

RESEARCH

Open Access



The teachers' evolving role in mitigating violent extremism in Kenyan secondary schools

John Njeru Maringa^{1*}, Garai Imre² and György Mészáros³

*Correspondence:

John Njeru Maringa

ndugoh@gmail.com;

ndugoh@student.elte.hu

¹Faculty of Education and Psychology, Eötvös Loránd University, Budapest, Hungary

²Faculty of Education and Psychology, Institute of Education, Eötvös Loránd University, Room:

420, Kazinczy u. 23-27,

Budapest 1075, Hungary

³Faculty of Education and Psychology, Institute of Education, Eötvös Loránd University, Room:

413, Kazinczy u. 23-27,

Budapest 1075, Hungary

Abstract

Violent Extremism is of great concern to the world today. Many countries, while formulating policies to combat violent extremism, look only to military force and surveillance (hard power) that deal with already radicalized individuals. In recent years, Kenya has experienced a plethora of terrorist attacks as young people continue to become both victims and perpetrators of violent extremism. This study has established that in some parts of Kenya, like the north-eastern and Coast regions, young men and women have been drawn to the extremist ideology of al Shabaab and have joined the group as active members, creating a social problem for their families and communities. This has affected learning in some of the schools, as some students have been targets for recruitment through the established local recruitment networks. In this paper, we explore transformational violent extremism on how educators can help prevent radicalization by countering the ideological appeal of terrorists' narratives on students' emotional, intellectual, and psychological levels (soft power). According to President Obama, "Ideologies are not defeated by guns, but by new ideas."

Keywords Teacher, Violent extremism, Education, Al Shabaab, Kenya

1 Introduction

The global expansion of violent actions inspired by extremist ideology is creating worries beyond all sectors of society through its repercussions on communal, local, national, and international including dangers to personal security [1]. There's no denying that violent extremism is a global problem, not limited to any one region or country. This growing trend is cause for concern because it sows seeds of distrust, hostility, and exclusion among communities based on factors such as religion, colour, ethnicity, gender, nationality, socio-economic status, and many more. The Kenyan major challenge of violent extremism has been the Somalia-based terror group, al Shabaab (AS), which has continued to launch attacks in the border parts of Kenya and the capital city, Nairobi. There have been numerous deadly attacks on civilians in places like Mombasa, Lamu, Mandera and Wajir, including the Dusit attack of January 15th, 2019 in which 21 people lost their lives, the Garissa University attack in April 2015 in which 148 students were massacred, and the Westgate shopping mall attack in 2013 in which over 70 people were murdered.



© The Author(s) 2025. **Open Access** This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons licence, and indicate if changes were made. The images or other third party material in this article are included in the article's Creative Commons licence, unless indicated otherwise in a credit line to the material. If material is not included in the article's Creative Commons licence and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder. To view a copy of this licence, visit <http://creativecommons.org/licenses/by/4.0/>.

When Kenya invaded Somalia on 16th October 2011, it had not foreseen the backlash of al Shabaab (AS) retaliation attacks. The Kenyan government justified its military offensive operation against AS in Somalia, also known as *Operation Linda Nchi* (Operation to Protect the Country), and its subsequent accession to the African Union Mission in Somalia (AMISOM) as a measure to protect its citizens, border with Somalia and tourism sector from foreign aggressors [2]. However, since it invaded Somalia, Kenya has experienced increased terrorist acts on its soil, leaving many innocent lives lost, injured, and also massive destruction of property [3, 4]. Through this operation, the Kenya Defense Forces (KDF) complicated its relationship with Somalia, though it had been both aggressive and quasi-symbiotic. The already convoluted Kenyan violent extremism conundrum was further clouded by this military operation that established a buffer zone in “Juba territory” and then took the port of Kismayu, cutting off the main channel for AS financing and supplies [4].

The youth of ages between 15 and 25 are at a vulnerable developmental stage where they are searching for their identity, hoping to build self-assurance, and wondering what their lives are all about, making them prime recruits for radical religious ideas [1, 5]. A survey conducted by the Islamic University of Gaza in the year 2001 among 1,000 local children and teenagers indicated that 46% had taken part in violent acts and 73% aspired to die as martyrs. According to research conducted on Jordanian students [6], institutions of higher education provide fertile ground for the growth of radical ideologies that emphasize concepts like martyrdom, violence, hatred, and jihad. It was discovered that students have a fertile and attractive character because they can be readily shaped into outspoken campaigners for imagined social change, since they are in a demographic that includes identity seekers, protection seekers, and rebels.

When government agencies consider how to combat terrorism and extremism, costly surveillance, intelligence collection, military, and other coercive tactics are often the first things that come to mind. These initiatives have not been preventative but rather corrective. Teachers’ roles as disseminators of knowledge are crucial in the fight against extremism. Education for children should focus on helping them acquire values, abilities, and habits that will serve them well throughout their lives and contribute to their financial, social, resilient, and personal safety. Teachers are entrusted with a great deal of agency in shaping their students’ worldviews by way of the curriculum material and teaching methods that encourage critical thinking and ethical deeds. Numerous radical organizations have realized the importance of education and exploited it to spread their ideas. On one hand, the Taliban-controlled extremist schools in Pakistan have exclusively employed teaching to promote extremist ideology through psychological, intellectual, and emotional appeal [7]. To prohibit correct teachings and non-extremist ideas, the Boko Haram extremist group has unapologetically disregarded Western education by attacking schools in the North-Eastern region of Nigeria [1, 7]. It follows that “soft power” narratives and concepts that directly appeal to young people are the primary means by which they are radicalized. Hard power through coercive and aggressive state measures will no longer be an effective deterrent against violent extremism.

The teacher is indeed the most important factor in students’ success, especially in their early years. With six to eight hours a day, teachers are poised as the most dominant people in a learner’s life [8]. They have the obligation to counsel students as they grow and mature into adulthood by helping them incorporate their emotional, social, and

intellectual growth, leading to morally upright decisions in their personal lives and value to society. They should be permitted and prepared to mediate at any time in any way to ensure learning is taking place. It is important, therefore, that teachers assume the role of “*dominus litis*” by initiating their initiatives to understand and counter extremism. They should also be trained on this complex discourse, especially the transformational violent extremism, and equipped with the necessary tools and proper support through training on early signs of radicalization and extremism, the social and emotional characteristics of extremism, among others.

The violent extremism phenomenon has emerged as a significant issue within Kenyan secondary schools, especially in areas susceptible to radicalization influenced by their socio-economic conditions and the geographical proximity to the al Shabaab extremist network. Educational institutions, serving as reflections of societal structures, have increasingly emerged as conducive environments for the infiltration of extremist organizations and their associated ideologies. This study aimed to elucidate the crucial role that secondary teachers can assume in curbing the proliferation of extremism within secondary educational institutions, given their daily engagement with students. In addition to conventional classroom involvement, this study elucidated a profound intention to cultivate supplementary roles for educators, provided they receive sufficient support and resources. This proactive measure is aimed at fostering a resilient learning atmosphere devoid of radicalization and violent extremism, offering hope for a safer educational environment.

2 Extremism and terrorism

Hardly anyone agrees on a single definition of violent extremism, let alone how to effectively combat or stop it. There is a lot of overlap amongst violent extremism, radicalization, and terrorism, both in the academic literature and in the advancement of policies and strategies. Although they are frequently used interchangeably, these phrases have distinct meanings that emphasize belief or violence to varying degrees. In his definition of extremism, Archbishop Desmond Tutu¹ says it occurs “when you don’t allow for a different point of view; when you hold your views as being fairly exclusive; when you don’t allow for the possibility of difference,” [9, 10]. Extremism is therefore the rejection of other perspectives [11]. Violent extremism could hence be expounded further as the use of force and ferocity, where necessary, to impose one’s views on others. Critics always detect political motivations when discussing violent extremism, yet the word conflates views and the use of force [12]. It is a fact that extreme beliefs and support for violence may be observed in a wide range of cultural, religious, and political contexts, though this has been hidden by its use to designate predominantly Islamic groups. People of all walks of life and all points on the map can end up in violent extremist groups. The violence might be classified as either symbolic or material. Material, or physical violence, which is eventually characterized as violent extremism, has its roots in the symbolic violence that is contextual and comprises cultural practices that progressively build hatred and horror for others [12, 13]. After the 9/11 assaults on the United States, the idea of

¹ Archbishop Desmond Tutu of South Africa who was grounded in the Christian faith has a legacy as a peacebuilder through his anti-Apartheid activism and promotion of peace and justice which is unparalleled and has rippled worldwide. He sought reconciliation when others wanted retribution, he sought healing where others wanted revenge.

radicalization as a precursor to violent behaviour gained attention, and the phrase of violent extremism originated as a result.

Terrorism has, in most cases, been linked with violence. The North Atlantic Treaty Organization (NATO) and the Federal Bureau of Investigation (FBI) define terrorism as “the unlawful use or threatened use of force or violence against individuals or property in an attempt to coerce or intimidate governments or societies to achieve political, religious, or ideological objective” [12, 13]. The term “terrorism” was first used to justify governmental action in defense of its action and authority during the French Revolution of 1789 [12, 13]. A radicalized person has adopted an extremist worldview and is willing to resort to violence in order to bring about social change [14]. It can be thought of as the first step toward violent extremism and ultimately terrorism. It’s possible that radicalization could take a peaceful or violent form.

Academic discussion of violent extremism and terrorism focused exclusively on European and Middle Eastern far-right extremists and left-wing actors before 9/11 [14]. It was believed that political illegitimacy, cultural imperialism, free market economics, corruption, colonialist systems, and enormous wealth disparities drew people to violent extremism. The study of the connections between religion and radicalism saw a surge in the early 2000s. However, the structural causes of radicalisation to violent extremism, like (repression, poverty, deprivation, and globalisation, have remained a prime field for research [14].

Concerning the various approaches in dealing with this phenomenon, these two concepts have been developed: Countering violent extremism (CVE) and Preventing violent extremism (PVE). In the beginning, CVE was more of a surface-level upgrade from the widely criticized anti- and counter-terrorism measures that centred on intelligence gathering and a suppressive repertoire. The CVE has now evolved into a security-focused approach through the use of myriad tools, though it is still borrowing from the hard power techniques. On the other hand, Preventing violent extremism (PVE) was initially introduced in the 2015 UN Action Plan presented by the then UN Secretary General Ban Ki-moon [15]. He stressed the need to understand the pull and push aspects, and hence tackle the systemic root causes while at the same time strengthening individual and community resilience. Transformational violent extremism (TVE) is a relatively new concept that emphasizes the need to focus on shifting actors and their methods of violence rather than relying exclusively on fortifying security and resiliency to forestall and avoid attacks. While acknowledging the reality of violent extremism, TVE works to change the dynamics that fuel extremists and the recruitment processes that lead to their followers [14]. The core concentration of activities in countering and preventing violent extremism is on disentanglement from violence (actions) rather than on their thought processes (deradicalization). This is judgmentally imperative when working with the youth populace who are struggling with internal conflicts, and still developing their sense of identity, and are susceptible to both negative and positive stimuli [16]. A long-lasting solution to violent extremism requires moving beyond the security-centric, short-term approach and addressing the multiple fundamental causes and factors that initially breed extremism, now known as TVE. Violations of human rights, weak rule of law, shrinking political space, particularly for youth and marginalized segments of society, and lack of prospects for a decent living all play into the hands of these extremist groups [17]. Multiple factors contribute to violent extremism, necessitating a

multifaceted and comprehensive response, which including them are pluralism, religious tolerance, freedom of expression, the protection of minorities, the promotion of inclusiveness and participation, the rule of law, and enhanced governance. Even though both violent extremists and other criminals may use violence to achieve their objectives, “the vast majority of violent extremists are motivated by ideological, religious, or political gain and believe they are fighting for a cause” [18]. This calls for the effective implementation of the TVE, where the aggravating factors to extremism are first determined for containment.

3 Extremism in Kenyan secondary schools

Violent extremism may be regarded as the result of significant social and political processes that extremist groups and movements orchestrate as instruments of counter-acculturation against repressive power dynamics and structures [19]. The proliferation of extremism in Kenya is closely linked to colonial legacies, ethnic inequalities, and religious prejudice. Al Shabaab has astutely capitalised on sentiments of marginalisation stemming from economic, political, and state policy discrimination, particularly in the northeastern and coastal areas of Kenya [20–22]. In certain regions, Kenyan youth perceive exclusion from employment prospects due to their ethnic and religious affiliations, leading to rapid radicalisation. Similar to other factions of Al Qaeda, Al Shabaab and its affiliates portray themselves as the political and religious enforcers of Islam, opposing a secular government, which they perceive as antagonistic to their faith, by vilifying state-sponsored counter-terrorism efforts as anti-Muslim, thereby exacerbating sectarian tensions [23, 24]. This study revealed that extremism in Kenya can be elucidated by the latent causal forces that function underneath the observable surface. This encompasses the recognition that factors such as poverty, historical injustices, political exclusion, systemic corruption, and ethnic or religious marginalisation collectively foster conditions conducive to the radicalisation of individuals, particularly students, who may subsequently join extremist organisations. Consequently, violent extremism in Kenya is not merely an occurrence but rather a consequence of the interplay between structural conditions and individual agency, recognising that it is a natural phenomenon influenced by latent socio-economic forces, institutional shortcomings, and psychological effects, all arising from overarching material and ideological circumstances conditions [25, 26]. Extremism is perceived as a consequence of these unresolved tensions, with violence serving as a means of exerting agency or pursuing justice [27]. The radicalisation and extremism in Kenyan secondary schools is a multifaceted issues shaped by extensive social, political, and economic elements, potentially leading to direct violence, promotion of extremist ideologies, or involvement in extremist networks. Educational institutions have transformed into arenas of ideological conflict shaped by social relational processes.

A significant number of secondary schools in Kenya, including those in the study sample, function in regions characterised by substantial economic disadvantage, resulting in profound alienation among students and a perception of existing beyond conventional educational and social frameworks. Al Shabaab has harnessed the despair of exclusion experienced by youngsters in the northeastern and coastal regions, depicting the state and its educational system as components of a continuum of oppression. Extremism has significantly obstructed education and is also associated with other sociological,

political, and economic foundations. Extremism in Kenyan secondary schools impedes education and is causally associated with various societal, political, and economic factors that disrupt the learning process. Violence from al Shabaab has resulted in the forcible or temporary closure of schools, disruption of the curriculum, and instilled fear, leading to psychological effects on both students and teachers, potentially resulting in psycho-social trauma. This has affected pupils by causing educational disengagement, resulting in indifference in the impacted areas, which leads to low academic achievement, high dropout rates, unfulfilled long-term professional aspirations, and an increased chance of joining extremist groups [28].

The majority of teachers were reluctant to instruct in areas with heightened terrorist activity, apprehensive for their safety, resulting in a deficiency of teachers in numerous schools, particularly in these counties. This deficiency progressively deteriorates the quality of education, perpetuating the cycle of extremism and inadequate learning, resulting in learners attending school for months or even years without qualified professional staff. Certain educators are compelled to self-censor to evade controversy and the potential to offend radicalised students, as certain extremist factions perceive teachers as embodiments of the state, resulting in a disruption of curriculum implementation.

"It's shocking... that some of our students have been found participating in terror attacks, signifying a drastic radicalization that transforms students into assailants. It's never safe to continue teaching here. I always pray that I could get a posting near home..." (Teacher Respondent 3).

The parents' foster scepticism about the system, especially when the government is unable to ensure the safety of schools. Numerous parents express concern for their children owing to terrorist attacks and abductions, opting to withdraw them from school to mitigate potential risks, resulting in decreased enrollment rates and undermining the educational system. This phenomenon is particularly widespread, notably concerning the safety of girls, since parents increasingly doubt the efficacy of education in enhancing their children's safety [28].

It is unclear if any initiatives are being put in place in various educational institutions to confront and prevent violent extremism, despite the Kenyan government and NGOs appearing to be increasingly acknowledging the crucial need. Schools can be crucial settings for countering extremist narratives since they serve as places for frequent contact between students and teachers as well as the dissemination of large volumes of information. The national curriculum for Kenya requires instructors to give their students the knowledge, abilities, and attitudes necessary for peaceful coexistence and conflict resolution. Violent extremism's causes are frequently broken down into "push" and "pull," ignoring any connections between them. Regional marginalization, society fragmentation, poorly managed borders, government persecution, pervasive corruption, and views of cultural dangers, including religion (Islamophobia), are among the elements that encourage young people in Kenya to join violent extremist groups. Access to social standing, respect from peers, adventure, material resources, seeking a sense of belongingness, and self-esteem are some of the pull forces.

4 Research methodology

This study adopted an inductive research design, maximizing qualitative research to facilitate the in-depth exploration of the research topic, capturing its complexities, thereby delineating a comprehensive mitigation mechanism. The study was conducted between 2020 and 2021 within four counties in Kenya that were selected purposively: Nairobi, Lamu, Isiolo, and Garissa. These were selected due to their adverse mention as recruited beds for youth to join the AS. One school was also selected from each county as the location for this research. From the schools, the headteacher, 6–8 teachers, and 8–12 students were selected randomly as participants. Semi-structured interviews were applied with the headteacher and teachers, while focus groups were designed for the students. In-depth interviews were conducted with AS returnees who had been sought through the snowballing technique. Other primary data in documents on curriculum design, school syllabi, textbooks, and student performance were obtained from respective schools and other relevant government sources. This data was analyzed using content analysis through the NVivo 12 computer software, where raw data was condensed into categories based on valid inferences and interpretations for inductive reasoning. The ethical principle, a key issue in educational research, was also factored in. Before commencing with data collection, ethical approval was sought from the Research Ethical Committee at the Faculty of Education and Psychology of Eotvos Lorand University (ELTE) and also from the National Commission for Science, Technology, and Innovation (NACOSTI) in Kenya, where the study was to be undertaken. Informed consent was sought from all the participants. For the students, this was sought through their respective headteachers. The data collected during this study is currently available and stored at the Eotvos Lorand University's cloud system and can be retrieved upon request.

5 Youth and extremism

Kenyan extremism is inclined to religious extremism. The interviews from the al Shabaab returnees all indicated that they had to be converted to be Muslims before they became part of the terror group. This happened to these former extremists while in Kenya and before they were taken to Somalia for training.

“The mouths of the radicalizers, breathe honey when they come to you with a good promise..... After falling into their snares and crossing the border, things are different. There is nothing like going to paradise.” Mohammed S. (12 September 2021) - a former AS member.

While there in Somalia, Islamic teachings are enhanced. The al Shabaab has also been known to target new Islamic converts in Kenya [29]. Religious extremism occurs when religious radicals reject those with different beliefs or interpretations of the same religious doctrine. Thus, the extremist group asserts that their adherents and religious belief system are superior to those of other organisations [30, 31]. Extremists engage in violent extremism when they believe that they have the right to use violence to protect their groupings and advance their religious agenda or belief system. When anyone hears, sees, or reads about terrorism or violent extremism, a majority of them immediately picture a Muslim man. This generalization demonizes the entire population and ignores the nuance and complexity inherent in any violent circumstance. Unlike what is portrayed by the media, Islam does not approve of terrorism and violence. However, prejudice and

media influences have used the actions of terrorists who claim Islam to influence the perception of Islam, particularly in Western nations. Despite this, the rise of Islamist terrorist organizations has resulted in an increase in terrorism-related fatalities in recent years. In 2015, the four Islamist terror groups, Taliban, ISIS, Boko Haram, and al-Qaida, were responsible for 74% of all deaths associated with terrorism [30, 31]. These terrorist establishments remain motivated by a totalitarian interpretation of Islam, with the creation of a global Islamic state known as the caliphate, which shall be governed by Sharia Law² as their primary long-term objective. These individuals view Sharia law as a superior form of government that would aid in achieving justice and liberty for the Muslim people. The intermediate objectives, such as expelling non-Muslim troops from Muslim territory and capturing adversary troops, are viewed as characteristics of a “true Islam.” It is imperative to note that, even though these terrorist organizations claim to be motivated by a yearning to upgrade the conditions of fellow Muslims, Muslims continue to be the demographic most susceptible to Islamic extremism. 72% of all terror-related deaths in 2015 occurred in Muslim-majority nations, such as Afghanistan, Nigeria, Somalia, Pakistan, and Syria [30, 31]. An effective recruiter is charismatic, valuable, holds a respected position, knowledgeable, and is very persuasive. A strong command of the Arabic language and familiarity with religion are advantages for the recruiter. They employ compelling narratives with strong messages that are woven into larger stories about real events, experiences, and problems. These stories serve as a foundation for a philosophy. When a message is accompanied by real photos, videos, and dramatic music, it is more persuasive. These messages have been saved and codified in PCs and smartphones. Then, they are disseminated using potent technologies like social media and other programs and applications, mostly accessed by the youth. The majority of recruiters have utilized social media, which has become crucial for spreading messages. These messages are intended for vulnerable people who may be going through a self-discovery process, such as young people and students [32].

The terrorist recruiters take advantage of the school environment for recruitment. This is because students come from different societal and family settings. The students are normally inquisitive, adventurous, and willing to experiment with new ideas. Many young people are easy targets for recruitment via al Shabaab because of the group's ability to capitalize on a confluence of political realities, socioeconomic issues, and individual qualities. Al-Shabaab launches terrorist strikes in Kenya by taking advantage of the country's domestic vulnerabilities, including corruption, a porous border, and infiltration by terrorist cells [4]. Al-Shabaab draws a lot of recruits from Kenya who then travel to Somalia for training before returning to Kenya to carry out operations [33]. According to [34], while the majority of the recruits to Al-Shabaab are enticed by offers of scholarships, employment, and adventure, others are spurred on by persecution and discrimination by the Kenyan government.

The government of Kenya passed anti-terrorism laws as a means of combating the threat of terrorism. However, this law led to the extrajudicial death of radical Muslims and others accused of being terrorists by Kenyan authorities. The Kenyan government conducted ‘Operation Usalama Watch,’ also known as Operation Sanitize Eastleigh, in

² Sharia Law is a religious law observed by some Muslims. It isn't a legal system but a set of fundamental principles a person abides by. These principles are based on the central religious text of Islam (The Quran) which were systematized during the lifetime of Prophet Mohammed (570–632 CE).

the Somali-dominated Eastleigh neighbourhood of Nairobi in 2014 [35]. This operation was to prevent terrorism by capturing Al-Shabaab members and seizing any weapons or explosives that were discovered. National and International observers have since harshly criticized this operation since many Somali people of Eastleigh were the victims of human rights violations during this crackdown, including deportations, arbitrary arrests, assaults, and extrajudicial killings. The fury that this sparked, particularly among Kenya's Somali and Muslim communities, may have ironically reinforced and expedited the al Shabaab's expansion. It is obvious that Kenyan society is wracked by extreme inequality, which is particularly evident in the marginalization of Muslims, especially at their place of origin (Northern Kenya). As a result, it is urgent to focus development efforts on reducing the widespread poverty among Muslims and a host of other social issues, all of which in some way support radicalization and violent extremism. Even more alarming are recent attempts by some violent extremist organizations (VEOs) to expand their influence within educational institutions, specifically with the intention of recruiting students [36]. The stages of radicalization into a violent extremist are outlined in Fig. 1 below.

6 The new role of teachers

The model of education and learning has transformed from just transmitting knowledge from the teacher, also known as the 'banking system'³ to learning as the creation of knowledge, also known as 'student-centred' learning. Education revolves around the acquisition of knowledge, skills, beliefs, and values of a given society. The contemporary Western cultures describe education as a lifelong process of learning that is enabled in both formal, non-formal, and informal settings. Education is both political and ideological [38]. It involves the formation and propagation of knowledge and values through discussion in an open system, while in the closed system of education, knowledge is transmitted through rote learning, hence no opportunity to challenge ideas. The education role ought to be proactive and preventive rather than reactive to extremist ideologies. Education should hence advocate for a critical understanding of the world by developing values and skills of critical and resilient citizenship.

Teaching in the 21st century has transformed profoundly due to globalisation and technology integration in every sector. This education hinges on intellectual skills, creativity, interpersonal skills, technological skills, information media, as well as life skills. Great emphasis is put on career and life skills, with no significance for rote learning. Teachers are not only facilitators for learning but are responsible for preparing students on inter alia increasing employability skills, creativity, developing the mind, growing digital citizenship, sustainable learning, as well as mentorship for students. Most parents have increasingly become busy due to aggravated economic reasons, where they have limited time left to be with their children, leaving teachers with the greater responsibility of managing the growth and development of these children. Teachers should hence strive to be role models through inspiring, motivating and encourage learners to scale for greatness providing an encouraging environment that makes learners more comfortable, confident, and skilful. Teachers' ought to follow learners through each focal stage of growth and development.

³ In ancient times, learning in most parts of the world practiced the 'banking system education' a metaphor in which knowledge was deposited to the minds of passive learners as per Paulo Freire (1970).

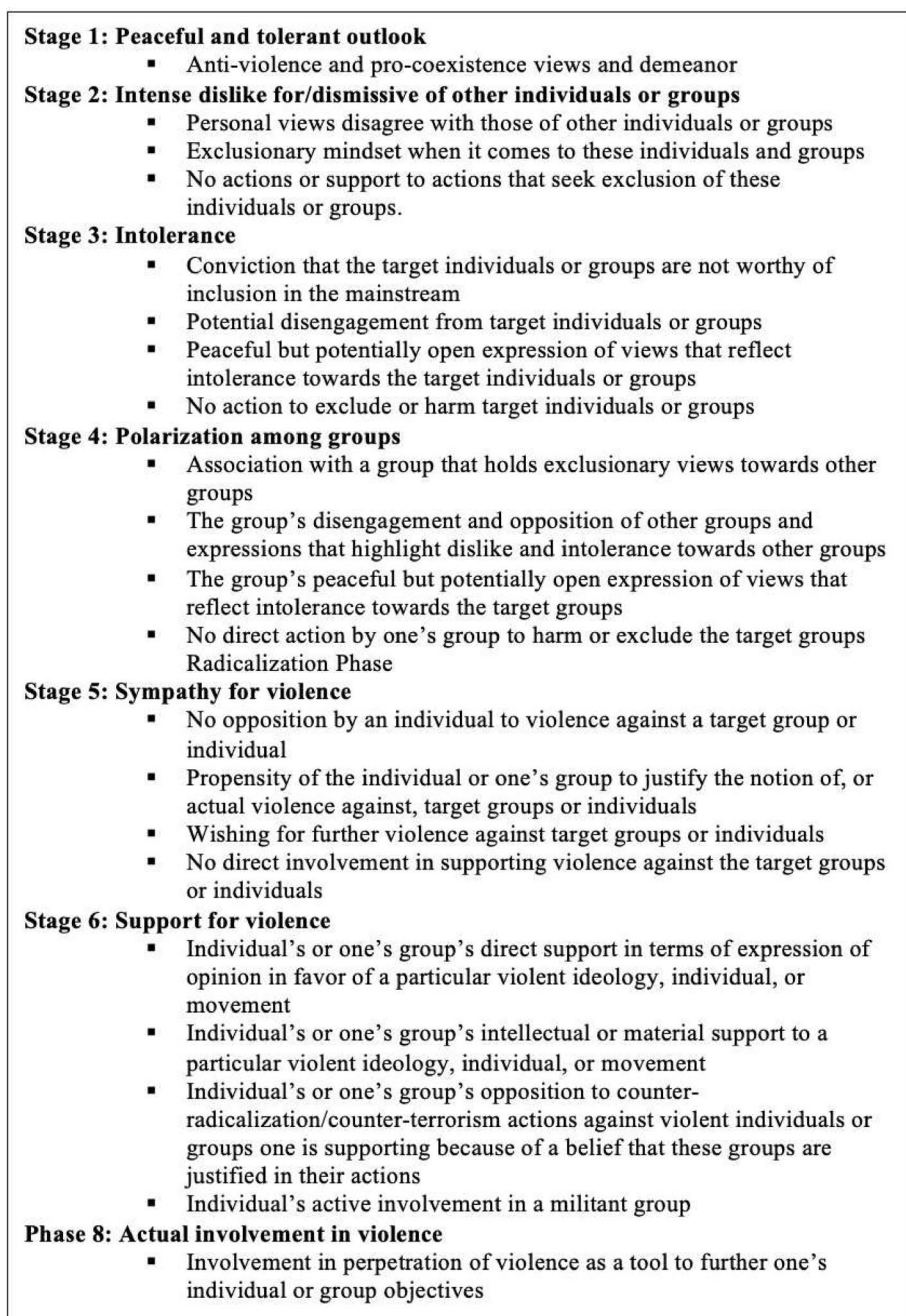


Fig. 1 Prospects of Youth Radicalization in Pakistan: Implications for U.S. Policy [37]. This figure describes the basic processes of radicalization from the naïve, peaceful, and tolerant look to the stage of actual involvement in violence

Teaching is conceded as one of the most intriguing and appreciated careers which is vivacious to the cultural, social, and economic health of a nation. Teachers can be equated to a compass that activities magnets of curiosity, knowledge, and wisdom. They not only disseminate knowledge but plays an active role in shaping the lives of the students. As the business models, technology and even religion continues to adapt a changing culture, education should also embrace change. The position of a teacher in the child's learning has essentially changed from primarily lecturing students who are seated in rows at school desk to rather offering each child a loaded, fulfilling, and distinctive

learning experience. Teachers of the present day are urged to adapt and adopt modern practices by recognizing both the science and art of learning. They need to grasp and appreciate each student as an individual integrating their exceptional needs, interests, learning style, social and cultural background, abilities, and challenges. The learning environment also isn't restricted to the classroom but instead extends to home, the community and around the globe. The learning sources aren't limited only in books but are obtainable everywhere. Most students of today are inundated with information from television, radio, magazines, video games and other technological sources. This overburden of information implies the teacher must contest for the student's attention since students are inundated by so many impetuses that they may tune out of a lesson if it appears boring and not relevant. The focus of education today should be personalized through application of appropriate facts instead of simplified random facts. The effective teacher acts as a 'thermostat' when controlling the classroom environment. They either create an environment where learning occurs or creates an environment whereby students dread coming to class. They should create a safe, learning environment where learning is deemed valuable to the student. Teachers are also expected to be role models as students perform better in situations where they are shown and helped generate their own learning programs and in determining the techniques in which they will exhibit what they have learnt. They should construct profound educational experiences that allows students to resolve real world crises through powerful skills. Reinventing the position of teachers both inside and outside the classroom will result in notably improved schools and well-educated students. Learners tend to be more receptive to their teacher due to their level of knowledge and revered position.

Teachers are not just depots of knowledge who impart nuggets of wisdom each time the bell rings. They should be aware of the students' physical, social, emotional, as well as intellectual needs. Though they are expected to influence learners on matters of knowledge whilst also being caregivers, surrogate mothers, role models, authoritative figures, coaches, mentors, and limit setters, they ought to nurture relationships with children founded on trust, mutual respect, and true affection. Teachers must create a favourable atmosphere in the classroom where students are physically safe and psychologically secure to discover their ideas. These alliances drive children to you for problem diagnosis and solving. Teachers must prepare children to intermingle with each other in a positive, constructive manner, hence grooming them into reliable citizens. Teachers must also pay attention to the external factors that interfere with the learner's smooth attention in class. To achieve all the above, all teachers are expected to exhibit guidance and counselling traits. School counselling is embedded in education, and school counselling facilitated classrooms require approaches alike to those applied by teachers [39].

7 Guidance and counselling in schools

It was evident from the study that the majority of the interviewees proposed the enhancement and application of the existing guidance & counselling programs in Kenyan schools to mitigate rising cases of radicalisation and extremism in schools. School counselling is believed to have begun as vocational guidance in 1900 in schools with no organisational structure. In 1920, it began to change, shaped by psychometrics, mental hygiene, and child study movements, leading to a more clinical approach [40]. School counselling should be designed to improve students' outcomes. The American

School Counselor Association (ASCA) National Model: A Framework for School Counselling Program outlines the framework of a school counselling program that is essential to the school undertaking inter alia school academic through creation of a noteworthy impact on learners' achievement, discipline, and class attendance [40]. School counselling is organised in three broad domains: (1) Academic development, where programs are developed to implement schemes and activities to sustain and amplify each student's learning ability, (2) Career advancement where programs are generated to comprehend the link between the school and the world of work, and the successful transition from school to post-secondary education and the world of work, (3) Social/Emotional development, where competencies are developed for helping students manage emotions and apply interpersonal skills. School counselling core curriculum should be a crucial element of the school's all-inclusive program. The school counsellors need to be competent in classroom administration to effectively implement this involvement. This is fulfilled through classroom teaching [8, 39]. Their position in schools obliges all behaviours to be in connection with the educational undertaking in support of students' desires both as learners and social beings [41].

Due to the systematic nature of this field, school counselling in Kenya can best be understood through the historical and ecological lens. The curriculum developers in Kenya ought to develop a national guidance and counselling framework with a great inclination to elements of arresting the extremism menace through TVE. This school guidance and counselling department would be empowered to deal with extremism in secondary schools. Previously, the government has always applied 'hard approaches,' engaging the military, intelligence service, and police to counter violent extremism. Keeping in mind that the potential recruits to violent extremism are the youth, teachers could efficiently be used to counter this extremism as a 'soft' approach. Immediately after parents, students learn from their elementary teacher, then their middle teacher, who guides them through adolescence as they become adults. The high school teacher guides them into critical thinking and a career path. A teacher is expected to guide students into becoming independent and to form their relationships. The truth of the matter is that teachers today are often expected to perform a variety of tasks beyond those traditionally associated with classroom teaching. They incorporate addressing students' needs, ranging from emotional to physical desires.

All Kenyan teachers must undergo guidance and counselling training in their teacher training program, hence implying that they can equally be counsellors. This profession has been responsive to societal and educational priorities. The school counsellors are anticipated to act both as educators and counsellors for the conveyance of services pertaining to student learning, emotional/social growth, and career advancement. Alluding that a school counsellor's personality is always both educator and counsellor is neither minor nor a semantic distinction [40, 41]. Redesigning the narrative, suggesting that school counsellors are positioned as educators who are empowered by counselling, has the possibility to ease much of the role uncertainty that has persisted in the teaching profession for decades. This would significantly be more probable to refine the practice and contribute to better student and schoolwide outcomes [41]. In the spirit of proffering a more useful identity, Fig. 2 below is used to illustrate how the school counselling identity is both non-dual and non-hierarchical.

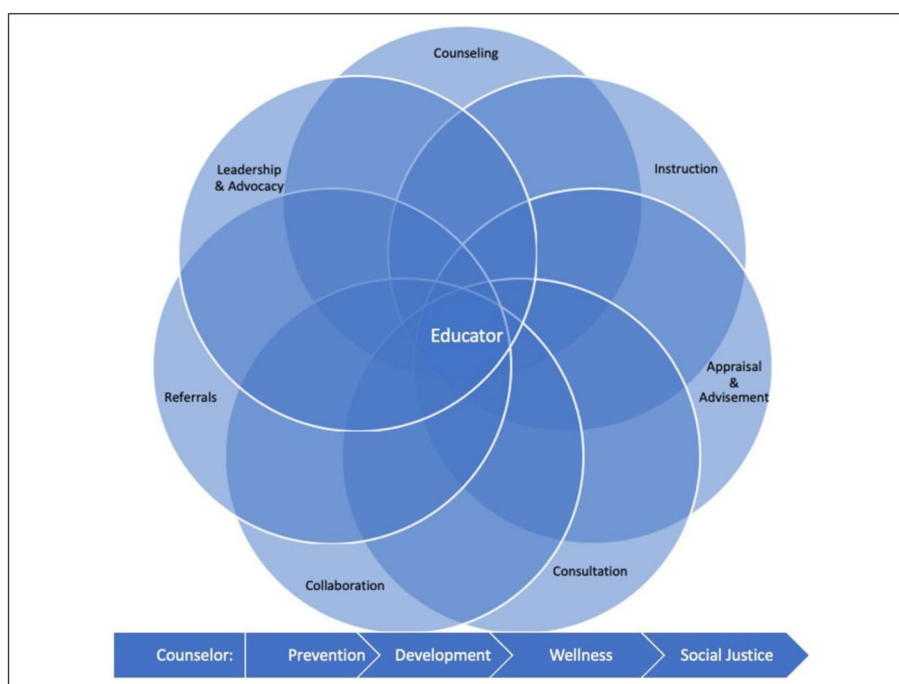


Fig. 2 School counsellor's roles and responsibilities [41]. This figure consolidates the primary attributes of a classroom teacher

Teaching implies a multifaceted and changing relationship. The noun teacher, which is in singular entity, is one who performs the act of teaching, yet appreciates the complexity of the learning process. The role functions of teachers include inter alia providing content expertise, providing evaluation, guiding socialization, providing role models, providing learning management and offering counselling services to students. Professional standard and competencies calls for school counsellors to use statistics to encourage systematic transformation and procure an operative learning environment and managing behaviours for every student [40].

The academic and individual attainments of learners are predisposed by contextual aspects beyond the classroom like family and community factors [42–44]. The social cognitive theory (SCT) provides a bases of underscoring how school counsellors' personal traits and the school environment may impact partnerships with families [43, 45]. This theory emphasizes that behaviour is learned through social contexts. School counsellors, therefore pursuing to implement efficient student involvement should henceforth reflect the treasured input from the community, parents, and other noteworthy household members. Community members are the obvious conduit for radicalisation and the recruitment of students to extremism. School counsellors are most likely to encounter exceptional challenges as they labour to present students with management skills when dealing with extremism. It's apparent from the data obtained for this research that school-aged children are the most vulnerable population to extremism. It was confirmed that extremism indeed existed in Kenyan secondary schools, and the children responded in different ways depending on their knowledge, age, and maturity. Counsellor who connects with the families are more likely to achieve self-efficacy in their mission. The early signs of radicalization comprise but not restricted to sudden disconnect with their families and long-standing relationships, conflicts in school, absenteeism, drop in academic

performance and sudden drop-out of school, change in behaviour relating to food and clothing, behaviour and attitude change towards others, rejection of authority, refusal to interact with others, signs of withdrawal and isolation, antisocial comments, regular viewing of internet sites and social media network sites that promote extremist views and orientation to apocalyptic and conspiracy philosophies. Once the above signs are noticed in students, this should be reported to the teachers or parents immediately.

Children who are at risk and have experienced trauma as a result of factors including poverty, neglect, abuse, or discrimination should be a priority for school counsellors. If they want to help every student succeed in school, they need to know how to recognise social justice issues, choose interventions based on evidence that are effective with those students who are most at risk, evaluate the effectiveness of those interventions, and lobby for more school counsellors [46]. In order to help these adolescents, schools should implement a counselling programme aimed at creating schools where students may thrive and develop resilience by providing them with the support, opportunities, and resources they need to succeed. A school counsellor's responsibilities, therefore, extend to those of educator, leader, collaborator, and advocate [47, 48].

School counsellors can fulfil this multifaceted function by coordinating efforts between the institution they work in, the children's homes, and the wider society. Protective variables mitigate distress brought on by adversity, lessen the chance of unfavourable results, and fortify resilience. Good social and emotional skills, a supportive educational environment, and reliable caretakers are among these [47, 48]. The school must provide the necessary resources, support systems, and encouragement for the students to thrive despite the challenges they confront. Programs to reduce extremism in educational institutions should be considered by the government. One suggestion is to involve the psychosocial programmes that cater to both kids and their families.

School counsellors must be secure emotionally before they can help students. They might not be able to handle kids if they feel threatened or weak. Students should feel comfortable opening up to school counsellors and other caring individuals about their personal feelings and emotional issues. Getting kids to open up and share the truth about their lives is the first step in establishing a solid foundation rooted in reality. This can be achieved by creating an environment where pupils feel secure. They should be reminded that their thoughts, feelings, and emotions are normal as they develop their emotional quotient (EQ). Emotional intelligence refers to a person's ability to understand and control their own emotions, those of others, as well as to read and respond appropriately to the feelings of those around them. For students under the process of radicalisation and extremism, it would be very helpful to deliberate the sensitivities about existence and demise with the school counsellor. This discussion is expected to focus on grief and loss issues as students get prepared for what could be the aftermath of their intended actions. The ability to comprehend death is based on their developmental age. If any of the children has experienced the death of an immediate family member, then their concept of death is more ideal. The counsellors could also develop self-efficacy and a sense of control among the students by empowering them to control their immediate environment. Their ability to control decreases the fear of the uncertainty and constructs confidence in controlling events and challenges in one's life. Students who feel individually powerful are less susceptible to coercion and fear as they focus on the here and now rather than dwelling on the past.

Kenyan teachers of today need to be proactive in countering violent extremism both among the students and the society at large. They hold strategic positions and can take numerous roles as a detector, planner, preventer, and a producer of ideas to tackle this threat, re-inventing them into a great force. From this study, the following proposals were forwarded on how teachers could achieve this noble role:

1. First, teachers ought to be extra proactive in the detection of extremist characters amongst the students. These students have unique characteristics as outlined above. Teachers have the potential to offer the most effective early indicators of students' propensity towards extremism. In addition to imparting knowledge, educators are also anticipated to identify and provide guidance to pupils who may be grappling with extreme views. It is common for students to seek guidance from their teachers, particularly during the initial phases of radicalization [32]. Even though learning institutions celebrate academic freedom and diversity of opinions, in situations when there is a conflict between security and public interest on one hand, and individual freedom on the other, preference is typically given to the former. The society faces significant challenges when certain persons exploit the principles of freedom of expression and human rights to disseminate messages of hatred and promote extremist ideologies.
2. The teachers may also consider suggesting the revision of the syllabi in order to integrate peace studies into their instructional program. The teaching components of intervention programs may include discussions pertaining to extremist ideology, such as the themes of jihad, democracy, and the Islamic state, among others. The inclusion of such subjects is advantageous in fostering the development of a more resilient cohort capable of effectively addressing the evolving challenges posed by extremism [49].
3. Teachers should also endeavour to conduct research on violent extremism cases. The knowledge and information gathered can be utilised to understand the phenomena better, and where necessary, adopt a multidisciplinary approach for the holistic problem-solving strategy. The government should provide necessary incentives and funding to ensure this is attained.
4. The teachers should also directly involve the students as one of the tactics to counter violent extremism. This can be achieved through the participation of the student bodies and various school clubs. It is important that teachers connect the student bodies personally or by incorporating with the community and civil society that promote peace, tolerance, understanding, interfaith dialogue, and the promotion of positive values. Such programs also benefit the students in developing leadership skills. The teachers should also incorporate the parents/families in this venture. Students spend much of their time with their families; hence, the process of detecting early warning signs exhibited through mental transformation and behavioural changes isn't possible without the parents'/family's cooperation. The role of families, parents, and siblings can be underscored in the prevention of radicalisation and violent extremism. According to [50], even when moral education is not explicitly taught in the classroom, the school setting offers a moral milieu which he named the "hidden curriculum".
5. Inclusion of the marginalized and disadvantaged students. Teachers should prepare self-contained materials and activities that students can take back to their communities and share with their peers who don't attend school. They could also empower the

students to be part of the outreach initiatives to non-students. This is through making them ambassadors who can connect to their non-student peers, share with them, and learn from them.

6. Discuss controversial and difficult issues with the learners: Educators can furnish students with secure environments, whether in virtual or physical realms, wherein they can autonomously formulate their interpretations and illustrations pertaining to the concept of extremism. This approach fosters active engagement of students in a collaborative social endeavour and allows them to steer their discourse towards challenging topics. After the discussion, ask the students to reflect on changes they may wish to make in their definitions, considering that the goal isn't to arrive at the correct answer but to prompt the students to develop comfort with imprecision in these words. Other words for exercise could be violence, poverty, justice, crime, supremacy, tolerance, sympathy, empathy, patriotism, bullying, among others. Teachers can also go further and provide examples of justified/unjustified violence, citing examples when personal safety is at risk. Students could also be guided to analyse some historical cases in which violent means were used and their outcomes e.g., the holocaust.
7. Promote the principles of inclusivity and thoughtful deliberation within the educational setting, encompassing both the classroom and the broader school environment. Teachers should try and understand their own biases and prejudices, identify student groups based on race, religion, and other major characteristics, and map out what they feel, think, and know about each cluster. Consider cultivating how to ensure inclusion for all these clusters. Teachers could also arrange for field trips to different places of worship, multicultural centres, communities, and other areas of interest so that they can interact with other groups they don't belong to. Through this, students gain intellectual significance in understanding diversity. Teachers could also identify role models from various cultures, religions, and countries how they have been able to influence their communities.
8. Promote learner-centred learning: when introducing a new topic, teachers should build on what the students know or believe in. This will help engage the students in critical reflection and acknowledge that their prior knowledge and contributions are respected. Teachers are to communicate the learning outcomes and the assessment criteria to be used for the students.
9. Provide essential support services to families and caregivers for addressing early indicators in adolescents. It is imperative for educators to preserve a regular line of communication with parents regarding matters pertaining to school activities, as this would allow parents to connect with their kids on what is happening at school, hence compare any early warning signs of student radicalization.
10. Nurture active citizenship. Teachers should support students in researching matters of interest to them. Examples of research areas could be identifying problems they see in their schools/community, and later proposing ways of solving them. In addition, the inclusion of guest speakers who may address students about their respective roles within the broader community could be considered. The guests could be community leaders or experts in various fields.
11. Encourage, respect religious needs and religious literacy. Teachers should encourage religious scholars to speak to the students, take students to various places of worship.

They may also invite parents to discuss with the class on different beliefs of various religions and how to tolerate each other's religions.

12. Teachers should be adequately trained on violent extremism, especially the warning signs and how to respond, taking into consideration their safety and that of the students. Teachers should later train the students. Teachers could be targets, especially if viewed as informants, which could later undermine their relationship with their students and the community; hence, this training is very important.
13. Schools should create an environment where students learn about extremism and terrorism related matters, how to prevent it, its negative effects, and how to avoid becoming prey or getting recruited by a terrorist organisation. This should be part of the normal teaching programs for the schools.
14. From primary to secondary and tertiary education, teachers should introduce children to logic, critical thinking, problem solving, and negotiation skills. At an early age, students should be taught how to examine issues neutrally, respect other viewpoints, compromise, listening skills.

8 Limitations of the study

While this study has yielded several fascinating discoveries in this underexplored area, it is crucial to recognize the diverse implications of this research, considering its limitations that may hinder the ability to draw overly generalized conclusions from the findings. These constraints may serve as a foundation for articulating future research needs and establishing priorities. Initially, the empirical results of this investigation stem from a restricted cohort of research participants, suggesting that the conclusions drawn cannot be generalized to a wider context beyond the confines of the study environment. Moreover, the scale and nature of this research, which employs a non-probability sampling method to recruit participants, along with the intentional choice of specific study sites, limit the breadth of conclusions that can be drawn from the findings. The main aim of the research was to develop a nuanced comprehension of the social phenomenon of extremism in secondary schools in Kenya through analytical generalization and to explore the potential role of teachers in addressing this complex phenomenon. The evidence corroborates earlier assertions that extremism exerts a direct negative influence on the educational experiences of students in secondary schools in Kenya [51–53]. As a result, this research ought to be regarded as a noteworthy addition to the existing body of literature on this topic.

The narratives of the al Shabaab returnees were grounded in their testimonies, which may reveal their perspectives and convictions rather than their true social conduct. Furthermore, one must consider the potential for respondent bias within the sampling methodology. This suggests that individuals exhibiting high confidence levels, those who are readily available, possess strong convictions regarding the topics under investigation, or differ in other notable respects from the intended demographic, may have been disproportionately motivated to engage in the interviews. Moreover, as the principal investigator for this study, my role may inherently limit the breadth of the research from the initial planning stages to the dissemination of the results. This involves deliberately selecting institutions, respondents, and materials employed in this research. Moreover, the participants' expertise and previous encounters could have hindered my ability to perform thorough research.

The topic under examination was both sensitive and of considerable security significance. This likely limited the volume of information shared by the respondents, who may have been hesitant to engage directly with law enforcement, especially considering their responses. Moreover, the study faced limitations imposed by temporal constraints, restrictions on the mobility of researchers, and the inherent shortcomings of an online engagement platform, all exacerbated by the COVID-19 pandemic.

9 Conclusion

Since the first terrorist attack on Kenyan soil on August 7, 1998, the government has taken several legal and policy measures aimed at reducing violent extremism, although these may not have been enough. When it comes to combating radical ideas and reinforcing core values, education could be the proactive, preventative, and soft power that can make all the difference. This study divulges a rather complex dynamics that, whilst it is grim to assert how teachers can mitigate extremism, several propositions on the use of some pedagogical approaches, especially the student-centred and transformational violent extremism have been outlined in averting violent extremism in Kenya secondary schools.

Kenya has made great strides toward its goal of providing elementary education to all children, except for two regions: the sparsely populated arid and semi-arid regions, and the informal urban settlements, or slum sections, of the country's major cities [54]. Even though the link between education and extremism is limited, the situations of unemployment, poverty, and marginalization breed hopelessness and provide a fertile ground for the spread of extremist views [54]. When young ones aren't provided with relevant tools and opportunities to influence their future and learn about the sensitive issues affecting the local and global conflicts, they are most likely to seek solutions from unreliable sources, which could be influenced by violent extremists.

The broad prevention of extremism favours bottom-up programmes that ask for students' active participation in investigating various meanings, knowledge, and values, enhancing their capacity for moral judgement, and behaving properly. According to evidence, students should be able to voice their complaints and concerns without fear of consequences, including over contentious subjects. Also, the environment should be inclusive for all students. In order to address the rising risks of radicalization and extremism, education prevention efforts should be based on true quality education that makes use of social and relational tactics.

Any nation depends on teachers to develop the foundation of its students. A competent teacher is a builder of students and creates leaders of tomorrow, especially through mentorship. According to [55], "the illiterate of the 21st Century will not be those who cannot read and write, but those who cannot learn, unlearn, and relearn." Teachers who stand out to be admired are the teachers who, in addition to their expertise, possess honesty and integrity, caring and compassion, and can adjust to multiple roles as a mentor, caregiver, authoritative figure, role model, coach, surrogate parent, and limit setter. They should develop themselves as skilful helper, a task that involves mastering several counselling skills. They should hence desist from a "play safe" and "wait and see" mindset when managing threats of such magnitude. This would raise them to a "third force in matters countering violent extremism and transformational violent extremism.

Acknowledgements

N/A.

Author contributions

This paper is attributed to three authors. John Njeru Maringa is the principal author and the corresponding author. He contributed to the principal writing of the paper. Prof. Garai Imre and Prof. Meszaros Gyorgy are my supervisors on my PhD research work. They have been invaluable in reviewing this paper and assisting me with the research.

Funding

Open access funding provided by Eötvös Loránd University.

Data availability

The data applied for this study is stored at the university's cloud system and can be provided anytime upon request.

Declarations**Ethics approval and consent to participate**

Prior to initiating this research endeavour, the investigator was required to obtain permission from two organizations. One pertains to the Ethical committee from the university where he pursued his studies, as well as from Kenya, the designated location for this research endeavour. At the university, permission was obtained from the Ethical Committee of the Faculty of Education at Eotvos Lorand University. Following the acquisition of this consent, the authorisation document was subsequently submitted to the National Commission for Science, Technology & Innovation (NACOSTI). This is the authoritative body responsible for granting permission for any research conducted in Kenya. Authorisation was also conferred. This research was conducted as per the guidelines of the two authorising bodies. Written consent was sought from all the participants before commencing the study. Each participant who was 18 years of age or older was required to provide their consent in person before the interview process. In this instance, consent was secured from all individuals involved in this study, including the al-Shabaab returnees. The students were all expected to sign the consent form, and their principals also countersigned on their behalf. When interviewing the al-Shabaab returnees, the services of a psychological counsellor were sought to address the emotional anxiety that may have affected them due to their past traumatic experiences. To protect participant confidentiality, pseudonyms were used for all the research participants. The schools were also allocated pseudonyms.

Consent for publication

We, the authors of this manuscript, give consent for the publication of this paper in the Discover Education Journal.

Competing interests

The authors declare no competing interests.

Received: 21 September 2024 / Accepted: 13 August 2025

Published online: 16 August 2025

References

1. Ghosh R, Chan WYA, Manuel A, Dilimulati M. Can education counter violent religious extremism? *Can Foreign Policy J.* 2017;23(2):117–33. <https://doi.org/10.1080/11926422.2016.1165713>.
2. Oluoch K. Foreign policy and the threat of global terrorism: Kenya's military intervention in Somalia. *J Int Relations Foreign Policy.* 2017;5(1):93–9. <https://doi.org/10.15640/jirfp.v5n1a7>.
3. Mukuna T. Youth-Inclusive mechanisms for preventing and countering violent extremism in the IGAD region: a case study of Kenya. *Int Dev Res Centre (IDRC);* 2019.
4. Wairuri K. Operation Sanitize Eastleigh: Rethinking Interventions to Counter Violent Extremism. 2018.
5. Manuel A. Problematizing youth radicalization in canadian educational spaces. 2014;7(2):1–18. http://www.joi.soss.net/PDFs/Vol-7-no-2-2021/03_J_ISOSS_7_2.pdf.
6. Al-Badayneh Diab M. University under risk : the university as incubator for radicalization. *Multi-Faceted Approach Radicalization Terror Organ.* 2011;87. <https://doi.org/10.3233/978-1-60750-824-3-32>.
7. Mirahmadi H, Ziad W, Farooq M, Lamb RD. Empowering Pakistan's Civil Society to Counter Global Violent Extremism. In: *Brookings Proj. U.S. Relations with Islam. World U.S.-Islamic World Forum Pap.* 2014. 2015.
8. Runyan H, Grothaus T, Michel RE. Classroom management competencies for school counselors: a Delphi study. 2019;22(1):1–12. <https://doi.org/10.1177/2156759X19834293>.
9. Davies L. Educating against extremism : towards a critical politicisation of young people. 2009;55(2):183–203.
10. Davies L. Report 5 counter-extremism internationally : what works ?. 2018.
11. Lynn D. Educating against extremism : towards a critical politicisation of young people. 2009;55(2):183–203.
12. Taraboulsi-McCarthy SE, Sandhar J, Schomerus M. Countering violent extremism - topic guide. 2017. <https://doi.org/10.5040/9781838607258>.
13. Heath-Kelly C, Baker-Beall C, Jarvis L. Introduction. *Counter-radicalisation crit perspect.* 2015;1–51. <https://doi.org/10.4324/9781315773094>.
14. Austin B, Giessmann HJ. Transformative approaches to violent extremism. 2018;13(13).
15. UN. Plan of action to prevent violent extremism. 2015.
16. Nations U. Preventing violent extremism through sport: technical guide. 2020. p. 140.
17. UNDP. Building resilient communities. 2016.
18. UNODC. Management of violent extremist prisoners and the prevention of radicalization to violence in prisons. 2016. http://www.unodc.org/pdf/criminal_justice/Handbook_on_VEPs.pdf.
19. Murphy E. The making of terrorism in Pakistan. 2012.

20. Babatunde AO, Adedimeji MA, Raji S, Maweu JM, Githigaro JM. Managing violent religious extremism in fragile states. 2021.
21. Mary A, Kariuki W. Challenges of combating homegrown terrorism in Kenya: a youth radicalization perspective; 2019.
22. Life. & Peace Institute, COMPENDIUM ON CHARGE.pdf. 2018.
23. Botha A, Abdile M. Radicalisation and Al-Shabaab Recruitment in Somalia. In: ISS Pap. 2014;266(September):1–184.
24. Botha A. Radicalisation in Kenya. Recruitment to al-Shabaab and the Mombasa Republican Council. In: Inst Secur Stud Pap. 2014;(265):1–28. http://reference.sabinet.co.za/sa_epublication_article/ispaper_n265_a1.
25. Bhasker R. A realistic theory of science. Harvester; 1978.
26. Sayer A. Realism and social science. 2000.
27. Archer MS. The morphogenetic approach ; critical realism 's explanatory framework approach. In: Agency and causal explanation in economics. 2020. pp. 137–50.
28. Maringa JN. The ecology of violent extremism, on the praxis of pedagogy in Kenya secondary schools. 2025.
29. Botha A. Radicalisation in Kenya. 2014.
30. Institute for Economics and Peace. GLOBAL TERRORISM INDEX. 2016.
31. UNESCO, MGIEP. Youth led guide on prevention of violent extremism through education. 2017.
32. El-Muhammady A. Contents Exit. 2018.
33. Breidlid T. Preventing violent extremism in Kenyan schools : talking about terrorism. J Deradicalization. no. 2021;27:71–107.
34. Speckhard A, Shajkovi A, Ahmed M. Intervening in and preventing Somali-American radicalization with counter narratives : testing the breaking the ISIS brand counter narrative videos in American Somali focus group settings intervening in and preventing Somali-American radicalization with C. J Strateg Secur. 2019;11(4):32–71.
35. Žák TF. Building a culture of resistance: securitising and de-securitising Eastleigh during the Kenyan government's operation Usalama watch. J East Afr Stud. 2020;14(4):1–23.
36. Ali FA. Understanding the role of gender relations in radicalising and recruiting young Muslim women in higher learning institutions in Kenya author (s): Fatuma A. Ali source. Afr Rev J Afr Poli Dev Int Afr Rev. 2018;45(1).
37. Yousaf M. Prospects of youth radicalization in pakistan: implications for U.S. Policy. Brook Anal. 2008;14(1):1–27.
38. Gosh R, Manuel A, Chan WYA, Babaei M, Mehdi D. A global literature review on the role of education in countering violent religious extremism. 2016.
39. Goodman-Scott E. Enhancing student learning by ' Building a caring climate ': school counselors 'experiences with classroom management. 2019;22(1):1–12. <https://doi.org/10.1177/2156759X19852618>.
40. American School Counselor Association. ASCA National Model: A Framework for School Counselling Program. 2019.
41. Levy IP, Lemberger-Truelove ME. Educator – counselor : a nondual identity for school counselors. 2021;24:1–7. <https://doi.org/10.1177/2156759X211007630>.
42. Paylo MJ. Preparing school counseling students to aid families : integrating a family systems perspective. Fam J Couns Ther Couples Fam. 2011;19(2):140–6. <https://doi.org/10.1177/1066480710397130>.
43. Harris PN, Shillingford MA, Bryan J. Factors influencing school counselor involvement in partnerships with families of color: a social cognitive exploration. 2019;22(1):1–10. <https://doi.org/10.1177/2156759X18814712>.
44. Leonard J. Using Bronfenbrenner 's ecological theory to understand community partnerships : A historical case study of one urban high school. Urban Educ. 2011. <https://doi.org/10.1177/0042085911400337>.
45. Bandura A. Social foundations of thought and action: A social cognitive theory. Englewood Cliffs, NJ: Prentice Hall; 1986.
46. Novakovic A, Michel RE, Ockerman MS. Teaching school counselors to use Evidence-Based practice to advance social justice : A case study. Prof Sch Couns. 2020;23:1–7. <https://doi.org/10.1177/2156759X20904472>.
47. Henry LM, Bryan J. How the Educator – Counselor – Leader – Collaborator creates Asset-Rich how the Educator – Counselor – Leader – Collaborator creates Asset-Rich schools : A qualitative study of a School – Family – Community partnership. Professional Sch Couns No January. 2021. <https://doi.org/10.1177/2156759X211011907>.
48. Naglieri JA, LeBuffe PA, Ross KM. Measuring resilience in children: from theory to practice. 2nd ed. Boston, MA: Springer; 2013.
49. Hobson RB, Moghadam A. Terrorism, guerrilla, and the labeling of militant groups. Terror Polit Violence. 2023;00:1–18. <http://doi.org/10.1080/09546553.2023.2183052>.
50. Dewey J. Democracy and Education by. 2001.
51. Sjøen MM, Jore SH. Preventing extremism through education : exploring impacts and implications of counter-radicalisation efforts. J Beliefs Values. 2019;40(3):269–83. <https://doi.org/10.1080/13617672.2019.1600134>.
52. UNDP. Journey to extremism in Africa: drivers, incentives and the tipping point for recruitment. 2017.
53. UNDP. Prevention of violent extremism. 2021.
54. De Silva S. Role of education in the prevention of violent extremism. 2017.<https://documents1.worldbank.org/curated/en/448221510079762554/120997-WP-revised-PUBLIC-Role-of-Education-in-Prevention-of-Violence-Extremism-Final.docx%0ahttp://documents.worldbank.org/curated/en/448221510079762554/pdf/120997-WP-revised-PUBLIC-Role-of-Educ>.
55. Toffler A. Learning, unlearning, and relearning in a knowledge-based meritocratic society. 1970.

Publisher's Note

Springer Nature remains neutral with regard to jurisdictional claims in published maps and institutional affiliations.