

CODENAME	Ideological and material interdependence within the network
DESCRIPTION	The tangible and intangible resources shared amongst members of the network. This involves inter-personal and communicative relationships such as ideological support, financial and material support for travel and living expenses which enabled members to transition ideas into actions and desires into outcomes.
INCLUSION CRITERIA	Indications of social, financial and material support for members of the network and their family. Indications of spiritual and ideological support for and between the members of the network.
EXCLUSION CRITERIA	Assistance by State and Official non-state entities. Web based, pre-recorded sermons and speeches prior to or unrelated to the Caliphate and ISIS.
THEMES <u>Relationships in the Network</u>	<p>On the issue of key relationships, 70% of the responses reflected a general agreement that familial relationships defined the network.</p> <p>Interviewee #1 - "Families drove the radical communities and through families' entire communities were radicalized". "Families through their influence and ownership of assets afforded them the ability to promote the ideology".</p> <p>Interviewee #2 - "The familial approach was the preferred model used, to go and establish an Islamic State".</p> <p>Interviewee #3 - "Nazim Mohammed and Abu Bakr are Imams that promote radical ideological teachings." "Nazim Mohammed, Shane Crawford and Tariq Abdul Haqq (Boxer) are stand out personalities that inspired others to join the Caliphate." "Radicalisation happens between friends, family members, acquaintance, gang members through Imams and other offline means."</p> <p>Interviewee #4 - "Everyone in the family was aware of what was taking place and of what they were going to do"</p> <p>Interviewee #6 - "Radicalisation would take place in Mosques where the Imam is of that type of thinking and then maybe among normal followers with that type of thinking, spreading that message to each other and propagandizing this thing saying lets go to the Islamic State and so forth." "Some people say Brother Choate was a coordinator, because he coordinated activities with them going and then he also decided to go. If there was a connection his son would have been there already and long before. Yeah much more students would have gone there and also his son. Because it was an orchestrated thing it wasn't like it was being channelled through any individual it was a big movement."</p> <p>Participant #7 - "his brother, Robocop he was in communication with a lot of them and they would send pictures to him and he showed me on several occasions." "Ashmeade Choate organised the plane trip and everything."</p> <p>Participant #8 - "Families were the most important relationship, but in many instances, it was the husband that was the driving force in the decision to leave, the wives would support the husband's decision and the children had no say in the matter". "Islam is a very patriarchal way of life".</p> <p>Participant #10 - "It was a sort of block mobilization, with approximately 26 families leaving". "People were radicalized as part of a family; this was the big predictor of who went".</p>
<u>Material Interdependence in the Network</u>	<p>Material interdependence was highlighted as a key element of the relationships with 90% of the responses highlighting the role of key leaders and financiers providing the financial and material support for the FTFs.</p> <p>Participant #1 - "The leaders had the means to make things happen". "The main form of support provided for the FTFs were financial, many of these persons were sponsored".</p> <p>Participant #3 - "They would provide them with emotional and financial support and the assurance of re-acceptance at the Mosque on their return"</p> <p>Participant #4 - "It is possible they received funding from groups in Trinidad and family to family support. In the case of children and grandchildren that left they would receive support from their family members".</p> <p>Participant #5 - "There were people with money in the country that supported the cause". "Parents would also send money for their children to make it through"</p> <p>Participant #6 - "There were some rich folks that were buying their tickets, because they thought that was their duty, in Islam it states if there is a need for warriors on the battlefield and you cannot go, then provide the horses or provide the weapons".</p> <p>Participant #10 - "Nazim and Emraan Ali would have helped raised money in Boos Settlement". "There were wealthy East Indian families that were providing charity support" "It was wealthy people fueling extremism in Trinidad". "The big wide lens, to look at it, is through a network of people and the spread of ideas and resources through a network". "I think they were more the ideological milieu, they're much more influenced by those guys".</p>
<u>Ideological Interdependence in the Network</u>	<p>Ideology was identified as the primary determinant of why families and individuals decided to travel to Syria and join ISIS. Cottee (2021, 38) estimated that 42.5% of the persons that travelled were converts or reverts, as such they required some degree of ideological support or mentoring in shaping their decision to make Hijra. Of the responses received, 80% identified that Imam Nazim Mohammed and the Boos Settlement was the ideological milieu where the evangelization and mentorship of the FTFs occurred.</p> <p>Participant #3 - "They would provide them with emotional and financial support and the assurance of re-acceptance at the Mosque on their return"</p> <p>Participant #4 - "A lot of the people that went were taking the Fatwahs from Ashmeade Choate". "Many Muslim leaders used poverty as the easy answer to explain radicalisation and why person travelled to Syria, but the main driver was the ideology" "This ideology started with the Wahhabi Salafi Islam". "The Wahabi ideology is promoted in the orthodox Sunni mosques". "The doctrine took roots in Trinidad through persons engaging with foreign clerics on the internet". "There is a connection between the ideology and the Masjid in Rio Claro, as the Imam was using this ideology for many years, before and after the coup. This was one of the ideological differences he had with Yasin Abu Bakr"</p> <p>Participant #5 - "Every single one of them that went, their kid would have attended the Choate's school".</p> <p>Participant #6 - "Many Imams in Trinidad were propagating that type movement". "So those who listened to them and trust their understanding decided to get up and move". "The husbands were the ones who basically organized the trip". "It will take place in Mosques where the Imam is of that type of thinking and then maybe among normal followers with that type of thinking, spreading that message to each other and propagandizing this thing saying lets go to the Islamic State and so forth". "It was indicated that, 60 - 70 messages would come per day and those that received the messages was told to pass them on so it was a network of messages transmitted via the Internet"</p> <p>Participant #8 - "Shane Crawford, yes, it was because of him a lot of other people left". "I think they targeted the head first and then he did the convincing of the wife". "Your peers have your ears and whatever they spurn will influence your behaviour". "Because if the head of the home is following a gang or a terrorist group its only a matter of time before the rest of the family follow suit". "So, they depend on somebody else to read a book and tell them something". "Some women will tell you because they love their family, they don't want that knowledge". "So, in general they don't want to educate the Muslim woman, they only want to give them Quran knowledge".</p> <p>Participant #10 - "So, you often see brothers, or cousins will travel together to Syria, in the case of Trinidad It was a kind of block mobilization, of the lots it was about 26 families". "Everybody knew each other, or was related to each other. I mean, Nazim Mohammed alone was related to at least 15 persons by blood.". "The big wide lens, to look at it, is through a network of people and the spread of ideas and resources through a network". "I don't completely know the nature of Imam Nazim in the network, although he seems to have been inspirational, theologically, as a mentor"</p>

CODENAME	Value systems in the network
DESCRIPTION	Enabling values – those values that were embraced by members of the network that contributed to high levels of commitment, belief in the cause and trust in the members of the network. These enabling values built a collective identity and promoted trust amongst the members
	Constraining values – Values which were embraced that prevented individual agency and denied members the opportunity to reject the ideology adopted by the network.
INCLUSION CRITERIA	Principles, practices and beliefs held to be true and accepted by the members of the network.
	Tacit and active approval of the unique beliefs and practices of the members of the network
EXCLUSION CRITERIA	Secular values practiced by Muslims who are not devout to the tenets of Islam
THEMES <u>Embracing Jihad and Martyrdom</u>	<p><i>On the issue of the values embraced by the network, the data reflected that 100% of the respondents viewed the Caliphate as an opportunity to pursue Jihad and enjoy martyrdom.</i></p> <p>Interviewee # 2 – <i>“The major features are that Western Society are anti Islam and discriminatory to true Islam this makes western societies essentially evil and the reaction to this evil necessitates a response in the form of Jihad”.</i></p> <p>Interviewee # 4 – <i>“The Wahabi ideology is promoted in the orthodox Sunni mosques, but they generally don’t go as far as to support the killing of persons and the intolerance that is promoted in the Jihadl ideology”.</i> <i>“The concept of Jihad promoted in this movement was one to cleanse the earth from impurity and bring a pure Islam”.</i></p> <p>Interviewee # 5 – <i>“They thought they were going to fight a Jihad, Fight for the cause of Islam.”</i> <i>“So, death is nothing, it means nothing to a Muslim”.</i> <i>“However, we believe that death is better than oppression. And most right-thinking people would think that”.</i> <i>“Paradise is guaranteed to them, once they were going to fight a holy war”.</i></p> <p>Interviewee # 6 – <i>“For most young Muslims they would like to go into war and fight Jihad because this is where you die as a Martyr”.</i> <i>“It also has a saying that when the army from Korasan was formed, Muslims should crawl on their belly to go join this army and defeat the enemy of Islam, many thought this was the time”.</i> <i>“Jihad is like the crowning belief, to fight those that fight against you, so Muslims are basically mandated to fight against those that fight against them and to wage war”.</i> <i>“Martyrdom as a heavenly abode”.</i> <i>“Their decision to go was a demonstration of their commitment to Jihad”.</i> <i>“So, they were all boxed into Jihad and the battle field thing and due to peer pressure, they felt that if they don’t go they will look as though they were not true believers”.</i></p> <p>Interviewee # 9 – <i>“And there are people within the Muslim population, the world over, who strongly believe that if they die in the fight against oppression, that they will die as a martyr that will enable them to go straight into heaven”.</i> <i>“Jihad is a deep spiritual belief, now it is a handful of people who have that belief”.</i></p> <p>Interviewee # 10 – <i>“If these Muslims were honest, they would also say being a good Muslim is also performing in the noble duty of Jihad, which means killing infidels and protecting territory, under threat and expanding the Islamic State”.</i> <i>“There wasn’t a question of them not knowing their Quran you just get different conflicting interpretations, and they happen to be committed to Jihad”.</i></p>
<u>Patriarchy in the Network</u>	<p><i>Patriarchy was a central concept of the ideology but this in no way diminished the role of women in the network, as they were noted for their agency and resourcefulness.</i></p> <p>Interviewee # 2 – <i>“The power structure of the family that went to the conflict zones in many instances, the women and children did not feel they had a choice,”</i></p> <p>Interviewee # 5 – <i>“When I ask him why he didn’t go he say his wife wanted a divorce and he changed his mind”.</i> <i>“I was shocked to hear that he (Farrri) and Faisal would have left Trinidad and gone Syria with his two wives”.</i></p> <p>Interviewee # 6 – <i>“The husbands were the ones who basically organised the trip, but I wouldn’t say the husbands encouraged them because they were part of that themselves, they had that particular type of belief based on what they were fed”</i></p> <p>Interviewee # 8 – <i>“they felt that if the husband going, they would have to go with them, or they could have been forced to go”.</i> <i>“The woman felt that it was necessary to be submissive enough to go with their husband”.</i> <i>“But the men don’t want their wife to be educated. So whatever they say to the wife she follows that, so most wife goes with what their husbands says to do, the ones that don’t they are deemed not submissive and not humble”.</i> <i>“But when a woman believes in her husband and she wants to keep her husband she will not give opposition, because then he could leave and go”.</i> <i>“Islam in Trinidad and Tobago is falling our family we have Sheikhs, Maulanas and Scholars that encouraging our men to leave their home and take this sister and that sister and that sister will follow you because they are being given everything they want”.</i> <i>“but I don’t believe in killing or committing suicide or polygamy but that doesn’t mean I am not a god fearing and virtuous woman”</i></p> <p>Interviewee # 9 – <i>“And there was a very strong move to propagate a certain type of ideology where a movement took root and it was against women attending the masjid and a lot of conflict started to grow”.</i> <i>“Because what she said is that she went as a dutiful wife and mother, when her husband took that decision to leave”.</i></p> <p>Interviewee # 10 – <i>“Maybe some of the other women may have been more, submissive and just follow their husband, right, because in Islam that’s what you must do, you must follow the commands of your husband”.</i> <i>“I seriously doubt that some of the women, I’m thinking of like Tariq Abdul Haqq’s sister, Aleah, she was pretty mouthy on social media. She’s on Facebook, shouting about how wonderful Islamic State is, cheering on beheadings”.</i> <i>“I mean, these women are quite politically engaged, and they’re not stupid”.</i></p> <p>Letter from Al Hol – <i>“I migrated to Syria in the year 2014 accompanying my husband with our children only with the intention to live in a Muslim country since at that time it was not yet an Islamic State”</i></p>
<u>Loyalty in the Network</u>	<p><i>The system of beliefs that was adopted within the Salafist-Jihadl ideology promoted strong bonds of loyalty and commitment to the brother hood and to the cause. The most committed was a title afforded to those who demonstrated a willingness to do Hijra and make the ultimate sacrifice as is expected of all “True Muslims”</i></p> <p>Interviewee # 1 – <i>“But ideology is very critical for the true believer’s”.</i> <i>“That don’t just happen just like that, because you don’t know what you are going into: you are going into the unknown. So, you have to believe that what has been taught to you is real.”</i></p> <p>Interviewee # 3 – <i>“It is my understanding that it is a very conservative, intolerant hateful ideology, It’s a Salafist Wahabis or Salafist Jihadist ideology.”</i></p> <p>Interviewee # 4 – <i>“The persons that went and committed to the ideology are unique, in that once you commit to the ideology you are forbidden to speak with and entertain those who do not support and oppose your beliefs”.</i> <i>“It is permitted to kill persons that oppose your ideology on the basis of their disbelief”.</i></p> <p>Interviewee # 5 – <i>“So you marry these two sisters and live like true Muslim”.</i> <i>“So even if they supported it, they wouldn’t do so openly”.</i> <i>“The brothers wouldn’t allow me to know a lot of things because I would condemn it”.</i> <i>“But yet for all they would not come out and so some level of recruiting and say I want you to come and go ISIS for me that was on the low key”.</i> <i>“Again, they would not come out and talk to you about it and the persons that want to go they are very humble”.</i></p> <p>Interviewee # 6 – <i>“They felt that if they don’t go, they will look as though they were not true believers”.</i> <i>“He was so fired up with the Islamic State and that this was the time to go and he left with his sons”</i></p> <p>Interviewee # 8 – <i>“You are going there to do your part, for your Lord, that is what they were being told by the Sheikhs and Maulanas. This is real!”</i> <i>“he was also very boisterous and he had no problems talking about it, he believed in the cause so it was easy for him to speak out”.</i></p> <p>Interviewee # 9 – <i>“It’s not confined as I said to any one group, to me the one thing in common, I have noticed is that very puritanical kind of belief system from what I gather”.</i> <i>“I think some people now joining the fold of Islam have taken the religion very seriously, hence that very puritanical outlook”</i></p> <p>Interviewee # 10 – <i>“You know, we all have our kind of sacred values and are probably prepared to fight and die for those sacred values”.</i> <i>“It’s not such a strange thing, you know, patriotism in war its important.”</i></p>

CODENAME	Geo-social relationships in the network
DESCRIPTION	Social and geographic connections characterised by strong social ties and a high concentration of members within the network. These clusters are connected through familial, kinship and friendship ties that are deep rooted.
INCLUSION CRITERIA	Mention of particular locations in Trinidad and Tobago that were impacted by or related to the members of the network. The spaces and social activities that brought the members of the network together.
EXCLUSION CRITERIA	Locations outside of Trinidad and Tobago
THEMES <u>Geo-clustering of the Network</u>	<p>4.5.1 Based on the data collected 100% of the respondents stated Rio Claro, Chaguanas and Diego Martin were the areas in Trinidad where the majority of the FTFs resided before leaving for Syria. These were locations where the network was most concentrated and the intensity of the social interactions was strongest. These areas also coincided with the locations of Radical Masjids and the most prominent FTFs.</p> <p>Interviewee #1 - "Yes, that would be the Imam for the Rio Claro Mosque and the Imam for the Mucurapo mosque". "But Rio Claro, um Rich Plain and Carapo are areas that um would have been identified as areas where there are more or less radical communities".</p> <p>Interviewee #2 - "The cost and complexity of technology allows for socially depressed communities to be ideal recruiting grounds as you could reach these communities from anywhere in the world".</p> <p>Interviewee #3 - "Some of the problematic mosques are the Umah Ibn Qlah mosque, Masjid al Kalifah, Masjid Wathul haqq, the Nur E Islam I think seventy percent of the person that went to fight did come from the Umah Ibn Kitab mosque". "I also know the areas of concern with higher population of people that subscribe to radical teachings and gone off to fight are from Rio Claro, Chaguanas and Diego Martin and Enterprise neighborhoods".</p> <p>Interviewee #4 - "There is a connection between the ideology and the Masjid in Rio Claro, as the Imam was using this ideology for many years, before and after the coup. This was one of the ideological differences he had with Yasin Abu Bakr".</p> <p>Interviewee #5 - "Over the years practicing at the Enterprise Masjid that Masjid I used to say is a colorful Masjid, in terms of the types of characters that would have passed through that Masjid".</p> <p>Interviewee #9 - "But their roots are from Rio Claro. And the Imam that, is 14 members of the Imams family who went up and this recruitment drive". "Some of the families are from Diego Martin, one or two from Port of Spain, one set from Barataria. There's a set of family from Warrenville, Kelly village, Longdenville, Couva, I think Maloney, Claxton Bay and Rio Claro."</p> <p>Interviewee #10 - "It just so happens I think that Nazim was situated in Rio Claro and then Imam Samad in Diego Martin, which was the Sub Masjid of Rio Claro and then we've got a couple of Mosques in central around Lenox Agard".</p>
<u>Social Dynamics in the Network</u>	<p>The network was made up of persons from all walks of life, the demographics of the RIN was not consistent with the literature, which suggests, that FTFs are poor, urban, disenfranchised persons. The RIN consisted of lawyers, doctors, businessmen and persons employed in the petro-chemical industry as well as persons involved in organised criminal activity. The unifying thread across this social mosaic was reported as being the ideology. An interesting social dynamic was introduced into the data, this was the issue of race and race relations. Whilst generally a political issue the racial tensions in Trinidad and Tobago runs deep especially the relationship between persons from the African and East Indian heritage.</p> <p>Interviewee #1 - "Yes there is also a nexus um I would say, apart from the personal relationships, there are relationships that do veer into the criminal aspect, so you would have the radical arm of it but then you would have the criminal side of it amongst these areas". "Somewhere along the lines there would have been connections between those radicals that exist in other Caribbean States and those that exist here".</p> <p>Interviewee #3 - "Marginalization from society dissatisfaction with the government, concerns with corruption with the government, members of violent gangs who might be easier to transition from a domestic gang to a terror group like ISIS, also those that believe that they cannot freely practice Islam I believe unemployment can also be a characteristic of the social circumstance that could cause someone to join ISIS". "Especially youths, who lack critical thinking skills to effectively analyse and rationalize what they are watching". "The only stand out person I could recall is Shane Crawford. He is the only key personality. There is also Imam Nazim Mohammed who has grown in notoriety".</p> <p>Interviewee #4 - "For some reason the African Muslims are the ones more inclined to the kind of radicalization ideology. Even the Imams that support certain type of radical beliefs they are mostly the African Imams". "The involvement of the Jamaat Al Muslimeen in this movement was not really there, Imam Yasin Abu Bakr is an articulate politician in the true sense". "The veterans of 1990 that are involved in the ISIS movement are Nazim Mohammed and to a lesser extent Kalki Khan".</p> <p>Interviewee #5 - "But different type of scummed up right there, like Allan Scanny Martin and Solomon Haradath Yeah, quite a number of people well known to the police they use to frequent the Enterprise Masjid". "The Sunnis they will not tolerate too much African people coming in their Masjid, you saw blatant racism in Longdenville because that is the old East Indian Muslims". "So, the likes of Crawford and the bad elements the criminal element, they would come here at this enterprise community Masjid or at Molan Mosque at one point, Edu Mosque where the Imams are young black men". "This guy, Ashmeade Choate, their children (Crawford et al) would have attended his school."</p> <p>Interviewee #6 - "That girl indicated, she has a BSc in physics and a master's in geophysics. Her father is a wealthy businessman from Central Trinidad, very intelligent people, we have heard stories about a lawyer, but he's deceased now. "But his wife and children are of very sound education, very intelligent people, there is even a doctor, I think she is a prisoner in Iraq or something, their roots are from Rio Claro."</p> <p>Interviewee #10 - "The commonwealth boxer, Tariq Abdul Haq for example. He attended a leading school in Trinidad went to University of London and then came back to be a lawyer and his wife, similarly had a degree from Barbados, she was a lawyer". "Nazim Mohammed and his family were pretty well off. So, it is not driven by poverty or oppression, they were not oppressed by the State". "You've got 60% Indo Trinis, about 40% black converts, 60% were East Indian Trini who went and played an active role in ISIS in Syria, one of the most prolific Trinis in ISIS Stewart Mohammed, he is from Freeport, his family owns a packaging company, R&C enterprises, they're extremely wealthy, and he was one of the main players in the Trini pro-ISIS network."</p>
<u>Social Interaction in the Network</u>	<p>Events and interactions played a major role in concretizing the relationships shared between the members of the network, these served as a meeting point for the RIN to share ideas, develop plans and to reinforce their belief system. The responses by the participants to questions related to the means and forums whereby the members of the RIN connected highlighted the use of the internet, prayer sessions and through the gang circles as the means by which the movement grew.</p> <p>Interviewee #1 - "the internet was a critical part, especially the use of different social media platforms via the dark web, so the internet has been very critical in facilitating radical ideology, it has been critical in developing networks it has been critical in facilitating or promoting logistical networks".</p> <p>Interviewee #2 - "Social networking has been enabled by technology, and globalised communities or local ties with strong ties to global communities, this has been enabled by technology". "As a result of the deep penetration of technology the ongoing in the bedrooms of individual on their smart phones has become an issue of national security".</p> <p>Interviewee #3 - "think it happens both offline and online on Facebook, Twitter, Telegram it also happens face to face in mosques and in gangs, there may be few Imams that preach their intolerant ideology and they are very influential in their sermons and I think that face to face is also very effective, in recruiting or persuading someone to join a terrorist group".</p> <p>Interviewee #4 - "The doctrine took roots in Trinidad through persons engaging with foreign clerics on the internet and conducting research of the doctrine on the internet. The core of ISIS recruitment was conducted via the internet".</p> <p>Interviewee #5 - "These fellas decide to be together and go to prayer. They sit together and they talk". "Every single one of them that went, their kid would have attended the Choate's school".</p> <p>Interviewee #6 - "All these brothers coming there dressed in black from all different places it like a big meeting of the fellas who were supposed to go".</p> <p>Interviewee #7 - "This brother, Robocop he was in communication with a lot of them and they would send pictures to him and he showed me on several occasions".</p> <p>Interviewee #8 - "When you go to Masjid and every day you hear talking about, we have to protect ourselves and be careful because this happening in Syria".</p> <p>Interviewee #9 - "I think with the advent of the Internet, that would have had a profound impact on how things thing gained ground so rapidly". "So, for the millennials, there is not like any traditional schools, where traditionally when we attend functions in the mosque, you will hear lectures, and you will be encouraged in terms of the life and times of the Prophet".</p> <p>Interviewee #10 - "everybody who went would then be contacting people back in Trinidad and saying you must come. I can facilitate your travel it is great here". "I mean, like, 70% of the persons that went came from Rio Claro, quite a lot of them lived on the Boos settlement". "It just seems that the network was organized and kind of organically emerged out of the players, the activists, the spiritual mentors".</p>

CODENAME	Secrecy in the network
DESCRIPTION	Efforts made to conceal the nature and extent of the beliefs and intentions of the members of the network, and the denial of foreknowledge by those that travelled and their family members on the true motives for travelling to Syria to join ISIS
INCLUSION CRITERIA	Acts and or statements of omission and commission that were made to prevent awareness of the intent and extent of the network or of the values adopted by the members of the network. PR and propaganda statement made to lure persons and mask the true conditions which the persons in the Caliphate were living under.
EXCLUSION CRITERIA	Statements made under duress or whilst in captivity as well as those made by minors
THEME <u>The Code of Secrecy</u>	<p><i>The RIN was a confidential affair, maintenance of secrecy was more than a requirement it was a necessity and this is evident even today with the strict observance of a type of OmertàCode being observed by its members. Many of the key leaders maintained incredibly low profiles and conducted their engagements clandestinely and have denied any prior knowledge of or involvement in the ISIS movement in Trinidad.</i></p> <p>Interviewee #1 - <i>"the persons are seclusive, they don't like the spotlight. And that stands out amongst the persons that would have left, they have always remained in the background."</i></p> <p>Interviewee #2 - <i>"The Foreign Fighters all share a sense of disconnect with Central government and a disinterest in if this country has a stake in what they intend to be or want for themselves"</i></p> <p>Interviewee #3 - <i>"I think the most dangerous scenario is if they return to Trinidad unnoticed and sneaks across the border on fake documents"</i></p> <p>Interviewee #4 - <i>"The movement to go join ISIS was not a secret as many persons knew about the movement and the persons that were planning to go join". "</i></p> <p>Interviewee #5 - <i>"They will have that acknowledgement that they are being monitored. So, they won't go to anyone and just say do you want to go to Syria, I will say, right, right. There's somebody who knows, who want to go and connects the financier to the person that wants to go it must have a middle man". "So, if she heard that he left she would be surprised. He would not tell her that he was going to Syria to fight. But I don't think they will go and say daddy I going and fight for the cause". "They would not come out and talk to you about it and the persons that want to go they are very humble not very show-offy,"</i></p> <p>Interviewee #6- <i>"So, at that time I know they were discussing this situation, but they denied and said they were trying to tell them not to go".</i></p> <p>Interviewee #7 - <i>"Because he was anti-ISIS and very quiet and it was a shock to everybody in his family everybody".</i></p> <p>Interviewee #8 - <i>"When you see persons wearing a particular type of clothes and isolate themselves and they move out from their normal Masjid or church or temple and form their own religious group or social group within a small space, buy their own food, they don't speak to anybody, they tried to educate their children for themselves home school and that sort of thing".</i></p> <p>Interviewee #9 - <i>"In fact, recently, I met one or two relatives and from what they related to me, they didn't even know when their relatives left, like your children or whoever grandchildren. They just left and it is when they reach in the Middle East or whatever you get communication and they appear to be living in communities and seemingly very comfortable and happy."</i></p> <p>Interviewee #10 - <i>"In her trial she said, Oh, we didn't know that it was a war and we just watched some videos of children running around and that's why we came. Which, is not on her social media account. I mean, she's on Facebook cheering on ISIS".</i></p>
<u>Deception in the Network</u>	<p><i>There was also an element of deception in the network as many persons claimed they were duped into travelling to Syria or when they arrived the situation was very different to what they expected. Whilst this is a contested circumstance, what is clear to date is that the narrative of those that went and survived has changed from rejecting the State and the life in Trinidad to pleading with the authorities for repatriation.</i></p> <p>Interviewee #1 - <i>"For some it would have appeared so initially, however, based on what was taught, um the ideology that was given to them it appears as though when they got there, and they recognized that it is not what was sold to them, their intent change".</i></p> <p>Interviewee #4 - <i>"They were aware of exactly what they were going to do, they were not brainwashed, they went to commit acts of terror, to fight and perform Jihad". "Also, some level of deception was used to convince these persons to travel, many persons fabricate the statements of the Messenger to convince persons to do things contrary to the Quran"</i></p> <p>Interviewee #5 - <i>"So, when she started attending the mosque she was very pretty and when he saw her, he arranged to marry her. He told her they were going England for a better life and he actually took her to Syria, and she was in a video begging to come back"</i></p> <p>Interviewee #6- <i>"Many were fooled by the propaganda by ISIS so they decided to go join this group".</i></p> <p>Interviewee #7 - <i>"plenty of them was brainwashed by Muslims who had the money. Some of them even try to convince me, asking me how come a man like you didn't go there; some of them were promised all kind of big house and big car".</i></p> <p>Interviewee #8 - <i>"but the experience of someone saying that at the right time under the right circumstances could thief yuh head for life, so recruitment is about doing that, they identify your weakness and they accept and they play on that".</i></p> <p>Interviewee #9 - <i>"They were being told that come in a country where you can practice Islam in an Islamic State, you will be hearing the Hassan calling five times a day. And then the men will be able to work in different projects, agricultural projects, water projects, and so the woman will get jobs teaching in schools and children will be attending school, and it was a real utopian"</i></p> <p>Interviewee #10 - <i>"So, it wasn't just to drink tea and just chill out. There is also, the fact that Syria was in a state of war at the time. Every day you're reading about Western hostages being beheaded, this was going on in mid to late 2014, most people in Trinidad went in 2015, so they knew all about ISIS and the beheading."</i></p>

CODENAME	Network association as a path to radicalisation
DESCRIPTION	The role of the network as a path and conduit to involvement in and access to a higher degree of commitment to radical extremism.
INCLUSION CRITERIA	<p>Radicalisation through interaction with persons within the network</p> <p>Association with persons that had a previous history of radical and violent behaviours.</p> <p>Radicalisation through attendance at Masjids that embraced radical ideologies.</p>
EXCLUSION CRITERIA	Radicalisation amongst members of the same household
THEME <u>Push Factor</u>	<p><i>Trinidad with the highest number of FTFs per capita in the Western Hemisphere translates into a high probability that an individual in the normal course of their day will encounter a member of the RIN. The interview data showed that many persons were in fact directly in contact with the network but did not become infected with the ideology (ideological pandemic). The data suggested that biographic availability, collective acceptance, and peer pressure were the determining factor of who progressed to the point of becoming an FTF and who did not.</i></p> <p>Interviewee #1 - <i>"the individual that remains in Trinidad may have a reason for remaining in Trinidad, it could be financial it could be other family related problems it could be ideology may they would not have fully accepted but they remain as support for those the fully endorse the ideology"</i></p> <p>Interviewee #3 - <i>"I think ISIS is very sophisticated and use very slick and very persuasive propaganda on social media to recruit and radicalize people especially youths, who lack critical thinking skills to effectively analyze and rationalize what they are watching. ISIS is very aware of the effectiveness of the online recruitment strategy".</i></p> <p>Interviewee #4 - <i>"The Wahabi ideology is promoted in the orthodox Sunni mosques, but they generally don't go as far as to support the killing of persons and the intolerance that is promoted in the Jihadi ideology".</i></p> <p>Interviewee #5 - <i>"So, when she started attending the mosque she was very pretty and when he saw her, he arranged to marry her. He told her they were going England for a better life and he actually took her to Syria, and she was in a video begging to come back"</i></p> <p>Interviewee #6 - <i>"60 - 70 messages would come per day and those that received the messages was told to pass them on so it was a network of messages". "That's why you find this clamor to go. That's how it happened, almost on an orchestrated basis. Where Everybody who was in that orchestration, were good to go". "The internet was so powerful: it is able to circumvent and overpower those who were trying to dissuade them from that activity. it was very powerful. Even after ISIS was defeated there were still messages". "If there was a connection between Choate's School and those that left, his son would have been there already and long before. Yeah, much more students would have gone there and also his son". "It was a big movement. But then there were some people here who decided to take Ba yah here and decided to do whatever they said to do here"</i></p> <p>Interviewee #7 - <i>"Many Brothers see me and ask me, how come a man like you didn't go there and fight?".</i></p> <p>Interviewee #8 - <i>"You have people who are radicalized but they don't go to the other side".</i></p> <p>Interviewee #9 - <i>"From where I sit, coming from a traditional Sunni background and having been exposed to the fundamentalist movement and understanding a bit of the rise of fundamentalism. I am prepared to say that in Trinidad and Tobago, yes, it's in a very minority of cases, there are some Muslims who could be deemed to be extremists". "The kind of violent extremism that has been ascribed to those people, especially when that phenomenon of ISIS was dominating the news is something very foreign to us as citizens of Trinidad and Tobago."</i></p> <p>Interviewee #10 - <i>"you've got to be in position where you can leave, also this radicalization was coming before mobilization". "I think the big wide lens, to look at it, is through a network of people and the spread of ideas and resources through a network, it seems to be the key, along with 1990"</i></p>

CODENAME	Network diffusion
DESCRIPTION	The evolution of the network from its active period to its current state, giving consideration to the current disposition of ISIS.
INCLUSION CRITERIA	<p>Mentions of how the group structure has evolved over the period of review to its current state.</p> <p>Major disruptive / constructive events that has altered the network structure and level of activity</p>
EXCLUSION CRITERIA	
THEME	
<u>Diffusion of the Network</u>	<p><i>Radical networks are dynamic social structures that are resilient and effective of regeneration. In the network key nodes are protected in order to ensure the survival of the network.</i></p>
	<p>Interviewee #1 - <i>"It is still ongoing, in terms of radicalizing a community through influence and ownership". "Ideology is a difficult thing to recognize with the plain eyes to understand who is being radicalized would remain a challenge, especially if you are not within that Islamic circle."</i></p>
	<p>Interviewee #2 - <i>"If those that left were more successful then, the ones here in Trinidad may have been encouraged to pursue a similar path, however the failure by their counterparts would have mitigated significantly against the potential threat of local radicalization to violent extremism or a terrorist attack. The opposite may also be true, as the failure of the ones in Syria may be used to spur attacks locally".</i></p>
	<p>Interviewee #3 - <i>"think it is a serious issue but I don't see it as a growing or increasingly continuing issue, if the Foreign Terrorist Fighters are not effectively rehabilitated there is a risk that they could continue to propagate the ISIS ideology".</i></p>
	<p>Interviewee #4 - <i>"He was either beheaded or shot for his disagreements with the way the ISIS leadership was conducting their affairs. Some of the women that left actually were duped and when they got over there they were trafficked and became sex slaves". "don't think persons would leave to go to another conflict zone. Trinidadians are people that like their freedoms"</i></p>
	<p>Interviewee #5 - <i>"Look at the two youths that recently come back Faizal two sons they come back and no one is really monitoring them, we would say they are young but they were posing on social media with AK47". "imagine for the adults when they come back and we start segregating from them and start shunning them. They will form their own little circle, because they now have to form a new Wahabi sect."</i></p>
	<p>Interviewee #6 - <i>"I know some sisters who went and their families mash up when their husband died".</i></p>
	<p>Interviewee #7 - <i>"One person who is back here now in Trinidad he should be out of prison any time now he managed to escape into Africa and he came back home and he explained the situation was horrendous".</i></p>
	<p>Interviewee #8 - <i>"some of them lost their life and then your family stranded there." "Some ran away from abusive relationships to escape their legal husbands, we don't know what the husband will do if they return with the children of the dead FTF". "We cannot afford to stereotype them and look at them with scorn".</i></p>
	<p>Interviewee #9 - <i>"I think the movement was really around 2014, 2015, 2016. And I think that has come to an end now". "We have confirmed now there are approximately 70 children, Trinidadian and 24 women who are languishing in that refugee camp in the north Eastern part of Syria. What we have also been able to ascertain is that in the majority of instances, the husbands of these women have been killed". "Yes, one guy told me that if 40 of them went at least 30 of them have been killed. And the few who may be alive, they are in some prison somewhere".</i></p>

CODENAME	Preventative Policy measures
DESCRIPTION	Recommendations to prevent a recurrence of a similar type of event as well as measures to effectively repatriate and reintegrate displaced nationals as and disrupt the elements of the network that are still intact in spite of the failure of the <i>Caliphate</i> .
INCLUSION CRITERIA	Recommendations made that can contribute to the prevention of a recurrence or improve the process of desistance by members of the network.
	Mention of the factors that contributed to the entrenchment of a radical network
EXCLUSION CRITERIA	Acceptance of general preventative procedures that do not fit the context of Trinidad and Tobago and the unique challenges faced as a Small Island Developing State.
THEME <u>Policy Recommendations</u>	<i>The respondents from the Muslim community were in general agreement that the State's response thus far have been inadequate and lacked understanding about the sensitivities in the Islamic Community. The law enforcement and security personnel saw a need for more intrusive investigative procedures to detect and define the network.</i>
	<i>Interviewee #1 - "we need to target specific communities and educate them against radicalisation".</i>
	<i>Interviewee #2 - "fundamental problem is the growing disconnect between central government and community ideology and identity".</i>
	<i>Interviewee #3 - "Another issue is if and when the persons return, the government needs to have the capacity and capability to prosecute them and or rehabilitate them and reintegrate them and their families back into the society".</i>
	<i>Interviewee #4 - "The narrative needs to change and education is the key to that."</i>
	<i>Interviewee #5 - "Educating people, same way they being radicalized on the internet, put the information that educates them on the internet,"</i>
	<i>Interviewee #8 - "The narrative needs to change and education is the key to that."</i>
	<i>Interviewee #9 - "It requires a more humanitarian outlook as opposed to a law enforcement. Each case has to be looked at on its own merits".</i>
	<i>Interviewee #10 - "I think maybe the state should have had a much more decisive response, but instead all the way along, it's been pretty passive"</i>