

=TOLERANCE=

Open Educational Resources
for educating in diversity

To adopt a model of a culturally and socially inclusive school Two manifestos

Example of use

During the meeting with internal stakeholders, the group of teachers involved shared a fairly homogeneous class group picture present in all the different VET centres.

The framework could be summarize as follow.

In all of the VET training centres, one point that emerged clearly right from the start was that educational environments are the places under the greatest pressure to continuously address the most complex concerns arising from an unprecedented scenario of pluralism and globalisation. Combating inequality, protecting fundamental rights, fostering dialogue between different cultures, supporting adolescents in the process of identity building are, in actual fact, much more complex to manage within schools and vocational training centres than elsewhere. In this scenario, teachers and learners from the various countries involved reported that discrimination is frequently part of everyday life in relations between groups of youths. Racial and religious discrimination is not only an issue between foreigners and natives, but also between different groups of foreigners. The Roma are still one of the most discriminated against ethnic groups: since it is difficult to have any contact with these groups, most people know practically nothing about them and so they generate fear and anxiety in young people. However, race is not the only issue: in the majority of schools the disabled and homosexuals are exposed to discrimination. Social, demographic and economic conditions are also causes of intolerance in schools. One example is discrimination based on where one lives. In France, for instance, this generates marginalisation of students who live in the suburbs. In schools, the formation of groups was frequently found to be based on such characteristics.

Gender-based discrimination persists in many places, as do stereotypes of the role of women in society and the family, which frequently emerge in discussions at school and in games and jokes among pupils. Muslim women who wear a veil are in some ways the most discriminated against, in that they are subject to both religious and gender-based discrimination. In some local contexts widespread intolerance was reported towards people generally regarded as “unfortunate” (even just because of how they dress or speak), people who are different from the crowd and so are discriminated against.

The forms of discrimination described above are examples of “the strong prevailing over the weak” who may be vulnerable owing to the fact that they are foreigners, disabled, of a different sexual orientation or somehow just different from the crowd. Alongside such manifestations of intolerance and racism, there are also forms of latent racism expressed implicitly under the guise of attitudes that are socially more acceptable. This subtle, latent racism does not usually lead to outright hostility. It does, however, foster ambiguity and suspicion expressed through allusion⁹. Stereotypes and intolerance are often disguised as games or jokes. This form of low-profile intolerance, but which occurs on a day-to-day basis is, in some ways, harder to tackle than overt discriminatory behaviour. At this level, discrimination must be challenged immediately and clearly, without over-reacting, as this could trigger a “call to arms”, but aware of the fact that underestimating the phenomenon could be dangerous.

Starting from the tool [Dialogue space](#), available in the toolbox, all the teachers decided to adopt two “Manifestos” that will be adopted in all VET Centers of Casa di Carità, and shared with others teachers and students.

The Manifesto for the Development of a legal framework to ensure equal opportunities

Each VET Centre of Casa di Carità must be organized for:

- 1) engaging the need for targeted funding for initiatives aimed at promoting diversity and inclusion and improving performance of groups at most risk;
- 2) Ensuring that greater emphasis is placed on the issues of inclusion and diversity in training programmes for teachers, head teachers and all staff;
- 3) Sharing a Development of policies and spaces to allow learners to take part in life at school and make their voice heard;
- 4) Making aspects of inclusion and diversity an integral part of the process of improving the school;
- 5) Sharing More widespread and systematic use of data, by the school, to monitor changes in pupils' performance and inclusion;
- 6) Increasing the presence of specialised staff at all levels;
- 7) Encouraging initiatives that foster the involvement of pupils' families in school governing boards and the education of their children;
- 8) Sharing a Development of a school curriculum in which inclusion and diversity are embedded.

The Manifesto of Non-Hostile Communication

1. Virtual is real

On the Internet, I only write or say what I would dare to say in person.

2. You are what you communicate

The words I choose define who I am. They represent me.

3. Words shape the way I think

I take all the time I need to express my views in the best possible way.

4. Listen before you speak

No one can always be right, and nor am I. I listen, with an honest and open-minded attitude.

5. Words are bridges

I choose words to understand, make myself understood and get close to others.

6. Words have consequences

I am aware that what I say or write can have consequences, small or serious.

7. Share with care

I share texts and image only after I have read, assessed and understood them.

8. Ideas can be discussed. People must be respected

Those whose views and opinions differ from mine are not enemies to be destroyed.

9. An insult is not an argument

I accept no offensive and aggressive words, even if they support my point of view.

10. Silence says something too

When it's better to keep quiet... I do.