



United Nations  
Educational, Scientific and  
Cultural Organization



Mahatma Gandhi Institute  
of Education for Peace  
and Sustainable Development

**#YOUTH  
WAGING  
PEACE**

# / ACTION

**GUIDELINES  
FOR PREVENTION  
OF VIOLENT  
EXTREMISM**

**REFLECTION IS  
CONVERSATION IS  
COMPASSION IS**

# #YOUTHWAGINGPEACE

Contributions to  
the guidebook  
by country



1. Kenya
2. Sierra Leone
3. Nigeria
4. Italy
5. Bosnia and Herzegovina
6. Cote d'Ivoire
7. Uganda
8. Pakistan
9. Romania
10. Kazakhstan
11. Kosovo
12. Serbia
13. USA
14. Myanmar
15. Canada
16. Democratic Republic of Congo
17. The Netherlands
18. Tanzania
19. India
20. Liberia
21. Sri Lanka
22. South Sudan
23. Botswana
24. Malawi
25. Macedonia
26. Russia
27. Australia
28. Germany
29. Tunis





30. Seychelles

31. Brazil

32. Ghana

33. Morocco

34. Taiwan

35. Afghanistan

36. Sweden

37. Mexico

38. Lebanon

39. Indonesia

40. Philippines

41. Honduras

42. Norway

43. Cameroon

44. Zimbabwe

45. Ghana

46. Algeria

47. Argentina

48. South Africa

49. France

50. Bangladesh

51. Malaysia

52. Turkey

53. Palestine

54. Kuwait

55. Egypt

56. Ireland

57. Spain





# **ACTION GUIDELINES FOR PREVENTION OF VIOLENT EXTREMISM**

REFLECTION IS ACTION  
CONVERSATION IS ACTION  
COMPASSION IS ACTION

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# JOURNEY

## #YOUTHWAGINGPEACE

### UNESCO MGIEP Youth-led guide on PVE-E

FROM  
NEW DELHI, 09/2016  
TO PARIS, 11/2017



#### MILESTONE 1

**09/2016** | Youth Action Plan submitted by TAGe Delhi Youths during the UNESCO International Conference on PVE: Taking Action through Education

Action Plan No. 2 – Development of a YOUTH-LED guide on PVE-E

**11/2016– 12/2016** | Gap analysis by some of the TAGe Delhi youth and members of the then, Global Youth Collective on Education



#### MILESTONE 7

**20/09/2017 – 29/09/2017**

| Second round of both internal and external review by the secretariat at UNESCO MGIEP and Advisory Board Members



#### MILESTONE 6

**12/09/2017 – 17/09/2017**

| 2nd authors workshop hosted by the Centre for Prevention of Radicalization Leading to Violence, Montreal, Canada. The main output is the second draft ready for final review, editing and publication.



#### MILESTONE 8

**29/09/2017 – 01/10/2017** |

Final coordinating lead authors meeting, outcome being the near-final draft



#### MILESTONE 10

**03/10/2017 – 6/10/2017** | Final internal and external review

**07/10/2017 – 09/10/2017** | Editing and proofreading

**10/10/2017** | Final draft is submitted to the designer



## MILESTONE 2

**27/03/2017** | Selection of the two Coordinating Lead Authors



## MILESTONE 3

**01/05/2017** | Selection of the five lead/chapter authors by the coordinating lead authors and the beginning of the development process including reaching out to thousands of young people from across the world affected by, or working on preventing violent extremism in one way or another)



## MILESTONE 5

**19/07/2017 – 23/07/2017** | First Coordinating Leads Authors meeting held in Bangkok with the outcome being the first full draft of the #YouthWagingPeace with more than 100 youth contributions/cases/voices or experiences

**August 2017** | First internal review

**August until date** | First round of external review by Advisory Board members



## MILESTONE 4

**May 2017** | Department of Foreign Affairs and Trade (DFAT), Government of Australia, through the Australian High Commission in New Delhi, agreed to provide financial assistance to support the development of #YouthWagingPeace



## MILESTONE 9

**3/11/2017** | #YouthWagingPeace – UNESCO MGIEP Youth-led Guide on PVE-E is launched at the 39th UNESCO General Conference in Paris, France



## MILESTONE 10

**April 2018** | Development and launch of the #YouthWagingPeace Action Guidelines for Prevention of Violent Extremism (both English and French)

# FOREWORD

## **MS. TAWAKKOL KARMAN**

Nobel Peace Laureate, 2011

It is an honour to write the foreword for this youth-led guide on prevention of violent extremism through education. I believe in today's world the young people are more well-equipped than ever to tackle the systemic challenges that we as a global community are facing. And, this guide promises to be a part of the many efforts spearheaded by young people to take charge of the world and hopefully succeed in creating a more peaceful and sustainable future for generations to come.

In recent years, one of the challenges, among a plethora of others, the world has been facing is the rise of intolerance, hate, and extremism (especially violent extremism). According to Woollaston (2017), since the start of 2017, there have been 535 attacks, with 3635 fatalities around the world – and, this is just until June 2017

These attacks cut across religions, race, politics and other social or economic demographics. From the civil war in my home country Yemen, ISIS and civil war in Syria, Iraq and the Levant, United Kingdom, the rise of White Supremacy in the United States, the outcry of the Palestinians, Boko Haram in Nigeria, the persecution of the Rohingya in Myanmar. Close your eyes and point anywhere on the map and there are high chances that that country is facing violent extremism in one form or the other.

Young people have been, and continue to be both the perpetrators and the victims of violent extremism. The May 2017 Manchester attack (Coyle, 2017) was perpetrated by a 22-year-old, as was the





Dhaka (Hammadi et al., 2016), Bangladesh attack in 2016. Young people are spearheading the war in my country. I am sure the same is true in Syria, South Sudan and other conflict struck parts of the world. But then, this inspiring guide was fully developed by young people. What could be a better or more thunderous statement other than a youth-led guide on prevention of violent extremism through education? What additional affirmation, than 2000+ global youth pulling their efforts together to provide timely solutions and guidance to reverse this encroaching challenge?

This is a testimony to what we can achieve when we collaborate beyond borders, beyond socio-political barriers. It is also a testimony to what inspired and empowered young people can achieve. The young have spoken, louder than before and it is high time we bring them into the center of all the processes of policymaking and implementation, recognize them as partners and not mere beneficiaries.

I, therefore, urge all the stakeholders out there, from governments, seasoned experts and policymakers, educators, parents, media and young people alike, to implement the recommendations and many other action-centric ideas put forth in this powerful document. Just as UNESCO MGIEP and the Government of Australia believed in, and entrusted the young people that developed this guide with this immense responsibility, I urge all stakeholders out there to do the same and empower more young men and women in our pursuit of sustainable peace and development.

Enjoy reading this lucid guide and most importantly, I hope that you will be inspired to put into action some of its suggestions, ideas, and recommendations.

**MS. TAWAKKOL KARMAN**



# NOTE FROM A FORMER VIOLENT EXTREMIST

## MR. ARNO MICHAELIS

From my earliest memories, everyone told me how “gifted” I was. Teachers expected straight As, and I delivered with little effort and even less engagement with the curriculum. By the time I reached high school, I was convinced—as many teenagers are—that school had nothing to offer, so I dropped out after sophomore year.

I became a white power skinhead because it was the most effective means of lashing out. My parents fought constantly. My schools were mundane to the point of nausea. I wasn’t an anti-Semitic racist looking for a home; I was a hurt, angry, unchallenged teenager looking for the most dramatic means of pissing people off.

Once I discovered the shock value of the swastika, I ran with it. Ganging-up with a bunch of like-minded misfits, we formed a skin-head crew that leveraged the Holocaust as a means to pick a fight with society. No regard for the millions who were murdered. Not a thought for the millions left to suffer memories of horror and lost loved ones. Only a desperate need for an outlet. Rage was channeled into hate, which we then cultivated and disseminated.

As our drunken assaults and vandalism caught the attention of police and media, it also caught the attention of bitter old-guard racists, who we had emboldened to slither from their holes and bask in our brashness. Even as we laughed at their cowardice, we took heed of their words, which told us of a Jewish conspiracy to destroy the white race. The writings of contemporary neo-Nazis were added to copies of *Mein Kampf* stolen from the public library, and we began what was

at the time seen as a process of enlightenment—a discovery of hidden knowledge.

Everything we had been taught in school, everything on TV and in newspapers, was “Jewish propaganda.” Any information which didn’t affirm our assumed ideology of hate and supremacy was cast off as patently false. The “Jew Media” was seen as a single single-minded entity whose sole purpose was to bring about the downfall of our people.

For seven years I refused interaction with anyone but other racist white people. Our skinhead crew grew and seethed till the violence of our protégés brought us to subconsciously reconsider what sort of monsters we had created, and what sort of monsters we had become. But it was sheer exhaustion that caused the initial and ultimately triumphant fissures in the walls of hatred I had so diligently constructed and so ruthlessly guarded.

Ignorance isn’t bliss; in fact, it takes a hell of a lot of work. Life teems with a staggering amount of data that indicate that diversity is a strength. Denying and deflecting such data during each waking moment is a Herculean task akin to trying to sweep the sand off of a beach with a whisk-broom. Unconditional smiles freely given to me by people I had convinced myself to hate, and undeniable evidence of their contributions to culture, science, and simple quality-of-life uncovered the sputtering embers of my humanity, encouraging a flame that lit the way from hate to love. Once I took a peek outside the blinders, I had voluntarily narrowed my perspective with, the truth that we are all human beings in need of compassion and wonderfully capable of giving it resolved in scintillating glory.

A self-serving desire to shed the burden of hate and the lies it demanded, coupled with the stark reality that violent death or prison would take me from my daughter if I didn’t change course, moved me to take that first step. It wasn’t till a year or so later when I watched my little girl playing with other children who happened to have varying degrees of higher melanin content than we did that I realized how truly wrong I was. They were all children. Not black children, or white children, but the sons and daughters of mothers and fathers.

Discovering the beautifully obvious was a rebirth. A desire to experience wonderful human diversity replaced irrational hatred. I began taking liberal arts classes at a local tech college, where an English

professor introduced me to writing and new perspectives as I took in the wisdom of the black women in my critique group. In 2007, a professor at the University of Wisconsin-Milwaukee encouraged my idea of writing a memoir. That memoir came to be known as *My Life After Hate* and initiated the most powerful and meaningful experiences in my life.

In October of 2012, Pardeep Kaleka reached out to me. His father Satwant Singh Kaleka was the last person murdered on August 5th, 2012, as he fought off the gunman with a butter knife, being shot five times before he fell. His bravery bought time for the police to arrive, saving the lives of the many children and elderly who hid elsewhere in the gurdwara.

Pardeep asked me how someone could do something so horrible. I answered, “practice.” The shooter had practiced hate and violence for over a decade, which poisoned everything in his life and drove him to such misery that only homicide followed by suicide made sense. I shared with Pardeep how guilty I felt that I was selling books and getting booked for speaking engagements because of what happened to his community. He told me that he wanted to never stop talking about his father and the other victims. Every time we told the story of August 5th, 2012, we inspire others to heal through kindness and compassion and empower everyone who hears to divert people from the path of violence as I had been diverted when I left hate groups in 1994.



In the aftermath of the shooting, Pardeep and his brother Amardeep, along with other survivors launched the concept of Serve 2 Unite. Today, Pardeep and I organise Serve 2 Unite Student Leadership Chapters to inspire students to become leaders by creating artistic service-learning projects that build inclusive, compassionate, nonviolent school communities. Interfaith leaders, community members, higher education partners, and public school administrators praise Serve 2 Unite for its community impact through student-led, grassroots efforts within schools. Student and teachers self-select research topics including personal identity and the power of the media, gender equality, segregation / racial tension / civil rights, counteracting verbal and physical abuse of women and human trafficking in society, eliminating cyber-bullying, etc. Through the research of these topics, students are empowered to develop identities as leaders and agents of social change. In addition to their service learning projects (for which they receive graduation credit), students are guided to develop personal, social, and behavioural skills that help them behave in a manner that honors themselves, their peers, community, and society. They develop a commitment to community service, resulting in pride in their own unique abilities, school, and their neighborhoods, lighting a fire in them to aspire to attend college and pursue successful careers

It is with immense honor that I submit this humble note to #Youth-WagingPeace. Young people are our greatest hope to overcome the many challenges that face our great human family.



**MR. ARNO MICHAELIS**



# DIRECTOR'S MESSAGE

## **ANANTHA KUMAR DURAIAPPAH**

Director, UNESCO Mahatma Gandhi Institute of  
Education for Peace and Sustainable Development

There is no denying that incidences of violent extremism are on the rise across the world. These incidences are not isolated in any one region or country but spill across many countries. This rising trend is worrisome as it puts fear in the minds of the general population and begins a vicious cycle of suspicion, mistrust and exclusion among communities along the lines of religion, race, colour, gender, nationality and socio-economic status among many others.

In response to this rising trend in violent extremism, the Secretary General of the United Nations initiated his Plan of Action on Countering and Preventing Violent Extremism, unanimously supported by the 70th session of the United Nations General Assembly. The responsibility of designing and implementing a programme on using education to prevent violent extremism was assigned to UNESCO. The General Conference of UNESCO passed a resolution Decision 197 EX/46 in 2015 requesting the Secretariat to support member states using the soft power of education as a tool to prevent violent extremism.

In September 2016, the education sector from the UNESCO headquarters and the UNESCO category 1 research Institute, the UNESCO Mahatma Gandhi Institute of Education for Peace and Sustainable Development (MGIEP) organised the first International Conference on Prevention of Violent Extremism through Education: Taking Action, in New Delhi, India. The usual plethora of reports and guides produced by experts on the subject, roundtables and expert panels were organised.

But something different also happened. **UNESCO MGIEP brought 50 youth from across the world rigorously selected through six-week online discussion on the subject to participate in a first of its kind, “Talking Across Generations on Education (TAGE)” event.** This event organised as a plenary session—not a side or lunch event—brought together these youth in a non-hierarchical “flat” dialogue with about 12 senior policymakers on the challenges and opportunities the youth see in preventing violent extremism through education.

**The conference culminated with the presentation of a “Youth Action Plan” containing three clear tangible action points.** One action point was the development of a youth-led guide on Prevention of Violent Extremism through Education. **This Guide is the result of that call to action.**

The Institute circulated a global call to youth who were willing to take up the challenge of producing the Guide. After a rigorous search based on a well-defined set of criteria, two coordinating lead authors were identified. These authors were then tasked to find the remaining authors who they saw fit to contribute to the Guide and this team then reached out to the wider group of youth to solicit their experiences and guidance in producing the Guide. **The youth have done their part. They have reached out to more than 2000 young people from more than 50 countries, collated their ideas and experiences and finally featured more than 150 unique voices into this document.**

At the end, I am pleased to say that after nine months of hard work and dedication, the youth have delivered a product I believe we can all be proud of. **I am in particular delighted to see how the authors have reached out to their respective youth communities and brought their voices to this guide. The guide provides actual action items for teachers, school administrators, local community leaders, religious leaders and policymakers in the education sector.**

I would like to take this opportunity to thank the Australian High Commission in New Delhi in believing in this project and facilitating the financial support for the production of this youth-led guide. I would also like to thank the Montreal based Center for Prevention of Radicalization Leading to Violence, which is an important and integral partner of the UNESCO MGIEP in its work on prevention of violent extremism through education.



**ANANTHA KUMAR  
DURAIAPPAH**

# BACKGROUND SUMMARY OF THE ACTION GUIDELINES

## BACKGROUND

In the development of the main #YouthWagingPeace guide, we reached out to 2000+ youth from 50+ countries across the world. We received inspirational stories of young people driving change in their communities and painful reflections on the failures of schools and societies. We heard from young teachers who felt unprepared by their own education and experience to support their students and from students who felt alienated and isolated by the actions and behaviours of their teachers. In short, we received stories of hard work, of hope and aspirations, as well as those of despair and dejection.

In the light of current PVE-E research and literature, we analysed these stories and structured them under four chapters, namely: Introduction to violent extremism; formal education; beyond formal education and finally, media and the internet. Within each chapter, we curated questions for reflection, key learnings, and most importantly, tangible action ideas that education stakeholders (teachers, school administrators, parents and guardians, religious leaders and policy makers) could implement in their daily routines and interactions with young people.

Underlying this approach were the repeated messages that emanated from our analysis of the youth contributions. While we received a diverse set of voices and perspectives, advocating for different and sometimes contradictory actions we found that three key messages emerged from our analysis of the final set of submissions made by our Youth Contributors. Furthermore, as you will see below, for each key message, we have identified a corresponding framework to guide policy support to empower stakeholders:



## 1. THE IMPORTANCE OF EXPERIENTIAL LEARNING

Peace, empathy, and compassion cannot simply be taught. These are skills that are only fully realized through experiential learning and lived experience.

*Policy Action: Provide opportunities for exchange and interaction and create conducive environments in which young people can develop and practice these skills.*

## 2. THE VALUE OF SMALL, IMMEDIATE ACTIONS

Stakeholders can take immediate and important actions, even small actions, to support a culture that prevents violent extremism. No one needs to wait for permission or a comprehensive set of instructions.

*Policy Action: Provide resources such as technical support, financing, guidance, and networks to empower actors.*

## 3. THE NEED FOR PATIENCE, PERSISTENCE AND ENDURANCE

Prevention of violent extremism is a long and slow process. It requires the development of a resilient culture. It is the work of expanding opportunity. All stakeholders can play critical roles in making this culture a reality with genuine long-term commitment.

*Policy Action: Provide a broad scope of support for simultaneous interventions, big and small, at all levels and for long periods of time.*



## INTRODUCTION TO THE SUMMARY

In the original #YouthWagingPeace publication, we compiled action guidelines from each chapter and for every stakeholder and published them at the beginning of the guide. We wanted them to be easily accessible for anyone interested in taking action to prevent violent extremism through education.

Now, to further promote the accessibility of these key guidelines, we are pleased to release this abridged version of the publication, highlighting strategies for implementation and immediate action. In this executive summary, you will find a curated set of critical ideas and lessons gleaned from the full guide, designed to be as accessible as possible. We hope that teachers, parents, mentors, school administrators, policymakers, and anyone else committed to realizing positive change will find this summary an effective resource for guiding immediate and effective actions in their communities.

The Summary of Action Guidelines is designed to identify engagement opportunities for all stakeholders. Some require time, preparation, and resources. Others are small steps that will help create safer societies and stronger communities. No action is too small to contribute to building a more resilient and just world.

## HOW TO USE THE SUMMARY:

**A TEACHER** can refer to the summary for identifying and developing classroom activities that help build student resilience to indoctrination and radicalization.

**A FAMILY MEMBER OR A GUARDIAN** can refer to the summary for guidelines that support creating more effective communication between themselves, their children, and their children's schools.

**A RELIGIOUS LEADER** can refer to the summary for initiating, designing and implementing inter-faith and intra-faith activities.

**A SCHOOL ADMINISTRATOR** can refer to the summary for creating and enabling a school environment that encourages the holistic growth of students, teachers, and the wider school community

**A POLICYMAKER** can refer to the summary to design teacher training workshops and community-wide engagement initiatives for building a more well-informed and collaborative community.

**A YOUTH** can refer to the summary to learn what their peers are doing around the globe and seek inspiration for designing their own training sessions and activities.

In conclusion, we are aware that each stakeholder faces unique challenges. Contexts are different; some are encouraging, others are disparaging. This document is not a one size fits all. It is an aggregation of many voices and countless approaches from different contexts. We encourage stakeholders to consider which recommendations are best-suited for their environment – and which they can modify to better address the challenges they face. These recommendations are flexible: they can be easily contextualized, supplemented or discarded at will. Take them as guidelines, designed to provide inspiration and ideas to stakeholders as they assess the unique needs, strengths, and context of their communities.

We hope these ideas will ignite your own thinking!

#### **COORDINATING LEAD AUTHORS**

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# ACTION GUIDELINES FOR CHANGE AGENTS

TEACHERS | FAMILIES AND GUARDIANS  
RELIGIOUS LEADERS | SCHOOL ADMINISTRATORS  
POLICY MAKERS



**FORMAL EDUCATION**



**BEYOND FORMAL EDUCATION**



**MEDIA AND THE INTERNET**



# TEACHERS

Young individuals with access to formal education spend a large part of their formative years in classrooms. The school teacher, therefore, assumes the great responsibility of shaping the minds of young learners. A teacher can either build student resilience or increase vulnerability towards extremist ideologies.

Some of these actions can be implemented in 5 minutes, others might take a full school day. In either case, the results might take much longer. We must understand that this is a long process that demands patience and perseverance.

We have left context specific details such as time, group sizes etc. to the wisdom of the teacher.



## / SCHOOL INCLUSION FOR MARGINALIZED OR DISADVANTAGED YOUTH

- Empower young people to be a part of outreach initiatives to non-students.
  - I. By encouraging students to see themselves as ambassadors who can connect with their non-student peers, share with them, and learn from them.
  - II. By paying particular attention to supporting students in discovering what they may be able to learn from non-student peers to foster respect and equality in the outreach.
  - III. By preparing self-contained (i.e. no textbooks needed) activities and material that students can take back to their communities to share with peers who do not attend school.

An example could be an assignment to create a comic newsletter that highlights pertinent issues facing the community, such as racism, inequality, violence, etc

## / DISCUSS CONTROVERSIAL AND DIFFICULT ISSUES

- Provide students with safe spaces (online or offline) to identify and articulate their own understanding of words such as: “extremism” and “moderation.”

*This encourages students to think and investigate their own understanding of difficult issues and discuss it openly with peers, with the aim to gain a more comprehensive understanding.*

- I. Divide the class into small groups.
- II. Have students construct their own definitions of simpler terms, **for example, love, bullying, hatred, violence etc.** Then gradually move towards complex terms such as ‘extremism’.
- III. Encourage them to actively share and discuss with the rest of the class.
- IV. Post discussion, ask students to reflect on any changes they may want to make in their definitions.

A few example words that you might want to think of for the exercise: *crime, theft, poverty, violence, justice, inequality, nationalism, patriotism, supremacy, tolerance, empathy, sympathy, etc.*

### Remember!



- The goal is not to arrive at a correct definition/answer and students should not be expected to agree on a right answer.
- The purpose of the exercise is for students to see, and develop comfort with, the imprecision in these words.



■ **Discuss scenarios where violence might be justified, for example, self-defence (when one's own personal safety or the safety of a loved one, or for that matter any individual, is at risk.)**

- I. Start by asking students to imagine that they are student A. If student A, or a loved one, were physically assaulted, what would they do? (Build these scenarios from low to high – classroom stereotypes, racial abuse, physical violence to full-blown conflicts, civil wars etc.)
- II. Begin to change the situation slightly and ask students to consider when violence becomes unacceptable in their minds.
- III. Discuss the process they move through to make these conclusions and address differences on what each student believes without asking them to reach consensus.

■ **Have students analyze historical cases in which violent and nonviolent means were used to achieve outcomes.**

- I. Depending on the size, make groups of five (maximum).
- II. Give historical cases where violent and nonviolent means were employed. Some of the groups could take the nonviolent cases **(for example Nelson Mandela, Mahatma Gandhi, etc.)**, while the rest of the other groups could take the Violent cases **(for example, Che Guevara, Fidel Castro etc.)** Ensure that the cases are relatable for the students.
- III. Have the groups interchanged so that every student has the opportunity to analyze both the violent, as well as the nonviolent cases
- IV. After students have had the chance to share their own ideas and beliefs, use resources **such as Erica Chenoweth's TED Talk** to underscore some of the historical conclusions we can draw about violent and non-violent social change. Another resource you could use is the **digital game "This War of Mine."**





- **Use the Erica Chenoweth TED Talk, referenced above, to provide students with an example of someone who changed their mind about a topic that was important to them.**

*Based on Chenoweth's talk, what changed her mind?*

- Chart the process that Chenoweth took: participation in a workshop with people who held different beliefs; a series of encounters in which she maintained her position; the invitation of a colleague who disagreed to work collaboratively to discover which position the evidence would support; and two years of active research.
- Ask students to consider what ideas or beliefs they hold that would require such a long, involved process before they would relinquish them.
- Ask them to share any experience they have had changing their minds about something. What process did they go through to come around to a new way of thinking? What do they think would be the most effective way to get other people change their thinking?

### Remember!



Speaking openly about the advantages of violence can lead to a more nuanced conversation about the risks of violence and the benefits of nonviolent resistance.

- **Support students in considering the power dynamics of their classroom.**

- Ask your students to respond to the question "Am I a bully? Am I bullied?"
- If they are willing, then allow the student to explain why he/she fits or does not fit into a certain category or either category.
- Ask them to reflect **(for example, a journaling exercise. Refer to the action guideline on active listening and journaling)** on why they feel the way they do about how they experience (or do not experience) bullying.
- Allow students to share what they have written if they want.

## / DEVELOP UNDERSTANDING OF STRUCTURAL BARRIERS AND INJUSTICE

- **Encourage students to develop empathy for people from different circumstances.**

- Introduce students to a cast of imaginary characters who have been born into a variety of circumstances.

■ **Before that, start with the following:**

- II. Tell students that they will be assigned one of these identities and their participation in the rest of the class activities will be determined by which identity they are assigned.
- III. Before the students are allotted their circumstance, they need to design a framework that will determine who participates in the activities, such as:
  - Will accommodations be made for the inclusion of poor people?
  - Will wealthier people be expected to subsidize the participation of others?
  - Will activities be accessible to those with handicaps or illnesses?

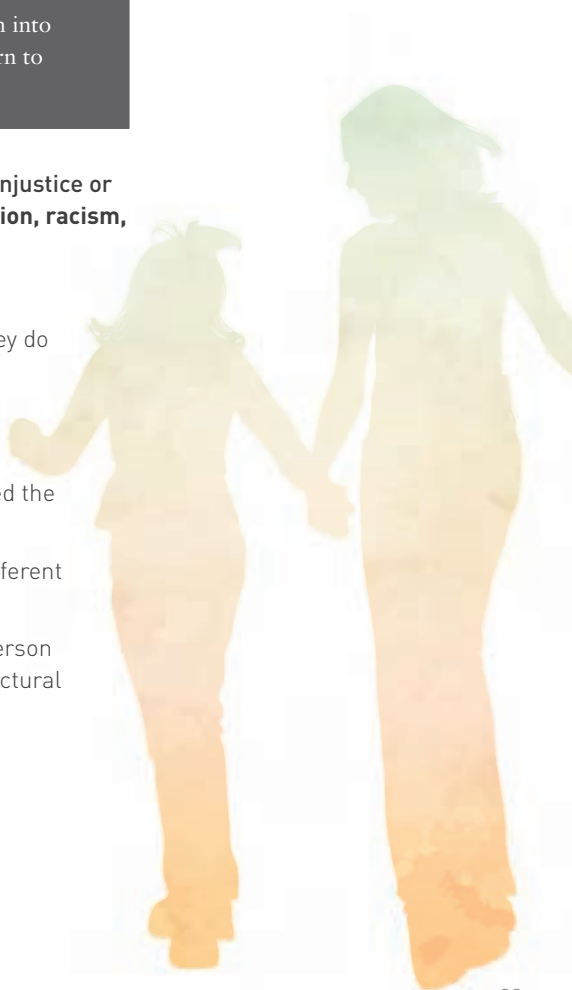
For imaginary examples; a dyslexic child, a sick child born into poverty, to a child born with no legs to a healthy child born to wealthy parents, etc.

■ **As a class or in small groups, focus on a structural injustice or barrier, for example, inequality, gender discrimination, racism, etc.**

- I. Pick a structural issue
- II. Ask students to recollect/describe the things they do over the course of a typical day or week.

■ **Then, have them reflect on the following questions:**

- I. How would these things be impacted if they faced the structural barrier?
- II. When would they notice it and what would be different about their lives?
- III. Have students write and share aloud the first-person narrative of their experience living with this structural barrier.
- IV. Afterwards, discuss what it felt like to imagine themselves in such a situation.



## / UNDERSTAND LANGUAGE BARRIERS

### ■ Encourage students to consider the challenges faced by those from other cultures or countries.

- I. Begin a class speaking a foreign language (if you know one), otherwise (even better) collaborate with a student volunteer who knows another language! Do not provide any explanation or any special attempts to help students understand what you are saying. Just walk in and speak for 5 - 10 minutes (as though it is a normal lesson, perhaps asking students a few questions and expecting their answers.)
- II. After a few minutes, return to your usual language. Ask them what it felt like when you spoke a language they didn't recognize without showing any effort to help them understand. Then ask them what groups might feel this way in the course of their normal day. Tourists? Immigrants? Refugees?
- III. Ask them to consider how else language barriers might interfere with a person's daily life (e.g. recognizing junk mail, buying food at a supermarket, reading a map, reading street signs or store signs, etc.).

*Before concluding this exercise, have the students discuss available resources for these different groups to draw on in these situations? Go further and let the students come up with improvements, or even better resources/solutions.*

Example: Speak Arabic/Hindi/Swahili to English/French speaking students, or English/French to Arabic/Hindi/Swahili speaking students.

Try to ensure that your choice of language reflects your contexts

### ■ Find out the native languages (mother-tongue) of your students. Encourage them to teach their native tongues to the rest of the class using creative means, for example, traditional poems, quotes, sayings/stories, songs etc.

- I. Start by circulating a "mother tongue" survey.
- II. Identify interested students who would like to teach the class his/her native tongue.
- III. Allow the student to select the approach which he/she would like to use to teach.



**Example:** Survey shows that student A speaks fluent Swahili/Hindi/Arabic etc., and is willing to teach others and therefore, the next class is student A teaching language B through creative ways.

- **Ensuring that the parents/guardians of students are familiar with the medium of instruction and the subject matter being taught at school.**

*Find out if the parents of all students can understand the language of instruction in the classroom. If not, work with the family and the school administration to ensure that the parents can read information sent home by the school, have an understanding of topics and themes covered, and be able to review any informational material that might impact the student's experience at school (such as permission forms for field trips, invitations for the parents to join activities, etc.).*

- I. Just like the survey circulated for the students (above), prepare one for the parents.
- II. Based on the survey, you can have personalized information for every parent based on their comprehension of the language used at school.

For example, Parent A cannot comprehend written or spoken English, only the local language (French/Hindi/Arabic/Swahili etc), all materials/information for parent A must be translated to French/Hindi/Arabic/Swahili!

## **/ PROMOTE INCLUSION AND UNDERSTANDING IN THE CLASSROOM AND SCHOOL**

- **Understand your own biases and prejudices.**
  - I. Identify student groups in your class based on race, religion and other characteristics.
  - II. Map out what you know, think, and feel about each group.
  - III. Reflect on where your knowledge and feelings come from.
  - IV. Is there any prejudice in them? Consider the following questions:
    - How can I model a perspective that encourages inclusion?
    - How does my method of communicating and acting encourage integration and respect for difference?

- Are there any ways that my culture and history have influenced the way I think and behave, to the detriment of certain groups?

For more examples, read the #YouthWagingPeace guidebook (Pg. 111-113) for comments shared by students on how the behavior of their teacher affected them.

■ **Build on the existing experiences, as well as opinions of the students**

- I. Before starting a discussion on a new topic, try to gather 5-6 (could be less or more) diverse opinions on that topic from a set of seemingly similar or different individuals.
- II. Ask your students to gather their opinions, read them and decide which ones are more common in their community, and why is it so.
- III. Conversely, ask them to identify opinions which are less accepted in their community and why that is the case.
- IV. Discuss with them what the implications of having each perspective might be. What informs each belief and what challenges it?

For example, before jumping into a topic on say, inequality/tolerance, you could start the discussion with the question; “What according to you are the main causes of inequality/violence/religious intolerance?”

■ **Identify a relevant issue to discuss and ask the students to, both, argue ‘for’ and ‘against’ the issue.**

- I. Divide your class into two or more groups.
- II. Identify a relevant issue to discuss.
- III. Ask each group to argue for a particular issue.
- IV. And, then ask the groups to argue against the same issue.

*Afterwards, ask them to reflect on their experience.*

- How did they try to dismantle a position they hold?
- How did they look for weaknesses in their own beliefs?
- Finally, are there any aspects of the other side of the issue that they feel some agreement with?



For example, you could ask questions like ‘what is the cause of inequality, racism?’, ‘Is true justice real?’, ‘Is violence justified?’ etc.

■ **Take students on field trips to different places of worship, multicultural centers, communities, or other areas where they can interact firsthand with groups to which they do not belong.**

- I. Such activities expose students to different views/ perspectives, and by including it in the formal curriculum, teachers demonstrate to students the intellectual significance of understanding diversity.
- II. Integrate field trips as a regular outside of classroom activity.
- III. Ask the students to articulate write down their knowledge about or understanding of a particular community or a religious house they are about to visit.
- IV. Post the field-trip, ask the students to write down their observations and experiences post the field-trip.
- V. Encourage them to identify the changes in their perception or understanding pre and post field trip.

For example, a class trip to a significant religious shrine – a different one each week/month.

■ **Identifying and exposing biases and prejudices with the help of stories grounded in day-to-day life.**

- I. Start by describing a young person (without revealing his/her particular background) who gets up, interacts with his/her parents, and visits friends.
- II. Towards the end of the story, reveal that the protagonist belongs to a group towards whom you believe your students may have antagonistic feelings.

**Now, ask your students how they feel about the story:**

- Was anything surprising? If so, what surprised them?
- What actions that the protagonist takes **(for example, being affectionate with friends and family, taking care of a sibling or parent etc.)** they feel are incompatible with their impression of the group to which the protagonist belongs? And, what is the root of that sense of incompatibility?

## ■ Active Listening and Journaling activities.

- I. Ask students to write down answers/reflections to the following questions and then discuss them in pairs.
  - How different or similar are my ideas to those of other people? Why do we have different or similar perspectives?
  - What makes me think the way I do?
  - How sure am I of what I believe in?
- II. After 5 minutes, ask the listener and writer (the pair) to switch places -- have the listener repeat what the writer has said.
  - Does the writer feel her emotions and opinions are accurately reflected/articulated by the listener?
  - What difference (if any) does the writer see in the listeners' articulation of what he/she intended to communicate?

## ■ Identify different role models from other cultures and countries.

*Devote some time each month to discuss those people and how they changed or are changing their communities.*

- I. Have the class come up with a criterion for selecting such role models. The role models could be athletes, artists, religious leaders, as well as politicians and other figures.
- II. After the criteria, have each group research about a particular role model and present to the class some of the fascinating facts and various ways through which he/she is changing his/her community.
- III. Follow this up with a good discussion on the final selection.

A few examples for role models: Dalai Lama, Muhammad Ali, Michael Jordan, Lionel Messi, Barack Obama, Nelson Mandela, Mahatma Gandhi, Oprah Winfrey, J.K Rowling, Deepika Padukone, Shahrukh Khan, Amartya Sen, Chimamanda Adichie etc.



## / USE TEXTBOOKS RESPONSIBLY

### ■ Consider developing a textbook with your students and their families.

*This collaborative project can be more representative of your classroom and community and may supplement some of the parts of the textbook you use in class.*

- I. Have a collective discussion on the preliminary outline of this supplementary document. What should go into the book? Etc.
- II. Once the outline is tentatively agreed upon, allocate different portions to groups of students who will have to work on it together with their families and community members.
- III. Consolidate the final submissions and have the final round of brainstorming to tie the content/ input together to form the final textbook.

For example: 'A short guide on bullying in our school community' by the grade 10 students, or 'Mathematics made easier and fun' by grade 8 students. (Refer to the CHImind platform in the resources section)

### ■ Review your textbooks before each lesson, and encourage students to critically assess the material in the textbook.

- I. Consider if the material in the textbook is representative of what you want to teach. What voices are left out?
- II. Find ways to supplement textbooks with other material and remind students that they can be critical in their assessment of their textbooks.
- III. Before you choose a textbook, consider who wrote or sponsored this book? Is there an explicit or implicit agenda in it? Is it fair? Is it up-to-date?

For example, if a particular textbook does not offer a fair treatment of a particular topic, then discard it, pick another one or supplement it with your own research



■ **Demonstrate to students the evolving nature of textbooks and knowledge.**

- I. Provide samples of old, outdated textbooks to highlight the evolution of knowledge and understanding.
- II. By reflecting on old texts that seem outdated or inaccurate, students are more likely to apply that critical lens to current texts as well.

For example, for every textbook, you decide to use, cite its earlier editions and the differences across such edition.

**/ PROMOTE STUDENT-CENTRED LEARNING**

■ **When you introduce a new topic, draw out what students already know or believe in.**

*This activity will help engage students in critical reflection and also show them that their knowledge and contributions are acknowledged/respected.*

For example, let's say the topic is 'violence'. Spend the first 5 minutes throwing questions such as: What do you think is violence? What do you know about it? What have you read/heard about it? Allow students to share, consolidate that and use it as the entry to the lesson.

■ **Create surveys to circulate among students on a regular basis to learn more about their successes and struggles.**

*This will impress upon them your interest in their individual experience in the classroom, beyond test scores and grades.*

For example, populate your survey with questions such as:

"How is your football/music/dance practice coming along?", "How was that family trip?" etc.

**Remember!**



Focus more on the non-academic aspects of their lives. Inquire about their passions, their dreams and aspirations, the challenges etc.

■ **Each class or week, identify students who you can delegate some tasks to, for e.g. handing out assignments, doing some classroom chores etc.**

- I. Start by mapping out the various interests of the students, including both – academics and outside of academics.
- II. Design tasks on the basis of these interests and assign them to the students only once they have voluntarily agreed to undertake them. It should not feel as a mandatory requirement for the students.

For example, if student A is good in organizing fellow students, or in distributing assignments, you might ask A to do that for a week/ class.

■ **Encourage peer-to-peer learning.**

- I. Divide students into small groups in which everyone can participate and share.
- II. Ensure that the groups are synergistic – each student is good at a particular subject etc. This way, one should be able to help, as well as get help from the group members.
- III. Foster a sense of teamwork and reward students for building these relationships.
- IV. Break topics down into smaller sections and have small groups study different parts of the lesson carefully.
- V. Then invite the groups to deliver “lectures” on what they have learned to the rest of the class.

Example: You could have members of one group, say group A take charge of the entire class on solving quadratic equations. Group B could take charge of facilitating mindfulness/journaling exercises or yoga sessions

**/ SUPPORT ETHICAL CLASSROOM AND ASSESSMENT METRICS**

Clearly, communicate learning outcomes and assessment criteria to your students. Ensure that the assessment material is aligned with the outcomes of the learning.



## / UNDERSTAND VIOLENT EXTREMISM

- Review the push and pull factors detailed in the #YouthWagingPeace guidebook (pp. 91-92) and discuss them with your students.

How?

- I. Begin by identifying the factors that you think are most likely to impact your students.
- II. Make a list of these factors and share them with your class.
- III. Ask them to discuss how these factors impact their lives and what they think the consequences might be.

Note:

You do not need to present these ideas as push and pull factors related to violent extremism; instead, see how your students imagine these issues might manifest, if unaddressed, in their community.

- Helping students to define and investigate the terms “extremist” and “radical.”
  - I. First and foremost, guide the students in formulating their own conjectures
  - II. Pass out a list of people who waged movements: **for example, terrorist leaders, freedom fighters, civil rights advocates, etc.** (At this stage, you might want to ask the students if they would want to review their conjectures)
  - III. Ask students to decide who was an extremist or who was radical and even a freedom fighter.
  - IV. Ask students to consider why these people were radical. What drove their radicalization?
  - V. Can the same ideas and experiences drive someone to be a radical advocate for justice and a radical advocate for revenge, religion, or terror?



## **/ PROVIDE RESOURCES TO FAMILIES AND CLOSE RELATIVES TO ADDRESS WARNING SIGNS IN YOUNG PEOPLE**

### **■ Maintain consistent communication with parents related to the content of school activities (beyond grades).**

- I. Ensure parents have access to the themes, events, and projects in which their children are spending time. This will allow parents to connect with young people about what is happening at school and will help parents and teachers compare any warning signs or concerns.

For example, an online platform where parents could access all student-related activities; academics and NON-ACADEMIC.

(Refer to the CHImind platform in the resource section)

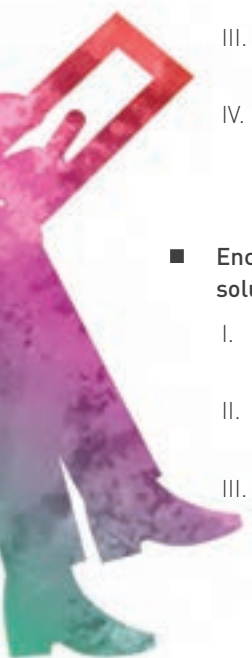
## **/ NURTURE ACTIVE CITIZENSHIP**

### **■ Support students in researching a cause or organization that resonates with them.**

- I. Start by mapping out causes that resonate with the interests of your students.
- II. Based on that, generate a list of organizations and individuals and ask the students to do a background research.
- III. Ask them to prepare a list of actions that they can take to advocate for the cause or support the organization.
- IV. Have students prepare their research for the class, advocating for their classmates to try one or two of the action points they have identified.

### **■ Encourage active problem identification and collaborative solution development.**

- I. Have the class work as a group to identify a problem they see in the school community.
- II. Ask them to collaboratively draft a possible solution to mitigate the problem.
- III. Have the students prepare small presentations to be shared and further discussed with the broader community.



- IV. Bring on board the school administration as well as community leaders to support the students in implementing their ideas/solutions

- **Invite guest speakers to speak to students about what their role is in the wider community.**

*The guest speakers can be family members, community leaders, or experts in different fields.*

- **Incentivize volunteering, by providing extra credit or grade weighting or other incentives to students who volunteer.**

Example: Every 5 hours of voluntary social work is equivalent to 2 credits in the related subject

Another good example is how the International Baccalaureate program uses it in their evaluation

## **/ ACCOMMODATE RELIGIOUS NEEDS AND DEVELOP RELIGIOUS LITERACY**

- **Identify, together with the students, the different groups that the school/class might not be able to accommodate. Even if no one in the class feels their needs are not accommodated,**

- I. Ask students to think of what group might feel unwelcome or disrespected if they joined the class.

The following questions might guide their thinking/reflection:

- How would students respond to those feelings?
- What kind of accommodation would be possible?
- How would they feel if asked to make accommodations for another student?

- II. **Then flip the scenario:** let the students imagine they are attending a school in which their religion is the minority faith.

- What aspects of religious practice would the student want to be accommodated?
- If that were not possible, what steps could the school community take to show that they respect and honor the student?



Example: Migrants, religious minority students, minority language speaking groups, economically marginalized, indigenous tribal groups etc.

■ **Invite religious scholars and leaders to speak to the class.**

- I. Ask students to share their own religion if they would like (this is not a task that should be a requirement).
- II. Ask students to interview their parents about their religious beliefs and history, and then to share what was new or surprising that they learned from these conversations.

Example: Youth Contributor, Basit Jamal (pp. 245-46 of #YouthWagingPeace Guidebook) could be invited to speak to the school/class on Islam. There are many young Christians, Jews, Buddhists etc. like Basit Jamal, find them and invite them.

■ **Introduce students to first-hand experiences of viewing diverse religious traditions.**

- I. As suggested earlier, take students to different places of worship.
- II. This time though, try to enlist the support of a religious leader who can run through the traditional prayer or worship ceremonies with the class.

For example, A class trip to the main mosque on a Friday or during Ramadhan. A church visit during Christmas or Easter. A visit to the synagogue during Hanukah. A visit to the Hindu/Buddhist temple during related festivals etc.

■ **Include parents in a discussion on how different faiths are honored and respected.**

- I. Invite parents to share what they feel is most important for their child to have when at school regarding religious freedom.
- II. Invite parents to discuss in front of the class and with their children, how they practice their faith.

*This can be helpful even if everyone shares the same faith, as many families will have different ways of practising a shared religion.*

## **/ INCLUDE FAMILIES AND GUARDIANS IN LEARNING**

### ■ **Give students assignments that require interaction with their families, such as interviewing someone in their household.**

- I. Ask students to find out from a parent, guardian, or caregiver what they remember learning about a subject that you are covering.
- II. Have students discuss the change (or evolution) in information and teaching styles they discovered from the time their parents or guardians were in school.
- III. Ask them to reflect on how that may change the experience of the student.

For example, a writing assignment on, “A short story by our family”, etc.

### ■ **Design activities that use a common goal to build partnerships between your students, their families, and school staff.**

- I. Invite parents and the wider community to school cultural festivals and sporting programs.
- II. If you are working with students on identifying causes they support, then it would be a good idea to involve families in strategies for how young people can rally communities to make a difference.

Example: Food festival where every family (school staffs included) cook their favourite cuisine and bring to school. Every month could be allocated to every grade. For example, January could be for grade 1 and so forth. Focus on building understanding and a sense of respect for/between different experiences and practices.

### ■ **Include students in conversations you have with parents.**

- I. Have student-teacher-parent conferences to share information about the child in school and to learn what may be similar or different about the child at home.
- II. If the child is old enough, ask her to prepare the agenda for the meeting and to lead the discussion.



## **/ USE ART TO NURTURE EMPATHY AND COMPASSION**

- **Ask students to partner with a classmate and share an emotional experience with each other.**
  - I. Arrange the student in pairs, and have them share an emotional story with each other.
  - II. Then have the partners work on projects independently.
  - III. Each student will create a visual representation of the emotion they heard from their partner.
  - IV. When the artwork is shared with the full group, ask other students to guess what emotion is being depicted.
  - V. Consider how different people view emotions and ask students to discuss why this might be the case and how this can complicate the process of expressing and understanding the emotions of others.

- **Encourage students to imagine the experiences, challenges, and opportunities of someone in a context very different from their own.**

- I. Ask students to imagine another person who lives in the same country or community but in some way is different from them.
- II. Ask them to write a first-person narrative about that other person.

Consider some of the following guiding questions – you could also come up (we highly encourage) with your context-specific questions:

- What is the background of that person?
- What kind of problems does she or he have? Why?
- What kind of emotions does this person experience?
- How is this person different from the student?

Example: Imaginary friend A is from a minority community/ indigenous tribe/religious group/economically rich/ backwards etc.





- **Ask your students to imagine that they have a brother or a sister living in a different part of the world - someone they have never met and don't know much about.**

I. Ask them to write letters or emails to that person.

Here are some few guiding questions to begin with:

- What do they want to know about their brother or sister?
- Based on that, what might their brother or sister want to know about them?
- What do they think would be most important to share?
- What about their lives is most reflective of who they are?

Example: Imaginary brother/sister lives in Europe, Middle East, Africa, North/South America, Asia etc. Even better if you pick a country/region that is considered a rival, or attached to certain stereotypes.

- **Encourage your students to create small art clubs to express themselves.**

This can be anything from creative writing, painting, sculpture, art from recycled material, drama club.

- I. Divide students into clubs of their choice
- II. Discuss one theme for each semester and invite students to work within that theme.

For example, ask members of each club to present their ideas about peace or related issues in the artistic format of their choice.

- III. Have an open day when they can showcase their art to each other and other community members.
- III. Exhibit their art in school.

For example, creative writing, painting, sculpture, art from recycled material, drama club etc.



- **Journaling: Ask students to keep a journal in which they record their emotions at that moment. Dedicate 3 - 5 minutes each day or a few times per week to writing in the journals.**

- I. You might want to begin by providing prompts or allow for free writes.
- II. At certain points, ask the class to review their journal entries and consider how they feel about their emotions now that some time has passed.
- III. This helps students become more aware and mindful of their own emotions, paving the way towards greater emotional intelligence.

Example: questions such as; how are you feeling today, right now?  
Ask the students to observe these emotions over the week

## **/ TEACH JOURNALISM**

- **Provide students with classes or class units on journalism.**

- I. Invite media experts and journalist to work with students or to deliver guest lectures.
- II. Have students produce a media project of their own: a magazine, newspaper, TV or radio channel, news blog, or YouTube channel that allows students to conduct research, investigate, and express their opinions and perspectives.

Teachers whose subjects are not related to journalism can still promote media literacy and journalism skills in the course of their classes. Below we provide some specific examples, but the general ideas can be used for most subjects, even those not listed.

### **History:**

- I. Invite students to imagine they live in another era and must report on the events and people of that time; imagine they belong to a different group or community, and ask them to imagine how that group identity might influence the way they research, analyze, and present their ideas.

### **Science:**

- I. Ask students to report on a scientific event or discovery as though they are presenting the information to a group of people who may be offended

by the new information, **for example, Galileo's theory that the Earth was not the centre of the universe.**

- II. Ask them to consider how they would cover such an event, what concerns they might have about how the community responds to what they say, and what they feel the role of a journalist or the media is when handling a controversial subject.

#### **Literature:**

- I. Have students write an investigative profile of a character from a novel.
- II. Encourage them to find examples in the text where the dominating perspective of the character is challenged or problematized by information offered by other characters.
- III. How does a journalist decide which sources to trust?

## **/ DESIGN DIGITAL LITERACY AND MEDIA AND INFORMATION LITERACY TRAINING**

### **■ Identify articles from different sources on one topic.**

- I. Curate articles on say, **extremism, violence, inequality, justice, etc., from different newspapers, TV news channels and other online and offline sources.**
- II. Ask students to discuss questions such as:
  - What is the author's position and opinion in the article?
  - Who is the author?
  - What are the assumptions she or he may have?
  - Why does she or he have these assumptions?
  - What implications may they have on the representation of the information in this article?
  - Are there any limitations or contradictions to this position?
  - How can this article be interpreted by different people in different contexts?



## **CURATED RESOURCES (FOR TEACHERS):**

### **TEDX TALK, ERICA CHENOWETH**

The talk revolves around the success of non-violent civil resistance.

<https://www.youtube.com/watch?v=YJSehRLU34w&t=215s>

### **THIS WAR OF MINE**

A game that places the player as civilians affected by war.

[https://thiswarofmine.gamepedia.com/This\\_War\\_of\\_Mine\\_Wiki](https://thiswarofmine.gamepedia.com/This_War_of_Mine_Wiki)

### **HUMAN RIGHTS WATCH - TERRORISM/COUNTERTERRORISM**

The website offers news, reports, images, and videos on extremist activities in contexts worldwide.

<https://www.hrw.org/topic/terrorism-counterterrorism>

### **THE FREE INITIATIVE**

The website provides resources on understanding and preventing far-right violent extremism.

<http://thefreeinitiative.com/about/>

### **RADICALIZATION AWARENESS NETWORK (RAN), EUROPEAN UNION**

Resources developed by a network of practitioners who work with people who have already been radicalized, or are vulnerable to radicalization.

[https://ec.europa.eu/home-affairs/what-we-do/networks/radicalisation\\_awareness\\_network\\_en](https://ec.europa.eu/home-affairs/what-we-do/networks/radicalisation_awareness_network_en)

### **GENERATION GLOBAL**

Provides the resources and platform to engage students across the world through online dialogue.

<https://generation.global/>

### **TALKING ABOUT TERRORISM: RESPONDING TO CHILDREN'S QUESTIONS**

A book written by Jamieson, A. and Flint, J. Published in 2017 by Brilliant Publications.

### **GLOBAL ONENESS PROJECT**

The project shares multicultural stories and accompanying lesson plans for high school and college classrooms.

<https://www.globalonenessproject.org/>

### **GUIDELINES FOR DISCUSSING DIFFICULT OR CONTROVERSIAL TOPICS**

[a] Centre for Research in Learning and Teaching, University of Michigan  
(<http://www.crlt.umich.edu/publinks/generalguidelines>)

[b] Centre for Teaching – Vanderbilt University Difficult Dialogue  
(<https://cft.vanderbilt.edu/guides-sub-pages/difficult-dialogues/>)

### **JOHN RAWLS, “THE VEIL OF IGNORANCE”**

The game is based on the concept developed by political philosopher John Rawls. It helps educators discuss the issues of social justice with young people.

<http://ethicsunwrapped.utexas.edu/glossary/veil-of-ignorance>

### **UNESCO MGIEP CHI (COLLECTIVE HUMAN INTELLIGENCE) PLATFORM**

One stop online platform for socio-emotional learning

<https://www.chimind.org/>

### **BLUE DOT MAGAZINE, UNESCO MGIEP**

It explores and shares information/resources on peace, sustainable development, mindfulness, empathy, and other contemporary issues in education.

Issue V: <http://mgiep.unesco.org/bluedot/violent-extremism-what-makes-a-violent-extremist-the-united-nations-response/>

Issue VI: <http://mgiep.unesco.org/the-blue-dot-issue-6-rewiring-the-brain-to-be-future-ready/>

### **PREVENTING VIOLENT EXTREMISM THROUGH EDUCATION: TEACHER’S GUIDE, UNESCO**

Helpful resource to manage classroom discussions on violent extremism and key messages to deliver to young people.

<http://unesdoc.unesco.org/images/0024/002446/244676e.pdf>

### **UNITED NATIONS ALLIANCE OF CIVILIZATIONS (UNAOC)**

The resources contains projects, and tools for young people, their parents and teachers, for discussions, learning experiences, and civic engagement.

<https://www.unaoc.org/>

### **DISRUPT EXTREMISM**

Youth-led initiative and network to prevent violent extremism. Provides resources and training on interfaith dialogue and religious literacy.

<https://www.disruptingextremism.com>

### **LIVING SAFE TOGETHER**

This website provides information on what non-state and state actors in Australia do to build society resilient to violent extremism.

<https://www.livingsafetogether.gov.au/resources/pages/home.aspx>

### **CENTRE FOR PREVENTION OF VIOLENT RADICALISATION LEADING TO VIOLENCE**

The guides contain background information on various issues pertaining to violent radicalization, and are designed to help front-line workers understand these issues and take effective preventive action.

<https://info-radical.org/en/prevention-en/guides/>

<https://info-radical.org/en/prevention-en/tools/>

### **FOOTBALL FOR PEACE INITIATIVE**

The project contributes to peace building in a universal language - sports. It advocates, educates, and challenges minds.

<http://footballforpeaceglobal.org/>

### **THOUGHTCO**

Discusses ways teachers can help prevent school violence.

<https://www.thoughtco.com/how-to-help-prevent-school-violence-8175>

### **GREATER GOOD**

Reports on ground-breaking research into the roots of compassion, happiness, and altruism.

<https://greatergood.berkeley.edu/education>

### **MY JIHAD**

Public education campaign that seeks to share the proper meaning of Jihad as believed and practiced by the majority of Muslims.

<https://www.myjihad.org>

### **TURNAROUND FOR CHILDREN**

Provides tools and strategies for schools with high concentrations of students impacted by adversity, in order to accelerate healthy development and academic achievement.

<https://www.turnaroundusa.org/who-we-are/>

### **MOTHERS AGAINST VIOLENCE**

Provides different kind of help, support, and resources to understand the role of women in prevention of violent extremism and help engage them.

<http://mavuk.org>

### **SERVE TO UNITE**

Connects young people with global mentors from Against Violent Extremism and The Forgiveness Project, to design artistic and volunteer projects that promote dialogue between different groups and individuals.

<https://serve2unite.org>

### **GUIDE “WHAT IF I WAS WRONG?”**

Helps organize activities that allow participants to move forward in a process of self-discovery, discovery of others, and exploration of the world around them.

<http://etsijavaistort.org/en/guideen/>

### **CREATING ROLE MODELS IN MEDIA ENTERPRISE**

Resources on providing young people an opportunity to express their emotions and experiences while learning transferable skills based around production.

<http://creatingrolemodels.org.uk/programs-workshops>

## **OPERATION250**

The website seeks to educate about online safety and how to most effectively protect themselves from coming into contact with online violent extremist material and individuals.

<https://www.operation250.org>

## **COMMON SENSE EDUCATION**

Provides comprehensive learning resources for digital citizenship to empower students to make safe, smart, and ethical decisions online.

<https://www.commonsense.org/education/digital-citizenship>

## **DIGITAL DISRUPTION**

Resource about media and information literacy. Through the use of videos and ideas that can form part of a curriculum, students develop resilience and critical thinking towards the information they are receiving both on and offline.

<http://www.digitaldisruption.co.uk>

## **MEDIA AND INFORMATION LITERACY RESOURCES, UNESCO**

These websites provide access to interactive and intercultural resources to help teach MIL in formal and non-formal settings.

<http://unesco.mil-for-teachers.unaoc.org/>

<http://en.unesco.org/themes/media-and-information-literacy>

[https://milunesco.unaoc.org/wp-content/uploads/2013/04/Media\\_and\\_Information\\_Literacy\\_and\\_Intercultural\\_Dialogue.pdf](https://milunesco.unaoc.org/wp-content/uploads/2013/04/Media_and_Information_Literacy_and_Intercultural_Dialogue.pdf)

<http://en.unesco.org/MILCLICKS>

## **A MANUAL FOR COMBATING HATE SPEECH ONLINE THROUGH HUMAN RIGHTS EDUCATION**

A step-by-step resource to combat hate speech online.

<https://book.coe.int/eur/en/human-rights-and-democracy/6023-pdf-bookmarks-a-manual-for-combating-hate-speech-online-through-human-rights-education.html>

## **‘YOUTUBE’S CREATORS FOR CHANGE’**

Creators for Change is a global initiative dedicated to amplifying young YouTubers using their channels to front social change to promote messages of tolerance and empathy.

<https://www.youtube.com/yt/creators-for-change/>

## **‘ABDEL EN VRAI’ (YOUTUBER)**

Abdel En Vrai, ta popular YouTuber employs humour to expose the day-to-day realities of being a Muslim in Belgium, a country where 67% of the population feels invaded by immigrants.

<https://www.youtube.com/user/Abdelscenedup>

# FAMILIES AND GUARDIANS

For a young person, the first and most important teacher is the family. In this section, we have curated actions for family members and guardians. Most of the action guidelines in this section come from the chapter Beyond Formal Education of the #YouthWagingPeace Guidebook.





## / PROVIDE RESOURCES TO FAMILIES AND CLOSE RELATIVES TO ADDRESS WARNING SIGNS IN YOUNG PEOPLE

- **Develop a relationship with your child's teacher.**
  - I. Keep in touch with the school and look for ways to participate in your child's life outside of your home.
- **Pay attention to the content of your child's school experience, not only his academic performance.**
  - I. If you have concerns about his behaviour, reach out to teachers to find out if they see the same signs at school.
  - II. Talk to your child beyond grades. **For example, ask your child about friends, hobbies, and interests; ask questions about what he likes or dislikes in school.** This will create continuity between his school and home life and can strengthen an overall sense of community security.

### Remember!



If the relationship between the parent-teacher is strong, the discussion will go beyond grades.

## PROVIDE RESOURCES TO FAMILIES AND CLOSE RELATIVES TO ADDRESS WARNING SIGNS IN YOUNG PEOPLE

- **Following on the action mentioned above, show interest in your child's experiences both at school and outside.**

In particular, pay attention to sudden behavioural changes that might concern you. Whether they are related to radicalization or not, these signs can indicate that your child could benefit from additional support from you and other adults.

Example: spend time with your child, ask him/her about their feelings and thoughts on things unrelated to academics etc. Be their close friend

- **Young people need structure and role models. Show your child consistent nonviolent and understanding behaviour in your interactions with others.**
  - I. Treat your child as you treat adults. **For example, listening more instead of shouting, understanding instead of judging, discussing instead of scolding etc.**
- **Validate your child's feelings and be willing to share your own fears and vulnerabilities.**
  - I. Show your child that these feelings are important and make your home a safe place to discuss them.
  - II. Cultivate an open relationship with your children in which they feel free and safe talking with you about anything, especially emotional states.

For example, share your own fears, deepest feelings, hopes and aspirations.



## **CURATED RESOURCES (FOR FAMILIES AND GUARDIANS)**

### **EXTREME DIALOGUE**

A resource containing a series of video stories by former extremists with accompanying teaching materials on how to initiate difficult dialogue and talk about the issues that lead to violent extremism with and amongst students.

<http://extremedialogue.org/>

### **HUMAN RIGHTS WATCH - TERRORISM/COUNTERTERRORISM**

The website offers news, reports, images, and videos on extremist activities in contexts worldwide.

<https://www.hrw.org/topic/terrorism-counterterrorism>

### **THE FREE INITIATIVE**

The website provides resources on understanding and preventing far-right violent extremism.

<http://thefreeinitiative.com/about/>

### **RADICALIZATION AWARENESS NETWORK (RAN), EUROPEAN UNION**

Resources developed by a network of practitioners who work with people who have already been radicalized, or are vulnerable to radicalization.

[https://ec.europa.eu/home-affairs/what-we-do/networks/radicalisation\\_awareness\\_network\\_en](https://ec.europa.eu/home-affairs/what-we-do/networks/radicalisation_awareness_network_en)

### **TALKING ABOUT TERRORISM: RESPONDING TO CHILDREN'S QUESTIONS**

a book written by Jamieson, A. and Flint, J. Published in 2017 by Brilliant Publications.

### **UNESCO MGIEP CHI (COLLECTIVE HUMAN INTELLIGENCE) PLATFORM**

One stop online platform for socio-emotional learning

<https://www.chimind.org/>

### **BLUE DOT MAGAZINE, UNESCO MGIEP**

It explores and shares information/resources on peace, sustainable development, mindfulness, empathy, and other contemporary issues in education.

Issue V: <http://mgiep.unesco.org/bluedot/violent-extremism-what-makes-a-violent-extremist-the-united-nations-response/>

Issue VI: <http://mgiep.unesco.org/the-blue-dot-issue-6-rewiring-the-brain-to-be-future-ready/>

### **UNITED NATIONS ALLIANCE OF CIVILIZATIONS (UNAOC)**

The resources contains projects, and tools for young people, their parents and teachers, for discussions, learning experiences, and civic engagement.

<https://www.unaoc.org/>

## **LIVING SAFE TOGETHER**

This website provides information on what non-state and state actors in Australia do to build society resilient to violent extremism.

<https://www.livingsafetogether.gov.au/resources/pages/home.aspx>

## **CENTRE FOR PREVENTION OF VIOLENT RADICALISATION LEADING TO VIOLENCE**

The guides contain background information on various issues pertaining to violent radicalization, and are designed to help front-line workers understand these issues and take effective preventive action.

<https://info-radical.org/en/prevention-en/guides/>

<https://info-radical.org/en/prevention-en/tools/>

## **FOOTBALL FOR PEACE INITIATIVE**

The project contributes to peace building in a universal language - sports. It advocates, educates, and challenges minds.

<http://footballforpeaceglobal.org/>

## **GREATER GOOD**

Reports on ground-breaking research into the roots of compassion, happiness, and altruism.

<https://greatergood.berkeley.edu/education>

## **MOTHERS AGAINST VIOLENCE**

Provides different kind of help, support, and resources to understand the role of women in prevention of violent extremism and help engage them.

<http://mavuk.org>

## **GUIDE “WHAT IF I WAS WRONG?”**

Helps organize activities that allow participants to move forward in a process of self-discovery, discovery of others, and exploration of the world around them.

<http://etsijavaistort.org/en/guideen/>

## **CREATING ROLE MODELS IN MEDIA ENTERPRISE**

Resources on providing young people an opportunity to express their emotions and experiences while learning transferable skills based around production.

<http://creatingrolemodels.org.uk/programs-workshops>

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<https://www.operation250.org>



# RELIGIOUS LEADERS

Acknowledging the importance of religion in the lives of many children, we have focused this section on some of the actions that religious leaders could implement to enhance religious literacy, intra and interfaith dialogues in the community as a whole.



## **/ ENHANCE RELIGIOUS LITERACY IN THE COMMUNITY**

- **Learn about what aspects of your faith are most likely to be used by those recruiting extremists.**

Example: scriptures that can be interpreted literally/violently etc.

- **Discuss common misconceptions with the congregation.**

Example: how violence, hatred etc., though mentioned in the scriptures, is not endorsed by your religion.

Introduce the contexts in which the scriptures were developed and why it is important to recognize the present as well.

- **Teach and guide students to appreciate the universal values upheld by different religions.**

- I. Show them where Christianity agrees with Islam, where Islam agrees with Hinduism, where Buddhism agrees with Islam, etc.

Example: All religions unite/agree on, and preach concepts such as love, kindness, compassion, empathy, forgiveness, helping those in need etc.

- **Discuss contradictions and historical relevance.**

Example: some parts of the scripture might have been relevant for a particular period/societal setup in the past etc.

- **Encourage young people to ask questions about their religion and their religious texts without feeling that they are disrespecting the belief.**

Example; questioning the authority of religious texts, having doubts on the religious figures should not feel heretical.

- **Ensure that teachers of relevant subjects get sufficient exposure to interfaith dialogues and engagement with the aim of reducing their own prejudices against other faiths.**

- I. Invite teachers, school administrators and policymakers to workshops/religious study sessions organized by the Church, Mosque or Temple

- II. Offer to visit schools, and interact/train teachers
- III. Include teachers in the mailing list and share with them religious knowledge and teachings

Example: open up the usual scriptural study sessions to teachers and other members of the school community

- **Ensure that school libraries are stocked with sufficient literature and other learning resources (for teachers and students) that present alternative interpretations and narratives of those religious texts and concepts that are misused or abused by recruiting extremists.**

For example, supplementary materials that denounce violence, hatred and intolerance, and counter it with messages of love, empathy, peace and compassion.

- **Facilitate linkages between relevant teachers and various youth-led faith-based community activists and role-models who are involved in intrafaith and interfaith peacebuilding activities and in building resilience against violent extremism.**

Example: provide young people like Basit Jamal (pp. 245-246 of the #YouthWagingPeace Guidebook ) with training and spaces to reach their fellow youth and members of the academic community.



## **CURATED RESOURCES (FOR RELIGIOUS LEADERS)**

### **CHANGING THE RADICAL NARRATIVE AROUND ISLAM, #YOUTHWAGINGPEACE GUIDEBOOK (PAGES 245-248)**

Exploring and creating spaces for engagement with youth vulnerable to religious fundamentalism.

<http://unesdoc.unesco.org/images/0026/002605/260547e.pdf>

### **DISRUPT EXTREMISM**

Youth-led initiative and network to prevent violent extremism. Provides resources and training on interfaith dialogue and religious literacy.

<https://www.disruptingextremism.com>

### **CENTRE FOR PREVENTION OF VIOLENT RADICALISATION LEADING TO VIOLENCE**

The guides contain background information on various issues pertaining to violent radicalization, and are designed to help front-line workers understand these issues and take effective preventive action.

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The project contributes to peace building in a universal language - sports. It advocates, educates, and challenges minds.

<http://footballforpeaceglobal.org/>

### **MY JIHAD**

Public education campaign that seeks to share the proper meaning of Jihad as believed and practiced by the majority of Muslims.

<https://www.myjihad.org>

# SCHOOL ADMINISTRATORS

Building on the section for teachers, this section put forth broad action guidelines that school administrators could implement to create a holistic, as well as safe school environment and community. There is some overlap with the recommendation from the teachers' section, as many school administrators also have direct contact with students.



## / SCHOOL INCLUSION FOR MARGINALIZED OR DISADVANTAGED YOUTH

- **Include open activities in the school schedule for all young people in the community for example after school programs or open day events to which non-students are invited.**

- I. Expand the normal school activities or events such as games and fairs to include non-students
- II. Request for the students to invite their non-student friends to help in designing the activity/event.

Few examples to begin with; sporting events, science fairs, cultural festivals etc.

- **Make school facilities, such as gyms and auditoriums, open to non-students.**

This will promote interaction between students and non-students, and reduce the sense of “othering” among those who are unable to participate in the full school program.

Example: Allow students to invite their non-student friends during games time (usually after classes in the evening).

- **Allocate time and resources for teachers to develop activities for the full youth community (students and non-students)**

Example: resources to organize school and wider community sports tournaments, food festival, science fairs etc.

- **Encourage youth to be outreach ambassadors for young people who do not participate in the regular school day.**

- I. As mentioned earlier, encourage teachers to share take-home material with them if they are interested.
- II. Invite them to participate in open school activities and to make use of school facilities, so the school becomes a community center that supports all young people, not only those with the means to attend the regular academic program.



## / UNDERSTAND LANGUAGE BARRIERS

- **Learn which languages are spoken by students at home and integrate these into the school.**
  - I. As a starting point, this can be as simple as **having a welcome banner in the school with greetings in all student languages.**
  - II. Announcements, both formal and informal, could also be made in different languages

## / PROMOTE INCLUSION AND UNDERSTANDING IN THE CLASSROOM AND SCHOOL

- **Invite mindfulness, empathy and compassion experts to school and to work with teachers.**
  - I. Begin by organizing a capacity building workshop for teachers and other members of the administrations
  - II. Put in place a policy for teachers to integrate such practices into their daily school activities. For example, a teacher could devote 5 minutes for an arrival/ mindfulness exercise then proceed with the class. The teacher could also request students to do a journaling exercise at the end of the class or end of a school day
  - III. Institute an all-school mindfulness and empathy session, say on Monday morning or Friday evening
- **Have a wall at the school where each month you showcase what students can learn about a particular issue from different people and nations across the world.**
  - I. Put up a giant screen, say on the main corridor, cafeteria etc.
  - II. Allocate each week to display a particular issue from a particular part of the world.

### Remember!



It should not be compulsory nor top-down. Strive to create spaces for such practice

Few examples to begin with;

- The theme of environmental protection can invite discussion of what students can learn from indigenous people or countries with different environmental policies.
- If you talk about human rights, you can showcase what the different human rights issues are relevant for different countries and compare countries that prioritize collective rights over individual rights.

■ **Have all students and teacher agree to a Code or a Golden Rule for the school community.**

- I. Ask teachers to write the Golden Rule on a large piece of paper and have everyone in the class sign it.
- II. If possible, hang all these signed documents together to illustrate the community focus on securing a safe place for all people.

■ Example: “this school is a place where everyone’s body and feelings are safe.”

■ **Map out the diverse population you have at your school - students’ ethnic, religious, and linguistic backgrounds.**

- I. Meet with parents and the students and discuss how their experiences can be shared with the school community (if they would like)
- II. Identify teachers they can work with on designing and implementing school-based projects that reflect their culture, religion, or language and that will develop other students’ and parents’ familiarity with the diversity of the school community.

## **/ USE TEXTBOOKS RESPONSIBLY**

■ **Before you choose textbooks for the school, consider the following questions;**

- I. Who wrote or sponsored these books?
- II. Is there an explicit or implicit agenda in them? Are they fair?
- III. Are they up to date?

## **/ PROMOTE STUDENT-CENTERED LEARNING**

■ **Create surveys to circulate among teachers and students on a regular basis to learn more about their successes and struggles.**

This will impress upon them your interest in their individual experience in the classroom, beyond test scores and grades.

Examples of questions to inform the survey: what personal problems do you face in the school? What would you want to see changed to make this the ideal place for your personal well-being?



■ **Set aside a specific day in a week for a high school student to take charge of the classroom and the school.**

- I. Provide training on pedagogy, administration, and leadership in education for those students who are interested and willing to get engaged.
- II. Support students in feeling that they are integral parts of the school community and that their contributions are valuable and vital.

Example: student A will see to it that all the students are in the class and all the classes start on time. Student B will take charge of the biology class for grade 6 today.

■ **Support teachers in designing creative, out of classroom experiences for students.**

- I. Provide teachers with the resources to organize activities that include field trips into the community and visits to speak with experts and local leaders.

Example: a class visit to interact with elders of a particular tribe/ community. A trek to a particular animal reserve, museum etc.

**/ PROVIDE RESOURCES TO FAMILIES AND CLOSE RELATIVES TO ADDRESS WARNING SIGNS IN YOUNG PEOPLE**

■ **Provide a system for teachers and parents to maintain contact.**

*This will allow parents to have a link to their child's classroom without demanding too much of the teacher's time*

For example, use (refer to the CHImind platform in the resource section) a technological platform where teachers can share what themes and topics they are covering in class.

■ **Train and prepare teachers to respond to warning signs related to radicalization and extremism with concern for and attention to the health of the individual.**

- I. Organize a capacity-building workshop where you bring in experts to train teachers and other members of the administration.
- II. Encourage teachers to see that these young people are in need of support.

**Remember!**



Teachers should not be trained to approach their students as threats or react to them from a place of fear.

## / NURTURE ACTIVE CITIZENSHIP

- Invite guest speakers to speak to students about what their role is in the wider community. They can be family members, religious and community leaders, or experts in different fields.
- Provide extra credit or grade weighting or other formalized incentives for students to volunteer.

Example: put in a place a school policy that allows teachers to allocate credits for specific hours of voluntary social work

- Identify issues or problems regarding the school that students might be able to help solve. Seek out their input and proposals.
  - I. Ask teachers to devote time to getting feedback from their students.
  - II. Make sure that the issues you ask teachers to raise are issues that student feedback can indeed influence.

Even if the ideas or recommendations are not implemented, share the decision-making process with teachers and students and let them see how their feedback factored into the choices and solutions.

Example: class timetable/school schedules, absenteeism, etc.

## / USE SPORTS TO BUILD COMMUNITY AND REDUCE ISOLATION BETWEEN GROUPS AND INDIVIDUALS

- Set up sports tournaments between different schools and educational institutions with diverse populations. Invite non-student youth to participate.
  - I. Mix the teams so students from different localities, schools, and backgrounds can play in one team.
  - II. Invite families, community, religious leaders, and other stakeholders to participate in the tournaments and support them.
  - III. Focus on the topics of dialogue, conflict resolution, team building.

Example: a football (any other sport) game between the youth of school community A against the youth of school community B. Check out the case study, “football for peace in Somalia” on pp. 217-218 of #YouthWagingPeace Guidebook



■ **Open school sports facilities to communities.**

Example: encourage weekend sports practices that would bring together students and their families.

■ **Identify sports that are played by members of your community or people in other countries that do not require financial resources and integrate them into your school sporting activities.**

- I. Begin by mapping out the various sports played by various communities around the world. Pick out those games that are unique to your context.
- II. Learn the rules with your school and try to play some of such games, discussing with students and teachers the roots and the importance of that sport for a particular community.
- III. Invite members of the community to such events.

Example: cricket might be unique given an American context, baseball might be unique given an African context, and Kendo (Japanese martial arts) might be unique given an Indian context etc.

## **/ ACCOMMODATE RELIGIOUS NEEDS AND DEVELOP RELIGIOUS LITERACY**

■ **Facilitate open dialogue on the limitations of the administration on accommodating different religious groups.**

- I. Organize weekly/monthly meetings/dialogues and ask teachers to participate and to imagine the needs of all students in their classes.

Examples of guiding question/s, to begin with:

- Are there students whose needs the school can't meet?
- If so, how can the school community still acknowledge and respect those needs?

■ **(Provide teachers with the support to) take students to different places of worship.**

- I. Create a monthly (could be quarterly) schedule, clearly identifying one place of worship for your students to visit.
- II. Try to enlist the support of a religious leader who can run through the traditional prayer or worship ceremonies with the class.



For example, visiting a mosque during the month of Ramadan, a Church during Christmas, a Hindu temple during a particular festival like Durga or Ganesh puja etc.

■ **Include parents in a discussion of how different faiths are honored and respected.**

- I. Invite parents to share what they feel is most important for their child to have when at school concerning religious freedom.
- II. Invite parents to discuss in front of the school (class) and with their children, how they practice their faith. This can be helpful even if everyone shares the same faith, as many families will have different ways of practicing a shared religion.

■ **Ensure the school recognizes different religious holidays, especially for holidays that are not awarded days off.**

- I. Begin by mapping out all the religious holidays of various religions in the school calendar. For example, Eid, Christmas, Hanukkah, Diwali etc.
- II. Ask someone from the religious community to share with the school what the holiday is, why it exists, and how it is observed. For example, the local priest, community leader/elder or parent.
- III. If you have students of a particular faith, you can invite them to do this as well, but be sensitive to the fact that some students would prefer not to join in. While you want them to feel their faith is respected, you also don't want to encourage people to see them as a mouthpiece for their religion rather than a complete person.



## **/ USE ART TO NURTURE EMPATHY AND COMPASSION**

- **Encourage teachers/students to create small art clubs to express themselves.**
  - I. Discuss one theme for each semester and invite students to work within that theme. For example, ask members of each club to present their ideas about peace or related issues in the artistic format of their choice.
  - II. Have an open day when they can showcase their art to each other and other community members.
  - III. Exhibit their art in school.

Examples: creative writing club, painting club, sculpture club, art from recycled material, drama club.

- **Invite art leaders of your community to support your students as mentors or to give workshops to develop creative skills.**

Example: talented community sculptor could take charge and mentor the sculptor club, community musician could mentor the music club etc.

## **/ DESIGN DIGITAL LITERACY AND MEDIA AND INFORMATION LITERACY TRAINING**

- **Ensure that teachers are adequately prepared to support students in achieving digital literacy.**
  - I. Provide appropriate training, including introducing teachers to the technologies and website that will be most popular with their students.

Example: how to use games and social media for classroom teaching etc.

## **CURATED RESOURCES (FOR SCHOOL ADMINISTRATORS)**

### **FIGHT AGAINST RADICALIZATION ONLINE**

This resource aims at gaining a better understanding of violent extremism, its lure, challenges, and its stereotypes.

<http://www.faroproject.org>

### **GENERATION GLOBAL**

Provides the resources and platform to engage students across the world through online dialogue.

<https://generation.global/>

### **GLOBAL ONENESS PROJECT**

The project shares multicultural stories and accompanying lesson plans for high school and college classrooms.

<https://www.globalonenessproject.org/>

### **GUIDELINES FOR DISCUSSING DIFFICULT OR CONTROVERSIAL TOPICS**

[a] Centre for Research in Learning and Teaching, University of Michigan (<http://www.crlt.umich.edu/publinks/generalguidelines>)

[b] Centre for Teaching – Vanderbilt University Difficult Dialogue  
(<https://cft.vanderbilt.edu/guides-sub-pages/difficult-dialogues/>)

### **UNESCO MGIEP CHI (COLLECTIVE HUMAN INTELLIGENCE) PLATFORM**

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### **BLUE DOT MAGAZINE, UNESCO MGIEP**

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Issue VI: <http://mgiep.unesco.org/the-blue-dot-issue-6-rewiring-the-brain-to-be-future-ready/>

### **UNESCO: PREVENTING VIOLENT EXTREMISM THROUGH EDUCATION: TEACHER'S GUIDE**

Helpful resource to manage classroom discussions on violent extremism and key messages to deliver to young people.

<http://unesdoc.unesco.org/images/0024/002446/244676e.pdf>

### **DISRUPT EXTREMISM**

Youth-led initiative and network to prevent violent extremism. Provides resources and training on interfaith dialogue and religious literacy.

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## **Football for Peace Initiative**

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<http://footballforpeaceglobal.org/>

## **ThoughtCo**

Discusses ways teachers can help prevent school violence.

<https://www.thoughtco.com/how-to-help-prevent-school-violence-8175>

## **GREATER GOOD**

Reports on ground-breaking research into the roots of compassion, happiness, and altruism.

<https://greatergood.berkeley.edu/education>

## **MY JIHAD**

Public education campaign that seeks to share the proper meaning of Jihad as believed and practiced by the majority of Muslims.

<https://www.myjihad.org>

## **TURNAROUND FOR CHILDREN**

Provides tools and strategies for schools with high concentrations of students impacted by adversity, in order to accelerate healthy development and academic achievement.

<https://www.turnaroundusa.org/who-we-are/>

## **MOTHERS AGAINST VIOLENCE**

Provides different kind of help, support, and resources to understand the role of women in prevention of violent extremism and help engage them.

<http://mavuk.org>

## **SERVE TO UNITE**

Connects young people with global mentors from Against Violent Extremism and The Forgiveness Project, to design artistic and volunteer projects that promote dialogue between different groups and individuals.

<https://serve2unite.org>

## **GUIDE “WHAT IF I WAS WRONG?”**

Helps organize activities that allow participants to move forward in a process of self-discovery, discovery of others, and exploration of the world around them.

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## **PLAY BY THE RULES - THE SEVEN PILLARS OF INCLUSION**

A collaborative effort to ensure child safety, anti-discrimination, and inclusion in sports.

<https://www.playbytherules.net.au/>

# POLICY MAKERS

In this section, we have included actions for a variety of policymakers from state to national ministers of education who have the power to shape policies, both at the local and national levels.



## / SCHOOL INCLUSION FOR MARGINALIZED OR DISADVANTAGED YOUTH

- Provide the necessary, financial and technical support for schools to design, and implement community outreach programmes that include non-student youth.

Example: Invest and support wider community events such as community sport meets, cultural festivals etc.

## / DISCUSS CONTROVERSIAL AND DIFFICULT ISSUES

- Invest in the research and development of resources and in-service training materials to equip teachers with the latest techniques, methods and skills in ensuring efficient implementation of challenging classroom activities such as introducing controversial and challenging topics to students.

Example: transformative pedagogy training manuals, teacher training workshops etc.

## / UNDERSTAND LANGUAGE BARRIERS

- Reach out to communities to determine their language needs and how to integrate them into education policies and activities.
  - If some people in the community speak a minority language, see if someone from that group is available to support town hall meetings in translation.
  - Encourage young people from a minority language group to consider a political internship in which they translate material for other members of their language groups.
- Ensure that communities have learning resources and assessment instruments available in their native languages.



## **/ PROMOTE INCLUSION AND UNDERSTANDING IN THE CLASSROOM AND SCHOOL**

- **Provide teachers and school administration with in-service training on working with diverse communities.**
  - Invite subject-matter experts to conduct training for teachers and other members of the administration.
  - Support teachers and other members of the administration to attend capacity-building workshops in different places. Such training (in and outside the school) should cover topics of culturally-relevant and sensitive pedagogy, communication with students and parents, and representation in class and schools.
  - Establish on and offline forums where they can communicate with teachers and staff from other schools to share their best practices and ideas.
- **Design a mentoring program for teachers to help them develop projects for their diverse classrooms and help students from stigmatized communities integrate successfully.**
  - Identify subject-matter experts to mentor each teacher or a group of teachers
  - Create a mechanism for constant interaction between them. For example, a quarterly face-to-face meeting, training and an online platform where they could interact on a daily/weekly basis.

## **/ USE TEXTBOOKS RESPONSIBLY**

- **Develop and select textbooks in consultation with marginalized communities.**
  - Identify members of the marginalized communities who could work with textbook authors or teachers.
  - Invite them to a workshop/interaction with the authors. It might even be useful if the textbook writers spend some time with such groups in their communities.
  - Ensure that a member of a marginalized community is a part of the academic committee. This way, they could vet textbooks used in the school.



- Give more power to schools and teachers to design their own teaching and learning material reflective of their local circumstances. Provide technical and financial support to them.

Example: Provide resources to allow teachers to create and curate their own context-relevant resources to supplement textbooks.

- Require all textbooks to be transparent about the stakeholders who participated in creating them, and reflective of the fact that understanding and perspective in the textbook will not be time-less: as societies change and learn, textbooks must be adjusted and revisited to reflect how we have advanced.
  - Organize annual meetings (at the end of each school year, before the next one) where teachers, parents, textbook writers, community members, representatives of the student body etc., could come together and review the previous academic year's textbooks.

## / PROMOTE STUDENT-CENTERED LEARNING

- Provide financial and technical resources to organize forums for teachers and school administrators from different schools and localities to get together on and offline to share their concerns to receive help and guidance and to exchange best practices that they can implement. Support the use of online communities for teachers to connect with one another and share ideas and resources.

## / HELP TEACHERS USE THE GUIDE

- Familiarize the #YouthWagingPeace guide, initially, with a small group of administrators and teachers through select workshops and trainings.
  - Organize and provide incentives for schools to send staff and teachers to participate in national workshops to learn about the guide, its recommendations, and how they can use it effectively.
  - Focus the workshops on the same outcome that teachers would expect from the students in the classroom – provide the diversity or the geopolitical context to broaden teachers' worldview.



## / SUPPORT ETHICAL CLASSROOM AND ASSESSMENT METRICS

- Ensure that assessment instruments are aligned with learning objectives and materials that students and teachers have access to. Further, consult teachers of different linguistic and cultural backgrounds who can test assessment instruments to identify how students will relate to them.

## / PROVIDE RESOURCES TO FAMILIES AND CLOSE RELATIVES TO ADDRESS WARNING SIGNS IN YOUNG PEOPLE

- Operate a safe, anonymous helpline for families and close relatives, as well as concerned school professionals and teachers. This helpline should have three key features.

- I. **Encourage action:** Callers should receive advice on how to respond and should be oriented towards external resources that might be relevant for the identified situation. Encourage callers to take small, immediate action, such as speaking with the young person directly and seeking out opportunities to broaden the young person's social interactions. This will empower the caller and provide them with the non-threatening action they can take to promote the health and safety of the person for whom they have concerns.
- II. **Invest time in interactions with callers.** Don't focus exclusively on the warning signs, but also learn about the interests and personality of the young person. This will help issue better recommendations of how to help and will impress on the caller that the young person is seen not as a threat or an enemy but as a complete individual who deserves protection and assistance.
- III. **Build relationships with people who call and follow up if possible.** Ensure that callers know they can receive follow up support and resources from the helpline and that the young person is welcome to contact the helpline directly to speak with the respondent.

- Engage families and guardians in development of necessary resources to empower them to initiate difficult conversations.

*These resources need to be directly relevant to their contexts, shaping the dialogue around their role in preventing violent extremism, and*



*developing community connections to support one another in the prevention of extremism. These tools might include critical literacy, diversity, and methods of activism (to prevent the frustration towards injustice that often fuels extremism in young people from being diverted to violence), as well as basic guides to discuss push and pull factors and look for any worrying signs.*

- **Support the creation and dissemination of material on how the attitudes, behavior, and actions of families and guardians can contribute to a young person's estrangement, isolation, and violent thoughts and actions.**

*Ensure that small exercises that families can do are included in the materials.*

For example, mindfulness and journaling/reflection exercises, which might help maintain a calmer and emotionally safe environment in a young person's home.

## **/ NURTURE ACTIVE CITIZENSHIP**

- **Host a youth-only town hall.**
  - Check the UNESCO MGIEP guidelines on how to organize (independently organized) Talking Across Generations on education (iTAGE) events.
  - Select the theme/key questions. Ensure that they are provocative and actionable
  - Work with schools to provide teachers with an outline of how a town hall works so that students can prepare accordingly.
  - Ensure that the playing field is levelled and students feel free to talk about issues
  - Provide support for any solutions/ideas that the students might propose, for example, if students propose the construction of a community theatre/ gym, provide funding and other logistical support and ensure that they are an integral part of the implementation process
  - In addition, provide young people the opportunity to share community research they have done, problems they have identified, and solutions they propose at such town hall events. Ensure that local politicians also attend.



- **Recognize and acknowledge the potential of youth-led initiatives on and around PVE. Set up more grants, awards and availability of technical assistance at both the community and national levels.**

## **/ USE SPORTS TO BUILD COMMUNITY AND REDUCE ISOLATION BETWEEN GROUPS AND INDIVIDUALS**

- **Support sports tournaments and cultural fests between different schools and educational institutions with diverse populations.**
  - Provide schools with the financial, as well as technical resources and facilities to organize such tournament
  - Ensure that non-student youth participate.
  - Ensure that the teams are mixed so that students from different localities, schools, and backgrounds can play in one team.
  - Ensure that families, community, and religious leaders, local politicians and other stakeholders to are invited and participate in the tournaments
  - Focus on the topics of dialogue, conflict resolution, team building.

Example: District or National inter-school football/basketball/athletic/music competitions on the themes such as ‘play for peace’, ‘unity in diversity’, ‘together as one’ etc.

Case studies such as, ‘Football for Peace in Somalia’, (pp. 217-218 of #YouthWagingPeace Guidebook) and Yoga Morning @Vladivostok Community Project, Russia, (pp. 221-222) are worth replicating.

## **/ ACCOMMODATE RELIGIOUS NEEDS AND DEVELOP RELIGIOUS LITERACY**

- **Encourage religious exchange between young people. Provide the necessary space and other technical, as well as financial resources for young religious leaders to initiate interfaith dialogue.**
  - Have young religious leaders drive interfaith dialogue, share about different religious holidays, and answer questions that other youth might have.

- Provide them spaces (in schools, community centers etc.) and opportunities to reach and interact with their fellow youth from other communities
- Designate in every school or community, a shared prayer or reflection space where different faiths can worship.
- Mandate schools to encourage young people to use this space to show each other what their prayer rituals look like.

Example: Provide resources and technical support to young religious leaders like Basit Jamal (contributing author, #YouthWagingPeace guidebook, pp. 245-246 of #YouthWagingPeace Guidebook) to work with teachers and students

## **/ INCLUDE FAMILIES AND GUARDIANS IN LEARNING**

- **Encourage a whole society approach by providing funding for schools and teachers to implement classroom projects that promote collaboration between the school, family and the larger community where the student hails from.**

## **/ USE ART TO NURTURE EMPATHY AND COMPASSION**

- **Designate a free public space in which student art can be displayed.**
  - Start with each school library, then progress to the community centers, district education offices and other government and private institutions' spaces
  - Provide themes related to issues the community is facing and sponsor contests to represent those issues through art.
  - Advertise exhibits to the broader community and invite student artists to speak about their work on a panel at the opening.

Example: the main atrium/lobby of the ministry/division/department of education could showcase students art from across the village/city/country.



- Consider how you can support and empower/partner with schools and communities to create an initiative like the SOM Collective's Proyecto Ja'ab (pp. 207-210 of #YouthWagingPeace Guidebo).

## / ENHANCE RELIGIOUS LITERACY IN THE COMMUNITY

- Provide opportunities for religious and community leaders to engage with the academic community to develop robust strategies grounded in research on more effective community engagement.
  - Organize monthly meetings or quarterly workshops that brings together religious and community leaders, teachers, principals, researchers etc.
  - Provide financial support for such groups to work on organic, synergistic/integrated projects/interventions to tackle their specific problems
  - Mainstream the use of an online platform (**refer to the CHImind platform in the resource section**) where such groups could share knowledge, best practices and maintain daily contact
- Encourage interfaith communication between young people by devoting public space to supporting these interactions.
- Support people from different religions in publicly celebrating their holidays, festivals, traditions; encourage opportunities for non-practicing people to learn about these events.
- Ensure that school administrators get sufficiently exposed to the importance interfaith dialogues and engagement with the aim of reducing their own prejudices against other faiths and becoming more confident in initiating discussions and activities on religious peacebuilding.
  - Organize monthly/quarterly national workshops or lectures where you invite religious leaders to sensitize members of the administration about their religious history, doctrines and practices
  - Organize visits for members of the administration to various places of worship, shrines and other religious gatherings



## / UNDERSTAND VIOLENT EXTREMISM

- **Map out what specific factors cause radicalization and violent extremism in your context. Identify the ways violent extremist groups reach out to young people. Tailor policies and practices to address these push and pull factors.**
  - Organize a series of separate and joint consultation meetings with all stakeholders. For example, asking groups of young people to identify the kinds of problems they face on a daily basis, the various mechanisms used by radical groups to lure them. Then a joint consultation where teachers, parents, religious leaders and administrators explore these factors further. The first consultation meeting could focus on problems, and causes, while the second could focus on interventions.
- **Engage stakeholders in regular dialogue to address different factors that lead young people to the path of violent extremism.**

Include stakeholders from all sectors of the community; not just experts who specialize in the field of prevention and countering of violent extremism.
- **Include the most marginalized segments of the society in your conversations to understand their vulnerabilities and needs.**
  - Establish a relationship of mutual respect by expressing a genuine desire to understand more about the vulnerabilities and needs the marginalized societies face. A simple way to express this is by travelling directly to their neighborhoods and villages to meet with them. This further makes them more comfortable and honest while sharing their story.
  - Invite them to national planning meetings, workshops and discussions



## **/ DESIGN DIGITAL LITERACY AND MEDIA AND INFORMATION LITERACY TRAINING**

- **Invest in localized digital literacy programs for teachers and youth.**
  - Consult with researchers, NGOs, civil society, and young people to determine what local needs should be the focus of these programs.
  - Invite local digital experts to work on programs based on the local needs identified above, and develop digital resources for schools and the larger community.

## **/ ENSURE ONLINE SAFETY**

- **Ensure companies and national legal bodies have a documentation system for censorship. This information should be available to the public.**
- **Consult with human rights groups, NGOs, civil society, and activists to explore alternatives to censorship.**





## **CURATED RESOURCES (FOR POLICYMAKERS):**

### **YOUTH RESPONSES TO UN RESOLUTION 2250**

Collected anthology of survey responses discussing the implications and opportunities presented by the Resolution from youth around the world.

<http://www.isdglobal.org/wp-content/uploads/2016/06/YouthCAN-UN-PVE-Survey.pdf>

### **AGAINST VIOLENT EXTREMISM (AVE)**

A unique and powerful network of former violent extremists and survivors of violent extremism working together to counter extremist narratives and prevent radicalisation.

<http://www.againstviolentextremism.org/about>

### **HUMAN RIGHTS WATCH - TERRORISM/COUNTERTERRORISM**

The website offers global news, reports, images, and videos on extremist activities.

<https://www.hrw.org/topic/terrorism-counterterrorism>

### **THE FREE INITIATIVE**

Provides resources on understanding and preventing far-right violent extremism.

<http://thefreeinitiative.com/about/>

### **RADICALIZATION AWARENESS NETWORK (RAN), EUROPEAN UNION**

Resources developed by a network of practitioners who work with people who have already been radicalized, or are vulnerable to radicalization.

[https://ec.europa.eu/home-affairs/what-we-do/networks/radicalisation\\_awareness\\_network\\_en](https://ec.europa.eu/home-affairs/what-we-do/networks/radicalisation_awareness_network_en)

### **FIGHT AGAINST RADICALIZATION ONLINE**

Provides resources that help to understand violent extremism and its lure, challenge stereotypes, and build an understanding of violent extremism.

<http://www.faroproject.org>

### **GENERATION GLOBAL**

Provides the resources and platform to engage students across the world through online dialogue.

<https://generation.global/>

### **GLOBAL ONENESS PROJECT**

The project shares multicultural stories and accompanying lesson plans for high school and college classrooms.

<https://www.globalonenessproject.org/>

### **UNESCO MGIEP CHI (COLLECTIVE HUMAN INTELLIGENCE) PLATFORM**

One stop online platform for socio-emotional learning

<https://www.chimind.org/>

### **UNESCO MGIEP EMBEDDING GUIDE**

Offers concrete guidance for authors of mathematics, science, language, and geography textbooks on how to 'embed' peace, sustainable development, and global citizenship in

textbook content.

[http://mgiep.unesco.org/wp-content/uploads/2017/07/COMPLETE-GUIDEBOOK\\_Textbooks-for-Sustainable-Development.pdf](http://mgiep.unesco.org/wp-content/uploads/2017/07/COMPLETE-GUIDEBOOK_Textbooks-for-Sustainable-Development.pdf)

<http://mgiep.unesco.org/textbooks-for-sustainable-development-a-guide-to-embedding/>

### **BLUE DOT MAGAZINE, UNESCO MGIEP**

It explores and shares information/resources on peace, sustainable development, mindfulness, empathy, and other contemporary issues in education.

Issue V: <http://mgiep.unesco.org/bluedot/violent-extremism-what-makes-a-violent-extremist-the-united-nations-response/>

Issue VI: <http://mgiep.unesco.org/the-blue-dot-issue-6-rewiring-the-brain-to-be-future-ready/>

### **POLICY-MAKERS GUIDE ON PREVENTING VIOLENT EXTREMISM THROUGH EDUCATION, UNESCO**

Provides an overview of action areas and implementation strategies to PVE through education.

<http://unesdoc.unesco.org/images/0024/002477/247764e.pdf>

### **DISRUPT EXTREMISM**

Youth-led initiative and network to prevent violent extremism. Provides resources and training on interfaith dialogue and religious literacy. <https://www.disruptingextremism.com>

### **LIVING SAFE TOGETHER**

This website provides information on what non-state and state actors in Australia do to build society resilient to violent extremism.

<https://www.livingsafetogether.gov.au/resources/pages/home.aspx>

### **CENTRE FOR PREVENTION OF VIOLENT RADICALISATION LEADING TO VIOLENCE**

The guides contain background information on various issues pertaining to violent radicalization, and are designed to help front-line workers understand these issues and take effective preventive action.

<https://info-radical.org/en/prevention-en/guides/>

<https://info-radical.org/en/prevention-en/tools/>

### **INSTITUTE OF STRATEGIC DIALOGUE YOUTHCAN - YOUTH INNOVATION LABS**

Provides immersive, activist-led events that create a secure environment to facilitate capacity-building while giving participants the contacts, tools, and resources needed to develop campaigns for preventing violent extremism.

<http://www.isdglobal.org/wp-content/uploads/2016/07/YouthCAN-Labs.pdf>

### **FOOTBALL FOR PEACE INITIATIVE**

The project contributes to peace building in a universal language - sports. It advocates, educates, and challenges minds.

<http://footballforpeaceglobal.org/>

### **THOUGHTCO**

Discusses ways teachers can help prevent school violence.

<https://www.thoughtco.com/how-to-help-prevent-school-violence-8175>

**GREATER GOOD**

Reports on ground-breaking research into the roots of compassion, happiness, and altruism.  
<https://greatergood.berkeley.edu/education>

**MY JIHAD**

Public education campaign that seeks to share the proper meaning of Jihad as believed and practiced by the majority of Muslims.  
<https://www.myjihad.org>

**TURNAROUND FOR CHILDREN**

Provides tools and strategies for schools with high concentrations of students impacted by adversity, in order to accelerate healthy development and academic achievement.  
<https://www.turnaroundusa.org/who-we-are/>

**MOTHERS AGAINST VIOLENCE**

Provides different kind of help, support, and resources to understand the role of women in prevention of violent extremism and help engage them.  
<http://mavuk.org>

**SERVE TO UNITE**

Connects young people with global mentors from Against Violent Extremism and The Forgiveness Project, to design artistic and volunteer projects that promote dialogue between different groups and individuals.  
<https://serve2unite.org>

**CREATING ROLE MODELS IN MEDIA ENTERPRISE**

Resources on providing young people an opportunity to express their emotions and experiences while learning transferable skills based around production.  
<http://creatingrolemodels.org.uk/programs-workshops>

**PREVENT VIOLENT EXTREMISM**

This portal assembles recent research on violent extremism and social media.  
<https://preventviolentextremism.info/>

# CONCLUSION

The final message we would like to emphasize as we conclude this summary is the same message with which we concluded the full guide: act now. Your action is powerful. Your contribution is the next step in building strength and resilience in young people in your community.

**Reflection is**  
**Conversation is**  
**Compassion is**  
**Mindfulness is**  
**Recognition is**

# ACTION

Finally, remember that silence, abstention, and apathy are actions as well.

We want to see broad change. We want communities, countries, and governments to seek justice before praising peace and we want to see global inequalities close. But to show that we are serious about demanding this change, we have to show that we prioritize it in our own conduct. With this in mind, we urge you to determine what action you believe is most relevant to your context and take that action today. The transformation of a culture of injustice begins the moment you choose to act.

**NOTES**

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## The UNESCO MGIEP #YouthWagingPeace guidebook

was launched by Director General of UNESCO at its 39th General Conference, 2017. The guidebook was a culmination of reaching out to 2000+ youth, and integrating 130+ submissions from 57 countries. After analysing these voices and experiences, and supplemented by the literature, the guide put forth a set of tangible action guidelines for education stakeholders.

"In a world where young people are largely seen as either the victims or perpetrators of violent extremism - What could be a better or more thunderous statement other than a youth-led guide on prevention of violent extremism through education?"

**Ms. Tawakkol Karman**

Nobel Laureate 2011

In this abridged version, stakeholders will find a curated set of critical ideas and lessons gleaned from the full guide, designed to be as accessible as possible. The hope is that teachers, parents, mentors, school administrators, policymakers, and anyone else committed to realizing positive change will find these Action Guidelines an effective resource for guiding immediate and effective actions in their communities.

The Action Guidelines for Prevention of Violent Extremism is designed to identify engagement opportunities for all stakeholders. Some require time, preparation, and resources. Others are small steps that will help create safer societies and stronger communities. No action is too small to contribute to building a more resilient and just world.

### About UNESCO MGIEP

The UNESCO Mahatma Gandhi Institute of Education for Peace and Sustainable Development (MGIEP) is UNESCO's category 1 Research Institute that focuses on Sustainable Development Goal (SDG) 4.7 towards education for building peaceful and sustainable societies across the world. In line with its vision of 'Transforming Education for Humanity', the institute's programmes are designed to mainstream Socio-Emotional Learning in education systems, innovate digital pedagogies and to put youth as global citizens at the centre of the 2030 agenda for Sustainable Development.

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