The BlueDot

Exploring new ideas for a shared future

Education & Extremism
Waging Peace in the Classroom

- A tale of two bands: Indian Ocean and Junoon bring India and Pakistan closer
....
- The UN and terrorism: Secretary-General Ban Ki-moon
....
- The next big challenge: UNESCO Director-General Irina Bokova
....
- South Sudan: Education and displacement in the world's newest nation

The Blue Dot

"Look Again at that dot.
That's here. That's home. That's us.

On it, everyone you love,
everyone you know, everyone you ever heard of,
every human being who ever was,
lived out their lives.
The aggregate of our joy and suffering,
thousands of confident religions,
ideologies, and economic doctrines,
every hunter and forager, every hero and coward,
every creator and destroyer of civilization,
every king and peasant, every young couple in love,
every mother and father, hopeful child,
inventor and explorer, every teacher of morals,
every corrupt politician, every superstar,
every supreme leader, every saint
and sinner in the history of our species lived there-
on a mote of dust suspended in a sunbeam."

CARL SAGAN
PALE BLUE DOT: A VISION OF THE HUMAN FUTURE IN SPACE

Waging peace in the classroom:
Teaching respect and appreciation for diversity in a globalized world

A s the world reels in the aftermath of the terror attacks in Paris and Brussels in 2015 and 2016, respectively, there is growing recognition that these attacks are becoming a global threat—and one unlikely to diminish in the coming years. With atrocities committed across the globe in Nairobi, London, Mumbai, New York, Barcelona, and Beirut, the need for peace through dialogue and solidarity has never been greater.

Placed at the heart of the UN's new global development agenda, education has the power to connect young people across political, religious, and cultural divides and to build a shared sense of responsibility for the world in which we live. However, there is an increasing recognition that standard pedagogies around the world are not working and, in some cases, are even exacerbating the problem by pushing students towards intolerance, extreme ideologies and even violence.

In this fourth issue of The Blue Dot, we have decided to focus on education as a tool for both preventing violent extremism and—sometimes—even propagating extremist ideologies. This issue reflects UNESCO MGIEP's commitment to advancing the fundamental role of education as a means to changing mindsets and, ultimately, bringing about more peaceful societies.

From an interview with award-winning social entrepreneur Prof. Sugata Mitra on the role of technology in revolutionizing education, to a

In this fourth issue of **The Blue Dot**, we have decided to focus on education as a tool for both preventing violent extremism and—sometimes—even propagating extremist ideologies.

foreword by Secretary-General Ban Ki-moon on the UN's response to violent extremism, our contributors come from a host of different countries and backgrounds. What brings them together, however, is a call for changing current education systems. This is espoused even more clearly in a piece by Prof. K.P. Mohanan, who uses inquiry-driven approaches to prompt youth to question blind faith in any form of ideology or indoctrination.

In this issue we also discuss UNESCO MGIEP's activities in raising awareness of the strong link between education and radicalization and violent extremism, including our flagship Talking Across Generations (TAG) event which brought together policymakers and young people in an open discussion in Delhi this February. The outcome was a statement calling for greater inclusiveness and more space for young people to shape the policies that ultimately affect them.

Just like our events, The Blue Dot is a platform for individuals from different backgrounds and walks of life who might have divergent ideologies, beliefs, and values, all of which may have prevented them from coming together to debate some of the most pressing issues of our time—including the global concern surrounding the rise in violent extremism. When individuals feel free to discuss, share ideas and question their beliefs, they can begin to think creatively and critically about the world and their surrounding environment. The challenge is to avoid lecturing or preaching to young people, but to provide youth with a safe space to discuss contentious issues in an open, inclusive and transparent manner.

An open dialogue on violent extremism is a step towards providing young people with opportunities to ask questions and to reflect on their own beliefs, assumptions, and values, including animosities, prejudices, hatred and intolerance. At UNESCO MGIEP we believe that individuals who feel connected to others across political, religious or cultural divides also share a sense of responsibility for the world in which they live. We hope you enjoy reading this issue of The Blue Dot and, as always, we welcome your feedback.

ANANTHA KUMAR DURAIAPPAH
Director, UNESCO MGIEP

The UN Secretary-General's message to UNESCO MGIEP on **preventing violent extremism**

Ban Ki-moon

V iolent extremism is a direct assault on the United Nations Charter and a grave threat to international peace and security. Terrorist groups have brazenly kidnapped young girls, systematically denied women's rights, destroyed cultural institutions, beheaded journalists, warped the peaceful values of religions and brutally murdered thousands of innocents around the world. These groups have become a magnet for foreign terrorist fighters.

Addressing this challenge requires a unified response, and compels us to act in a way that solves, rather than multiplies, the problem. Many years of experience have proven that short-sighted policies, failed leadership, heavy-handed approaches, a focus only on security measures and a disregard for human rights have often made things worse. We need cool heads and common sense, and must never be ruled by fear — or provoked by those who strive to exploit it. Countering violent extremism and terrorism should not be counter-productive. It should also start with prevention.

With that in mind, in January of this year I presented to the United Nations General Assembly a Plan of Action to Prevent Violent Extremism, which takes a practical and comprehensive approach. The Plan puts forward more than 70 recommendations for concerted action at the global, regional and national levels.

...extremism flourishes when human rights are violated... and people - especially young people - lack prospects and meaning in their lives.

We must pay particular attention to addressing the drivers of violent extremism. There is no single pathway to violent extremism. But we know that extremism flourishes when human rights are violated, political space is shrunk, aspirations for inclusion are ignored, and people — especially young people — lack prospects and meaning in their lives.

We also know the critical elements for success: good governance, the rule of law, political participation, decent jobs and quality education. We must promote cultural literacy, and celebrate what makes us different while defending human rights for all. We must reject prejudice, and the all-too-frequent impulse to see others as potential threats.

The UN Plan of Action calls not just for quality education, but for schooling that emphasizes dialogue, teaches respect for diversity, fosters critical thinking, promotes media and digital literacy, and helps young people to develop the behavioural and socioemotional skills that can contribute to peaceful coexistence and tolerance. I continue to urge Member States to support young women and men by investing in education, including technical and vocational education; by ensuring that education matches skills with the needs of labour markets; and by building the capacity of teachers and educators to support this agenda.

Beyond skills, we must also focus on values. We know that youth may be vulnerable to the lure of terrorists, who offer them a sense of belonging, perhaps a salary and even a supposed chance at glory. Education steeped in universal values can help show the utter emptiness of such promises, and help young people to discern the truth.

The United Nations Security Council recognized the value of young people as peacebuilders in its historic resolution 2250 of December 2015. This resolution opens up new opportunities for the engagement of young people, much as Security Council Resolution 1325 (2000) advanced the involvement of women in the maintenance of international peace and security. Instead of viewing young people as part of the problem, we must harness their immense potential to be part of the solutions.

In today's world, young people have superior communication skills, extensive social media networks and, often, more influential voices than their elders. If we are to prevent violent extremism, we have to motivate and mobilize this generation of youth – the largest in history – to amplify our messages of common humanity. When we give young people the education that all deserve, along with avenues and arenas for action, they will see hope.

I thank the Mahatma Gandhi Institute of Education for Peace and Sustainable Development for its important contributions to this work. The United Nations looks forward to deepening our partnership in our shared work for peace and prosperity for all on a healthy planet.

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What makes a violent extremist

More than a decade since the September 11 attacks on the United States, transnational terrorist groups such as ISIL and Boko Haram are still making the headlines. As arguably one of the biggest threats to national and international security today, countering violent extremism has become a priority for the international community.

However, despite progress in countering the rise of violent extremism in recent years, neither the United Nations nor the European Union have a clear definition of the term 'violent extremism'.

While it may take time to come to a clear and universally acknowledged definition of these terms, here are some interpretations :

RADICALISM

VIOLENT EXTREMISM

TERRORISM

In many cases, the terms 'radicalism', 'violent extremism' and 'terrorism' are used interchangeably.

Mainstream interpretation

VIOLENT: using or involving the use of physical force to cause harm or damage to someone or something.

EXTREMISM: belief in and support for ideas that are very far from what most people consider correct or reasonable.

Merriam-Webster's Dictionary

VIOLENT EXTREMISM is the beliefs and actions of people who support or use violence to achieve ideological, religious or political goals. This includes terrorism and other forms of politically motivated and communal violence.

Australian Government website "Living Safe Together"

RADICALIZATION: a process whereby people adopt an extremist belief system – including the intent to use, encourage or facilitate violence – in order to promote an ideology, a political project or a cause as a means of social transformation.

The United Nation's response to **violent extremism**

In a post-September 11 world, the focus of the international community has begun to turn from an emphasis on combating violent extremism to addressing its root causes. What are the factors that compel individuals – in particular young people – to embark upon a path of radicalization and to join groups advocating an ideology of violent extremism?

> "Missiles may kill terrorists. But good governance kills terrorism."
> UN Secretary-General Ban Ki-moon

Since 2006, the United Nations, led by Ban Ki-moon, has begun to address the issue of violent extremism through several measures. For the first time, all Member States have agreed to a common strategic and operational approach to fighting terrorism:

General Assembly Resolution 60/288 (8 September 2006) established the United Nations Global Counter-Terrorism Strategy, which adopted the following four pillars:

1 Addressing the conditions conducive to the spread of terrorism

2 Preventing and combatting terrorism

3 Building states' capacity and strengthening the role of the United Nations

4 Ensuring human rights and the rule of law

The Counter-Terrorism Implementation Task Force (CTITF) ensures the coherence and coordination of UN counter-terrorism efforts through working groups on key priority areas, and capacity building projects. The task force is comprised by 35 UN entities including INTERPOL.

The United Nations Counter Terrorism Centre (UNCCT), established in September 2011, supports Member States in implementing the Global Counter-Terrorism Strategy through international support and cooperation.

The Secretary-General's Plan of Action to Prevent Violent Extremism presented by Ban Ki-moon to the General Assembly on 12 February 2016 calls for a comprehensive approach to creating essential security-based counter-terrorism measures but also emphasized the need to focus on preventing the underlying conditions that drive individuals to radicalize and join violent extremist groups.
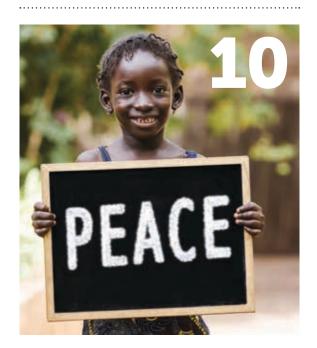
UNESCO Director-General Irina Bokova

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Preventing Violent Extremism through Education ~ THE NEXT BIG CHALLENGE

🖋 **Irina Bokova**
Director-General of UNESCO

We live today in a fragmented world. Where we see a rising global struggle for hearts and minds, especially young people. Violent extremism is promoting fear and division, preaching exclusion and hatred, provoking a split between those who reject living together, and those who believe in humanity as a single community. The very idea of peace – founded on equality, dignity and respect, taken forward through tolerance and solidarity between and within societies – is being threatened. In this context, we must do everything to empower the younger generation by promoting the values of inclusion, dialogue, and by building new forms of solidarity based on human rights, global citizenship, trust and tolerance.

> Violent extremists are not born, they are made and fuelled. This is a process we disarm, starting on the benches of schools, through new forms of education, media literacy, and new opportunities for youth engagement.

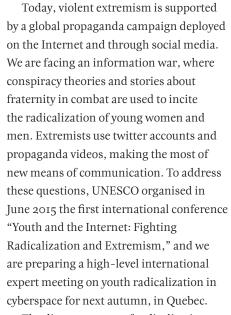## Inclusive Quality Education to Prevent Radicalisation

In the last years, we have seen human rights and dignity flaunted, freedom of expression challenged and journalists killed, women and girls attacked and used as targets of warfare, cultural monuments and artefacts destroyed, pillaged and sold illicitly. All these crimes have been perpetrated by rising forms of violent extremism.

How can we stop this violence? How can we ensure millions of young women and men are not lost to the terrors of war and the lure of hate speech?

There is no single cause or trajectory leading a young woman or man to extremist violence. But what we do know is that 'hard power' is not enough to counter a threat nourished by an exclusive vision based on false interpretations of faith, hatred, and ignorance. These visions cannot simply be countered – they must be prevented.

Violent extremists are not born, they are made and fuelled. This is a process we disarm, starting on the benches of schools, through new forms of education, media literacy, and new opportunities for youth engagement. As Malala Yousafzai, the youngest-ever Nobel Prize laureate, said:

> ❝ If you want to end the war then instead of sending guns, send books. Instead of sending tanks, send pens. Instead of sending soldiers, send teachers.

Today, violent extremism is supported by a global propaganda campaign deployed on the Internet and through social media. We are facing an information war, where conspiracy theories and stories about fraternity in combat are used to incite the radicalization of young women and men. Extremists use twitter accounts and propaganda videos, making the most of new means of communication. To address these questions, UNESCO organised in June 2015 the first international conference "Youth and the Internet: Fighting Radicalization and Extremism," and we are preparing a high-level international expert meeting on youth radicalization in cyberspace for next autumn, in Quebec.

The diverse aspects of radicalization still need to be clarified, but evidence shows clearly that education is the most powerful weapon we have to respond with – by undermining prejudice, by fighting ignorance and indifference. This stands at the heart of the new 2030 Agenda for Sustainable Development – in particular of Sustainable Development Goal 4, which UNESCO helped shape, to ensure "inclusive and equitable quality education and promote lifelong learning opportunities for all."

The stakes are high, especially in crisis situations. Around the world, an estimated 1.5 billion people live in fragile or conflict affected countries – 40 per cent of them are young people, and of these 28 million girls and boys are out of school. Behind these statistics are stories – stories of young people who cannot go to school, who do not learn, cannot work and, ultimately, are not allowed to dream.

We cannot promote the values of inclusion, dialogue and peace if so many are deprived of quality education. The danger is that of losing a generation to despair, poverty, and the perverted lure of violent extremism. Education is a basic human right – it is also a transformational force for poverty eradication, for sustainable growth, for healthier societies. We need education to strengthen the

Education… must be about new ways of seeing the world today,

new ways of thinking about our responsibilities to each other and the planet, new ways of acting and behaving as global citizens, to shape the values, skills and knowledge we need for the century ahead

UNESCO launched a Teacher's Guide on Violent Extremism that can be adapted to different contexts, to accompany educators across the world

> " Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.
> UNESCO's Constitution

resilience of these societies, nurturing the capacity of every child, every young woman and man to withstand the pressures of change and make the most of their opportunities.
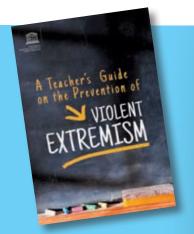
For this, education cannot just be about transmitting information and knowledge. It must be about new ways of seeing the world today, new ways of thinking about our responsibilities to each other and the planet, new ways of acting and behaving as global citizens, to shape the values, skills and knowledge we need for the century ahead, to promote deeper understanding, constituting what the philosopher Edgar Morin called "the condition and guarantee of the intellectual and moral solidarity of humanity."

Violent extremists today use ignorance to launch destruction campaigns, asking people to destroy their own history… recent terrorist attacks remind us that violence recognises no borders, attacking shared values and order in societies across the world.

Empowering Global Citizens in a Diverse World

This is the spirit of all UNESCO's action to promote education to advance global citizenship, which is a pillar of the United Nations Secretary-General's Global Education First Initiative, launched in 2012. We have worked closely with the UNESCO Mahatma Gandhi Institute of Education for Peace and Sustainable Development to take this vision forward and to develop new curricula for youth competences and skills.

Educating global citizens requires recognizing and accepting differences across the full spectrum of learners. It means inclusive schools that are crucibles of tolerance and solidarity, sharing the wealth of cultural and linguistic diversity as a force of renewal, belonging and innovation. It means new resources, teacher training and curricula, along with new modes of assessment and new capacities. Global citizenship is about

Knowledge of history is the best counter-narrative to defeat extremism – it is an antidote to mass killing and to radicalization. UNESCO is acting to teach the history of the Holocaust and other genocides, to fight discrimination today, anti-Semitism and xenophobic feelings on the rise.

empowering new generations to live in a diverse world, with human rights and dignity as our starting point and compass setting.

This idea is at the heart of UNESCO's contribution to the United Nations Secretary-General's Plan of Action to Prevent Violent Extremism, as well as to the UN Global Counter-Terrorism Strategy.

Violent extremists today use ignorance to launch destruction campaigns, asking people to destroy their own history. This is not restricted to conflict areas - recent terrorist attacks remind us that violence recognises no borders, attacking shared values and order in societies across the world.

This is why education must go hand in hand with sustained efforts in favour of media literacy and intercultural dialogue, bringing together all those working for critical thinking and freedom of opinion to deconstruct the false narratives spread on social media, as underlined in UNESCO's integrated framework of action against youth radicalization, launched in June 2015.

Knowledge of history is the best counter-narrative to defeat extremism – it is an antidote to mass killing and to radicalization. UNESCO is acting to teach the history of the Holocaust and other genocides, to fight discrimination today, anti-Semitism and xenophobic feelings on the rise. To prevent new violence, we are developing policy guidance to support the Ministers of Education to deliver education programmes that build young people's resilience against violent extremist

messaging and foster a positive sense of identity and belonging. We launched recently a Teacher's Guide on Violent Extremism that can be adapted to different contexts, to accompany educators across the world. UNESCO is also investing in education for young Internally Displaced Persons and refugees in Iraq, in Syria, in Lebanon, in Jordan, so no one is excluded.
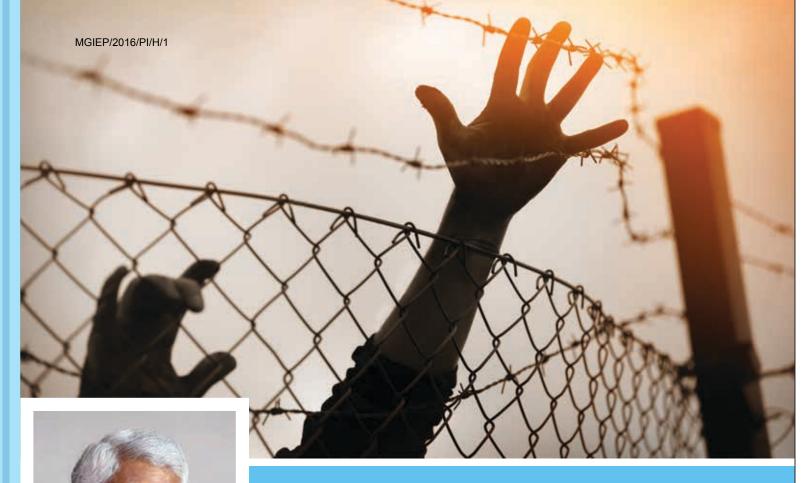
An International Conference on "Prevention of Violent Extremism through Education: Taking Action" for senior education policy makers will be co-organized by UNESCO and the Mahatma Gandhi Institute of Education for Peace and Sustainable Development on 19 and 20 September 2016 in New Delhi, India, as part of our continuing effort to build global momentum for education for prevent violent extremism.

Boosting Soft Power

Changing the narrative of extremism requires efforts across the board. States need to invest in youth engagement in political processes, in building democracy, in promoting human rights. This must be a priority from the top, as a development imperative and a security imperative, involving not only governments but all actors, from civil society to the private sector. No strategy can succeed if we do not put education at the forefront. We need to get this right to allow societies to escape the nightmares of history, to give young people every chance.

UNESCO was created in 1945, in a world devastated by war. Its founders were determined to ensure such destruction would never occur again. The overarching idea at the time envisioned humanity as a single community, sharing values, a past and a future. Inspired by this ideal, UNESCO's Constitution states that "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." This message has not aged a day.

K.P. Mohanan received his PhD from the Massachusetts Institute of Technology (MIT) and taught at the University of Texas in Austin, MIT, Stanford University and the National University of Singapore. At NUS, he initiated the General Education Program for undergraduate students and, as part of this program, created a web course on Academic Knowledge and Inquiry.

In January 2011, he moved to IISER-Pune, where he has created a three-course package on rational inquiry, covering scientific, mathematical, and conceptual inquiries. He is currently engaged in developing courses and programmes on different types of inquiry-based learning for high school and college students.

……………………………………..

Preventing Violent Extremism through Education

The Goal of Education

Many students, their parents, and schools see education as a process of training to do well in tests and examinations, in order to acquire appropriate qualifications for lucrative employment and to make a comfortable living. Governments and industries see education as the process of creating manpower to contribute to the nation's GDP. The goal of education from both perspectives thus appears to be money-oriented.

There is, however, an alternative conception, which views the ultimate goal of education as helping the young to develop their capacity to work for their own well-being —as well as that of the planet and its residents. 'Well-being' in this sense refers to *health* and *fitness* along with other dimensions such as physical, emotional, intellectual, societal, pragmatic, aesthetic, and ethical.

Accepting this alternative view commits us to designing curricula (syllabi, textbooks, lesson plans, assessment) that nurture the capacity to work towards minimizing the ills that humanity faces along each of the above dimensions including the likes of cancer, diabetes, clinical depression, and Alzheimer's; hatred, intolerance, injustice, ignorance, gullibility, irrationality, and blind faith; racism, casteism, fundamentalism; poverty, violence, and environmental destruction.

As such, violent extremism (VE) is one of these ills that we would expect education to prevent.

How do we design an educational system that:

> All forms of violent extremism seek change through fear and intimidation rather than through peaceful means.

- reduces the contagion of violent extremism; and
- empowers youth to act, especially when they are in positions of power, to prevent the spread of extremism.

To address this, we have to begin with another question: What do we mean by violent extremism and what exactly is this illness that we wish to heal? Next, we have to identify the causes of the illness and then explore how education can serve to counter these causal factors.

What is Violent Extremism?

The term 'violent extremism' comes from *Countering Violent Extremism* (CVE) and *Preventing Violent Extremism* (PVE) discourse. To begin with the WHO's *The World Report on Violence and Health* (1996) defines violence as:

> "The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation."

The report recognizes group violence, interpersonal violence, and violence against oneself as all different types of violence. The category of violence that concerns us in the discussion of violent

extremism is that of collective violence, which the report characterizes as:

> "… the instrumental use of violence by people who identify themselves as members of a group against another group or set of individuals, in order to achieve political, economic or social objectives. It takes a variety of forms: armed conflicts within or between states; genocide, repression and other human rights abuses; terrorism; and organized violent crime."

If we accept the WHO's characterization of violence and group violence, then any organization, whether governmental or non-governmental, which uses fear to achieve its political, economic, or social objectives can be regarded as one that practices group violence. The terrorist attack on the World Trade Center in 2001 is an example of group violence, but so is a government's use of imprisonment and torture to suppress opposition, and the crusades to establish the domination of one religion over another.

As for the concept of extremism, according to Webster's Dictionary, it is a "*belief in and support for ideas that are very far from what most people consider correct or reasonable.*" In discourse on violent extremism, the term 'extremism' is often replaced by the term 'radical'. This use of 'radical' implies that the use of group violence by minority groups to promote radical ideas constitutes violent extremism. It is this definition of VE that most governments appear to adopt. For instance, the Australian government's website *Living Safe Together: Building Community Resilience to Violent Extremism* uses the term 'radicalization' to refer to the process of acquiring an extremist position:

> "Radicalisation happens when a person's thinking and behaviour become significantly different from how most of the members of their society and community view social issues and participate politically. Only small numbers of people radicalise and they can be from a diverse range of ethnic, national, political and religious groups.
>
> As a person radicalises they may begin to seek to change significantly the nature

VIOLENCE BREEDS VIOLENCE

When a group of humans is subjected to emotional violence or physical violence, they naturally turn to violence against their 'enemies'

Terrorist recruitment to induct the youth into VE can be achieved through indoctrination. The youth, who are vulnerable to indoctrination by both terrorists and the counter-terrorists, must develop the capacity to protect themselves, and to build resilience against all forms of indoctrination…

of society and government. However, if someone decides that using fear, terror or violence is justified to achieve ideological, political or social change—this is violent extremism."

Embedded in this discourse is the idea that the use of violence becomes an instance of VE if it aims to promote a minority view, but that it is not VE if it promotes the view of the majority.

Once this ideological bias is removed it becomes clear that the above view of VE is not only arbitrary but also objectionable. For instance, although the Australian government's conception of radicalization cited above is that of the minority in conflict with majority positions, the website also moves away from this arbitrary position when it says:

"Violent extremism is the beliefs and actions of people who support or use violence to achieve ideological, religious or political goals. This includes terrorism and other forms of politically motivated and communal violence.

All forms of violent extremism seek change through fear and intimidation rather than through peaceful means.

If a person or group decides that fear, terror and violence are justified to achieve ideological, political or social change, and then

acts accordingly, this is violent extremism."

Hereafter, I will adopt the non-arbitrary meaning of VE in which the notion of the majority versus a minority is considered irrelevant. Whether used by governments or rebels, violence that aims to achieve ideological, political, social, economic, or religious goals is considered *violent extremism*. The Catholic Church that burnt Giordano Bruno alive to protect the geocentric dogma was using VE, and so was the aristocracy in Athens that killed Socrates for promoting rationality.

What Gives Rise to Violent Extremism?

Some well-known factors that lead to the rise of VE can be summed up as follows:

1 Greed when unaccompanied by empathy and compassion makes way for calculated violence. Violent extremism on the part of those in power, whether conquerors, governments, corporations, or mafia, typically fall into this category, as do most of the atrocities committed during conquests, wars, or riots.

2 Violence breeds violence. When a group of humans is subjected to emotional violence (discrimination, exploitation) or physical violence (rape, murder), they naturally turn to violence against their 'enemies'. The antagonism between Hindus and Muslims has a long history of violence against each other, which has cyclically fed further violence.

3 Non-violent individuals engage in violence when trapped in flawed ethical systems of belief that glorify violence. Suicide bombers from religious fundamentalist organizations generally believe that they are obeying God's orders, or that they will go to heaven because of their virtuous deeds. Soldiers fired up by patriotism are no different. Many forms of violence against slaves perpetrated by otherwise ethical people also fall within this category.

How can the young protect themselves? Perhaps the only way for this is to develop a skeptical mindset of doubting and questioning what is taken for granted…such doubting and questioning ourselves, our peers, and 'authorities' (parents, elders, teachers, political and religious leaders, experts, …) needs to be supplemented by a capacity for critical thinking and inquiry into the issues they face.

Education to Prevent Violent Extremism

Of the three above factors, the first two call for systemic change in various institutions. Education can contribute to this endeavour by nurturing ethical qualities among the young, and helping them simultaneously to gain the knowledge and critical thinking necessary for pursuing effective and efficient action in their personal, professional, and public spheres of life. Most discourses on PVE do not pay attention to the challenge of preparing the young for this responsibility.

How can education prevent what the PVE discourse labels as the threat of radicalization? Terrorist recruitment to induct the youth into VE can be achieved through indoctrination. Contrary to popular belief, indoctrination is practiced not only by religious fundamentalists, racists, castists, communalists, and sexists, but also by those who are allegedly trying to counter VE. The youth, who are vulnerable to indoctrination by both terrorists and counter-terrorists, must develop the capacity to protect themselves, and to build resilience against all forms of indoctrination regardless of who practices it.

How can the young protect themselves? Perhaps the only way for this is to develop a **skeptical mindset of doubting and questioning what is taken for granted** — the substance of the enlightenment programme. Such doubting and questioning ourselves, our peers, and 'authorities' (parents, elders, teachers, political and religious leaders, experts, …) needs to be supplemented by a capacity for critical thinking and inquiry into the issues they face. This mindset can be achieved through a form of education that develops a *capacity for critical thinking and inquiry* in mathematics, physical sciences, biological sciences, human sciences, and the humanities, in such a way that these various modes of inquiry can be extended to unpack real life situations, and be used to make life choices as and when needed.

For instance, consider the distinction between 'solid' and 'liquid'. Every child has an experiential understanding of these concepts. The floor we stand on is solid because we don't sink into it; but the water in a pond is liquid because if we try to stand or walk on it we sink. This experiental knowledge of solid and liquid is thus based on our tactile experience of our body. Yet, most textbooks distinguish between solid and liquid in terms of visual experience:

A solid has its own volume and shape.

A liquid has its own volume, but takes the shape of its container.

This serves as a telling example for confronting a textbook definition in the classroom, to initiate students to doubt and question the authority of the textbook.

A handful of sand takes a conical shape when its container is conical, and a cylindrical shape when its container is cylindrical. A long piece of string also takes the shape of the container. Hence, given the textbook definition, sand and string must be judged as liquid. In contrast, a soap bubble must be judged as solid, given its spherical shape. These judgments are unacceptable and hence the definitions from which the judgments are deduced are also unacceptable. Once students realize this flaw, they can be asked to come up with a definition that yields the judgments that we are committed to.

This activity can initiate students both to the need to doubt and question the assertions of authorities, and to the art and craft of constructing and evaluating definitions. These are important components of rational inquiry.

Take another example. Aristotle held that air and water are elements, while gold is not. Modern science holds that air is a mixture, water is a compound, and gold is an element. Why should we reject Aristotle's view in favour of modern science? To address this question, students have to be taken through the relevant evidence and arguments to defend the textbook claims. Likewise, students are told, contrary to what their experience tells them, that the Earth

revolves around the sun, and rotates on an axis tilted to the plane of revolution. Why should the students accept this assertion, which goes against their experience of a stationary earth?

Most textbooks do not address these questions. As a result, even university-educated individuals with degrees in science may not have an answer. In the absence of an understanding of their rational justification, most conclusions that have become part of science are accepted as true on the basis of blind faith in the 'authority' of science. In education, this is a form of indoctrination, no different from the indoctrination of religious fundamentalism. Telling students that all the existing and extinct species on earth evolved from unicellular life forms, and requiring them to accept this without critical evaluation of the relevant evidence and arguments, is no different from requiring students to believe that the world was created in its present form by an eternal, infinite, omniscient, omnipotent, omnipresent, perfectly moral deity.

Such acceptance of assertions on the basis of blind faith then becomes a pathological habit of the mind that lends itself to religious and ideological indoctrination. It is imperative, therefore, that we take students through the relevant evidence and arguments for such conclusions presented in science and other textbooks. If not we are promoting an intellectual culture of blind faith in authority, making children easy prey to the radicalization of those who practice VE.

My final example comes from political philosophy. Consider the following questions in a classroom:

• Does country X have democracy? (Replace X with the country of the students.)
• If a country is ruled by a king or queen, and the people do not elect their representatives through voting, can it still have democracy?

Students are likely to respond with a "Yes," to the first question, and a "No," to the second. We now ask them what

... acceptance of assertions on the basis of blind faith then becomes a pathological habit of the mind that lends itself to religious and ideological indoctrination... If not we are promoting an intellectual culture of blind faith in authority, making children easy prey to the radicalization of those who practice VE.

democracy is, such that their answers follow from the definitions. Chances are that they would say something along the lines of the textbook version:

Definition of democracy:

Democracy is a system in which people elect their rulers through a system of voting.

Students are now asked to consider a group of eight friends who do their homework together, go to the movies, have lunch in the canteen, play, and so on, always together. But they also have their individual preferences. Two of them are vegetarians, one of them hates garlic, three of them dislike martial arts movies and so on. They are asked to come up with a democratic dinner-and-movie plan for the group.

Their attention is now invited to the logical contradiction between the consequences of their earlier definition in terms of voting and election, and their judgment that the system they have invented is democratic. Their task would be to come up with an alternative definition.

To facilitate the search for an alternative, they are given the following scenarios:

Scenario ❶ : In most traditional families, parents, typically fathers, make unilateral decisions. Now imagine a family in which all decisions affecting the children's lives are made jointly by the father, mother, and the children, through rational discussion, negotiation, and consensus. The children, along with their mother and father, have a say in which school to go to; what subjects to study; what, if any, extra-curricular activities to join; what TV programmes they can watch, and for how long; whether their mother and father should accept a particular job offer; and what path of specialization to choose for their higher education. Is the system in this family democratic?

Scenario ❷ : In Winter Hills School, all decisions affecting students and their learning are made jointly by the principal, administrative staff, teachers, and students. If students are interested in

If education is designed in such a way that students develop the mindset of doubting and questioning, critical understanding, critical thinking, and inquiry, they can then better recognize and protect themselves from all forms of indoctrination and will also build up the capacity to protect themselves from the indoctrination of communalism and organized religion.

learning something that is not currently part of the school curriculum, they talk to the teachers and the principal, and if feasible, a course is set up to help them learn it. The syllabi, textbooks, homework, assignments, and deadlines for existing courses are negotiated between teachers and students. If there is a discipline problem, a committee consisting of teachers and students figures out a solution, and if a penalty is needed, they also figure it out jointly. Students have a say even in decisions on the hiring of teachers. Is the system in Winter Hills School democratic?

Students judge the above systems as democratic. In this case then, *the system of voting to elect representatives is not a necessary condition for democracy.* They are now given the following scenarios:

Scenario ❸ : Imagine a country A in which there is an extended family of the richest person in the country, called the Bandin family (with more than fifty members.) Every five years, twenty members from the Bandin family are nominated for election. The people vote to elect ten of them as their ministers. The ministers elect one of them as the Prime Minister. Does country A have democracy?

Scenario ❹ : Imagine another country B in which there are four such extended families. Every five years, each of these families nominate ten candidates for election. The people vote to elect ten of a nominated forty as ministers. The ministers elect one of them as the Prime Minister. Does country B have democracy?

If students judge the above systems as

undemocractic, then *the system of voting to elect representatives is not a sufficient condition either.* What is democracy, then?

This would be a good point to divide the class into groups, and ask them to spend, say, a week outside class time to come up with a definition of democracy. In the course of their deliberations, it would also be useful to ask them to consult internet sources to gain a rudimentary understanding of the concepts of monarchy, oligarchy, bureaucracy, sociocracy, plutocracy, majoritarianism, and so on.

Given sufficient time to think and discuss among themselves, students are likely to come up with a variant of the following definition:

Democracy is a system in which individuals and groups who are likely to be affected by a decision have an equal opportunity to influence it.

Under this definition, election through voting is only a means to optimize democracy. By itself, it is not sufficient for implementing the ideal of democracy. Nor is it necessary: a political system of monarchy in which kingship is inherited, or each king appoints the next king, can nevertheless be democratic if the king's actions are shaped by the voice and the will of the people.

As in the case of the examples from science, the exercise of democracy develops the capacity for critical thinking and inquiry.

If education is designed in such a way that students develop the mindset of doubting and questioning, critical understanding, critical thinking, and inquiry, they can then better recognize and protect themselves from all forms of indoctrination, and will also build up the capacity to protect themselves from the indoctrination of communalism and organized religion. The habit of doubting and questioning will extend to governments, corporations, and religious authorities as well. There seems no better way to liberate the young from 'radicalization'.

BEHAVIOUR BAROMETER

Source: Info-radical.org

Herman Deparice-Okomba, Ph. D.
Executive Director, Centre for the Prevention of Radicalization Leading to Violence

A political scientist, Dr. Deparice-Okomba is a recognized specialist in intercultural relations, questions relating to radicalization, terrorism, discrimination and community-based policing.

Before his appointment to the CPRLV in 2015, he was responsible for social files (racial and social profiling, community outreach, crime prevention, etc.) at the Montréal Police Department for ten years. He also managed the SPVM employee foundation for three years.

He is currently a lecturer at several universities on subjects dealing with terrorism and emergency management.

Québec's Approach towards Violent Radicalization

PREVENTION & EDUCATION IN ACTION

Moving to the Front Row:
Promoting Prevention over Repression

The creation of the Centre for the Prevention of Radicalization Leading to Violence (CPRLV) came about as a result of a combination of worldly and local events as well as a change with regards to how best to address issues of violent radicalization. As Canada fell prey to two terroristic incidents in October of 2014, in Ottawa and Saint-Jean sur Richelieu and taking into account the rise in youth departures to Syria/Iraq, concern has increased considerably in recent years. This context led to the realization that the prevention

of such realities required a fundamental reassessment regarding the best way to tackle violent radicalization. Law enforcement entities, typically tasked with countering violent extremism, needed to take a back seat, their ability to effectively prevent violent radicalization drawing both criticism and doubt.

In response to this situation the city of Montreal, with the support of the government of Quebec, formed a 24/7 public helpline placed under the purview of a non-profit organization that is independent of all government agencies. Such a setting allows citizens to voice

Alongside its mandate to man the **helpline** and assist citizens with any concerns related to…violent radicalization, three modules have been created…the **Research Section** provides expertise development and facilitates knowledge dissemination …**Psychosocial Intervention Section** is tasked with supporting, listening and counselling individuals and their relatives who are affected by violent radicalization…**Prevention and Skills Development Section** is tasked with developing and dispensing training and awareness workshops

24/7

HELPLINE

concerns about violent radicalization-like behaviours amongst their loved ones, friends, acquaintances or colleagues, and offers them an alternative to the law enforcement system. The helpline was launched in March 2015 at the same time as the CPRLV.

Alongside its mandate to man the helpline and assist citizens with any concerns related to the phenomenon of violent radicalization, three modules have been created. The idea behind this three-fold structure is to feed on one another's knowledge and to develop multidisciplinary expertise on radicalization leading to violence. Essential to the Centre's need to increase its understanding of the local context in which violent radicalization evolves, the Research Section provides expertise development and facilitates knowledge dissemination; furthermore, it produces reports, as well as assisting with the other modules throughout its daily tasks. The Psychosocial Intervention Section is tasked with supporting, listening and counselling individuals and their relatives who are affected by violent radicalization. Last but not least, the Prevention and Skills Development Section is tasked with developing and dispensing training and awareness workshops to a wide variety of people. It also provides tailored training in order to address the needs and concerns of community and institutional organizations (public and private), who wish to gain a better understanding of the phenomenon.

When Semantics Matter: The ABCs of Radicalization

"It's what we think we know that keeps us from learning."
Claude Bernard

The word "radicalization" has come to encompass a wide variety of meanings for different individuals, communities and states. Its contemporary understanding is too often publicly equated with negative connotations, brandished to provide meaning to spectacular and often poorly-understood terroristic events. Popular reasoning and rationalization for such events have often resulted in the direct or indirect stigmatization of specific communities, consequently engendering societal rifts and divisive discourses due to the incomprehension of apparently random and frightful events.

Defined as the process by which ''individuals are introduced to an overtly ideological message and belief system that encourages movement from moderate, mainstream beliefs towards extreme views''[1] , *radicalization* is hence, first and foremost, a pacifist approach to protest, the latter term itself being intrinsically linked to the democratic principle of freedom of speech. Past "radicals" have therefore included the suffragette movement, Mahatma Gandhi, Martin Luther King, Rosa Parks, Charles Darwin and Galileo Galilei, to name a few. The term "radicalization" can therefore have a positive connotation, and can be capable of bringing about fundamentally beneficial societal changes. Radical viewpoints only become a problem when they approve of, or encourage, the use of violence or other forms of extremist behaviour, including terrorism and this is part of the Centre's approach.

At the other end of the spectrum lies the concept of *radicalization leading to violence*, a phrase adopted by the Centre in order to communicate its dedication

[1] Bartlett, J. & Miller, C. (2012). The Edge of Violence : Towards Telling the Difference Between Violent and Non-Violent Radicalization. Terrorism and Political Violence, 24(1), p.1-21.

Specifically, the CPRLV endeavours to **educate and demystify popular understandings of radicalization leading to violence**…**through workshops and consultations**…the Centre continuously strives to juggle its educative role alongside its mandate to equip the community with the necessary tools to prevent and handle violent radicalization cases.

to the prevention of radicalization cases that are likely to engender the adoption of "an extremist belief system – including the intent to use, encourage or facilitate violence in order to promote an ideology, a political project or a cause as a means of social *transformation*.[2]" From the beginning, the CPRLV has strived to make social service, law enforcement, and community partners aware of its mission and innovative approach. Specifically, the CPRLV endeavours to educate and demystify popular understandings of radicalization leading to violence and the presupposed factors and causes that engender it. Hence, through workshops and consultations, the Centre continuously strives to juggle its educative role alongside its mandate to equip the community with the necessary tools to prevent and handle violent radicalization cases, whether related to far-right, extreme left, jihadist or single-issue ideologies.

Spreading the Word: Prevention through Education

"I did then what I knew how to do. Now that I know better, I do better."
Maya Angelou

There are five sets of partners that the Centre has identified as crucial audiences that need a better understanding of the concept of radicalization leading to violence, how this phenomenon manifests itself in susceptible individuals, and how the Centre addresses it: social service entities, law enforcement agencies, school personnel, workplace managers, professional orders and the community.

Social service entities comprise a fundamental set of partnering organisations involved in a variety of support functions and service provisions. These institutions comprise mental health and juvenile support services. Though their

mandate derives from a will to provide support to both troubled youth and their families, the emergence of radicalization as a growing concern has forced them to adapt and re-evaluate their approach to needs-based interventions, a transition encouraged and justified by the CPRLV as necessary given the lack of experience these entities have had with ideologically-driven individuals. It therefore became apparent that the Centre's main focus regarding its social service partners would be to reshape not only the understanding these entities have had of radicalization (which many conceived as directly correlated to religion) but also the different interactive and needs-based approaches required to efficiently tackle the phenomenon.

Equally fundamental is the law enforcement community whose diverse set of agencies have traditionally viewed radicalization through a policing and therefore repressive lens. The advent of the CPRLV and its focus on prevention meant that its Prevention and Skills Development Section can help to reshape provincial law enforcement communities' (be it standard policing or correctional services) understanding of radicalization and insist on a greater need for identifying instances of emerging radicalization before they blossom into dangerous and potentially lethal situations. Trainings are therefore provided to law enforcement entities, providing them with the necessary tools to both understand and efficiently prevent instances of violent radicalization which often focus on the need to demystify

Arguably one of the more concerned actors with violent radicalization has been schools, whose staff are on occasion privy to violent ideologically-driven discourse on the part of students

several misconceptions with regards to what radicalization is and what the tell-tale signs of radicalization are.

Arguably one of the more concerned actors with violent radicalization has been schools, whose staff are on occasion privy to violent ideologically-driven discourse on the part of students. As such, a pressing need was felt, on the part of the CPRLV, to address schools' concerns and offer assistance in the form of trainings and awareness workshops. As school staff are often unaware as to the motives and ideologies that drive young individuals to walk the path of violent radicalization, the approach of the Prevention and Skills Development Section is often oriented toward clarifying how violent radicalization comes about and why. Much like the partners and entities with which the Prevention and Skills Development Section unit works, the need for demystification is crucial.
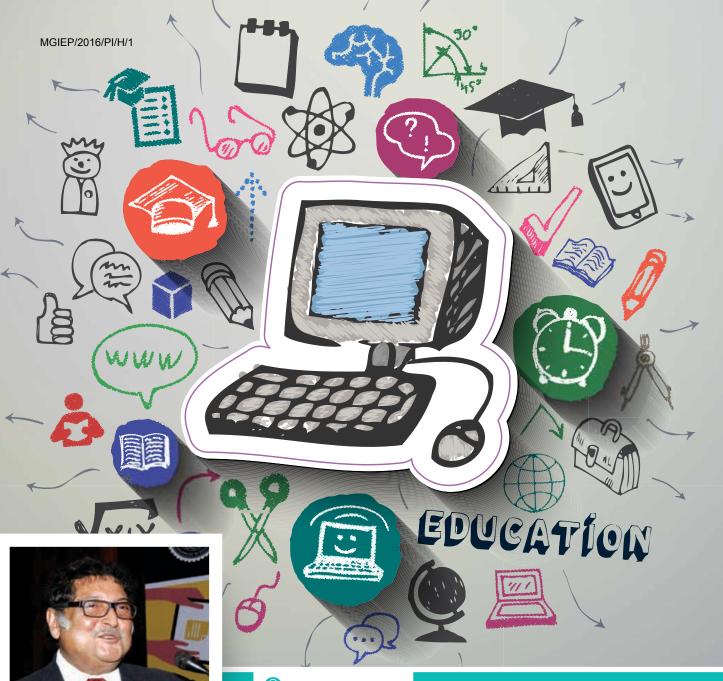
Workplace managers have also shown interest in benefiting from the workshops provided by the Prevention and Skills Development Section. Such trainings often focus on what violent radicalization implies and how it might manifest itself in a working environment. While the workshops necessarily focus on the topic of radicalization, greater emphasis is placed on the day to day workings of the Centre and how the latter balances intra-team cooperation and information sharing with their respective orders' ethical guidelines.

Finally, it can be argued that the most important audience for the awareness efforts of CPRLV is the community in general. Community youth groups, advocates and representatives are essential to the CPRLV's efforts to garner trust throughout the community and encourage citizens to contact the helpline for all concerns related to violent radicalization, be it the simple query of information or reporting worries they might have with regards to a loved one. Fostering trust with the community implies informing the public of the Centre's activities and

putting emphasis on its independent and confidential nature of all information it gathers through the helpline and strictly regimented cooperation with law enforcement agencies. A significant part of the Prevention and Skills Development Section is educating the public about violent radicalization and demystifying widespread media or popular misconceptions about what the term implies and other erroneous and often stigmatizing preconceptions.

The preventative role of the CPRLV therefore takes several forms. Raising awareness is the most essential element provided by every Prevention and Skills Development Section workshop. Fostering trust and a greater comprehension of the Centre's mission amongst partners at all levels of society is crucial. Propagating a universal understanding of what violent radicalization is enables not only the Centre but all partners and actors concerned to become more efficient in their daily work and in stemming the tide of violent radicalization. Equally important is the need to counter and demystify preconceived notions with regards to radicalization. Political and media representations and debates surrounding the topic of radicalization have often yielded inflammatory and discriminating discourse and actions, leading to societal divisions and perceived stigmatization. Such factors, while claiming to have an educative value in the best interests of the public, are often blamed for fostering violent radical sentiment amongst segments of the populations who are perceived as targets. Such a climate fosters antipathy on both sides and plays a crucial role in the reasoning provided by many youth for their desire to join radical groups. The CPRLV's educative work is therefore complemented by both approaches, a strategy which serves not only to stem the tide of violent radicalization, but also to foster harmony and understanding at all levels of society.

[2] Center for the Prevention of Radicalization Leading to Violence – Definition of Radicalization https://info radical.org/fr/radicalisation/definition/

Prof. Mitra is an award-winning social entrepreneur and founder of the School in the Cloud and the Hole in the Wall projects. He recently spoke at a UNESCO MGIEP Distinguished Lecture event at IIT Delhi. In an exclusive interview after his talk, here is what he had to say about education and violent extremism.

Interview by **Sana Khan**
Communications Officer, UNESCO MGIEP

INTERVIEW

Prof. Sugata Mitra

❓ How can education contribute to promoting extremist and violent ideologies?

One of the key contributing factors is the worldwide practice of dividing schools along the lines of religious ideology. Different sects make their own schools, irrespective of how good these schools may be.

Even in secular democracies, these institutions are running successfully, which bring unconscious biases into our children's minds. This will not change until there is legislation against identifying a school with a faith.

Secondly, under the guise of other subjects such as "ethics", we bring in faith-based religious values. This too contributes to the creation of prejudice at a deep level.

And as things connected to the Internet grow, not only computers but everything in the school will be steeped in the Internet. It is entirely possible that how to kick a football will be taught by the football itself.

❓ How can education become a tool for promoting global dialogue and understanding?

I don't have an answer. When I don't have answers, I go back to questions.

Very recently I heard an 8-year-old ask her mother: "Why do different people believe in different gods?" which I thought was one of those typically profound questions children ask. According to my theory, nobody knows the real answer.

However, as a society, we need to ask more questions rather than say which faith is good and which is bad. We need to ask: Is there one God or many? Is there a God at all? What does faith mean? We need to address these fundamental philosophical questions without attaching them to some religion or the other. These are not religious questions.

❓ If you were to describe an ideal school for the future, what would it look like?

It is very hard to describe. If someone gave me a lot of money, I might actually build one. Then I will think on the spot. We live in very turbulent times. It may not look like anything that I can imagine. Will there be classrooms? Yes, probably there will be spaces but I am not so sure about classes. I don't know if the word "class" will even exist. It is not a nice word, maybe it won't exist.

As I mentioned in the lecture, the Internet will enter the classroom, whether we want it to or not. It will enter. Schools in the future will be steeped in the Internet. And as things connected to the Internet grow, not only computers but everything in the school will be steeped in the Internet. It is entirely possible that how to kick a football will be taught by the football itself.

❓ In the classroom of the future, as you envision it, is there the possibility for such questioning?

'Possibility' is the right word to use in this context. Unfortunately, people often say that there is so much rubbish on the Internet and they question its educational worth.

I agree that there is a lot of nonsense [on the Internet], but it primarily belongs to three categories – pornography, religion and politics. It is very hard to find nonsense in something like science. There may be a website that says that the Earth doesn't go around the sun, but there will be three hundred comments below saying that [this statement] is completely rubbish.

It is an unfortunate situation where religion and politics fall into the same subset as pornography.

❓ When we don't know what the future holds, what are the key skills that learners need to master?

As a parent I'm happy with happy, healthy, and productive children and with whatever dimensions they take in the future. Whatever 'happy' means in the future, whatever 'healthy' means in the future and whatever 'productive' means in the future: whatever they mean, schooling should cater to these.

Next are top line skills like comprehension, communication and computing. I would be happy if we just kept our eyes on those. But it could leave out a whole lot of other things like belief and the role this will play in the future, whether it will exist at all and what form it will take. One can't predict these things.

❓ In the context of so much unpredictability, what are the policy-level changes that we need to introduce in order to equip ourselves and future generations to deal with this metamorphosis?

Unfortunately, what is happening at the policy level across the globe is that government after government is arguing for more method, order and discipline. To deal with this problem of change,

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" *I'm happy with happy, healthy, and productive children and with whatever dimensions they take in the future. Whatever 'happy' means in the future, whatever 'healthy' means in the future and whatever 'productive' means in the future: whatever they mean, schooling should cater to these.*

> **❝** There is an assumption that people will not develop critical thinking if lots of information is available.
> In fact, it is the other way round. People don't develop critical thinking when prescriptive information is handed over by a teacher.

governments are using the reverse gear and saying that technology is harmful for children and that the Internet should be banned in schools because this is easier and more implementable.

❓ But there are also reports and data saying that so much technology is harmful for children, that the use of gadgets is diminishing their attention spans and so on. How do you counter these arguments?

I have looked at many such studies and I think that the underlying assumptions are the problems themselves. For example, there is a study stating that attention spans are reducing because of access to devices. What it doesn't say and what you are not even allowed to ask is: "What if a low attention span is better for the child than a high attention span in the world in which they are going to live?" Nobody is going to dare ask a question like that because it is assumed that what is good for us is good for our children.

❓ In a world so steeped in technology, what happens to the human connect?
Don't you think technology can also create fertile ground for breeding violent extremism?

I am not so sure because there are some counter examples. Religious ethics bring a certain amount of safety to society. It was

a way in the past of keeping some amount of control over what people did and didn't do. But there are strange exceptions. Look at New York City – it's a highly ordered city, the crime rates have fallen, it's a safe city. And, it probably has the highest number of atheists in the world.

There are people with no religious views at all, who don't believe in God. So what I'm asking is that is religion even necessary now or are there alternatives? Are people now intelligent enough to understand that law and order are important for society to survive and therefore they don't need a crutch or a threat to behave and coexist?

There is an assumption that people will not develop critical thinking if lots of information is available. In fact, it is the other way round. People don't develop critical thinking when prescriptive information is handed over by a teacher.

❓ During the lecture, you mentioned a question raised by a little girl: "If the Internet has so many interconnections, can it think?" What are your views on artificial intelligence (AI)?

I don't understand what the fuss is around AI and why people are so scared of it. AI is a crutch for the brain. If we can have crutches for eyes, which are eyeglasses, or artificial limbs, then why

can't we have a crutch for the brain which does your thinking for you? Why be scared that it will take over the world?

❓ But there are a number of scientists warning against AI. And what about Microsoft's recent experiment with the BOT, which went so wrong?

Those warning are primarily science fiction writers! I had conducted a similar experiment a few years ago where I placed a BOT at the NIIT cafeteria. Within a day or two, it became completely abusive. It has nothing to do with the BOT, but rather how we managed it.

In anonymous group situations, humans are sexually deviant (as the Internet amply proves), we are extremely ill-mannered and we behave like animals. This is how we are hard-wired.

❓ But would it be recommended to give this kind of technology and power to this group of people you have just described?

The answer cannot be in just avoiding technology. We need to understand what the underlying problems are and why humans behave the way they do. Why do we revert so quickly back to the primordial? I think we need a new Freud rather than a new engineer.

UNESCO MGIEP
Knowledge Commons

www.knowledge-commons.com

A virtual discussion platform on peace and sustainability
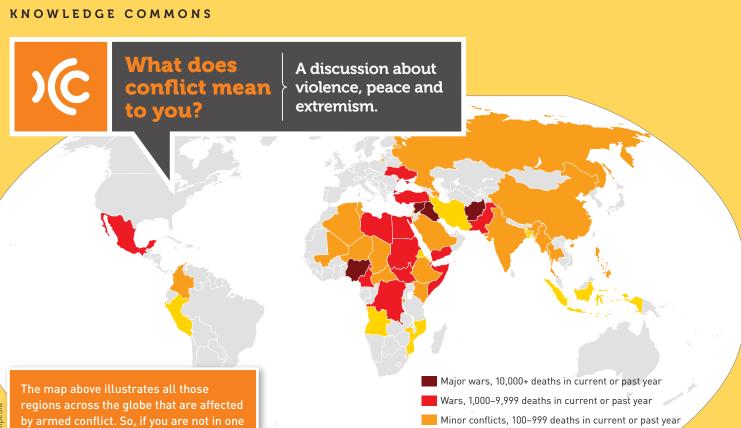
The Knowledge Commons is UNESCO MGIEP's social networking platform designed to bring together communities from across the globe. It is an online tool to promote engagement amongst youth on issues that have significance beyond political borders and to create an impact on issues such as education, peace and sustainable development.

The platform is equipped to analyze the multiple conversations taking place on it in a visual, easy to understand format. Changes in conversation trends across geographies, age and gender provide a rich understanding of our different perspectives – contributing to a shared vision for global peace.

The Knowledge Commons provides an opportunity for users to create partnerships and collaborate on projects and ideas. In this context, we have collected some of the most insightful conversations and ideas shared on our platform.

To sign up and contribute, please go to www.knowledge-commons.com

What does conflict mean to you?

A discussion about violence, peace and extremism.

Map Source : Wikipedia

Major wars, 10,000+ deaths in current or past year

Wars, 1,000–9,999 deaths in current or past year

Minor conflicts, 100–999 deaths in current or past year

Skirmishes and clashes, fewer than 100 deaths.

The map above illustrates all those regions across the globe that are affected by armed conflict. So, if you are not in one of these regions, does that mean you live in a peaceful society? Is the absence of armed conflict a measure of peace?

Radhika Bhatnagar

Rohit Thapa For me the understanding of peace is subjective of the culture in the system. Hence, yes the absence of armed conflict can be a measure of peace in the global context. However, I don't feel that lack of armed conflict in my region makes it a peaceful society because dissent, curiosity and acceptance are yet to permeate in the daily lives of the public.

Simon Kuany When we understand that conflict is a global phenomenon, then we will try and stay away from creating and inciting it for we know that it will also affect us in the long run, and we will do all that is in our capacity to bring peace for it isn't in our interest for the conflict to aggravate. That depiction is the problem. Conflict is here to stay, we just have to ensure that the violence emanating from it reduces and is eventually replaced by peaceful conflicts.

Nachiket Vaidya This question can be answered through a dichotomy: a cause and effect relationship between peace and armed conflict. The absence of armed conflict will mean there will be presence of peace and the presence of peace means that there is an absence of armed conflict. Once achieved, it is a perpetual cycle.

When we view the amount of people dying as a result of armed conflict today, it is at an all-time low in terms of percentage of population. Of course, people are still dying in several countries as a result of armed conflict, of course this is unacceptable, of course we must strive to eliminate such acts that are against the rights of our species as a whole and people as individuals.
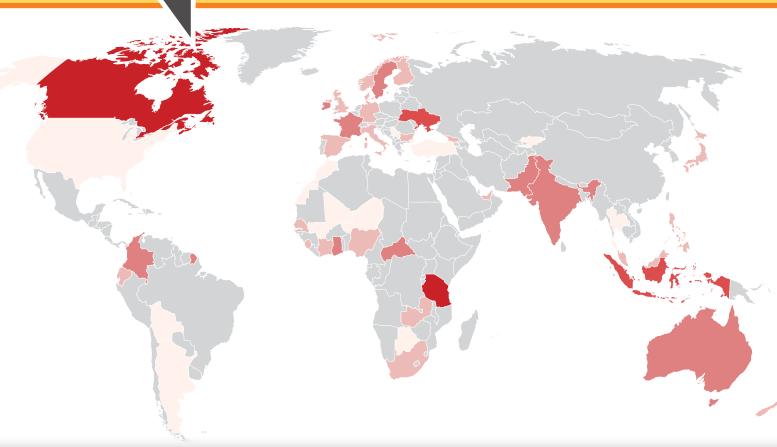
What we must not forget is that a majority of the countries where armed conflict prevails are relatively young countries. Every country has to go through a period of transition and they have: whether it was France, Russia, India or any other country. The focus, therefore, should be to ensure the most peaceful and lasting transition possible; something which will mean perpetual peace, or rather the absence of armed conflict.

Simon Kuany Agreed...but how do we ensure bloodless transitions? By just folding our hands and watching atrocities unfold? replaced by peaceful conflicts.

DYSLEXIA and difference learning

A data analysis of what people are saying on Twitter

Number of Tweets

Number of Tweets: **48,426**

Time Range: 4 April 2016 - 14 April, 2016

This world map depicts the number of conversations on Twitter which include the three key words - DYSLEXIA, SDGs, INCLUSIVE EDUCATION. The map indicates a growing awareness on inclusive education and the SDGs, however, only a few countries are talking about dyslexia. This is a huge challenge as almost 1 in every 6 persons across the globe is believed to have some form of dyslexia. It is time that countries formulated strict policies and guidelines for utlising the potential of this vast population.

UNESCO believes that quality and inclusive education for all is the key to achieving the SDGs. Targeted policies for individuals with dyslexia, which are estimated to account for nearly 10 percent of the world's population, could be the game changer in this regard.
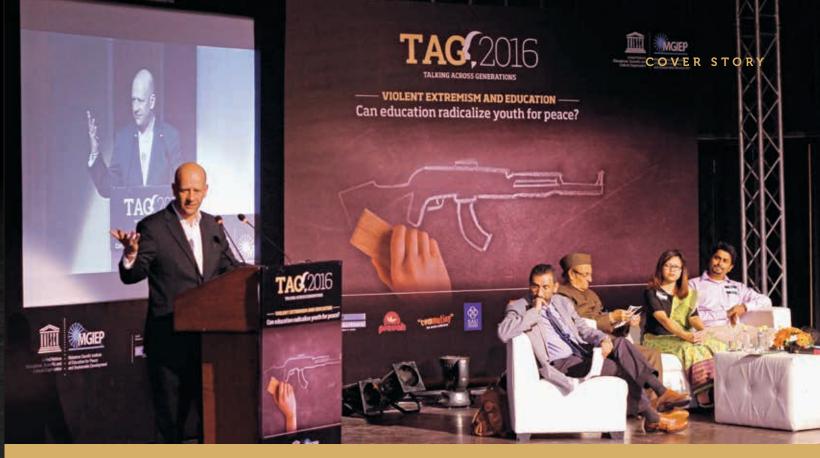
TAG 2016

TALKING ACROSS GENERATIONS

VIOLENT EXTREMISM AND EDUCATION

THE POWER OF DIALOGUE

TAG[e] offers young people and seasoned experts a space to come together and discuss their views on education, global citizenship and–in particular–violent extremism.

UNESCO MGIEP's
Talking Across Generations on Education (TAG[e])

✎ **Sigrid Lupieri**
Public Information Officer, UNESCO MGIEP

Young people under 30 years of age make up more than half of the world's population and yet the average age for parliamentarians around the world is 53, according to Global Parliamentary Report statistics. In Africa, a continent which claims the youngest population in the world, statistics are even more skewed: the average age of its ruling elite is 65 and, in some countries, as many as 80 percent of citizens were not even born when their present-day countries' presidents came to power.

Representing young people's voices in important global decisions is not only about inclusiveness and equality. With challenges such as climate change, forced displacement, and violent extremism on the rise, young people may offer key perspectives and solutions. And while governments and the UN are responding to these crises through initiatives such as the UN Secretary-General Report on the Plan of Action to Prevent Violent Extremism, Security Council resolution 2178, and the UNESCO Paris Declaration in March 2015, success will only be possible if young people are allowed to participate in the decision-making process.

UNESCO MGIEP's Talking Across Generations on Education (TAG[e]) events offer an alternative narrative to the age-old dichotomy of perspectives between older and younger generations. First established in 2015, TAG[e] offers young people and seasoned experts a space to come together and discuss their views on education, global citizenship and–in particular– violent extremism. Over the past two years, close to 1,000 individuals from different backgrounds and walks of life have participated in UNESCO MGIEP's town-hall style debates, which replace podia with open forum discussions. Here, informal speakers and the public are seated together while seasoned journalists moderate the conversation.

"CAN EDUCATION RADICALIZE YOUTH FOR PEACE?"

Dr. Anantha Kumar Duraiappah, Director of UNESCO MGIEP, said that this year's topic arose from witnessing an increase in violence against civilians based on criteria such as religion, caste and gender.

UNESCO MGIEP's Talking Across Generations 2016 edition drew more than 500 participants and focused on the role of education in preventing violent extremism around the world. Held at the India Habitat Centre in central Delhi, the event opened with a panel discussion on the question "Can education radicalize youth for peace?" Addressing a packed auditorium, Dr. Anantha Kumar Duraiappah, Director of UNESCO MGIEP, said that this year's topic arose from witnessing an increase in violence against civilians based on criteria such as religion, caste and gender.

The panel discussion focused on the personal experiences and diverse backgrounds of the panellists—ranging from Afghanistan to South Sudan. For 23-year-old panellist Simon Kuany Kiir Kuany, a former refugee from South Sudan and current student at Symbiosis International University, the role of education is to give meaning to students, while teaching them to walk in other people's shoes. "Education needs to teach people to be better human beings," he said, as the audience, mainly comprised of university students, cheered.
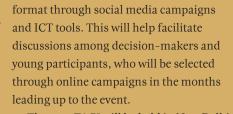
At the end of the discussion, UNESCO MGIEP's Youth Team unfurled its YESPeace Network flag and officially launched its second national chapter in

India in partnership with two NGOs—Pravah and ComMutiny the Youth Collective (CYC)—focusing on the UN's Sustainable Development Goals. A network of networks for youth leaders and young people ready to take on the challenge of changing the world, the YESPeace Network now has national chapters and local youth volunteers in Malaysia and India. In the late afternoon, participants congregated once again for TAG's signature, town-hall style debate among young people, policy-makers and UN officials.

This time, the debate culminated in a youth statement, which will be presented in upcoming international youth fora and circulated to all UNESCO Member States. During the debate, moderated by Zee Media's Mandy Clark and Neha Buch of Pravah/CYC India, young people spoke about the risks of education being used as a tool for indoctrination, the challenges of promoting education when parents can't afford to feed their children, and how to better involve young people in decision-making processes.

Encouraged by the enthusiastic response to TAG New Delhi, UNESCO MGIEP plans to organize a series of globally recognized TAG^e events, which will expand upon the town-hall discussion

> We hope that dialogue between older and younger generations will bring about... the important roles young people have to play in our society as advocates, leaders and decision-makers

format through social media campaigns and ICT tools. This will help facilitate discussions among decision-makers and young participants, who will be selected through online campaigns in the months leading up to the event.

The next TAG^e will be held in New Delhi, India, from 19 to 20 September, 2016. Organized with UNESCO Headquarters, the focus of TAG^{e}Delhi will again be on *Preventing Violent Extremism through Education* (PVE/E) with the goal to have young people directly discussing with policy-makers the transformations needed within education systems to effectively prevent violent extremism.

In October 2016, UNESCO MGIEP will host TAG^{e}Québec within the UNESCO Conference "*Internet and the Radicalization of the Youth: Preventing, Acting and Living Together*". Here, young people will have the chance to bear witness to how violent extremism affects people in their respective countries, what the responses have been, and how the issue can be addressed more effectively through partnerships. The purpose will also be to use new technologies to recognize signs of

radicalization, find innovative solutions to preventing radicalization, and build a platform through which young people will have access to policy-makers. With increasing numbers of young people spending significant amounts of time online, it has become vital to provide safe virtual spaces for them to socialize and discuss their ideas.

The TAG^e events will encourage young people to engage in UNESCO MGIEP's online platform called the *Knowledge Commons*, an online space through which individuals can engage in virtual communities on different topics. The platform also functions as a tool to analyse the sentiments and ideas which emerge from the discussions. The information gleaned from the platform will be a valuable tool to formulate youth statements to be presented to decision-makers around the world.

Over time, we hope that dialogue between older and younger generations will bring about better mutual understanding and a more accurate depiction of the important roles young people have to play in our society as advocates, leaders and decision-makers.

Are you a young leader or a policy-maker and do you want to create your own TAG^e event sponsored by UNESCO MGIEP? Send us an idea for a theme, location, concept and expected outcome to mgiep@unesco.org or sign in to the Knowledge Commons at **knowledge-commons.com** and leave us a note. We would love to hear from you!

Upcoming TAG^e events:
• 19-20 September 2016, New Delhi
• 31 October-1 November 2016, Quebec City, Canada

For more information, keep an eye out for our updates on **mgiep.unesco.org**.

A TALE OF TWO BANDS

Indian Ocean and **Junoon** bring India and Pakistan closer at a UNESCO MGIEP concert

✎ **Sigrid Lupieri**
Public Information Officer, UNESCO MGIEP

On a recent afternoon in Delhi, Indian Ocean guitarist and vocalist Rahul Ram stared thoughtfully at the tendrils of smoke curling up from his cigarette—his fifth in the span of 40 minutes. With grey hair slicked back into a ponytail, a grizzled beard and a raspy, self-deprecating laugh, Ram's appearance belied his career as a musician—with a PhD from Cornell—in one of India's most successful fusion rock bands.

On an extended break between jamming sessions with other band members, while taking long drags from his cigarette, Ram jumped from topic to topic, spanning Urdu poetry, gender stereotypes, and his misadventures as an environmental activist.

Not far from Delhi to the west, across the Punjab plains and the heavily guarded Wagah border, a Pakistani band called Junoon, meaning "passion," has also been successfully experimenting with rock music blended with traditional Sufi mysticism. Despite a repressive regime and a ban on music, over the past decades the band has managed to top the charts as the "U2 of Asia" and sell tens of millions of albums worldwide.

> 66 A concert like this goes to show it doesn't have to be this hate narrative... it can be about us enjoying each other's company, arts and culture
>
> Anurag Rao, Indian Ocean's Assistant Manager

In the practice room, littered with cases covered in airline stickers, drummer Tuheen Chakravorty, guitarist Nikhil Rao, and vocalist Rahul Ram picked up their instruments: two electric guitars, the tabla—a drum found across India, Pakistan and Afghanistan—and a gourd-like instrument with two strings called a *gabgubi*.

More than its distinctive sound, however, what sets Indian Ocean's music apart is the spiritual, meditative quality of its lyrics. According to Rao, the guitarist, Indian Ocean doesn't do teenage love songs. "We don't find it creatively exciting to say something that has already been said," he adds.

Instead, the band's lyrics span across themes and genres, from 16th century Sufi poems to social, political and environmental leitmotifs. Surprisingly, one of the band's most popular songs, *Khandisa*, boasts such an obscure origin that no one so far has deciphered its meaning. Passed on across the millennia in a now defunct language, the hymn's

meaning may always remain a mystery.

Rahul Ram himself comes from a background of environmental activism and, as he likes to specify, travels by subway. With a PhD in environmental toxicology, he spent his early days after his university studies protesting against the government's plan to build a dam in the southern Indian region of Kerala.

The experience led to the song "Cheetu" based on the real-life story of a man in a rural community in Kerala who rebelled against British rule in 1857. When the British government crushed the uprising, Cheetu was killed and his *bangla*, or bungalow, turned into a police station.

"I learned that song and the next day I am in the lock-up at that same police station," Ram said with a throaty laugh remembering his arrest for protesting against the building of the dam. "We sang that song sitting in (Cheetu's) bungalow."

Despite its success, however, Indian Ocean manages to remain remarkably humble with a distinctive, sardonic brand of humour. "We don't have a studied, methodical message," says guitarist Nikhil Rao, who joined the band in 2012. "We don't assume we are important enough to start preaching to the world."

Salman Ahmad, the band's founder and leader, has penned a memoir called "Rock & Roll Jihad" and has defied death threats to perform at a concert in the disputed Kashmir region. The doctor turned musician turned Bollywood actor is now a UN Goodwill Ambassador fighting to eradicate polio in Pakistan.

Bridging the dividing lines of fraught India-Pakistan relations, the two bands played together for the first time at UNESCO MGIEP's flagship Talking Across Generations (TAG) event in February, where they celebrated a common cultural heritage and outlook on life.

Both formed in the early 1990s, the bands have always been ahead of their times, pioneering a blend of rock music, traditional folk songs, and an undercurrent of Sufi mysticism. Frequently borrowing songs, themes and languages from each other's cultures, the two bands have long stressed that what unites their countries is far more substantial than what divides them.

"A concert like this [at UNESCO MGIEP] goes to show it doesn't have to be this hate narrative," says Anurag Rao, Indian Ocean's assistant manager. "It can be about us enjoying each other's company, arts and culture."

When asked about performing together, both bands wondered why a joint concert had not happened sooner. Looking back over their decades-long careers, studded with both challenges and successes, Junoon and Indian Ocean said that, while relations between their two countries are unlikely to improve any time soon, their distinctive signature music may have the power to bring people closer.

Since its inception, Indian Ocean has pioneered a blend of classical Indian music with rock beats and jazz undertones: a fusion that, according to the band, defies any attempts at categorization. "You know it when you hear it," Rao said somewhat cryptically during one of the band's weekly try-out sessions in a large, airy house in the outskirts of Delhi.

> 66 Young people are passionate, they have the Junoon in their DNA.
>
> Salman Ahmad, Junoon

> " *Music can show how people are the same... We are pretty much singing about the same things. The thing is to push the similarities rather than emphasize the differences.*
>
> Ram, Indian Ocean

As to their audience, Rao says it spans across generations, from grandparents to grandkids. "I think it's because everyone finds something they can latch on to," Rao speculates. But Ram, who has been playing since the band's inception, has another hypothesis. "It's because we've been around so bloody long," he says.

Pakistani band Junoon's story also began on a meandering path. Salman Ahmad, the founder, started out as a medical student after spending part of his childhood in upstate New York. But once he started performing in a rock band in Lahore, Pakistan, he never turned back. Since then, Junoon's music has combined the powerful rhythms of rock music with blues vocals and the sweeping melodies of Pakistani folk music.

After one of the band's music videos called "Ehtesaab", or "Accountability", denounced government corruption, the government reacted by banning the song and video from state television. Between 1996 and 1999, the government banned Junoon altogether.

Ahmad, however, hasn't wavered. In 2003 he starred in a BBC documentary in which he questioned the Taliban's ban on music in Pakistan. He has also founded an NGO focusing on health care and polio eradication, played for the UN General Assembly in New York as well as for a Nobel Peace Prize ceremony in Oslo.

He says he has always had a close bond with India. Growing up as a young boy in Lahore, he says he remembers singing along to Bollywood theme songs. "That was my window into India—its culture, its people, its human drama," he says. "It also made me want to become an artist." His most recent project brought him to Mumbai to act in a Bollywood music drama called "Rhythm".

Despite the challenges, a music career spanning decades, and a niche soundtrack, the popularity of both Indian Ocean and Junoon has not diminished. At the UNESCO MGIEP concert in Delhi, fans—

mainly local college kids—crowded into the packed auditorium, singing and dancing to one of Junoon's biggest hits "Sayonee," or "Soulmate". In India, the band's popularity is such that an audience member said her mother named her Sayonee as a tribute to the song.

As the audience clapped and cheered, Ahmad strummed the opening notes on his guitar. "This song is for you," he said to his eponymous audience member, before launching into a powerful rendition of the rhythmic tune with its plaintive, nostalgic refrain—*Sayonee.*

When it comes to relations between their respective countries of origin, both bands say music and culture are the ticket out of a political stalemate. "Music can show how people are the same," says Ram from Indian Ocean. "We are pretty much singing about the same things. The thing is to push the similarities rather than emphasize the differences."

According to Ahmad from Junoon, movies, music and sports still draw audiences together from across the India-Pakistan border and can transcend cultural and religious barriers. "When you sing a song you just bring people together and that is the language of art," Ahmad says.

At the concert, the energy was palpable. "Young people are passionate, they have the *junoon* in their DNA," Ahmad said. And even when it comes to difficult political themes, including India's sometimes violent history of tense Hindu-Muslim relations, the bands do not shy away.

Written in the wake of the 2002 bombings in the region of Gujarat, Indian Ocean's song "Bandeh" calls for humanity to stop its violence. During the performance, the Hindi lyrics appeared to cast doubt over the possibility of a more peaceful future: "This blind wound of yours would have healed long ago, but now it will fester," Ram sang in his deep, husky voice. But the young audience members were unperturbed as they stood up as one, sang along, and demanded an encore.

Youth voices
PAKISTAN | INDIA

India-Pakistan relations have long been fraught with tensions. However, with growing youth populations and a common cultural heritage, relations between the two countries may very well depend on how younger generations perceive the other side. This issue of Youth Voices features the views of students from Delhi University, India, and Habib University, Pakistan, on how education can bring both countries closer.

If education can change the world, it can definitely bring India and Pakistan closer as well. Education is not about teaching various subjects but educating children using fine techniques. Rather than teaching children about the rivalry between the two nations, they should be enlightened about their shared glorious past, history and mutual struggle they faced during colonial rule. This will reflect the strength both countries possess with the proper utilization of human resources.

Aakriti Sharma, 20
Student of Journalism at Kamala Nehru College, Delhi University, Delhi, intern at 94.3 my FM and Volunteer at Arise Impact, Delhi | India.

I think that the only way to bring Pakistan and India closer together is to educate our youth about each other's history and culture. The current education system in both countries, and particularly in Pakistan, is in a shambles and we need to work on the systems' infrastructure, train our teachers and have the right textbooks. The elite classes of both countries are exploiting their people in the name of religion and the Kashmir issue and we do not have the freedom to speak up against injustice.

Fizza Hussain Chughtai, 20
Student of Communication Studies and Design at Habib University, Karachi | Pakistan.

From colonial times to the present, education has been a tool used to divide the people of the subcontinent. The "Two-Nation Theory" in Pakistan and the "Hindu Rashtra" in India, along with the Hindi-Urdu debate, do nothing but implant a false idea that Indians and Pakistanis are "fundamentally different" despite their numerous commonalities. Naturally the best antidote for this is education itself. But the question is how can this be achieved exactly? By decolonizing our curricula, by adopting a postcolonial pedagogy, and by questioning our inheritance, we can learn that almost all the divisive ideas are frivolous and can be easily dismantled. We can, and we will, *Insha'Allah*, come closer!

Uzair Ibrahim, 23
Student of Social Development and Policy at Habib University, Karachi, currently interning at the Institute of Rural Management, Islamabad | Pakistan.

I think education is the secret ingredient required for a lot of issues that are usually deemed to have reached a stalemate. I definitely believe that education can bring India and Pakistan closer, maybe not with respect to diplomatic ties but definitely in terms of creating greater levels of understanding between the citizens of the two countries regarding the notion that the people across the border aren't all that different. For this, there needs to be an appreciation for and knowledge of the other country's culture, economy, policy and governance. This affords people the ability to read between the lines when it comes to diplomatic talks and makes them more compassionate about the issues plaguing their neighbours.

Shubham Kaushik, 20
Student of Economics at Miranda House University College for Women, Delhi University, Delhi, Editor Of DU Beat- The largest Students newspaper in India, Delhi | India.

The relationship between Pakistan and India has been thoroughly jeopardized by hate-mongering discourses produced and fed to both countries' citizens for decades. There's a need for these discriminatory and biased discourses to be revised for the sake of the people on both sides of the border; an acknowledgement, which would send out a message of peace. Unlike others who defy the information fed to them, Indians and Pakistanis don't have that option. Since partition, stakeholders on both ends have managed to keep both nations mutually isolated.

Samra Jamil, 21
Student of Communication Studies and Design at Habib University, Karachi, Former Youth Ambassador through KL-YES Program in the US | Pakistan.

I have an affirmative viewpoint. The region of South Asia is described as a very volatile and sensitive zone because of the growing distrust and hostilities between two nuclear nations. Education can be a path of enlightenment, peace and prosperity for countries. Our first religion should be humanity and love for fellow humans. What we youth can do is to have active cultural engagement; discussions and deliberations with open hearts and minds. We must not have any biases or simply go along with established norms. Educational empowerment should press for an active reconciliation between the two countries. The youth should move forward with a positive mindset and try to address the mutual concerns of one another.

Mohit Mohapatra, 18
Student of Political Science at Hindu College, Delhi University, Delhi | India.

As a history student, during my school years, it always bothered me that all the books that dealt with India and Pakistan did so in the context of warring sides and partition tragedies. I have always felt that a proper education and accurate information about the rich cultural and historical ties of these two Asian countries can go a long way in bringing them closer to each other and that the youth of these two countries can therefore play a more monumental role in shaping a more optimistic relationship between these two nations.

Riya Chhibber, 20
Student of Journalism at Kamala Nehru College, Delhi University, Core Team Member at DU Beat, Editorial Head (Delhi Chapter) at Youth Forum on Foreign Policy , Delhi | India.

The Indo-Pak partition was bathed in blood; while resentment and hostilities continued to exist many years later largely due to the hatred promoted by the political authorities. Now over almost three generations later things seem to have changed. For instance, Pakistanis and Indians are becoming more accepting towards each other. Our education system still criticizes the other by having biased history books. I believe introducing unbiased works of history, and organizing cross-border conferences and other educational events involving students from the two countries can help accelerate this process of accepting and respecting our differences yet embracing each other by focusing on our commonalities.

Hunza Irfan Mukadam, 19
Student of Social Development and Policy at Habib University, Karachi| Pakistan.

✏ **Dr. Yoko Mochizuki**
Head of Rethinking Curriculum Programme,
UNESCO MGIEP
Gauri Khanduja
Programme Coordinator, UNESCO MGIEP

UNESCO was established to "build defences of peace" in the minds of people.

Gaming for Peace

Recent years have seen a number of vicious terrorist attacks on schools. The kidnapping of the Nigerian school girls, the brutal attack on a military school in Peshawar in 2014 and the carnage at a University in Northern Kenya in 2015 are all still fresh in our minds. Ideologically motivated violent attacks on educational institutions, however, are neither new nor exclusive to Islamic terrorist groups. According to a report by the National Consortium for the Study of Terrorism and Responses to Terrorism published in 2014, more than 3,400 terrorist attacks targeting educational institutions took place in 110 countries between 1970 and 2013. It seems as if proponents of violent attacks on our schools have long known that education may pose a threat to their destructive extremist ideology.

> " Violent extremists promote fear and division. We must respond with skills for critical thinking, with opportunities for civic engagement, with competences for dialogue across cultures.
>
> Irina Bokova, UNESCO Director-General

Contradicting the popular belief that video games are promoting real-world acts of violence or are frivolous at best, the game development community appears to be at the forefront of a new genre called "empathy games".

In the UN General Assembly resolution on the Secretary-General's Plan of Action to Prevent Violent Extremism, adopted by consensus on 12 February 2016, Member States welcomed the Secretary-General's initiative which acknowledges that nations must collectively move towards a more holistic and humanistic approach to combating violent extremism, as opposed to relying exclusively on security-based counter-terrorism methods. Parallel to this development in New York, preventing violent extremism through education (PVE) is quickly emerging as a growing area of concern for UNESCO. In November 2015, the UNESCO General Conference adopted a resolution on education as a tool to prevent violent extremism. Unquestionably, this is partly in response to the terrorist attacks on schools in Asia and Africa, but there is no denying that the January 2015 Charlie Hebdo shooting and the November 2015 Paris attacks – the deadliest attacks on France since World War II — were instrumental in placing PVE higher on the agenda of UNESCO, headquartered in Paris.

In the aftermath of World War II, UNESCO was established to "build defences of peace" in the minds of people. Ironically, 70 years after its establishment, the role of UNESCO as a guardian of shared humanity and as a promoter of a culture of peace is more relevant and needed than ever before.

Young minds that think critically and embrace a multiplicity of ideas are the best defense against violent extremism. Recognizing the transformative potential of the 1.8 billion adolescents and youth in the world today, the UN Secretary-General's report on Plan of Action to Prevention of Violent Extremism emphasizes the need to harness the idealism, creativity and the energy of young people and others who feel disenfranchised. Indeed, the success of PVE will hinge on how we are able to effectively engage and sustain the curiosity of billions of youth around the world towards a shared mission – to shape a peaceful and sustainable future.

"There are a lot of ways that lead to war, but every war starts with a conflict. A conflict can consist of a lot of things, but in most cases conflict is about theology, ideology and ethnic reasons", said 16-year-old Sander when asked to share his ideas on "War and Peace". What prompted him to make such an intense statement? Was it a lecture on peace and conflict studies? Contrary to expectations, Sander wrote this blog after playing *Sid Meier's Civilization IV*, a turn-based strategy (TBS) computer game at Nordahl Grieg High School in Bergen, Norway.

Video games may be the last thing educators think of introducing into the classroom as a means to prevent violent extremism. In fact, violent video games have often been blamed for real-life violence. But it we flip this argument, video games based on values of peace can be a powerful means to foster tolerance, empathy, and sensitivity towards the beliefs and traditions of others.

Sander said that playing *Civilization IV* inspired him to search and analyses data from the Norwegian Statistics Central agency so as to starkly juxtapose what happened inside the game with what happens in the real world. To the credit of the game – as well as to his teacher, Aleksander Husøy, who gave him the opportunity to play the game in his class – Sander has been able to better appreciate the nuances of QI (Quite Interesting), a show aired by the BBC that he has devotedly followed for the past few years. The game has inspired Sander to critically analyse media and effectively express his ideas during his English assignment, a

The winning team of the UNESCO MGIEP Gaming Challenge from Hungary is developing the 'World Rescue' game, which will be launched in the last quarter of 2016.

language which is not his mother tongue.

In video games, students can role-play, make decisions, and explore consequences without the high stakes of the real world, rendering them essential learning tools for the 21st century. At Sander's school, these digital games are being used to bring up topics relating to peace and conflict thus contributing to a meta-game experience that is not only enjoyable but extends learning to issues which are otherwise considered difficult to manage in a classroom environment.
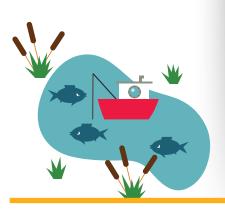
Contradicting the popular belief that video games are promoting real-world acts of violence or are frivolous at best, the game development community appears

to be at the forefront of a new genre called "empathy games". To give an example, *This War of Mine*, a game where the player is in charge of a group of civilian survivors struggling with a lack of food and medicine in a war-torn fictional city, puts the spotlight on the players' conscience and endurance as they experience the hardships of living each moment in a besieged city. Not only is the game steadily becoming a favourite among the teaching community from school to university level, it also offers avenues for youth to learn outside formal school settings.

"War is WORSE than Hell. In Hell, only the guilty suffer. In war, the innocent suffer, and the guilty prosper". These are the words of a player whose handle name is "sycamore111", which were found on a discussion forum for the game entitled *This War of Mine*. Resonating such spill-over effects of games, Jane McGonigal, in her book *Reality is Broken: Why games make us better and how they can change the world* talks about how young hard-core gamers can develop talents that can prepare them to tackle real world challenges with regards to the likes of hunger, climate change and cancer.

With half a billion people around the

"**War is WORSE than Hell. In Hell, only the guilty suffer. In war, the innocent suffer, and the guilty prosper**". These are the words of a player whose handle name is 'sycamore111' which were found on a discussion forum for the game entitled 'This War of Mine'.

'The Wealth Generator' game was created to give players an understanding of how investment decisions by policy-makers can encourage or discourage sustainability.

In this Internet age, learning through digital gaming opens up whole new possibilities for fostering young people's capacities to think critically and engage in dialogue across cultures...

world playing video games for at least one hour on any given day, and the probability of this duration negatively correlated to a person's age, video games can be powerful tools that help make youth media engagement more meaningful, both within and outside classrooms. UNESCO's 2016 report *Rethinking Education* described the youth of today as "the most educated, informed and connected generation in human history". They represent a remarkable opportunity to put the world on a more peaceful and sustainable development path. In this Internet age, learning through digital gaming opens up whole new possibilities for fostering young people's capacities to think critically and engage in dialogue across cultures, both in and outside of school.

In 2014, UNESCO MGIEP launched an international Gaming Challenge, soliciting proposals for video games to educate players on issues of peace and sustainable development. We received 104 submissions from 36 countries, including 32 inter-country collaborations. The finalists of this Challenge have received funding and mentorship to develop a game for casual players to further ideas of peace, sustainable development and global citizenship. Currently, our winning team from Hungary, Pocket Scientists, is developing *World Rescue*, which will be

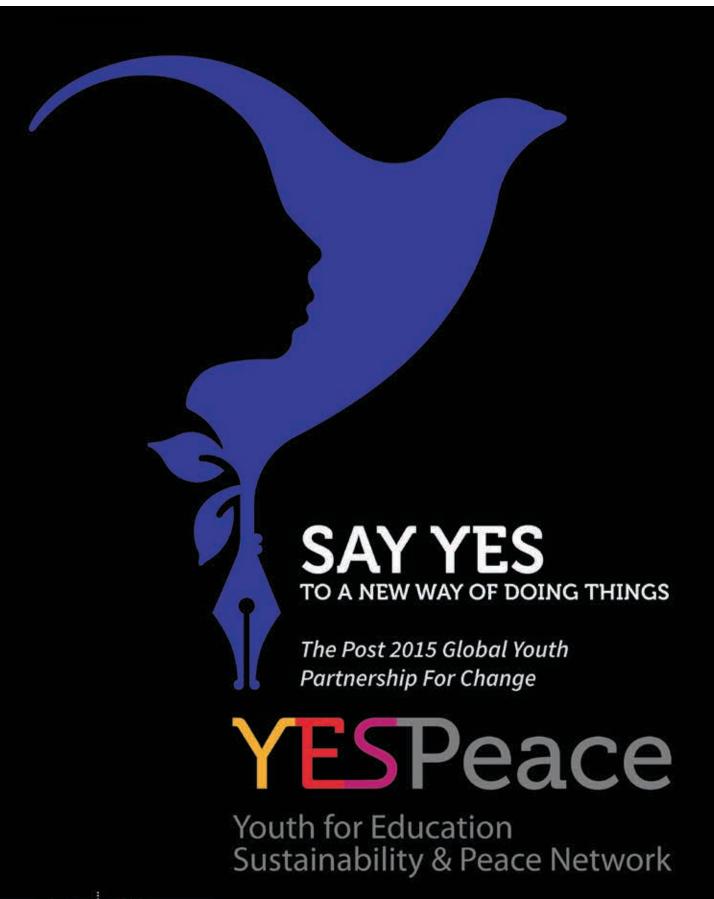
launched in the last quarter of 2016.

In addition, UNESCO MGIEP is developing *Wealth Generator*, a game for casual players, based on the Inclusive Wealth Report. The game draws on real data from the Inclusive Wealth Index (IWI), which makes sustainable development quantifiable by measuring the social value of a country's productive base, including its natural and human capital. It is intended for use in undergraduate and graduate economics and sustainability-related courses to help students learn the importance of decision-making based on long-term environmental and societal implications – that is, well-being not captured in GDP – rather than short-term economic gains.

Is Sander's school representative of the present-day use of technology in classrooms? Some would argue that Sander's school is a special case in the global North, and one which cannot be compared to schools in developing countries. Stephen Sterling, a professor of sustainability education at the University of Plymouth in the UK said that "education is a slow learner", referring to the slow pace of change in the education community and with regard to educational theory. With technology moving at an increasingly rapid pace, and education empowering the youth to contribute more than ever to the well-being of shared humanity and the planet in general, it is more relevant and needed than ever before. Now is the time that educators, academics, policy-makers and the creators of digital content join forces to innovate teaching and learning approaches. By bringing these multi-stakeholders together, UNESCO MGIEP strives to advance ICT-based pedagogies which can be scalable models for educating the next generation of peace builders and change makers.

Measuring Peace
UNESCO MGIEP's YOUth Speak survey

✏ **Dr. Mathangi Subramanian,** Head of Innovative Learning Team, UNESCO MGIEP
Geetika Dang
Programme Analyst, UNESCO MGIEP
Anamika Gupta
Project Officer, UNESCO MGIEP

> ❝ This is the new frontline for hearts and minds. Young people are learning to hate – we must teach them peace.
>
> Irina Bokova, UNESCO Director General

In 2014, when the staff of UNESCO MGIEP were entrusted with designing our work programme, we knew that we wanted to make education for global citizenship a priority. At the time, we had a good idea of what we wanted our approach to education for global citizenship to look like: transformative, interactive, critical, and – most importantly – participatory. Consequently, we knew that we wanted whatever activities we planned to be guided by the real needs of today's youth.

It was our commitment to listening to the youth themselves that led us to design and administer the YOUthSpeak survey between September and November of 2014. Our intention was to use the data we generated to get a sense of what young people thought about global citizenship, with a secondary purpose of understanding what our role could be going forward. We were thrilled to receive 1526 responses from 126 countries – a large and diverse sample.

For this online survey, we created a list of statements associated with global citizenship and asked young people to react to them on a scale of 1–5 (1 being strongly disagree and 5 strongly agree). (The full list of items is in the table in the following page). Before coming to these questions, participants were asked to report basic demographic details, including their age, gender, and nationality.

SURVEY STATEMENTS

- Some people in this world should have more opportunities than others.
- In times of insecurity (situations of conflict), it is sometimes necessary to use force against others to maintain law and order.
- No one country should dominate and exploit others in the world.
- Many people around the world are poor because they do not work hard enough.
- Government should promote equity in the distribution of resources.
- Progressive taxes on the rich is a good measure to curb inequality.
- I am comfortable working with people who have different cultural values from me.
- I will boycott brands or products that are known to exploit people anywhere in the world.
- Global warming only harms people in developing countries.
- Globalization has improved the quality of everybody's lives.
- I am willing to cut back on my luxuries for the well-being of others.
- Industries cause pollution, not individuals like me.
- Some of my daily activities are contributing to climate change.
- Governments are not doing enough to address environmental problems.
- Environmental problems affect poor people more than wealthy people.
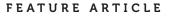- Fixed gender roles of men and women bring stability to society.

The LIBRE project …encourage global citizens to be more aware and to **recognise the interconnectedness of everything, and the consequences arising from every action**

We wanted to know the aforementioned information because we thought it might influence the way in which people answered the questions. Someone living in a nation affected by violence, for example, might have a different opinion about the role that the military may play in creating peace. Likewise, a young woman living in a community where tradition restricts her rights might have a different answer to a question about gender equity than a young man who has not experienced discrimination related to his gender. "Youth" is a diverse category, and we felt it was important to capture and understand as many perspectives as possible.

We also asked respondents "To what extent does your curriculum cover topics of peace, social justice and human rights?" We thought that individuals who chose 5 ("quite a lot") would respond to the survey statements very differently to those who chose 1 ("not at all.") Here's where it got interesting. When we conducted statistical analyses, we found that this assumption was not the case. According to our findings, being exposed to education for global citizenship had no measurable effect on answers to questions about global citizenship. When we ran an additional analysis, we found that age was a significant predictor of responses. In other words, age seemed to have a greater impact on global citizenship than actually attending classes on global citizenship.

Since our study was not specifically designed to understand this particular trend - we did not have a control group, a representative sample, or an instrument designed to test hypotheses about the effectiveness of education for global citizenship - it was thus impossible to explain our data with any scientific accuracy. However, we do have some educated guesses about what we discovered and why.

Maybe our survey did not measure global citizenship correctly.
The statements on our survey were designed to measure attitudes

⬆ Youth has many perspectives on current issues plaguing the planet and is voicing them openly. The UNESCO MGIEP YOUth Speak survey thus wanted to capture their thoughts and opinions, to understand how to incorporate the values of peace, global citizenship, social justice and human rights in their curriculum.

Critical peace educators are less concerned with imparting knowledge, and more with equipping learners with the skills they need to critically analyse injustice and, ultimately, take action.

about global citizenship through self-reporting. However, research indicates that even at a young age, many of us want to answer questions (and, especially, survey questions) "correctly" – that is, in socially acceptable ways. It is possible that as respondents get older, and become more educated, they are more aware of what is considered socially acceptable and are thus better able to choose answers that are expected of them, rather than respond with their actual values and beliefs. Even in an anonymous survey, there is reason to believe that respondents' need to please the data collectors can often override their desire to be honest.

Maybe the definition of education for global citizenship is unclear.
Participants may have inaccurately reported their exposure to "peace, social justice, and human rights." For instance, some may have encountered one paragraph in a single textbook about these issues and felt that this was extreme exposure. On the other hand, others may have been exposed to extensive content on these topics in their classes, but felt that it wasn't enough to be considered as such. Since we did not give respondents exact guidelines, they may have produced highly subjective answers.

Maybe global citizenship is not being taught well.
If, on the other hand, participants are accurately reporting their exposure to education for peace, social justice, and human rights, then maybe our approach isn't making a difference. This means that we need to come up with a better, more effective and more rigorous curricula.

For our organization, the most compelling out of all of these potential explanations is the latter educated guess. Too often many types of education conform to what Freire calls the "banking" model of education, rather than more critical models. Scholars like Monisha Bajaj, Maria Hantzopoulus, and Edward J. Brantmeier have argued that practitioners should move towards a pedagogy based on critical peace education. Critical peace educators are less concerned with imparting knowledge, and more with equipping learners with the skills they need to critically analyse injustice and, ultimately, take action. Often this takes the form of constructivist, inquiry-based approaches.

Building on the idea that critical peace education can be a powerful tool, UNESCO MGIEP has developed a project designed to incorporate these principles into a new approach to learning. The LIBRE project proposes a model of inquiry-based learning to encourage global citizens to be more aware and to recognise the interconnectedness of everything, and the consequences arising from every action.

The LIBRE project aims to create a liberating learning experience through multimodal online modules and to employ a range of rich, immersive multimedia tools to explore global issues such as migration, climate change and the prevention of violent extremism, and how they are all interrelated and impact on our lives and environment.

LIBRE's first module on Inquiry-Oriented Education will delve into… global issues such as migration, climate change and the prevention of violent extremism, and how they are all interrelated and impact on our lives and environment.

Using critical thinking and academic enquiry as its foundation, the module will equip learners with a key set of mental skills necessary to engage with the issue in reality.

LIBRE's first module on Inquiry-Oriented Education will delve into the issues of migration, climate change and the prevention of violent extremism from the perspective of global citizenship through multiple modes of reasoning and enquiry including mathematical, scientific, conceptual and humanistic enquiry. LIBRE will develop the learners' deep understanding of these global issues

and build their intellectual capacities for independent learning, critical reading, critical thinking, and enquiry, and inculcate in them a rational temperament that underlies these, including doubting and questioning, and respect for evidence, clarity and rigour.

The first phase will focus on creating a pilot module consisting of 30 classroom hours, and will be piloted in four schools in India. Through these modules, LIBRE aims to liberate learners from the shackles of their own assumptions, patterns of thinking, prejudices and biases and beliefs, and enable them to develop a sense of oneness and ownership towards a larger community of people and their natural environment.

Numerous scholars have commented on (and critiqued) the UN's extensive influence over international approaches to international development and, especially, education. Here at UNESCO MGIEP, we welcome the opportunity to use this influence to shift our education system towards more inclusive, transformative approaches. We hope that sharing the results from this survey and LIBRE are steps towards this goal.

LIBRE aims to liberate learners from the shackles of their own assumptions, patterns of thinking, prejudices and biases and beliefs, and enable them to develop a sense of oneness and ownership towards a larger community of people and their natural environment.

WHAT WE'VE BEEN UP TO AT UNESCO MGIEP

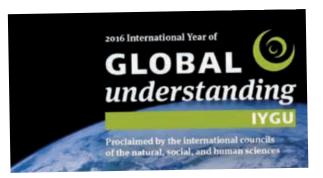## UNESCO MGIEP launches its Campus Ambassador Programme | 11-13 January, Ahmedabad, India

Dr. Anantha K Duraiappah, Director of UNESCO MGIEP, and Dr. Yoko Mochizuki with the campus ambassadors

UNESCO MGIEP's Campus Ambassador Programme was launched at an international conference organized by the Centre for Environment Education (CEE) in Ahmedabad, India. The programme's objective was to empower youth to respond to the challenges facing the world today such as poverty, extremism, migration and climate change through interventions in higher education.

Speaking on the occasion, Dr. Anantha K Duraiappah, Director of UNESCO MGIEP, focused on the need to empower young people in taking an active role in policy mechanisms and actions. The campus ambassadors programme aims to build spaces for intercultural dialogue within and across institutes of higher education.

Launch of the International Year of Global Understanding
2 February, Jena, Germany

UNESCO MGIEP's Director, Dr. Anantha K. Duraiappah, delivered a keynote address at the Friedrich Schiller University in Jena, Germany. He said that to achieve the UN's Sustainable Development Goals over the next 15 years we need to understand and learn to accept different opinions and perspectives from individuals around the world.

The International Year of Global Understanding aims to promote a better understanding of how the local affects the global to foster smart policies to tackle critical global challenges such as climate change, food security and migration.

UNESCO MGIEP hosts Junoon and Indian Ocean at TAG 2016 | 15 February, New Delhi

This year's Talking Across Generations (TAG) focused on the role of education in preventing and combating violent extremism around the world. From heated debates on the value of education, to the first joint concert by Pakistani and Indian bands Junoon and Indian Ocean, UNESCO MGIEP's TAG 2016 edition drew more than 500 participants.

The UN Resident Coordinator and the UN's top official in India Yuri Afanasiev stressed the risks that countries face when societies do not grant their young people opportunities and a future. Dr. Karan Singh, Chairman of UNESCO MGIEP said that education needs to provide values and a framework through which to assess the world.

Indian Ocean and Junoon, two bands from India and Pakistan, share the stage at their first joint concert

YESPeace Network organizes International Strategy Workshop | 16 February, New Delhi

UNESCO MGIEP hosted the first YESPeace Network International Strategy Workshop in collaboration with Pravah and ComMutiny – the Youth Collective, which was attended by youth organizations from nine countries. The workshop sought to develop a shared understanding of the context, opportunities and challenges involving youth and education for peace, sustainability and global citizenship today. It also provided an opportunity to seek value addition to the YESPeace India project plan and strategies, especially on developing an experiential curriculum for young people. The workshop's key insights included making the curriculum inclusive for youth belonging to diverse backgrounds and with different abilities by being open-source and in different languages. It also proposed to roll out YESPeace country-specific programmes in other countries.

The YESPeace Team with the participants from the workshop

UNESCO MGIEP launches YESPeace India | 15 February, New Delhi

After Malaysia, UNESCO MGIEP launched its flagship Youth for Education, Sustainability and Peace (YESPeace) country

Abel Caine, Senior Project Officer Youth Programme, launching the YESPeace India initiative along with students

programme in India in collaboration with Pravah and CYC (ComMutiny – the Youth Collective). The programme aims to build a systemic learning environment based on Education for Peace and Sustainable Development where the learner eventually becomes empowered to transform society by reaching out to other young people.

The YESPeace Network is a network of networks, which offers online and on-the-ground global engagement opportunities for young people, youth organizations and networks. The YESPeace Network supports youth action by providing an online space for young people to learn and co-create campaigns. The on-the-ground programmes at national levels provide space to raise awareness and influence issues, which are both locally and globally relevant.

Comparative International Education Society Conference | 6-10 March, Vancouver, Canada

Staff members from UNESCO MGIEP organized two panels at the Comparative International Education Society (CIES), one

of the largest and most prestigious education conferences in the world. They presented results gleaned from an analysis of primary data collected by UNESCO MGIEP, including the 'India's Youth Speak Out About Higher Education' report released in February 2015 and the YOUthSpeak survey conducted in 2014, and also discussed the need to include youth in policy processes, and to scrutinize the effectiveness of current models of the delivery of global citizenship education, particularly in higher education.

The conference positively raised the profile of the institute as a leader in research on youth, education, and global citizenship.

Distinguished Lecture on the 'Future of Education'
by Prof. Sugata Mitra
30 March, New Delhi

Prof. Sugata Mitra delivering his lecture at IIT Delhi

Prof. Sugata Mitra discussed his dreams for the future of education in front of a packed auditorium at the India Institute of Technology Delhi, which was the fourth in a series of UNESCO MGIEP Distinguished Lectures.

Dr. Karan Singh, Chair of UNESCO MGIEP's Governing Board and India's permanent representative to UNESCO, presided over the function.

Mitra, an award-winning TED speaker, is best known for his experiments 'Hole in the Wall' and 'School in the Cloud,' where he used innovative techniques to facilitate the learning process for students. He walked the audience through his experiments and their outcomes, and raised some serious questions about current education systems.

The UN-LEARN Workshop on Difference Learning for Instructors | **9-10 April, New Delhi**

UNESCO MGIEP, in collaboration with IIT Delhi (IIT D), organized a two-day workshop on difference learning for more than 400 instructors from the Delhi region.

The workshop was aimed at generating greater awareness about the 4Ds – Dyslexia, Dysgraphia, Dyscalculia and Dyspraxia; create a support network of schools and organizations; create a toolkit with resources, points of contact, diagnosis and improvement; and encourage inclusive education.

The workshop concluded with proposals to expand the reach of local language/mother tongue-based assessments, multi-format assessment tools, and to produce resource toolkits for teachers.

Regional Workshop on Educational Administration and Management: Existing Practices and Innovations | **19-21 April, New Delhi**

UNESCO MGIEP Director, Dr. Anantha K Duraiappah delivered the Inaugural Address at the ANTRIEP Regional Workshop on Educational Administration and Management: Existing

Dr. Anantha K Duraiappah, Director of UNESCO MGIEP, with the participants of the workshop

Practices and Innovations organized by the National University of Educational Planning and Administration (NUEPA) in New Delhi.

The workshop was specially designed for participants from the Asian Network of Training and Research Institutions in Educational Planning (ANTRIEP), which consists of member institutions in Australia, China, Malaysia, Philippines, Sri Lanka, Bangladesh, Pakistan, Nepal, South Korea, Indonesia, and other invited countries i.e. Bhutan and Maldives. The nominated participants from all countries presented a country status paper on the topic "Educational Administration and Management: Existing Practices and Innovations".

UNESCO MGIEP-UNESCO Bangkok Workshop on SDG 4.7 Current State Project | **30-31 May, New Delhi**

Our Rethinking Curricula Team with national experts from 15 countries

UNESCO MGIEP, in partnership with UNESCO Asia and Pacific Regional Bureau for Education (UNESCO Bangkok), launched a project to review the state of Education for Peace, Sustainable Development and Global Citizenship in the region. This project contributes to establishing a baseline against which progress towards achieving Sustainable Development Goal (SDG) 4.7 can be measured in the region.

To finalize the methodology of this review, UNESCO MGIEP organized a workshop to bring together national experts from 15 countries. The workshop was attended by 25 participants, and served to develop their capacities to deliver high-quality country-level studies to form the basis of a regional synthesis report to be launched by UNESCO MGIEP in 2017.

TEDx FSU
7 June, Jena, Germany

UNESCO MGIEP Director, Dr. Anantha K. Duraiappah, delivered a TEDx talk at the Friedrich Schiller University in Jena, Germany.

Under the theme "Universe of Actions", he spoke on the topic "Education and Humanity" and stated that the principles of peace and humanity for all have to be inculcated through experiential, dialogic and immersive processes. He stressed on the need to transform the education system from a banking and competitive system to an enquiry-driven humanistic process.

International Workshop on Embedding
28-30 June, Bangalore, India

UNESCO MGIEP, in partnership with the German organization Engagement Global gGmbH, organized an international workshop on Embedding concepts of Peace, Sustainable Development and Global Citizenship (PSG) in the textbooks of core subjects. The workshop brought together renowned experts on embedding PSG into particular subjects such as math, science, language and geography, on a common platform, in order to co-create a guidebook. The workshop was attended by about 30 participants who primarily consisted of academics, teachers and textbook writers from Europe, North America and Asia.

Education and displacement in the world's newest nation

SUDAN

SOUTH SUDAN

ETHIOPIA

CENTRAL AFRICAN REPUBLIC

★ JUBA

KENYA

DEMOCRATIC REPUBLIC OF THE CONGO
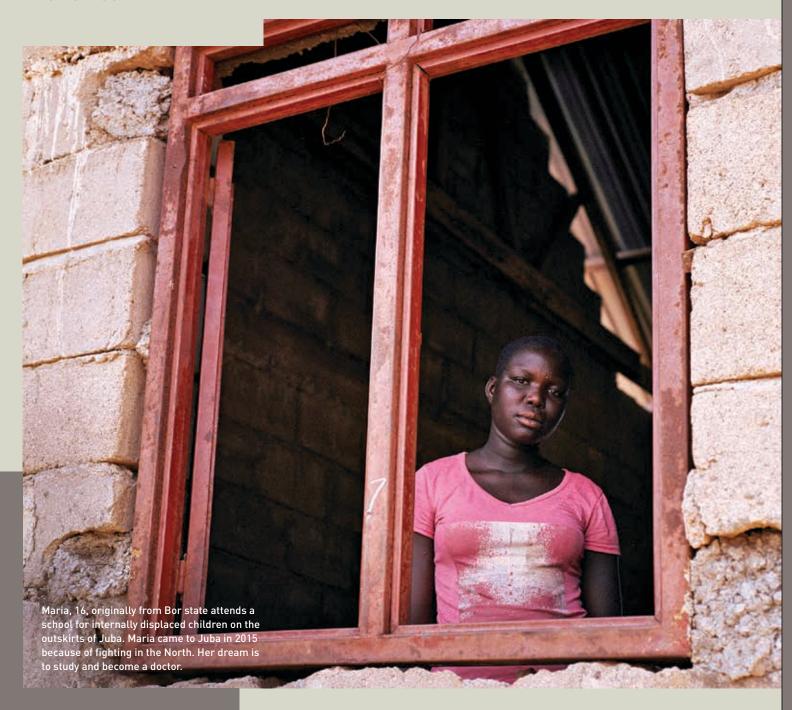
UGANDA

SOUTH SUDAN RISKS LONG-TERM STABILITY AND DEVELOPMENT AS CHILDREN LACK THE SAFETY, STRUCTURE, AND STIMULATION OF A LEARNING ENVIRONMENT.

A displaced community seeks shelter on the outskirts of Juba. Among other challenges, the collapse of oil prices and hyperinflation have made access to facilities and the cost of transport impossible for many South Sudanese struggling to survive.

Maria, 16, originally from Bor state attends a school for internally displaced children on the outskirts of Juba. Maria came to Juba in 2015 because of fighting in the North. Her dream is to study and become a doctor.

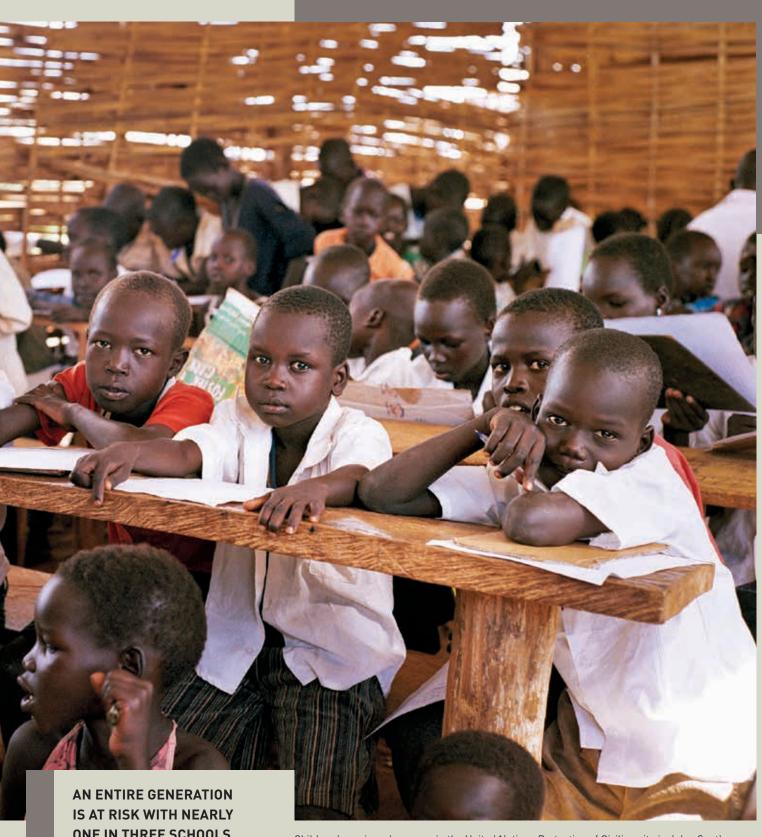Jane and her two children live in a community for internally displaced people on the outskirts of Juba. Jane is currently pregnant, her husband abandoned her and she plans to give birth at home as she cannot afford the transport fees to reach a medical facility. This is a common story among women in South Sudan, a country with the world's highest maternal mortality rate in the world.

Cattle graze in the Terekeka region of Central Equatoria state. Cattle are central to the culture and economy of South Sudan, often providing the main source of nutrition, representing the wealth of a family, and used as dowry for brides. Since the civil war, traditional migration routes have been affected and cattle raids and tribal conflicts have intensified.

THE UNITED NATIONS ESTIMATES THAT 2.3 MILLION PEOPLE HAVE BEEN DISPLACED SINCE DECEMBER 2013, THAT'S ONE IN EVERY FIVE PEOPLE

In 2011, South Sudan gained independence from Sudan after decades of conflict and ended Africa's longest running civil war. Aid money came pouring in and the international community had high hopes for South Sudan, the world's newest country.

Yet just two years after independence, President Salva Kiir accused former Vice President Riek Machar of waging a coup and the country plunged into a civil war divided along ethnic lines. Soldiers loyal to President Kiir, a Dinka, and rebel forces aligned with former Vice President Riek Machar, a Nuer, have both been accused of widespread human rights violations and abuses. Despite the signing of a Peace Accord in August 2015, fighting has continued throughout the country.

Gladis, a caregiver at an orphanage in Juba, makes handicrafts to sell at the local market as she looks after a mentally challenged boy. Since the conflict began in 2013, it is estimated that there are over 10,000 separated, unaccompanied, and missing children. Humanitarian groups estimate that more than 1 million children are in psychosocial distress and face long-term consequences as they lack the stability and structure for healthy development.

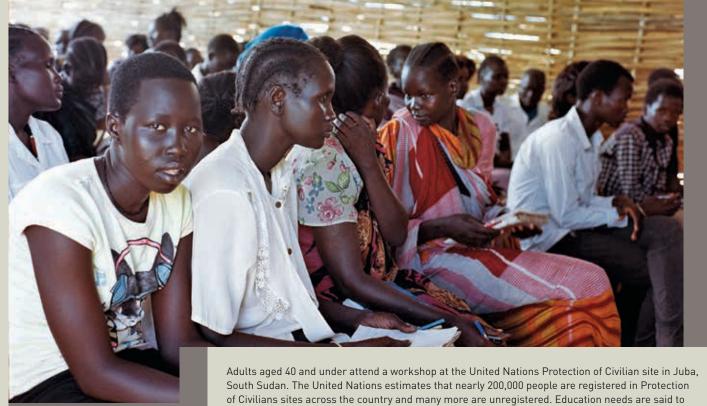**AN ENTIRE GENERATION IS AT RISK WITH NEARLY ONE IN THREE SCHOOLS CLOSED, DESTROYED OR OCCUPIED**

Children learn in a classroom in the United Nations Protection of Civilian site in Juba, South Sudan. It is estimated that 28,000 people of the ethnic Nuer tribe, mostly coming from Northern states of South Sudan have sought refuge in the POC site. Displaced children face many hurdles to learning including malnutrition and poverty, overcrowding of classrooms, and lack of trained/paid teachers.

Adults aged 40 and under attend a workshop at the United Nations Protection of Civilian site in Juba, South Sudan. The United Nations estimates that nearly 200,000 people are registered in Protection of Civilians sites across the country and many more are unregistered. Education needs are said to be great within displacement sites with many susceptible to dangerous labor practices and negative coping mechanisms such as crime and substance abuse.

Paul (left), with his two wives and children, takes shelter in a community for internally displaced people of Dinka ethnicity on the outskirts of Juba.

YET DISPLACEMENT HAS A LOOK, A FEELING, A SMELL. THERE IS A HUMAN FACE TO LIVING ON THE EDGE.

The United Nations estimates that 2.3 million people have been displaced since December 2013, that's one in every five people. Nearly 1.7 million people have been displaced internally within South Sudan and 47 percent of those displaced are school-aged children. An entire generation is at risk with nearly one in three schools closed, destroyed or occupied; hunger and malnutrition are rampant; and the economic crisis has deepened with inflation reaching an all-time high in 2016. South Sudan risks long-term stability and development as children lack the safety, structure, and stimulation of a learning environment.

The human faces are difficult to comprehend behind the numbers and statistics. It's simple to dismiss the civil war and its consequences as just another hopeless African tragedy. Yet displacement has a look, a feeling, a smell. There is a human face to living on the edge. There is humanity.

Children attend a workshop hosted by Clowns Without Borders in the United Nations Protection of Civilian site in Juba, South Sudan.

Children play at a shelter for vulnerable/abandoned children in Juba.

📷 **SARA HYLTON**

Sara Hylton is a Canadian documentary photographer based between Brooklyn, New York and New Delhi, India.
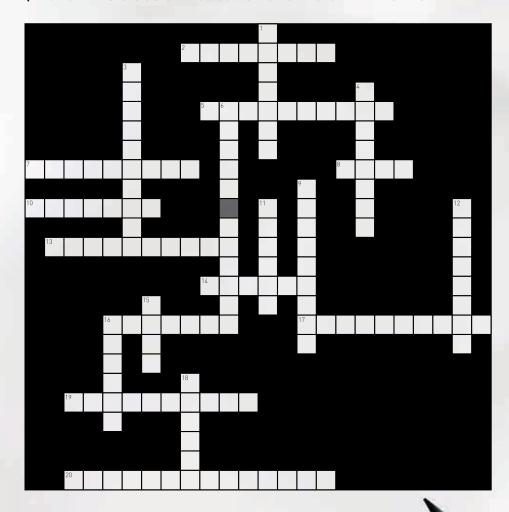
Sara's principal medium is the portrait. She believes that through this documentation she is able to share an exchange with her varied subjects and capture them in their most natural state of being. Resilience, humanity, and the quiet beauty in everyday life guides her work.

Sara completed a post-graduate certificate in Photojournalism and Documentary Photography from the International Center of Photography and also holds a Master of Arts in International Conflict Studies from Kings College London.

Sara reported in South Sudan with the support of the International Women's Media Foundation.

Free as a word
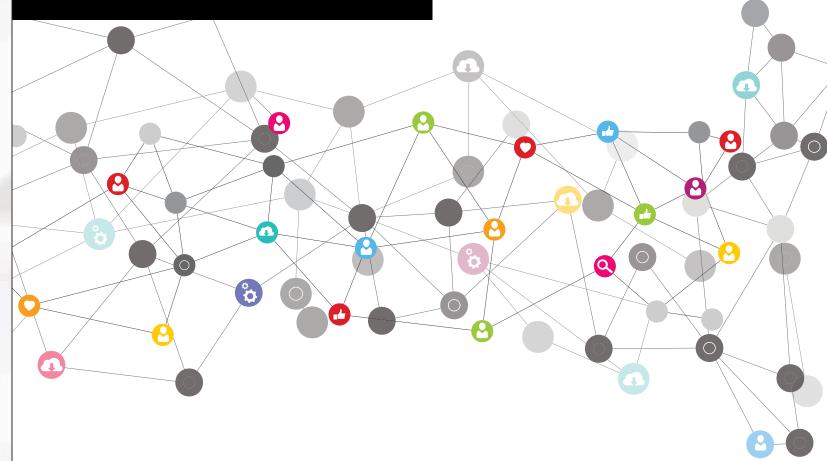## Follow the clues on **Education and Violent Extremism**

Across

2. The Main Religion of India
5. The S in UNESCO
7. Capital City of Pakistan
8. State Military Organisation
10. Territory Contested by India and Pakistan
13. Act of Making a Bomb Explode
14. Tool for Writing
16. Expression of Dissatisfaction
17. Discriminatory State Rule
19. Biased Political Media Output
20. The process of brainwashing

Down

1. Loaded in a Gun
3. Ceremony at End of Successful Education
4. Ability to Read and Write
6. Outbreak of Disorder in a Country
9. A Collective Action Against Government
11. Christian Place of Worship
12. Disunity
15. Explosive Device
16. Where Convicted Criminals are Accommodated
18. Someone who Makes a Sacrifice for a Cause

* CHECK OUR WEBSITE (mgiep.unesco.org/bluedot/) FOR THE SOLUTION.

UNESCO MGIEP
Knowledge Commons

Knowledge Commons is the social media platform of UNESCO MGIEP.
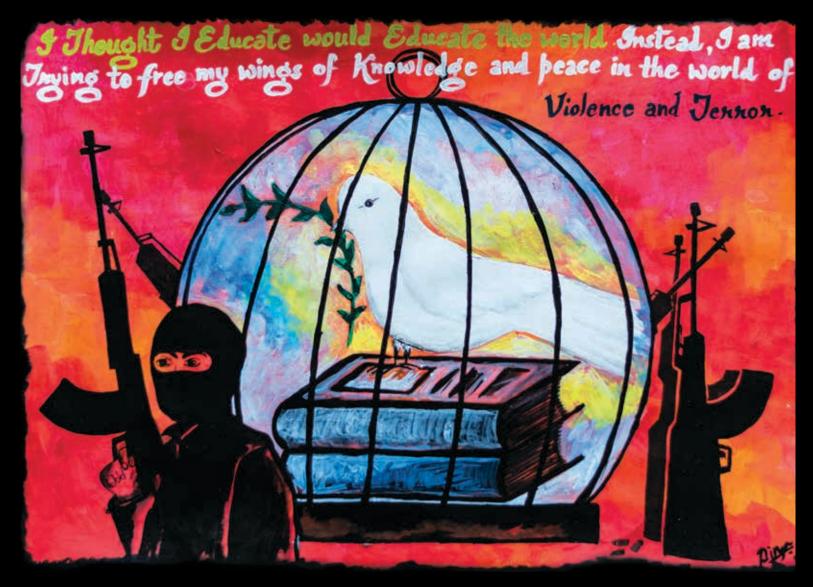
It brings together communities from all over the world **to share their ideas, insights and experiences with each other**. It maps **real-time changes in conversation trends** taking place all over the world.

On Knowledge Commons, **we study, debate and imagine solutions** for global issues.

Come on board and share your vision.
www.knowledge-commons.com

I Thought I Educate would Educate the world. Instead, I am Trying to free my wings of Knowledge and peace in the world of Violence and Terror.

Divyashree Vucha | 22 years | India