



COREIS
COMUNITÀ
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Religious Leader to prevent and counter incitement to violence

COREIS guidelines and best practices, models, and suggestions in the implementation of the action plan for the prevention of hatred and violence.

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Criminal atrocities have many social, economic or psychological consequences, but they are always embedded in a matrix of hatred, fear, evil, selfishness and ignorance, which can lead to the loss of brotherhood, as a fundamental relation of humanity.

First, it is necessary to unmask the spurious individuals or groups, who would like to justify hatred between brothers, families, peoples, between civilizations and religions through the manipulation of doctrines, symbols and messages.

At the same time, in a plural society, we must encourage the expression, participation and communication of authentic messages and values and their representatives and witnesses.

Leaders in interreligious dialogue, social participation, international openness, and global security must understand how to balance the value of the particulars and the richness of people that sometimes have different colors, weights, spaces, and times who are part of the common and universal Good.



Prevention guidelines:

- At the political level, promote a model that represents a remedy to religious fratricidal violence, namely an interpretation of secularism and religious freedom that guarantees full dignity of religious pluralism in society, which allows one the freedom to express different sensitivities, opinions and interpretations while at the same time, not granting any abuse of this right for hate speech or criminal violence or terrorism.
- On a social level, foster recognition, active participation, and representation of all ethnic minorities and majorities (cultural or religious) without discrimination or double standards. Also, foster reception and integration of migrants into society with sensitivity, organization, and awareness of the wider crisis.
- At the level of communication, orientate towards a more real communication, able to host different cultural models without favoring or contributing to confusion in the media, which can sometimes act as the vehicle of misinterpreted or misleading messages.
- At the level of education, foster a theoretical and practical, multicultural and interreligious model, at different levels and with many strategies for aiding institutions. Namely aid in the creation of instructor trainings for those in universities, scholarship, professionals, and in prisons, with sensitivity to the context but without segregation, without homogenizing, and without discrimination (for example, courses in public schools with MIUR, trainings in prisons).
- On a religious level, we must promote a clear (not ambiguous nor opportunistic) dialogue with our brothers of Jewish, Christian, Muslim, Hindu, and Buddhist faiths and with their institutions. We must carve paths of dialogue and education through antiradicalism, international relations and integration and citizenship projects. Through these efforts we must rely on communication and dialogue as the true basis of pluralism and the antidote to any attempt to manipulate, discriminate or spread religious disinformation.

The protection of sacred spaces is of both religious and secular value. The protection of sacred spaces should not only be promoted with those of one's own faith or confession but must be a shared and open invitation. Through this invitation we must develop interest, attendance, brotherhood, knowledge, dialogue, education, and information. For example: Sacred Spaces online campaign for the "Challenging extremism" campaign on Facebook (#sacredspaces).