



A Clash of (School) Culture: Student Extremism

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Abstract

In the broader context of the colonial history and settler-political imperative in Canada, right-wing extremist groups take aim at racialized and minority peoples. Right-wing extremist discourse is intended to overly stigmatize individuals and groups by underscoring their inferiority using discriminatory language. It is not uncommon for extremist narratives to juxtapose racialized and minority peoples and worldviews in stark contrast to idealized nationalist images and traditions. Particular to this discussion are considerations of the distinct influence of right-wing extremist ideologies on youth. Youth have unrestricted entry into numerous right-wing extremist online communities that espouse ethnonationalist principles. These sentiments appeal to those youth that have emerging understandings of their national identity as unmistakably exclusive of racialized and minority peoples. A critical digital literacy conceptual lens guided this qualitative document analysis and includes a discussion of key concepts related to right-wing ideologies on social media platforms that are appealing to some youth, the extremist sentiments that have permeated Canadian schools and classrooms, and educators' roles in addressing online hate speech and media manipulation. The document analysis underscores the need for policies and programs that incorporate a digital literacy lens to enable teachers to exercise their professional autonomy to address the specific needs and development of their students, in tandem with the same classroom and school cultures they have a substantial role in creating.

Keywords: Youth Right Wing Extremism, Education

1 Introduction

Right-wing extremist ideologies are becoming increasingly concerning and considered threats to democratic societies around the world (Alsagheer et al., 2022). The hate speech employed in right-wing extremist discourses is intended to overly stigmatize certain groups, including racialized and minority peoples, and underscore their inferiority using dehumanizing and discriminatory language (Massip Sabater et al., 2021). The surge of right-wing extremist ideologies across North America is contributing to a social, political, and cultural climate

characteristic of hate and divisiveness. Extremists bemoan the apparent social inequality that is undermining Canadian and American traditions and customs – sentiments that are reflective of the dubious outcomes of globalization and de-nationalism (Castañeda & Shemesh, 2020). Not unlike the nationalist sentiments spreading across the United States, Europe, and Australasia, right-wing extremists in Canada target racialized and minority peoples as the scapegoats for social, economic, and cultural instability (Turtiainen, 2017). Right-wing extremist ideologies entail radical objectives and are intended to advance the self-declared superiority of Canadian-nationalists and perpetuate long-lasting colonial narratives (Noble & Ottmann, 2021). According to Preston (2023), “this means that when right-wing extremist groups promote beliefs about the treatment of other non-white people, such as denying Indigenous treaties and rights, they can do so without seeming controversial” (p. 1023).

2 Conceptual Background

The purpose of the research study is to investigate the implications of the same right-wing extremist ideologies and sentiments that have emerged in various global contexts as they permeate into Canadian public schools. Consider that “both international and Canadian news are increasingly reporting an upwelling of ideologically-motivated hate incidents and discourses in schools” (Miconi et al., 2024, p.2; see also, Fazackerley, 2023). The fact that youth spend the majority of their time in school makes the issue of radicalization most compelling for Canadian educators. Particularly significant to this conceptual work is the fact that right-wing rhetoric and hate speech have infiltrated social media platforms and have become particularly concerning for Canadians given the derogatory and inflammatory comments directed at racial and minority peoples (Abacus Data, 2021; Esses, 2021). Educators cannot ignore the influences and consequences of the online chats and posts across social media platforms on the learning climate of their classrooms and schools, including comments directed specifically to Indigenous, racialized, and minority peoples that are largely derivative of colonial discourses that privilege Eurocentric values and traditions. Our research is in response to two research questions, including: (i) Why are online extremist narratives appealing to some youth? And, (ii) How can educators inform youth about the perils of extremist ideologies and media manipulation?

2.1 Anti-Indigenous Racism

While the scope of this research is not exclusive to Indigenous populations, it is important to distinguish their unique circumstances given that they are the First Peoples of Canada. Consider that in Ontario, Canada, Indigenous Peoples suffer from not only some of the largest increases in hate crimes but are among the youngest victims (Wang & Moreau, 2022). Indigenous Peoples, including school-aged youth, report feeling less safe in comparison to the mainstream population and significantly more likely to experience victimization (Allen, 2020; Cherubini, 2014; Cotter, 2022b). The heightened socio-political attention on the historical and contemporary injustices experienced by the First Peoples of Canada, including several public apologies from standing prime ministers on behalf of their respective federal governments (see Government of Canada, 2008; 2017), various affirmative action policies and practices such as the Idle No More movement (Beaulne-Stuebing, 2022), the release of the Truth and Reconciliation Commission Report (2015), the publication of the National Inquiry into Missing and Murdered Indigenous Women and Girls Report (2019), and the discovery of children’s unmarked graves on residential school properties (Government of Canada, 2024), have given rise to radical and extremist positions couched in highly offensive colonial, patriarchal, and racist terms.

Key to these perspectives is the fact that Indigenous students experience the residual consequences of the historical trauma as victims of micro-aggressions, socio-cultural disruption, and feelings of marginalization (Hatala et al., 2017). The extremism and hate directed at the Indigenous Peoples of Canada is explained by Perry (2008) and Perry and Scrivens (2018, 2019) as originating from the historical colonial legacies of hate and discrimination. They argue that those that support contemporary oppressive practices and spew discriminatory ideologies largely embody conservative values and feel privileged as White, heterosexual, Christian males to exploit stereotypes for self-serving socio-political gains (see, too, Benford & Snow, 2000). Colonialism renders “white anger [as] a fact-of-life in Canada,” including in Canadian public schools (Deliovsky & Kitossa, 2020, p. 2).

2.2 Racialized Communities

However, the resentment to socio-political movements that recognize diversity, equity, inclusivity, as well as historical and contemporary injustices against racialized and minority peoples, is not exclusively associated with the Indigenous Peoples of Canada. Populist movements in the United States (for example, the January 6, 2021, attack on Capitol Hill in Washington), accusations of illegal elections, the public condemnation of immigrants and refugees, and the issues related to excessive police violence are wielded by right-wing extremists as necessary outcomes and measures to maintain law and order. President Trump’s 2021 executive order in effect prohibits programs operating under the authority of the United States’ federal government from offering diversity training to employees (H.R. 3235, 2021; Ruwe, 2022).

The populist and polarizing movements have contributed to the rise of anti-Black sentiment in Canada as well. In 2022, over 20 organizations from across the greater Toronto area stated that “the threat of racially motivated violence and hatred is a constant and increasing reality for Black communities [given the] long history of unrelenting and consistent brutality against Black communities across North America rooted in anti-Black hate” (Wang & Moreau, 2022). The consequences are experienced by Black youth in public schools (see Jenkins, 2022) and are exasperated by the proliferation of social media (Eriksson Krutrök & Åkerlund, 2023). Social media has not only contributed to the widespread dissemination of false truths, but to promoting racial biases against Black communities, including school-aged youth (Najdowski et al., 2025). In Canada, the Ontario Human Rights Commission identified systemic anti-Black racism in Ontario’s education system as a crisis (Ontario Human Rights Commission, 2023).

Right-wing extremism and hate speech also marginalize and discriminate against Muslims in Canada (Bakali, 2022), due in part to geo-political influences related to Islamophobia. The banning of the hijab and incidents of mass violence in Quebec, and the killing of a Muslim family (Madiha Salman and Salman, Yumnah and Talat Afzaal) in Ontario, have been succinctly described by Zaida and Perry (2026) as aligned with “the rise of nationalist rhetoric in the West” (p.225; see also, Elghawaby, 2024; Perry & Scrivens, 2022).

The Ontario Council of Agencies Servicing Immigrants declared Islamophobia an epidemic in light of the rise in hate crimes against Muslims (OCASI, 2017). For Muslim students, the emergence of hate speech is appreciably affecting their experiences in public schools as they report being regularly cast as “other” by peers (Halabi, 2021). Islamophobic hate speech has grown across social media platforms and is profoundly harmful for Canadian youth (Arshad-Ayaz et al., 2024). Clear then is the need to address the gap in the literature related to, as Lyndon George states, “the rise of far-right extremism and white supremacy groups [that] are active online” and creeping into the hallways and classrooms of public schools (in Vienneau, 2025).

3 Conceptual Analysis

A critical digital literacy lens guided the qualitative document analysis into the appeal of right-wing ideologies shared on social media channels for school-aged youth, extremist sentiments that have permeated Canadian schools and classrooms, and educators' roles in addressing online hate speech and media manipulation. As a framework, critical digital literacy is ideally suited for this research since it accounts for how youth interpret and analyze virtual discussions and messages (Luke, 2014; Pandya, 2019) and considers how teachers' pedagogy can facilitate students' critical understanding of misinformation in the digital world (Pangrazio et al., 2020). According to Raffaghelli and Stewart (2020), it is problematic that the focus on fostering students' critical disposition of website cultures and media texts has become secondary to the acquisition of digital skills. The conceptual lens of our research recognizes that students need to be equipped with both the ability to critically understand digital texts and have the agency to recognize and resist ideological persuasion (Ávila, 2021; Gouseti et al., 2024). The approach that frames the research acknowledges that developing students' critical digital literacy fosters their critical awareness to evaluate misinformation and radicalization narratives (Tour et al., 2021).

Education and school culture have historically not been a leading topic of examination in the study of youth extremism (Gereluk & Titus, 2018), representing a significant gap in the literature. Among the objectives of this analysis is to draw attention to the fact that extremist sentiments often resonate with white Canadian youth that feel demoralized by equity and inclusivity initiatives at the peril of their well-being and prosperity. We consider the factors that draw some school-aged youth in Canada to the right-wing ideologies shared across social media platforms and the serious implications for educators to successfully address right wing extremist perspectives among students. Along these lines, we suggest that an inclusive school and classroom culture can not only foster students' political involvement in democratic education but also address any of the respective social, emotional, and behavioral issues demonstrated by students that compete with these democratic ideals (Boehme et al., 2024).

4 Methodology

A qualitative document analysis was used to research peer-reviewed academic journals and federal/provincial government policies related to extremist right-wing ideologies. An integrative review of the research literature was completed to inform the investigation of online hate and right-wing extremism on youth, including a summary of the key empirical studies in both global and Canadian contexts (Broome, 2000; López-Deflory et al., 2023). The literature review was conducted in EBSCOhost and Google Scholar databases by researching combinations of the following search strings: "Indigenous People and targets of online hate," "origin and emergence of youth white supremacists in Canada," "youth extremism and media," and "right-wing extremism in schools and implications for teachers."

The searches were bound by publication date; specifically, between February 2015 (to coincide with the release of the Truth and Reconciliation Commission of Canada Report) and November 2025 and limited to resources published in English. Sources were discarded if the focus of the respective studies was too broad (for example, the topic of radicalization across all age groups, populations, and mediums). The abstracts were initially screened for applicability. We considered 153 research articles, 64 chapters in edited books, one doctoral dissertation and conference proceeding. Each resource was read independently and subsequently discussed for its potential to inform the research questions.

The selected literature was analyzed using an inductive open coding process (Timmermans & Tavory, 2023). Both researchers are experienced in the constant comparison technique and coded 100% of the data. The codes and descriptions grounded in the literature were co-constructed and modified in tandem (Charmaz & Belgrave, 2019). After an independent reading of the selected sources, the constant comparison method was used to determine four codes and their respective descriptions, including:

- (1) Extremist Ideologies: Hate speech targetting Indigenous Peoples.
- (2) Right-wing Ideologies and Youth: External factors influencing youth perspectives and behaviours.
- (3) Extremism and Schools: Impact on school culture and educators.

There was significant agreement on the theoretical saturation of the codes (.91) according to Cohen's Kappa coefficient (O'Connor & Joffe, 2020).

We also searched and systemically selected 71 federal government reports, commissions, working papers, and guides/manuals from the Open Government Portal using the keywords of "hate speech," "online extremism and youth." Last, we conducted a search on provincial ministry of education websites, with a focus on Ontario as the most multicultural province in Canada. We used "digital literacy," "digital media," and "cyberhate and student radicalization" as key words. Eight curriculum/policy documents from the website search and four resources from Media Smarts were also reviewed. The following criteria was established for the inclusion of each source: the source had to implicate concepts of youth extremism and social media, youth extremism and teachers' practice, or students and digital citizenship.

5 Discussion of Findings

5.1 Youth Extremism and Social Media

The Government of Canada (2021) report, *What We Heard: The Government's Proposed Approach to Address Harmful Content Online*, identified the prevalent influence of social media on youth (Government of Canada, 2021). Youth have unrestricted entry into numerous right-wing extremist online communities that espouse ethnonationalist and possibly radical principles (Cherubini, 2024). These sentiments can appeal to youth that have emerging understandings of their national identity as unmistakably exclusive of racialized and minority peoples (Nagle, 2018). They, like the ingrained right-wing extremist communities from which they take inspiration, perceive racialized and minority peoples as out-groups that represent a betrayal to Canadian nationalists most deserving of the privilege derived from race and tradition (Westoby, 2021).

To complicate the circumstance, right-wing extremists exploit social media and other internet platforms to facilitate communication across far-reaching networks (von Mering & McCarty, 2013). The virtual communication channels among extremists, including youth, are not bound by geographical proximity and are instead strengthened by coordinated and timely efforts to spread hateful messages. Publicly accessible social media platforms serve as communication tools to facilitate the exchange of ideas, most often in the form of electronic posts, and create an echo chamber effect (see Minnite, 2012). Echo chambers "are characterized by how people in online debates selectively avoid opposing arguments and therefore face little resistance.

This is assumed to reinforce and ultimately polarize political views" (Karlsen et al., 2017, p. 258). Active participation in some online communities is neither regulated nor bound by minimum age limits. Users can under certain circumstances choose to remain anonymous

when sharing their viewpoints in online discussions thereby further enabling unrestrained and indiscriminate contributions. Well-versed in the use of social and digital media, youth are poised to readily join associations of like-minded people that also feel secluded from mainstream public socio-political discourse (Keipi et al., 2018). The literature suggests that these online communities represent a unique dynamic that capitalizes on youth feeling rejected by their peer group. The virtual communities provide youth with a sense of social assimilation. For these reasons, youth are the target of right-wing extremist recruitment strategies, often through multimedia online content including provocative music, video games, and invitational page layouts. In some instances, the more experienced members of right-wing extremist groups are commissioned to encourage youth participation in the online communities where they can expect to belong to a welcoming environment (Gaudette et al., 2022).

Youth can readily engage in and contribute to the online conversations and in the process develop a sense of self-worth. In these instances, youth feel validated as members of a community that shares their value-orientation. Content creators are skillful in modifying their narrative to cater to the interests of young people using aggressive and manipulative discourses. They design idealized images of Canadian youth nationals and complementary narratives that evoke emotional responses in invitational public virtual spaces. The images are provocative and draw attention to broader socio-political and cultural issues that seemingly disadvantage youth nationals.

It is clear by the growing influence of social and digital media channels that extremist ideologies have a peculiar appeal for some youth. But what about the right-wing extremist discourse, cultivating an unmistakable sense of hate toward racialized and minority peoples, that is both persuasive and enticing? The literature makes clear that the radicalization that contributes to extremism often occurs during adolescence (Beelmann, 2020; Cherney, 2020), can involve “a complex interplay of individual, social, and societal factors, and manifests itself in ideas, attitudes, and behaviors that are not in line with democratic and constitutional social contexts” (Schröder et al., 2022, p.178).

As Benslama (2017) suggests, adolescents are particularly vulnerable to extremist points of view given that they are in a developmental stage that includes the search for belonging and recognition (see also, Emmelkamp et al., 2020). Research identifies youth as being prone to extremist ideologies particularly in instances where they experience a sense of helplessness in light of what they believe to be social and political agendas that hinder their future opportunities (Scrivens et al., 2022). To compound the issue, adolescents are also identified as being increasingly vulnerable to favouring violent behaviour as an outcome of radical and extremist ideologies (Amit & Kafy, 2022; Rousseau et al., 2020). Yet, as Jahnke et al. (2023) conclude, the research that focuses on adolescent radicalization remains underdeveloped. Even more underdeveloped, though, are the implications of youth extremist views as they transition from online to public school spaces.

5.2 Youth Extremism and School Culture

Public school educators cannot ignore online youth extremist discourses that readily translate into hateful comments in school hallways and classrooms, including those that are critical of racialized and minority peoples for exploiting educational, social, and welfare programs. The discussion boards are complete with characteristically ignorant and offensive statements that accuse minorities of undermining traditional educational practices and values, nationalist principles, and the rule of law itself. These and other inflammatory sentiments are further problematic when repeated in public schools by youth that may feel socially alienated from their school-based peers. The sense of identity derived from the common values of other

right-wing extremists in online communities may be tested in school spaces and among peers in attempt by youth to garner a sense of solidarity. Social media platforms provide youth with the impression of belonging to an authentic and meaningful undertaking that empowers them to act with just cause and celebrate supposedly fleeting nationalist principles and values (von Mering & McCarty, 2013). The anonymous participation in these online communities makes their words less culpable and may give them license to express their hate in more extensive terms (Snyder-Hall & Burack, 2014). The virtual extremist communities serve as a breeding ground for more public expressions of hate. Youth may become empowered by their agency in virtual spaces to share their views among their school-based peers. Public school educators are on the front lines of the emerging right-wing perspectives surfacing in schools entrenched in anti-Indigenous, Black, Muslim, and Semitic white nationalism.

While the adverse societal implications of hate speech are far-reaching, the more recent emergence of right-wing extremism and the various discourses across online communities represent timely and decisive implications for the educators of school-aged youth, albeit in “educational institutions [that] lack spaces where difficult social questions can be discussed, especially for youth” (Arshad-Ayaz et al., 2024, p. 607).

The integrated framework that connects online radicalization with components of school culture serves to further inform the analysis. For example, automated algorithmic browsing of selected content functions to expose similar content and media sites to each user thereby reinforcing the implicit and explicit messaging; therefore, youth may be increasingly susceptible to accepting the extremist messaging as normalized as a result of the heightened exposure (Binder & Kenyon, 2022). As youth scroll the various media sites and are exposed to online chats that warn of the socio-political demise of nationalists, these forums are perceived as communities of belonging by youth that may not feel represented and included in the culture of their schools (Krasikov, 2024). Since school culture accounts for the values and perceptions of students in the wider context of peer relationships, teacher-student relations, cultural, and inclusive practices (Sucharita, 2024), youth that do not feel represented in the school culture may discover a sense of belonging in virtual spaces that appeal to their nonconformity.

School culture (including the learning climate of the classroom) is an especially important factor since it is instrumental in determining peer social and emotional relations. School culture is determined by the relational capacities of youth to successfully learn and coexist in the same classrooms and building (Grapin et al., 2019). School culture, considered a contextual-level space, can be used by youth to spread polarizing and hateful messages among peers. However, school culture can also be a space used by teachers to educate youth on the destructive values and beliefs of radical ideologies that adversely influence student interaction (Bronfenbrenner, 2005). Yet, formal education does not explicitly address the implications of racism and discrimination that contribute to right-wing youth extremist ideologies and online communities of hate (Scrivens et al., 2022).

The literature recognizes the importance of establishing the necessary context to address student extremism in tandem with an authentic school culture. It is imperative to consider the components of inclusive school cultures that reach across the student racial and cultural divide. Inclusive practices of cross-racial communication can promote students’ intellectual competencies to discern discriminatory and hateful sentiments. Yet, sparse attention has been invested in how school culture can actively cultivate delicate conversations about racism and radical ideologies and how these operate in social media platforms. A collective attention on school culture practices bound by commonly held values is warranted in order to complement the development of students’ dispositions, attitudes, and agency in response to extremist ideologies. Intuitively, teachers are best positioned to encourage students’ critical reflection in

the pedagogical spaces of classrooms by explicitly addressing the racist and polarizing rhetoric of extremist ideologies and the devastating outcomes on its victims and school culture.

6 Implications for Practice

Prevention programs that implement proactive measures to counter the recruitment of youth into right-wing extremist groups can complement strategic initiatives in schools that enumerate the facts about the distorted nature of extremist ideologies and hate speech. Education programs and course curricula need to be designed for teachers to exercise their professional autonomy and discretion to address the specific needs and development of their students, in tandem with the same classroom and school cultures they have a substantial role in creating.

The program and strategies for teachers and school administrators need, then, to be anchored in provincial and school-based policy. Consider Ontario, the most multicultural province in Canada, as an example. The *Accepting Schools Act* (2012), emphasizes the momentous role of inclusive school environments on student well-being. Most notably, the Media strands of the OME Secondary School English curriculum (grades 10 to 12) include a focus on digital literacy to develop students' analytical thinking skills (OME, 2007ab). Specifically, students are required to be critical about the information presented on social media by analyzing the biases and objectives inherent in the message. In the grade nine English program (OME, 2023), digital literacy is a consistent focus across all strands since students are required to examine numerous digital platforms.

Investigating media messages also includes developing students' capacity to better identify discriminatory material and ideological-based sentiments. However, the focus on digital literacy is not exclusive to Ontario. In British Columbia, the *Digital Literacy Framework* (The Government of British Columbia, 2022) delineates cross curricular competencies for youth that include the development of critical thinking processes in relation to online content. Alberta's *Digital Citizenship Policy Development Guide* (Alberta Education, 2012) and Manitoba's *Senior Years Information and Communication Technology* (2007) framework for youth also address digital literacy as it applies to students' responsible participation in and awareness of social media platforms and propaganda.

As another example, Nova Scotia's Information and Communication Technology Integration (n.d.) document includes expectations that cultivate students' informed and critical understanding of social media with a pedagogical focus on online hate. Consistent across provinces, teachers can use their expertise to invite students to interrogate online sources that espouse radical discourses and threaten inclusive and identity-affirming school spaces. Be it through teacher or student-centered instruction, teachers can contribute to inclusive school cultures by providing students with opportunities to reflect upon and discuss the validity and intent of social media content and, in the process, develop the necessary critical thinking skills for students to distinguish the perils of extremist ideologies and their exploitative tactics.

In more practical terms, therefore, teachers can use active learning strategies in their practice. For example, and applicable to all provincial ministries of education across the country, Canada's Centre for Digital Media Literacy (2021) provides tangible resources for teachers of grades 10 to 12 students to address online propaganda and the proliferation of cyberhate. Among the learning outcomes is the cultivation of students' understanding of how propaganda techniques not only exploit emotions and can provoke hate but can be sources of misinformation.

The lessons incorporate media images to illustrate for youth the importance of

- (1) being skeptical of propaganda that espouses hate by dehumanizing others

- (2) staying aware of messages that create an “us versus them” mentality, and
- (3) remaining attentive to any communication that justifies violence.

Students have opportunities to create online propaganda posters that counter one of the above three extremist ideologies of hate discussed in the lesson. Each poster is accompanied by students’ written explanation of the respective ideology of hate that is refuted and a justification for the specific design and techniques used for persuasion and visual digital appeal. This pedagogical example and resource include an assessment component that gauges students’ understanding and analysis of cyberhate and media manipulation of extremist ideologies by evaluating the skills and competencies demonstrated in their poster and explanation, their recognition of hateful online content and the implications of loaded and biased language. Each assessment task can be assigned a numeric value at the discretion of each teacher.

We hypothesize that enhancing student awareness to better understand the unfavourable implications of right-wing extremist ideologies and their polarizing outcomes necessitates for teachers a courageous approach to examining, discussing, and probing students’ views, opinions, and assumptions (Gereluk & Titus, 2018). The discourses related to these sensitive topics may in fact destabilize the learning spaces of the classroom for teachers given the highly unpredictable outcomes of students’ perspectives. Given that these initiatives need to be organized and intentionally structured, teachers must be afforded the necessary professional license to teach and react to the evolving and organic nature of their respective students’ needs with self-awareness of their own expertise as a pedagogue. Nevertheless, we recommend that these programs and educational interventions cannot be delivered for the sake of political expediency and assume a subordinate role to the neoliberal realities that exist in provincially funded schools across Canada.

7 Conclusion

This analysis is in response to the gap in the research related to the implications of youth extremism on school culture and educators. The current state of research is limited because school culture is defined by local contexts and can vary significantly across communities. Fundamentally, though, the literature makes clear that inclusive school cultures, based on core beliefs, are most conducive for educators to approach the proliferation of radical ideologies in schools. Teachers are best positioned to raise students’ awareness about the underlying conditions of extremist ideologies. Teachers will have to boldly confront mistruths and disinformation, including those related to colonial history in Canada.

They will have to arrive at an understanding of the polarization of right-wing extremist ideologies that marginalize racialized and minority students and communities. Our analysis underscores that teachers will have to distinguish how extremist communities have weaponized online platforms to hold a particular appeal to some school-aged students to spread hate. Moreover, we emphasize that teachers will have to come to terms with the fact that school cultures and the very learning climate of their classrooms are not immune to youth extremist discourse that fuels aggression and divisiveness. We suggest that future inquiries account for the policies and course curricula of other educational jurisdictions in North America and abroad that are successfully addressing the emergence of extremist content and radical ideologies in their schools. In this way, educators and policy makers can aim for research-based interventions that foster inclusive school cultures.

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