>20</sup>	5.71	(Agree) 6	1.05
2. I feel a part of something bigger than myself <sup>21</sup>	5.84	6	1.01
3. I feel a sense of teamwork <sup>22</sup>	5.56	(Somewhat agree) 5	.95
4. I make friendships that are active beyond the event <sup>23</sup>	5.73	6	1.19
5. I make friends with people from other races <sup>24*</sup>	5.44	6	1.08
6. I feel useful <sup>25</sup>	5.83	6	1.06
7. I have responsibilities <sup>26</sup>	5.65	6	1.12
8. I have leadership responsibilities <sup>27*</sup>	5.35	5	1.20
9. I feel a sense of purpose <sup>28</sup>	5.69	6	.97
10. I feel free of peer pressure <sup>29</sup>	5.67	6	1.02
11. I feel accepted <sup>30</sup>	5.78	6	.96
12. I wouldn't feel lonely <sup>31</sup>	5.73	6	1.17
13. I wouldn't feel afraid to talk to others <sup>32</sup>	5.61	6	1.01
14. I learn about cultures other than my own <sup>33</sup>	5.72	6	1.18

4 = scale midpoint ("neither agree nor disagree")

5 = "somewhat agree"

6 = "agree"

\* = These items did not reliably exceed the threshold for "neither agree nor disagree."

### Results of the aforementioned outcome measures

As displayed in Table 1, out of all but two of the fourteen outcome measures, participants' average/mean responses were, at least, "somewhat agree," to an extent that

<sup>20</sup> see Saltman & Smith, 2015; see Weise et al., 2008

<sup>21</sup> see Kruglanski et al., 2013, 2014; Horgan, 2014

<sup>22</sup> Ibid.

<sup>23</sup> see Corner & Gill, 2014; see McCauley and Moskalenko, 2008

<sup>24</sup> see Davies, Tropp, Aron, Pettigrew, & Wright, 2011; see Deegan, Hehman, Gaertner, & Dovidio, 2015

<sup>25</sup> see Kruglanski et al., 2013, 2014

<sup>26</sup> Ibid.

<sup>27</sup> Ibid.

<sup>28</sup> Ibid.

<sup>29</sup> see Saltman & Smith, 2015; see Weise et al., 2008; see McCauley and Moskalenko, 2008.

<sup>30</sup> see Ibid.

<sup>31</sup> see Corner & Gill, 2014; see Saltman & Smith, 2015

<sup>32</sup> see Saltman & Smith (2015); see Weise et al., 2008

<sup>33</sup> see Pettigrew & Tropp, 2008; see McCauley and Moskalenko, 2008.

exceeded the standard deviations for such agreement. Therefore, such responses were reliably above the midpoint (“neither agree nor disagree”) of those scale items. Indeed, among the outcomes that were reliably rated at least as “somewhat agree,” only one did not have a median rating of “agree.”

The two outcomes that did not reliably exceed the threshold for “neither agree nor disagree” were a) “I make friends with people from other races,” and b) “I have leadership responsibilities.” Regarding, “I make friends with people from other races,” it is possible that many respondents already were friends with people from other races at WORDE’s volunteer/multicultural events. This would be unsurprising, given that Montgomery County is racially diverse, and several focus group respondents reported that they attend such events with their friends. Regarding “I have leadership responsibilities,” it should be noted that “followers”—virtually by definition—outnumber “leaders.” Therefore, it is unsurprising to find that this item did not reliably exceed the “somewhat agree” threshold for a majority of participants.

The one significant item that achieved only a median level of “somewhat agree” (vs. “agree) was “I feel a sense of teamwork.” Recall that these response options pertained not only to volunteerism (for which teamwork might be expected), but to WORDE’s multicultural events: for which teamwork might be irrelevant. Therefore, it is unsurprising that this item’s median reached only to the level of “somewhat agree.”

None of the outcomes were significantly better in comparison to the subsample of participants who volunteered, or participated in multicultural events, but never with WORDE. In fairness, such comparisons are not critical to the present evaluation. In short, WORDE merely represented that its programming is oriented toward enhancing communication and

understanding between communities to mitigate social and political conflict (World Organization for Resource Development and Education, 2016). Therefore, for the present evaluation, the fair test was whether WORDE’s programmatic outcomes, relevant to those objectives, were reliably produced: not whether they were produced in a superior way relative to other, perhaps similar, types of programming.



- Given the need for evidence-based, locally-led, CVE-relevant programming, the burning question was “Are WORDE’s programs effective?”.
  - The final phase yielded validation that WORDE’s volunteer-service and multicultural programming had intended effects on 12 of 14 outcomes believed to be CVE-relevant.
  - Additionally, there were no discernable unintended effects.
- These data make (to wit) WORDE, with respect to its volunteer-service and multicultural programming, the first evidence-based CVE-relevant program in the U.S.
  - Given its evidence-based outcomes, continued development of its volunteer-service and multicultural programming seems prudent.
  - Based on the above research, such programming seems worthy both of “scaling up,” and testing its generalizability in other municipalities.
    - WORDE’s training manual, and associated curriculum, offer guidance toward replicating the “Montgomery County Model,” elsewhere.
- Given its desired, evidence-based outcomes, how might recruitment and retention to such programming be fostered?

- This topic is addressed, beginning on the following page.
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## Section IV: Understanding Recruitment and Retention

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### *Key Information Upfront:*

- Prospective and current program participants disclosed reasons compelling, or preventing, their participation in volunteer program activities (see Tables 2 and 3).
- Those reasons were assimilated into an empirical model that accounted for (a considerable) 77% of the variance in participants' commitment to such volunteer program activities (see Table 4; see Figure 14).
- Based on the aforementioned reasons, a practitioner-focused brief was developed to enhance program staff's conceptualization, and implementation, of program recruitment activities: available as Insert 2.

Given the intended outcomes that were reliably produced by WORDE's volunteer-service or multicultural programming (see previous chapter), it raises the question: what can be done to enhance recruitment and retention to such community-led CVE programming. Metaphorically—likening recruitment for volunteer CVE programs to the goal of attracting guests to a social event—if one throws a great party, it scarcely matters if people either do not show up or leave shortly after arriving. Furthermore, if the field of CVE had an empirically-validated, theoretical model to explain and predict individuals' commitment to such programming, it seems plausible that such a model (presented in the pages to follow) could have widespread application to other similar programs beyond those of WORDE.

As such, the function of this component of the evaluation was to understand individual motivations, and structural/logistical factors, compelling vs. preventing individuals from initially participating, and repeatedly participating WORDE's programs.

### Research questions<sup>34</sup>

- I. What were community members' motivations compelling vs. preventing them from initially participating, and repeatedly participating, in each of WORDE's programs, and how do these differ along demographic dimensions (age, race, ethnicity, religion, economic status)?
- II. What were the practical/logistic factors compelling vs. preventing individuals from initially participating, and repeatedly participating, in WORDE's programs, and how did these differ along demographic dimensions (age, race, ethnicity, religion, economic status)?
- III. What theoretical model could be used to predict participants' commitment to participating in voluntary, CVE-relevant programs?

As mentioned in the previous chapter, part of the Phase I data collection included asking those who had participated with WORDE's volunteer-service or multicultural programming, about the reasons why they choose to participate: their motivations, and what they felt they gained by participating. Also, to that end, those participants were asked to describe their experiences from participating. Additionally, participants were asked about the reasons preventing them from participating in such events. This was a grounded-theory approach intended to develop a theoretical model that could explain individuals' level of commitment (including a relative lack of commitment) to community-led CVE-relevant volunteer programming and multicultural events.

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<sup>34</sup> Answered via surveys [with both participants and non-participants of WORDE's programs] and focus groups with WORDE participants.

Tables 2 and 3 display the themes disclosed by prospective and current program participants regarding the reasons that prevented, or facilitated (respectively), their participation in WORDE's volunteer-service or multicultural programs that were available at the onset of the evaluation. Those reasons were incorporated into a brief guide that offered suggestions to enhance program staff's conceptualization, and implementation, of program recruitment activities (available as Insert 2).

As displayed in that insert, three programmatic approaches to enhancing CVE-relevant recruitment were suggested. The first approach, not surprisingly, was to enhancing target audiences' interest in, and fulfillment from, preexisting programs: including empirically grounded suggestions for both advertising and programmatic characteristics. The second approach was to consider programs as recruitment tools themselves: with suggestions both to develop new programs that intersect with target audiences' interests, and/or to introduce participants from one program to the activities of another. The third approach was to consider recruitment as a CVE-relevant program unto itself. Along this approach was the suggestion was to encourage WORDE's newly developed "gatekeeper training," delivered to youth via their Global Citizen's Forum. That program trained individuals on how to help their peers who might be in crisis or otherwise experiencing isolation, discrimination, or bullying, and who might need peer support or the support of a trusted adult. Though not inherent in that training, such gatekeeper training could be adapted to dovetail with WORDE's other programming, such that peers could invite those, about whom they're concerned, to accompany them in participating in any of WORDE's programs (i.e., those that might be of interest to both of them).

Alternatively, such recruitment approaches could be considered one of two kinds: the "magnet approach," and the "shepherd approach." The magnet approach involves making

programs attractive to current and prospective participants: both through savvy advertising and crowd-pleasing program characteristics. The shepherd approach involves the power of social relations to encourage participation: for example, inviting participants from one program to participate in another type of program, or the aforementioned gatekeeper training.

Table 2 Barriers to Participation

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*Responses to “In addition to your personal choice, what other things prevent you from participating in events at the ICC.”*

---

Per prospective ICC participants

**Note: Bold, italicized content was provided by youth respondents.**

#### Youth Against Hunger

- “I did not know about it. Would if I had.”
  - “I am not a youth!”
- “Too far - DC traffic and the timing.”
- “Time constraints.”

#### Educational Events

- “Don't have enough time.”
- “Boring.”
- “I did not choose not to participate in educational programs associated with the ICC because I was not aware of its existence.”
- **“Didn't know about it.”**

#### JustArt

- “Did not know about this either but probably would not have participated. No artistic talent... :)”
- “I was not aware of what I could do to participate. I heard the name but never got any info on the program.”

Per current ICC participants

- **“I didn't know about them.”**
- **“Disinterested (e.g., not into art).”**
- **“No free time.”**
- **“Not in the same city.”**

#### Youth Against Hunger



- “Didn't have time in the beginning. Now the RSVP list is so long.”

#### Educational Events

- “Not aware of any program.”
  - ***“I am already involved in other educational programs in my school and I had no interest in participating in the other educational programs ICC offered.”***
-

Table 3 Facilitators/motivators of participation

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*Responses to “Please take a few moment to list, and briefly explain, the reasons why you choose to participate in events at the ICC.”*

---

Per current ICC participants

***Note: Bold, italicized content was provided by youth respondents.***

#### Youth Against Hunger

- “Very good cause, very friendly community, good way to give back to those in need.”
- “It’s something I do with my children to engage them in community work and help them make friends across cultures and faiths.”
- “My daughter and I went together because we thought this is a very worthwhile activity to help the poor families.”
- “Good program, trust the staff”
- ***“I did it because I would be getting SSL [Student Service Learning] hours and be helping real people.”***
- ***“As a high school student, this was very convenient because it is close to where I live, and although I had never been to ICC, it was easy to find the place ad become more involved.”***
- ***“As part of the wellness center, my counselor took a group of students to the event and I volunteered to come as well.”***
- ***“I was interested in meeting the people involved in ICC. I have only participated in community groups involving my church and my town.”***

#### Educational Events

- “Public action.”

#### JustArt

- ***“My family was attending.”***
  - ***“For community.”***
  - ***“It was about music.”***
  - ***“I have free time.”***
  - ***“I wanted to become more involved in what ICC offered. The promotional flyer featured local artists and this caught my attention.”***
  - ***“I like art and naturally, this event appealed to me. I also wanted to meet others interested in art as well.”***
- 

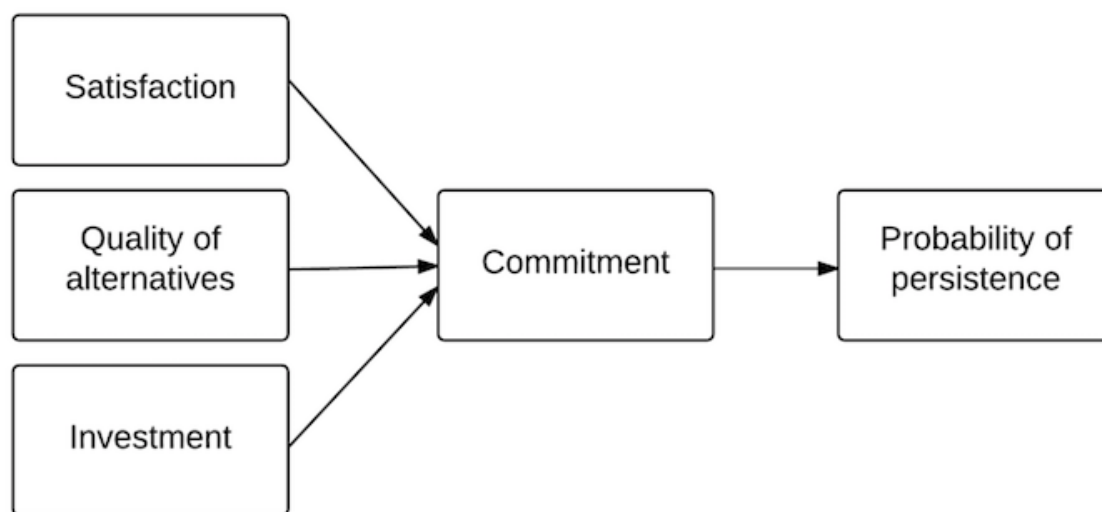
### The investment model of CVE program recruitment and retention

The participation themes, displayed Tables 2 and 3, also gave rise to the desire for a theoretical framework, supported by previous empirical research, that could account for the vast

majority of the above motives that seemed to determine individuals' level of commitment (including a relative lack of commitment) to community-led CVE-relevant volunteer programming and multicultural events. A model that seemed highly relevant, from the social psychological literature—a model that has been applied both to commitment in personal relationships and commitment to organizations—was the investment model of commitment processes (Oliver, 1990; Rusbult, Martz & Agnew, 1998; van Dam, 2005).<sup>35</sup>

The investment model asserts that commitment to a target (to a person, organization, etc.) tends to be influenced by three independent factors: the individual's satisfaction level with that target, quality of alternatives (other available people, organizations, etc.), and the size of the individual's personal investment in the target (see Figure 13). Commitment, in turn, is believed to link (i.e., mediate) the effects of those factors to the individual's actual behavior (i.e., staying in a relationship/organization, or otherwise persisting in the target behavior (Rusbult, Agnew, & Arriaga, 2012).

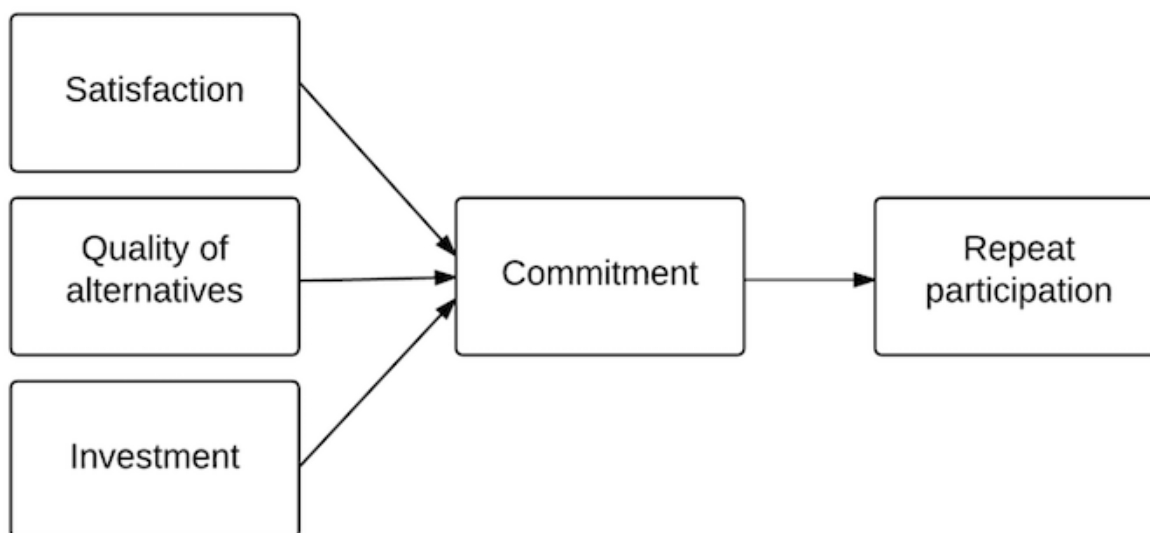
Figure 13: The investment model of commitment processes (adapted from Rusbult, Martz, & Agnew, 1998)



<sup>35</sup> In memory of Caryl Rusbult: <http://www.carylrusbult.com/>

As mentioned, the investment model has been applied, not only to commitment in personal relationships, but to organizations (Oliver, 1990; van Dam, 2005). Therefore, as displayed in Figure 14, only a slight modification in the conception of the model's final/behavioral outcome was necessary for it to pertain to participants' repeated participation in activities such as WORDE's volunteer programming and multicultural events.

Figure 14: Investment model of commitment processes for volunteerism, adapted to volunteer grassroots programming.



(Adapted from Rusbult, Martz, & Agnew, 1998)

To test the predictive validity of this model, the final phase survey included the Adapted Investment Model of Program Commitment: a 16 item measure (entitled by the research team, and adapted from Rusbult, Martz & Agnew, 1998; van Dam, 2005). That scale featured measures each of the four factors of the model (four questions per factor, to increase both its content validity and reliability) and is featured among the freely licensed suite of outcome

measures available in Appendix 3. Those questions were presented to all participants who indicated that they participate in volunteerism and/or multicultural events: whether or not they did so with WORDE.

### **Results of the Adapted Investment Model of Program Commitment**

Factor analyses were performed on each of the model's four subscale components, to verify whether the expected number and kind of factors emerged, and to assess their reliability (Cronbach's alpha). Indeed, all scale items loaded on the expected factors, (Rusbult, Martz, & Agnew, 1998), and reliability for each component exceed satisfactorily levels according to convention. Specifically, the reliabilities of the factors were the following: Satisfaction, .88; Quality of alternatives, .74; Investment size, .87; and Commitment .75 .

As expected, each of the three independent factors—satisfaction, quality of alternatives, and investment size—significantly predicted individuals' commitment to volunteering or participating in multicultural programming: all at confidence levels exceeding  $< .001$  (i.e., less than a 1 in 1,000 chance that these data/results could have occurred by chance; see Table 4). Specifically, all three factors significantly predicted commitment as follows: “satisfaction”  $F(1, 169) = 39.10, p < .001, \eta^2 = .19$ ; “quality of alternatives”  $F(1, 169) = 27.56, p < .001, \eta^2 = .14$ ; “investment size”  $F(1, 169) = 70.78, p < .001, \eta^2 = .30$ .

Table 4 Components of the “Adapted Investment Model of Program Commitment,”

predicted individuals’ self-reported commitment to volunteering or participating in multicultural programming.

Factor	<i>F</i>	$\eta^2$	<i>B</i>
Corrected model	189.41	.77	
Satisfaction	39.10	.19	.31*
Quality of Alternatives	27.56	.14	.26*
Investment size	70.78	.30	.45*

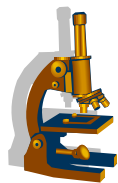
\* $p < .001$ .

Model accounted for 77% of the variance.

(Adapted from Rusbult, Martz, & Agnew, 1998; van Dam, 2005)

What does this imply? Statistical significance does not necessarily translate to large, or otherwise “practically significant,” results. Fortunately, the Adapted Investment Model of Program Commitment had not only good predictive power, but also accounted for a very large amount of the total variance in the outcome of commitment. It was able to account for 77% of the variance in the data (.77 adjusted  $R^2$   $F [3, 169] = 189.41, p < .001$ )  $\eta^2 = .77$ . In other words, it was able to predict 77% of the total scores of individuals’ self-reported level of commitment to volunteering or participating in multicultural programming.

Does that mean that predictive power is practically significant? There are (at least) three answers to that: a) yes, b) probably, and c) we shall see. The first answer, given that the field of CVE has previously been devoid of a theoretical framework to predict individuals’ commitment to participating in volunteer-service or multicultural programming, the answer is yes. A model of this kind, given its ability to account for 77% of the variance in the data, is a significant finding: especially given that—by convention, in the social sciences—  $R^2$  effects are considered “large” if they exceed .35. Therefore, the aforementioned effect—more than twice as large as “large”—can be considered “extra-large.”



**Method Note:** This model's confidence level exceeded (was less than) .001, meaning that there was a less than a one-in-one-thousand chance that these findings were based on data that occurred by chance.

The second answer is that this effect probably is practically significant, given that practitioners probably should capitalize upon it, given (as mentioned) that it can help them to predict 77% of the total of individuals' level of commitment to community-led volunteer-service or multicultural programming. Specifically, practitioners including program designers, program managers, and policy makers would be well-advised to consider how they can a) make a given CVE initiative more satisfying to participants, b) make it relatively more attractive than competing alternatives, and c) enhance participants' personal investment in the initiative. Or, to be blunt, it would inadvisable for practitioners to ignore these factors, in light of these results. Furthermore, given that the model exceed the .001 significance level, practitioners can take heart in the fact that it was highly unlikely that these findings were based on data that occurred by chance.

*Practitioners including program designers, program managers, and policy makers would be well-advised to consider how they can*

- a) Make a given CVE initiative more satisfying to participants,*
- b) Make it relatively more attractive than competing alternatives, and*
- c) Enhance participants' personal investment in the initiative.*

The final answer, regarding this model's practical significance, is 'we shall see'. The field of CVE has only just begun to coalesce around a core set of commonly-held principles and practices. It can be hoped that this model will be deemed sufficiently broad and reliable to contribute to future research and practice.

On that note, might there be other factors with explanatory power? As always, science leaves open the door to such possibilities. However, the question becomes whether other factors are fertile for deepening our understanding of why individuals participate, and continue to participate, in the aforementioned types of programs (or other types of programs). For example, one factor, not included in this model is "logistics." Simply put, people cannot participate in an event if they either cannot get there, or are otherwise barred from participating. Such obvious factors do not beg much with respect to further inquiry, other than to ask (in this example): what are the logistical barriers, and how should they be overcome. In contrast, it would be welcome—and potentially useful to the field of CVE—if other theoretically-fertile, and practically-useful factors were discovered that could help to explain an even greater percent of the variance in participants' commitment than the present model.

### **Time-series analysis**

Recalling that WORDE collects participant data at each of its events, including total attendance, those data were subjected to time-series analysis to test whether (and, if so, how) attendance at WORDEs events might have changed throughout the data collection period. The unit of analysis, per program type, was each event held by WORDE throughout the data collection period. For time-series analysis to have sufficient statistical power and reliability, it is suggested that a minimum of 50 time points (in this case 50 events) get entered into the analysis. Unfortunately, given the relatively short period of the present evaluation there were insufficient



data points, per program, to yield any discernable patterns or trends in attendance. Nevertheless, that does not mean such analyses will be impossible in the future. WORDE continues to collect attendance data at each of its events; so, eventually such time-series analyses will be plausible. If/when that analysis is performed, demographic characteristics (e.g., race, sex, age) also should be entered into the analysis to assess whether, and how, participation patterns/trends differ along such dimensions.



- The primary question was “how might recruitment and retention to WORDE’s programming be fostered?”
- A theoretically-supported, empirically-validated model of program recruitment and retention was developed that that accounted for 77% of the variance in participants’ commitment to such volunteer program activities.
  - Therefore, practitioners including program designers, program managers, and policy makers would be well-advised to consider how they can...
    - a) Make a given CVE initiative more satisfying to participants,
    - b) Make it relatively more attractive than competing alternatives, and
    - c) Enhance participants’ personal investment in the initiative.
- Practically speaking, what approaches could be taken to increase recruitment and retention to locally-led, CVE-relevant, volunteer-service or multicultural programming?
  - Several recommendations are offered on this point, to follow.

## Section V: Key Measures and Their Reliability

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### *Key Information Upfront:*

- A suite of CVE measures was employed in both the first and final phases of the project, yielding indices (highly satisfactory) of their measurement reliability.
- That suite of measures is freely licensed, and available in Appendix 3.
- It is highly recommended that this suite of measures be employed across virtually any type of CVE program evaluation: as statistical control variables, and/or—if suitable to intended purposes—as dependent/outcome variables.

Eight of the 12 measures included in this evaluation’s attached, freely-licensed suite of measures were designed to have their respective questions factored together (“averaged together”) to enhance the measurement reliability of their respective constructs. Those measures were the following:

1. Brief Resiliency and Coping Scale
2. Adapted Religiosity Scale
3. Historical Loss Scale
4. Emotional Stability Scale
5. Adapted Grievance, Activism, and Radicalism Scale
6. Adapted Modern Racism Scale
7. Trust in Police Scale
8. Adapted Investment Model of Program Commitment Scale

To test the hypothesized factor structures for each of the constructs, eight Principal Components Analyses (PCAs) were conducted. The first PCA, assessed resiliency (“Brief Resiliency and Coping Scale,” Sinclair & Wallston, 2004), comprised of four items, all of which

had strong factor loading of .84 or higher when loaded upon a hypothesized single factor. The resulting factor explained 75.13% of the variance and had a Cronbach's alpha of .89.

The second PCA examined individuals' religiosity ("Adapted Religiosity Scale," adapted from Evans & Kelley, 2002) a 7-item scale that resulted in two factors: one 5-item component termed by the research team "religiosity," (concerned primarily with one's sense of spirituality), the other 2-item component as "religious dogmatism" (concerned with whether a person believes in a heaven or a hell; see Appendix 3 for items' wording). The religiosity component yielded factor loadings ranging from .78 - .92. The resulting factor explained 86.33% of the variance and demonstrated high reliability with a Cronbach's alpha of .96. The dogmatism component yielded factor loadings of .94. The resulting factor explained 94% of the variance and demonstrated high reliability with a Cronbach's alpha of .94.

The third PCA assessed individuals' sense of Historical Loss ("Historical Loss Scale," Whitbeck, Adams, Hoyt, & Chen, 2004) comprised of eight items, all of which had factor loading of .76 or higher when loaded upon a hypothesized single factor. The resulting factor explained 77.79% of the variance and had a Cronbach's alpha of .96.

The fourth PCA assessed individuals' emotional stability ("Emotional Stability Scale," Evans & Skager, 1992), comprised of seven items, all of which had factor loading of .67 or higher when loaded upon a hypothesized single factor. The resulting factor explained 82.30 % of the variance and had a Cronbach's alpha of .96.

The fifth factor, assessed individuals' level of political radicalization ("Adapted Grievance, Activism, and Radicalism Scale," adapted from McCauley, 2007), which consisted of eight items. The initial factor structure yielded two factors, one 4-item component termed by the research team "general political extremism," (concerned with non-violent political activism), the

other 4-item component as “amped political extremism” (concerned with violent political activism). The general political extremism component yielded factor loadings ranging from .86 - .94, and explained 51.76% of the variance, with a Cronbach’s alpha of .93. The amped political extremism component yielded factor loadings ranging from .55 - .84, and explained 22.61% of the variance, with a Cronbach’s alpha of .74.

The sixth factor assessed individuals’ level of Modern Racism (“Adapted Modern Racism Scale,” adapted from McConahay, Hardee, & Batts, 1981), which is comprised of six items. Five items loaded on to a single factor and each item had a loading of .75 or higher. One item did not load with a factor loading of .50 or higher, “It is easy to understand the anger of minorities in America;” nevertheless, it was retained in accord with the conception of the original scale. The resulting factor explained 74.78% of the variance and had a Cronbach’s alpha of .93.

The seventh factor assessed individuals’ level of trust in police (“Trust in Police Scale,” self-authored), comprised of eight items. This measure did not achieve satisfactory reliabilities when loaded on a hypothesized single factor; loading ranged from .30 - .69. The resulting factor explained only 51.8% of the variance, and had a Cronbach’s alpha of .87.

The eighth factor assessed each of the four components of the “Adapted Investment Model of Program Commitment Scale,” (adapted from Rusbult, Martz, & Agnew, 1998) to verify whether the expected number and kind of factors emerged, and to assess their reliability. Based on previous research, all scale items loaded on the expected factors (Rusbult et al., 1998), and reliability for each component exceed .74. Specifically, the reliabilities of the factors were the following: Satisfaction, .88; Quality of alternatives, .74; Investment size, .87; and Commitment .75. As earlier described, the resulting model explained 77% of the variance.



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**Recommended use of measures.** The final suite of survey measures was expected to deliver a total of at least 42 – 83 items (Anderson & Rubin, 1956; Velicer, & Fava, 1998). Indeed, the final suite of attached, freely licensed survey measures totaled 99 items. This suite of measures can be used either as outcome/dependent variables and/or simply as statistical control variables. In the latter case, they are well-suited for inclusion in propensity score analyses: as mentioned, a contemporary “state of the science” method of equating two groups that could not otherwise be equated via random assignment to condition: as mentioned, a type of quasi-experimental method.

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At first glance, it might be tempting to dismiss using one or more of the measures included in the suite of measures, believing that their underlying psychological constructs might not be worthwhile primary outcome measures or unhelpful as control variables (i.e., believing that they are uncorrelated with other outcomes of interest). Indeed, the primary outcomes under investigation in a given evaluation should be determined at the discretion of primary intended users (Patton, 2008). Nevertheless, those users should consider whether their interests might also be served by including these measures as a means of comparing their outcomes with the present evaluation and/or others evaluations that employ them.

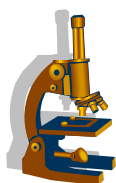
In other words, employing measures in the attached suite should not displace those custom tailored to assess a given CVE program, but that this suite could be employed, as a common set measures, *in addition* to those measures designed to serve the idiosyncratic interest of local primary intended users. In short, this is not to propose a “cookie cutter” approach to the evaluation of CVE programs. Indeed, researchers should tailor CVE program evaluations

however they wish, measuring them accordingly, but let those programs also be measured with a measuring stick that other CVE program evaluators also possess. In so doing, together, we can build a field of practice whereby the results will increasingly be able to speak to the generalizability of its findings.

Regarding a belief that the measures in the suite might be unrelated to other/primary outcomes of interest, that could be the case, but—to demonstrate that a given factor is unrelated to another—one must measure them. For example, one might believe that (for a given CVE-initiative) participants’ religiosity has nothing to do with the outcome(s) of interest. That might be, but the burden of proof rests with those who would make such claims. In other words, skeptics might think that religiosity *is* a factor, and that to fail to account for it would be to confound and/or bias the results. Naturally, it is not skeptics’ job to prove themselves wrong.

Therefore, the only scientific way to silence skeptics is to cast reasonable doubt on their claims, and the best way to do that is to measure the factor(s) in question. So, to advocate that a factor is impertinent, ironically, one must include a measure of it: and do so with satisfactory reliability (such as demonstrated by the above measures).

*Together, we can build a field of practice whereby the results will increasingly be able to speak to the generalizability of its findings.*



**Method Note:** How many factors can be included in a propensity score analysis?

In at least one respect, propensity score analyses are unlike many other types of statistical procedures. In many other types of analyses, statistical power decreases with each additional

factor included in the analysis. Such a reduction of power does not occur when calculating propensity scores. In other words, when including factors to be accounted for within propensity scores, one is not statistically disadvantaged for including factors, even if they do not help to predict variance in the dependent variable.<sup>36</sup> Therefore, from a purely statistical point of view, the answer is: if there is reason to believe a factor might be confounded with the dependent variable, include a measure it. This is just one more reasons why researchers and primary intended users should not hesitate to include the measures included in Appendix 3's suite of measures, as a means of controlling for those factors.

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Occasionally, the wish is made for CVE-relevant metrics meant to pertain to a various program types: for example, metrics for educational programs vs. conflict resolution programs. Alternatively, occasionally, the idea is posited that it might be helpful if metrics were developed for various types of organizations: for example, law enforcement, vs. NGOs, etc. However, a problem with such conceptions is that types of programs—even those that fall under a similar label (e.g., “educational programs”) remain incredibly broad and diverse. Even two educational programs, with identical curriculum, conceivably could have different objectives with respect to CVE. For example, one might be primarily concerned with measuring what curriculum content was learned by students, whereas another program might be primarily concerned with students “learning to get along” in a classroom environment. This is a simplistic example of the broader issue that “similar types” of programs and organizations are not necessarily engaged in the same types of activities, or with the same types of participants, or in the same type of social/political/cultural contexts, or with the same research/informational objectives.

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<sup>36</sup> However, from a design perspective, measurement should not be so burdensome as to increase missing data, or otherwise bias responses (including inattentive responding, see Maniaci & Rogge, 2014).

Instead, a more practical solution to the development of CVE program metrics (as heeded by the present evaluation) is to recognize that all program types include people: people who are social/psychological creatures. As such, measuring theoretically-informed, CVE-relevant measures that pertain to various types of psychological processes, motivations, states, and social circumstances is a flexible approach that transcend types of CVE-relevant programs and organizations. As such, this approach can be adapted readily to different types of CVE program evaluations.

## Conclusion

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### **Limitations**

As mentioned, midway through the present evaluation's data collection, WORDE launched a "peer gatekeeper training" program, through its "Global Citizen's Forum" whereby it trained high school students on recognizing and assisting peers experiencing isolation, personal crisis, and bullying (including cyberbullying). Because it was initiated midway through the present evaluation's data collection, it was not a component of the present study's research design. Hence, that component was not included as part of the present evaluation.

WORDE also initiated other CVE-relevant programming, notably its "Crossroads" program. That program is another of its tailored/secondary prevention initiatives, whereby professionally trained, culturally sensitive clinicians engage with clients (including refugees) on a wide range of psychological and social work issues, including those related to acculturation. Again, this program was launched following the present study's research design. Therefore, it also was not evaluated as part of the present evaluation.



Another limitation of the present evaluation, was that there were insufficient data (i.e., events/time points) to yield any discernable patterns or trends over time, regarding the size of attendance at WORDE's various programs. As mentioned, that does not mean such analyses will remain impossible. WORDE continues to collect attendance data at each of its events; so, eventually such time-series analyses will be plausible. As suggested, if that analysis is performed, demographic characteristics (e.g., race, sex, age) also should be entered into the analysis to assess whether, and how, participation patterns or trends differ along such dimensions.

### **Method Bias**

It is unknown to what extent the data collection (survey and focus groups) might have been affected by participants responding in a socially-desirable (vs. genuine) manner (the so-called "social desirability bias," see Fischer & Fick, [1993]). Given that social desirability was not measured as a part of this study, such responding cannot be ruled out (Fischer & Fick, 1993). Nevertheless, given that surveys were administered online, and that they were anonymous, there seems little, if any, social pressure placed respondents to provide socially-desirable responses. Furthermore, given that there was a congruence of findings across surveys and focus groups, it suggests that group pressures (e.g., conformity, group-think) did not unduly bias the data from focus groups.

### **Generalizability**

As mentioned in Insert 1, strictly speaking, the findings from this evaluation can generalize only to individuals willing to participate in research, from Montgomery County, Maryland. Nevertheless, the factors studied as a part of this evaluation, captured by the suite of measures featured in Appendix 3, do not seem uniquely applicable to the present sample.

Indeed, by design, these measures were of psychological processes, motivations, states, and social circumstances, and were intended as a flexible approach to CVE-relevant measurement that transcends types of CVE-relevant programs and organizations. Especially given the measurement reliability that they demonstrated, those measures could be expected to be readily adaptable to different types of CVE program evaluations. Nevertheless, the only way to increase confidence in the generalizability of the present findings is through conceptual or direct replications.

**Inferential Statistics.** It bears mentioning that the quantitative findings of the present study are based upon inferential/probabilistic statistics. By their very nature, they contain an element of uncertainty to certain degree. Therefore, it is possible that some (theoretically, perhaps all) could have resulted purely by chance. However, given that the present evaluation set a stringent .01 threshold for its confidence level, in principle, there is less than a one-in-one-hundred chance that the data in support of the findings, regarding WORDE's intended programmatic outcomes, could have occurred by chance.

### **Project Summary by Section**

#### ***Section I: Understanding Barriers to Effective CVE-Relevant Collaborations Between the Public and CVE-Relevant Service Providers***

- There was consensus that peers might be those best positioned to notice early signs of individuals considering acts of violent extremism.
  - As expected, fear of damaging one's peer-relationships tended to reduce individuals' willingness to intervene in CVE contexts, and peer gatekeepers

seemed least willing to reach out to law enforcement (vs. other modes of intervention).

- Fortunately, when such fear was at its greatest, peer gatekeepers tended to be most willing—despite their fears—to intervene.
  - Therefore, there remains great promise in peer-gatekeeping as a means of locally-led, individually focused, early CVE intervention.
- As an evidence-based recommendation, the development of “peer gatekeeper training” seem highly prudent.
  - Such training has been recently pioneered by WORDE, though it remains on a relatively small scale.
    - Based on the above research, such training seems worthy both of “scaling up,” and testing its generalizability in other municipalities.

## ***Section II: Understanding Community Awareness of Violent Extremism Risk Factors***

- Participants were seemingly without theoretically novel ideas regarding prospective risk factors of violent extremism, though they seemed to comport with the academic literature.
- However, given the present lack of actuarial means of predicting such risk, lay assessments ought to be taken just as seriously.
  - Indeed, there is reason to believe that lay persons (e.g., peer-gatekeepers) might be best attuned to notice changes in their peers’ baseline behaviors.

- Assuming that peers’ and family-members have a “reluctance bias” toward intervention—a bias supported by the present evaluation’s data—when such gatekeepers’ lay risk-assessments prompt them to intervene, those assessments should be taken seriously.

### ***Section III: Understanding Changes in Behaviors, Attitudes, Knowledge, and Relationships***

- Given the need for evidence-based, locally-led, CVE-relevant programming, a primary question was “are WORDE's programs effective?”.
  - This phase yielded validation that WORDE’s volunteer-service and multicultural programming had intended effects on 12 of 14 outcomes believed to be CVE-relevant.
  - Additionally, there were no discernable unintended effects.
- To wit, these results make WORDE’s volunteer-service and multicultural programming the first evidence-based CVE-relevant programming in the United States.
  - Given its evidence-based outcomes, continued development of its volunteer-service and multicultural programming seems prudent.
  - Based on the above research, such programming seems worthy both of “scaling up,” and testing its generalizability in other municipalities.
    - WORDE’s NIJ-funded training manual, and associated curriculum, offer guidance toward replicating the “Montgomery County Model” elsewhere.

- The outcome measures are included among the set of empirically-derived, validated measures: freely licensed, and available among the suite of measures available in Appendix 3.

### ***Section IV: Understanding Recruitment and Retention***

- Given WORDE’s desired, evidence-based outcomes, a primary question was “how might recruitment and retention to WORDE’s programming be fostered?”
- Prospective and current program participants disclosed reasons compelling, or preventing, their participation in volunteer program activities (see Tables 2 and 3).
- A theoretically-supported, empirically-validated model of program recruitment and retention was developed that that accounted for 77% of the variance in participants’ commitment to such volunteer program activities.
  - Based on that model, practitioners including program designers, program managers, and policy makers would be well-advised to consider how they might:
    - a) Make a given CVE initiative more satisfying to participants,
    - b) Make it relatively more attractive than competing alternatives, and
    - c) Enhance participants’ personal investment in the initiative.
- Based on the aforementioned reasons, a brief was developed, intended to enhance recruitment and retention of participants to locally-led, CVE-relevant, volunteer-service or multicultural programming (see Insert 2).

### ***Section V: Key Measures and Their Reliability***

- A final suite of CVE-relevant survey measures was expected to deliver a total of at least 42 – 83 items (Anderson & Rubin, 1956; Velicer, & Fava, 1998).
  - The final suite of CVE measures (totaling 99 items) was employed in both the first and final phases of the project, yielding highly satisfactory indices of their measurement reliability.
- That suite of measures is freely licensed, and available in Appendix 3.
  - That final suite of measures is intended, and recommended, as a common set of measures to be employed in addition to any measures designed to serve the idiosyncratic interest of local primary intended users.
    - The measures can be employed as dependent/outcome variables and/or statistical control variables.
    - In the latter case, they are well-suited for inclusion in propensity score analyses: a contemporary “state of the science” method of equating two groups that could not otherwise be equated via random assignment to condition: as mentioned, a type of quasi-experimental method
    - All such uses would promote cross-program comparisons of their outcomes and their associated effect sizes, and would help to build a field of CVE evaluation practice whereby the results would increasingly be able to speak to the generalizability of its findings
- That final suite of measures is intended, and recommended, as a common set of measures to be employed in addition to any measures designed to serve the idiosyncratic interest of local primary intended users: to build a field of CVE evaluation practice whereby the results will increasingly be able to speak to the generalizability of its findings.

- The suite of measures pertains to various types of psychological processes, motivations, states, and social circumstances.
  - As such, they are a flexible measurement approach that transcend types of CVE-relevant programs and organizations.
    - Therefore, these measures can be adapted readily to different types of CVE program evaluations.

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## INSERT 1: TOWARD A THEORY OF VICARIOUS HELP-SEEKING

The critical role of friends in networks for countering violent extremism:

Toward a theory of vicarious help-seeking



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## INSERT 1: TOWARD A THEORY OF VICARIOUS HELP-SEEKING

## Abstract

Who would be the first to notice, and able to intervene, with individuals considering acts of violent extremism? Study 1 found evidence that those best positioned to notice early signs of individuals considering acts of violent extremism might be those individuals' friends: perhaps more so than school counsellors, clergy, or family members. Furthermore, participants indicated that the predominant reason underlying individuals' reluctance to reach out to CVE-relevant service providers was fear of the potential repercussions for such actions. Additionally, that fear generalized not only to a reluctance to reach out to law enforcement agencies, but also to others within prospective CVE-relevant networks (i.e., religious officials, or family members). An option for addressing such reluctance (via an evidence-based, anonymous, texting-oriented crisis hotline for associate-gatekeepers) is discussed.

Given that reluctance, what factors might affect individuals' willingness to intervene in CVE contexts? Study 2 revealed two extensions to the bystander intervention model (Darley and Latané, 1968), necessary for it to be applied more accurately, and usefully, to CVE contexts. Specifically, individuals' reluctance to dissuade their friends or family members from committing violence appeared to be moderated by their level of fear that doing so might damage their relationships with them. Furthermore, there was evidence that individuals' level of personal identification with friends or family members might reduce both their willingness to intervene, and their ability to recognize violent extremism in the making.

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The critical role of friends in networks for countering violent extremism:

Toward a theory of vicarious help-seeking

Despite its label, Countering Violent Extremism (CVE) essentially refers to a preventative approach to counterterrorism: an approach intended to preclude individuals from engaging in, or materially supporting, ideologically motivated violence (White House, 2015). The fundamental approach to CVE, at least in the United States, is to empower communities to develop means of countering violent extremism, by tailoring programs and interventions to local circumstances (White House, 2015). Such variations in local CVE approaches can be seen, for example, among the three U.S. cities—Los Angeles, Minneapolis, and the Greater Boston area—chosen by The White House as CVE pilot sites (see Los Angeles Interagency Coordination Group, 2015; see United States Attorney's Office, District of Massachusetts, 2015; see United States Attorney's Office, District of Minnesota, 2015). These three cities, in addition to what has become known as “The Montgomery County Model” (of metro Washington, DC) are characterized, in part, by robust partnerships between law enforcement, social service agencies, and the communities they serve. Those partnerships are described in their respective CVE framework documents (see Los Angeles Interagency Coordination Group, 2015; see United States Attorney's Office, District of Massachusetts, 2015; see United States Attorney's Office, District of Minnesota, 2015; see World Organization for Resource Development And Education, 2015).

Despite local variations in approaches to CVE, programs focused on CVE that are designed for secondary prevention<sup>37</sup> can be described as having two basic components. The first

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<sup>37</sup> Primary prevention focuses on protecting normal/healthy people from developing a given problem. Secondary prevention focuses on halting progress toward a given problem among those for whom warning signs have been identified. Tertiary prevention is the remediation of a problem for those who concretely manifest a given problem.

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is an informal system of CVE-relevant service provider networks. These range from law enforcement agencies, school systems, faith based organizations, social service agencies, psychological services, and more. The second component is comprised of individuals willing and able to connect potentially at-risk persons to those service providers (see Los Angeles Interagency Coordination Group, 2015; see United States Attorney's Office, District of Massachusetts, 2015; see United States Attorney's Office, District of District of Minnesota, 2015). Those prospective helpers (so-called “gatekeepers”) can be comprised of the employees of the aforementioned organizations, but that term also encompasses anyone who may be in a position to make such referrals, including family members and friends of the potentially at-risk person. Ideally, these two components dovetail such that potentially at-risk persons are identified at early stages of their path toward ideologically-motivated violence and who are referred, by those who care about them, to services that effectively decompress whatever forces seem to be compelling the person toward such violence.

As the following research (Study 1) describes, however, there appears to be a critical disconnect between local CVE-relevant service provider networks and CVE-relevant gatekeepers who are not directly affiliated with (e.g., employed by) the service provider networks. This finding is vitally important, because—despite their best efforts to counter violent extremism—CVE-relevant service providers, as gatekeepers, cannot be everywhere at all times. Therefore, other “associate-gatekeepers,” for example, friends of potentially at-risk persons, are in a vitally important position to connect potentially at-risk persons to CVE-relevant service providers.

Consequently, it becomes of great importance to understand what might facilitate, or hinder, “vicarious help-seeking:” associate-gatekeepers shepherding their friends to CVE-relevant services. This is a heretofore-unexplored area of theory relative to help-seeking

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(Rickwood, Deane, Wilson, & Ciarrochi, 2005). Results from Study 2 lent support to two proposed expansions of Darley and Latané's (1968) well-known bystander intervention model, and represent the genesis of a theory of vicarious help-seeking: tailored to help-seeking, in CVE contexts, wherein offers of help might be unwelcome by prospective help-recipients.

### **Study 1: The "critical disconnect"**

Based on our original data, from both Los Angeles and metro Washington, DC, there was consensus among law enforcement, faith-based community leaders, and general community members regarding their belief that the most well-positioned gatekeepers, able to notice early signs of persons considering acts of violent extremism, would be associate-gatekeepers of a certain kind: those persons' friends. Indeed, the consensus, regarding that belief, was that potentially at-risk individuals' friends could better help shepherd those individuals to CVE-relevant service providers than school counsellors, clergy, or family members. This study also found evidence of a potential, and critical, disconnect between those friends and local CVE-relevant service providers. That disconnect is a barrier to "vicarious help-seeking:" a barrier hindering individuals from shepherding those in need of help to appropriate services. This study describes that disconnect, in addition to key implications and a prospective part of the solution to bridge that disconnect.

### **Method**

#### **Participants**

The aforementioned disconnect was revealed through analyses of our original data collected in both Los Angeles (L.A.; in partnership with the LAPD) and metro Washington D.C. (as part of NIJ-funded research), from 2013 - 2014. These data ( $n = 172$ ) were from the first two of three waves of data, collected as part of an ongoing CVE program evaluation. Participants

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from L.A. included members of the LAPD’s community liaison unit, leaders from several L.A.-based Muslim communities, and other adult members of several L.A.-based Muslim communities.<sup>38</sup> Participants from metro D.C. included members of the Montgomery County Faith Community Working Group, the Montgomery County Department of Police, and community members from Montgomery County, Maryland (including both adults and youth of diverse ages and faith backgrounds).

The law enforcement sample ( $n = 33$ ) was 21% Female, 79% Male, ages 28-50, with an interquartile age range of 31 - 42. Table 1 lists the religious composition of this sample.

Table 1

*Religious composition of law enforcement sample.*

Agnostic	3%
Catholic	27%
Muslim	3%
Protestant	15%
Unknown/missing	52%

The sample of L.A.-based Muslim leaders and members from L.A.-based Muslim communities ( $n = 29$ ) was 32% Female, 68% Male, ages 18 – 60, with an interquartile age range of 35 - 50. The sample of community members from Montgomery County ( $n = 76$ ) was 59% Female, 41% Male, ages 11 – 68, with an interquartile age range of 14 - 35. Table 2 lists the religious composition of this sample.

Table 2

*Religious composition of metro DC community sample.*

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<sup>38</sup> The inclusion of Muslim participants, from Los Angeles, served two functions. First, this complemented the sample of Muslims from the East coast (i.e., Metro DC): both samples were part of a broader intention to ensure the inclusion of Muslim voices in the present study. The authors deemed those intentions important, given (as mentioned) that CVE in the U.S., is focused on the “grassroots” prevention of a range of violent extremism, including that which claims Islam as its basis. Second, the L.A. based Muslim participants also were party to a concurrent, unrelated research project: an evaluation of the LAPD’s “Chief Charlie Beck’s Muslim Forum.”

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Agnostic	8%
Atheist	5%
Buddhist	3%
catholic	25%
Hindu	7%
Muslim	32%
Protestant	17%
Other	3%

The Montgomery County Faith Community Working Group sample ( $n = 34$ ) was 30% Female, 70% Male, age 39 – 75 with an interquartile age range of 50 - 66. Table 3 lists the religious composition of this sample.

Table 3

*Religious composition of the Faith Community Working Group sample.*

Agnostic	6%
Atheist	3%
Buddhist	3%
Catholic	3%
Jewish	12%
Muslim	29%
Protestant	38%
Unknown/Missing	6%

### Participant Recruitment

**Los Angeles.** Participants, comprised of LAPD community liaison officers, took part in approximately one-hour interviews, during a two-day data collection in the fall of 2013. Leaders from several L.A.-based Muslim communities also participated in interviews. Contacts were obtained from LAPD's liaison unit and those participants also were queried for recommendations

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regarding other prospective L.A.-based Muslim community leader interviewees (i.e., snowball sampling). Three of those leaders also posted, on their professional organizations' websites, a promotional notice for the study containing a link to the online survey component.

Participants, comprised of other adult members of several L.A.-based Muslim communities were recruited via an in-person presentation/recruitment pitch, made by one of the present authors, at an Islamic Center, in greater Los Angeles, during one of the LAPD's semi-annual Muslim community forums.

**Metro Washington, DC.**

*General community members.* Participant recruitment, in metro DC, was performed through several strategies in cooperation with the World Organization for Resource Development and Education (WORDE; a Muslim-led, nonprofit, educational organization whose mission is to enhance communication and understanding between communities to mitigate social and political conflict; World Organization for Resource Development and Education, 2016). Throughout the month prior to each of three data collection periods, WORDE program staff broadcast the opportunity to partake in a survey and/or focus group. This was done via in-person announcements (at their community events), their email list-serve, their Facebook page, their Twitter account, through local high-school list-serves that broadcast volunteer opportunities, and phone calls with local school teachers and parents whose students or children (respectively) WORDE's staff believed might be interested in participating.

Participants were informed that the study was sponsored by the National Institute of Justice as part of a multi-faceted, community-led effort to promote community cohesion, resiliency, and the prevention of violence. Participants completed a brief pre-screening questionnaire that asked them to provide their name, age, race, religion, and email address or



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phone number, so that they may be contacted by a member of the research team—if selected to participate in the survey or a focus group.

From this participant list, a stratified random sampling procedure ensured data across sexes, races, and religions. Additionally, participants were not selected into more than one data collection wave or data collection modality (surveys vs. focus groups). Parental consent, and minors' assent, were obtained for all minors selected to participate in the focus groups.

***Faith community working group.*** The Faith Community Working Group (FCWG) is an interfaith group that is part of the Faith Community Advisory Council of Montgomery County, which is within the County Executive's Office of Community Partnerships. Some of the FCWG's purposes are to coordinate interfaith collaborations on initiatives within Montgomery County; to support and expand Montgomery County government initiatives, by including the faith communities' perspectives and participation; and to amplify Montgomery County faith community efforts toward establishing social justice and community service (International Cultural Center, 2013).

WORDE maintains close professional relationships with the FCWG; therefore, WORDE staff sent invitations (via email and phone calls), to FCWG members, for the online survey and focus groups. These invitations included information regarding the purpose of the study. Again, efforts to recruit diverse FCWG participants were part of the recruitment process.

***Montgomery County Police Officers.*** Prospective participants (i.e., officers), from the Montgomery County Department of Police, were informed, by a commanding officer, that their department was partnering with WORDE and the present research team to conduct surveys and focus groups. They were informed of the aforementioned purpose of the study, that their participation would be voluntary, and that their commanding officers would remain unaware of

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who opted in (vs. out) of participating. Recruiting efforts strove for diverse representation of sex, job titles, professional ranks, and years of experience. The overall study was conducted in accordance with the “Ethical Principles of Psychologists and Code of Conduct” (American Psychological Association, 2010). Furthermore, all recruitment and interview techniques were approved through university institutional review boards (IRB), and were in accord with the U.S. Department of Justice’s (DOJ) Privacy Certificate and Human Subjects Protection policies.

### **Procedure and Analysis**

Study 1 was a mixed-method study, entailing interviews, focus groups, and surveys. Data from L.A. were obtained through two means: a) semi-structured interviews with members of the LAPD, and Muslim community leaders, and b) online surveys of the other L.A.-based Muslim community members. Data from metro D.C. were obtained through surveys and focus groups with each subgroup of participants.

Preliminary data (i.e., from fall of 2013 through the spring of 2014), from the above sources, were initially assessed (i.e., bracketed) for emergent themes by one of the three members of the research team. Those themes were subsequently verified by the other two team members. Emergent themes gained further verification, as they continued to emerge through subsequent waves of data (i.e., across two data collections, in 2014) and across each mode of data collection (i.e., across surveys, interviews, and focus groups). Therefore, the following results stem from a triangulation of data, across multiple waves of data, from multiple sources: all of which, in principle, enhance the reliability of the current findings (Jick, 1979).

## **Results**

### **Best-Positioned Gatekeepers**

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Participants were in consensus regarding their belief that those best positioned to notice early signs of individuals considering acts of violent extremism likely would be those individuals' friends: perhaps more so than school counsellors, clergy, or family members. Regarding school counsellors, one Muslim male high school student expressed that many students "*don't have that level of trust with counselors,*" and "*...a lot of students resent the counselors, just for being kind of impersonal sometimes.*" Similarly, an Asian female middle school student stated, "*I met with my counselor earlier this week, and it was a really bad experience. He was really, like, insensitive, and, like, kind of just not really empathetic at all...*" Regarding clergy, and family members, a Pakistani-American father asserted, "*...the priest will not know [if youth are getting involved in illegal activities], because when he [the youth] goes to the church, or the mosque, or the temple, he's the finest guy. He's on best behaviors,*" and "*the family is the last one to know. They only know when the person is in trouble.*"

### **A Critical Disconnect**

Another common theme was that despite broad, well-established CVE-relevant safety networks, in both major metropolitan areas, and despite robust partnerships between law enforcement, social service agencies, and the communities they serve—still—layperson participants expressed reluctance to reach out, as gatekeepers, to those safety networks. In exploration of that theme, survey respondents responded to the following question. "Thinking now about your friends or family members, imagine if one of them started to say or do things that made you think they were thinking about committing violence against someone else. What would prevent you *from speaking with someone (e.g., an official from your religion, or another friend or family member) about your concerns?*"<sup>39</sup> (Emphasis in the original.) The response

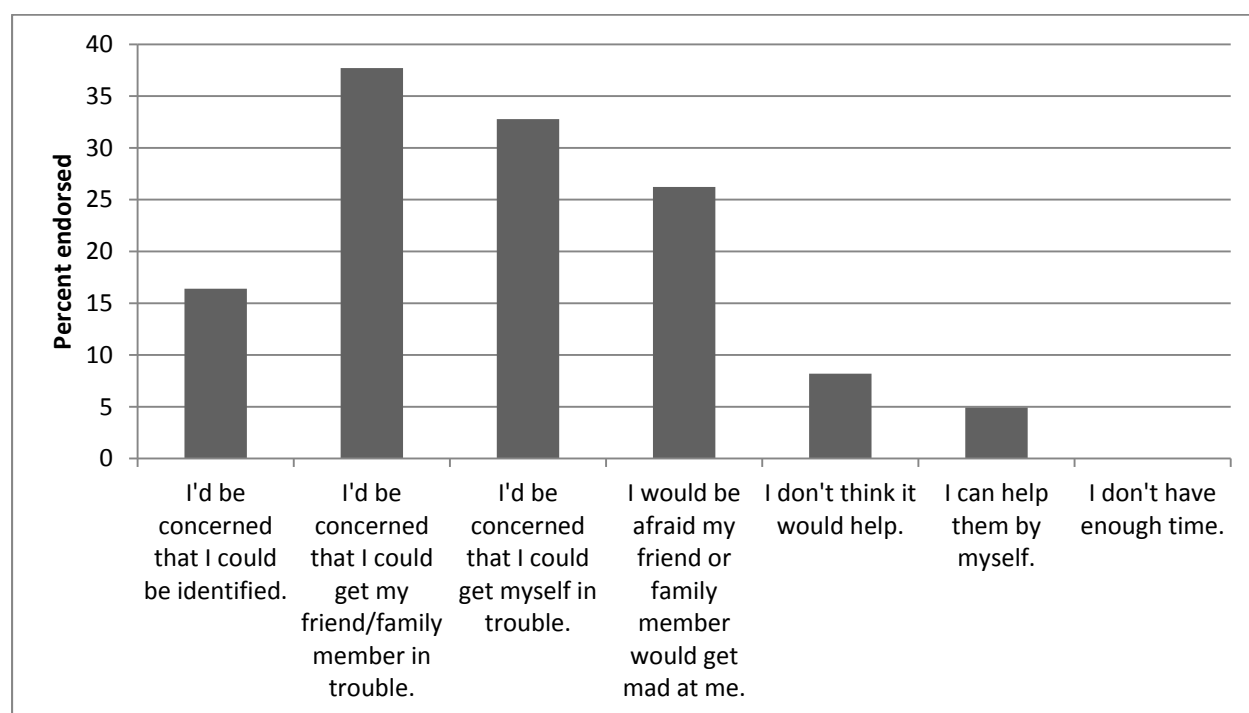
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<sup>39</sup> This question was not included in surveys administered to police.

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options and participants' endorsements are depicted in Figure 2, in which participants were instructed to select all that apply.<sup>40</sup> In addition, participants could select an "other reason" category, in which they could write in reasons beyond the other response options; however, only one participant validly endorsed the "other" category.<sup>41</sup>

As depicted in Figure 2, the four most-endorsed reasons were the following: "I'd be concerned that I could be identified;" "I'd be concerned that I could get my friend/family member in trouble;" "I'd be concerned that I could get myself in trouble;" "I would be afraid my friend or family member would get mad at me."



*Figure 2.* Percentages of endorsed response options, in response to the question "What would prevent you from speaking with someone (e.g., an official from your religion, or another friend or family member) about your concerns?"

<sup>40</sup> Therefore, the endorsement percentages, across response options, could sum to greater than 100%.

<sup>41</sup> In all but the aforementioned case, participants erroneously endorsed the "other" response option, such that their stated reasons either fit squarely within the other response options (e.g., "I may hesitate due to concern about them getting in trouble,") or avoided the question by making statements to the effects that "nothing would prevent me from doing so."

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In comparing the frequencies of those four most-endorsed reasons, Mauchly's test of sphericity indicated that the assumption of sphericity could not be assumed,  $\chi^2(5) = 17.77, p < .05$ ; therefore, a Huynh-Feldt correction was applied. The omnibus test of those four reasons indicated, indeed, that they differed from one another beyond levels expected by chance:  $F(2.65, 159.13) = 3.14, p < .05$ . Specifically, the only significant difference was that the least-endorsed reason, of those four (“I'd be concerned that I could be identified”), differed from the two most-endorsed of those four (“I'd be concerned that I could get my friend/family member in trouble,” and “I'd be concerned that I could get myself in trouble”):  $\chi^2(1, n = 61) = 6.28, p < 0.05$ , and  $\chi^2(1, n = 61) = 5.71, p < 0.05$  respectively. In other words, the least-endorsed reasons differed only from the two most-endorsed reasons which did not differ from each other,  $\chi^2(1, n = 61) = 0.58, p > 0.05$ .

In further exploration of the disconnect between laypersons and CVE-relevant safety networks, survey respondents were asked the following question: “Thinking now about your friends or family members, imagine if one of them started to say or do things that made you think they were thinking about committing violence against someone else. Thinking about that same person from the previous question, if they were so angry as to consider committing such a crime, what would prevent you *from speaking with the police about your concerns?*”<sup>42</sup> (Emphasis in the original.) Response options were the same as the previously discussed question, and participants’ endorsements of them are depicted in Figure 3. Again, participants were instructed to select all that apply.

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<sup>42</sup> This question was not assessed in surveys administered to police.

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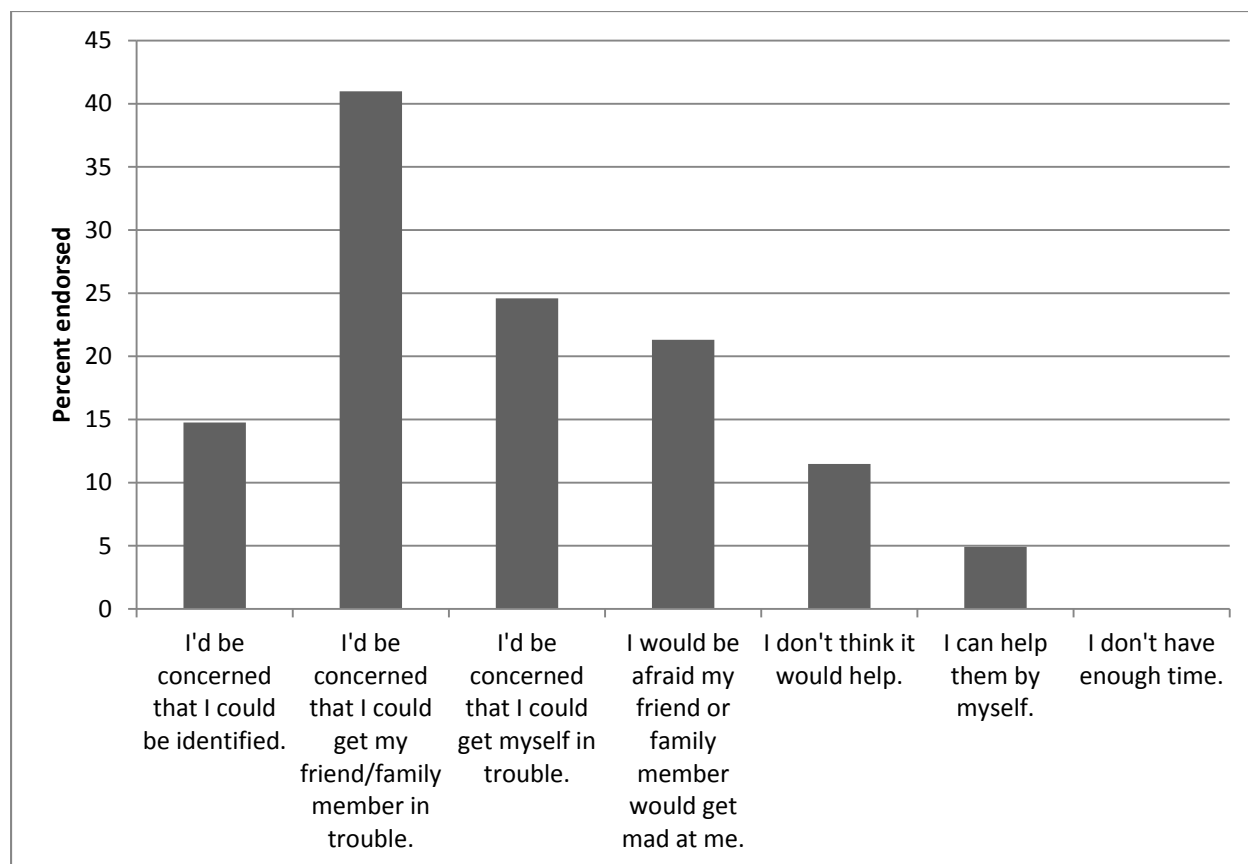


Figure 3. Percentages of endorsed response options, in response to the question “what would prevent you from speaking with the police about your concerns?”

The four most-endorsed reasons were the same as the previously discussed question. Comparing the frequencies of four most endorsed reasons, Mauchly's Test of Sphericity indicated that the assumption of sphericity could be assumed,  $\chi^2(5) = 5.58, p > .05$ . As before, the omnibus test of those four reasons indicated that they differed from one another beyond levels expected by chance:  $F(3, 180) = 4.45, p < .05$ . Specifically, the only significant difference was that the least endorsed reason of those four (“I'd be concerned that I could be identified”) differed only from the most-endorsed reason (“I'd be concerned that I could get my friend/family member in trouble”),  $\chi^2(1, n = 61) = 8.47, p < 0.05$ . Readily observable, through visual inspection of Figures 2 and 3, is that the patterns of responses between these respective

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two questions were strikingly similar. Indeed, none of the response options, depicted in Figures 2 and 3, differed significantly between those two questions ( $p > .05$ ).

Taken as a whole, the top four most-endorsed reasons suggest that the predominant reason underlying prospective associate-gatekeepers' reluctance to reach out to CVE-relevant service providers was fear. That reason was borne out also by statements made by focus group participants. For example, speaking of such fear, one Black, protestant, woman stated, "*I may hesitate due to concern about them [prospective help-recipients] getting in trouble.*" Similarly, a White, Buddhist, female stated that her reluctance would be due, at least in part, to "*fear of stigmatizing individuals and getting them a police record/FBI profile, when I'm concerned but not sure.*"

### Discussion

The finding that school counsellors, clergy, and family members might not be best positioned as CVE-relevant gatekeepers does not suggest that such gatekeepers are of little or no importance for CVE. Nevertheless, in contrast to assumptions that school personnel, clergy, or family members are well positioned as gatekeepers, it suggests that there may be unwarranted emphasis placed upon the prospective gatekeeping functions of such people. Similarly, the finding that layperson participants feared reaching out to prospective CVE-relevant service provider networks does not suggest that CVE-relevant service provider networks (including, for example, initiatives such as community-oriented policing) are unimportant. Instead, it suggests that comprehensive CVE-relevant service provider networks, including community-oriented policing initiatives, will fall short of their potential to counter violent extremism to the extent that associate-gatekeepers remain unwilling to engage with such networks.

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Recalling the strikingly similar pattern of reasons underlying participants' reluctance (i.e., fear) to reach out to CVE-relevant service providers, findings suggest that even non-law enforcement service providers face challenges similarly large as law enforcement agencies, with respect to overcoming associate-gatekeepers' reluctance to access their services. This is a relatively surprising finding given one might otherwise assume that associate-gatekeepers would be more willing (i.e., less afraid) to reach out to an official from their religions, or another friend or family member, than to reach out to the police. Alternatively, given the hypothetical nature of these survey questions, participants might feel and behave differently, in reality, than reported on these survey items. Therefore, such a counterintuitive finding is ripe for replication, to assess whether it holds either with other samples or if measured by other means.

### **Circumvent Individuals' Fears**

Despite assumptions that individuals tend to base their decisions upon rational or closely considered criteria, a great deal of research has demonstrated that individuals tend to base decisions on emotional or heuristic criteria (see Ariely, 2008; Haidt, 2001; Zajonc, 1980). Therefore, it should not be expected that associate-gatekeepers will overcome their (perhaps well-justified) fears easily, such that they would be willing to refer potentially at-risk friends to law enforcement agencies or other CVE-relevant service providers: however reasonable, or appropriate, that decision might seem for CVE. Instead, to circumvent associate-gatekeepers' fears, a successful strategy might be to offer associate-gatekeepers control over a means of communication perceived by them to be less threatening, and more supportive, than law enforcement agencies or other CVE-relevant service providers. (See "Prospective Piece of the Solution," for one such suggestion.)

### **Make the Solution Convenient**



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Individuals tend to “follow the path of least resistance,” in their choices and behaviors (see Thaler & Sunstein, 2008, p. 83). Therefore, prospective communication channels that aim to connect associate-gatekeepers to CVE-relevant service providers should be ones with which gatekeepers (youth, especially) already are familiar with and accustomed to using. Furthermore, it should be a means of communication that is readily available to them.

### **Prospective Piece of the Solution**

Community-based crisis intervention models developed in Nevada and New York could become a prospective piece of the solution that aims to bridge the divide between gatekeepers and CVE-relevant service providers. These locations have initiated, and promoted, a texting-based crisis service, as supplemental to more traditional phone-in crisis services. Such a service preserves users’ confidentiality, and—consequently—reduces prospective users’ reluctance to access the service (Evans, Davidson, & Sicafuse, 2013). Indeed, in 2011, a texting service was launched (for crisis/suicide prevention), in Nevada, resulting in a remarkable 38% increase in youth utilization of the crisis service (Evans et al., 2013). That equated to approximately 3600 texts, from 137 unique youth texters, *per month* (Evans et al., 2013). Such texting-based crisis services could be adapted to provide advice, referrals, and emotional support to texters (especially youth) seeking to dissuade their friends who might be considering acts of violent extremism.

Establishing a texting-based CVE-relevant crisis service, however, also should be accompanied by shrewd marketing efforts, including savvy messaging to attract youth associate-gatekeeper service users. (See Evans et al., 2013, for descriptions of relatively inexpensive, effective examples of such marketing materials.) Fortunately, such a service can be relatively

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inexpensive, and cost-effective, if built into a preexisting crisis prevention phone-in hotline (as was done in Nevada; Evans et al., 2013).

In Nevada, though the texting-based crisis service interconnects with first responders, including law enforcement, it is not marketed as a crime “tip line,” nor is that its intended function. Instead, the texting service—and, by extension, its primary application for CVE, if so adapted—is to encourage proactive help-seeking for associate-gatekeepers who are concerned about their friends who might be considering the commission of ideologically-motivated violence.

### **Study 2: A theory of “vicarious help-seeking”**

Given the disconnect between associate gatekeepers and CVE-relevant service providers, it begs the question: what are the barriers preventing individuals from helping others to seek help for themselves (i.e., what are the barriers to “vicarious help-seeking”). As mentioned, this is a previously unexplored topic among theories related to help-seeking (Rickwood, Deane, Wilson, & Ciarrochi, 2005). Research on barriers to help-seeking has, thus far, focused on hurdles to individuals seeking help for themselves (see Rickwood et al., 2005). For example, one such barrier, among youth, is their relative lack of emotional competence/emotional intelligence: the ability to identify and describe emotions and to manage one’s emotions effectively and non-defensively (see Rickwood et al., 2005). Another barrier to help-seeking among youth is the extent to which they hold negative attitudes toward seeking professional help (see Rickwood et al., 2005). Those negative evaluations can result, for example, from unpleasant experiences, or from beliefs that help offered by professionals is relatively useless.

Toward predicting associate-gatekeepers’ intentions to intervene, one well known, albeit general, theory of intentional behavior is the theory of planned behavior (Ajzen, 1991). That

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theory, depicted in Figure 4, asserts that intentions to behave in a given manner are influenced by norms, one's attitudes, and one's sense of self-efficacy toward performing a given behavior.

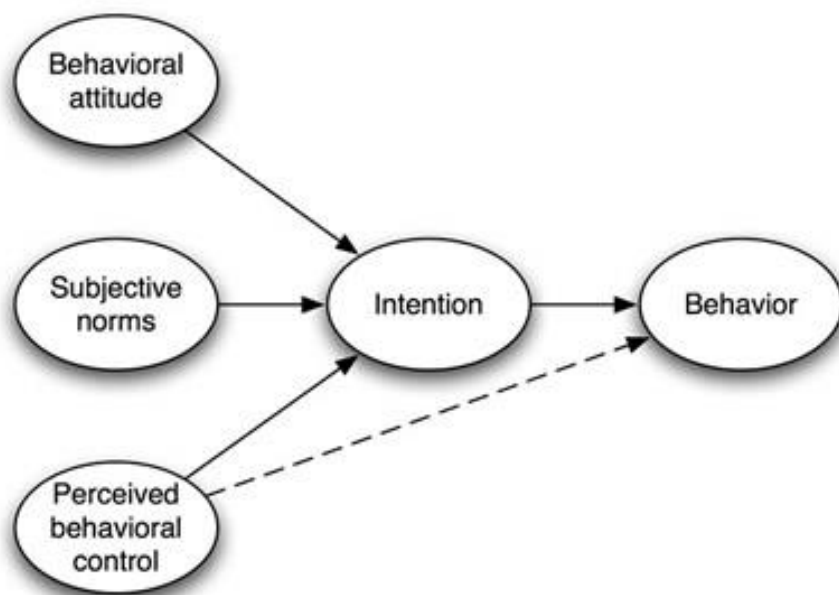


Figure 4. The theory of planned behavior (Ajzen, 1991).

The theory of planned behavior, however, is not especially helpful in predicting vicarious help-seeking behaviors, because each of the antecedents of the intention to help can consist of competing forces: with no way of predicting which force will predominate. For example, regarding subjective norms, it seems plausible that there exist norms both for and against vicarious helping. One such norm is a sense of prosocial pressure to help those in need. A competing norm, however, regarding whether or not to meddle in the affairs others, is that one ought to respect others' autonomy: in other words, "mind your own business." Likewise, would-be helpers might hold positive attitudes toward helping, based (perhaps) upon favorable outcomes from their previous helping behaviors. Individuals also might hold negative attitudes toward helping, if they fear that doing so would have an undesirable outcome: for example, breaching the confidentiality (and hence trust) of the person in need of help or somehow

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stigmatizing that person in the process. Finally, regarding perceived behavior control, one may be physically able to help someone; however, would-be helpers also might feel that they are not in a position to help, if doing so were to risk damaging their relationship with the would-be recipient of that help. These are merely a few of the potentially competing forces that render the venerable theory of planned behavior relatively useless in predicting vicarious help-seeking.

A theory more promising for predicting vicarious help-seeking is the well-known model of bystander intervention, developed by Darley and Latané (1968; Latané & Darley, 1968). That model, depicted in Figure 5, includes five cognitive stages between an emergency and the decision to intervene and offer assistance. Those stages are the following: a) notice the event, b) interpret the event as an emergency, c) assume responsibility for providing help, d) know appropriate forms of assistance, and e) implement a decision to help.

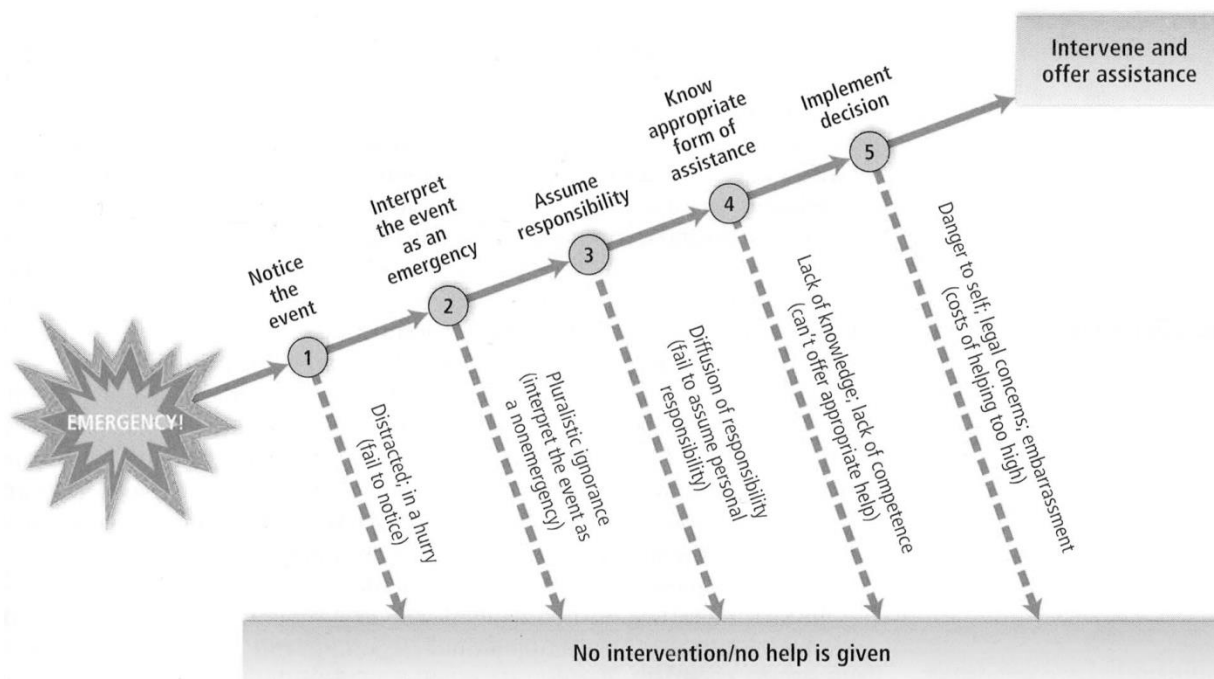


Figure 5. Stages of bystander intervention (adapted from Latané and Darley, as cited in Aronson, Wilson, & Akert, 2007).

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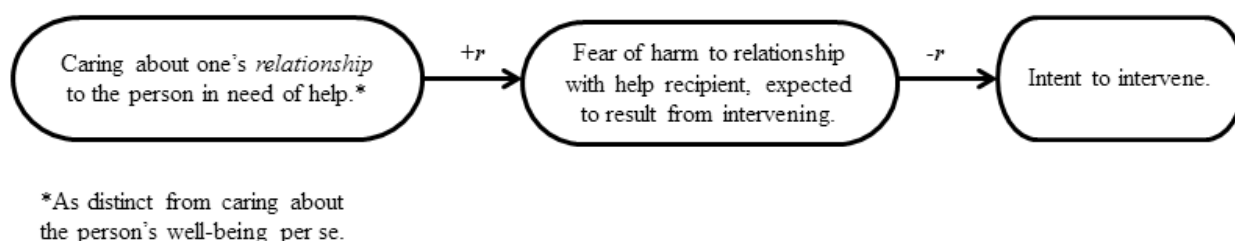
This model is especially helpful, because it conceptualizes the developmental steps, and barriers, that individuals process prior to intervening in an emergency. The first two stages— noticing the event, and interpreting it as an emergency—are relatively self-explanatory, and make sense intuitively. The third stage—assuming responsibility—is, in part, what made this model famous. Specifically, Darley and Latané’s experimental research demonstrated the counterintuitive effect that the presence of multiple bystanders tends to *reduce* the likelihood that any one of them will take enough personal responsibility to intervene during a prospective emergency (a so-called diffusion of responsibility; Darley, & Latané, 1968). The fourth stage— know appropriate forms of assistance—is also relatively self-explanatory. The final stage— implement a decision to help—asserts that individuals tend to weigh other factors (e.g., danger to one’s self, or possible embarrassment if one is incorrect in their interpretation of the event as an emergency), before leaping to assist someone presumably in need of help (Latané & Darley, 1968).

This model has enjoyed widespread acceptance, including several practical applications: serving, for example, as the basis of certain emergency training courses, and anti-bullying interventions (American Red Cross, 2015; How the bystander effect could promote bullying, 2014). However venerable, and useful, this model may be, it also is incomplete if applied to secondary prevention/interventions in CVE contexts. The bystander intervention model was developed to pertain to in-person, immediate emergencies. Therefore, its applicability is unknown, either in contexts where the emergency (i.e., others’ cognitive and behavioral shifts toward violent extremism) may develop relatively slowly or in on-line settings. As the present findings reveal, there are (at least) two extensions to this model needed for it to be applied to such CVE contexts.

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**Bystander Intervention Model, Extension 1**

The first extension to the bystander intervention model, simply put, is that an associate-gatekeeper's *relationship* with the person in need of help is consequential. Specifically, how much an associate-gatekeeper both cares about that relationship (as distinct from caring about the other person's well-being, per se) influences the degree to which associate-gatekeepers fear damaging that relationship, which in turn influences their intent to intervene. Such effects are depicted in Figure 6.



*Figure 6.* Intent to intervene, as moderated by care for, and fear of harming, one's relationship with a prospective help-recipient.

An interesting, counterintuitive feature of the premises, depicted in Figure 6, is that caring greatly about one's relationship to the prospective help-recipient could result in *less* intent to intervene. Therefore, as an extension of Darley and Latané's model, stage three is influenced not only by caring about (i.e., assuming responsibility) for the prospective help-recipient's welfare, but also by the degree to which one fears damaging their relationship with the prospective help-recipient, should one's help be unwelcomed by that recipient.

Such fears—that prospective help-recipients might not welcome help—are widespread (Liang, Goodman, Tummala-Narra, & Weintraub, 2005). Indeed, it is a mistake to assume that helping processes are entirely positive for help-recipients (Liang et al., 2005). As explicit in

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Darley and Latané's stages of bystander intervention, offers of assistance entail a judgement, on behalf of prospective helpers, that prospective help-recipients are somehow in need of help.

From the perspective of attribution theory, help-recipients will seek to understand (i.e., attribute) the cause motivating a helper's offers of assistance (Heider, 1958; Kelley, 1967). Furthermore, attribution theory asserts that recipients will attribute such help to one of three motives (Kelley, 1967). The first of those assumed motives is that helpers possess a genuine concern for their well-being. The second is that helpers harbor an ulterior motive of some kind, and the third is that helpers are doing so because their roles require it.

In the realm of interpersonal relationships, it is easy to see that the latter two-thirds of those attributions are unlikely to endear helpers to help-recipients. To the contrary, it is easy to understand that the latter two attributions risk harming a relationship that is ostensibly built primarily upon genuine, mutual concern. Even the first attribution (genuine concern) has the potential to upset a relationship, insofar as recipients—though, perhaps, cognizant of helpers' good intentions—might be embarrassed by attempts to help. Furthermore, it seems not only plausible, but also likely, that such embarrassment or other interpersonal fallout could result when the helping domain is one that implies not only that the recipient is in need of help, but that the recipient is exhibiting a stigmatized behavior such as violent extremism.

Arguably, prospective helpers' concerns, regarding interpersonal fallout that might result from their attempts to offers to help, are encompassed by the final stage of Darley and Latané's model. Recall that this stage entails deciding whether to implement help: a stage which asserts that individuals tend to weigh other factors (e.g., danger to one's self, or possible embarrassment, if one is incorrect in their interpretation of the event as an emergency) before offering assistance. Nevertheless, that final stage reduces, theoretically, to a relatively unhelpful "catch all" for

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factors that the model did not account for in previous stages that prevent individuals from offering help. As such, the final stage of Darley and Latané's model offers little theoretical guidance on this point, and—hence—little practical utility. Instead, as with the aforementioned extension of the bystander intervention model, it is prudent—both theoretically, and practically—to specify the conditions that affect individuals' willingness to help, at a given stage in the model.

### **Bystander Intervention Model, Extension 2**

The second proposed extension to Darley and Latané's model, to enable it to apply more usefully to secondary prevention/intervention programs in CVE contexts is that associate-gatekeepers' level of identification with prospective help-recipients can negatively impact both their intent to intervene and their recognition of the problem itself. Consider, for example, parents and their children, or pairs of close friends. In both cases, the parties likely feel a relatively strong sense of identification with one another: they feel the other party's triumphs (so-called "reflected glory;" Cialdini et al., 1976), along with their sorrows and shame. Therefore, insofar as violent extremism carries a stigma, the degree to which associate-gatekeepers identify with someone, whom they observe engaging in behaviors potentially indicative of violent extremism, the more that such gatekeepers might "turn a blind eye" toward, or otherwise excuse, those behaviors. As displayed in Figure 7, two outcomes of such identification include not only a reduction in associate-gatekeepers' intent to intervene (related to the final stage of the bystander intervention model), but recognition of the problem itself.

Such outcomes could be due to one or more of a host of reasons, including associate-gatekeepers' sense of embarrassment for their associates' behavior, or their wish to prevent getting that associate in trouble with law enforcement agencies. In such cases, it seems that at



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least one factor, common to those motives, is the degree to which associate-gatekeepers identify with prospective help-recipients. Ironically, according to the aforementioned effects depicted in Figure 7, high levels of identification (on behalf of associate-gatekeepers' with prospective help-recipients) can result in the counterintuitive effects of both a) *less* recognition of the problem, and b) *less* intent to intervene. The following methods describe, not an a priori hypothesis test of these effects, but the grounded theory development that resulted in their postulation.

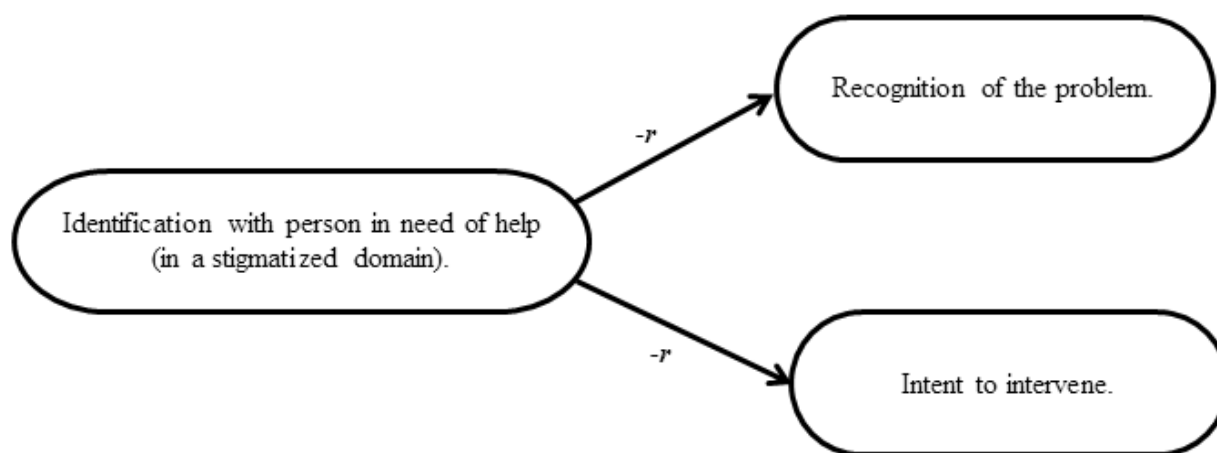


Figure 7. Intent to intervene, and recognition of the problem, as a negatively correlated function of associate-gatekeeper' identification with prospective help-recipients (in a stigmatized domain).

### Method

#### Data

The data, that served as the bases of this grounded theory development (collected also as part of the aforementioned NIJ-funded research), differed from Study 1, in two respects. First, they did not include participants from Los Angeles. Therefore, that difference slightly altered the makeup of Study 2's law enforcement sample, making this sample ( $n = 29$ ) 25% Female, 76% Male, ages 28-50, with an interquartile age range of 31 - 42. Table 4 lists the religious composition of this sample.

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Table 4

*Religious composition of law enforcement sample.*

Agnostic	4%
Catholic	31%
Protestant	17%
Unknown/missing	48%

Second, the data ( $n = 170$ ) for Study 2 included a third wave of focus group participants, collected in the spring of 2015, comprised of community members from Montgomery County, Maryland (including both adults and youth of diverse ages and faith backgrounds). This additional sample of community members from Montgomery County ( $n = 31$ , which brought the total, for the subsample of community members, to 107) was 71% Female, 29% Male, ages 12 – 31, with an interquartile age range of 13 - 18. Table 5 lists the religious composition of this sample. Table 6 lists displays the sources of the samples obtained for studies 1 and 2. Again, all participants were treated in accordance with the “Ethical Principles of Psychologists and Code of Conduct” (American Psychological Association, 2010), university IRBs, and the DOJ’s Privacy Certificate and Human Subjects Protection policies.

Table 5

*Religious composition of additional (2015) metro DC community focus group sample.*

Agnostic	3%
Catholic	19%
Hindu	7%
Muslim	16%
Protestant	26%
Other	26%
Unknown/missing	3%

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Table 6

Sources of samples obtained for studies 1 and 2.

Study 1, <i>n</i> = 170	# of participants	
	Law enforcement	33
	L.A.-based Muslim leaders	29
	Community members from Montgomery Co.	76
	FCWG members	34
Study 2, <i>n</i> = 170		
	Law enforcement	29
	Community members from Montgomery Co.	107
	FCWG members	34

### Procedure and Analysis

Study 2 was a mixed-method study, entailing focus groups and surveys. Transcripts of focus group recordings were coded (axial coding) for every instance wherein processes pertaining to bystander intervention were mentioned. Such coding also was performed on the following open-ended survey questions that were collated according to each of the four subsamples (i.e., adult lay-participants, youth lay-participants, members of the Montgomery County Faith Community Working Group, and Members of the Montgomery County Department of Police).

- Thinking now about your friends or family members, imagine if one of them started to say or do things that made you think they were thinking about committing violence against someone else. What would prevent you *from speaking with someone (e.g., an official from your religion, or another friend or family member) about your concerns?*<sup>43</sup> (Emphasis in the original.)

<sup>43, 8</sup> These questions were not assessed in surveys administered to police.

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- Thinking about that same person from the previous question, if they were so angry as to consider committing such a crime, what would prevent you *from speaking with the police about your concerns?*<sup>8</sup> (Emphasis in the original.)

Next, those axial-coded materials were organized (selective coding), per subsample, for themes pertinent to an overarching question “What seem to be the barriers to CVE-relevant vicarious help-seeking?”

### Results

Emergent from the thematic/selective coding process were the components of the first postulated extension to the bystander intervention model. Specifically, those themes demonstrated that associate-gatekeepers’ reluctance to intervene appeared to be moderated by their level of fear that doing so might damage their relationships with prospective help-recipients.

Some of the reasons, illustrative of such fear, included their beliefs that help-recipients would feel “*looked down upon,*” or “*they [help-recipients] might be embarrassed,*” or “*they [help-recipients] don't want to be helped and they feel that they can handle it!*” Conversely, some participants expressed that they would be relatively unafraid of damaging their relationships, if they were to intervene with those to whom they are not particularly close. For example, a male high-school student revealed “*It wouldn't really bother me that much if the relationship got hurt, because I don't know them that well; so, it wouldn't affect me, like, it wouldn't hurt me that much.*” That sentiment was echoed by a female college student who stated that, in such cases, “*there's less at stake.*”

Also emergent from the thematic/selective coding process were the components of the second postulated extension to the bystander intervention model. Specifically, those themes

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demonstrated that many prospective associate-gatekeepers were those whose identities were closely associated with prospective help-recipients, perhaps none more so than parents' association with their children. Furthermore, there was evidence that such closely identified associations could result in a reluctance to intervene. For example, a member of the police, who also was a parent, highlighted that associate-gatekeepers might refrain from reaching out to law enforcement "*just because you want to protect your own.*"

The data also suggested that associate-gatekeepers, who identify closely with prospective help-recipients, might also be less willing, or able, to recognize violent extremism in the making. For example, in discussing whether parents would be good at identifying whether their children were merely sympathizing with radical views, versus planning to act out because of them, a school resource officer stated, "*I can't really even think of a time when a parent came and said 'I have a concern about my kids'.*" Additionally, another member of the police, who also was a parent, stated "*...what about, also, the red flags [that are] right in front of our eyes, and then—for whatever reason—you don't want to deal with it, or admit to what's going on, and you come up with a reason, or something to say. You know what, 'no, no, Johnny's not crazy.' You see the red flag, but you just want to make everything okay, just like 'no, no, no...'*"

### Discussion

Study 2 revealed two extensions to the bystander intervention model necessary for it to be applied more accurately, and usefully, to secondary prevention/intervention in CVE contexts. Specifically, the degree to which associate-gatekeepers care about their relationships with prospective help-recipients (as distinct from caring about the other person's well-being, per se) appears positively correlated with the degree to which associate-gatekeepers fear damaging that relationship. This, in turn, appears negatively correlated with associate-gatekeepers' intent to

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intervene. Additionally, there was evidence that associate-gatekeepers' level of identification with prospective help-recipients may be negatively correlated both with their intent to intervene and their recognition of a problem behavior itself.

As mentioned, these findings do not represent outputs from a priori hypotheses tests of these effects, but are the results of grounded theory development. Therefore, such findings warrant further testing (Kerr, 1998), ideally via experimental methods. Furthermore, the two postulated extensions to the bystander intervention model are not necessarily exhaustive of factors that could be expected to influence vicarious help-seeking. Again, these extensions remain ripe for experimental tests, and—if other factors can be shown to result in significant effects, after controlling for the factors of this revised bystander intervention model—then the model should be further expanded, or otherwise revised, accordingly (Ajzen, 1991).

Unexplored by this study is whether there might be individual difference factors that affect associate-gatekeepers' intent to intervene. For example, given that associate-gatekeepers' level of fear of damaging their relationships with prospective help-recipients appears negatively correlated with their intent to intervene, it seems plausible that an individual's personality—notably, their attachment style—could be expected to affect their level of such fear (see Mikulincer & Shaver, 2003). Specifically, those with insecure attachment, of the so-called “preoccupied” type, are characterized by heightened concern, or worry, over their close interpersonal relationships (Mikulincer & Shaver, 2003). Therefore, given such elevated interpersonal concerns, it could be expected that those with preoccupied attachment might be especially reluctant to intervene with prospective help-recipients with whom they have close relationships. Additionally, research suggests that differences in vicarious help-seeking might exist between boys and girls, with girls being more likely to bring to the attention of school

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counsellors the personal or emotional needs of a friend or fellow student (Rickwood, 2002, as cited in Rickwood, Deane, Wilson, & Ciarrochi, 2005).

As mentioned, the bystander intervention model was developed to pertain to in-person, immediate emergencies; thus, its applicability is unknown regarding relatively distal emergencies/threats. Therefore, important questions arise from this study, notably: what are the factors, and thresholds for those factors, that associate-gatekeepers mentally process in determining whether someone's behavior is indicative of an emergency—hence, worthy of intervention—in CVE contexts? In other words, how do individuals decide whether to intervene in contexts where the emergency (i.e., others' cognitive and behavioral shifts toward violent extremism) may develop relatively slowly? One could speculate that, in such cases, associate-gatekeepers face an additional challenge of overcoming their habituation to their associates' increasingly disturbing behavior: the challenge of getting associate-gatekeepers to “wake up and do something” to help their associates to get help for themselves.

Other questions arise regarding what do “helping” and “intervention” mean in technologically mediated contexts, as distinct from face-to-face contexts. Recent research (“An exploratory examination of the bystander effect in cyberbullying;” Armstrong, 2015) found that on websites, social media platforms, and via texting, individuals were significantly more likely to intervene (or “help”) in high bystander settings (50 people) compared to low bystander settings (5 people). Remarkably, those results are the opposite of what has been found in “real world” settings, which suggests the need for more research on bystander intervention and vicarious help-seeking, as they apply to cyberspace and other communication platforms.

### **General Discussion**

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In summary, (Study 1) participants were in consensus regarding their belief that those best positioned to notice early signs of individuals considering acts of violent extremism likely would be those individuals' friends: perhaps more so than school counsellors, clergy, or family members. Furthermore, participants indicated that the predominant reason, underlying prospective associate-gatekeepers' reluctance to reach out to CVE-relevant service providers, was such gatekeepers' fear of the potential repercussions. Additionally, that fear generalized not only to reaching out to law enforcement agencies, but also to others within prospective CVE-relevant networks (i.e., religious officials or family members).

Additionally, Study 2 demonstrated that associate-gatekeepers' reluctance to intervene appeared to be moderated by their level of fear that doing so might damage their relationships with prospective help-recipients. Furthermore, there was evidence that associate-gatekeepers' level of personal identification with prospective help-recipients might reduce both their willingness to intervene and their ability to recognize violent extremism in the making.

### **Generalizability**

Strictly speaking, the findings from this study can generalize only to individuals willing to volunteer in research from the communities in which these participants were sampled. However, the psychological bases of the present studies (i.e., fear of getting one's self, friends, or family members in trouble with authorities [Study 1], and caring about one's relationship to friends and family members; the inclination to help them; the personal identification with close friends and family members; and reflected glory [Study 2]), are not plausibly unique to the present samples.

Furthermore, the demographics of the samples were not unusual in ways that might affect the dependent variables. Therefore, the findings are expected to generalize more broadly to



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those at least as old as participants in these studies (i.e., over age 11). Additionally, recalling that the questions posed of participants were not couched in terms of a threat of violence from those espousing a specific ideology, it seems plausible that the results would generalize to vicarious help-seeking behaviors applicable to a wide range of violent threats.

### **Helping the Helpers**

Given what appears to be the critical importance of associate-gatekeepers in CVE contexts, it seems prudent to discover means of empowering such gatekeepers. Of course, it is important to discover ways that will inspire associate-gatekeepers to intervene appropriately, but also—in the spirit of providing for the needs not only of help-recipients, but of the helpers (i.e., gatekeepers) themselves—it is important to develop means of socially supporting those helpers. Such support may (and probably should) come in several forms. For example, research by Reid and colleagues describes social support that includes the following four kinds of support (Reid, Landesman, Treder, & Jaccard, 1989).

1. Instrumental support, which encompasses (for example) financial assistance, skills training, health services, and transportation directly to an individual in need;
2. Informational support, which encompasses information related to health, or mental health, and referrals to other sources of help;
3. Affiliative support, which includes providing individuals with social connections to others who have mutual interests or concerns; and
4. Emotional support, which encompasses friends, family members, and professionals who provide for the emotional needs of those in the midst of turmoil.

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Both to enable associate-gatekeepers to intervene in CVE contexts, and to develop such interventions into sustainable enterprises, it seems prudent to develop means of supporting associate-gatekeepers through each of those four means.

### **Conclusion**

Although there might be individual-difference variables (e.g., personality characteristics) that predispose some associate-gatekeepers to be more likely than others to intervene in CVE contexts, there is reason to believe that—despite such nuances—associate-gatekeeper interventions could be developed on a large scale. In short, help-seeking is a learned behavior (Barker, 2007). Therefore, it seems that the greatest barrier to vicarious help-seeking in CVE contexts is not *whether* associate-gatekeepers can be trained to help their associates get the help they need. Instead, it suggests that among the next steps—the next challenges—are to develop the curricula and protocols for *how* associate-gatekeepers should respond. As mentioned, the present study's expansions of the bystander intervention model represent the formation of a theory of vicarious help-seeking. Its factors and stages could serve as template for those interested in research on, or development of, CVE interventions. Consequently, it can be hoped that the present research can provide guidance on how to tailor CVE-related curricula and protocols in ways that account for the dynamics of vicarious help-seeking in CVE contexts.

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# Grassroots CVE Recruitment Strategies:

A springboard of suggestions.

Suggestions in the following brief were based upon Phase I  
data (focus groups and surveys).

In short, the ideas here were derived directly from those  
whom WORDE serves or might come to serve.

# Overview

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## ***Three programmatic approaches to enhancing CVE-relevant recruitment***

- I. Enhancing target audiences' interest in, and fulfillment from, preexisting programs.
- II. Programs as recruitment tools themselves.
  - A. Creating new CVE-relevant programs that will interest, or otherwise intersect with, target audiences.
  - B. Introducing participants from one program to other programs.
- III. Recruitment as a CVE-relevant program unto itself.
  - Youth gatekeeper training.



## INSERT 2: GRASSROOTS CVE RECRUITMENT STRATEGIES

**Two recruitment approaches: Magnets & Shepherds****The Magnet Approach:**

making programs attractive to current and prospective participants: both through savvy advertising and crowd-pleasing program characteristics.

*Note: Bold, italicized content was provided by youth respondents.*

I. **Advertising****Avenues**

- **School PSAs (made/performed by students).**
- **School newspapers.**
- **Social media: Facebook, Twitter (“not so much [used by middle schoolers]”), Instagram (now includes a message box).**
- **Emphasize that programs are not affiliated with a given religion.**
- Include info about ICC and its mission. (A slogan?)
- **Partner with college interest groups, especially those...**
  - **That have a service component to their mission.**
  - **That have a multicultural component to their foundation.**
- **Sponsor general interest events, to broaden recruitment base (e.g., 5k run/walk for a worthy cause).**
  - **Consider including post-event, branded swag.**

*“I did not know about it [the program]. Would [have participated] if I had.”*

*“You feel a part of it....It’s kind of like a bigger family.”*

*“It has to be fun.”*

*“It’s not like really a huge commitment.”*

B. Promotion principle: Promote outcomes that people might not know in advance, such as:

- **Who’s it for? (e.g., youth fear showing up to an event that might be geared toward 40-somethings).**
- **There will be food.**
- Whole families can attend.
- Smooth project coordination.
- The welcoming environment: “It’s so seamless how welcoming it is.” “[it was like]a family get together. ”

*“Let kids lead.”*

*“Bring it to the schools.”*

## INSERT 2: GRASSROOTS CVE RECRUITMENT STRATEGIES

II. Fulfilling programs

- ***Give youth empowering roles.***
- ***Service-based programs seem to help alleviate strangeness of the setting.***
- To promote cross-cultural friendships, consider holding "a little bit of a celebration," (following the activity proper).
- ***Involve food whenever possible.***

## INSERT 2: GRASSROOTS CVE RECRUITMENT STRATEGIES

III. Reduce logistic barriers: Distance & Time

- ***"Bring it to the schools." Have satellite programs at the schools***
- ***Shuttle buses to the ICC, from relatively distant high schools, have been helpful.***

**The Shepherd Approach:**

involves the power of social relations to encourage participation: a way to reach the hard to reach.

I. Peer networks

- Approach peers in a non-stigmatizing manner; shepherd to non-stigmatized programs/resources.
- Try to attract the "people in the middle" (to programs), because they know others who are closer to the "fringes" of society: the hard to reach.
- Consider (youth) gatekeeper training/certification.<sup>44</sup>  
(A form of recruitment as a program unto itself.)

II. Institutional networks.

- ***Teachers as gatekeepers.***
- ***School counsellors as gatekeepers.***

"Principals get training on youth intervention, but it doesn't trickle down."

"Kids know better than anybody who is at risk."

"Train the kids on how to respond appropriately."

<sup>44</sup> Such training could, perhaps, be modeled after this program, designed for suicide prevention: <http://www.qprinstitute.com/>

## Appendix 1

Current and anticipated presentations and products stemming from the present project.

**Current products & presentations**

**Peer reviewed journal article**

1. Williams, M. J., Horgan, J. G., & Evans, W. P. (2016). The critical role of friends in networks for countering violent extremism: Toward a theory of vicarious help-seeking. *Behavioral Sciences of Terrorism and Political Aggression*, 8(1), 45-65.  
doi:10.1080/19434472.2015.1101147

**Research Briefs**

2. Two-page interim brief, submitted to the NIJ: “The Critical Role of Gatekeepers in Public Safety Networks for Countering Violent Extremism”
3. Williams, M. J., Horgan, J. G., & Evans, W. P. (2015). Research summary: Lessons from a U.S. study revealing the critical role of “gatekeepers” in public safety networks for countering violent extremism. In S. Zeiger & A. Aly (Eds.), *Developing an evidence-base for policy and practice* (pp. 139-143). Perth, Australia: Curtin University. Available at: <http://www.hedayah.ae/pdf/cve-edited-volume.pdf>
4. **The present evaluation report**, which also includes items 5 – 7 below.
5. **Insert 1** (present work). Peer-reviewed journal article from: Williams, M. J., Horgan, J. G., & Evans, W. P. (2016). The critical role of friends in networks for countering violent extremism: Toward a theory of vicarious help-seeking. *Behavioral Sciences of Terrorism and Political Aggression*, 8(1), 45-65. doi:10.1080/19434472.2015.1101147
6. **Insert 2** (present work). Grassroots CVE recruitment strategies brief.

7. **Suite of CVE-relevant outcome (and/or control) measures.**

**Presentations**

8. Horgan, J., Williams, M. J., & Evans, W. (2015, November). *Evaluation of a multi-faceted, U.S. community-based, Muslim-led CVE program*. Paper session presented at the meeting of the American Society of Criminology, Washington, DC.
9. Williams, M. J. (2015, July). *Establishing requirements and assessing practice: A grounded discussion of what works*. Paper session presented at the meeting of the National Institute of Justice on “Radicalization and Violent Extremism: Lessons from Canada, the UK, and the US,” Washington, DC. Viewable online only, via these 2 links:
10. Williams, M. J. (2015, April). *Community Engagement & CVE in the United States*. Paper session presented at the meeting of the Global Center on Cooperative Security on Implementing and Evaluating CVE Measures: Comparative Perspectives, Ottawa, Canada.
11. Williams, M. J., Horgan, J. G., & Evans, W. (2014, December). *The critical role of “gatekeepers” in public safety networks for countering violent extremism*. Paper session presented at the meeting of Hedayah (The International Center of Excellence for Countering Violent Extremism) on Research for Countering Violent Extremism, Abu Dhabi, United Arab Emirates.
12. Williams, M. J., Horgan, J. G., & Evans, W. (2014, June). *Evaluation of a multi-faceted, U.S. community-based Muslim-led CVE program*. Paper session presented at the meeting of the National Institute of Justice on Domestic Radicalization Research Programs, Washington, DC.

## Anticipated products & presentations

### **Research Briefs**

1. Working title: Essentials of the “Montgomery County Model” for CVE: Its structure, its people, and what they do together.

### **Peer-reviewed publication**

2. Working title: Self-evaluation from a *multi-faceted, U.S. community-based Muslim-led CVE program: The evaluators evaluate themselves and what they learned beyond the findings.*

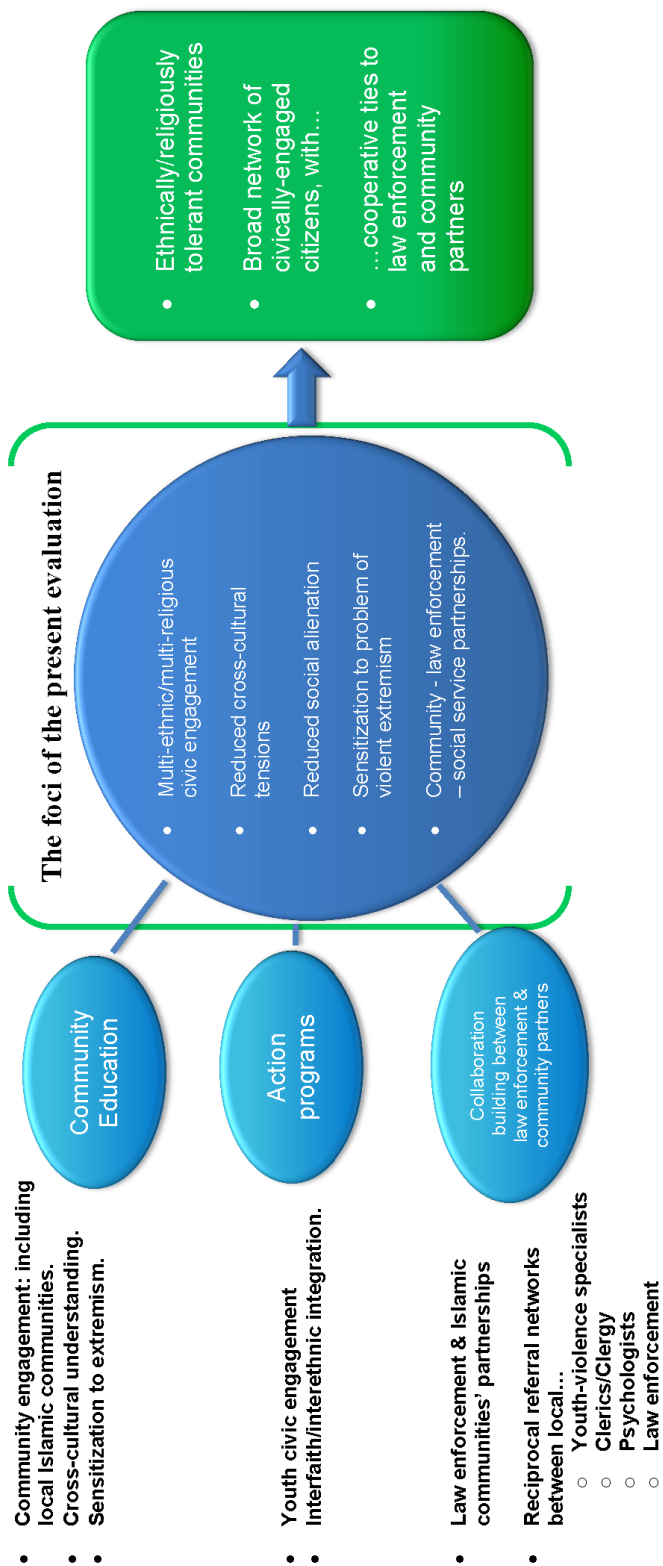
### **Presentations**

3. Williams, M. (upcoming, 2016). Presentation at the Terrorism, Extremism, and Mental Health Services conference, Cambridge University, UK.
4. Other presentations TBD.

Appendix 2

Conceptual model of WORDE’s portfolio approach to CVE

Conceptual model of  
WORDE’s portfolio approach to CVE



## Appendix 3

## Suite of CVE-Relevant Outcome and/or Control Measures

1. **Brief Resiliency and Coping Scale:** a 4-item measure designed to measure individuals' tendencies to cope with stress in a highly adaptive manner. This will permit analysis of the associations between resiliency/coping styles and outcomes of participating (or not participating) in the program under evaluation.

**Reference:** Sinclair, V. G., & Wallston, K. a. (2004). The Development and Psychometric Evaluation of the Brief Resilient Coping Scale. *Assessment, 11*(1), 94–101. doi:10.1177/1073191103258144

**Item Wording:**

(Items scored on five-point scales from “Does not describe me at all” to “Describes me very well.”)

Consider how well the following statements describe your behavior and actions.

- A. I look for creative ways to alter difficult situations.
- B. Regardless of what happens to me, I believe I can control my reaction to it.
- C. I believe I can grow in positive ways by dealing with difficult situations.
- D. I actively look for ways to replace the losses I encounter in life.

2. **Historical Loss Scale:** a 12-item measure designed to measure individuals' sense of loss, based upon their sense of their cultural heritage. This will permit analysis of the associations between individuals' sense of historical loss, outcomes of participating (or not participating) in the program under evaluation, and their resiliency/coping styles.

**Reference:** Whitbeck, L. B., Adams, G. W., Hoyt, D. R., & Chen, X. (2004). Conceptualizing and measuring historical trauma among American Indian people. *American Journal of Community Psychology, 33*(3-4), 119–30.

**Item Wording:**

	Never	Yearly or at Special times	Monthly	Weekly	Daily	Several times a day
Loss of our land	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Loss of our language	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Losing our traditional spiritual ways	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The loss of self-respect from poor treatment by government officials	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



	Never	Yearly or at Special times	Monthly	Weekly	Daily	Several times a day
Losing our culture	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Loss of respect by our children and grandchildren for elders	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Loss of our people through wars or armed conflicts	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Loss of respect by our children for traditional ways	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. **Emotional Stability Scale:** a 7-item scale designed to measure individuals' emotional stability.

**Reference:** Evans, W.P. & Skager, R. (1992). Academically successful drug users: An oxymoron? *Journal of Drug Education*, 22(4), 355-367.

**Item Wording:**

**These questions ask you about how often you have the following thoughts or emotions...**

	Not at all	Very little	Somewhat	Quite a bit	Very much
Feeling blue (sad)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Feeling others are to blame for most of your problems	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Thoughts of ending your life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Urges to injure or harm someone else.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Difficulty making decisions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Nervousness or shakiness inside.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Not feeling liked or respected by others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. **Adapted modern racism scale:** a 6-item measure designed to assess racial bias, that we will use to statistically control for that bias (i.e., render our participants' data equivalent with respect to racial bias), so that our other statistical comparisons will not be skewed with respect to such bias.

**Reference:** McConahay, J. B., Hardee, B. B., & Batts, V. (1981). Has racism declined in America? It depends on who is asking and what is asked. *Journal of Conflict Resolution*, 25, 563-579.

**Item Wording:**

**Please mark the response that most accurately represents your views.**

	Strongly Disagree	Strongly Agree				
1. Over the past few years, minorities have gotten more economically than they deserve .....	1	2	3	4		
5						
2. Over the past few years, the government and news media have shown more respect for minorities than they deserve .....	1	2	3	4		
5						
3. It is easy to understand the anger of minorities in America.....	1	2	3	4		
5						
4. Discrimination against minorities is no longer a problem in the United States ...	1	2	3	4		
5						
5. Minorities are getting too demanding in their push for equal rights .....	1	2	3	4		
5						
6. Minorities should not push themselves where they are not wanted.....	1	2	3	4		
5						

5. **Adapted Grievance, Activism, and Radicalism Scale:** an 8-item measure assessing individuals' level of political grievance, activism, and radicalism.

**Reference:** Adapted from McCauley, C. (2007). Time-Sharing Experiments for the Social Sciences (TESS): 8000 respondent-questions, Sep 2006-August 2007; "Grievance, activism, radicalism."

**Item Wording:**

People care about many different kinds of groups, for instance:

- Religious groups (Christians, Muslims, Jews...)
- Ethnic/racial groups (Whites, Blacks, Hispanics...)
- Gender/lifestyle groups (women, gays, goths...)
- Political groups (Democrat, Republican, Libertarian...)
- Economic groups (unemployed, farmers, union members...)
- Issue groups (environment, abortion, animal rights...)

**Thinking now about your best friend**, what is the group or cause you think that person cares most about?

Please type in the name of the group or cause your best friend cares most about:

\_\_\_\_\_.

Now please answer the next 8 questions **with this friend in mind**.

In the future, how concerned would you be if your best friend engaged in the activities described below?							
	Very Unconcerned	Unconcerned	Somewhat Unconcerned	Neither Unconcerned nor Concerned	Somewhat Concerned	Concerned	Very Concerned
Join an organization that fights for their group's political and legal rights.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Donate money to an organization that fights for their group's political and legal rights.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Volunteer their time working (write petitions, distribute flyers, recruit people, etc.) for an organization that fights for their group's political and legal rights.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Travel ten miles to join a public rally, demonstration, or protest in support of their group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Continue supporting an organization that fights for their group's political and legal rights even if the organization sometimes breaks the law.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Participate in a public protest against oppression of their group if	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Very Unconcerned	Unconcerned	Somewhat Unconcerned	Neither Unconcerned nor Concerned	Somewhat Concerned	Concerned	Very Concerned
they thought the protest might turn violent.							
Attack police or security forces if they saw them beating members of their group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Retaliate against members of a group if some of that group attacked their group, even if they could not be sure they were retaliating against the guilty parties.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

6. **Adapted Religiosity Scale:** an 7-item measure of religious activity, dedication, and belief (religious doctrine).

**Reference:** Adapted from Chapter 2 in Evans, M. D. R., & Kelley, J. (2004). *Australian economy and society 2002: Religion, morality, and public policy in international perspective, 1984-2002*. Sydney: Federation Press.

**Item Wording:**

**For this section, please indicate which statement you agree with most.**

**Which comes closest to what you believe about God? (God, as understood by you.)**

- I know God really exists, and I have no doubts about it.
- I find myself believing in God some of the time, but not at other times
- I don't believe in a personal God, but I do believe in a higher power
- I don't know whether there is a God and I don't believe there is any way to find out

- I don't believe in God.

**There is a God who concerns Himself with every human being, personally?**

- Yes, definitely
- Yes, probably
- Sometimes yes, sometimes no
- No, probably not
- No, definitely not

**How close do you feel to God most of the time?**

- Extremely close
- Somewhat close
- Not very close
- Not close at all
- Don't believe in God

**Which best describes your beliefs about God?**

- I believe in God now and I always have
- I believe in God now, but I didn't use to
- I don't believe in God now, but I used to
- I don't believe in God now and I never have

**Do you believe in life after death?**

- Yes, definitely
- Yes, probably
- Sometimes yes, sometimes no
- No, probably not
- No, definitely not

**Do you believe in heaven?**

- Yes, definitely
- Yes, probably
- Sometimes yes, sometimes no

- No, probably not
- No, definitely not

**Do you believe in hell?**

- Yes, definitely
- Yes, probably
- Sometimes yes, sometimes no
- No, probably not
- No, definitely not

7. **Inattentive responding check**: a 3-item measure (items interspersed throughout a given survey) designed to assess whether participants attend to the survey's written instructions (vs. speeding through the survey carelessly).

**Reference:** Maniaci, M. R., & Rogge, R. D. (2014). Caring about carelessness: Participant inattention and its effects on research. *Journal of Research in Personality, 48*, 61–83.  
doi:10.1016/j.jrp.2013.09.008

**Item Wording:**

- a. "I read instructions carefully. To show that you are reading these instructions, please leave this question blank."
- b. "Please skip this question."
- c. "This is a control question. Leave this question blank."

8. **Social Support Scale**: a four-item, self-authored measure designed to measure individuals' quantity and quality of close relations. This will permit analysis of the associations between those variables and individuals' resiliency/coping styles.

**Reference:** Self-authored/present study, (Williams, Horgan, & Evans, 2016)

**Item Wording:**

The following questions are about your social circles.

- A. Do you have a significant other (i.e., spouse, fiancé, girlfriend, boyfriend)?
- B. About how long have you been in a relationship with that person?
- C. About how many close friends do you have?
- D. How satisfied are you with your group of friends?

9. **Adapted Investment Model of Program Commitment Scale:** adapted from van Dam (2005): this 16-item measure is designed to assess individuals level of engagement with, and commitment to, a given organization (such as the volunteer organization we're evaluating in this study).

**Reference:** Adapted from Rusbult, C. E., Martz, J. M., & Agnew, C. R. (1998). The investment model scale: Measuring commitment level, satisfaction level, quality of alternatives, and investment size. *Personal Relationships*, 5(4), 357–387. doi:10.1111/j.1475-6811.1998.tb00177.x

and from van Dam, K. (2005). Employee attitudes toward job changes: An application and extension of Rusbult and Farrell's investment model. *Journal of Occupational and Organizational Psychology*, 78, 253-272.

**Item Wording:**

[All items on 7pt scales, ranging from 1 “Completely Disagree” – 7 “Completely Agree.”]

**“Volunteering, or participating in multicultural events, at with the ICC...**

[Satisfaction Level]

- 1) makes me very happy
- 2) is close to ideal
- 3) makes me feel satisfied
- 4) gives me much fulfilment

[Quality of Alternatives]

- 1) My need to volunteer, or participate in multicultural events, could be fulfilled by organizations other than the ICC
- 2) If I stopped volunteering, or participating in multicultural events, at with the ICC, it would be difficult for me to find another similar opportunity
- 3) I prefer the other things that I could do, instead of volunteering or participating in multicultural events.
- 4) If I didn't volunteer, or participate in multicultural events, I would do just fine; I would do something else besides volunteering.

[Investment Size]

- 1) I have invested a great deal of time volunteering, or participating in multicultural events, with the ICC
- 2) I have put a great deal into volunteering, or participating in multicultural events, specifically with the ICC, that I would lose if I was to stop doing that with them
- 3) Many aspects of my life have become linked to volunteering, or participating in multicultural events, specifically with the ICC, and I would lose all of that if I was to stop volunteering with them.
- 4) I feel very involved in volunteering, or participating in multicultural events, specifically with the ICC: as though I have put a great deal into it.

*[Commitment Level]*

- 1) I want to keep volunteering, or participating in multicultural events, specifically with the ICC, for a very long time
- 2) I am committed to volunteering, or participating in multicultural events, specifically with the ICC
- 3) I would not feel very upset if my volunteering, or participation in multicultural events, specifically with the ICC, were to end in the near future.
- 4) I feel very attached to volunteering, or participating in multicultural events, specifically with the ICC

10. **Brief Volunteer Program Outcome Assessment**: This self-authored, 14-item measure is designed to assess the strength of several key outcomes that our earlier data suggest stem from the program presently under evaluation.

**Reference:** Present study, (Williams, Horgan, and Evans, 2016)

**Item Wording:**

*[All items on 7pt scales: 1 “Completely Disagree” – 7 “Completely Agree.”]*

**“Thinking of when you volunteer, please rate your level of agreement with the following statements.**

- a) I feel welcome.
- b) I feel a part of something bigger than myself.
- c) I feel a sense of teamwork
- d) I make friendships that are active beyond the event
- e) I make friends with people from other races
- f) I feel useful
- g) I have responsibilities
- h) I have leadership responsibilities
- i) I feel a sense of purpose
- j) I feel free of peer pressure
- k) I feel accepted.
- l) I wouldn’t feel lonely
- m) I wouldn’t feel afraid to talk to others
- n) I learn about cultures other than my own.

11. **Peer-Assistance Barometer**: a self-authored 8-item measure designed to measure individuals’ willingness to engage with/assist their peers who might be experiencing a personal crisis.

**Reference:** Self-authored/present study, (Williams, Horgan, & Evans, 2016)



**Item Wording:**

**A. Thinking now about your friends, imagine if one of them started to say or do things that made you think they were thinking about committing violence against someone else. What (if anything) do you think you would say or do in response to that friend?**

Please select all that apply.

- I would ask them what they're thinking.
- I would give them advice, if that person was becoming sympathetic with others who commit violence.
- I would talk to another friend or family member, about what to do.
- I would talk to someone I trust, outside of my friends and family (e.g., a religious official, or a counselor) about what to do.
- I would try to get my friend to talk to a counselor.
- I would contact the police.
- Other, (please specify):

**B. “Please rank (from 1 – 7) the response options, from the previous question, to indicate which you would consider doing 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, ....7<sup>th</sup>).”**

12. **Trust in Police Scale**: an 8-item measure intended to measure individuals’ trust in police.

**Reference:** Self-authored/present study, (Williams, Horgan, & Evans, 2016)

**Item Wording:**

“Imagine that you wanted to talk to the police, just to ask them for advice about what to do about a friend of yours, whom you believed might be considering doing something illegal that could end up injuring other people.

**How likely do you think the following would happen?**

*[All items on 7pt scales: 1 “Very unlikely” – 7 “Very likely”]*

**The police would...**

- i. Overreact
- ii. React appropriately
- iii. Allow me to remain anonymous
- iv. Try to monitor me or my friend
- v. Allow the discussion to happen, without creating a record of it
- vi. Cause more harm than good
- vii. Try to trick me
- viii. Be trustworthy

## Appendix 4

Beliefs regarding prospective violent extremism risk factors by sub-sample

Thematic domain	Basic Theme	Sub-theme	ICC participants	Non-ICC participants	Police	FCWG	
Political / Ideological	Experienced/experiencing injustice.	Referring to themselves as "victims" of a certain system or country.	✓	✓		✓	
		Wishing "vengeance."	✓	✓		✓	
		Victim of bullying	✓	✓			
	Sympathizing with/admiring violent extremists	Justifying / approving of violent acts	Victim blaming.	✓	✓	✓	✓
			Speaking favorably of people who commit violence.	✓	✓	✓	✓
			Statements that speak to eliminating certain groups	✓	✓	✓	✓
		Threatens violence.	Quoting views of extremists.	✓	✓	✓	✓
			Stating thoughts of joining a violent extremist (VE) group	✓	✓	✓	✓
			Considerting and (perhaps) seeking validation for donating to a VE group.	✓	✓	✓	✓
		Involvement (through internet or physical interaction) with individuals who are angry and talkat	Researching for how to commit violence.	✓	✓	✓	✓
			Expressing that one is of personal importance to a violent extremist group/cause.	✓	✓	✓	✓
			Drawing/writing symbols on (one's school) desk	✓	✓	✓	✓
		Glorifying violence	Attempting to obtain the means of violence: weapons, bomb supplies, etc.	✓	✓	✓	✓
			Taking an interest in firearms (e.g., collecting photos of firearms).	✓	✓	✓	✓
			Glorifying violence	✓	✓	✓	✓
Lack of knowledge of mainstream/moderate Islam.	Attempt to gain family's involvement in VE	✓	✓	✓	✓		
	Seeking extremist spouse.	✓	✓	✓	✓		
Vehement bias	Making comments that are out of character, biased against a particular group.	Speaking disparagingly about someone.	✓	✓	✓	✓	
		Refusing to attend events where people of a particular outgroup will attend.	✓	✓	✓	✓	
		Expressions of hate or criticism toward another.	✓	✓	✓	✓	
	Making statements, even in jest, recommending violence against certain groups.	Talking about how to corner & confront a person or group.	✓	✓	✓	✓	
		Talking about beating up or capturing a person(s).	✓	✓	✓	✓	
		Might begin by "wishing" out loud to get even with someone, especially if wishing is recurring.	✓	✓	✓	✓	
		Seeking validation for their [criminal] feelings.	✓	✓	✓	✓	
	Believing in racial or religious/moral superiority.	Becoming verbally abusive to friends or family.	✓	✓	✓	✓	
Rigid beliefs	Beliefs (including extremist beliefs) are relatively hard to change, beyond high school.			✓			
	For VE to become manifest, extremists must have "some sort of 100% belief" about their ideology.			✓			
Not taking responsibility for one's action							
Pro-gun opinion.	Showing off weaponry		✓				
	Weapon purchase		✓				



Thematic cBasic Then Sub-theme	ICC participant Non-ICC parti: Police	FCWG
<b>Psychological</b>		
Feeling threatened		✓
Feeling inferior		✓
Contemptuous for being "talked down upon," perhaps by out-group members, or those of higher Socio-economic status.	✓	
Isolation	✓	✓
Withdrawn from gathering of family or friends	✓	
Sometimes induced by cultural/language barriers	✓	
Lack of "cultural adjustment" to the U.S.	✓	
Refugee status (perhaps)	✓	
Frustrated attempts to "fit in."	✓	
Social exclusion by peers.	✓	
Creates space for individuals to create their own little "world," which can be misguided.	✓	
Refusing help	✓	
Disinterested/unwilling to partake in community events	✓	
Loneliness		✓
Loneliness can lead to susceptibility to recruitment.	✓	
Identity & purpose needs	✓	
To feel a part of something larger than themselves.	✓	
To feel a useful (if only in a small way) contributor to the attainment of the cause's goals.	✓	
"Looking for a sense of purpose in life."	✓	
Emotional needs		
The need to "belong."	✓	
Lack of self-esteem	✓	
The experience of romantic "Heartbreak."	✓	
Mental illness (perhaps)		
Depression	✓	
Talking "about how violence felt good."	✓	
Anger		
Perhaps coupled with being irrational	✓	✓

Thematic cBasic Theme	Sub-theme	ICC participants	Non-ICC pt Police	FCWG
Sociological Lack of "guidance"	Lack of family to notice behavior	✓		
	Lack of parental involvement.		✓	✓
	Lack of clergy to notice behavior.	✓	✓	
	Lack of positive role models.			✓
	Lack off "social or cultural support"	✓	✓	
	Hanging out with the "wrong crowd."	✓		
	Lack of channel to advisors	✓		
	<b>Isolated congregations.</b>			✓
	Presence of charismatic "radicalizers"			
	Such people can help fulfill the personal needs (self-esteem, sense of belonging, etc.) of others		✓	
	Violent extremism can seem surprisingly ordinary to recruited individuals, for whom such a process was gradual...		✓	
	...and not really about the cause as much as it was about fulfilling their social/emotional needs.		✓	
	This process is similar to gang recruitment.		✓	
	<b>A bad home life can contribute to susceptibility to radicalization/recruitment.</b>			
	The Internet as a source of radicalization.			
	Watching recruitment videos online		✓	
	Viewing any other radical materials		✓	
	Visiting [violent extremist] propaganda websites			✓
	Online recruitment	✓		
	Lack of education / time in school		✓	
	Violent video games		✓	
	"Nowhere to go [to socialize]."			
	<b>Idleness</b>			
		✓		
		✓		

Thematic domain	Basic Theme	Sub-theme	ICC particip	Non-ICC particip	Police	FCWG
<b>Economic</b>	Experiencing poverty			✓		✓
	Feeling deprived	Experiencing "social/economic difficulties/stressors "	✓	✓	✓	
	Lack of pathway to economic prosperity		✓			

Thematic (Basic) Theme	Sub-theme	ICC participation	Non-ICC participation	Police	FCW/G
<b>Perceptions of Protective factors and Early Warning Indicators</b>	Community acceptance of a given crime problem is essential to the public knowing the "proper channels to notify the proper authorities."				v
	"Community and people, businesses, things of that nature" are warning bells.				v
	Students' social media posts might serve as warning bells.				v
	Parents, when they're willing to talk, can be a valuable source of information regarding their children's v				v
	Such information would otherwise be unknowable, based solely on students' "social cues."				v
	Conversely, parents can be expected to conceal information about their children to "protect" them. (Po v				v
	Also, parents might wait until kids' radicalization "kind of explodes [i.e., gets out of hand], and then th v				v
	Teachers can/do serve as "warning bells."				v
	Counselors can/do serve as warning bells.				v
	Students can/do serve as warning bells.				v
	News/crime trends from other jurisdictions can/do serve as warning bells.				v
	<b>(Potential) Violent extremists might be de-escalated, over time, if appropriate seed is planted early enough.</b>				v