

XXV

TECMUN

Jr.

United Nations
Educational, Scientific
and Cultural
Organization

“Cuando pones la proa visionaria hacia una estrella y tiendes el ala hacia tal excelsitud inasible, llevas en ti el resorte misterioso de un ideal. Custódiala; si la dejas apagar no se reenciende jamás. Y si ella muere en ti quedarás inerte; frío. Solo vives por esa partícula de ensueño que se sobrepone a lo real y que te hace sentir vivo”.

José Ingenieros, *El hombre mediocre*, Buenos Aires, 1913.

Delegados, embajadores, jueces, ministros, fiscales y compañeros:

Dentro del cosmos de la modernidad, entre las corrientes de la paz y el conflicto, yacen miles de hombres como tú y como yo, hambrientos de cambio, deleitados con la ficción irrisoria de un mañana distinto. Nuestra realidad es fruto de los sueños de los visionarios de antaño y nuestros ideales son las líquidas y abstractas partículas que cristalizarán la realidad de los hombres del futuro. No es hasta que reflexionamos acerca de la naturaleza de este proceso de transición que valoramos las verdaderas implicaciones de nuestras acciones.

No somos más que individuos aislados entre la masa social, sin embargo, no es esta individualidad lo que genera el cambio, por el contrario, las ideas son la fuerza motriz que marca la senda de las revoluciones; son las ideas aquellas que impulsan la materialización del cambio. No obstante, si demeritásemos el valor de la potencia personal, nos encontraríamos con la nada, pues, no existe revolución que haya sido emprendida sin conciencia individual. Es esta suma de unidades lo que empodera la raza humana y nos aproxima a la evolución perpetua.

TECMUN es el crisol que funde las perspectivas personales en una gran razón colectiva. Es aquella entidad viva que congrega a visionarios aislados en una red de sueños, esperanzas y acciones. Hago un llamado categórico hacia todos ustedes, exigiéndoles que jamás dejen morir sus ideales, pues la decadencia del deseo contrae el desgarramiento del cambio, que conducirá a la muerte de nuestro espíritu y, al cabo, a la muerte perpetua e irreversible de nosotros mismos.

Delegados, nosotros hacemos la diferencia. Vivamos con unidad, conciencia e ideales.

Kevin Zamora González

Secretario General

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“El hombre es el único animal que tiene conciencia de que va a morir, pero eso no le hace ser mejor ni más caritativo que el resto de los animales”.

Tennessee Williams

Delegados, embajadores, jueces, ministros, fiscales y compañeros:

Hoy día, no nos sorprende ver u oír malas noticias, saber que los representantes políticos de nuestro país han fallado a sus principios, enterarnos de que dos países se encuentran en conflicto entre sí, no nos preocupa la explotación de recursos, no somos empáticos con nuestro prójimo, nos centramos tanto en nosotros mismos que se nos olvida que podemos ser agentes de cambio.

Hace un año, creía que el amor podría solucionar todos nuestros problemas, al igual que los del mundo, pero, me di cuenta de que no es así. Por mucho que me agrada esa idea, no puedo establecer que sea viable. Tras haber vivido uno de los eventos más devastadores de nuestro país y haber visto que la unión realmente hace la fuerza, supe que lo que nos lleva a generar un cambio es la acción.

Las acciones que podríamos definir como insignificantes tienen un impacto mayor al que realmente creemos que tienen. En ocasiones, la gente me pregunta para qué sirve TECMUN si todo es imaginario, pero, en realidad el cambio no es imaginario. Siempre he visto a TECMUN como una herramienta de concientización más allá de ser uno de los aspectos más relevantes de mi vida. Los tópicos que se discuten en los foros, la información que está dentro de las carpetas, las Organizaciones No Gubernamentales, el público que escucha y los nervios no son imaginarios.

Parece que estamos en un mundo donde la adversidad nos rodea e intenta detener nuestra capacidad para ser grandes. Creo yo, que, si todos nos enfrentáramos a ella, la historia se contaría de una manera muy diferente. Quiero terminar este mensaje diciéndoles que hagan el cambio y creo profundamente en cada uno de ustedes.

Yael Ruiz Morales

Subsecretaria General del Consejo Económico y Social

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Dear Delegate:

For the next three days we will be working on a resolution. I understand not everyone is great at creating reasonable arguments, speaking in public, we live by what restrain us, and that is not an option anymore. This is not only a model for a debate, is so much more, it is what helps us realize that every problem has a solution, that we shall not live by thinking there is no hope, that we are ruled by war and conflicts. A moment to understand about history, the moment and the future, a moment to become part of the discussion, to be willing to participate, to be aware and respond. If a nation is not able to understand it's past, it has no future. Humanity was given the curse of being free, of being doomed to have a choice. I believe that we have a great responsibility with our generation and the future ones, to one day, be able to change the world around us, that our words build a way to every value, and creative thought to be proclaimed. Someday the word and the worlds will meet again, in a different world, in another moment of our history, where humankind won't be bounded to be ignorant and indifferent, neither violence and discrimination nor arrogance and vanity will blind the truth, where everyone will have the chance to rediscover themselves, look at each other in the eyes and believe there is hope. Whatever you want to say, say it clearly and assume any responsibility, stand up for what you believe is right and never go back on it.

“This simple form of repression, of using the method of not letting anyone speak, will never succeed.” (*Ai Wei Wei, 2012*)

Diana Alhelí Ortega Alfaro

President of the United Nations Educational, Scientific and Cultural Organization

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Outline of the United Nations Educational, Scientific and Cultural Organization

The United Nations Educational, Scientific and Cultural Organization (UNESCO) was founded on November 16th, 1945. It counts with 195 members and eight associate members governed by the General Conference and the Executive Board, decisions taken by these two bodies are implemented by The Secretariat lead by the Director-General. Its headquarters are located at Place de Fontenoy in Paris, France. UNESCO works to create the conditions for dialogue to achieve global visions of sustainable development encompassing observance of human rights and mutual respect. Its main purpose is to contribute to the building of peace and the eradication of poverty, counting with two global priorities: Africa and Gender Equality (UNESCO, 2017).

Topic A

Implementation of new educational systems in Saudi Arabia as a countermeasure to the recruitment of young children to the Islamic State of Iraq and Syria in the Middle East through communication resources

By: Diana Alhelí Ortega Alfaro

Outline

In 1932, when Saudi Arabia formally became a nation, education was accessible only for a select few in Islamic schools. Today, public education, from primary education through college, is open to every Saudi citizen.

“Saudi education is noted for its religious content. As for 2016 at the university level, nearly two-thirds of graduates earn degrees in Islamic subjects.” (*House, Karen Elliott, 2012*). However the education system has also been criticized for having poorly trained teachers, low retention rates, lack of rigorous standards, weak scientific and technical instruction. Despite generous budgets, that have compelled the kingdom to depend on large numbers of expatriates workers to fill technical and administrative positions (*David Commins, 2009; Delwin Roy, 1992; Mordechai Abir, 1986*).

Background of the conflict

Saudi Arabia is an Islamic state, in which the *Shari'ah* (Islamic holy law) serves as both constitutional and legal framework. Saudi Arabia is the birthplace of Islam and home to Islam's two holiest shrines in Mecca and Medina, therefore, it is a place of interest for many extremist groups, aside from its economical importance which resides in an oil-based economy with strong government controls. The *Wahhabi* interpretation of Sunni Islam is the official religion and is strictly enforced. Education in Saudi Arabia is segregated by sex and divided into three separately administered systems: general education and traditional Islamic education for boys, education for girls. Islamic education trains Saudi boys to become members of the *Ulema*, a religious clergy (*Robert Sedgwick, 2001*). However, most

forms of public religious expression, inconsistent with the government-sanctioned interpretation of Sunni Islam, are restricted; non-Muslims are not allowed to have Saudi citizenship and non-Muslim places of worship are not permitted, this works in conflict with the immigrant population which make up more than 30% of the total population, according to UN data in 2015, keeping in mind that according to the U.S Department of State in the International Religious Freedom Report in 2008: “There is no legal recognition of, or protection under the law for, freedom of religion, and it is severely restricted in practice.” (*U.S Department of State, 2008*). Furthermore, as, previously stated education is available for every Saudi citizen, so not acquiring a citizenship affects the future opportunities for non- muslims to have a former education.

Outbreak of the conflict

The problem resides in the extremist clerics who have a strong influence on schools and mosques, that with the constant growth of extremist groups such as the Islamic State of Iraq and Syria (hereinafter referred to as ISIS) and Jihadists, the educational system reaches out to the recruitment of young Muslims willing to join this army, with false promises of basic resources and needs that these seek for. Other forms of recruitment come from campaigns in social networks, and then the personal recruitment in the mosques of big cities. They seek to take advantage of those who, due to age or lack of resources, are unable to adapt to Western society or the Arabs with different trends than those supported by ISIS.

Alarmed by the situation, Saudi officials fear that IS’s ideological attraction to Saudi youth will grow if it prolongs its hold over large swaths of territory in Syria and Iraq that it has declared an Islamic caliphate. Taking in consideration the situation regarding IS,

whose brutality has shocked Muslims and non-Muslims alike, has declared Saudi Arabia a prime target and aims to win control of the holy cities of Mecca and Medina (*Caryle Murphy, 2015*).

The Islamic State is more sophisticated than al Qaeda in its social media recruiting efforts. Its videos are slicker and its presence stronger on messaging sites popular with youths like Twitter, the use of social media (*Caryle Murphy, 2015*). This is concerning to the UNESCO because of the fact that it focuses on considering education as its main objective as well as preventing violent extremism which requires power of persuasion. This is achieved through the process of learning through a systematic instruction, imparting or acquiring general knowledge, developing the powers of reasoning and judgment, and generally of preparing intellectually and helping build critical thinking, important to create a state of awareness and understanding to the current situation with violent extremist groups especially when it comes to the recruitment of youngsters through the use of social media.

The Conflict

The crisis driven by the rise of the Islamic State is a constant reminder of the need of education. Education as a human right is being denied or altered for outrageous means, behind these figures children and youth being denied not only a right, but opportunities: a fair chance to get a decent job, to escape poverty, to support their families, and to develop their communities (*Erna Solberg, 2015*).

The access to quality education leads a country to have the chances for development that will grow to build a better world for future generations. When education is endangered

so is a part of the cultural heritage of a country, in this case, Saudi Arabia, therefore, as Irina Bokova participant at the UNESCO stated:

The United Nations Educational, Scientific and Cultural Organisation is an unlikely body to be thrust into the frontline against Islamic State. It was founded in 1945 with the idealistic intention of preventing future wars through cultural exchange. (Its establishing document 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).” (*Charlie English, 2016*).

What started as an ideological threat became a military one, Saudi Arabia’s dilemma is that IS’s underlying ideological foundation is the same as that of Wahhabism, the dominant strain of Salafi Islam promoted by the Saudi state. That foundation is a literalist reading of Islam’s scriptures that is intolerant of other faiths, and a desire to live exactly as the earliest Muslims did. However, the big difference is that Wahhabism officially preaches obedience to the reigning Islamic ruler, whose permission is required for jihad² and ordained corporal punishments. By contrast, Islamic State declares jihad to be an individual duty for every Muslim and it uses extreme violence, including beheadings and mass executions, as an everyday weapon against those who do not follow its strict interpretation of Islam.

¹ Islamic doctrine and religious movement founded by Muhammad ibn Abd al-Wahhab to restore "pure monotheistic worship" (*David Commins, 2006*)

² Arabic word which literally means striving or struggling, efforts toward the moral betterment of society most frequently associated with war. (*John L. Esposito, 2014*)

The problem radicates on the ideas spread through media that youngsters accept and are convinced by extremist groups is morally correct. Outsiders are not the problem, but insiders, the young people and future generations of Saudi Arabia, are being instructed incorrectly. As Sheikh Adel Al Kalbani, a relatively progressive-minded Wahhabi cleric, said at his Riyadh mosque, that the extremist group is making the same mistake as some other Salafi Muslims, which is “living the past in the present.”:

Islamic State is “implementing the rules of the past or the traditions of the past in the present, while they should implement what the Quran and what the hadith [the collected sayings of Prophet Muhammad] say in the present, taking the original principles and leaving the details” [...]We should have intensive programs and discussions about Da’esh³ and discuss with people what is right and wrong (*Caryle Murphy, 2015*).

The UNESCO and the Islamic State regarding education.

Saudi Arabia has to intensify efforts to bring the poorest and hardest to reach children into the education system and implement what is being taught in schools about the danger of extremist groups and terrorism apart from religious beliefs. These groups have already bombarded the youth through social media and other sources of massive communication, the ambiguous information given to children who are not educated about the danger of recruitment and objectives of these extremist groups. Saudi Arabia's Major General Mansour Al-Turki, Ministry of Interior spokesman said:

³ Acronym for the Arabic phrase al-Dawla al-Islamiya al-Iraq al-Sham (Islamic State of Iraq and the Levant). (*Nicola Oakley, 2017*)

IS is more of a threat than al Qaeda in the Arabian Peninsula [because] it's better organized, it has established a base and is teaching children to be extremists[...] They are better trained. I would not be surprised one day to see [IS members] flying an air force jet because they appear to be formed of people with a military background (*Caryle Murphy, 2015*).

According to UNESCO, in order to meet basic education targets by 2030, it is needed to close the external annual financing gap of about \$22 billion, however, with the lacking political will to make the needed investments, moving towards inclusive and equitable quality education and lifelong learning for all is a goal hard to reach (*Erna Solberg, 2015*).

UNESCO's vision is to transform lives through education, recognizing the important role of education as a main driver of development and in achieving the other proposed goals. Inspired by a humanistic vision of education and development based on human rights and dignity; social justice; inclusion; protection; cultural, linguistic and ethnic diversity; and shared responsibility and accountability. UNESCO affirms that education is a public good, a fundamental human right and a basis for guaranteeing the realization of other rights. It is essential for peace, tolerance, human fulfilment and sustainable development. Through the use of strategic communication, the Internet and social media UNESCO, will achieve an approach to the young community in order to create an environment of awareness of the danger of the growth of extremist groups (*UNESCO, 2015*).

UNESCO seeks to support countries in the implementation of education programs that contribute to increasing the resilience of young people to the messages of violent extremism and to promoting a positive sense of identity and belonging. This work is carried out within the framework of the Global Citizenship Education Initiative (*UNESCO, n.d.*).

Guiding Questions

1. ¿To what extent the media affects adolescents?
2. ¿How can education help change a way of thinking?
3. ¿How can values inside schools influences the actions taken by youngsters taken to join extremist groups?

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Glossary

A

Acquiring: to gain for oneself through one's actions or efforts.

Awareness: the state or condition of being aware; having knowledge; consciousness.

B

Birthplace: to withdraw (oneself) from residence in one's native country.

C

Caliphate: the rank, jurisdiction, or government of a calip, a spiritual leader of Islam, claiming succession from Muhammad.

Citizenship: the character of an individual viewed as a member of society; behavior in terms of the duties, obligations, and functions of a citizen.

Clerics: a member of the clergy.

D

Dilemma: a situation requiring a choice between equally undesirable alternatives.

E

Expatriates: to withdraw (oneself) from residence in one's native country.

Endangered: threatened with a danger.

Equitable: characterized by equity or fairness; just and right; fair; reasonable.

F

Framework: a skeletal structure designed to support or enclose something.

H

Headquarters: the offices or working location of a military commander; the place from which a commander customarily issues orders.

Heritage: something that is handed down from the past, as a tradition.

I

Ideological: the body of doctrine, myth, belief, etc., that guides.

Idealistic: of or relating to idealism or idealists.

M

Mosques: a Muslim temple or place of public worship.

Mecca: Also Makkah, Mekka. a city in and the capital of Hejaz, in W Saudi Arabia: birthplace of Muhammad; spiritual center of Islam.

Medina: the old Arab quarter of a North African city.

O

Outrageous: of the nature of or involving gross injury or wrong.

P

Poverty:the state or condition of having little or no money, goods, or means of support; condition of being poor.

R

Recruitment: a newly enlisted or drafted member of the armed forces.

Resilience: the power or ability to return to the original form, position, etc., after being bent, compressed, or stretched; elasticity.

S

Shrines:a building or other shelter, often of a stately or sumptuous character, enclosing the remains or relics of a saint or other holy person and forming an object of religious veneration and pilgrimage.

Segregated:restricted to one group, especially exclusively on the basis of racial or ethnic membership.

Severely: rigidly exact, accurate, or methodical.

Swaths: the space covered by the stroke of a scythe or the cut of a mowing machine.

Systematic: having, showing, or involving a system, method, or plan.

Y

Youngsters: a young person.

Topic B

Acceptance of cultural values imposed on the islamic culture by the creation of a public stereotype as a consequence of extremism with an approach to the muslim community in the United States of America

By: Diana Alhelí Ortega Alfaro

Outline

“Islam began in Arabia and was revealed to humanity by the Prophet Muhammad. Those who follow Islam are called Muslims.” (BBC, 2014).

“Islam is the second largest religion in the world with over 1 billion followers. Muslims believe the Sunnah is the practical example of Prophet Muhammad and that there are five basic Pillars of Islam. These pillars are the declaration of faith, praying five times a day, giving money to charity, fasting and a pilgrimage to Mecca (at least once).” (BBC, 2009).

Islamophobia has been a term used for the unfounded hostility towards Muslims, and therefore fear or dislike of all or most Muslim. This has become a muslim threat through the manipulation of the existing relations to the muslim religious beliefs that have become the principles of growing extremist groups. Their existing disparities in economic, political, social and cultural relations, have been ignored and instead they have been looked over while the rationalizing necessity to deploy violence as a tool to achieve "civilizational rehab" of the target communities, muslim or otherwise has been an excuse to reaffirm a global racial structure through which discrimination and violence has been achieved (University of California, Berkley, n.d).

Background of the conflict

The generalization of the idea that all muslims are a representation of participants of extremist groups has caused a great impact inside the United States of America regarding many muslim groups. This cultural and humanitarian situation caused by the growth of Islamophobia expressed by their president Donald Trump ever since the presidential elections in 2016. His statements are simply the most extreme manifestation of widespread

and pervasive negative perceptions about Arabs and Muslims in the United States, framing the problem, it's equally essential to recognize the soft Islamophobia inside the United States directed at American citizens of Arab heritage or Muslim faith (*Moustafa Bayoumi, 2016*). Some Muslim Americans have been criticized because of perceived conflicts between their religious beliefs and mainstream American value systems. Extremism that involved Muslim perpetrators stood as an image that aggravated after the September 11 attacks and the start of the Afghanistan war in 2001, the concern about the potential radicalization of American Muslims has then increased their discrimination and lack of acceptance as a religious culture and has been overlooked as a form of extremism.

The beliefs of the Islam religion as a violent political ideology withdraws the attention from what it really is. It being perceived as a religion of violence that supports extremism, is concerning to the United Nations Educational, Scientific and Cultural Organization (UNESCO), as it understands that the exaggerated fear, hatred, and hostility toward Islam and Muslims in the United States of America that is perpetuated by negative stereotypes resulting in bias, discrimination, and the marginalization and exclusion of Muslims from social, political, and civic life, has had a great impact on the cultural heritage of the Islamic culture as nowadays it has grown up to be recognized for their extremist attempts as to it referring to extremist groups and not as a religious cult.

Outbreak of the conflict

Islamophobia has become a violent form of discrimination for the Muslim community as the most prevalent trigger of anti-Muslim incidents in 2017 remains the victim's ethnicity or

national origin. Twenty percent of incidents have occurred as a result of an individual being perceived as Muslim.

In its data update on anti-Muslim bias incidents for the second quarter of 2017, the Council on American-Islamic Relations (CAIR) has documented that the number of hate crimes in the first half of 2017 has spiked 91 percent as compared to the same time period in 2016. From January through June of 2016, CAIR recorded 70 hate crimes and that number has risen to 134 this year. Hate crimes are criminal offenses against persons or property, or incidents that can be charges as such under relevant state or federal statute (Council on American-Islamic Relations, 2017).

The Conflict

The growth of the hate crimes has been increasing over time, cultural values as “the commonly held standards of what is acceptable or unacceptable, important or unimportant, right or wrong, in a community or society” (*BusinessDictionary, n.d.*). for the muslim community have been ignored for what they really are and instead have been taken as a threat towards american citizens. With the constant migrant flow of muslims to America for the seek of better education and refuge to avoid tyranny, ethnic persecution, religious persecution, poverty, violent regime changes, civil strife, and wars; the problem of islamophobia inside the states is aggravated by the second people have their minds fixated on a bad stereotype of the muslim community (*Khalid Durán, 2002*).

Intolerance and discrimination against Muslims has always been a controversy, under the recent circumstances with the muslim community and the increment of crimes against the Islamic culture, the problem with their national identity and difficulties in coping with

the increased diversity in many societies, especially inside the United States of America is worrying, as the UNESCO addresses the idea in the Guidelines for Educators on Countering Intolerance and Discrimination against Muslims: Addressing Islamophobia through Education:

Muslims are often portrayed as extremists who threaten the security and well-being of others. The ideologies based on ideas of “us versus them” have reinforced the prejudiced image of Muslims as “enemies,” in the absence of shared histories or accurate knowledge of different cultures and religions. As a result of such stereotypes, many Muslims experience a range of discrimination including, but not limited to: verbal and physical aggression; religious profiling; lack of equal opportunities in employment, housing, health care and education; and restrictions on public expression of religion. Moreover, Muslims often face multiple levels of discrimination, based not only on religion, but also on ethnic, economic, citizenship and gender considerations (*UNESCO, 2011*).

The impact of these stereotypes inside the American society has become a threat to Muslim human rights as the lack of respect for ethnic diversity and mutual understanding are slowly starting to affect their integral development as human beings. The social change that education for human rights seeks to encourage is one positive to build and construct a healthy environment of respect and equality in opportunities, to stop discrimination, in this case, Islamophobia, from spreading.

The unfounded prejudices and an inadequate understanding of diversity inside the minds of young people, Muslims are more likely to suffer from feelings of marginalization

and isolation as threats, destruction or desecration of property or vandalism, and violent attacks or assaults on individuals are some of the worst forms of discrimination, not leaving aside exclusion, verbal abuse, derogatory comments, name-calling, joking about identity or faith, spreading lies and false rumours, and physical bullying, such as hitting, kicking, shoving and spitting, which can cross the line into criminal behaviour (*UNESCO, 2011*).

Currently, after Donald Trump and other GOP presidential candidates expressed their anti-Muslim political speech, Islamophobic acts have been increasing especially coming from Trump supporters, the cynicism and misinformation among American citizens has led them to think that Muslims are not American, that all Muslims are extremists, that all brown people are potentially Muslim, therefore potentially extremists, that Islam is not a religion but a violent ideology. Meanwhile, none other than Trump's open campaign for a total ban on all Muslims entering the US has since issued executive orders aimed at limiting the movement of nationals of certain majority-Muslim countries to the US.

The UNESCO addressing islamophobia

The UNESCO has addressed the topic of islamophobia and the prevention of violent extremism in the Guidelines for Educators on Countering Intolerance and Discrimination against Muslims: Addressing Islamophobia through Education, keeping in mind that the promotion of mutual understanding and respect for diversity, along with countering all forms of intolerance and discrimination be absolute priorities for the international community (*UNESCO, 2011*). The distorted interpretations of culture, hatred, and ignorance are creating a violent outcome for the Muslim community in America, crimes and murders including aggressions towards these individuals are increasing starting with the

mind setting of every muslim to be an extremist, therefore, their cultural values are being harassed which becomes an excuse for them to be treated in unfair ways.

UNESCO's objectives are to eradicate the common stereotype implied inside the muslim public image in order to save their cultural values through educational programs. Education is a tool to prevent violent extremism as it works to create a positive sense of identity and belonging in the minds of young people. The participation of the youth and their empowerment is also part of their understanding of the world and its importance resides in creating an enabling environment for the democratic participation of youth in order to take effective actions to prevent and respond to violent extremism and radicalization in the United States of America as the protection of all forms of heritage and the promotion of cultural diversity is a necessity to create an inclusive and peaceful society through the campaigns and educational programmes.

Guiding Questions

1. How is the american culture politically related to islamophobia?
2. Why is islamophobia a humanitarian situation?
3. What are the cultural disparities caused by intolerance?

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C

Cynicism: showing contempt for accepted standards of honesty or morality by one's actions, especially by actions that exploit the scruples of others.

D

Disparities: lack of similarity or equality; inequality; difference.

Desecration: to divest of sacred or hallowed character or office.

Derogatory: tending to lessen the merit or reputation of a person or thing; disparaging; depreciatory.

Distorted: not truly or completely representing the facts or reality; misrepresented; false.

E

Empowerment: to give power or authority to; authorize, especially by legal or official means.

Enabling: conferring new legal powers or capacities, especially by removing a disability; having the right to license or regulate.

F

Fasting: an abstinence from food, or a limiting of one's food, especially when voluntary and as a religious observance; fasting.

I

Isolation: an act or instance of isolating.

M

Mainstream: the principal or dominant course, tendency, or trend.

Marginalization: to place in a position of marginal importance, influence, or power.

P

Pilgrimage: journey, especially a long one, made to some sacred place as an act of religious devotion.

Pervasive: spread throughout.

Prevalent: having the superiority or ascendancy.

Prejudiced: an unfavorable opinion or feeling formed beforehand or without knowledge, thought, or reason.

R

Rationalizing: to ascribe (one's acts, opinions, etc.) to causes that superficially seem reasonable and valid but that actually are unrelated to the true, possibly unconscious and often less credible or agreeable causes.

Radicalization: to make radical or more radical, as in politics.

S

Strife: vigorous or bitter conflict, discord, or antagonism

T

Tyranny: arbitrary or unrestrained exercise of power; despotic abuse of authority.

W

Widespread: distributed over a wide region, or occurring in many places or among many persons or individuals.

Withdraws: to draw back, away, or aside; take back; remove.