A handbook - managing diversity thanks to creativity

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Colophon

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Abstract

In terms of diversity, Europe has played a key role on several levels. It has adopted a motto that promotes diversity within its "United in Diversity" - "in varietate concordia", which has become a cross-cutting (or horizontal) priority of the European Erasmus programme, such as equal opportunities and social inclusion.

The Think Diverse! provides a basis for continuing education for adults accompanying young people (regardless of their profile) who work in multicultural environments, a key feature of modern societies. In western democracies, the notion of diversity is essential. Its respect is an indicator to measure the democratic level of a society.

In the European Union, democratic principles (universalism, justice for all, equality, civil liberties, etc.) must be respected. The spirit of the Think Diverse project is to use creativity and creative skills as a human resources management tool, with a multidisciplinary approach combining economics, management, law, history, sociology, psychology. You have to be creative to avoid misinterpretations and hasty conclusions on a subject as sensitive as diversity while using your own difference (related to your profile, gender, sexual orientation, culture, religion...) to successfully integrate socially and to progress professionally.

Creativity is the competence of the 21st century to be able to adapt to a future full of uncertainties - war, pandemic, climate disasters...

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Introduction



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When it comes to diversity, Europe has played a role on several levels. It first adopted a motto that promotes diversity within it "United in diversity" - *"in varietate concordia*", which has become a transversal (or horizontal) priority of the European programme Erasmus, such as equality of chances and social inclusion. It then made it possible to financially support these projects (theoretical or educational content and their experimentation). Finally, it integrated this dimension into a European framework of reference - "Eight key skills", a framework launched in 2006 and updated in 2018 by the European Commission and the European Parliament; with a focus on KC 8- entitled "Competence relating to cultural awareness and expression" which involves "understanding and respecting the way in which ideas and meanings are expressed and creatively communicated in different cultures and through a range of arts and other forms of culture. They require a commitment to understand, develop and express one's own ideas and sense of belonging or role in society in different ways and in various contexts. "

The handbook designed for the Think Diverse ! project is meant to suggest a basis for a training / a continuing education for adults supporting young people (whatever their profile) who work in multicultural environments, which are the main characteristic of modern societies. Indeed, in democratic societies often characterized by secular states, the notion of diversity is essential. Diversity and its respect may be considered as a main indicator to measure the democratic level and /or nature of a society. The less it is enhanced and respected, the less the society is, with many examples in Europe of this kind of "illiberal" countries or at least "illiberal political trends" as to remain a member of the European Union we must respect democratic principles (universalism, justice for all, equality, public freedoms…).

The spirit of the Think Diverse project is the one of human resources management, that includes a multidisciplinary approach - economics, management, law, history, sociology, psychology. It requires carefulness and precaution to avoid misinterpretation and hasty conclusions with a subject as sensitive as diversity where one can easily repeat, voluntarily or involuntarily, clichés and stereotypes, for example by misinterpreting certain theories or by wrongly presenting clichés as examples of good practice.

Managing diversity is a sensitive exercise that requires avoiding being definitive or categorical and well contextualizing things. Anyone faced to a diverse context must as well constantly updates his/her data or practical examples to combat discriminations if he/she is victim of discrimination or "just" witness of such situations. It is useful to provide both quantitative and qualitative data that can easily be updated; more theoretical notions remain valid; laws or regulatory frameworks may evolve but the basis remains correct.

The approach of the handbook is meant to be neutral, neither partisan nor activist. It should respect the principles of mediation. The selected examples are relevant illustrations of the issues addressed; they respect diversity and equal treatment so that learners can, if they wish, discuss them or suggest others, for example in the practical exercises (suggested in the Guide). The way of presenting is essential; the narrative part is very important – the "storytelling" approach

The sources for designing and updating any training must also reflect the diversity: books and handbooks (mainly on management but also on law, history, economics or sociology), scientific articles to support the theoretical part (available online on scientific portals) and press articles to illustrate the various examples with examples taken from current events. The variety of sources is important for the users of the handbook to be able in their turn to update the topics tackled ; it is very easy to find material almost daily to illustrate diversity or the fight against discrimination.

The audience of this handbook is diverse. The various public, not for profit and private actors can, and must, combine their efforts so that diversity strategies are not only one-off communication actions but are part of a real long-term policy. Among the public actors, the representatives of the State as of the local communities are directly concerned by the management of diversity at an institutional level (legal basis) as at the levels of organizations and individuals (implementation and respect for diversity) . They must be equipped to be able to overcome the pitfalls of discrimination and put in place effective policies that protect the rights of everyone. Civil servants must be trained in diversity management, to know the difficulties they might be faced to and the strategies they will have to implement to combat any threat against diversity; with a special focus on the sensitive sectors (police, justice, army…). In local authorities, councilors are particularly concerned by the topic of diversity, in urban and peri-urban areas but also in rural areas where many clichés and stereotypes circulate about a "diversity of cities" considered to be threatening with its procession of irrational fears and prejudicial tensions ; there is also a popular and controversial issue opposing the Center to the Periphery. In the not-for-profit sector, people who work in the associative world, especially in a urban sensitive areas (mainly suburbs of big cities) must be prepared for the issues and challenges of diversity.

Associations have often played the role of "little platoons ", sometimes whistleblowers, to denounce situations of discrimination, defend people who are victims of abuse and have had an impact on the change of the law. They are not for profit organisation and share the general interest with the State and as such the public authorities have funded actions or training to raise awareness of diversity by explaining all its facets and dismantling the mechanisms of discrimination which can be very insidious.

Lastly, companies are involved in diversity, ensuring that it is respected at all levels of human resources management (recruitment, professional career, access to training, retirement) and by signing, if they deem it useful- such as the Diversity Charter launched in France in 2004 which forced signatories to comply with demanding commitments. Large companies, with the corresponding financial and human resources, remain the main ones affected by a genuine diversity strategy in connection with their departments in charge of Human Resources (HR). In firms that have signed a Charter of diversity, the topic is tackled and has to be constantly updated ; in Small & Medium Enterprises (SME) even though they don't have a special human resources department, diversity is faced on a daily basis (with their customers but also their staff) and so strategies have to be designed. The social partners (representatives of both employers and employees) have become increasingly interested in the theme of diversity, as a means of combating discrimination, and promoting good governance.

The "Think Diverse" handbook also addresses a special profile of professionals – those tackling the issue of information and more widely freedom of expression - for instance journalists , but also lawyers (who defend associations or newspapers…) , influencers (whose activity is under a special supervision with some scandals of fake news recently) , or community managers (in charge of the information & communication among organizations)… The goal of the handbook is to support them to enhance a more sensitive approach of the topic that can easily fuel clichés and stereotypes. The social networks may have triggered smear campaigns or disinformation – known as" infodemics" or fake news- deliberately weaponizing clichés and stereotypes linked to diversity . The ones selected by the "Think Diverse" project are firstly linked to Culture & religion – they are very numerous and violent. The second kind of clichés and stereotypes are observed with Gender & sexual orientation, the second issue of diversity tackled by the Think Diverse. Another kind of clichés & stereotypes are linked to Mental health used to be hidden as an evidence of weakness or a shame for family, it is now more and more accepted as it may concern anyone, whatever the profile or belonging. Slanderous clichés, stereotypes , rumors or malicious gossips pave the way for the conspiracy theories that easily develop during dramatic events - terrorist attacks in France and Europe since the beginning of the XXIth century, Coronavirus pandemic in 2020 , any accidental event in sensitive Middle East or the war in Ukraine since 2022.The same event can thus be analyzed in a radically different way according to the formidable certainties or fantasies of each. Unconscious or subconscious elements may express themselves spontaneously to designate an "ideal" culprit with equally implacable logic and arguments. The media must be made aware of a finer and more precise treatment of topics that need to be well documented and approached with solid bases, by referring to specialists who have worked on the subject and have been able to clarify or in any case render the complexity of certain subjects more understandable.

The handbook combines three main parts. Firstly a theoretical part suggests a general presentation & definition of diversity as the notion may be understood differently according to the national perspective (Europe enhancing a unique model of diversity) and the role played by education to enhance creativity to tackle the issue of diversity (the Erasmus programme or the OECD are both convinced by the approach).

Secondly, a practical part explains the testing conducted by the European team on the basis of the videos designed by the three artistic partners – gender & sexual orientation by the Italian team ; culture & religion by the French team ; and mental health by the Spanish team. Thirdly, some recommendations are suggested on the basis of a SWOT (strength, weakness, opportunity and threats) analysis, on a national and European level in order to prepare the sustainability of the Think Diverse project.

Thirdly the democratic world is faced to a main turmoil in 2023, the troubled times are here to stay. The public opinions in democratic countries may be abused by hate speech or insidious allegations meant to jeopardize the democratic basis of democracy – universalism, freedom of speech, equality for all, respect of diversity.

Methodological approach

The guide edited in the first part of the Think Diverse project [1] addressed professionals working with youngsters. Therefore the same issues were explained in a more practical way with a lot of practical exercises to illustrate the different points. It was meant to support the creative sets designed by the artistic partner - the Italian video on the gender & sexual orientation issues through a "performance approach", the French video on the cultural & religious issues through the improvisation theater approach and the Spanish video on the mental health issue through the creation of a short film (audiovisual creation).

This handbook addresses anyone in charge of diversity in associations (professionals working with youngsters and any other public specially in sensitive areas), in local authorities (urban or rural areas), or in firms (any size but with a focus on Small and Medium Enterprises as they don't have the financial means for tackling the issue).

Its first purpose is to be used as a basis for a training to better understand the key notions and topics at stake , the institutional framework in Europe, its main goal and objectives and the key actors ; the educative strategy carried out in Europe(European Union) and in the democratic countries (OECD) to combat on the ground discrimination.

A second purpose is to illustrate this first theoretical approach by practical examples, on the basis of the testing conducted by the European team of the Think Diverse: the difficulties or positive surprises they have been faced to such as the feedbacks received from the youngsters and the professionals working with them); examples of "best practices" identified in the three countries ; any other illustrations or pedagogical advice the European team may share.

A third purpose is to prepare the future and the sustainability of the Think Diverse project – diversity is challenged in many democratic countries. In Europe, in the Eastern part, there are the examples of Hungary or Poland with conservative governments reluctant to diversity especially in gender or sexual orientation with homophobic and sexist situation. In whole Europe and democracies, the hate speech and conspiracy theories have developed in the past years, especially since 2015 (migration crisis with an increase of xenophobia) , since 2016 with the Trump election in USA (supremacism and Quanon network based on sexism, racism, antisemitism and homophobia) and its impact in Europe or since 2012 (terrorist attacks and the increase of attacks against Islam). A climax was reached with the Covid times.

[1] Available on the Think Diverse website - https://thinkdiverse.eu/wp-content/uploads/2022/07/Think-Diverse-IO1-Practical-guide-31-th-of-May-2022.pdf

I Theoretical part



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This first part is based upon the expertise of the partners in lifelong learning and tackles the issue of diversity. The aim is to manage diversity in troubled times . the Think Diverse project selected three examples of diversity: gender & sexual orientation (Italy); culture & religion (France) ; and mental health (Spain).

In a first point, we will remind that diversity is a main component of the European values and has different facets. There are different approaches and some notions strongly linked to diversity such as universalism, equality of chances or freedom of speech in the respect of a fair play spirit.

As a result, in a second point, we will detail the framework designed since 2000 by the European Union to give a legal basis to the struggle against discrimination. This is not enough to proclaim European values, the law and the respect of individual rights must prevail; in case of personal attacks, malicious gossips, abuses, the authors of such unfair behaviors must be aware they will be prosecuted. There are lines not to be crossed in a democracy. The two Institutions of reference in Europe are the Council of Europe created in 1949 (46 countries in 2023 after Russia was excluded the 16th of March 2022) and the European Union created in 1957 with 6 founding countries, with 27 EU members (after UK left with the Brexit). Nothing is done forever, democracy is a moving reality and the feeling of belonging may also change.

In a third part, the three countries of the Think Diverse will detail the institution in charge to enhance diversity and combat discrimination with the most sensitive issues tackled in the past three years. These institutions were created in 2008 as a transposition of the European directives against discrimination adopted in 2000. It is called “Defenseure des droits” in France, the same institution exists in Italy and in Spain.

In a last point, we will insist on the impact on the educative policy, the core of the Erasmus + programme. A sensitive audience is youngsters as they are both the first target and sometimes the authors of discriminatory behaviors with many examples of bullying at school and dramatic end with suicides of youngsters), and any form of harassment especially against women or the LGBT+ community on the social networks (with the same threat). Some content of courses decided to enhance a diversity spirit or at least to explain to youngsters how to identify and avoid a discriminatory attitude or to denounce it when they are victims of discriminations. We will provide some examples for France, Italy and Spain.

1- A general presentation on diversity- a main component of democracy

This is useful to remind a general definition but also some specificities. A general definition of diversity is suggested by a French dictionary: All persons who differ from each other by geographical, socio-cultural or religious origin, age, sex, sexual orientation, etc., and who constitute the national community to which they belong " [2]

The term has more specific meanings depending on the adjective or the periphrase used. Thus political diversity has become a major political and cultural issue with the latest enlargement of the European Union (in 2004 with 10 new countries mainly from the Eastern part of) and the need for a common European identity around a set of values. We have moved from the concept of "integration" to that of "identity". A political and economic consensus is indeed necessary to ensure social cohesion through cultural means, in a context of the crisis of the welfare state. The motto *'united in diversity'* of the European Union and the idea of 'forging a common destiny' imply interaction and dialogue between different cultures [3]

Gender diversity evokes equal opportunities for women and men. It is mentioned in many reference texts since the Treaty of Rome and was the subject of a European Year in 1999 (Fight against violence against women). This is the issue selected by the Italian team of the Think Diverse ! project.[4]. A European Year was dedicated to this issue in 1999. Sexual diversity refers to respect for sexual orientations and identities. The Charter of Fundamental Rights is the reference text in this area as the European anti-discrimination mechanism as the European Year of Equal Opportunities 2007.

Ethnic diversity is recalled in the 2000 Directive against discrimination linked to racial or ethnic origin on the labour market; it was also the subject of a European year in 1997-- European Year against Racism and Xenophobia. It is strongly linked to diversity in culture and religion as „nationals" may weaponize religion or culture of migrants to refuse their integration. Religious diversity, in increasingly secular European societies where religious practice has become a minority, refers more to cultural belonging than to religious beliefs or practice. It is often addressed in a perspective of interreligious or interculral dialogue. This is the issue tackled by the French team of the Think Diverse.

When we talk about diversity in the labour market, we talk about the discrimination some people face because of their real or supposed belonging to an ethnic, religious, gender, sexual orientation, etc. It has been the subject of particular attention since 2004 in France with the Charters of Diversity. Since 2007, there has been a spreading all over Europe with the European Year of Equal Opportunities. This topic was addressed in a European project MigrAID (2016-2019) meant to enhance diversity among social partners and Small and Medium Enterprises (SME)[5] insisting on the need for an ethnic diversity management and migrants' integration in the labour force as a major challenge for the EU. There are continuing ethnic

[2] Larousse - https://www.larousse.fr/dictionnaires/francais/diversit%C3%A9/26145 téléchargé le 06/08/2019

[3] Blokker, 2006)

[4] Creative sets for Italy - https://thinkdiverse.eu/creative-toolkit/

[5] MigrAId (2016-2019) led by the Cypriot Cyprus Labour Institute (INEK-PEO) in 5 EU countries (Cyprus, Greece, Italy, Denmark and France) https://migraid.eu/

inequalities in the workforce and a lack of equality awareness by many employers and employees. . The approach is the same when we talk about diversity in public services - administrations need to have profiles that reflect their users- diverse in modern multicultural societies. The profiles of the organisation that have signed diversity charters are diverse.

The diversity of territories is an essential characteristic to be taken into account if public policies for the promotion and management of diversity are to be relevant, taking into account the specificity of each territory. The opposition rural/urban is no more appropriate as there has been a huge and diverse evolution from urban, to peri-urban, peri-rural, or rural territories. Physical geography is as important as human geography. A specificity of modern societies is to cohabit hyper-connected urban territories, with a very high density of population (world-cities) that has access to all public or commercial services with inhabitants of peripheral territories (suburbs or countryside). There are huge spatial inequalities .The feeling of isolation or even segregation that can be felt by "peri-urban", "peri-rural" or "rural" (the name itself being an implicit source of exclusion or ostracism) can have a very detrimental effect on social cohesion and "living together". We do not share the same territory, yet we live in the same country. The daily reality is too different. A negative effect may be the increasing abstentionism at all electoral levels both in the most «distant» elections (European Parliament) but also with «national» elections (members of the Parliament) and even now with local elections (mayors and local councilors) who had for a lo,ng time escaped the «democratic disenchantment». A European Year was devoted in 1998 to local and regional democracy, supplemented in 2010 by the European Year to Combat Social Exclusion and Poverty. Local authorities have an important role to play in social cohesion and a better distribution of wealth in the territory as well as access to public services for all to avoid social and cultural exclusion. A European project was dedicated to the recognition of the role played by local councilors to enhance local democracry- VA2EL (2008-2010) led by the Institut national du développement local.[6]

A particular diversity has not yet been the subject of a handbook but is implicitly tackled in all Erasmus + projects, the diversity of learning- at school (initial education) and throughout life (continuing education). These two topics are indeed at the heart of the European Commission's flagship programme since the 2000 Lisbon European Council. Several European years have been dedicated to diversity in learning such as the European Year of Education through Sport (2004) or the European Year of Citizenship through Education (2005) or the European Year of Citizenship in 2013. The idea of this emblematic educative program is to suggest efficient strategy to combat School Failure; and so avoid Social Inclusion.

Cultural diversity is associated with the approach of lifelong learning and intercultural competence. It has been the subject of much work by the Council of Europe and UNESCO that are two pioneering bodies in the field. The European Commission created a special body – the European Centre for the Development of Vocational Training (CEDEFOP) that has edited a lot of strategic papers together with a useful glossary. In this spirit, a European framework was adopted in 2006 and updated in 2018- the Eight Key Competencies, the eighth of which is

[6] VA2EL (2008-2010)- Valuing the experience acquired by local councilors led by INDL in 5 countries (France, Italy, Greece, Lithuania, Austria)- https://www.iriv-vaeb.net/projet.php?id=15

dedicated to cultural competence (in a broad sense). The competence approach is tackled in point 3 (educating to creativity).

The intercultural approach is at the heart of the Think Diverse project. There have been a European Year of intercultural dialogue in 2008 and a European Year of Creativity and Innovation in 2009. Cultural diversity and intercultural education emphasize intercultural competence, which is indispensable to our contemporary societies, which are diverse by nature. Diversity is an asset and a wealth. It can also be a main source of misunderstanding and conflict. In a multi-connected world, communication is very sensitive. To understand well but also to be understood and to avoid the dangerous consequences, for example harassment on social networks and sometimes dramatic act (such as suicides), we must be able to understand what is at stake and not clash with sensibilities without censoring ourselves. No one can claim a "cultural" exclusivity or decide who is legitimate to defend or talk about a group or a community. If the culture is shared and is not the square of any «exclusive» expert or group of experts, an identity tension with a closure to others, a trial in «cultural appropriation» or «communitarianism» have multiplied which are as many symptoms of extreme sensitivity that often express an existential anguish. We don't mean to open this polemical issue , just to insist on the sensitivity of the topic. We can disagree on the defintion of diversity or have different strategies to combat discrimination but noone can pretend to teach anyone a lesson, especially with unfair attitude , personal attacks and offensive (or insulting) words.

In the Guide edited for supporting the creative sets of the Think Diverse, some practical exercises are suggested – stereotypes and clichés on cultures and nationalities (inspired by the three countries France, Italy and Spain) and on religions (with balanced clichés on the 3 main religions in Europe- Catholicism, Islam and Judaism). We added some suggestions of „cultural difference" that may be transversal to the 3 countries- „popular culture" (a selection of songs very famous in the 3 countries with popular singers addressing a wide audience) as opposed to „hip hop culture" (a selection of songs of Rap, addressing younsters for the past 40 years…).

Last but not least, the diversity linked to mental health was selected by the Spanish team of the Think Diverse. A European Year was also dedicated to Handicap/disability that is a bit different but not so far as the many obstacles faced at school , in the family or in the labour market when a person suffers from depression or any other mental disease may also be very stigmatising. This seems to be the more accepted „difference" as anyone, whatever the gender, age, culture, religion, may be faced to such a disease (in a temporary way or longer one). This facet is indeed tackled in the definition given by American researcher Steven Vertorec (2007)[7]: „Several physical characteristics (disability or age for example), psychological (mental illness or temperament for exemple) and social (sex and socioeconomic statuts for example) are used to differentiate people where several differences converge simultaneously.

Other authors speak of „diversity on several levels"- some diversities are part of the individual him/herself and cannot be changed (innate), ans others are linked to elements that

[7] Vertorec (Steven), 2007 « Super-diversity and its implications", in Ethnic and Racial Studies, 30:6, pp 1024-1054

have been developped over time. A graphical model of these multi-level diversities was designed by Lee Gardenswartz & Anita Rowe (1998)[8] in their „Managing Diversity guide" on the basis of a huge knoledge of the Amercian experience with the aim to solve diversity's challenges in the workplace. The authors suggest how to recruit, retain, mentor, and promote diverse employees to eliminate high turnover rates and build cohesive, productive, cross-cultural work teams.

We would like to suggest some other notions that won't be developed but have to be kept in mind when tackling the issue of diversity, in a European context. Many of them are detailed on a special platform dedicated to „Superdiversity"[9]

Fair play, inspired by sport is the respect of the rules, the spirit of the game as the adversary is not a personal ennemy. This basic rule is reminded in the French approach suggested in the Creative Set of „Improvisation theater". It is particularly stated in the Guide (page 27) „play with and not against your opponents ; play effectively and especially admit mistakes or blunders". Forgiveness is easily given to people even when they have being insulting when they have recognised their mistakes and apologized.

Citizenship is the right and responsibility to participate in the economic and cultural life and in public affairs of the community with others (Convention on the National Protection of Minorities, 1995). Other definitions are suggested according to a national context (for instance in France by the public portal „Vie publique") . The concept of citizenship is transversal with the right and responsibility to participate in the economic and cultural life and public affairs of the community; a concept linked to it, that of citizen competence.

Universalism is the unity of the human race beyond the cultural diversity of humanity and a French application- republican universalism. The universalist approach provides the basis for a rule of law for all citizens, which also takes into account the defence of minorities, with the notion of pluralism and its various forms - legal, cultural, political and media pluralism.

Equality of opportunity concerns in particular equality between women and men and the integrated approach to equality, the fight against racism, the integration of people of immigrant origin, the integration of people with disabilities, and aging and the elderly. The principles of non-discrimination and equal treatment are part of the fundamental values of the Council of Europe (Article 14 and in Protocol 12 of the European Convention on Human Rights – CED ; article V paragraph E of the European Social Charter)[10] (Council of Europe, 2004). The notion of social justice is also closely linked to State of Law that is the fundation of a democratic State.

2- Defending diversity on the ground- the European model to combat discrimination

To fully understand the positive notions of diversity, we must also define their opposite: discrimination that can be direct or indirect, but also positive. It takes many forms

[8] Lee Gardenswartz, Anita Rowe (1998), „Managing Diversity: A Complete Desk Reference and Planning Guide „ New York: McGraw-Hill, 538 pages

[9] Portal designed by iriv - https://www.superdiversite.net/

[10] Council of Europe- https://publicsearch.coe.int/Pages/result_details.aspx?ObjectID=0900001680781ec0

– from amalgamation, to labelling, prejudices, stereotypes or stigma that can also be multifaceted. Each era creates new variants, depending on the circumstances, for example to circumvent the law and escape a criminal sanction. Conspiracy theories are another examples of excesses since they convey all the most worn out amalgams, stereotypes and clichés and know how to adapt to the air of time.

The republican universalism proclaimed by the Declaration of the Human Rights and of the Citizen (1789 & 1948) is the basis of the European mechanism for the promotion of diversity and the fight against discrimination. Respect for diversity therefore has common theoretical references in Europe; the two European directives of 2000 have been transposed into the national laws of all Member States. Legal frameworks for non-discrimination, referring to fundamental rights, therefore exist in all European countries. The anti-discrimination mechanism unified in 2010 with the adoption of the Treaty of Lisbon which made the Charter of Fundamental Rights of the European Union legally applicable. The European Court of Human Rights (ECHR) and the European Union Agency on Fundamental Rights jointly published a handbook on this occasion.

In 2010, the European Court of Human Rights and the European Union Agency for Fundamental Rights decided to collaborate on the development of a 'European Case Law Handbook on Non-Discrimination'[11]. In its foreword, they recall that 'with the entry into force of the Treaty of Lisbon, the Charter of Fundamental Rights of the European Union has become legally binding. In addition, the Lisbon Treaty provides for the accession to the EU of the European Convention on Human Rights. The main objective was to set non-discrimination standards at a European level. The year 2010 was not chosen by chance. It is the 60th anniversary of the European Convention on Human Rights. This Convention sets out, in its introductory article, a «general prohibition of discrimination». 2010 is also the 10th anniversary of the adoption of two fundamental criteria in the fight against discrimination at EU level: the Racial Equality and Employment Directives.

While the term 'European non-discrimination law' suggests that there is only one European system of rules on non-discrimination, it actually includes a variety of contexts. There are two reference organisations: the Council of Europe (CoE) and the European Union (EU). There are also two key reference documents: on the one hand, the European Charter of Fundamental Rights; on the other hand, the United Nations human rights treaties, all of which contain a prohibition on discrimination.

The Council of Europe (CoE)

The Council of Europe (CoE) is an intergovernmental organisation (OIG) whose purpose is to promote among other things «the rule of law, democracy, human rights and social development» (Article 1 of the CoE Statute). The CoE member states have adopted the European Convention on Human Rights (ECHR) to achieve these objectives. It is considered the first of the modern human rights treaties inspired by the Universal Declaration of Human Rights and the Citizen (proclaimed by the French Revolution in 1789). In particular, the ECHR establishes a «legally binding obligation for its members to guarantee a list of human rights

[11] Handbook available on https://www.di-di.fr/ressources/Handbook_non_discri_law_ENG_01%202010.pdf

for all (not just citizens) under their jurisdiction». It has been enriched since its creation in 1950 by «protocols». The most important is Protocol 11 (1994) which made the ECHR a permanent and full-time body with the multiplication of cases reported by the pyas of Central and Eastern Europe (CEECs) who joined the Council of Europe after the fall of the Berlin Wall in 1989 and the breakup of the former Soviet Union in 1991.

The prohibition of discrimination is provided for in Article 14 of the ECHR which guarantees equal treatment in the enjoyment of the other right set out in the Convention. Protocol 12 (adopted in 2000), not yet ratified by all Member States of the European Union, "broadens the scope of the prohibition of discrimination by guaranteeing equal treatment in the enjoyment of all rights (including rights under national law)".

The principle of non-discrimination is a guiding principle in many documents published by the CoE. The European Social Charter (1996) 'includes both the right to equal opportunities and equal treatment in employment and in work, protecting against discrimination on grounds of sex'. Additional protection against discrimination is also included in the "Framework Convention for the Protection of National Minorities" (Art. 4, 6 and 9). It is considered a fundamental freedom.

Different bodies were created among the Council of Europe in order to defend Human rights and Diversity. We would like to underline two pertinent steering committees. The first one is the Steering Committee for Human Rights (CDDH)[12], set up by the Committee of Ministers end 1976. It conducts the intergovernmental work of the Council of Europe in the human rights field in the light, in particular, of the Council of Europe legal standards and the relevant jurisprudence of the European Court of Human Rights. It advices and gives its legal expertise to the Committee of Ministers on all questions within its field of competence. Under the supervision of the CDDH, the Committee of Experts on the system of the European Convention on Human Rights (DH-SYSC) conducts the intergovernmental work intended to enhance the protection of human rights by improving the effectiveness of the control mechanism of the European Convention on Human Rights and the implementation of the latter at national level. The second one was created in 2019 is called the Steering Committee on Anti-Discrimination, Diversity and Inclusion (CDADI). It „steers the Council of Europe's intergovernmental work to promote equality for all and build more inclusive societies that offer adequate protection from discrimination and hate and where diversity is respected" [13].

The European Union (UE)

The European Union (EU), composed of 27 Member States (with the departure of the UK on 30 January 2020), has grown from 3 separate intergovernmental organizations (IGOs) to a separate legal personality. The main objective of the European Communities is "economic development through the free movement of goods, capital, persons and services". In order to «allow a level playing field between Member States, the original Treaty establishing the European Economic Community» (Treaty of Rome, 1957) contains a provision prohibiting

[12]CDDH (1976)- https://www.coe.int/en/web/human-rights-intergovernmental-cooperation/
[13]CDADI (2019)- https://www.coe.int/en/web/committee-antidiscrimination-diversity-inclusion

discrimination on grounds of sex until 2000. In 2000, two directives were adopted: the Employment Equality Directive prohibits discrimination based on sexual orientation, religious beliefs, age and disability in the field of employment; the Racial Equality Directive prohibits discrimination based on race or ethnicity in the context of employment, but also in access to the social protection system and social security, as well as goods and services. The EU's non-discrimination law recognises that 'to enable individuals to achieve their full potential in the labour market, it is also essential to ensure equal access to areas such as health, education and housing'.

Texts of reference- The European Union (EU) and its Member States recognised that their policies could have an impact on human rights and in an effort to make citizens feel «closer» to the EU, they proclaimed the EU Charter of Fundamental Rights (CDF) in 2000. It contains "a list of human rights, inspired by the rights contained in the constitutions of the Member States, the ECHR and universal human rights treaties such as the United Nations Convention on the Rights of the Child". As the 'Charter', the CDF was initially not legally binding although the European Commission has stated that all its directives would comply with it. When the Lisbon Treaty entered into force in 2009, the Charter became a legally binding document. As a result, EU institutions and Member States are required to comply, but only when implementing EU law. Section 21 of the Charter contains a prohibition against discrimination on various grounds. Individuals can complain about EU legislation or national legislation that implements EU law if they feel that the Charter has not been respected.

Human rights mechanisms are not limited to Europe. Through the United Nations (UN), all EU Member States are parties to the following UN Human Rights Treaties, all of which contain a ban on discrimination: the International Covenant on Civil and Political Rights (ICESCR), the Convention against Torture and the Convention on the Rights of the Child (CRC). The latest United Nations Human Rights Treaty is the 2006 Convention on the Rights of Persons with Disabilities (UNCRPD), which the EU ratified as an IGI in 2010.

Categories of Discrimination and Defences- The aim of the non-discrimination mechanism is to 'ensure that all individuals have equal and equitable opportunities to access the opportunities available in society'. It is established that "while expressing our subjective preferences, which is common and normal, we can sometimes perform functions that place us in a position of authority or enable us to make decisions that can have a direct impact on the lives of others". The legal system of non-discrimination intervenes in the choices we make, in non-personal contexts, in two ways: "direct" or "indirect" discrimination.

First, it states that "individuals in similar situations must receive similar treatment and not be treated less favourably simply because of a particular "protected" characteristic that they possess". This is "direct discrimination" and is the subject of a general objective justification defence. Second, the non-discrimination provision states that 'People in different situations should be treated differently to the extent that it is necessary to allow them to benefit from particular opportunities on the same basis as others'. These same "protected grounds" must be taken into account when carrying out specific practices or creating specific rules. It is an "indirect discrimination" which is the subject of a defence based on objective justification, whether the claim is based on the ECHR or EU law.

In Article 2 of the Racial Equality Directive (2000), direct discrimination occurs “when a person is treated less favourably than another, whether he or she has been or would be treated in a comparable situation on the basis of his or her racial or ethnic origin”. The heart of discrimination is the «difference in treatment to which an individual is subjected». Adverse treatment is relevant to establishing discrimination when it is adverse to a person in a similar situation. A «comparator» is therefore necessary.

In Article 2 of the Racial Equality Directive, indirect discrimination “shall be considered to occur when a seemingly neutral provision, criterion or practice would place persons of racial or ethnic origin in a particularly disadvantaged position in relation to other persons”. “may take the form of disproportionate adverse effects of a general policy or measure that, although formulated in neutral terms, discriminates against a group”. The first identifiable requirement is a seemingly neutral rule, criterion or practice. The second identifiable requirement is that the rule, test or practice place a “protected group” in a particularly unfavourable situation. Emphasis is placed on 'differential effects' as well as 'differential treatment' in direct discrimination.

A ban on harassment and incitement to discrimination was a new development in the EU’s non-discrimination framework for more comprehensive protection. According to her, harassment is considered discrimination when «undesirable behaviour linked to a protected motive takes place, with the aim or effect of violating a person’s dignity and/or creating an intimidating, hostile, degrading, humiliating or offensive environment".

EU law provides specific defences against direct discrimination, 'which are adapted to the employment context'. Indirect discrimination under the ECHR and EU directives is «subject to a general defence of objective justification». Differential treatment may be justified “when they pursue a legitimate purpose and when the means to pursue that purpose are appropriate and necessary”. There are also more specific defences “namely (i) genuine occupational requirements; (ii) exceptions to religious institutions; and (iii) special exceptions to age discrimination.” Age discrimination is the 'only ground protected by the EU where direct discrimination can be objectively justified'

3- educating to creativity- lifelong learning at stake

The theoretical background of the Think Diverse project was stated in the Guide meant to support the creative sets. The project was designed to tackle the issue of diversity in education by enhancing a creative approach , using innovative teaching methods, the first public being professionals working with youngsters or young adults who need to develop creative qualities to overcome the many issues they are faced to in their daily life, especially if they are faced to discriminatory situations. They should also first and foremost develop a positive spirit ; this is easier when they improve their creative skills.

Adversity may be part of the learning experience, and sometimes a meaningful source of inspiration under some conditions- the respect of a fair play attitude (no offense, no abuse, no personal attack). The respect of all differences means first and foremost being aware of the clichés and stereotypes we may have on others , and reciprocally the ones people may have on ourselves. This shouldn’t be in any case a fitgh but a mutual discovery, with things we must admit and respect on both sides. The principle of reciprocity should prevail not only

between organisations or firms (trade) or countries (diplomacy) but on a very personal level (communication or education).

Creativity has a multidimensional and developmental structure. The social, economic and technological changes that began in the 1990s with the massive access and use of Information & Communication Tecchnologies (Internet, smartphone, ...) have increased the attention paid to the developement of creativity (Craft, 2001). With the emergence of the social networks in the past 20 years (Facebook was created in 2004), creativity is even considered as a survival skill for success in life (NACCCE, 1999). It is no more a luxury for a „happy few" but a necessity for evenyone. „Be connected or die" could be a provocative expression as any action in the daily life is linked to a digital approach- bank account, payments in shops online, administrative process (tax declaration...), booking online (flighst and hotels...).

If the XXIst Century is a digital one, the issues linked to the digital world are very numerous: fake news spread very quiclky and people must be very well educated and informed on the many damages they may have with hate speech, violent attitude among people on the ground (physical fight after „battles" online). Needless to say that some extremist organisations have become experts to disinform people on a massive scale (networks of hackers). Sadly creativity may be misused and very dangerous when it is in unfair hands. The war in Ukraine (since February 2022) is an ongoing evidence of the damages.

The impact of the tech approach and the disinformation issue- creativity may be misused– this is interesting to notice that the world is easily understood in a binary way – 0/1 to follow the language of computer. We used to call it a manichean way (black and white) but this is too „old fashioned". We have to adopt the „geeks" terminology.

In economics; creativity in the Silicon valley that is the emblematic place for „digital excellence" is a key world to make a difference as the competition is high. The „Booms & Busts" that are a classical approach of a capitalist economy are faster and more brutal than in the traditional economy. The recent collapse (end of 2022) of FTX will have repercussions on the international crypto community for years to come with the billions of dollars that have vanished in the air in a spectacular way. This may explain why the „Wailing & calling"attitudes are so numerous and violent with the iconic figure of Elon Musk and his brutal management and communication using Twitter to impose his views.

In politics, we also know the creativity and the misuse made by former American president of Twitter with personal and repeated attacks against his opponents, media informing the public opinion, and even in January 2020 openly supporting the riots at the Capitole. He was supported by a network, Qanon, created in 2017, to spread the word on conspiracy theories - supremacism and its procession of sexism, homophobia, racism, antisemitism and any kind of hate speech that has always existed but that is massively and constantly documented in a most agressive way.

These examples of „bad practices" have had an impact on ordinary people, and especially youngsters who may use the social networks to express their most primary instincts (hate, anger, ...) with the utmost violence as they are anonymous against some 'targets' – vulnerable people (disabled), women who have published ideas on the social

networks (the idea is to impose silence), any other person belonging to a minority (religious, cultural, ethnic or sexual minority…) This hate speech is usually the first step before attacks on the ground. Some „leaders" of opinions who are defined by the number of their followers (on Tik Tok, Twitter, or any digital platform) may enhance this hate speech (with insulting „punchlines)

This is important to remind that the ITC has had a vey positive impact on communication and even the learning process but it may also be the place of a wild world where the most agressive people familiar with the technology mean to impose their views not in a smart way, most of the time without any education but a main „skill"- violence combined to rapidity to attack, usually in groups.

The competence approach- the only way to combat hate speech is to enhance competence. The main goal of the „Think Diverse!" project is to defend diversity and equal opportunities in initial training (school), continuing education (training) and through the transversal approach of intercultural competence, which are the best ways to fight against inequalities and discriminations.

The European Union has designed since 2000, the lifelong learning approach. It was concretely expressed for the competences in the "Eight competences framework" launched by the European Commission & Parliament in 2006 , updated in 2018. It gathers 4 "basic competences" – the first key competence (KC1) is the literacy competence and is defined as "mother tongue competence"; the second key competence (KC2) is the "multilingual competence" or "communication in foreign languages", the third competence (KC3) is the "mathematical competence and competence in science, technology, and engineering" and the fourth competence (KC4) is the digital competence" involving the "confident and critical use of information society technology (IST). These "basic competences" are completed by four "complex ones"- KC5 - "personal, social, and learning-to-learn competence", KC6- "citizenship competence ; KC7- entrepreneurship competence", and lastly KC8- "cultural awareness and expression". Moreover, the emphasis is on "critical thinking, creativity, initiative, problem solving, risk assessment, decision taking, and constructive management of feelings" (European Commission 2006). They are the very basis for any creative approach, imagination or inspiration is not enough, it has to be framed to avoid any excess and unfair attitude.

Creative thinking has also been supported by the OECD. It has created a "Creative thinking Strategic Advisory Expert Group". Their work hypothesis is that "there is a general consensus among psychologists and educators alike that creative thinking, understood as engagement in the thinking processes associated with creative work, can improve a host of other individual abilities, including metacognitive capacities, inter and intrapersonal and problem-solving skills, as well as promoting identity development, academic achievement, future career success and social engagement". As a result creative thinking may be considered as a "tangible competence, grounded in knowledge and practice, that supports individuals in achieving better outcomes, oftentimes in constrained and challenging environments". (OECD, 2019). In the international evaluation programme PISA 2021, creative thinking assessment could provide policy makers with valid, reliable and actionable measurement tools that should help them to make evidence-based decisions. Therefore, creativity is on the political agenda. This last improvement is one step further after

considering growth mindset and leadership, together with emotional & social skills. The general idea is to upskill educators in a broad sense – teachers at school, parents (in family), professionals working with youngsters in extra-curricular activities. Education is a continuum and youngsters may find "role models" anywhere (sport, culture, literature…) ; they must also know the "bad examples" and why they must be considered as bad. This is not a figure of speech, there are real and documented reasons. This is too easy to mock this warning pretending that this is "old fashioned moral" especially when we can see the damages at school whit bullying and any kind of harassment. Professionals specializing in cyber harassment know the way youngsters are trapped by predators – they are easy targets for extremism (terrorism), sexual abuse (pornography) or bullying by other youngsters (belonging to their relatives, school being the first place for "struggle for life").

The human resources management approach- A typology used in human resources management combines the traditional "hard skills" that are directly linked to the education received and/or acquired thanks to a professional experience , the "soft skills" or transversal skills that are related to a personal or social behavior (they also involve autonomy, creativity, the ability to socialize…) and more recently the „mad" skills that are also linked to the personality but generally improved thanks to "extraordinary" experience (building a school in India, being a high level sportsperson, a voluntary experience abroad…). Creativity is transversal to hard, soft and mad skills ; but there are obviously more opportunities for being creative in unformal or exceptional circumstances. The "mad skills" come once more from the Silicon Valley where the personal or emotional perspective is most demanded as the competition is high and so the ways to make a difference are more focused on the singularity of any human being. There is once more a limit to the "tech approach" as the originality may also be a main barrier to adapt to the professional environment if this is too personal and doesn't match with what is expected from the "average employee". Being creative but with limits.

The Cedefop[14] glossary suggested different definitions of learning. The formal one is linked to the education acquired at school or in an official training or educative body ; the Bologna process (launched in 2000 by Ministries of Education) tackles this part. The non-formal and informal learning is acquired outside school/training such as on the workplace, in political or voluntary involvement, sometimes among the family; for youngsters in the framework of extracurricular activities ; this is the Copenhagen process launched in 2002 by the Ministers for Social Affairs, Labour and Employment. In complement to this typology, the Cedefop suggested a prospective approach of skills intelligence- both a current and prospective analysis of the skills needed on the European labour markets. The idea is to anticipate the needs for education and training, to better match to offer and the demand on the workplace as in many European countries, there is a huge proportion of unachieved employments, and consequently to suggest training strategies to upskill professionals to meet the demands of the employers. The Think Diverse contributes to this approach- the intercultural skill should be crucial.

From creativity to the diversity approach – The Think Diverse project is meant to enhance a creative thinking for combating discrimination. The intercultural competence is

[14] Centre - https://www.cedefop.europa.eu/en

indispensable to our contemporary societies, diverse by nature. Most Europeans live in cities or urban areas. Diversity is both an asset and a wealth. It can also be a source of misunderstanding and conflict. In a multi-connected world, communication is sensitive. Understanding and being understood are essential to avoid any negative consequences, for example harassment on social networks. We must avoid both clashing with sensibilities and censoring ourselves. No one can claim a "cultural" exclusivity or decide who is legitimate to defend or talk about a group or a community; the denunciation of «cultural appropriation» may be a new form of censorship. In Europe and worldwide , there is an identity tension with a closure to others, an increase of «communitarianism» which is a symptom of extreme sensitivity to difference that often expresses an existential anguish, even worse in troubled times.

The Council of Europe (since 1949) and the UNESCO (since 1945) have defined, and theorized, notions associated with the culture of diversity. Cultural diversity concerns intercultural communication, meeting, or permutation (between people and within organizations), intercultural responsibility (within companies), intercultural learning and education (throughout life). It is "*a mechanism for organizing the most productive dialogue possible between relevant pasts and desirable futures*" (UNESCO, 2002). There is a great variety of cultures in the world. Cultural diversity allows - and intercultural competences require – "*the understanding of each culture as one option among many possibilities; the ability to convey to the "other", by communicating with him, information about his own culture and to interpret information about the "other" and his/her culture*". (Unesco, 2020). Indeed "intercultural communication: culture is the product of constant negotiation with members of the group to which one belongs; communication is the medium through which this negotiation takes place. Intercultural interactions are the product of comparable negotiations with members of other groups; intercultural communication is the means through which these negotiations take place (Unesco, 2020)

4- the specific issues tackled by the Think Diverse

The European team selected 3 main issues to be emphasized: gender and sexual orientation ; culture and religion ; mental health. They are indeed sensitive especially among a younger audience. In this point we mean to give a worldwide perspective and to focus on examples of "bad practices" in Europe insisting on the need for combating discrimination as a main priority to defend our European values

4.1 – gender issue & sexual orientation

Firstly the Gender issue may be tackled in different ways. In the first place, this is crucial to remind how far women's right (celebrated each 8th of March as the International day for Women) are respected - the right to abortion being a main indicator or insisting on the violence made to women, measuring for instance the rate of feminicide in the country. In a second place, this is meaningful to explain the political strategy implemented to enhance gender equality, the European Union being a main leader in the field. This is the 3 step approach we have chosen.

Violence against women, -a worldwide perspective- There are several indicators or phenomena that measure violence against women. The most decisive is the rate of femicide

that international organizations, in particular UN women but also the World Health Organization (WHO) have been interested in for about ten years. Today, femicides are mostly committed by men; of the 87,000 women killed in 2017, 58% were killed by an intimate partner or family member, according to the 2019 report [15] United Nations Office on Drugs and Crime (UNODC) on Gender-Related Homicides. Men, globally, are the main victims of homicide: 81% of men killed versus 19% of women. But women are the first victims of their intimate partner or family member (64% women versus 36% men). "Many victims of femicide are killed by their current and past partners, but also by their fathers, brothers, mothers, sisters and other family members because of their role and status as women." says the UNODC study. Femicides affect women on all continents. If we compare the absolute number by region of the world, Asia leads with 20,000 women murdered in 2017, ahead of Africa with 19,000, the American continent with 8,000, Europe with 3,000, and Oceania with 300. In relative terms, with a spousal/family homicide rate of 3.1 per 100,000 women, Africa is the region where women are most likely to be killed by an intimate partner or family member. Europe is the continent with the lowest risk (0.7 per 100,000 women), well after the American continent (1.6), Oceania (1.3) or Asia (0.9).

Another indicator is the existence and respect of the right to abortion which has been attacked by several conservative parties in power in many countries, including in Europe (especially in Poland). In the United States of America, under the pressure of the most traditional currents of religions (Catholic or Protestant), the Supreme Court eliminated in May 2022 the constitutional right to obtain an abortion, casting aside 49 years of precedent that began with *Roe v. Wade*[16]. The decision by Justice Samuel Alito set off a seismic shift in reproductive rights across the United States. It allows states to ban abortion, and experts expect about half the states to do so. In one of the most anticipated rulings in decades, the court overturned *Roe*, which first declared a constitutional right to abortion in 1973, and *Planned Parenthood v. Casey*, which re-affirmed that right in 1992. The decision followed the leak in early May of a draft opinion showing that a majority of the justices were privately poised to take that step..

EU strategy on gender equality - In June 2015, the European Parliament adopted a resolution on the Union's strategy for gender equality. It calls on the European Commission and Member States to implement or strengthen their initiatives in five areas where the evils are most critical.

The first area is addressing violence against women and girls and gender-based violence. 2016 was the European Year of Combating this type of violence, with particular attention paid to the new forms it has taken - cyber-harassment, stealth cyber-stalking and cyber-bullying. In France, the association Osez le féminisme has repeatedly rebelled against the degrading image of women conveyed by the media or social networks to counter this

[15] UNODC- https://www.unodc.org/documents/data-and-analysis/gsh/Booklet_5.pdf
[16] Amy Howe "Supreme Court overturns constitutional right to abortion", Jun 24, 2022 - https://www.scotusblog.com/2022/06/supreme-court-overturns-constitutional-right-to-abortion/

violence with the same weapons[17]. A second point is the balance between work and private life. Women and men are also concerned. Flexible forms of work, at least ten days' paternity leave and compliance with relevant EU directives are encouraged. The French Coordination for the European Women's Lobby (CLEF) works for the recognition and recognition of the equality of women and men so that together they build a responsible and supportive society. It develops national actions on employment, family life, parity in political, economic and social life, violence against women, religious extremism, or the prostitution systeml[18]. A third element is the participation of women in decision-making and entrepreneurship. European states must achieve equal representation and participation of women in political and economic life, in particular by introducing quotas and promoting entrepreneurship among them. A fourth area is health. It is about ensuring sexual and reproductive rights - especially the ability to make decisions for oneself. A European report published in 2013[19] recalled that health is an indispensable right for the exercise of all other fundamental rights. Violations of sexual rights affect the lives of women and girls - their economic independence, their access to social services, their participation in decision-making and public life, their vulnerability to male violence, their access to education and their privacy. A national sexual and reproductive health policy must be developed in cooperation with civil society. Finally, a final point concerns culture, education and the media. In particular, the image of women in the media must be better presented from a qualitative and quantitative point of view through the equitable participation of expert women in the debates.

Homophobia & and the defence of rights of the LGBTI community –. Discriminatory behaviors exist in Europe. There are different ways to combat homophobia- on a personal level but also thanks to key associations with an international perspective.

Among Europe, in two countries all red flags are on gay rights with a combination of official homophobic propaganda and a demographic crisis- Hungary and Poland. A children's book «Tales for all» with gay, transgender and Roma heroes provoked violent reactions in Hungary.[20]. These are 17 stories written by different authors for the lesbian association Labrisz . The deputy and vice-president of a far-right Hungarian Mouvement passed the book to the grinder in front of the media cameras at a press conference. Her party had already publicly burned the rainbow flags of the LGBT movement.. Hungarian society was traditionally more tolerant to gender issues than the very Catholic Poland where anti-LGBT campaigns were launched by the Polish government in June 2020. Some cities and regions proclaimed „LGBT - free zones"[21] or LGBT ideology-free zones. They declared themselves unwelcoming

[17] Created in 2009, the association has launched several mobilization campaigns on the web and social networks-http://osezlefeminisme.fr/nos-campagnes/

[18] the French coordination for the European Women's Lobby (CLEF), created in 1991, brings together French women's and feminist associations for the European Women's Lobby (LEF)

[19] *Report of the European Parliament of 3 December 2013 on sexual and reproductive health and rights (2013/2040(INI)), Committee on Women's Rights and Gender Equality, Rapporteur*: Edite Estrela-http://www.europarl.europa.eu/sides/getDoc.do?pubRef=-//EP//TEXT%20REPORT%20A7-2013-0426%200%20DOC%20XML%20V0//FR

[20] The children's book 'Meseorszag mindenkie', not translated, published in September 2020 by Boldizsar Nagy,Jean-Baptiste Chastang, « Il étéit une fois des contes inclusifs qui déchaînaient l'extrême droite hongroise », M le Magazine du Monde, samedi 17 octobre 2020.

[21] *"European Parliament slams 'LGBTI-free' zones in Poland". Deutsche Welle. 18 December 2019.*

of what they described as "LGBT ideology" in order to ban equality marches and other LGBT events. Their ssupporters argued that the zones defended “traditional family values”, while opponents argue that the zones undermine the rights of LGBT people. By June 2020, some 100 municipalities and five voivodeships, encompassing a third of the country, had adopted such resolutions . In September 2021, four of the voivodeships withdrew the measures, after the EU threatened to withhold funding.Poland's Human Rights Ombudsman challenged several LGBT-free zone resolutions. End of June 2022, a top Polish appeals court upheld lower court rulings annulled the resolutions, abolishing them in four municipalities.

Despite the position taken by Pope Francis in October 2020 to support the creation of a civil pact, a legal framework for “homoparental” (two parents with the same sexual identity) families, the Catholic Church remains deeply hostile to the idea of a homosexual union (against marriage for all) and the possibility for homosexual couples to have children. Many alt-right Catholic movements have violently opposed marriage for all (France in 2013) with violent homophobic campaigns, in the streets and on social networks. The ultra-conservative pan-European Catholic website CitizenGo launched a petition in October 2020 calling on all parents to “boycott bookstores that sell books that endanger the innocence of children.” ; in Hungary, in October 12, 90,000 people signed it, a further proof of intolerance in Europe.

Luxembourg Prime Minister Xavier Bettel underlined that „Homophobia is a choice. Homosexuality is not a choice”. He added that „The suicide rate among young homosexuals is huge because they have trouble accepting themselves”. This political figure in Europe decided to make his „coming out” , after Bertrand Delanöe, mayor of Paris twenty years before . This is indeed important for young people to evoke reference figures who spoke about their homosexuality, in a natural way when they felt the right time or to testify about their journey and the difficulties they may have encountered at key moments (marriage, fighting AIDS, etc.) to put their personal experience to serve the cause. Several examples may be found in artistic, intellectual, political or economic world but also sports champions in environments often sexist , homophobic and resistant to difference.

Since 2010, the unicorn has become with the rainbow flag, the emblem of the LGBT community; «Simply because we are unicorns», explains the French spokesperson of Inter-LGBT. „The animal breaks with gender binary and then, for many people, it does not exist, it is invisible. Just like us, many people refuse to see us»[22]. Sexual diversity makes it possible to evoke discrimination related to sexual orientation but also to sexual or gender identity. Sexuality education is mandatory in college, heterosexuality and homosexuality do not have the same treatment which is one of the explanations for inducing embarrassed attitudes or mistrust of young people and then adults. An association, ILGA Europe, is the European part of an international network (ILGA)[23] created in 1978. It unites activists with allies – and put institutional actors in touch with the issues they care about and the movement as a whole. They build strategic partnerships with LGBTI allies in society, like the private sector; but overall, they nurture greater alliances between LGBTI and other equality and social justice movements. They shape narratives that welcome nuance over polarisation. Worldwide- the pioneering fight for the rights of homosexuals comes from the United States, in the seventies

[22] Clémence Zamora-Cruz, quoted by Marie-Béatrice Baudet « La licorne de l'autre côté du miroir », L'été en séries, Le Monde,20 August 2020.
[23] https://www.ilga-europe.org/

and the «rainbow diversity». The Movement of «homosexual pride» was born. The Coming Out Day (COD) is held every year on 11 October in North America and in some European countries. On this occasion, lesbians, gays, bis, trans and queer people are called to show themselves publicly. The Coming Out Day tradition dates back to the second "March for Gay and Gay Rights" held on October 11, 1987. On that day, 500,000 people demonstrated in Washington, D.C. for equal gay rights and recognition of homosexuality. The following year, on the first Coming Out Day, thousands of gays and lesbians published their names in newspapers.

4.2 – culture and religion issue

Religious diversity – the rate of religious diversity is certainly a main indicator of democracy together with the freedom of religion or belief. This is not by chance if there is only one single „official" religion in all authoritarian countries and if religious minorities are persecuted. The freedom of religion is enshrined in the Universal Declaration of Human Rights (Article 18) and reaffirmed in the International Covenant on Civil and Political Rights, signed by more than 160 states. This freedom includes, in addition to the freedom to worship, the freedom to claim a religion or belief, not to have one, to change one or to renounce one. The European Union defends and promotes within the United Nations the principles of "freedom of religion or belief" and "freedom of opinion and expression", intrinsically linked and complementary principles based on universality, indivisible and inseparable from all human rights. Freedom of religion or belief, such as freedom of opinion and expression, are human rights designed to protect individuals and not systems of thought such as religions and their symbols, which are not subjects of law. Religious discrimination is the easiest and most widely used weapon in the world to persecute minority groups. The Uighurs, a Muslim minority in China, suffer from a systematic and institutional persecution by the Chinese authorities. The Rohingya (a predominantly Muslim group living in northern Burma) are also persecuted (systemic discrimination, violence against men, rape of women, etc.) by the ruling Burmese junta al, this repression led to the exile of 150,000 refugees in 2017 [24]. The Yazidis, a monotheistic, Kurdophone community of between 100,000 and 600,000 people in Iraq, are among the oldest populations in Mesopotamia. They have been persecuted by Islam or Christianity who have an erroneous interpretation of their worship, recently by ISIS (Islamic State) "The Yazidi problem is not a religious problem, it is a question of totalitarian domination (…) Once ISIS is done with the Yazidis, it will go after another minority. »[25] In Europe, the policy of «ethnic cleansing» against the Muslim community was the aim of the war in Bosnia, during the Balkan war launched by Serbia (1991-1995). Bosnia is no longer the pre-war multi-ethnic country.[26] with Sarajevo, emblematic city of diversity and interreligious dialogue.

[24] Amnesty international – https://www.amnesty.fr/dossiers/le-sort-des-rohingyas-au-myanmar

[25] Jean-Pierre Filiu, university professor at Sciences Po, quoted by Sophie Gillig, "Who are the Yazidis, targeting jihadists in Iraq?" , 12 August 2014 updated 13 August 2014

[26] Laurence Robin-Hunter, « Le nettoyage ethnique en Bosnie-Herzégovine : buts atteints ? » p. 35-43, vol. 45 / 1 | 2005 : Nettoyage ethnique, violences politiques et peuplement https://journals.openedition.org/rge/580

But above all, Europe was marked by an unprecedented religious discrimination that led to the murder of six million Jewish Europeans during the Second World War (Shoah), climax of a virulent anti-Semitism that accelerated in the 19th century (pogroms in Russia, Central and Eastern Europe), and broke loose after the WWI. Anti-Semitism, like any discrimination against non-Christian or "heretical" religious minorities within Christianity, has existed in Europe since the first millennium. The Shoah is unique - for the first time in the history of humanity, the exclusion of social and economic life, followed by physical and psychological persecution, ended in the systematic deportation and execution by the Nazi regime of millions of Europeans because of their religion. This tragedy allowed, after the war, to precisely define anti-Semitism, its new forms, for example anti-Zionism, and other concepts associated with hate speech that perpetuate religious discrimination – conspiracy, negationism, revisionism. Crimes against humanity; war crimes and crimes against humanity; extrajudicial executions are different from a genocide. According to the "non-binding" definition suggested by the International Holocaust Remembrance Alliance, anti-Semitism is "a certain perception of Jews, which can be expressed in the form of hatred of Jews. The rhetorical and physical manifestations of anti-Semitism target Jewish or non-Jewish individuals and/or their property, Jewish institutions and religious buildings." The manifestations of this anti-Semitism" may include the targeting of the State of Israel, conceived as a Jewish community. However, Israel's criticism at a level similar to that of another country cannot be considered anti-Semitic." A list of "contemporary" examples of anti-Semitism is given, including: "asking, helping or justifying the murder of Jews in the name of a radical ideology or extremist vision of religion"; "to make false, dehumanizing, diabolical or stereotyped allegations about Jews as such or about the power of Jews, for example, but not exclusively, the myth of a global Jewish plot or Jews controlling the media, the economy, the government or other institutions of society"; or "accuse the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust "[27] The manifestations of this anti-Semitism *"may include the targeting of the State of Israel, conceived as a Jewish community. However, Israel's criticism at a level similar to that of another country cannot be considered anti-Semitic."*

Worldwide, the memory of the Shoah is celebrated on the 27th of January. Yad Vashem created in Jerusalem (Israel) after WWII and its many delegations worldwide (especially in America with very convincing examples of testimonies) is the main institution of reference to document present and past antisemitism together with any discrimination for a religious, cultural or ethnic purpose. The idea is to enhance both interreligious and intercultural dialogue to combat hate speech and discriminations.

Cultral diversity and struggle against racism – Diversity linked to ethnic or cultural origin, to fight against racism and xenophobia, is particularly sensitive in Europe with the rise of nationalisms and the temptations of identity withdrawals. It is associated with concepts of integration, cooperation or co-development that are positive or negative notions of assimilation, ethnocentrism, racism or xenophobia , clearly discriminatory . The colonial past in several European countries (France, the Netherlands, Portugal, the United Kingdom but

[27] International Holocaust Remembrance Alliance (IHRA), adopted in plenary on 26 May 2016 and cited by FranceTv Info - *https://www.francetvinfo.fr/societe/religion/diner-du-crif/on-vous-explique-la-future-definition-de-lantisemitisme-elargie-a-l-antisionisme-que-la-france-veut-adopter_3200607.html*

also Belgium), the link between imperialism and colonialism, the history of enslavery and the black question in the United States. are very sensitive issues. The experience of Trumpism and the return of supremacism, an uninhibited racism that challenges the achievements of the civil rights struggle of the 1960s (with the Ku Klux Klan) is quite telling. The Black lives matter" movement, which developed after the murder of George Floyd, an African-American, by police officers and its impact in Europe in 2020, was indicative of identity and memory sensitivity.

In order to combat racism and xenophobia, we must examine the otherness and different facets of an identity. In Europe, the defence of diversity and intercultural dialogue are internal themes of the European Union (since the 2004 enlargement with increased intercultural diversity) but also external with the migration policy which has become a Community competence since the Treaty of Amsterdam (1997)..

After the health crisis of 2020-2021, the theme of migration returned to the agenda of the European Union, in the summer of 2021 with the discussion of a new European pact on Asylum and Migration. It is very sensitive risk is often exploited in Europe during major national or European elections. As a Community competence, migration policy requires the countries of the European Union to adopt a common strategy vis-à-vis third countries (not members of the European Union), to define the EU's external relations, and its migration policy A turning point occurred in Europe with the serious migration crisis of summer 2015 linked to the consequences of the Arab Spring (2011) with the war in Syria, where European countries welcomed one million refugees. The first reaction was solidarity and openness, the German Chancellor paving the way with a generous commitment « *Wir schaffen das!* »[28] . But reservations were expressed very quickly from Central and Eastern European countries that closed the Balkan route (Hungary, Croatia, etc.). At the same time, the European Commission, through its calls for projects, allowed projects to accompany the reception of refugees in Europe[29].

In an intra-Community sense, diversity is more cultural and linguistic (with the diversity of regional languages in several European countries). The European anti-discrimination system with its two directives adopted in 2000 (against racism and for equal opportunities) has enabled many EU countries to harmonise their policies against inequalities and discrimination linked to ethnic origin. "United in diversity" is the motto of the European Union. It means that, through the Union, Europeans work together for peace and prosperity, and that Europe's many different cultures, traditions and languages are an asset to the continent. Issues of ethnicity, culture and religion are at the heart of respect for differences.

Worldwide; the international day against racial discrimination is celebrated on the 10th of March)[30] ; several European Years have been dedicated since 1997 to this sensitive issue

[28] "We will get there!" - Sentence delivered by German Chancellor Angela Merkel on 31 August 2015 during the migration crisis in Europe as a slogan of her refugee policy.
[29] Fund for Asylum, Migration and Integration better endowed from 2016 or through the Erasmus programme +
[30] United Nations- https://www.un.org/en/observances/end-racism-day

4.3 – mental issue among yougsters

According to the World Health Organization (WHO, 2022), mental health problems should become a main cause of disability in 2030, surpassing all other pathologies ; one in four people will suffer from some type of mental disorder throughout their lives. More than 12% of health problems are directly related to mental pathologies, surpassing cancer problems and cardiovascular health problems. Currently, more than 450 million people suffer from a mental health problem. Within these data, the fact that more than 50% of the problems begin before the age of 14 and 75% before the age of 18 is particularly striking. Each year some 800,000 people commit suicide, which is the main cause of death in young people between 15 and 29 years of age.

Globally, one in seven 10-19-year-olds experiences a mental disorder, accounting for 13% of the global burden of disease in this age group 31. Depression, anxiety and behavioural disorders are among the leading causes of illness and disability among adolescents. Suicide is the fourth leading cause of death among 15-29 year-olds. The consequences of failing to address adolescent mental health conditions extend to adulthood, impairing both physical and mental health and limiting opportunities to lead fulfilling lives as adults.

The WHO experts underlines that worldwide one in six people are aged 10-19 years. Adolescence is a unique and formative time. Physical, emotional and social changes, including exposure to poverty, abuse, or violence, can make adolescents vulnerable to mental health problems. Protecting adolescents from adversity, promoting socio-emotional learning and psychological well-being, and ensuring access to mental health care are critical for their health and well-being during adolescence and adulthood.

Globally, it is estimated that 1 in 7 (14%) 10-19 year-olds experience mental health conditions(1), yet these remain largely unrecognized and untreated. Adolescents with mental health conditions are particularly vulnerable to social exclusion, discrimination, stigma (affecting readiness to seek help), educational difficulties, risk-taking behaviours, physical ill-health and human rights violations.

According to the European Commission (EU, 2023) 32being mentally healthy means being capable of self-realisation, being at ease when forming relationships with others, contributing to community life and being productive at work. The impact of poor mental health can affect people throughout their life course. In September 2022, the president of the European Commission Ursula von der Leyen announced the Commission's intention to present a new comprehensive approach to mental health in 2023 after a Conference on the Future of Europe whose conclusions called upon initiatives to improve the understanding of mental health issues and ways of addressing them.

Developed by the Organisation for Economic Co-operation and Development (OECD) in cooperation with the European Commission, The Health at a Glance: Europe 33 report series assesses the EU's progress toward effective, accessible, and resilient health systems. The study is carried out and a report is published every two years with a a balanced,

[31] WHO- mental health of adolescents- https://www.who.int/news-room/fact-sheets/detail/adolescent-mental-health downloaded April 2023

[32] European Commission Mental health- downloaded April 2023-- https://health.ec.europa.eu/non-communicable-diseases/mental-health_en

[33] European Commission – Health at a glance- downloaded April 2023- https://health.ec.europa.eu/state-health-eu/health-glance-europe_en

descriptive assessment of all EU countries based on publicly available data and indicators. In 2018 (before the Covid pandemics), a report highlighted that mental health problems affect about 84 million people across the EU. In addition to personal suffering, mental health problems have financial implications for our society. The total costs of mental health problems are estimated at more than 4% of GDP (more than €600 billion) across the 27 EU countries and the United Kingdom.

The last 2022 edition of Health at a Glance: Europe has examined the key challenges European countries must address to develop stronger, more resilient health systems following the acute phase of the COVID-19 pandemic. It includes a special focus on how the pandemic has affected young people's mental and physical health. Although the pandemic has had an impact on nearly everyone's life, there have been particular concerns about the mental and physical health of the millions of young Europeans whose formative years have been marked by disruptions in their education and social activities 34. In several European countries such as Belgium, Estonia, France, Sweden and Norway, the share of young people reporting symptoms of depression more than doubled during the pandemic, reaching prevalence levels at least twice as high as in older age groups. Many children and young people also spent considerably less time engaging in physical activity and had worsening nutrition habits, with indications of a rise in child overweight and obesity in some countries.

The growing demand for mental health support, combined with disruptions in care delivery during the pandemic, challenged already-stretched mental health services. About 50% of young Europeans reported unmet needs for mental health care in spring 2021 and again in spring 2022. Many countries have implemented some measures to protect and care for young people's mental health, yet the magnitude of the impact warrants further action to ensure the pandemic does not leave permanent scars on this generation. The report emphasises the need for additional measures to prevent the pandemic from scarring a generation of young people. The report showed that almost one in two young Europeans report unmet needs for mental health care, and the share of young people reporting symptoms of depression in several EU countries more than doubled during the pandemic.

While many countries have implemented measures to protect and care for young people's mental health, the magnitude of the pandemic's impact warrants further action to prevent permanent scars on this generation. A priority has to be given towards prevention: to tackle behavioural and environmental risk factors and to have more ambitious actions on health promotion and disease prevention.. Mental health is influenced by many factors, including genetic predisposition, socio-economic background, adverse childhood experiences, chronic medical conditions or abuse of alcohol or drugs. Policies in areas such as education, employment, or social protection can positively impact our mental health and well-being and support mental health resilience, especially when implemented early in life. This complexity needs to be considered when developing a comprehensive approach to mental health and implementing effective interventions to mitigate mental health challenges.

The WHO experts35 insists on aadolescence being a crucial period for developing social and emotional habits important for mental well-being. These include adopting healthy sleep patterns; exercising regularly; developing coping, problem-solving, and interpersonal skills; and learning to manage emotions. Protective and supportive environments in the

[34] OECD/European Union (2022) Health at a Glance: Europe , executive summary
[35] WHO- mental health of adolescents- https://www.who.int/news-room/fact-sheets/detail/adolescent-mental-health downloaded April 2023

family, at school and in the wider community are important. Multiple factors affect mental health. The more risk factors adolescents are exposed to, the greater the potential impact on their mental health. Factors that can contribute to stress during adolescence include exposure to adversity, pressure to conform with peers and exploration of identity. Media influence and gender norms can exacerbate the disparity between an adolescent's lived reality and their perceptions or aspirations for the future. Other important determinants include the quality of their home life and relationships with peers. Violence (especially sexual violence and bullying), harsh parenting and severe and socioeconomic problems are recognized risks to mental health. Some adolescents are at greater risk of mental health conditions due to their living conditions, stigma, discrimination or exclusion, or lack of access to quality support and services. These include adolescents living in humanitarian and fragile settings; adolescents with chronic illness, autism spectrum disorder, an intellectual disability or other neurological condition; pregnant adolescents, adolescent parents, or those in early or forced marriages; orphans; and adolescents from minority ethnic or sexual backgrounds or other discriminated groups.

The main disorders identified by the WHO are firstly emotional disorders with anxiety disorders with 3.6% of 10-14 year-olds and 4.6% of 15-19 year-olds experiencing an anxiety disorder. Depression is estimated to occur among 1.1% of adolescents aged 10-14 years, and 2.8% of 15-19-year-olds. Secondly behavioural disorders with the attention deficit hyperactivity disorder (ADHD), characterized by difficulty paying attention, excessive activity and acting without regard to consequences (3.1% of 10-14 year-olds and 2.4% of 15-19 year-olds) ; or conduct disorder involving destructive or challenging behaviour (3.6% of 10-14 year-olds and 2.4% of 15-19 year-olds) that may result in criminal behaviour. Thirdly eating disorders, such as anorexia nervosa and bulimia nervosa that can lead to premature death, often due to medical complications or suicide, and a higher mortality. Fourthly psychosis including hallucinations or delusions that can impair an adolescent's ability to participate in daily life and education and often lead to stigma or human rights violations. Fifthtly suicide is the fourth leading cause of death in older adolescents (15-19 years) linked to multifaceted factors (harmful use of alcohol, abuse in childhood, stigma against help-seeking, barriers to accessing or digital media especially bullying on social medias and school). Last but not least many risk-taking behaviours for health, such as substance use or sexual risk-taking, start during adolescence. They can be an unhelpful strategy to cope with emotional difficulties and can severely impact an adolescent's mental and physical well-being.

Both the WHO worldwide and the European Commission and OECD in Europe and in countries belonging to the more privilegded ones have insisted on the need for prevention as soon as possible to provide a meaningful support as the report underlined the critical importance of early experiences in shaping health and well-being later in life with Mental health promotion and prevention interventions aim to strengthen an individual's capacity to regulate emotions, enhance alternatives to risk-taking behaviours, build resilience for managing difficult situations and adversity, and promote supportive social environments and social networks.

II National part - Diversity in general and the 3 issues tackled in the Think Diverse! project

The presentations of the three countries include a general background and the explanation of the choice of the type of diversity – culture and religion for France ; gender and sexual orientation for Italy and mental health for Spain.



(c) iriv, street art in Valencia by unknown artist, February 2023

1, Diversity in France

The respect of diversity together with equity of chances and universalism are the very basis of the Republican values defended by France since the French Revolution (1789) and the entrance in the Modern times. This was the end of the "Ancient times" (Ancien Régime with the monarchy) defined by a hierarchical system based upon inherited rights with many people deprived of any right; the political, social and economic order was genuinely unequitable and unfair. The modern times are perfectly reflected in the French motto: "Freedom, Equity, and Fraternity" with the proclamation of the first Republic. The Declaration for Human rights and citizens is obviously the most famous expression of the French spirit and the roots of the European values since its creation (in 1957) more formalized since 2000 with the framework of fundamental rights. It has also paved the way for many political changes worldwide – democracy was possible on the basis of freedom, equity and respect of all in their diversity. This was indeed the heritage of the "Lumières" in the XVIIIth Century with a main intellectual brainstorming in all the social, political and economic sectors.

Diversity of Religion - The French team chose the diversity in culture and religion as it has certainly implemented the most original model in the field with the "laïcité" (secularism is a partial translation)– a law was adopted in 1905 that was the result of a violent fight between Republicans (defending the Heritage of the French revolution) and the Conservative (willing to restore the Monarchy). Religion was weaponized by the Conservative party as the catholic Church was very linked to the Ancient Regime that was based upon three orders- the clergy, the nobility and the third state. In the organization of the previous society ("Ancien Régime") the "clerical order" together with the army, were the two pillars of the Monarchy. In any privileged family the first son inherited the wealth (castle and the land with the revenues attached to it), the second son joined the army (and thanks to his family background could easily have a career as an officer) and the third son became a priest (with the same career in the church as hierarchical as the army). The daughters had just the choice to get married; the choice of their husband depended also on their dowry. The lack of freedom was total both in the „privilegded" part of the society and obviously even more in the „third state" (the people) with not a lot of rights and the permanent threat to be badly and unfairly treated at any time by people belonging to a more priviledged family.

Secularism guarantees the freedom of conscience from which flows the freedom to express one's beliefs or convictions within the limits of respect for public order. It implies the neutrality of the State and imposes the equality of all before the law without distinction of religion or conviction. It guarantees believers and non-believers the same right to freedom of expression of their beliefs or convictions. It also guarantees the right to have or not to have a religion, to change one or not to have one. It guarantees the free exercise of worship and freedom of religion, but also freedom from religion: no one can be forced to respect religious dogmas or prescriptions. It implies the separation of the state and religious organizations. The political order is based solely on the sovereignty of the people of the citizens, and the State—which does not recognize and wage any worship—does not govern the internal functioning of religious organizations.

Secularism (laïcité) corresponds to the fact that several religions coexist within the framework of republican secularism. It does not escape tensions; certain religious currents (within any religion) carry identity claims. They may be related to the difficulties of integration of their faithful, which may be real (absence or insufficiency of places of worship). They can also be explained by a hierarchy that some currents would like to establish between religions,

which is contrary to the republican spirit - all religions must be treated fairly (regardless of the number of their followers). A recent survey[36] indicates that 35% of French people declare themselves believers (38% women and 32% men); 29% declare themselves non-believers or atheists; 17% claim to be agnostic (sceptical about the existence of a god); 12% are indifferent and 7% do not wish to respond. In this context, 47% of respondents said they were related to Catholicism, 3% to Islam, 3% to Protestantism, 2% to Buddhism, 1% to Orthodox Christianity, 1% to Judaism and 1% to another religion; but 34% do not feel connected to any religion and 8% did not wish to respond (the results are therefore to be interpreted with caution) . The number of places of worship provides another indication of religious diversity, in a more historical or heritage sense – 45,000 Catholic places of worship (86% of the total), 4,000 Protestants (7.6%), 2,450 Muslims (4.6%), 420 Jews (0.8%), 380 Buddhists (0.7%) and 150 Orthodox (0.3%)

Interreligious dialogue was promoted by the Catholic Church, especially on the occasion of Vatican II between Christians and other religions. It must be carried out with respect for freedom, openness and listening in order to get to know one another, to appreciate both our differences and the common values that bind us to one another. This religious freedom is mentioned in the law of 1905 concerning the separation of Churches and the State extends article 10 of the Declaration of Human Rights and the Citizen of 1789 which enshrines freedom of opinion, even religious. Article 9 of the European Convention on Human Rights also provides that "the freedom to manifest one's religion or convictions cannot be subject to restrictions other than those which, provided for by law, constitute necessary measures in a democratic society for public security and the protection of order, public health or morality, or the protection of the rights and freedoms of others". This guarantees freedom of conscience and the freedom to manifest one's religious affiliation. Religious freedom presupposes the freedom of each person to express his religion, to practice it and to abandon it, while respecting public order. For the state and public services, this implies neutrality in the face of all religions and beliefs. The State must make the practice of worship possible.

Freedom of religion or belief is enshrined in the Universal Declaration of Human Rights (Article 18) and reaffirmed in the International Covenant on Civil and Political Rights (Article 18), signed by more than 160 states. This freedom includes, in addition to the freedom to worship, the freedom to claim a religion or belief, not to have one, to change one or to renounce one. France and the European Union defend and promote within the United Nations the principles of "freedom of religion or belief" and "freedom of opinion and expression", two intrinsically linked and complementary principles based on universality, indivisible and inseparable from all human rights. Two resolutions are presented each year to the Human Rights Council and the General Assembly of the United Nations, one by the European Union and the other by the Organization of Islamic Cooperation, both adopted by consensus.

At the international level, France defends the universal scope of freedom of religion or belief and freedom of opinion and expression. It recalls that human rights aim to protect individuals and not systems of thought such as religions and their symbols, which are not subjects of law. France opposes the inclusion in the texts of resolutions of the concept of "respect for religions", which would establish religions as subjects of law and legitimize a condemnation in the name of "defamation of religions". This would open the door to censorship and dangerous restrictions on freedom of expression, particularly against religious minorities, rights defenders and journalists. In both French and international law,

[36] Viavoice for the Observatoire de la laïcité, 2020

the concept of blasphemy is not recognized and only characterized appeals to hatred, discrimination or violence on religious, racial, ethnic or national grounds can be condemned (Law of 1 July 1972). In addition, the law of 13 July 1990, known as the "Gayssot Law", laid down the principle of "repression of any racist, anti-Semitic or xenophobic act" and amended the law on press freedom accordingly.

According to the French politician, a specialist in political theology at the Institut d'Etudes Politiques in Paris, Anastasia Colosimo, there is no such thing as a "right to blasphemy" in French law. Freedom of expression is one of the fundamental freedoms in France. It is the subject of articles 10 and 11 of the Bill of Rights of 1789, which leave it to the legislator to establish its limits. With the law of 21 July 1881 on press freedom, which applies to all forms of expression, the Third Republic imposes liberal legislation whose limits, all strictly defined, are exceptions that must be justified to the general rule of freedom. The 1881 law definitively abolished the offence of blasphemy, even in its secularized form of attack on religious morality. This expanded regime of freedom has followed a more restrictive regime of freedom since the 1972 Pleven Act, which amended the 1881 Act by creating the offence of insult, defamation and provocation to hatred, violence or discrimination on the grounds of membership or non-belonging to a race, ethnicity, nation or religion. In France, it is possible to insult a religion, its figures and symbols, but it is forbidden to insult believers (or followers of a religion).

These new offences have led to interpretation difficulties. Court decisions have sown doubt and intense judicial reflection has made it possible to clarify the meaning of an insult, a defamation and a provocation because of belonging or non-apparty to a religion. The question is whether insulting a religion in itself, or the figures and symbols of a religion, is tantamount to offending believers or followers of that religion. One example is the case that was brought against the weekly Charlie Hebdo in 2007 after the publication of Mohammed's cartoons. This case clarified the judges' position. In France, it is possible to insult a religion, its figures and symbols, but it is forbidden to insult believers or followers of a religion. The difference between the two is sometimes tenuous. Many "blasphemy" trials have been instituted, without the word ever being uttered by invoking insult, defamation and provocation to hatred, violence or discrimination on the grounds of belonging to or not belonging to a religion.

The French position is sometimes ambiguous (or misunderstood by other countries) according to Anastasia Colosimo[37] but compatible with the jurisprudence of the European Court of Human Rights. It should not evolve, an excess of legislative zeal would be detrimental. In matters of freedom of expression, as in matters of religious freedom, the European Court of Human Rights leaves a margin of appreciation to the States. At the European level, the conclusions of the Council of the European Union on freedom of religion and belief, adopted in November 2009, reflect the values of secularism. In particular, they affirm the need to provide sufficient and effective guarantees of freedom of thought, conscience and religion or belief and mention in particular the right to criticize religion. In June 2013, the Foreign Affairs Council adopted the first EU guidelines on freedom of religion or belief.

[37] Anastasia Colosimo, « Le blasphème en France et en Europe : droit ou délit ? », Professor of political theology at Sciences Po, Paris, interview at Institut Montaigne, November 13, 2018, https://www.institutmontaigne.org/blog/le-blaspheme-en-france-et-en-europe-droit-ou-delit

In France, the "preservation of religious peace" does not concern the State which is bound to a total neutrality vis-à-vis the different religions present in the national territory. The 1972 Pleven Law amended the 1881 Press Freedom Act. It is more restrictive and the reason for "preserving religious peace" could be used in future court decisions. According to Anastasia Colosimo, this would be a regression from the French tradition of irreverence that is part of our national heritage

Diversity of Culture. - France's migration policy since 1945, includes three main periods: the need for labour to rebuild the French economy after the war so called as the „30 Glorious years" by French geograph Jean Fourastié (1945-1973), the closure of borders to non-EU nationals after the oil shocks until the common Community policy with the Treaty of Amsterdam (1973-1997), since then there have been a series of laws decreasing the number of migrants or orienting them depending on the needs expressed by the labour market (the sectors with a high demands of work unfulfilled by natioal workers) (1997-2020).

The topic of ethnic diversity linked to immigration has been weaponised with the influence of alt right parties since the 1980s (Front national mainly). They could have members elected at the Parliament in 1986 and a candidate reaching the second round of the presidential elections for the first time (Jean Marie Le Pen) in 2002. The number of its electors have drastically increased which is the expression of a main anger against „traditonal parties". The heir (Marine , Jean Marie Le Pen's daughter) could once more be selected at the second round of the presidential elections in 2022, this time in a total indifference and with a much higher number of members at the Parliament the same year (89 MPs). With their influence, conspiracy theories could flourish presenting cultural diversity as a main threat for „French identity" and the theory of „big replacement" which means that „genuine French" would be replaced by „migrants". Firstly defended by a French ideologist Renaud Camus in 2010 it became famous in the United States in supremacist movements before being back to France and used by candidates of alt righ parties (but also conservative parties) as this is a main irrational fear including on territories in France (countryside) where there isn't any immigration.

In 2021, 7.0 million immmigrant people live in France, or 10.3% of the total population[38]. 2.5 million immigrants, or 36% of them, have acquired French nationality. The foreign population living in France is 5.2 million, or 7.7% of the total population. It consists of 4.5 million immigrants who have not acquired French nationality and nearly 0.8 million people born in France of foreign nationality. Moreover, 1.7 million people were born of French nationality abroad. In total, 8.7 million people living in France were born abroad, or 12.8% of the population. International comparisons, as conducted by the UN, Eurostat or the OECD, are based mainly on two criteria: the share of persons born abroad and that of foreigners ordinarily resident in the country. The specificity of the French definition of immigrant comes from its colonial history: many people were born French abroad (for example the returnees from Algeria) and their profile is closer to that of people born in France than that of immigrants. In 2021, of the 447.3 million people in the 27 countries of the European Union (EU-27), 37.5 million were foreigners and 55.4 million were born in a foreign country, representing respectively 8.4% and 12.4% of the European population. France is thus in the middle.

Born in France, the descendants of immigrants are much younger than the rest of the population[39]. In 2020, 37% are minors and only 13% are 65 years of age or older, Figure 1. Their

[38] INSEE, 2023 – "Immigrés et descendants d'immigrés en France »
[39] INSEE, 2023 – "Immigrés et descendants d'immigrés en France »

profile reflects with lag past immigration flows. The share of minors is particularly high among descendants from the Maghreb (46%) and other African countries (65%). Conversely, those aged 65 and over are overrepresented among those from Europe (28%) and especially Spain and Italy (35%).

For a long time, the immigrant population remained predominantly male, with the main purpose of meeting labour needs[40]. Since the 1970s, however, it has been feminized, initially through family reunification, but women have been migrating more and more often for other reasons (studying, finding a job in line with their diploma, etc.) Figure 3. Since 2010, Immigrant women are slightly more numerous than men: they make up 52% of the immigrant population in 2021, compared to only 44% in 1968 and 48% in 1990. Among immigrants arriving in France in 2019, women are also the majority (52%), especially those from Southeast Asia (64%), China (61%), America and Oceania (56%) and the Maghreb (54%).

Immigration has been both a main enrichment for the French population since 1945 (and even before) who dramatically needed support for re-building the country after the Second Wold War but also a way to thank so many soldiers coming from all the former countries belonging to previous „Colonial Empire' of France - North Africa (Algeria, Tunisia, Morocco), Sub saharian Africa (Senegal, Ivory Coast…) but also in Asia (former Indochine gathering Vetniam, Cambodge, Laos,) by providing them an employment after the war if their countries couldn' t offer them one. This has not been a fair agreement in many ways as the immigrant workers (mainly from Algeria since the 1960s but also from the other Afrfican countries) were considered as „temporary workers" and when they came back to their countries their revenues (retirement) decreases ; moreover many immigrant workers didn't come back as they had lost contact with their families and remained in France. In 2023, the employers (Medef) together with the Frech governement have insisted on the urgent need for a migrant workforce faced to a huge number of unfilled works (restaurants, cleaning sector, security, transport, care for children or elderly…).

Struggle against discriminations linked to Culture & Religion – The impact of the negative picture given by extremist parties on immigration and immigrants together with the hate speech has been even increased with the social networks – supremacism, all conspiracy theories. They are spreading clichés and stereotypes enhancing racist and xenophobic attitudes but not only towards migrants – the same „hate speakers" strongly attack women, sexual minorities and religious minorities. This is the reason why in France was launched in 2019, the International Platform on Racism and Anti-Semitism. in collaboration with the Ministers of Education and Higher Education and Research (PIRA). It is placed under the responsibility of the Ecole Pratique des Hautes Etudes (EPHE) and the Fondation des Maisons des Sciences de l'Homme (FMSH). It should host international and national research projects, develop close links with the education system and the community - NGOs, associations, trade unions, mutual societies, foundations, as well as with public authorities. In its introduction to "The Contemporary Metamorphoses of Racism, Anti-Semitism and Anti-Racism", PIRA stresses the importance of combining the current forms of racism and anti-Semitism in the world. After the decolonization and independence of countries (Africa, Asia, etc.), it was thought that the phenomena of racism and unequal exchanges between countries or between individuals would end. Yet they have «metamorphosed». Racism continued under ancient modalities, but also in «institutional and systemic manner», in the form of so-called «cultural»

[40] Ibidem

or «differentialist» variants, with the idea "that a difference in culture would produce an inability to adapt to the values and principles of western societies."

In addition to the classical forms (acts or words), hatred and rejection of the other is unleashed on social networks and in algorithms (set up by Internet search engines) with a «identity push» and a «competition of victims» where racist and anti-Semitic prejudices develop in minority advocacy groups where unprecedented forms of racism and anti-Semitism, both public and private, coexist. The vectors of anti-Semitism, like those of racism, have changed: conspiracy websites, always with anti-Semitic hints, have developed with an explosion of anti-Semitic actions and words during the weekly demonstrations of the Yellow Vests - taken to the side of Alain Finkielkraut or tags on a photo of Simone Veil in particular in 2019- which led to a demonstration of support in February 2019, place de la République, to denounce these acts. In the face of identity tension and "victim competition", anti-Semitic prejudices are developing in some minority groups. Anti-Semitism is much more associated with hatred of the State of Israel in Western Europe, and especially in France, than in other countries where one can both hate the Jews, and be in favor of the Hebrew state. Anti-Zionism is a new form of anti-Semitism.

The PIRA stresses that the racial question is not the same in Europe, with the processes of colonization and decolonization sometimes bloody , where today's migrants are often the «children of the colonized of yesterday».. The action and the actors of anti-racism, in particular allows to examine the most favorable conditions for diversity, equity and social and cultural inclusion. A rapprochement of anti-racist movements took place in an unprecedented way between the two shores of the Atlantic, in June 2020, after the death of George Floyd, an African-American man brutally interposed by a policeman who led to his death. For once, globalization has had the positive effect of mobilizing citizens of all origins (social, cultural, geographical, etc.), in Western societies where the problem of racism exists in various forms but with the same phenomena of stigmatization and exclusion of certain groups of society. Civil society is directly concerned and a major player in the fight against racism and anti-Semitism in France. In particular, an association the League Against Racism and Anti-Semitism LICRA – has been fighting since 1927. By educating young people to become citizens aware of the dangers of racism and anti-Semitism and by preparing them to respect the republican values that our society will foster social diversity and living-Together, LICRA activists develop their work with students along 4 axes[41] :

Gender Diversity. -, Marie-Cécile Naves[42], Director of the Gender and Geopolitics Observatory at the French Institute of International and Strategic Relations (IRIS) demonstrated the relevance of a gender-based approach "as a concept, a field of research and a tool for analyzing reality". According to her, "reflection as public action" would benefit gender studies would make it possible to approach in a new and innovative way classic geopolitical items such as poverty, social inequalities, discrimination linked to origin, religion, development, health, migration, work, economy, education, environment, sport, culture and the military. She cites the example of algorithms, big data, artificial intelligence where gender biases could be deconstructed. Social sciences, biology, medicine or digital sciences are already interested. Diplomacy, particularly in France, takes gender issues into account to better target vulnerable populations in development assistance, the fight against gender-based discrimination and violence, sexual or related to sexual orientation or gender identity,

[41] LICRA - https://www.licra.org/nos-missions
[42] Marie-Cécile Naves , «Gender remains too little mobilized in geopolitics», Le Monde, 24 August 2019- an article published in August 2019 on the occasion of the G7 meeting in Biarritz

access to rights and resources. The challenge is to deconstruct stereotypes and gendered inequalities and to combat «populist, nationalist and totalitarian obsessions». Examples of backtracking in illiberal countries are increasing- in Hungary with the closure of a department of "gender studies", in Brazil with sexist insults, in Iran with the incarceration of women activists against wearing the veil. Donald Trump's presidency has multiplied sexist attacks, flattering a retrograde American masculinism, which Marie-Cécile Naves calls a «toxic masculinity» that played an important role in mass shootings and white supremacy in the United States. There is also a revival of feminist struggles with demonstrations in Hungary, Argentina, Ireland for the right to dispose of one's body, for economic and political emancipation, for demands of social justice, against inequalities in access to health, education and environmental protection. In Sudan, Algeria and Iran, they are on the front lines of denouncing oppression. The woman must not be reduced to the status of victim that reinforces patriarchy. Marie-Cécile Naves calls for "feminist diplomacy". If it were at least more "female", it would already be a considerable step forward, for example if the Quai d'Orsay appointed more women to the positions of ambassador or consul.

In France several theoretical approaches for this genuine source of inequality, the first in the history of humanity, its «matrix» have been carried out. A main reference has to be made to the analyses of Françoise Héritier, a French anthropologist and ethnologist, and her notion of the "differential valence of the sexes". French philosopher Juliette Grange, a associate university professor, suggests a multidisciplinary approach while Camille Froidevaux-Metterie, philosopher and professor in political science, in charge of the equality-diversity mission at the University of Reims Champagne Ardenne, in a phenomenological perspective , combines feminism and feminity. There is a common point in all the analysis by female researchers: all their actions have been inspired by a sense of injustice that they have felt . For some of them , surprisingly, they did not revolt as there was such a lot of support, such a consensus. For other women the did express violently their feeling of injustice, sometimes in younger age, sometimes in milestones of their lifes (corresponding to a new start for instance). The articulation of personal and professional life time is very unequal: women continue to assume the majority of the care for children and dependent persons and domestic duties. The combination of employment/family is one of the causes of persistent inequalities between men and women in the occupational sphere.

According to the National Institute Statistics [43], over the past 40 years, the participation of women in the labour market has increased significantly, approaching that of men: in 2018, 68% of women aged 15 to 64 are active, whether they are in employment or unemployed, 8 points less than men. The gap was 31 percentage points in 1975. The gap is small at the very beginning of their careers - in 2018, after leaving initial training, 83% of women are active (3 points lower than their male counterparts) ; beyond that, the gaps is reaching 9 points. These differences reflect different gender paths over the course of a career, linked in particular to maternity and parental activity decisions. For beginners, inactivity is, for women as for men, often the result of people who have returned to school or who want to work but are not available or have not actively sought work. With more seniority, the motives are diversified: caring for children becomes an important motivation for inactivity, almost exclusively for women, which increases the gap in activity between women and men.

The unemployment rate of women, which was historically higher than that of men, was joined by that of men in 2009. At the beginning of their working life, the situation of

[43] INSEE, 2019

women is more favorable than that of men: in 2018, 15% of working women entering the labour market are unemployed (4 points less than young men). It is mainly due to the fact that more graduates, young women are generally less exposed to the risk of unemployment; at the level of diploma given, the gaps are smaller, and in some cases reversed. At the very beginning of a career, the female unemployment rate is lower than that of men only since the early 2000s, in connection with a greater increase in the level of diploma among women. In 1980, in metropolitan France, almost a quarter of working women entering the labour market were unemployed, double the male rate, which increases the gap in activity between women and men. The increase in wages with seniority is more marked for men than for women. Part-time work partly explains these wage differences: for full-time employees only. However, these gender gaps remain. Young women were more likely to have attended education leading to higher levels of earnings than their male counterparts. But other factors also influence earnings (less favorable socio-professional positions in less remunerative sectors of activity, effect of interruptions in activity on occupational trajectories, etc.).

Irrespective of the sector and the productive characteristics of their employees, enterprises play a dual role in gender pay inequality[44]. They may in fact stem from a concentration of women in the least remunerative enterprises (inter-company segregation) or they may appear in the same enterprise where the latter does not pay its male and female employees with identical productivity in the same way (intra-company inequalities). An explanation is linked to a consequence of bargaining mechanisms in the company. These «negotiating effects» are due to several phenomena. They may correspond to a difference in bargaining power between women and men in the sharing of wealth produced within the same company. They may also reflect a greater presence of men in the company's best-paid positions, or they may be due to differences in time worked between women and men, if overtime is paid more than statutory hours. Finally, they can account for discriminatory wage behaviour by companies against women. Almost half of the wage gaps among managers stem from internal inequalities within the company; this bargaining effect is almost nil for all employees.

Sexual orientation Diversity – in 2022, was celebrated in France the 40th birthday of the end of the criminalisation of homesexuality in France (abolition of a Law of 1982). This has been a main step in the struggle against the discriminations against de LGBTQIA+ community after the following milestones

1. 1981, France no longer classifies homosexuality as a mental illness (whereas the WHO will not remove it from its list until May 1993).
2. 1982, homosexuality was decriminalized in France.- Law of 4 August 1982 ends the ban on homosexual relationships between an adult and a minor over the .
3. May 2013, the law opening marriage and adoption to same-sex couples was passed

The combat still goes on as there has been an increase in anti-LGBT hate calls for greater vigilance on the part of public authorities and a stronger mobilization of society as a whole. On the occasion of the World Day Against Homophobia and Transphobia, the Ministry of the Interior published the 2021 statistics of anti-LGBT+ attacks recorded in France by police and gendarmerie services[45]. A total of 3,790 anti-LGBT+ acts were recorded by police

[44] Élise Coudin, Sophie Maillard, Maxime Tô, « Écarts salariaux entre les entreprises et au sein de l'entreprise : femmes et hommes payés à la même enseigne ? » Insee Références, édition 2017 -
[45] Vie publique - https://www.vie-publique.fr/en-bref/285166-homophobie-les-actes-anti-lgbt-en-hausse-de-28-en-2021

and gendarmerie services in 2021, an increase of 28% compared to 2020. More than half of the anti-LGBT+ acts are defamation or insults (34% of crimes and offences, more than 90% of contraventions), followed by non-sexual physical attacks. Over the period 2016-2021, the number of anti-LGBT+ crimes and offences registered by police and gendarmerie services doubled (+104%), the number of tickets increased by 133%

In 2019, police and security forces in France recorded 1,870 victims of homophobic or transphobic offences (anti-LGBT crimes and offences), compared to 1,380 in 2018 and 1,040 in 2017. These figures reflect a +36% increase in the number of victims of anti-LGBT acts, a trend close to that of the previous year (+33%). The victims are mostly men (75% in 2019) and young people (62% are under 35). 36% of these offences took place in urban areas of more than 200,000 inhabitants (excluding the Paris urban unit). Insults and insults account for 33% of the offences suffered, while violence (physical and sexual) to the person accounts for 28% in 2019. They are part of a broader context of increasing acts of hatred and identity extremism. This increase in anti-LGBT acts calls for an even greater mobilization of all public actors and civil society to fight against prejudice, discrimination and acts of anti-LGBT hatred. In accordance with the commitment made under the Plan de mobilisation contre la haine et les discriminations anti-LGBT, the Departmental Statistics Service of Homeland Security (CSSSI) of the Ministry of the Interior has established the annual review 2019 of victims of crimes or crimes registered by the security forces (police and gendarmerie) committed on the basis of the sexual orientation or gender identity, real or presumed, of the victims ..

The French Institute Ifop published the same year (2019) a survey on the French people's view of homosexuality, same sex parents (homo-parents) and their degree of adherence to different LGBTPHOBES prejudices and opinions. Conducted with a national representative sample of 3,000 people, this study highlights a growing acceptance of homosexuality and same-sex parenting in society but also the persistence of some heterosexist stereotypes, especially in the categories of the population most influenced by religion. The main findings of the survey were : a Greater social acceptance of homosexuality ; a Greater tolerance for the visibility of homosexuality in public spaces ; an Increasing acceptance of the principle of same-sex parenting ; the persistence of homophobic and transphobic clichés ; and French people who react more to homophobic statements.

The newspaper "Têtu" in its anniversary issue (25 years) of winter 2020 no. 225, has identified 25 fights that remain to be fought in response to "a friend convinced that the LGBT+ community has nothing more to conquer" by Romain Burrel, its redactor in chief.[46]The struggle againts homophobia and transphobia goes on in France and Europe (and worlwide), it may even be linked to health (and mental health) with a revival of „therapy of conversion" to force people to renounce to their sexual orientation ; these theories come from the most retrograde groups (often religious like the Evangélical in USA or catholic with exorcism in Europe). The victims of conversion are above all young people. According to a global recent study, four in five having undergone such practices were 24 years of age or younger and, on these people, about the half were under 18.[47]

[46] https://tetu.com/
[47]Independent Expert on Protection from Violence and discrimination based on sexual orientation and gender identity - IESOGI https://www.ohchr.org/sites/default/files/ConversionTherapyReport_FR.pdf

Mental health Diversity. While every fourth European is affected by mental disorders during their lifetime – anxiety disorders, depressive disorders, bipolar disorders, psychotic disorders, addictive disorders, suicidal risk – and it is estimated that 84,000 people died from these disorders in 2010, in France, 2.4 million people were managed in health facilities in 2015[48]. Agnès Buzyn, Minister of Solidarity and Health presented its Mental Health and Psychiatry Roadmap. It proposes 37 measures, based on three areas of intervention: to bring a positive vision of mental health: to promote mental well-being, to prevent and detect mental suffering early and to prevent suicide; to ensure coordinated care pathways supported by an accessible psychiatric offer, quality; improving the living conditions and social inclusion and citizenship of people with mental disabilities.

The stigma of mental disorders is still very real in France: according to an Ipsos survey conducted in 2014, 74% of French people think that «the mentally ill are dangerous for themselves or for others», and 52% said they would feel embarrassed to live in the same home as a person with a mental disorder [49]. This stigmatization of people affected by mental disorders also affects family members, professionals and places of care and accompaniment. It has consequences for public health and social life, as it delays access to psychological and somatic care; reduces the possibilities of access to housing, employment, leisure, etc.; diminishes the esteem of those who suffer from it; harms intimate relationships and generates self-stigmatizing and stigma-anticipating behaviors. In the collective imagination persist social representations according to which persons suffering from psychic disorders are violent, dangerous, unpredictable and incapable of submitting to the constraints and demands of life in society, which would make them irresponsible subjects. This stigma can lead to discrimination in the areas of education, housing, employment, justice or access to a good or service such as health. These discriminations cause psychological suffering and affect the mental health of those affected, sometimes even the need for care. People affected by mental disorders are particularly exposed to discriminatory practices, linked to a proven or presumed mental health.

The national collective of SEISM, of which Psycom is the General Secretariat since 2014, has chosen to open the public debate in 2020. With more than 1,000 events held throughout France over a two-week period, SEISM is a high point for promoting mental health to the general public. The following questions will be discussed[50] : Why do these discriminations still exist in the 21st century? What are its causes, reasons and societal, psychosocial, individual and collective mechanisms? Is there a connection or should we distinguish between stigma and discrimination? Don't stigma and discrimination end up being more harmful than the disease itself? How to support people who are victims of discrimination? What are the remedies against discrimination? What organizations should be asked to fight them?. The SISM were created at the initiative of the French Psychiatric Association (AFP) in 1990, then coordinated between 2005 and 2013 by the Collaborating Centre of the World Health Organization for Research and Training in Mental Health (CCOMS). Indeed improvements go through a complex process that requires each person

[48] Mental Health and Psychiatry Strategic Committee « Feuille de route Santé mentale et psychiatrie ». Paris : Ministère des Solidarités et de la Santé ; 28 juin 2018. [Visité le 17/12/2019]. En ligne : https://solidarites-sante.gouv.fr/IMG/pdf/180628_-_dossier_de_presse_-_comite_strategie_sante_mentale.pdf

[49] Ipsos. Investigation for the FondaMental and Klesia Foundation, 2014....

[50] More information on SEISM: www.semaines-sante-mentale.fr

to be critical of their own perceptions and to assess their potential impacts with a wide diversity of professionals.

2, diversity in Italy

Diversity is an issue at the centre of a great debate in Italy, which is declined with different degrees of priority according to national characteristics.

Think Diverse project started from the partners' shared decision to focus on certain aspects of diversity, leaving out others that were equally important but would have deserved a larger space. According to this shared principle, it was decided to address three pillars of diversity: gender diversity, cultural and religious diversity, and mental diversity.

The focus on physical diversity, i.e. disability and different abilities, was deliberately excluded, as the field is so broad that it would not have been possible to include it in a project with a broad objective such as Think Diverse; in fact, the partnership believes that physical diversity/disability would deserve a project entirely dedicated to it.

Starting from the 3 pillars of diversity that are tackled in the Think Diverse project, each partner chose which field to focus on: Italy chose gender diversity, as it is undoubtedly the topic at the centre of the national debate for many reasons.

Below is a brief overview of all the diversity areas addressed in the project.

Diversity of Religion.- Art. 8 of Italian Constitution declares freedom of cult ("All religions are equally free before the law"), reinforced by a set of norms and laws going in the same direction. Religious diversity is not at the centre of the debate in Italy, unlike in many other European countries[51].

Italy has within it the Vatican, a tiny state in territorial terms, but with a very strong impact not only nationally, but globally, because it represents one of the three great monotheistic religions in the world. This implies a profound belonging of Italy to the Christian and especially Catholic culture, which may seem contradictory with religious diversity, or at least reflect a desire not to insist on this question, which is increasingly distant from the concerns of the population. Since the Second Vatican Council, successive popes have decided to establish a strong dialogue with other monotheistic religions, especially with the Jewish community, very present especially in the cities of Rome and Milan and many families were deported and murdered in concentration camps during the Second World War [52]. A dialogue has also been established with the Muslim community, which has been sorely tried, faced with extremist excesses in recent years, with an 'Islamic matrix' of terrorism. Italy has suffered few Islamic terrorist attacks because the Italian anti-terrorism law introduced during the lead years was much more repressive[53] . When preachers from Afghanistan settled in Milan, they were immediately expelled (which was not the case in France or the United Kingdom). The interreligious dialogue with the Muslim community is fortunately not

[51] NDLR- For more information on Italian secularism, an article is meaningful - COSTA Giacomo, « La laïcité à l'italienne », Revue Projet, 2014/5 (N° 342), p. 40-44. DOI : 10.3917/pro.342.0040. URL : https://www.cairn.info/revue-projet-2014-5-page-40.htm

[52] NDLR- Primo Levi testified in his book of reference on death camps - Levi, Primo (1958 & 1976) « Se questo è un uomo », Turin: Giulio Einaudi

[53] NDLR- 1970s were years of terrorism of alt-left groups such as the Red Brigades (Brigate rosse)

limited to the fight against Islamism but to a culture of interreligious dialogue advocated by the popes since the Second Vatican Council

Diversity of Culture.- As far as cultural diversity is concerned, it is a concept that in Italy takes on meaning both in terms of internal diversity and external diversity. Italy, which was only unified in 1861, developed territorial, cultural, economic and social diversities for many centuries depending on the dominations it suffered, and different aspects of foreign cultures were absorbed into Italian culture in different ways and to different degrees in the various regions of Italy. Only in recent years has Italy become the object of waves of migration. In fact, Italy has a very low index of ethnic and linguistic fractionality[54] (0.114), even lower than the index of religious fractionality (0.302), measured according to Fearon's index[55].

The only communities with a more visible presence on the territory are the Roma, who have for the most part lost their nomadic character and settled on the outskirts of cities. The approach to the Roma in Italy differs depending on the territories and governments in power: in many places in central southern Italy, the Roma are now fully integrated, often taking on local customs and traditions, while visibly maintaining their own cultural characteristics. In the Rome area, on the other hand, there are several cases of Roma families joining mafia-related families, unfortunately reinforcing a number of clichés related to Roma and crime.

With regard to non-EU citizens residing in Italy, the ISTAT survey of 2022 shows that around 3.5 million non-EU citizens reside in Italy, an increase of 6 per cent compared to the previous year, almost all of them residing in the centre-north of Italy, where it is easier to find work. Northern Italy is also the place where the Lega League party, characterised by elements of nationalism and xenophobia, was born and grew up. This xenophobia spills over specifically onto migrants of African origin, who over the last 20 years have landed and are landing in the ports of Sicily to escape the misery of their place of origin.

In recent years, it was precisely the victory of the right (2016) that led to having the president of the League as interior minister and deputy prime minister: the years between 2016 and 2018 were characterised by a strong fight against the landings of migrants from Africa. This fight against landings, which reached extreme peaks by applying the closure of Italian ports to NGO ships, led to a polarisation of public opinion and moments of tension due to the Italian government's blatant violation of its obligation to rescue at sea in supranational law, as well as the violation of the human rights of migrants, who arrive in Italy after very long and terrible journeys, only to be abandoned at sea a few miles from the Italian coast.

It is necessary to point out that the roots of these tensions are not entirely to be attributed to xenophobic right-wing governments, but also to certain determinations of the European Union, which have heavily disadvantaged the Union's southern states, and especially the Dublin Convention[56].

[54] Fractionalization is the probability that two individuals drawn randomly from the country's groups are not from the same group (ethnic, religious, or whatever the criterion is).
[55] James Fearon (2003). "Ethnic and Cultural Diversity by Country". Journal of Economic Growth. 8: 195–222.
[56] Dublin Convention: 'Convention determining the State responsible for examining applications for asylum lodged in one of the member states of the European Community', 1990 (entered into force 1997) followed by the corresponding Dublin Regulation (EU Regulation No. 604/2013), within the framework of the 1951 Convention

Considering that Italy's geographical position makes it the European country where it is easiest and quickest to arrive from Africa, it is easy to understand how unsustainable the situation has become, especially given that migratory flows from Africa have increased significantly over the last 10 years.

The Dublin Convention, born at a time when migratory flows were considerably smaller and better distributed in Europe, has had some attempts at revision and periods of interruption, but it needs to be thoroughly rethought to avoid polarising Italians' feelings not only about migrants but also about Europe's role.

Mental Diversity.- Mental diversity has been at the centre of the Italian debate since the 1960s, when psychiatrist Franco Basaglia and his team first addressed the issue of the human rights of the mentally ill in Italy, who were taken in charge by the institution and locked up in asylums, often for life. The struggle of Basaglia and his psychiatrists[57] was fundamental in restoring form and substance to the rights of people with mental disorders, until then all collected under the archaic definition of 'madness', even though the so-called "Law 180"[58] remained only partially applied in some regions of Italy, leading to a failure to resolve many problems related to the management of mental health[59].

In recent years, the stigma of madness has now lost its medieval character of inevitability and fear, but there are still many - softer - forms of non-acceptance of mental diversity: jokes about the different types of mental condition that are thought to afflict people who do not respond to our own standards of interaction, or simply towards people who are to be bullied, are a symptom of cultural and social prevention towards all those who are not strong enough to withstand the impact of a contemporary world in rapid evolution and constant change. The increasingly frequent episodes of bullying in schools and at work (vertical and horizontal mobbing) are amplified by the endemic extension of cyberbullying, which finds in social media the place to expand and strike victims, leaving very few possibilities for defence. In addition to the conditions caused by mental disorders, in fact, recent years have seen an explosion of psychological distress phenomena in Italy, such as anxiety and depression, due to the excessive importance given to social media, especially among the youngest.

Schools are trying to curb the phenomenon of cyberbullying through specific projects, but they are not succeeding because there is a lack of legislation and precise regulations on the use of social media. Moreover, such projects are not part of the school curriculum, so it is up to individual teachers or schools to look for solutions. Outside the school sector, however, it is very difficult to find cyberbullying prevention plans. Adults undoubtedly have more developed defence mechanisms and a greater capacity for critical thinking, resulting in greater protection, but there are many cases in the news where adults are also victims of blackmail by cyberbullies. In very recent years, due to the COVID, attention to mental health has acquired a national relevance without stigma: being in the same situation of mental fatigue, anxiety, fear and depression due to the pandemic, has also

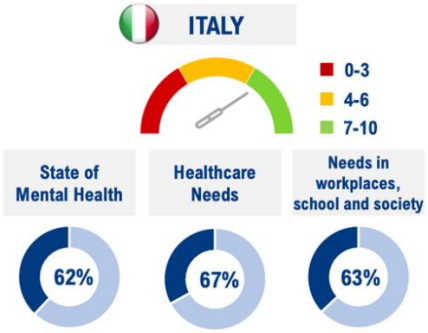
relating to the Status of Refugees. The Dublin Convention states that the state of first arrival of the migrant must deal with the reception 'system', including the asylum application, thus preventing applicants from applying for asylum in more than one member state. The Dublin Convention also stipulates to avoid as far as possible so-called 'in-orbit' asylum seekers being transported from one member-state to another.

[57] Franco Basaglia, "L'istituzione negata", 1968.

[58] Law 180 of 1978, known as the 'Basaglia Law', is the framework law that imposed the closure of asylums and regulated compulsory health treatment, establishing public mental health services. This made Italy the first country in the world (and in 2019, still the only one according to Wikipedia) to abolish psychiatric hospitals.

[59] Agostino Pirella, "Il problema psichiatrico", 1999.

led the Italian state to provide forms of mental health support. Amongst these, the most important was the institution of the so-called 'Bonus psicologo' (psychologist bonus), i.e. a contribution to support the costs of psychotherapy sessions for people in a state of anxiety, stress, depression and psychological fragility, due to the pandemic emergency and the consequent socio-economic crisis.



The Headway 2023[60] study shows mixed data for Italy .

- Positive data: Italy ranks fourth to last in Europe for suicide rates, health care for people with a mental disorder in Italy is among the best in Europe (third place, just behind the Netherlands and Ireland), ranks second to last in Europe for reported cases of bullying.
- Negative data: the number of mental health professionals available in the public sector is at the bottom of the European rankings, the percentage of healthcare expenditure allocated to mental illness is the third lowest in Europe, ranks 7th in Europe for reported cases of sexual abuse, the percentage of young adults who regularly use drugs is higher than the European average (including UK), the number of occupational therapists[61] is among the lowest in Europe (third lowest).
- Neutral data: Italy is in the middle of the European rankings for direct and indirect costs due to mental disorders, employment rate among people suffering from depression, rate of use of paid sick days or public unemployment benefits due to mental disorders

Gender Diversity- Gender diversity was chosen by Italy as particularly emblematic of a situation of both gender inequality and the difficulty of asserting the rights not only of women, but of all people whose personal and/or sexual identity does not conform exactly to the binary model expressed by a Catholic and conservative majority.

Gender issues have an impact that often escapes us. One's gender identity unfortunately marks a whole series of disadvantages, or privileges, that the individual will face throughout his or her life. It is therefore no coincidence that terms such as 'feminicide', which differs from simple homicide because of the aggravating factor of gender (accompanied by all the social problems that go with it) as a motive, are being used in journalistic and legal circles.

[60] "Headway 2023 – A new roadmap in Mental health: Mental Health Index" – Bruxelles 07/10/2021, (European House – Ambrosetti, with Angelini Pharma)

[61] The occupational therapist is a qualified figure with a specific degree who works in the field of prevention and rehabilitation of individuals suffering from physical or mental illnesses and disorders, either with temporary or permanent disabilities, using handbook, recreational, and activities of daily living. (Wikipedia)

The data speak for themselves. In 2021, in Italy, out of 116 women murder victims, 103 were killed by their partners (or ex-partners) for 'feminicide', i.e. only because they were women and therefore considered by their partners as property to be disposed of, and to be killed in case the woman chose to leave him. This figure alone corresponds to 40% of all murders committed in Italy.

The 2021 figure follows a very similar trend over the last 10 years: it is therefore a well-established phenomenon: doing a quick calculation, on average every 3 days an Italian woman is killed just because she tried to get out of a violent or unsatisfactory domestic life.

In today's society, increasingly linked to the early use of media and social media, where young people often have no adult supervision when accessing content on the web, forms of cyber bullying based on gender and perceived 'diversity' have become endemic. In a survey conducted in Italy between October and December 2021 among 1,700 boys and girls between the ages of 14 and 26, 1 in 2 said they had been bullied; 70% of respondents feared becoming victims of cyberbullying, 60% feared becoming victims of revenge porn or sextortion.

Linked to the issue of gender differences, the case of Telegram revenge porn groups certainly shook Italian public opinion, and exposed an intrinsic logic of platforms such as Telegram that, thanks to their anonymity, provided fertile ground for phenomena such as slut-shaming, victim-blaming and verbal violence. Since there is no 'cyber-police' to punish such crimes immediately, gender-based violence must be combated at its root, through education to sensitivity and attention.

This applies not only to the condition of the female gender, but also to the condition of individuals who do not identify with gender binarism and members of the LGBTQIA+ community. In Italy alone, since 2012, approximately 856 homophobic attacks have been recorded, with a total of 1,116 victims, which unfortunately are followed in some cases by extreme acts, such as suicide attempts.

The data presented are not very dissimilar to those of other countries, but they certainly make it necessary to rethink the models to be proposed. Education for diversity, to be conveyed through courses, workshops and projects, may represent, in the long run, a way to be able to eradicate the phenomenon of gender-based violence and discrimination against those who are different.

Sexual Diversity.- Diversity of sexual orientation is a very sensitive topic in the country that, as already mentioned, is home to the Vatican State. The history of LGBTQIA+ people's rights over the last 50 years in Italy is made up of constant contradictions and continuous backwards and forwards steps.

The surfacing of issues related to the diversity of sexual orientation and gender in Italy began in the 1970s: in those years the first associations in defence of LGBTQ+ citizens' rights were established, the first of which was the Association FUORI[62], founded in Turin in 1971. The following year, one of the founders of FUORI, Mariasilvia Spolato, the first declared

[62] F.U.O.R.I. is for "Fronte Unitario Omosessuale Rivoluzionario Italiano", ie. Italian Homosexual Revolutionary United Front. At the same time, FUORI means OUT, like in coming out.

lesbian in Italy, was fired by the Italian Ministry of Education as 'unworthy' because of her declared homosexuality[63].

Another of the founders of FUORI wrote the first important essay on homosexuality in Italy[64] in 1977, which has become a foundation of gender studies. He was Mario Mieli, a very important figure in the development of LGBTQ+ culture in Italy, homosexual and transsexual, who died by suicide aged 30. Immediately after his death in 1983, the Mario Mieli Homosexual Culture Circle was founded, which is still active and very important today. In 1985 Arcigay, the largest and most important Italian gay association at national level and the one with the largest number of members worldwide, was founded in Bologna.

As a result of the work of these important associations and circles of homosexual culture, many rights have been obtained, but many are still far off. It was not until 2016 that a law was passed in Italy allowing same-sex 'civil unions'[65], i.e. a union similar to civil marriage but without the possibility of adopting children. It was only in 2022, less than a year ago, that the Constitutional Court sanctioned the right of same-sex people to join in marriage.

Even today, in Italy same-sex persons cannot adopt children but only a stepchild, i.e. the natural child of one of the partners. To this end, same-sex couples are prohibited from IVF in Italy[66].Outside the legislation, LGBTQIA+ persons face many more obstacles in their daily lives because of their sexual orientation.

A recent report by ISTAT (National Institute of Statistics), entitled "LGBT+ DIVERSITY AND THE WORKING ENVIRONMENT: AN OVERVIEW". , reports the following words: "*26% of people who declare themselves to be homosexual or bisexual state that their sexual orientation has been a disadvantage during their working life in at least one of the three areas considered (pay, career advancement, recognition of professional skills). 12.6% did not apply for a job interview or did not apply because they thought the working environment would be hostile to their sexual orientation. These figures only refer to a small part of the LGBT+ population (people in a civil union or already in a union), i.e. the segment most likely to experience their sexual orientation in a public dimension.*"

To these data are added others related to everyday life, again from the same ISTAT report. The majority (61.8%) of homosexual workers declare having suffered at least one micro-aggression, such as the use of vulgar or insulting language, questions about sexual life, unwelcome advances. A high percentage (46.9%) of homosexual people in a civil partnership declare having experienced at least one discriminatory event at school or university. The majority of verbal aggression is concentrated on social media.

As stated in the quote, the data available are from the segment most willing to declare its membership in the LGBTQ+ community. There is a vast underground world of

[63] In Italy state jobs, such as that of teachers employed by the Ministry of Education, are permanent and protected by public law. Cases of people being fired by the state for unworthiness are so rare that our research could not find any other cases, apart from the one cited in 1972, concerning Mariasilvia Spolato.
[64] Mario Mieli, Elementi di critica omosessuale, Torino 1977published in English under the title “Homosexuality and liberation: elements of a gay critique” by Gay Men's Press in 1980.
[65] Law 76 of 20/05/2016, known as the 'Cirinnà Law' after the name of its promoter.
[66] According to the current Law No. 40 of 19/02/2004, heterologous IVF can only be accessed by couples of different sexes, married or cohabiting, of potentially fertile age, both living. Medically assisted procreation is therefore precluded to couples who have no fertility problems, but also to homosexual couples, those in which one of the partners is a minor, when the couple is not cohabiting or when they are very advanced in age (when the woman has reached the menopause and the man the andropause) or when one of their members has died.

people who do not declare and/or try to hide their homosexuality, who are outside these statistics precisely because of their unwillingness to be recognised as LGBTQ+, in order to avoid discrimination and stigma.As can be understood, much has been achieved, but much remains to be done to ensure equal rights and respect for people, regardless of their sexual orientation.

Conclusions.- The debate on diversity in Italy essentially mirrors what is discussed in other EU countries: the main concerns are the inclusion of migrants and refugees, the fight against cyberbullying and the prevention of violence against women.Beyond these general considerations, in our opinion it is particularly interesting to note how, at both the Italian and the European level, the diversities represented here constitute factors that can come together, exponentially increasing risk factors. In particular, people's gender becomes particularly relevant when combined with other types of diversity.

Religion/culture and gender. Religion/culture and gender. - All monotheistic religions[67] have characteristics of misogyny, more or less exaggerated according to the cultural contexts in which they are applied.

The Christian religion has tried in the last century to limit misogyny, but there are still broad currents of thought that consider women only as mothers in a traditional marriage. The rhetoric of the "angel of the home" and the "protective role of the man" allows the woman not to have to work because of her commitment. Ever stronger currents of thought are currently trying to take away from women the fundamental right to have control of their own body, to allow high political and religious hierarchies (for most men) make radical decisions about women's health and body

The Catholic religion, whose prelates belong to the most diverse ethnic groups, not only does not admit female celebrants, but has no women in the upper ranks of the hierarchy of the Church[68]. . Women belonging to a monastic order have a subordinate role to their male counterparts. There is a female hierarchy, at the head of each monastery with a superior mother or an abbess, but under the authority of a bishop. The other religions are less relevant in Italy, but the clothes of women belonging to the Muslim religion could provoke debates - clothes completely hiding the body shapes...or the head or the whole face[69] . Women's facial coverings may appear to be a partial erasure of their identity; it is impossible to recognize features and observe facial expressions. The debate on wearing the veil[70] was lively and, for some, raised questions about diversity (of thought and a different culture). A discriminatory attitude towards women may have affected our ability to include different religions and cultures and may have created stereotypes and stereotypes about these religions

The relationship to homosexuality and all forms of non-binary sexuality are subject to total censorship. In Italy, a largely Catholic country, part of the Church as a political institution condemns all forms of homosexual relations, and on the other hand the Church on the ground, where the approach is open, welcoming for all. There are great contradictions in a Church which, on the one hand, is welcoming and tolerant and, on the

[67] Ndlr : Antonia Castellani is speaking for herself and is engaging only herself in the following point
68 NDLR : Pope Francis has appointed women to important positions in the Vatican as indicated by Vatican News in March 2023- https://www.vaticannews.va/fr/vatican/news/2023-03/journee-femmes-vatican-statistiques-plus-de-femmes.html
69 NDLR : in the Catholic religion, monastic orders also provide sails for religious.
70 NDLR - the hair is sign of lust in the three monotheistic religions

other hand, takes extremely conservative positions. She also leads her own internal battles with sexual scandals due to paedophile priests.

Mental health and gender- If the stigma on madness has always been a source of discrimination and contempt, when it is combined with the female gender it becomes much stronger, ever since the days of witch hunts. Even today, women are considered to be more mentally unstable than men and more easily 'prey' to emotions, with serious repercussions in the workplace. Widening the discourse to the relationship with public health, for years the WHO Department of Gender Medicine[71] has been pointing out how until very recently there has been insufficient attention paid to verifying gender diversity in drug trials and equal medical treatment between men and women.

In Italy there is a Gender Health Department, which also deals with mental health, but so far it is limited to an Observatory on implemented practices.The aforementioned publication Headway 2023[72] reports a series of data that clearly show how women - especially in the post-pandemic phase- have been more markedly affected by the stress deriving from the management of COVID, through phenomena of anxiety, fatigue, depression that are more pronounced than in men.

It is also reported that a higher percentage of women than men die from mental illnesses throughout Europe (Italy is at the bottom of the list), despite the fact that some risk behaviours (heavy use of alcohol, tobacco, drugs) are practised to a greater extent by men.It has not yet been carefully investigated why women suffer more mental ill effects, but in our opinion this study should be a priority of gender medicine.The relationship between mental disorders and homosexuality have only recently begun to be studied in terms of their external causes (i.e. anxiety, depression and mental disorders caused by the relationship with others regarding one's sexuality), since until 1990 homosexuality was itself considered a mental illness by the WHO.

In Italy, important studies have recently been carried out by a number of psychiatrists and psychoanalysts, the best known of whom is Vittorio Lingiardi[73], who have laid the foundations for dealing with homosexual psychological and psychiatric patients with the right knowledge and methods. According to Lingiardi, the profound social, cultural and scientific transformations of the last decades – like the new approach to the way of looking at sexualities and gender identities - have made it necessary to revisit psychoanalysis in depth, in order to allow a new vision.This point of view is very new, but it is hopeful for a better future.

Religion/culture, mental health and gender- All that has been said so far takes on a particularly alarming character if one crosses the three variables examined.

[71] Department created by the WHO in 2009 from the Equity Act of 1998 (the principle of equity was to be applied to access and appropriateness of care, considering the individual in his or her specificity and as belonging to a gender with defined characteristics).
[72] See Footnote n. 7
[73] -Vittorio Lingiardi e Paola Capozzi, "Psychoanalytic attitudes towards homosexuality: an empirical research", in The International Journal of Psychoanalysis, vol. 85, n. 1, 2004.
-Vittorio Lingiardi e Nicola Nardelli, "Linee guida per la consulenza psicologica con persone lesbiche, gay, bisessuali", Milano 2014.
-Vittorio Lingiardi, "Citizen gay. Affetti e diritti", Milano 2016.

Starting from the intersection between cultural diversity and mental health, the relationship between 'trauma' and the social and political matrices of grief[74], memory and mourning has been studied for years in Italy as well, in an attempt to overcome the old concept of 'ethnopsychiatry'. Instead, the new concept of ethno-psychiatry seeks to combine the psychiatric knowledge of the Western world with local cultures, trying to understand these cultures in order to propose accurate diagnoses and acceptable treatments for people from backgrounds so very different from ours[75].

Adding the variant of gender, we can undoubtedly state that women from cultures or religions other than our own represent one of the most fragile categories when it comes to mental health problems. Isolated for religious, cultural or simply linguistic reasons, they do not have access to any kind of support for their mental health, despite having to bear the burden of a social structure that sees them heavily penalised, often segregated, exploited, abused.

If we also take into account homosexuals or people of non-binary gender, we get to peel back the most hidden layer of a number of human groups who, because of their gender, often find themselves suffering caused by their culture or religion of origin, and manifesting mental distress, with the possibility of being heard and understood only where the culture is more inclusive and welcoming.

3, diversity in Spain

Spain is a country of great cultural and ethnic diversity. The country's history has been influenced by a variety of peoples and cultures over the centuries, and this is reflected in the diversity of languages, customs, food, music, art and architecture. In terms of ethnic diversity, Spain has a population of gypsy and Celtic origin, and in recent decades has received a large number of immigrants from other parts of the world, including Africa, Asia and Latin America. This has led to a great variety in the population in terms of ethnic and cultural composition. In addition, Spain has a diversity of languages, with Catalan, Basque and Galician being spoken in addition to Castilian, which is the official language. Other minority languages such as Aranese, Asturian and Aragonese are also spoken in some regions. In terms of social diversity, Spain has a wide variety of socio-economic levels, and there are inequalities in the distribution of wealth and educational and employment opportunities.

In short, Spain is a country with a great cultural, ethnic and linguistic diversity, but as in any other country there are also inequalities and challenges in terms of inclusion and balance of opportunities for all people.

There are several associations and institutions in Spain that work to combat discrimination based on gender, religion, race or culture. Some of the most prominent are

1. Movimiento contra la Intolerancia: this organisation works to combat discrimination on the grounds of sexual orientation, gender, race, religion, etc.
2. Amnesty International Spain: this organisation works to defend human rights and combat discrimination on the grounds of gender, race, religion, etc.

[74] Roberto Beneduce, “Archeologia del trauma”, Torino 2010.
[75] Roberto Beneduce, “Etnopsichiatria”, Torino, 2019

3. Instituto de la Mujer (Women's Institute): it is an entity under the Ministry of Equality that aims to promote effective equality between women and men, and to combat discrimination on the grounds of gender.
4. Institute for Diversity: It is an entity dependent on the Ministry of Territorial Policy and Public Function whose objective is to promote effective equality between people with different characteristics and to combat discrimination on grounds of race, religion, culture, etc.
5. Asociación Pro Derechos Humanos de España (APDHE): is a non-governmental organisation that works to defend human rights and combat discrimination on grounds of gender, race, religion, etc.
6. Federación Española de Asociaciones de Personas con Discapacidad Física y Orgánica (FEDER): works to promote equal opportunities and combat discrimination on the grounds of disability.

Religious Diversity - Religious diversity - In Spain, the majority of the population identifies as Catholic, but there is a wide variety of other religions present in the country. Religious diversity in Spain is reflected in a variety of Protestant, Jewish, Muslim, Buddhist and Hindu religious communities and groups, among others. Catholicism has been the predominant religion in Spain for centuries, and its influence is reflected in the architecture, culture and traditions of the country. However, in recent decades, religious diversity has increased due to immigration and religious freedom. In addition, the presence of Muslims in Spain dates back to the time of the Muslim conquest in the 8th century[76], but has increased significantly in recent decades with immigration from Muslim-majority countries. The Jewish community has grown in Spain, whose roots date back to the Middle Ages, which has expanded in recent decades[77]..

1. Spain therefore has great religious diversity, although Catholicism remains the predominant religion. Religious diversity has increased in recent decades due to immigration and religious freedom. It presents several challenges including:
2. Promoting interreligious coexistence: religious diversity can generate mistrust and prejudice between different communities, and lead to exclusion and discrimination. It is important to foster peaceful coexistence between different religious communities for a more inclusive society.
3. Fighting religious discrimination – often based on prejudice and stereotypes, it is important to take action to combat religious discrimination and promote equal opportunities for all, regardless of religion.
4. Guarantee the right to freedom of religion: it is protected by the Constitution. However, in some cases, this right may be restricted. It is important to ensure that it is respected and protected under the law.

[76] NDLR- Al Andalus refers to all the territories of the Iberian peninsula with some territories in the south of France under the domination of the Arab and Muslim states between 711 and 1492 in southern Europe.. It corresponded to a period of cohabitation between Jews, Christians and Muslims at the time , which was an example of a peaceful and friendly relationship between the three most important monotheistic religions in Europe

77 NDLR- The Spanish Congress unanimously passed a law allowing descendants of Jews expelled from Spain by Catholic kings in 1492 to easily obtain nationality, to repair “a historical error”, five centuries later-Jewish Tribune, June 12, 2015- https://www.tribunejuive.info/2015/06/12/cinq-siecles-apres-linquisition-la-loi-du-retour-en-espagne/

5. Seize the opportunities of religious diversity - it can be an opportunity for mutual learning and enrichment through cultural exchanges and interreligious dialogue to strengthen society.
6. Protect the rights of religious minorities – all religious minorities must enjoy the same rights and opportunities as other religions, and be protected from discrimination and intolerance, while respecting the law.
7. Ensure the right to education and work - all people must have access to education and work, regardless of their religion, and be protected from discrimination in these areas, in accordance with the law.

Cultural and religious tolerance is being disrupted globally, even though cultural diversity is seen as synonymous with growth and evolution for any country. Moreover, with immigration is increasingly widespread and respect for religious cultural diversity is even more important and must lead to intercultural dialogue, for example through the introduction of new dishes, traditions, crafts, customs, etc.

Without religious cultural diversity, society would be a single face, a single thought, a single ideology. When this exists in the population, the level of acceptance and respect in the environment towards other individuals becomes real and relevant. Therefore, it is necessary to create safe spaces for individuals to express themselves freely, which fosters acceptance as well as tolerance of other customs, ideas and beliefs different from one's own.

Take the example of religious dialogue, which occurs when there is religious freedom, which refers to the possibility of having different beliefs, practices or rites. One must also be tolerant of the possibility of changing one's religion, which is completely valid and must be respected if we want to strengthen the principle of freedom.

Religious cultural diversity allows for encounters and dialogues where interculturality and respect for individuals is present, forming and giving rise to new experiences that could transform society by accepting ethnic diversity and cultural identity. Therefore, educating society about the importance of cultural diversity is everyone's task, but there are people who really see beyond the theoretical and want to put into practice the actions of respect that people deserve.

It is relevant to note that in the new globalised context that conditions everyone's life, it is appropriate to encourage the occurrence of the culture of peace, which is based on intercultural dialogue and tolerance. In fact, the most bloody and protracted confrontations that have prevented peace on the planet are based on the intolerance of conflicting religious groups. Hence the importance of doing our bit to encourage the consolidation of peace as a way of life.

However, the development of a culture of peace is in everyone's interest and is everyone's task. Therefore, every inhabitant of the planet has the responsibility to favour the generation of spaces for dialogue that contribute to the development and consolidation of strategies that stimulate interculturality and interreligious dialogue, the foundations of healthy coexistence. However, there are organisations that have determined the actions that should underpin the management of organisations dedicated to managing interculturality.

According to these organisations, before initiating any action to promote interculturality, the ethno-cultural groups living in the region must be identified, which makes it possible to characterise the prevailing level of religious cultural diversity. Subsequently, the cultural elements and manifestations that regulate social relations in the locality should be

investigated. These elements include: the prevailing worldview , the prevailing language, beliefs about health and well-being, economic development and the means of providing the resources necessary for survival, relations with the environment, the institutions that bind traditions together and their communication, the historical background of the population and the geographical conditions that shape community life, religious beliefs and local socio-cultural dynamics, inhabitants' relations with national or international public or private organisations or institutions.

Mental Diversity - The state of mental health in Spain is currently a matter of concern. Despite efforts to improve access to and quality of mental health services, significant challenges remain. Among the most important mental health challenges in Spain are the lack of resources, the shortage of trained mental health professionals, and the stigmatisation and discrimination faced by people with mental health problems. In addition, access to mental health treatment and services varies significantly by region and economic resources.

In recent years, efforts have been made to improve mental health in Spain, including the promotion of prevention and treatment programmes, as well as the training of mental health professionals. Efforts have also been made to eliminate stigma and discrimination related to mental health, and to promote a culture of support and understanding.

Recently, mental health rights movements are emerging: Mad Pride is a movement of users, ex-users and survivors of mental health services and allies, taking the example of LGBT people and their work against stigma and prejudice, to claim social inclusion and equal rights for people with a mental disorder or mental illness through a new, different and positive "mad" identity.

The first protest event organised by self-identified users, ex-users and survivors of psychiatry and known by this name took place on 18 September 1993 in the Canadian city of Toronto as Psychiatric Survivor Pride Day. The protest was motivated by discrimination against people with psychiatric histories living in institutional care in the Parkdale area of Toronto, Canada, and, with the exception of 1996, a protest event has been held in Toronto each year. Around the same time, a similar movement emerged in the UK. By the late 1990s, similar movements under the name "Mad Pride" appeared in countries around the world, including Australia, Ireland, Portugal, Brazil, Madagascar, South Africa and the United States. These rallies and demonstrations attract thousands of participants, according to MindFreedom International, an international organisation of local mental health rights groups in 14 countries that promotes, records and publicises the movement's actions.

Crazy Pride activism seeks to reappropriate sensationalist terms and expressions common in the press and colloquial language that have negative connotations, such as "crazy", "crazy" and "mentally ill", seeking to eliminate the negative and unrealistic connotations surrounding the collective. Through campaigns in digital networks, media, street events and interventions in other spaces, the problems and issues affecting the collective are exposed for public debate: the causes of mental disorders and psychosocial disabilities, the violence suffered in the care system, the high suicide rate or the demand for legal reforms for equal rights.

On 20 May 2018, the first Crazy Pride Day (Orgull Boig in Catalonia) was held in different cities of the state with numerous media echoing the event at national and local level in Asturias, Euskadi, Canary Islands, Andalusia, Castilla-La Mancha, León, Albacete.

The slogan chosen for this first edition was "Madness cures it". The events were continued in 2019, extending the celebrations to places where they had not been held before. The date changed to 1 June. The slogan chosen this year was "Right to be free, right to be me". In 2021 it is celebrated on 29 May after a 2020 limited to digital network demonstrations due to the COVID-19 pandemic. In January 2021, Orgullo Loco Madrid echoes the protests of a group of psychiatric minors from Ciudad Real. This group denounced via Twitter having suffered "inhuman and degrading treatment" during their admissions to the child and juvenile psychiatry section of the General University Hospital of Ciudad Real. The complaint reached some media outlets where they spoke of institutional mistreatment and was also framed within the post-pandemic scenario of the mental health of minors. Subsequently, based on the testimonies of Ciudad Real and many others motivated by the visibility of the complaint, Orgullo Loco Madrid created a website where the complaints are collected.

Sexual Diversity - in Spain it has been a major issue in recent decades. Although there has been a significant change in society in terms of acceptance and support for sexual diversity, there are still significant challenges. In 1985 Spain was one of the first countries in Europe to decriminalise homosexuality and in 2005 it was one of the first countries to legalise same-sex marriage. However, there is still discrimination and violence against LGBT+ people in Spain. In terms of sexual diversity education in Spain, since 2007, affective-sexual education has been included in the school curriculum, seeking to promote tolerance and respect for sexual diversity, however, there are still problems in terms of lack of information and teacher training. Spain has made significant progress in terms of acceptance and support for sexual diversity in recent decades, but there are still significant challenges in terms of discrimination and violence against LGBT+ people and in sexual diversity education. There are several methods to combat discrimination in Spain on the basis of gender, religion, race or culture. Some of these include:

1. Awareness raising and education: equality and diversity are promoted through awareness-raising campaigns and educational programmes .
2. Standards and laws: Spain has a legal framework to combat discrimination, such as the Constitution, Organic Law 3/2007 for the effective equality of women and men, and Royal Decree 1/2013 for the protection of persons with disabilities.
3. Institutional action: public institutions promote equality and take measures to prevent and combat discrimination.
4. Resources and services for people who have been victims of discrimination, including counselling services and legal representation.
5. Involvement of civil society in the fight against discrimination, through non-governmental organisations, trade unions, and human rights advocacy groups.
6. Media: The media have an important role to play in building an egalitarian society; they should respect human rights and avoid disseminating discriminatory content.

In Spain, women's rights have evolved significantly since the 1970s. Laws guaranteeing gender equality and protection against gender-based violence have been implemented. In addition, women now have access to education and participation in political and working life. However, there are still economic inequalities and inequalities in representation in positions of power. There are still a number of inequalities between men and women :

1. Wage gap: women still earn less than men under equal working conditions.
2. Political representation: Women's participation in politics and in positions of power is still limited.

3. Gender-based violence: Violence against women remains a serious problem .

Despite these challenges, efforts are being made to address them and to achieve greater gender equality in Spain. Regarding abortion, its legalisation in Spain has been an evolutionary process over several decades. The following is a summary of the evolution:

- Until 1985: Abortion was illegal in Spain, except in cases of risk to the mother's life.
- 1985-2010: Abortion was allowed in certain circumstances, such as rape or risk to the mother's mental health.
- 2010: Abortion was legalised up to 14 weeks gestation in all circumstances.
- 2014: A reform was passed that limited the legality of abortion only to cases of risk to the life or health of the woman, severe foetal malformation or rape.

Abortion remains a controversial issue in Spain and there are conflicting opinions on its legalisation and regulation. Some groups advocate further liberalisation of the abortion law, while others advocate a more restrictive stance. Abortion is a controversial issue that generates conflicting opinions and can be interpreted in different ways, depending on the political, ethical and religious perspective of each person. Some people consider abortion to be a crime of murder, as it involves the termination of a developing life. On the other hand, there are those who consider abortion to be a woman's right, as it allows her to make decisions about her body and her future. They argue that a woman has the right to choose when and if she wants to have a child, and that banning abortion can lead to dangerous and unsafe situations for the woman's health and life. Ultimately, the legality and regulation of abortion is a matter to be decided in a political and social context and with respect for the human rights and dignity of all persons involved.

Finally, the rights of homosexual persons in Spain have undergone significant change in recent decades. Some of the most significant developments include:

- 2005: Same-sex marriage is legalised in Spain.
- 2007: A law is passed to protect people against discrimination based on sexual orientation in the workplace.
- 2013: A law is passed to allow adoption by same-sex couples.
- 2016: A law is passed to legally recognise gender identity and facilitate the process of gender reassignment.

In addition to these legal rights, Spanish society has also experienced greater acceptance and respect for sexual diversity, although challenges and prejudices still exist in some areas. However, the general trend is towards greater equality of rights and the eradication of discrimination towards the LGTBQIA+ community.

III Practical part - Diversity and creativity in Education- some national and European perspectives

In a first point we present the testing conducted in the 3 countries ; in a second point a selection of „best practices" or initiatives carried out on a national, European or International level to enhance diversity through creativity.



(c) iriv, street art in valencia by unknown artist, February 2023

1- the testing conducted in France

The French team consisted of iriv and the artistic partner, the Lirac. They decided to gather their networks to conduct a series of 4 rounds of testing. This has been an intensive work that started in May 2022 as soon as the creative sets were ready (video + guide + PPTs) and that lasted till November 2022. A first workshop was conducted online (May 2022) ; this was a test as it was obviously too short and the participants only interested by the creativity approach (and not the diversity, too sensitive for them). A second testing was held at the Cité des Métiers (May-June 2022) ; it consisted of two sessions, a first one dedicated to the creative approach and a second one focused on the diversity approach. A third testing was conducted gathering professionals and youngsters at Zup de Co (Paris) in October 2022 ; they gathered 29 people the first day and 22 the second day. A fourth testing was conducted at the Cité des Métiers in November 2022 consisting of the PPTS & guide updated (5 people). The intensive work provided by the French team was successful as we could gather 72 participants in the series of 4 rounds. The networking is most important to be able to deliver proper sessions of training with such sensitive issues- creativity is not an issue ; on the contrary diversity is quite challenging. The point is to gather people who are or not familiar with diversity ; it has to be explained and illustrated by concrete situations (to be able to struggle against discrimination). The clichés and stereotypes must be clearly tackled, this is why the practical exercise suggested (culture and religion) is so meaningful.

Thanks to the association Zup de Co that kindly accepted to organise a two-day training- a more detailed analysis could be achieved. The results indicated that 91.3% of the participants would be willing to use the three creative sets in their work with the youngsters. This is excellent feedback which reflect the overall positive feelings gathered in each of the three creative sets. Moreover 47.8% of the participants were very positive on the creative sets as they are more aware of the usefulness of tackling the issue of diversity after the testing. 30.4% could think of their personal situation thanks to the creative sets. Another 17.4% found the creative sets were an occasion to better understand all the facets of issues they didn't know so well. This is a confirmation that the creative sets were both pertinent, appropriate and meaningful for the audience.

For the participants, the most inspiring creative set was the one on mental health (74%) ; the second one was the creative set on the cultural and religious diversity (43.5%) and the most controversial was the creative set on gender diversity ,(17.4%). The collaboration with Zup de Co was fruitful and some suggestions were made: the diversity part: the youngsters should be able to identify the situations of discriminations and to inform the school of potential cases to be solved with the students ; the training suggested was useful for an awareness of the situation and how far youngsters can be both victims and authors of discriminations. The creative thinking has been most convincing, and the examples suggested adapted to the situations faced by the civic volunteers – in a classroom when they are working with the youngsters ; the Epstein questionnaire was meaningful to start a discussion on the creative profiles ; the exercises suggested by the Lirac will be used as they combine a physical and game approach

2- the testing conducted in Italy

The Italian team organised two testing sessions, one held during an online workshop with 18 teachers from the Istituto Omnicomprensivo of Orte and one at Tevere Art Gallery with 12 young people aged 18-35, with a total of 30 participants.

The results were largely positive: on the whole, 89% of teachers found the Creative Sets useful for their job and showed the will to use them again with their students, as they all recognised the need for sensibilisation on the matter of diversity. Creativity was judged the best way to approach sensitive topics, and the sets were thought to be highly stimulating and interesting, for both teachers and students. More than half the participants reported that the sets helped them understand how close the themes of Mental, Cultural and Gender diversity were to their work reality (60%), and the need to understand more about these topics, in order to shed some internalised prejudices as well.

The Creative Set that was perceived as the most interesting was the one on Gender Diversity, probably partially influenced by the fact that the large majority of the participants in the pilot were female teachers, and so closer to the matter at hand. 83% of them gave a positive feedback on the set, with 29% considering it to be excellent; the set was perceived as particularly good in stimulating soft skills and reflection on the theme of gender diversity, and 62% of the participants declared having enhanced their knowledge on the matter. 72% of the participants would suggest it to a colleague, although only 44% of the teachers would use the set again in their classrooms, the main reasons being the feeling that the set introduced themes too senstive for teahers to approach without a qualified personnel present, and the perceived difficulty to adapt the Creative Set format to „traditional" education.

The set on Cultural Diversity received even more uniform feedback, with 90% of the teachers declaing their satisfaction with the set, and 32% considering it excellent. 68% found it rather challenging, but highly impactful and useful in both reflecting on the issue of cultural diversity and developing creative and soft skills. 79% of the participants would suggest the set to a colleague, and more than a half (54%) has declared they would use the set again.

The Mental Diversity set received a more mixed feedback, with a lower rate of teachers who would use the set again (44%), but the results are still very good overall, with a majority of teachers giving a very positive feedback, especially when it came to the development of soft skills such as empathy (77%) and creativiy (72%). The majority of teachers (61%) would still suggest the set to a colleague.

3- the testing conducted in Spain

The evaluation consists in four parts - each Creative Set and a general questionnaire.

Regarding Gender Diversity, 35 people between young people and teachers participated. The design of the creative set was attractive except for one person who gave it a rating of 2/5. The general evaluation of the creative set was good with 70% who gave a 4/5 or 5/5. The requirement of the creative set may have been misunderstood as a high score meant that the creative set was easy and simple to understand. It was thought-provoking for the target audience. Only 2.9% have given a negative rating (2/6), which means that an important objective was achieved by leading to reflection to a greater or lesser extent to all the others. The same is true for creative skills and soft skills, as a vast majority say that they have improved with this creative set, with negative responses being limited to 2-3% of the total number of participants. The question on whether more knowledge has been acquired, a majority (10 out of 35 participants) said they have acquired good knowledge, while 1 person said they have not learnt anything at all. The rest of the respondents fall in between, they

have learned to a greater or lesser extent so the creative set has been useful. Finally, most also say that the creative set met their expectations. However, thinking about sharing it or using it in the future, raised a disparity of opinions, from those who do not plan to do so, to those who are not very interested, to those who want to share it and use it in the future.

49 people participated in the creative set on mental health. In general, everyone liked it, as there was no negative feedback and 40% gave the highest rating. It has also helped a lot in the reflection, as 46.9% gave a very satisfactory score. It shows that it has been carried out successfully, as one objective of the set was to raise awareness on the depth and importance of mental health problems and the need to treat them. Almost 50% think that the creative set has boosted their soft skills enormously, only 2% say the opposite, so the other results are remarkably satisfactor. Finally, 8 out of 49 people say that they have learned nothing, while the remaining 41 answer with a remarkable or excellent response ; so a knowledge has been acquired. In the final comments, participants found the subject interesting and that it brought them closer to and made them aware of mental health, but the material was a little lacking for a subject as broad and complex as mental health.

For the cultural diversity, a total of 21 people took part. 85.7% found the design of the creative set attractive, giving it a good or excellent rating. As far as the reflection on the set is concerned, only one participant said that he did not feel encouraged to reflect on cultural diversity, which is also good news, because the remaining 20 participants felt appealed and invited to reflect. The result about soft skills is very satisfactory with answers from good to excellent. The work is recommended and congratulated, although some of them declared to find the creative set a bit complex and would love to participate in improvised theatre instead of watching it as a spectator.

Finally, the general test on all the creative sets has also obtained good results. 100% confirmed the usefulness of the creative sets in their work. As for the reflection of the participants on the topics covered, a majority of the participants declared that they had broadened their horizons and their minds to topics that they did not know and that are important for their personal life. 47.8% chose mental diversity as the creative set that provoked the most reflection, compared to 39.2% who chose gender diversity and 13% who chose cultural and inter-religious diversity.

B- Diversity and creativity in Education- some national perspectives

This part suggests some initiatives carried out on a national , a European and international level gathering diversity and creativity. This has been indeed a common initiative of the European Commission and the OECD to enhance a creative learning. In the field of diversity and intercultural approach we have also to take into account the UNESCO initiatives together with the example of the OIF (French speaking world) that combines a unique approach of diversity among the same language- French.

1- Diversity and Creativity in Education in France

On a national level the French partner of the Think Diverse, iriv suggested a series of „examples pf best practices": the first one is a „path on diversity in Paris", the second one is the Festival of „short movies" tackling the issue of diversity carried out since 2019 by the French association „Faisceau convergent" and the third one is the conference held at the Cité

des Sciences et de l'Industrie (the three creative sets were summarised in one short movie in order to spread it widely for teachers and educators supporting youngsters[78]).

1.1 - The „path of diversity in Paris"[79] to combat the many clichés and stereotypes that could exist and surprisingly widely spread even in France on Paris, the iriv suggested a practical exercice „learning by walking" with a selection of 7 places in the center of Paris illustrating diversity in culture and religion . A practical exercice was already proposed by iriv in its guide to support the creative sets (July 2022).

Notre-Dame de Paris[80] -Built in the 12th century, modified in the 18th century, and restored in the 19th century, it accompanied the Christian cult in Paris. With the advent of Clovis (IVth Century), Paris became the Christian capital of the Frankish kingdom. A first Saint-Etienne cathedral was built in the 6th century. The city's rise began in the 12th century after the Norman invasions. Four popes stay there. The city prospered as a place for artistic and intellectual exchanges, with colleges and a university of philosophy and theology. The crusades to Jerusalem and the pilgrimages to Santiago de Compostela moved thousands of faithful. The Ile de la Cité is an essential spot to cross the Seine. The faithful flock to this district. They generated commercial activity and offerings for worship. Mgr Maurice de Sully, bishop of Paris, undertook the construction of a new and vast cathedral to welcome all these faithful. In the 13th century, the population of Paris doubled. Saint Louis brought back from Jerusalem the relics of Christ's passion which he deposited in the cathedral in 1239. It thus became a high place of worship. It grew and became a model of religious architecture. During the Renaissance, tastes changed, attracted decreased. In the 17th century, Louis XIII placed the kingdom under his protection. Major developments took place in the 18th century, the Enlightenment. Battered by the weather and the Revolution, the cathedral threatened to collapse in the 19th century. Victor Hugo and his novel "Notre Dame de Paris" gave him a revival of popularity. The state decided on restoration works in the 19th century entrusted to architect Viollet-le-duc. Classified as a UNESCO World Heritage Site in 1991, it is both a Christian cult and the most visited monument in France in 2018. Its fire in 2019 showed that it belonged not only to the Parisians or the French, nor to the Catholics alone, but to all those affected by this symbol of France's troubled and diverse history.

Musée d'art et d'histoire du judaïsme (MAHJ)[81] - Heir to the collections of the Jewish Art Museum on the Rue des Saules, created in 1948 by survivors of the Shoah, the Museum of Art and History of Judaism (mahJ) has been installed since its opening in 1998 in the hotel of Saint-Aignan (1644-1650), one of the most beautiful mansions of the Marais, made available by the City of Paris. It benefited from the State's deposits of the Jewish collections of the National Museum of the Middle Ages: the collection of Isaac Strauss (1806-1888), offered in 1890 by Baroness Nathaniel de Rothschild and 70 rare funerary steles, coming from a medieval cemetery discovered in 1849 rue Pierre-Sarrazin, donated by the publisher Hachette. The mahJ collection now has more than 12,000 works and many archival holdings. The mahJ is an association law of 1901; its board of directors is composed of five representatives of the Ministry of Culture, five representatives of the City of Paris, six representatives of Jewish institutions (Representative Council of Jewish Institutions of France, Universal Jewish Alliance, Central Consistory, Consistory of Paris, Foundation of French Judaism, United Jewish Social Fund) and four personalities nominated by the Pro

[78] Short movie designed for the conference held in Paris, Cité des Sciences et de l'Indutrie (Baptiste Silvestre, iriv, Paris, March 2023)

[79] a path of diversity in Paris- 7 meaningful places selected in the French capital to enhance its cultural and religious diversity (Emma Royer, iriv, Paris, March 2023) -https://youtu.be/fQNj1MPQmA8

[80] Cathédrale Notre-Dame de Paris , 6 Parvis Notre-Dame – Place Jean-Paul II, F- 75004 Paris

[81] Hôtel de Saint-Aignan, 71, rue du Temple, 75003 Paris

mahJ Foundation. The Board of Directors is chaired by Pr dr Dominique Schnapper, sociologist, director of studies at the École des hautes études en sciences sociales (EHESS), and honorary member of the Constitutional Council. A secular public museum, the Museum of Art and History of Judaism is known as the Musée de France.

Institute of the Arabic World (IMA)[82]**-** At the end of the 1970s, the French government was aware of the lack of representation of the Arab world in France, even though it had long-standing historical ties with a large part of the Arab world. Since 1926, when the State had the Great Mosque of Paris built, a secular place to value the civilization of the Arab world was missing, its knowledge, art, spirit and aesthetics. The desire to create a bridge between East and West gave rise on 28 February 1980 to the idea of an Arab World Institute, an institution placed under the moral authority of a High Council, composed of representatives of all the Member States of the Arab League, and funded by France and the Arab States. President Giscard d'Estaing was the first to consider it to ease tensions and allow creative collaborations after the first oil crisis. In 1981, President Mitterrand gave more scope to the project by giving it a place on the banks of the Seine near the University of Jussieu. A competition was launched to design an exceptional setting in the heart of the Latin Quarter. Jean Nouvel, Pierre Soria, Gilbert Lezènes and Architecture Studio were chosen; the Saudi architect Zyad Zaidan was consulted. Photosensitive *moucharabiehs* were embedded on the IMA building. In 1987, the IMA was finally inaugurated and won the Silver Square in 1988 and the Aga Khan Award in 1989. The IMA is part of the Parisian cultural landscape and gives a new influence to Arab culture in France and Europe, an exceptional cultural and diplomatic tool at the service of Franco-Arab relations. The IMA was elected «European Cultural Brand 2014» at the «European Cultural Brand Awards» evening (Berlin). In 2023, the IMA celebrated its 36th anniversary. and continues to offer various heritage exhibitions that have all met their audience, on topics related to current events (football in 2022).

Memorial for tbe Shoah[83] **-**The Shoah Memorial is active in the fields of research and documentation, publishing with the Shoah History Review, pedagogy, adult education and cultural mediation in the field with the museum and cultural activities, but also the promotion of places of memory. It houses a documentation centre divided into three departments: the archives, the library and the photo library. This archive, consisting of more than a million documents, photographs, books, archival films, posters, postcards and even objects, is open to all, from the researcher to the student, who can come to consult archives on the spot in a unique space of information and transmission of knowledge on the Shoah and, in particular, on the history of the Jews of France during the World War II (WWII). Regularly enriched since the creation of the Center of Contemporary Jewish Documentation in 1943 by donations and acquisitions of documents of the witnesses of the Shoah, it constitutes a unique archive and a first-rate instrument for studying the destruction of the Jews of Europe. Since January 2017, Karen Taieb, head of the archives of the Shoah Memorial, is a member of the World War II Scientific Committee established by the National Archives in February 2016, whose scientific objective is to ensure the application of the decree of 24 December 2015 on the opening of the archives of the World War II (WWII); it brings together researchers and archivists and takes stock of the situation of the various archives. The Shoah Memorial Museum offers a permanent exhibition: a chronological and thematic journey consisting of twelve sequences that retrace the history of the Jews of France during the Shoah. Supported by its archives, it proposes a back and forth between individual and collective history. Temporary exhibitions draw their themes from history, art and literature

[82] 1, rue des Fossés-Saint-Bernard, Place Mohammed-V , 75005 Paris

[83] 17, rue Geoffroy l'Asnier- 75004 Paris

French film library – the Cinemathèque Française[84]**-** Association law 1901, the Cinémathèque Française was created in 1936 by Henri Langlois, Georges Franju, Jean Mitry and Paul Auguste Harlé. Its purpose is to collect old films, whatever their origin and format, to safeguard them and to show them to the public, in order to contribute to the development of film culture; it also collects objects and documents related to the history of cinema: scenarios, posters, photographs, miscellaneous documents, cameras, costumes or drawings. Over the years it has become one of the most famous archives in the world thanks to the wealth of its collections. The Cinémathèque Française, formerly located in the Palais de Chaillot (16th district of Paris), has been occupying a building built by architect Frank Gehry in September 2005 in the 12th district of Paris. The Cinémathèque française merged with the Film Library in January 2007, allowing a harmonious management of film and non-fiction collections. In 2008, the Cinémathèque adopted a heritage charter that defines the priorities for enrichment. The Cinémathèque has been able to increase the number of screenings, organize temporary exhibitions, and offer a wealth of experience, with more adapted spaces and new resources, welcome students and researchers in a media library and develop its educational and cultural activities

National French Library (BNF) François Mitterrand[85] **-** The BnF is a public institution under the supervision of the Ministry of Culture. Its mission is to collect, preserve, enrich and communicate the national documentary heritage. Its first source of enrichment is the legal deposit, established in 1537 by François I, now governed by the Heritage Code (the legal deposit of websites was added in 2006). It makes it possible to draw up a French National Bibliography which lists all the documents (except the web) published, printed or distributed in France. The BnF enriches its collections with acquisitions - common for a reference collection in the foreign domain; prestigious or heritage, sometimes with the help of patrons. Donations and bequests, dates in payment or deposits enrich its collections. Exchanges with other libraries are numerous. A national bibliographic agency, the BnF provides reference cataloguing to identify documents published or distributed in France. Bibliographic records and authority files, drawn up according to standards, are made available to all, under open license of the State. Over the centuries, BnF has developed curative or preventive conservation techniques. It has several specialized workshops and a laboratory. It has set up a preservation system for its digital data. The BnF ensures access to its collections by offering a quality working environment, on site and online. It receives its audiences every day on five Parisian sites. A rich cultural and educational program, free or paid, contributes to the development of heritage and arts and cultural education. The online offering meets the needs of diverse audiences. Through its international action, the BnF contributes to France's foreign cultural policy.. National collections are a platform for cooperation based on solidarity and the sharing of exceptional documentary heritage. The institution's expertise and innovation capabilities are part of a long-term international effort, in a multilateral or bilateral framework. The BnF contributes to the development of standards, to the dissemination of data in major international databases. She is France's voice in the global digital ecosystem. It participates in the construction of the global knowledge society and the Europe of culture and innovation in a media library and develops its educational and cultural activities.

Banks of the Seine with examples of street art - Mrs Anne Hidalgo, Mayor of Paris, and Mrs Audrey Azoulay, Director-General of UNESCO, unveiled a plaque on the Quai Bas de la Mégisserie that reminds us that this exceptional site has been a UNESCO World Heritage Site since 1991. Six more plates will also be installed along the river. To celebrate the beauty of the site, the City of Paris offered during the European Heritage Days (September 15 and 16,

[84] 51 Rue de Bercy 75012 Paris

[85] Bibliothèque François-Mitterrand, Quai François Mauriac, 75706 Paris Cedex 13

2018) a route with 8 emblematic paintings. From the Louvre to the Eiffel Tower, or from the Place de la Concorde to the Grand Palais and the Petit Palais, «the evolution of Paris and its history are discovered from the Seine» recalls the international organization. In July 2017, UNESCO spoke on the pedestrianisation of the left and right banks at the 41st session of the World Heritage Committee in Krakow, Poland. In particular, UNESCO refers to the "authenticity" of the site - "The urban and visual integrity of the site (great perspectives from the banks)" is particularly "vulnerable to the pressures of real estate development, to car traffic", and "requires rigorous control to maintain its exceptional universal value intact." The organisation also gives a very clear opinion on the pedestrianisation that has been going on for several years: «The definitive elimination of car traffic on the lower quays (...) since 2014 on the left bank and 2016 on the right bank, as part of the development of the banks of the Seine, helps to preserve its authenticity and integrity.».All along the Seine river crossed by 37 bridges, four of which are accessible only to pedestrians.

1.2 The festival „Couleurs du court"[86]- A selection of interviews conducted during the Festival of short movies „Les couleurs du court" held in Les Lilas from the 2nd to the 4th of March 2023 by the French association Faisceau convergent was designed showing film directors explaining their work and why they have tackled this special issue.

Fête des mères – by Stéphanie Lorset (5 minutes, fiction)- a teacher is asking his youg students (teenagers) to write a letter on the occasion of the "mother's day". A balanced selection of declarations with mixed feelings combining reproaches made (mother too busy with their work or social network) or celebrating them (a young man whose mother died in a war, a child whose beloving mother is very small). The message delivered is that there is as diverse mothers as youngsters ; the critical thinking should be a two way process.

Touche pas à mes jouets by Anaïs Peleyrol (4 minutes, fiction)- Maya a young and smart girl would like to become a chemist, she tries her brother's gift at Christmas, provoking her mother and brother's reactions together with the society scepticism – young girls should play with dolls which raises the gender stereotypes in studies and professional careers. Scientific careers are not so popular among female students with a main issue for science.

Le nom des autres by Inès Saïdi (10 minutes, fiction)- Laura is discussing with her therapist, dr Taieb, on the issue whe had with her fiancé Karim on potential names they could give to their children to be born ; she is reluctant to give them Muslim names as she is afraid of the reactions of society. It raises the cultural diversity and acculturation issue among the second and even third generation who are French but who don't feel "that French" because of their family name. Blind tests have shown that a discrimination still existed in social, professional or even personal life.

Second souffle by Lucas Renault (18 minutes, fiction)- Antoine, a youngster, is disabled since his birth (sue to a stroke). Together with the support of his sister he means to attend a sport even despite the prohibition of his physiotherapist and mother. This is another form of disability, not a mental health but in a way very similar as Antoine suffers from an invisible disability.

[86] a selection of interviews conducted during the Festival of short movies „Les couleurs du court" by the French association Faisceau convergent- film directors are explaining their work (Yasmine Fellag, iriv, Paris, April 2023)

Gonflé à bloc by Bondy fait son cinéma , an association in the suburb of Paris (6 minutes, fiction) – Youngsters are playing a dangerous game with the nitrous oxide (also called hilarious gaz)- this addiction may cause very serious dammages on their health. Once more this is closely linked to the diversity linked to mental health as any addiction is linked to mental health and the vulnearbility of yougsters to risky behaviours

Nono by Nourdine Barour and Samir Benchikh (14 minutes, Fiction)- in a popular and famous neighbourhood in Paris (Belleville, a character in itself) the young Nono is playing firstly with his brother in the street and then at home with her mother, a tragic event happens. The family (the father and the two sons) is totally lost which raises a very personal facet of diversity- the possibility or impossibility to express our feelings faced to a tragic event that may have a major impact on our lives. Once more this is linked to the diversity of mental health as a tragic event may have strong psychological effects.

Te voir en peinture, Thomas Coispel (3 minutes, Documentary)- Nader, a young man has to come back in his country after his visa was not allowed. He is reluctant to share with his family his sexual orientation and prefers to wear a mask when he testifies. This raises the diversity both in culture and religion (the family seems religious and traditional) and sexual orientation.

La porte, Pierre H. Ollier (13 minutes, fiction)- two women have a strange profession- they must open a door to strangers without asking any question or knowing what happens behind the door. This may tackle the issue of diversity in culture and religion- some people may be asked „not to ask questions" which reminds us of an authoritarian regime, where diversity is denied.

De façade Julien Herrichon (8 minutes, fiction)- during the lockdown two men who are lovers are discussing through a virtual meeting , a distance happens that is not linked to the physical but real „social" distance but also the „taboo" of one lover's father because of the sexual orientation of his lover. The short movie raises the sexual orientation diversity but also the social diversity as some professions remain most stigmatising.

Madeleine et Figaro, Roxane Fomberteau (20 minutes, fiction) a youngster must accompany his grand mother to her retirement house but they prefer chosing another destination. The short movie tackles the diversity in ages and the freedom of elderly people who should remain in society and in their homes and not be put in special places with other elderly. Transgenerational diversity is a crucial issue.

Bengué, Kapyten Solas et Monsieur S (16 minutes, fiction) a police man who is very busy with his work is most concerned by the disappearance of a homeless migrant who defended a young woman attacked in the street – people are most indifferent, the police man is not and is back to a better mood with his family. This short movie also tackles the issue of diversity in culture – the discrimination of migrant people who become homeless as they haven't legal papers to be able to work.

The festival „Les couleurs du court" selected in its 5th edition in 2023 45 short movies out of 350 sent to them. The jury awarded 8 short movies in different categories- fiction, documentary, animation.

The jury of the Festival awarded 8 short films87 in different categories: fiction, documentary, animation. These shorts can be the subject of a diversity discussion in connection with the three themes addressed by the Think Diverse.

1- mental health – the harassment of a teenager who turns to drama in "The Colour of the King" by Florent Parisi; the feeling of loneliness of another young person in "Brine de causette" by Bradley the Young , Elisa Baudy and Flore Péan, a tragic event in her childhood that had an impact on her life in "Nono" by Nourdine Barour and Samir Benchikh; teens addicted to "hilarious gas" in "Bloated" by Bondy makes her movie

2- gender and sexual orientation – censorship of a homporatental family and their baby in "Game over" by Philippe de Monts, violence against women in "Delivre nous du male" by Tony le Bacq

3- culture and religion – the acculturation problem experienced by a young French Muslim woman in "Le nom des autres" by Inès Saïdi; racism and xenophobia against the Asian community in "Les mots qui blessent" by Nicolas Vimenet; the existential and metaphysical questions that can be asked today when work no longer has meaning The Door of Peter H. Ollier

A trailer of the project88 . was presented by the iriv during a screening89 of the 8 short awards. Each spectator was free to see, or not, the link between each facet of the diversity tackled by the Think Diverse and the 8 short films projected. Sometimes it is enough to mention, or present a trailer of the project in order do raise questions in a first place, reflection in a second place. Based on short films (3 minutes to 20 minutes), it is easy to suggest a discussion with young people especially since there is a wide variety of diversity and style (a documentary is more serious», a fiction is supposed to be more imaginative», and an animation is both universal and poetic). After the discussion, young people can find other illustrations of the subject on the Internet or even better to design their own short films because it is quite easy with a smartphone and at first, no need to use a professional microphone. The floor is theirs.

1.3 The conference on diversity- from a national to an international perspective

The conference suggested by iriv for the Think Diverse (Cité des Sciences et de l'Industrie, Paris, 24th of March) combined the European team, French stakeholders and an international perspective with a researcher of the EHESS

1- Diversity tackled in a Erasmus + project- „physical presentations" of the partners explaining their special diversity (gender and sexual orientation for Italy, mental health for Spain and cuture & religion for France)

The European team combined experts in Lifelong learning (Skill up and Eurosviluppo for Italy, Neotalentway for Spain and iriv for France) together with artistic partners (TAG for Italy,

87 out of the 45 short movies presented that were already the selection of 350 sent to Faisceau Convergent

88. Bande annonce regroupant les trois étapes du projet- creative sets (partenaires artistiques), parcours de la diversité, festival du court avec membres du jury et trois femmes pionnières dans leur religion - .. https://youtu.be/rOz5VqB9Muo

89 organisée par Faisceau Convergent à Commune Image (Saint Ouen, 26 avril 2023)

CurvaPOlar for Spain and Lirac for France). This was crucial to remind of the necessary combination of the two profiles, creativity is one aspect but has to be closely linked to diversity. The diversity of the profiles among the team has been a main challenge as the approach could be different raising sometimes misunderstanding.

2- Diversity on the ground with examples of „best practices"- presentations by key actors in diversity (association Faisceau convergent, the „Fresque of the diversity" by the business school ESSEC)

The examples selected for France were a way to build a bridge together with other key actors of both creativity and diversity to insist on the future of the Think Diverse ! . It has now to be used and known by a wider audience and not only the EU team.

3- Diversity worlwide- a researcher at the EHESS delivering a speech on diversity worldwide- on the basis of countries in war or faced to difficult times where diversity is not respected (Lebanon, war in the Balkans...).

This presentation was obviously a way to insist that the Think Diverse project is most important and necessary in times of war in Europe (Ukraine attacked by Russia) and with the international turmoil (the main threat on Taiwan by China) as the countries can't remain neutral and the „bat" strategy consisting (like India) to pretend belonging to both camps - Western countries (with USA, the European Union, Canada, Autsrlia, Japan., South Korea...) and authoritarian countries (Russia, China, Iran, Turkey, Syria...) is not possible. Modi's government is not in favour of diversity (with muslim and christian people being persecuted).

The conference was illustrated by a selection of short movies- animations selected for the Festival „'Les couleurs du court"

1- - Out of the blue (2022), Taya Ben Jebara - Carl Castan - Orane de Gouttes--Pegot - Camille Depay - Sana Dupont - Alice Bastien –(6 min-)- this movie perfectly reflected the need for colours in a grey world ; the message is meaningful as in the first place adding colours create disturbance ; in a second place the colours remain as they have changed the mindset of people ;
2- Game over (2022), Philippe de Monts – 3 min ; this short movie was awarded by the youngsters at the festival as the message is definitely „straight to the point", it reminds of „1984" by Orwell (a metaphore of the USSR as it was written in 1948) but today all the authoritarian regimes (Russia, Iran, China....) where a state police persecutes citizens and diversity is forbidden or badly treated ;
3- Be visible (2022), Gül Yıldırım , this short movie is also a vivid testimony of the violence any person (youngster, migrant, disabled , any person belonging to a minority) may suffer when he/she is in a situation of minority
4- - Samara Op . 4 (2022), Maxime Wattrelos, Jérémy Trochet, Louis Cocquet, Marie Heribel, François Mainguet, this was a last and positive message as the animation refers to diverse cultures in a wide range of countries , sailing together with the same direction. Optimism should prevail.

The place was meaningful: the Cité des Sciences et de l'Industrie as this is the combination of science (reason) and cultre (emotions)- the genuine idea was to enhance a scientific culture and to make it available for all thanks to exhibitions addressing a wide diversity of audience - youngsters from children to teenagers, families, teachers, adults...

As a result, the format of the conference is an example of „best practice" in itself.

2- Diversity in Education - a selection suggested by Eurosviluppo

Intercultural education can be traced back to a common denominator: It is about preparing young people to live in a world characterized by multiple intercultural contacts, which can also take the form of conflicts. It is about learning to perceive and be sensitive to intercultural phenomena, to distinguish ethnocultural from sociocultural dimensions, and to develop both the cognitive and affective capacity to interact with such phenomena in a constructive rather than destructive manner. There are several initiatives in Italy that move in the direction of a more inclusive and diversity-conscious school.

Alias career [90]–More and more often we hear about gender issues, sexual and gender identities, sexual orientations, transitions and genderfluid, we hear more and more about the alias career. The so-called "**career alias**" is proposed as a solution for transgender students - who therefore do not identify with the gender assigned at birth, that of their biological sex - who at institutions, school, high school or university, want to see their gender identity recognized. [91]The alias career is framed as a bureaucratic, alternative and temporary profile reserved for transgender students. A chosen name thus comes to replace the registry name, the one written in official documents and given at birth based on biological sex. Exemplifying the case of Anna: Anna who feels herself to be Andrea, and who at the Cavour High School in Rome asked that her career alias be recognized; to the principal's negative response, she launched an appeal on social networks.However, the procedure has no legal value outside the school. It serves mainly to protect the educational environment for those who request it: to avoid misgendering, that is, the use of terms that refer to biological sex and not to the gender identity in which the individual identifies, risking being offensive. In high schools, the required name should appear in grade panels, transcripts and the electronic register. The name chosen cannot, since it is not a legal document, be used, for example, in the graduation certificate or to access other services.If the student or student is of age, he or she can apply, otherwise it is the responsibility of the parents. This tool can only be accessed by those people who are going through a gender change (transition). There is no one way to access it: each institution has its own method, as it is an internal service and limited only to that school or university. It is an issue is of absolute topicality. In fact, there are no ministerial guidelines in the school to regulate the alias career procedure. According to universitrans.it, there are 32 out of 68 public universities that have activated the alias career. [92] The first university was Turin, followed by Federico II in Naples, and Bologna. About 10, on the other hand, have approved the bureaucratic profile.

The introduction of the so-called career Alias in schools is an expression of the exercise of the autonomy of the school community. There is no violation of norms because it is only effective internally. There is no violation of the educational co-responsibility pact because families are involved both in the adoption of the alias regulations through their representatives and above all the family is necessarily involved since they are minors. Above all, however, it is a fundamental tool for ensuring the well-being of young trans people: the alias, in fact, ensures recognition of the gender identity of choice in daily school life, by teachers and peers. This is crucial in the face of the very long time required by Law 164/1982,

[90] Il Riformista magazine, What is career alias, Gender identity, Dec. 2, 2021
[91] Treccani website entry, "Career Alias," Neologisms, 2022.
[92] Universitrans, Education, Rights, Inclusion, Infographics section, Data updated as of June 2018. Infographics - Universitrans

which should be urgently passed in favor of tools more suited to the real life condition of trans people of all ages. [93]

Inclusive education – BES support- Another important issue in schools is to promote inclusive teaching that is appropriate for all students. According to the principles of inclusive education, the school has the task of deploying all available tools to facilitate students' participation in school life, and there is now an almost unanimous consensus on the usefulness of new technologies in facilitating this process. It is therefore crucial to combine inclusive teaching strategies, teaching methods and new technologies to play an even more decisive role in the case of students with Special Educational Needs (BES) and Specific Learning Disorders (SAD).It is estimated that 3 to 5 percent of students experience neuronal diversity in learning, [94]have different specificities that do not allow what we call "traditional learning." Sometimes they are accused of laziness or lack of interest going to further undermine self-esteem and readiness to learn, other times they are stigmatized as different.In fact, all students with special educational needs, BES, or specific learning disorders, DSA, learn differently. A truly inclusive school goes beyond this and involves all children regardless of their learning time and needs.There are different teaching strategies and teaching methods that need to be in place for inclusion in school; such as a personalized look, a study method, specific tools, where commitment to pupils with Special Educational Needs equals commitment to all students. Numerous studies have shown that school innovation often comes through the special needs of individual students. Indeed, it cannot be ruled out that the use of new technologies and information technology in education has become massively established precisely because of the presence of BES and DSA children. [95]BES came into formal existence in 2012 with the ministerial directive "Intervention Tools for Pupils with Special Educational Needs and Territorial Organization for School Inclusion." The World Health Organization, for example, included it in its "International Classification of Functioning, Disability and Health," explaining it in these words: "any developmental difficulty of permanent or transient functioning in education or learning, due to the interaction between various health factors and requiring individualized special education."Getting down more into the specifics of Italian education legislation, the definition of BES can be found in Ministerial Circular No. 8 of March 6, 2013. The document points out that children with special educational needs, present one of the following conditions: "social and cultural disadvantage, specific learning disorders and/or specific developmental disorders, difficulties arising from the lack of knowledge of Italian culture and language because they belong to different cultures" Synthesizing, therefore, it can be said that we are faced with a BES pupil whenever the child or young person manifests special learning needs, which may be permanent or temporary in nature and caused by different factors. [96]

In concrete terms, Special Educational Needs can be divided into three categories: Disabilities, Specific Developmental Disorders, and disorders related to socioeconomic, linguistic, and cultural factors. It is a highly heterogeneous group.

[93] Article from L'Espresso, Simone Alliva, Call me by my name: Who's standing in the way of Alias careers in schools, April 20, 2022
[94] Save the Children, Inclusive teaching for children with special educational needs, April 10, 2019
[95] Save the Children, Inclusive education: technologies to support Bes and Dsa, Jan. 7, 2020
[96] Orientation magazine for school, college and work, What are Special Educational Needs (BES): legislation and inclusion practices

Religious and alternative hour at school[97]**-** A debated topic in Italy's school system is the hour of religion and the right to an alternative hour, which some schools often fail to fully guarantee a true alternative for those who request it. In Italy, teaching of the Catholic religion - IRC - exists thanks to the Concordat between the Italian State and the Catholic Church, but the compulsory teaching of IRC has not existed since 1984, that is, since the new Concordat provided for the possibility of using alternative teaching to the Catholic religion. Evince from Legislative Decree 297/1994 "The choice not to attend the teaching of the Catholic religion must not give rise to any form of discrimination." During the alternative hour it is not possible to carry out the program of a curricular subject, as it would result in discrimination for those who attend IRC.

But what exactly is or should be taught during the alternative hour? According to Ministerial Circular No. 131 of May 3, 1986, "Cultural and study activities must contribute to the formative process of students' personalities. They must be educational and formative activities and deal with themes and initiatives that support interculture, ecology, integration and emotion education, reflecting on friendship, solidarity, diversity, respect for others and civil coexistence. Unfortunately, school and family experiences differ, often children take interesting paths to their education, other times schools are unable to provide a viable alternative. But if the hour of alternative to religion had a different name and a specific program-such as "Philosophy of Religions," "Non-denominational Ethics or Morals"-would the membership numbers be different?

National operational program (PON)- The PON is a plan of interventions aimed at creating a high-quality education and training system. [98]It is the National Operational Program of the Ministry of Education, University and Research, which contains all the strategic priorities of the school sector, designed for kindergartens and schools of the I and II cycle of education throughout the country. It has a seven-year duration, in our case 2014-2020, and is entitled "For School - competencies and environments for learning." [99]. PON identifies itself as a valuable tool for real social cohesion. In fact, The presence of a substantial and constantly growing number of pupils of non-Italian nationality and/or mother tongue in schools is an established fact. These are children who arrive at any time of the school year and with different backgrounds. They often live with families in an illegal situation with social hardship, do not attend school regularly and are ignorant of the language of the host country.

A key aspect of breaking down educational differences among pupils is the opportunity that the NOP gives in the area of social cohesion in schools of children and students from foreign nationalities. The NOP draws attention to a specific area dedicated to funding projects aimed at social inclusion and integration, for initiatives aimed at the enhancement of differences, the promotion of intercultural dialogue, the development of students' relational skills and the participation of families in exchange and comparison activities. Undoubtedly, the integration of foreign pupils is the result of a strenuous effort, the goal of which is not only the coexistence of subjects who were previously strangers to each other, but the progressive ability to know, recognize and value each other's differences.

[97] NDLR- on Italian secularism, COSTA Giacomo, « La laïcité à l'italienne », Revue Projet, 2014/5 (N° 342), p. 40-44. DOI : 10.3917/pro.342.0040. URL : https://www.cairn.info/revue-projet-2014-5-page-40.htm

[98] Ministry of Education, What is the Pon, Official website

[99] Rosa Stornaiuolo, The PON call for social inclusion and integration projects, Scuola7, May 08, 2017

A project was designed by the Istituto Comprensivo Via Volsinio in Rome[100], which participated in the PON social inclusion and fight against hardship program, with the primary purpose of rebalancing and compensating for situations of socio-economic disadvantage, involving local entities (public and local authorities, associations, foundations, professionals) in targeted interventions on groups of pupils with specific difficulties and needs, with activities to be carried out also and above all during extracurricular hours. By adhering to the Notice with the project "SPORTIVI SÌ...BULLI NO" the school thus opens beyond the classic times of teaching to pupils and their families, becoming a community space usable in the afternoons and in the summer period to carry out actions to reinforce basic skills also through innovative learning methods, workshops on specific issues, sports centers. Another brilliant example is the Istituto Comprensivo Claudio Abbado in Rome[101], which is the winner of many projects in the PON program, or the work of another high school [102]

Erasmus+ projects & inclusion - The principles of equality and inclusiveness are part of the core values of the European Union and are enshrined in the EU treaties. One arm of the Erasmus program provides support funding to carry out projects aimed at enabling young people with fewer opportunities to be able to participate in the programs. It is intended to give young people the chance to learn about Europe, but also to discover the opportunities it offers for their future educational and life choices; to equip young people with knowledge, life skills and enriching competencies; to encourage intercultural contacts and dialogue among young people; to strengthen young people's feeling of belonging to the European Union; and to inspire young people to cultivate sustainable travel patterns in particular and an ecological consciousness in general. One example is all projects that are based on welcoming diversity, the right to inclusion and the added value of integration in school. A new innovative project in the school setting has been funded by Istituto Superiore Bragaglia. The project **Talent** (Teaching and Learning Acquiring European Network Tools)[103] aims to specifically train teaching staff on the topic of PlusDotation, which is present in studies on school Inclusion.The goal of the project is to support and train teachers through participation in training courses, conferences, and the exchange of good practices and teaching strategies from a broader cross-cultural European perspective to support teaching and learning processes aimed at the enhancement and educational well-being of students with cognitive PlusDotation. The purpose of the Talent project is also the standardization of a recognition procedure, dissemination and mentoring of similar initiatives in other institutions in the province and the territory, with the aim of disseminating and implementing specific knowledge of the issue related to plusdotation and the tools to support Gifted students who, although endowed with special talents, have often seen this endowment wasted because it has not been recognized and adequately valued.

Diversity on the territory : general structure and vulnerable issues- the distribution o welfare in Italy Territorial diversity is closely related to the distribution of wealth, as there is diversity among different territorial areas in Italy - the close connection between incomes,

[100] A practical example, http://www.istitutoviavolsinio.it/public/sitonew/index.php/pon-fondi-strutturali-europei/inclusione

[101] Istituto Comprensivo Claudio Abbado https://www.icclaudioabbado.edu.it/pagine/pon

[102] Liceo Tito Lucrezio https://www.liceotitolucreziocaro.edu.it/didattica/progetti/progetti-pon.

[103] For more information, please go to their website at the following link https://www.iisbragaglia.it/index.php?option=com_content&view=article&id=3989

consumption and wealth and how costs and opportunities are distributed among social classes and across the territory.

In 2008, the Fitoussi Commission [104] measured economic performance and social progress. It argued that "the time is ripe to shift the focus from measuring economic output to measuring people's well-being." On this basis**, to measure material well-being**, the Commission proposes that income, consumption and wealth, rather than production, be jointly measured. The measure of well-being is thus the result of a **multidimensional evaluation process**, no longer tied to a single indicator, as is generally the case with the measurement of per capita GDP. Quality of life depends on people's conditions, such as health status, opportunities to access education, develop personal activities, enjoy sufficient environmental conditions and invest in social capital. How is welfare measured? Are territorial disparities given only by income?

According to the Fitoussi Commission report, the approach to be followed in estimating individual well-being, or conversely the degree of poverty, must be multidimensional. In this regard, again in the aforementioned report, some important recommendations are made: the joint consideration of consumption, income and wealth; the attribution of value to unpaid labor, that is, time spent in the production of non-market goods, such as caring for people or preparing food; the evaluation of the family situation, not neglecting its differences, such as the health and educational status of individual members, its stability and structure; the consideration of the contribution of public goods (landscape, healthiness and safety of the environment); the enhancement of social capital, including through social relations and political clout; the non-underestimation of the subjective perceptions of individual constituents.

The diversity of quality of life at the territorial level can be measured by several indicators. The Multidimensional Poverty Index (MPI) takes into account the deprivations of basic services and the peculiarities of each individual, which can range from deprivation of basic goods, to deprivation related to dimensions of quality of life such as a good state of health, a job that is possibly not precarious, or more complex aspects, such as the level of happiness, self-respect, or a certain peace of mind. This approach implies a model of poverty that seeks to go beyond the traditional definition of poverty based on income dimensions alone. The list of possible dimensions of deprivation is very long and could also include aspects concerning the quality of family relationships, the presence of situations of domestic and social violence, various forms of marginalization and exclusion, and other aspects that affect the quality of life and subjective well-being of the family and its members.

The study is limited to the dimensions observed by the surveys used, possibly also comparable with other indicators available at the territorial level, of interest for the design and implementation of effective welfare and social prevention policies aimed at correcting situations for which the individual is not responsible. The Ipm contemplates 6 different dimensions weighted equally - income poverty, poverty of goods, poverty of time, poverty of parents, poverty of education, poverty of work. A family is defined as poor according to a multidimensional criterion if in the combination of the 6 indicators used, at least 3 simultaneously indicate a state of deprivation.

[104] Stiglitz E., Sen A., Fitoussi J.P. (2010), Report by the Commission on the Measurement of Economic Performance and Social Progress.

The Human Development Index (HDI) [105]**-** This synthetic indicator can be used to try to estimate, at the territorial level, the conditions that can foster improvement in the well-being of individuals. The HDI was introduced in 1990 in the first Human Development Report (Hdr), by the United Nations Development Program (Undp) and was created to emphasize that people and their capabilities, as opposed to economic growth alone, should be the criteria used to assess a country's development (Undp, 1990). HDI, widely used to measure the degree of human development in different nations. It is a composite number with values between 0 and 1 ; a higher HDI value indicates a relatively better degree of human development. Initially, HDI was calculated as the average of the measure of three dimensions- longevity based on life expectancy, education based on adult population literacy rate and children's school enrollment rate, and GDP per capita in PPP (Parity of Purchase Power). The Sustainable Development Goals for the 2030 Agenda is optimistc: no one should be left behind..

Territorial diversity in Italy- The Bes 2021 Report[106], released by Istat, is a careful portrait and analysis of the state of the country, focusing on the well-being of its citizens. Well-being is, or should be, the ultimate goal of policies. In recent years the circumstances have been adverse: the covid-19 pandemic, the environmental crisis, threats to peace in Europe. The Bes Report is a combination between the Stiglitz-Sen-Fitoussi Commission of 2009, Eurostat's Beyond GDP and the OECD's Better Life Index program. The BES report is a broadly participatory project with indicators in Italy, a total of of 153. It represents a fine and comprehensive tool for measuring the degree to which policies produce, in practice, changes on people's lives.The data collected are organized in the major domains of health, education and training, labor, economic well-being, social relations, politics and institutions, security, subjective well-being, landscape and cultural heritage, environment, innovation, research and creativity, and quality of services. The Bes report, is an evolving measure of real progress, giving concrete answers to a simple question, "How is life in Italy?"

This analysis highlights inequalities, allowing the most disadvantaged groups to be identified. It is clear from the BES data that the penalization of the Mezzogiorno and the North-South dualism were and remain appropriate keys to many important components of the Bes. Despite the different dynamics observed in the downturn by Covid-19, in the Health, Education, Labor and Economic Well-being domains the distances are particularly accentuated for life expectancy and income of employed workers, indicators that between pre- and post-pandemic mark a clear retreat in levels of well-being for the generality of the Southern provinces with the consequent widening of the gap with the Center-North for the indicator of economic well-being for example. Regarding territorial disparities in Italy, the average annual wage of employees reflects the different structure of employment and wages. In 2020, there is a 2, times higher income in northern Italy than in southern Italy, just as there is a large disparity in pay. Instead, the total income received by male employees is 1.5 times that of female employees. This is a greater disparity than the ratios of past years; in 2019 the same ratios were 2.6 and 1.4. The difference between areas of the country is stark, in the first year of the crisis from Covid-19 income fell by nearly 6 percent nationally, more for women (-6.7 percent) than for men (-5.6 percent). The decline affected all Italian provinces without exception, but was on average smaller in the North (-5%) and decidedly more severe in the

[105] report "World social report 2021: reconsidering rural development," published by the United Nations Department of Economic and Social Affairs (Un Desa), for rural development and the strategies needed to bridge the gap between rural and urban communities

[106] ISTAT, BES REPORT 2021: SUSTAINABLE EQUitable WELL-BEING IN ITALY, 2021 Edition, April 21, 2021. P.5

South (-8%) where initial levels were already significantly lower. [107]Rural areas in Italy account for more than 90 % of the national land area and contribute about 50 % to the formation of national value added.The territorial diversity between urban and rural poles is considerable. There are some characteristics that rural areas share, such as, for example, low population density and lower accessibility to services, there are considerable differences between them, in the degree of economic development and standard of living, also related to the distance from urban poles.

The socio-economic fabric of rural areas is rapidly evolving, as a result of several aspects. The rapid changes in the international economy are reflected in the rural world (especially globalization and migration phenomena). New objectives of agriculture no longer aimed only at production, but also at environmental protection; climate change and the growing importance of bioenergy. In a strongly changing context, services play a key role and policies must adapt, seeking to respond to the primary needs of rural territories and developing their potential, with the aim of greater socioeconomic cohesion between rural and urban areas. In Italy, the territorial model is concentrated in a dense network of relationships between urban, rural and smaller centers, defining an interdependent space in which the larger centers, offer services to citizens and act as attractors for the population. Access to essential services such as education, mobility and health care is the main prerogative for the enjoyment of the right of citizenship. Less accessible rural areas have been the protagonists of a long and progressive abandonment in favor of urban areas. The demographic loss has also been matched by a process of weakening personal services. However, these same territories are also the site of a large unused territorial capital, natural and human, considered strategic for the revitalization and growth of the country system Italy. The inland areas strategy aims to intervene to protect, recover and revitalize territory, overcoming the urban-rural dichotomy and giving a new meaning to the concept of accessibility to services and thus consequently an improvement in the well-being of the population.

Several Erasmus+ projects have addressed the issue of diversity

Cultural diversity, the TRAME project (TRaces of MEmory - TRaces of MEmories)[108]. includes the theme of migration and cultural diversity in an innovative way. It involved 8 partners from 5 different countries (Italy, Serbia, Hungary, Poland and Turkey), with high school children as main target audience. One of the project objectives was to promote the social and educational value of cultural heritage and its contribution to social inclusion and the building of European citizenship based on the value of cultural diversity. The project involved archaeological sites and schools in defining paths of heritage enjoyment related to migration. Each site tells the story of the peoples, and allows those stories, those traces, to be projected into contemporary reality. Studying the traces of memory left in archaeological sites has allowed a broader reflection on contemporary values such as welcome, recognition of other, and solidarity. Shared values in Europe that need to be reiterated and promoted, especially among children..

Mental diversity- in the HERO project[109], mental health is an essential component of the WHO definition of health. Good mental health enables individuals to fulfill themselves, overcome the stresses of everyday life, work productively and contribute to community life. The project starts from places: Cities where meaning is always relational, constantly changing. The

[107] Istat, Measures of the Fair and Sustainable Welfare of Territories, BES of Territories, October 3, 2022. P 4

[108] TRACES- https://trameproject.eu/

[109] HERO- https://www.stopopg.it/system/files/2017_07_HERO%20eBook%20it.pdf

project believes that mental health cannot be built within one place. A person can't cure himself, without intervening on the political-social level, with the risks of producing chronicity. Health lies in diversity, in building new possibilities, in maintaining hope for a different future. It focuses in the concept of Housing of people with mental distress and places a careful analysis on the reports on the rights of people with mental distress or disability, analyzing the contents and their changes. The concept of housingt is recognized as one of the elements of the complexity of mental suffering. It is a vision of Housing that is also about existing as a person.

Gender Diversity- There are many projects that promote gender equality, including a pivotal initiative in the music industry. The Keychange project[110] received co-funding under the Creative Europe program. It is an international campaign encouraging music festivals, orchestras, conservatories, broadcasters, concert halls, agents, record companies, and music organizations to commit to a 50:50 gender balance.

3- Diversity and Creativity in Education -in Spain

In Spain, educational diversity refers to the variety of educational options and approaches available to students. This includes different types of schools and programmes, such as public schools, public schools, charter schools, rural schools, special education schools, technical education schools and art education schools, among others. Educational diversity also refers to the inclusion of students with special educational needs in the regular education system, as well as the inclusion of students with different cultural and linguistic backgrounds.

In Spain, there is a public education system and a private education system, both of which are regulated by the State, but the private ones do not receive public funding. There are also charter schools, which are public schools that receive public funds in exchange for meeting certain requirements set by the state. Creativity in education is educating for change and forming people rich in originality, flexibility, vision, initiative, confidence. It develops people who are risk-takers and ready to face obstacles and problems that arise in their lives, both at school and in everyday life. Moreover, to educate in creativity is to offer tools for innovation. It can be developed in education, favouring potentialities and achieving a better use of individual and group resources; within the teaching-learning process. Following on from these ideas, we cannot talk about creative education without mentioning the importance of a creative atmosphere that encourages reflective and creative thinking in the classroom.

The concept of creative education is based on the assumption that creativity is linked to all areas of human activity. It is the product of a specific social-historical development. Following this way of thinking we would have to start from a concept of creativity in accordance with the previous approaches, which could well be the following. Creativity is the human potential integrated by cognitive, affective, intellectual and volitional components (Education). These components, through a creative atmosphere, are brought out to generate novel products of great social value and to communicate them. At certain times, they transcend the historical and social context in which they live. This integrationist concept proposes a dialectic interrelation of the basic dimensions with which creativity has often been defined unilaterally: person, process, product and medium.

[110] Key Changes - https://www.keychange.eu/,

Creativity in education refers to the ability to think in new and innovative ways to solve problems and create new ideas. Creativity is seen as a key skill for success in today's world of work and an essential element for learning and personal development. One of the new developments in this field is the development of creative spaces: Creativity in education is basic, which is why imagination and effort has been invested in transforming educational centres to achieve creative spaces and build ideal learning environments both in classrooms and other spaces in schools, thus seeking to enable children to develop their creative thinking. The spaces have been transformed into multi-tasking classrooms to stimulate students' thinking, and to find everything they need to let their imagination and creative talents run wild. Versatility is evident in these classrooms, as there are various areas, including ideation, creation, design, fabrication, exchange of ideas and more, which are equipped with manipulative materials that serve to develop the senses. Children will be able to use these spaces for drawing, creating and letting their imagination and creativity run wild, and they will learn by doing.

There are several challenges facing education in Spain. Some of them are:

1. Low academic performance: Spain has struggled to achieve high academic performance compared to other EU countries.
2. Educational inequalities: Educational inequalities between different socio-economic groups and between regions of the country continue to be a major problem.
3. Lack of resources: many schools in Spain lack the necessary resources to provide quality education, including overcrowded classrooms, lack of teaching materials and a shortage of teachers.
4. Lack of investment in education: Investment in education in Spain has declined compared to other EU countries.
5. Stereotypes and discrimination: Education in Spain has had a history of stereotyping and discrimination regarding the inclusion of people with disabilities, ethnic and cultural minorities.
6. Difficulty in adapting to a changing world: Education in Spain has difficulties in adapting to a changing world and preparing students to face the challenges of today's world.
7. In education, creativity is promoted through a focus on critical thinking, problem solving and collaboration. Creativity is fostered by giving students the freedom to explore and experiment, and by providing them with opportunities to develop their skills and talents.

Creativity must focus on critical thinking, problem solving and collaboration. It is fostered by giving students the freedom to explore and experiment, and by providing opportunities to develop their skills and talents. Arts education and technological education are considered important areas for the development of creativity, as they offer students the opportunity to express themselves and create freely.

There are no specific courses in the Spanish education system to strengthen it, but it is promoted through arts education, technological education and values education. Programs and workshops are offered by private institutions and organizations to encourage creativity among children and adults. Creative education is an educational approach that encourages creative thinking, collaboration and problem solving in the classroom. This approach is increasingly developed in schools and promoted through educational programs and

government policies. The goal is to develop the skills and competencies of students so that they can face the challenges of today's world and be able to think critically and creatively.

There are several ways to foster creativity in schools and universities, including:

1. Provide a collaborative learning environment: foster an environment where students work together to solve problems and develop new ideas.
2. Offer a variety of projects and activities: give students the opportunity to work on interdisciplinary projects and activities outside the classroom, such as competitions
3. Encourage curiosity: encourage students to ask questions and research themselves to develop critical and creative thinking.
4. Teaching Students

Examples of good practices selected:

1. Use social media and other online channels to extend the reach of the project and reach a wider audience.
2. Build alliances with organisations and groups with similar interests to broaden impact and participation.
3. Involve the community in the planning and implementation of the project to increase engagement and ownership.
4. Conduct regular monitoring and evaluation of the project to measure its impact and make improvements.
5. Create specific educational and awareness-raising materials for each topic addressed: mental health, gender diversity, and intercultural and religious diversity.

Mental health- Young people's views on mental health can vary significantly depending on their culture, social context and personal experiences. However, in general, there is increasing awareness and openness about the importance of mental health and the stigma associated with seeking help and treatment has been reduced. Some young people may feel that mental health is an important and relevant issue, while others may feel that it is something that does not directly affect them or is not a priority issue in their lives. There may also be young people who feel uncomfortable talking about mental health issues because of the stigma associated with mental illness. Young people are increasingly interested in addressing issues of mental health and emotional wellbeing, and are looking for ways to look after their own mental health and support their friends and loved ones who may be dealing with mental health problems. Young people are also looking for innovative and creative ways to talk about mental health, such as through videos, music and other forms of artistic expression.

Gender diversity- This issue has become increasingly important among young people around the world in recent years. Young people today are more informed and aware of diverse gender identities and the importance of inclusion and equality. In general, young people are increasingly open and willing to learn about gender diversity, and are more comfortable discussing issues related to gender identity and sexual orientation. Many young people are also interested in being allies and advocates for LGBTQ+ rights. However, there are still young people who may have prejudices or negative beliefs about gender diversity and the LGBTQ+ community. Therefore, it is important to continue to educate and raise awareness among young people about gender diversity and respect for all people, regardless of their sexual orientation or gender identity. Young people have an increasingly

positive and open attitude towards gender diversity, but there is still work to be done to achieve a truly inclusive and equitable society for all people.

Cultural diversity- Young people are increasingly exposed to it with globalization, social networks and international mobility. Many young people are more interested in different cultures and traditions, and show more understanding and respect for cultural differences. They have a positive attitude and are open to interaction and learning from people of different cultural backgrounds. They are also aware of the challenges and barriers faced by people from minority cultural groups, and want to combat discrimination and racism. Youth who have negative attitudes towards cultural diversity through lack of understanding or limited exposure to different cultures must be made aware of it and of the importance of respect and inclusion for all, regardless of cultural background. Much remains to be done to create a truly inclusive society respectful of all cultures.

Religious diversity is an important issue for many young people around the world. They are exposed to a wide variety of religious beliefs through education, family and interaction with people of different religious backgrounds. Young people generally have a positive attitude and are open to interacting and learning from people of different religions and beliefs.. Some young people are aware of the challenges and barriers faced by people belonging to religious minority groups, and are committed to fighting discrimination and religious intolerance; they are not the majority.. Contrary to popular belief, young generations are no more open to diversity than older generations as demonstrated by hate campaigns on social networks. Many youth have negative attitudes towards religious diversity due to lack of understanding or exposure limited to different religious beliefs They must continue to be educated about religious diversity and the importance of respect and inclusion for all, no matter their religion or beliefs.

Diversity in Granada – the gypsy community- Granada is a city with a rich history and a great cultural diversity. Located in southern Spain, it has been influenced by a variety of cultures and religions over the centuries, with a unique blend of architectural styles, traditions and customs. It is home to a large number of immigrants and foreign residents of different ethnic and cultural backgrounds, including the Arab and Berber communities, the Latin American community, the Asian community and the European community. In addition, the city has an important presence of gypsies, who have contributed to the cultural richness of the city.

In terms of religious diversity, Granada is a city with a large number of churches, mosques, synagogues and other places of worship. The city has an important presence of Christians, Muslims and Jews, reflecting its rich history and cultural heritage. Despite the richness and diversity of the city, there are also challenges and problems in terms of inclusion and respect for cultural and religious differences. Discrimination, religious intolerance and lack of access to services and resources for some communities are major problems. Many young people want to promote inclusion and respect for cultural and religious diversity. The city has a large number of young students and activists working to promote equality and diversity. To address issues of discrimination and religious intolerance, initiatives are being undertaken to encourage intercultural and religious dialogue, and to promote policies and programmes that respect cultural and religious differences. Combating poverty and social exclusion helps to combat discrimination and intolerance.

Discrimination against the Gypsy community has been a problem in various parts of Spain, including Granada. Gypsy culture has been part of Spanish society for many centuries, but there are still negative prejudices and stereotypes about this community. The Gypsy community faces discrimination in terms of cultural identity and public perception of its culture. She has been the victim of discrimination and exclusion. Among the problems faced by the Gypsy community in Granada are:

1. Limited access to education: inequities in access to education, which may limit employment opportunities and access to other services.
2. Economic inequalities: inequalities in access to employment and other economic opportunities.
3. Social exclusion with marginalization of society
4. Housing: problems in accessing housing that limits their ability to live in adequate conditions.

To solve these problems, it is important to promote respect and understanding of Gypsy culture in order to combat stereotypes and negative prejudices. Policies and programmes address inequalities in access to education, employment and other services for the Gypsy community. It is also necessary to give a voice to the Gypsy community, including young people, to understand their needs and concerns and to work together to solve these problems. These issues need to be addressed by working on public policies and programmes that address inequalities and promote inclusion and respect for the Gypsy community. It is also essential to listen and give a voice to the Gypsy community, including young people, in order to understand their needs and concerns and to work together to move forward together.

IV Recommendations

This two-year project was challenging in many ways. Firstly, because the call for proposal was published by the European Commission in September 2020 after 8 months of a pandemic (Covid) that has caused a major turmoil in Europe, Italy being the first and more affected country. Anyway, all the EU countries suffered for human, social and economic reasons. We couldn't anticipate that a second main turmoil would happen in the beginning of 2022 with the war back on the European soil- Ukraine being attacked by Russia in February 2022. This has even more emphasized the need for being prepared to a major turmoil for the years to come in Europe and worldwide. In a first point we will remind the main milestones of the Think Diverse- from the designing of the creative sets to the writing of the handbook. In a second point we will suggest some key points for the future of the Think Diverse on a national and European level. In a last point we will emphasize the main importance of our work to face disturbing and troubled times worldwide.



(c) iriv, street art in Valencia by unknown artist, February 2023

1. From creativity to diversity-& some national recommendations

The first step of the Think Diverse was to design a series of creative sets by the artistic partners in close partnership with the lifelong learning partners. This has been indeed a first challenge as the mindset or pedagogical approach may differ – creativity was a *condition sine qua non* of the Think Diverse! with a main commitment- serving and defending diversity.

The different aspects of the diversity to be tackled by the European team was decided during the first transnational meeting in Rome (September 2021)- Italy chose gender and sexual orientation , Spain chose mental health and France culture and religion. On this very basis they had to work with their artistic partner to illustrate in a creative way the 3 topics.

The artistic partner in Italy is Tevere Art Gallery, a gallery specialised in exhibitions on photography and other visual arts: they organised a big collective exhibition on DSG (Gender and Sexual Diversity). Added to this, Skill Up brought in the team the performance artists Barbara Lalle and Marco Marassi, who have designed two performances illustrating the gender /sexual stereotypes in the insults (Performance: "Dressed by you", where the audience is asked to write on the body of the performer the worst insult ever received) and trying to overcome the stereotypes related to white heterosexual men (Performance: "Buck up and cry", where men are portrayed in a vulnerable state, while crying, wearing make-up and undressed). The black and white video insists on a dual way to tackle the issue in society- you belong to one "side" or the other and you have to behave consequently.

The artistic partner in Spain Curva Polar, a school in audiovisual, designed a video with their students to illustrate the black ideas and negative feelings people may have when they suffer from depression or any mental disease or psychological fragility. It may happen to anybody. The pictures are telling and then explained by psychologists. This is most telling in an easy way and the image may have a very therapeutic impact on people suffering from mental diseases and reluctant to express them.

The artistic partner in France, Lirac, is an association in improvisation theatre, a pioneer in an approach first born in Canada where the codes of sport (ice skating and match) combined with improvisation theatre creates an innovative and creative way for enhancing freedom of expression. This pedagogy has proven to be very efficient among youngsters (suffering from shyness or lack of confidence) or any person with a psychological disease or even professionals. It combines the mind (playing on words) and the body (with physical exercise).

The three creative sets were therefore very meaningful. In complement, a guide explaining the creative approach (OECD approach, Epstein questionnaire…) combined to the diversity approach (the basis of the European values, and fundamental rights) could support professionals working with youngsters to enhance creativity to tackle the issue of diversity.

Without being too detailed, we would like to underline two initiatives launched in Italy, referring mostly to gender diversity but that could be inspiring for a more structured and comprehensive approach referring to all sides of Diversity managment. In December the 22nd 2022 Italian Ministry of Education approved a decree that will make guidance counselling in high schools mandatory. This field could be very productive, as teachers of every grade are,

now more than ever, in need of education and training and looking for instruments and tools to carry out guidance activities in their institutes.

Think Diverse! has a great potential for application in the School and Higher Education sectors, to educate younger students on diversity, respect and inclusion, to create models of good practices with older students, and in general to enrich their teachers' training and competences.

An incredibly productive sector could be the one connected to gender and urban science. Florencia Andreola and Azzurra Muzzonigro, two Italian architects, founded the Research Project "Sex and the City: towards a gendered urban planning" in Milan in 2020 to reflect on how the cities we all live in and inhabit are designed with a single profile in mind: the white, abled, heterosexual, cisgender man. As Caroline Criado Perez would say, "The men (and it would have been men) who originally devised [our cities] [...] designed around their needs. They didn't deliberately set out to exclude women. They just didn't think about them. They didn't think to consider if women's needs might be different. And so this data gap was a result of not involving women in planning ". Andreola and Muzzonigro highlight the many ways the city of Milan (still a virtuous case in the landscape of Italian cities) is simply not equipped to accommodate women and people with disabilities in the same way it does with abled-men, from the mobility and public transportation, to the number and placement of public toilets, to the actual availability of public daycare structures, to the safety and securities of streets and public places. Women, people with disabilities, queer people, people who menstruate, and caregivers of children and non-self-sufficient individuals are more likely to avoid certain public spaces in fear of aggression and violence or simply because they cannot get there or spend much time there, because these places are not equipped to cater their physical needs.

A good and very recent Italian initiative is the anthology "*Parole d'altro genere. Come le scrittrici hanno cambiato il mondo*" (Words of the other gender- How female writers changed the world), published by BUR Rizzoli in 2023 and curated by Vera Gheno. The book is a collection of extracts and stories from Western female writers and authors from all time periods, highlighting the female talents "male-centric" history tends to overlook. The place and visibility of women in the way we study and approach history is clearly problematic: again, in Milan, only 5% of public places are titled over women, and only 2% of them commemorate lay women, as writers, thinkers, artists, scientists, activists and politicians, as Andreola and Muzzonigro point out. Male historical figures make up for 45% of all the public places denominations in the city. A quick look at history books or literature anthologies shows a consistent pattern of erasing or overlooking female contribution to European and western culture, perpetuating the perception that women were not part of history in the past, erasing their achievements, and upholding the obviously mistaken belief that there are very few women that are worth knowing of. The anthology by Vera Gheno seems a good way to pave the way for a more inclusive and fair examination of our shared culture, that could easily turn into a European Diversity Encyclopedia based not only on Gender Diversity, but also on Cultural Diversity.

In France, in Paris, Sciences Po opened a «Maison des arts» in March 2023. This Higher Education Institution inaugurated a new chair dedicated to the plastic arts after a writing and rhetoric center created in 2019 and a cinema chair that gave the floor to French director Claire Denis. The chair of plastic arts is coordinated by the curator Jean de Loisy who would propose Master Class dancers, an anthropologist turned artist or a Belgian designer or the French

choreographer Benjamin Millepied. The initiative was suggested by Laurence Bertrand Dorleac, President of the National Foundation of Political Sciences, the first art historian to be appointed to this prestigious position at Sciences Po (formerly a political scientist) in 2021, after having led in 2009, a chair of Art History and Politics launched by the philosopher Bruno Latour. Mathias Vicherat, Director of Sciences Po, said "Art is the new frontier … exchanges between artistic practices and the humanities are fruitful." Since 2012, students can follow a double course with the Ecole du Louvre linked to an artistic practice. The selection would no longer be a classical profile of "the most skilled to traduce Latin" but on the most curious student. The difference must be made to "double artificial intelligence". Sciences PO is thinking about a «museum» programme with the Centre Pompidou within the framework of the Master «cultural affairs». Engineering schools are also convinced that art is the way to develop their students' soft skills, which are so sensitive to recruiters. Several scientific universities are engaged in "artist residencies".

The national initiatives mentioned in Italy could constitute an interesting starting point for a new project, particularly if linked to one of the priorities of the Adult Education sector: "Promoting local learning centres and innovative learning spaces". One could argue inclusive cities and public spaces fit perfectly the category

2. European recommendations

The second step of the Think Diverse was to gather feedbacks during the national testing that was conducted in the three countries in close partnership between the artistic partners and the lifelong learning experts. This was a telling illustration of the misunderstanding that may occur when we have in mind different perspectives with a diverse professional experience. This is important to be very open to other's diversities and differences. This is such a sensitive topic, and we must be very clear on common basis to avoid any confusion- creativity is crucial but only if it is used, in the Think Diverse perspective, with diversity.

This was obviously the tricky part that we could confirm during the testing among both professionals and youngsters. The first ones were totally convinced by the artistic approach (as it is neutral) but sometimes reluctant to tackle the issue of diversity as it is a sensitive topic (they were afraid or shy or not confident). Only mental health seems to be more neutral as anyone can be faced personally or in his/her family or social relationship to such diseases. Some of them may be temporary, others may be more serious. The pedagogy and information implemented during the pandemics have certainly had a positive role to promote an open mind. The WHO, European Commission and OECD won a battle.

The culture and religion may be more tricky as some clichés and stereotypes are still vivid and the news in a recent past were focused on some main issues linked to the weaponizing of religion (terrorist attacks misusing religious reasons, Islamism) or main crimes committed by religious people (the many sexual scandals in catholic church denounced in the past 20 ears firstly in the USA, Boston, then in Europe and in 2021 in France). The anti-Semitic clichés and stereotypes have increased ; they are used by all the conspiracy theories that have dramatically increased since 2015 (migratory crisis in Europe), then the Brexit and American elections (2016) or the Covid times (old hate theories of Jewish people poisoning other religions, this time with the vaccine) or war times (Russian propaganda and its allies presenting the first conspiracy theory of the "Elders of Zion" as true story whereas it was manipulated by Russian csarist services in times of pogroms). Youngsters are not

informed enough on these topics and repeat sometimes as parots things found on Internet. They become „hate speakers" by repeating them.

The gender and sexual orientation seem to be the most personal and sensitive issue in diversity. Professionals are reluctant sometimes but even more youngsters. This is indeed a main surprise to see that in the younger generation traditional and even reactionary ideas are defended. This is proven in many studies conducted by sociologists or psychologists that bullying at school begin in the classroom and is emphasized in social networks and that the "targets" may often be young gays or lesbians or any youngster uncertain on his/her sexual orientation. This is even more surprising to see that youngsters are exposed to a main violence with pornographic videos they can easily download, since 10 or 11 years old , and may repeat violent and sexist behaviours, especially against young girls or female teenagers. This is a main threat considering that it may lead to feminicide or the suicide of young girls or teenagers. Some of them may even be manipulated and easily convinced to be involved in prostitution networks, considering that it is an easy way to gain money. The impact on mental health of youngsters of this last issue of diversity is obvious.

As a result, Education to creativity & diversity is a main topic to be enhanced at school by national ministers of education but also outside schools, thanks to associations defending any kind of diversity. The families are obviously to be closely associated to create a positive continuum (ecosystem) between home, school and society. The youngsters must have the "same sound" and not disturbing and contradictory sounds.

3- International perspectives of the Think Diverse in troubled times

Respect for diversity is the most decisive indicator for assessing the level of democracy in a society. The more it is promoted and defended, the more democratic values are respected. The most authoritarian regimes or illiberal governments also called "democratures" are resistant to difference. They want to shape a uniform and homogeneous society, with all similar individuals who adhere to a single model that cannot question. Any criticism is taken as an attack that would jeopardize the directives imposed by a power confiscated by a « happy few" and acting in complete opacity.

A democratic society, on the contrary, attempts to make everyone's voice heard, through political and media pluralism, free elections and freedom of expression, transparent institutions that respect the rights of all components of society, whether majority or minority. The democratic process is more demanding and requires more effort, with questioning, debates which can sometimes slow down the decision-making process but which enrich reflection and enlighten citizens. Vox Populi vox dei.

Information is a weapon. When it falls into the wrong hands, it can cause damages as severe as traditional weapons. We may be trained in the handling of weapons (for professionals involved in the security field), but not always equipped to face a specific part of the cyberwar – the spreading of fake news by authoritarian governments. This is not by chance if the Nobel Peace prize was attributed to two journalists in 2021- Dmitry Muratov, the editor of Novaya Gazeta in Russia, and Maria Ressa, co-founder and editor of Rappler in the Philippines as underlined by William Horsley, representative of the Association of European

Journalists' media freedom 111. The two journalists who won the Nobel Price were openly opponents to most authoritarian regimes (in Russia and the Philippines).

This is the reason for designing the Think Diverse project- equipping professionals to be able to find relevant information on diversity to combat disinformation in a first place, and so enhance democracy in a second place. Creativity is certainly a meaningful pedagogical approach to enhance a "smart" and fair approach in Europe.

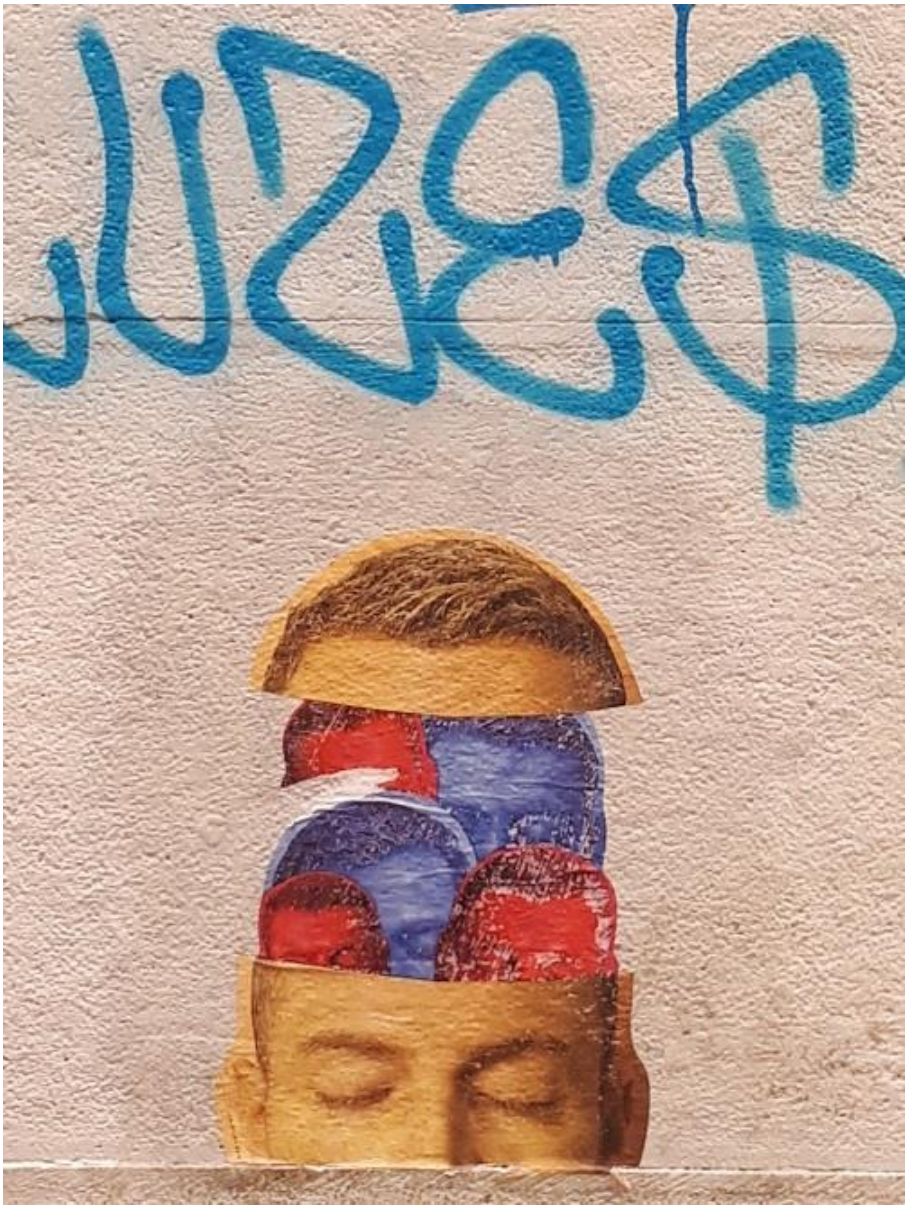
We know that conservative parties in countries such as Poland or Hungary haven't respected diversity (gender & sexual orientation but also culture & religion with hate speech from dark times in Europe). We also know the main threat of the propaganda of authoritarian regimes such as Russia but also Turkey or China in Europe. Surprisingly some authoritarian regimes or extremist parties in Europe defend the "right of Russia" to be protected from the "threat" of NATO ; and promote a "peaceful approach" implying that Ukraine would be "manipulated" by the United States of America. The "attacked" and the "aggressor" being treated equally. Propaganda is a main threat for Europe.

Fortunately, the European Commission has strongly defended Ukraine and its courageous president and population since the beginning, in close partnership with our allies in America but also all democratic countries sharing the same European values based upon equality of chances and universalism, whatever our gender, social or educative background, culture or religion.

"United in diversity" is even more meaningful in times of war in Europe with the treat that it may become worldwide. .

[111] William Horsley, The Nobel Peace Prize to two journalists makes a difference, 11 October 2021, - https://voxeurop.eu/en/the-nobel-peace-prize-to-two-journalists-makes-a-difference/

Conclusion



(c) iriv, street art in valencia by unknown artist, February 2023

A motto was quite popular in coaching for happiness "Think pink". The idea was to enhance a positive and optimistic mindset to tackle the issues faced in life by wearing "pink" glasses. Optimism is indeed more demanding as it must be built and improved daily with relevant and convincing ideas and thoughts. Diversity is a challenging notion. It may be both a chance and a threat.

On a micro-level, it is not natural for all human beings, as difference may be threatening for many people who are unsecure or very anxious in their daily life, feeling a potential or irrational fear. They may have some reasons to be unsecure (economic or social precarity, any kind of vulnerability, …) but there isn't any "good" reason for being violent or spreading hate speech against people who are different.

On a meso-level, many organisations , have decided to suggest a "Gentleman's agreement" to respect diversity by promoting a "Charter for diversity" (launched for the first time in France in 2004) with concrete commitments and goals to be tackled- opening recruitment to all profiles of employees/workers, upskilling their workforce all their professional life whatever their position in the organisation, valuing the competences of the organisation till the retirement scheme . This is part of social democracy and responsibility among the organisations.

On a macro-level, all European countries have been engaged since 2000 with two Directives adopted by the European Council to build an original and demanding framework to combat discriminations (linked firstly to gender, then to ethnic origin or belonging to a culture or religion, then a wider scale…). This European framework was translated in all national legislations (and was indeed before 2008). It was enriched by each country, for instance France has the highest number of items (including address).

The respect of diversity is a genuine characteristic of the European Union since its creation in 1957, as the European building was designed after the Second World War after the European values have been more than threatened, denied and openly violated with the worst crime against Humanity ever committed (Shoah). The European building is therefore both a project of forgiveness (EU countries had to be forgiven for what they had done) and reconciliation, among EU countries to avoid repeating our moral failure and the main damages caused to so many Europeans.

The "Think Diverse" project has been a very challenging project as it was launched in troubled times (after one year of Covid) and it ended in times of war (after one year of War in Ukraine). The social, economical, and political context has changed a great deal with a main anxiety that has increased among many Europeans. The results of the political elections in Italy or France (2022) reflect the mindset of many Europeans with main divisions expressed on the European policy for instance in Ukraine, or the critical attitude of some political governments that don't respect the European values for instance by conducting xenophobic or homophobic policies (Hungary and Poland). These negative signals are main reasons for defending even more diversity and the fundamental rights and values designed since the beginning of the EU.

In 2023, the war is back in Europe. This is no more a threat but a reality. The signals coming from authoritarian countries are more and more threatening. The European Union stands as a land of freedom, equality of chances, respect and defence of diversity; the 27

EU countries have also diverse cultures, languages, histories… We are not alone as we can count on our Allies in the democratic and free world- the United States of America, Canada, Australia, Japan, ….

We will have to be creative to be convincing towards the rest of the world. We shouldn't give the negative image of a "fortress", a "closed community defending the interests of its members", promoting "our" values and disregarding others' values. Leopold Sedar Senghor, the first president of Senegal and great intellectual (poet and author), was together with Aimé Césaire, a French politician and intellectual, the founder of the idea of "Negritude" (struggling against racism by using the negative term of "Negre") but also of the Francophonie. He defended the idea that universalism is not a "western notion"- this is also true for democracy and diversity.

Being creative and thinking diverse is certainly the best way , and mindset, to build a sustainable future for Europe and the European Union

We shouldn't be too pessimistic anyway as Europeans have already overcome "with flying colours" other main crisis in their history.

For the final words of our handbook, referring in a way to the "Pink attitude" mentioned previously, we would like to quote a main optimistic coming from overseas, with simple words that may also refer to a main cause to be defended :

"*If you don't have the rain, you don't get the rainbow*".

(Dolly Parton, famous country singer, USA).

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ANNEXES

1- Authors

2- National teams

3- Illustrations - videos of podcasts

Bibliography –

creativity

diversity

4- Glossary

Authors

Bénédicte HALBA, doctor in Economics (University of Paris I Pantheon Sorbonne, 1996) , is the founding president of the Institute for Research and Information on Volunteering (iriv), director of iriv Conseil since 2000. She worked for the Ministry for Youth and Sports (1991-1994) as coordinator for a study on the economic impact of sport in 12 European countries. She was an expert for the Council of Europe at the workshops "Economic impact of sport" and "Volunteering" (1992 -1994). In 1997, she created iriv to improve knowledge and practice within the non-profit sector. She carries out the studies , the training programmes and the editing of all the publications. She has been a lecturer at the University since 2000 in Europe (France, Austria, UK). She was an administrator of French associations (2007-2014). She is a member of scientific committees for the Swiss Foundation ECAP since 2015 and for the regional body gathering expert accountants (in Ile de France) since 2017. She has written several books and numerous articles in the fied of Volunteering, Economics of Sport and Lifelong Learning ; most of her publications are available on https://www.iriv-publications.net/?lang=fr . Between 2012 and 2022, she has implemented actions on the ground: at the Cité des Métiers a monthly club and in Essonne actions among youngsters ; the action she has coordinated are available on https://www.club-iriv.net/

Partner: iriv

Antonia Castellani Graduated in Ancient Literatures (University of Chieti "G.D'Annunzio"-IT, 1991), 3-year post-grad School in Greek and Roman Art History (University of Rome "La Sapienza"-IT, 1997), MA Museology (Unversity of East Anglia-UK, 1998). CEO of Dedalo Srl from 2000 to 2006 (Assistance and training to PA on Cultural heritage), consultant for several training companies from 2006 and 2016, CEO of Skill Up Srl from 2016, Antonia is a consultant, trainer and program manager. Antonia has a 20 year experience in planning and management of both European projects and training projects, and is a Manager and a Researcher on many Erasmus+ projects. Antonia Castellani also has a 20 year long experience as a trainer on soft skills, such as: Relational competences, Organizational skills, Problem Solving, Time Management, Project management, Team Building, Team Working, Communication skills, Leadership and Followership, that she has carried out constantly to an audience made of corporate managers / employees, unemployed persons and laid-off workers. Antonia has an expertise on projects dedicated to gender / sexual diversity and on implementing new training methods and tools based on Emotional Intelligence and the development of meta-competences in adults. Antonia has also a long training experience on Cultural Heritage enhancement, protection and management, on Museums and Exhibitions.

Partner : Skill up

Neotalentway Neotalentway is an educational and training consultancy that focuses on skills development, talent management, digitalisation and entrepreneurship. It is a company focused on increasing quality in all processes for maximum personal and professional development.

Partner: Neotalentway

National teams

The aim of this annex is to insist on the diversity of the European team -there are different countries (Italy, Spain and France) but also different competences (lifelong learning experts + artistic partners).

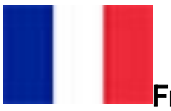


Italie

EUROSVILUPPO Eurosviluppo has a great experience in the development of methodologies and innovative contents regarding adult education, it has a secure management, administrative and financial stability and can take on a leading role, ensuring the high quality of the results and management.

. Skill Up is a consultancy and training company, based in Rome, whose activities are aimed at the enhancement of Human Resources, through the development of innovative training methods, tools and approaches. Skill Up plans and conducts training events on Soft Skills development based on the personal and professional growth of the participants

TAG – Tevere Art Gallery was born in 2014 from the union of an internationally renowned printer, a musician and a project manager. Since 2014 TAG has produced and realized about 70 photographic and art exhibitions, about 150 concerts, two international photography awards, edited twenty art catalogues and one photography auction. For the last 5 years, TAG has represented its artists and photographers at Europe's most important photography event: «Rencontres d'Arles».



France

Institute for Research and Information on Volunteering (iriv, www.iriv.net) is a free private institution, non-profit, with the aim to improve knowledge and practice within the non-profit sector on lifelong learning. Focused on volunteering between 1997 and 2003, it has enriched its field of research since 2003 with migration and since 2013 with

Diversity. Iriv Conseil and its director dr Bénédicte Halba have been involved in 60 projects both on a national and European level. Since 2004, iriv has published an electronic review, les rives de l'iriv (www.benevolat.net) on Lifelong Learning and since 2016 a newsletter dedicated to Diversity (since 2018). It has built relevant networks in France and Europe (EU projects and European conferences).

LIRAC is an association specialising in improvisational theatre, created in the Val d'Oise (Ile de France region) in 2003, which trains young people and adults in an innovative approach to stand-up comedy, theatre and sport (theatre sport in English). This pedagogical approach created in Canada in the 1970s was then imported to Europe, and France in the 1980s and 1990s where it became quite popular among a younger audience with famous key figure.



Espagne

NEOTALENTWAY Neotalentway is an educational and training consultancy that focuses on skills development, talent management, digitalisation and entrepreneurship. It is a company focused on increasing quality in all processes for maximum personal and professional development.

Curva Polar, as a school and audiovisual production company, has been operating since 2003. From 2009, it began to teach higher-level courses in Production and Sound. During all these years of work, the professionals who have collaborated with both the school and the production company have continued to develop their professional careers regardless of their occupation in teaching.

Illustrations - videos of podcasts

Creative sets – they were designed by the artistic partners and available on the website designed by Neotalentway – https://thinkdiverse.eu/creative-toolkit/



French material –

1- Short movies designed by iriv's team

1.1 a trailer of the project wityh a summary of its main highlights (creativesets by artistic partners, path of of diversity, Festival of diversity) was designed by Baptiste Silvestre- https://youtu.be/rOz5VqB9Muo
1.2 a path of diversity in Paris- 7 meaningful places selected in the French capital to enhance its cultural and religious diversity was designed by Emma Royer- https://youtu.be/W86Q1zGuyD8
1.3 a short movie played by actors on the basis of a script written by Yasmine Fellag, is entitled „Waiting room" (Salle d'attente)- https://youtu.be/V7axUDx7M8Y
1.4 a short movie based upon interviews conducted with female pioneers in their religion to illustrate both culture & religion and the gender issue was designed by Baptiste Silvestre- https://www.youtube.com/watch?v=CXzIdgzAvQ8&t=40s
1.5 a short movie based upon interviews conducted together with youngsters and a psychologist to tackle the issue of mental health (Emma Royer) entitled „The Rose of Jericho"-https://youtu.be/-RnsrhXMqSU

In complement 11 interviews conducted during the Festival of short movies „Les couleurs du court" by the French association Faisceau convergentwhere film directors are explaining their work have been edicted by Yasmine Fellag ; they will be uploaded on a platform with the association Faisceau convergent - https://www.faisceauconvergent.com/

2- Short movies suggested by Lirac's team

2.1 The video dedicated to culture and religion on the basis of the improvisation theatre - https://thinkdiverse.eu/creative-toolkit/
2.2 Explanation of a match of mprovisation theater - https://www.youtube.com/watch?v=S4A5Wo2uLow
2.3 Some exercices suggested by the Lirac team- - https://www.dailymotion.com/video/xbim9d
2.4 an exerice suggested by the Lirac - https://youtu.be/gbH-A_YtyQM
2.5 Another example of example- the challenges of the referee (Bassam Hamadi , Lirac's founder) - https://www.youtube.com/watch?v=zcpO24nXwfo

3- Other material inspiring for enhancing a Think Diverse methodology such as **Le rire-Bergson**-Conference France Culture- 30 January 2003 - philosopher Bergson „Laugh"- by Raphaël Eyndhoven (**https://www.youtube.com/watch?v=dcpy45p8VBA**

4- The portal designed by the iriv on Diversity - https://www.superdiversite.net/



Italian material – focused on art performance

The videos designed by the Italian partner Skill Up, with the art performers Barbara Lalle and Marco Marassi, use Performance Art as the main creative medium, as this art establishes a fluid relationship with the audience, where the spectator is also an integral part of the composition of a work in progress.

https://thinkdiverse.eu/creative-toolkit/



Spanish material- focused on the audiovisual creation

The video Illustrating mental health designed by the Spanish artistic partner – CurvaPOlar

https://thinkdiverse.eu/creative-toolkit/

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Glossary (creativity, diversity & lifelong learning)

creativity

1. ..."creative" refers to novel products of value, as in "The airplane was a creative invention." "Creative" also refers to the person who produces the work, as in: “Picasso was creative.” "Creativity," then refers both to the capacity to produce such works, as in "How can we foster our employees' creativity?" and to the activity of generating such products, as in "Creativity requires hard work." (Weisberg, 1986)
2. Creativity is defined as the tendency to generate or recognize ideas, alternatives or possibilities that may be useful in solving problems, communicating with others and entertaining ourselves and others. (Franken, 1994)
3. Creativity is an orderly and predictable process, meaning that creativity can be engineered and that all of us can realize the enormous creative potential lying within us. (Epstein, 2008)
4. Creativity is the process of bringing something new into being. Creativity requires passion and commitment. It brings to our awareness what was previously hidden and points to new life. The experience is one of heightened consciousness: ecstasy. (May, 1994)
5. Creativity is a combinatorial force: it’s our ability to tap into our ‘inner’ pool of resources – knowledge, insight, information, inspiration and all the fragments populating our minds – that we’ve accumulated over the years just by being present and alive and awake to the world and to combine them in extraordinary new ways. (Maria Popova, Brain Pickings Blog).
6. The Systems Model of Creativity (Csikszentmihalyi, 1996):
    a. the creative domain, which is nested in culture - the symbolic knowledge shred by a particular society or by humanity as a whole (e.g., visual arts)
    b. the field, which includes all the gatekeepers of the domain (e.g., art critics, art teachers, curators of museums, etc.)
    c. the individual person, who using the symbols of the given domain (such as music, engineering, business, mathematics) has a new idea or sees a new pattern, and when this novelty is selected by the appropriate field for inclusion into the relevant domain
    d. Creativity is any act, idea, or product that changes an existing domain, or that transforms an existing domain into a new one...What counts is whether the novelty he or she produces is accepted for inclusion in the domain."

1- “the interaction among aptitude, process, and environment by which an individual or group produces a perceptible product that is both novel and useful as defined within a social context”, reflecting its multidimensional and social nature (Plucker, Beghetto and Dow (2004) .selected by the OECD (PISA 2021, third draft, 2019).

2- Creativity with capital „C” versus litlle „c”- Big C’ creativity is associated with technology breakthroughs or art masterpieces demands that creative thinking be paired with significant talent, deep expertise and high levels of engagement in a particular area, as well as the recognition from society that the product has value . ‘Little c’ or everyday creativity (e.g. creatively arranging family photos in a scrapbook; combining leftovers to make a tasty meal; or finding a creative solution

to a complex scheduling problem at work) can be achieved by nearly all people capable of engaging in creative thinking (Kaufman and Beghetto, 2009), OECD, 2019.

Creative thinking- in PISA 2021 it is defined as the „competence to engage productively in the generation, evaluation and improvement of ideas, that can result in original and effective solutions, advances in knowledge and impactful expressions of imagination"

diversity –

1- All persons who differ from each other by their geographical, socio-cultural or religious origin, their age, their sex, their sexual orientation, etc., and who constitute the national community to which they belong (Larousse 2020)

2- it has become a major political-cultural issue with the post-enlargement Union (since 2004) with a need of a common European identity and set of values. At the same time the earlier emphasis on "integration" was substituted with the current one on "identity".. The "united in diversity" motto of the European Union and the idea of "forging a common destiny" imply interaction and dialogue between diverse cultures (Blokker, 2006). Since 2007, many charters for diversity were adopted all around Europe following the adoption in 2000, of two directives: the Employment Equality Directive prohibited discrimination on the basis of sexual orientation, religious belief, age and disability in the area of employment; the Racial Equality Directive prohibited discrimination on the basis of race or ethnicity in the context of employment, but also in accessing the welfare system and social security, and goods and services (Halba, 2014)

3- Culture of diversity: a balance achieved which ensures the fair and proper treatment of persons belonging to minorities and avoids any abuse of a dominant position (Council of Europe, 2005).

Superdiversity – 3 main definitions

1- Several physical characteristics (disability or age for example), psychological (mental illness or temperament for example) and social (sex and socioeconomic status for example) are used to differentiate people where several differences converge simultaneously (Vertovec, 2007)

2- Other authors speak of "diversity on several levels" - some diversities are part of the individual himself and cannot be changed (innate), and others are linked to elements that have been developed over time. time (acquired). A graphical model of these multi-level diversities has been developed by Gardenswartz & Rowe (1998) and can be used to identify the diversity at play in a given situation.

3- This model identifies four levels of diversity: personality (personal level);the interior dimension;the external dimension;The organizational dimension. The heart of the problem is the level considered intangible or the "minimum minimorum".(definitions proposed by UNIMI, Migraid project, 2019)

discrimination- unequal treatment based on a criterion prohibited by law, such as (origin, sex, age, etc.) or in an area covered by the law, such as employment, housing, etc. (Ministry for Youth , France, 2019)

discrimination (legal definition, France) - a legal definition is stated in the article 225-1 of the French penal code and depending on the area (work, housing or other), specific provisions may be provided for in other codes such as the labour code or the national education code or in specific laws. In general, for the offense of discrimination to be established and for it to result in the judicial conviction of its perpetrator (s), two cumulative conditions must be met: intervene in a specific area (rental of a property, sale , access to employment, social benefits, etc.) provided for by law; and relate to a specific reason (age, sex, origin etc.) provided for by law. (Info-droits, 2019)

direct or indirect discrimination- Discrimination is direct when it is deliberate and corresponds to one or more criteria prohibited by law and, as the case may be, punishable by criminal sanction. It is indirect when a provision, a criterion, an apparently neutral practice, is likely to have the same impact as direct discrimination and to have an adverse effect on a person or a group of people because of a criterion (Ministère de l'Ecologie solidaire, 2019)

differential valence of the sexes – „an extremely powerful cognitive model", a heritage, transmitted from generation to generation, also by women, which characterizes a situation of "social and mental domination of the male over the female" which is "an archaic creation of the 'human spirit' (Françoise Héritier, 2014)

Diversity charters - launched in France in 2004 based upon the two European directives ;other charters were launched in Europe from 2007 - the signatory organization (legal person) undertakes to comply with specifications validated each year by the signatory companies, which must provide precise information on the way in which they have concretely implemented diversity in their recruitment strategies (before) , training (during) but also support when employees leave the company (after retirement or voluntary departures).(Les entreprises pour la Cité, 2020)

diversity in learning- a distinction is made between formal learning (Bologna process, meant to translate all diplomas and certifications in terms of skills since 2000, to allow better mobility of Europeans) and non-formal and informal learning (Copenhagen process, since 2002, insisting on a holistic approach: school, outside school, in the workplace, in voluntary work … (Halba, 2020)

Assessment:

1- either the process of appraising knowledge, know how, skills and/or competences of an individual against predefined criteria (learning expectations, measurement of learning outcomes). Assessment is typically followed by validation and certification
2- the total range of methods (written, oral and practical tests/examinations, projects and portfolios) used to evaluate learners' achievement of expected learning outcomes (Cedefop, 2008)
Formative assessment- a two way reflective process between a teacher/assessor and learner to promote learning (Cedefop, 2002)
Summative assessment – the process of assessing (or evaluating) a learner's achievement of specific knowledge, skills and competences at a particular time (Cedefop, 2002)

Competence- 3 definitions

1- proven and demonstrated ability to apply knowledge, know-how and associated knowledge in a usual and/or changing work situation (CEDEFOP)
2- combination of knowledge, skills and attitudes appropriate to the context. (EC, 2006)
3- key competences are those which all individuals need for personal fulfilment and development, active citizenship, social inclusion and employment. (EC, 2006)

Assessment of competences- The sum of methods and processes used to evaluate the attainments (knowledge, know-how and/or competences) of an individual, and typically leading to certification (evaluation is used for assessing training methods or providers) (Cedefop, 2002)

Certification of competence- The process of formally validating knowledge, know-how and/or competences acquired by an individual following a standardised assessment procedure. Certificate results in the issuing of certificates or diplomas by an accredited awarding body. (Cedefop, 2002)

Recognition of competences- formal recognition by awarding certificates or by granting equivalence, credit units, validation of gained competences differs from social recognition defined by the acknowledgement of the value of competences by economic and social stakeholders. (Cedefop, 2002)

Education in lifelong learning

1- **Formal education**- education acquired at school or in any official educative Institution with an official curriculum and system of inspection of educational institutions by external bodies (Huber & Reynolds, 2014)
2- **Informal education** - education acquired with exchange with friends, parents, colleagues and within actions undertaken alone. Informal learning continues throughout life (lifelong learning) and adults are more likely to take responsibility for their own learning by seeking new experiences and interactions with people (Huber & Reynolds, 2014)
3- **Non formal education-** activities which focus on the attitudes, knowledge and understanding, skills and actions. The planning is governed by pedagogical traditions which are both general and specific (Huber & Reynolds, 2014)

Diversity in gender and sexual orientation

differential valence of the sexes - "an extremely powerful cognitive model", a legacy passed down from generation to generation, also by women that characterizes a situation of "male and mental domination over female" that is "an archaic creation of the human spirit" (French anthropologist Françoise Héritier, 2014)

feminism (French dictionnary Larousse, 2020)

- Movement for the improvement and extension of the role and rights of women in society.
- An attitude of someone who seeks to expand this role and women's rights
- The condition of a male with more or less marked feminine characteristics (development of breasts and hips, lack of beard, thinness of skin, etc.).

feminine (French dictionnary Larousse,2020)

- All anatomical and physiological characteristics specific to women
- All psychological traits considered female
- Proportion of women in economic activity

feminicide- born from the contraction of the words "feminine" and "homicide", the term "femicide" became popular at the end of the 20th century thanks to two sociologists Jill Radford and Diana E.H. Russell. The World Health Organization (WHO) defines it as "the wilful killing of a woman"[112]. (Céline Alves, ONU women, Orange Day, 2019)

male chauvinism - Ideology based on the idea that man dominates the woman socially and that in all it is necessary to give priority to supposed manly virtues; behaviour consistent with this ideology (French dictionnary Larouse, 2020)

sexism - Discriminatory attitude towards the opposite sex , mainly by men who assume the best role in the couple and society, at the expense of women who are relegated to the background, exploited as objects of pleasure, etc.. (CNRTL, 2012)[113]

masculinity (French dictionnary Larousse, 2020)

- All behaviours considered male characteristics.
- For a given group, the ratio of male to female populations.
- Privilege by which, until 1790, in estates, males were preferred to daughters.

Sexual harassment[114]**-** it is characterized by repeatedly imposing on a person sexual or sexist comments or behaviours that are hostile or offensive. Sexual harassment is any form of serious pressure (even if not repeated) for the real or apparent purpose of obtaining a sexual act for the benefit of the perpetrator or a third party. In both cases, sexual harassment is punished regardless of the links between the perpetrator and his victim, even outside the professional environment (harassment by a close relative, a neighbour….). If the perpetrator

[112] https://apps.who.int/iris/bitstream/handle/10665/86253/WHO_RHR_12.38_fre.pdf%3Bjsessionid=E63043C3A1E037175B71675D6890F1D0?sequence=1

[113] French online platform- CNRTL- https://www.cnrtl.fr/definition/sexisme

[114] French public platform- https://www.service-public.fr/particuliers/vosdroits/F1043

had physical contact with you, it could be a sexual assault, which is a more severely punished offence than sexual harassment (www.service-public.fr, 2021)

coming out- refers to the voluntary announcement of a sexual orientation or gender identity to those around them. The expression comes from the English verb "to come out", which means "getting out of" - from the "closet", the place where you "hide", where you hide your desire, where you take refuge because you are afraid of what could happen if you reveal that you are lesbian, gay, bi or trans. In a person's life, coming out is a very important moment, a decisive step in self-acceptance. Everyone remembers the day when he/she told his/her parents, siblings, friends, and family that he/she had a desire for a person of the same sex as his/her. A very courageous act, it represents a moment when we expose ourselves, and that we are often led to relive when we speak about ourselves. It may go well, but sometimes it doesn't go as smoothly as we hoped. You don't always choose the "right" time to do it. It is necessary to know how to surround oneself, in case the reaction of the people would not be the one expected, not to be alone (French NGO SOS-Homophobie, 2020)[115]-

outing-

1- third-party disclosure of a person's homosexuality without the person's prior consent (French dictionary Larousse, 2020).

2- Unlike the voluntary and personal act of coming out, outing is the act of revealing that a person is homosexual without their consent. For the "outworn" person, the act is of great violence, which can expose and weaken him. (French NGO SOS Homophobie, 2020) –

Homophobia– discrimination based on (perceived) sexual orientation. It is used against lesbians, homosexuals, bisexuals, polysexuals, pansexuals, queers and other non-heterosexuals (gays and lesbians), bisexuals, panxuals. It has different names depending on the target audience (transphobia, lesbophobia, gayphobia, biphobia) (Cypriot NGO Kisa, 2019)

Transphobia- the contempt, rejection, or hatred of transgender people and behaviours associated with transidentity, that is, associated with a gender perceived as non-compliant. It can take many forms, from misgeneration (the act of misgenating a person, that is, talking about her/his using a gender in which she/he does not recognize her/himself) to physical or sexual violence or even murder, to mockery, insults, defamation, threats, outing, incitement to discrimination, hatred or violence, harassment or discrimination. Because they touch on essential elements of people's identity, transphobic speech and acts are punished by aggravated sentences when victims have been targeted because of their gender identity (French Public Interdepartmental Delegation to Combat Racism, Anti-Semitism and Anti-LGBT Hatred- DILCRAH, 2020)

Sexual violence : it may include rape and/or sexual harassment. Rape is any non-consensual sexual encounter. Sexual harassment is any non-consensual and/or unwelcome sexual behaviour. Harassment can be verbal, non-verbal and/or physical, implied or explicit. It can be sexual advances, sexual demands, requests for sexual favors, sexual looks, gestures or sounds, whistles, etc. Sexual violence can occur in any place (private, public, professional), with anyone, by anyone, including a partner or husband, colleague, friend, acquaintance or stranger. People whose gender identity is unclear experience it more often.. (Le Monde, 2019)

[115] https://www.sos-homophobie.org/definitions/qu-est-ce-que-le-coming-out

Identity of gender – it must be distinguished from sexual orientation, which refers to the sexual and/or emotional attraction of persons of the same sex (homosexuality), of the opposite sex (heterosexuality) or of either sex (bisexuality). A trans person can be homosexual, heterosexual, bisexual (DILCRAH, 2020)

trans identity– We are talking about "trans" or "transgender". The term "transsexual" comes from transsexualism, a concept invented by medicine in the 19th century to mean that trans people had a "mental illness". Researchers have shown that transidentity is not pathological. The World Health Organization (WHO) removed it from mental illness in 2019. Being trans is not a fantasy or a fashion phenomenon. Transidentity is imposed on the individual (DILCRAH, 2020)

transgender– a person who does not identify with one's birth sex. In other words, a person whose sex does not correspond to his/her gender identity, that is, the feeling of being a man or a woman (or either or both at the same time). A trans woman (or MtF for Male to Female) refers to a person assigned male at birth, but whose gender identity is female. A trans man (or FtM for Female to Male) refers to a person assigned a woman at birth, but whose gender identity is male. Finally, some trans people do not define themselves in a kind of destination (gender neutral or person agenre). (DILCRAH, 2020)

Diversity in culture and religion

Ethnic diversity :

1- diversity related to "ethnicities" - the cultural grouping of a population as opposed to the character of individuals or "visible minorities". It is characteristic of a population that has been built, like France, by successive waves of migration over the centuries. Ethnic statistics are considered as a knowledge tool to better identify the inequalities suffered by certain citizens because of their «ethnic» origins, and thus to measure the integration of immigrants or nationals from immigration (processes of segregation and discrimination, conscious or unconscious, investigations conducted in the United States). Ethnic statistics are prohibited in France because they seem incompatible with the republican model of integration which does not distinguish individuals according to the colour of their skin or their origins, contrary to the current usage in other countries such as USA (Vie publique, 2019).

2- In France, the most cited grounds for discrimination by "visible minorities" (belonging to families from the Maghreb or sub-Saharan Africa) are primarily origin (or nationality) and skin colour. They are perceived by some researchers as "tools of democracy and equality to better understand and therefore recognize the diversity of society and thus as "tools of recognition and integration into the nation of visible minorities" (INED, INSEE, 2021)

Linguistic diversity – there are between 6,500 and 7,000 languages in the world, some of which are spoken by more than 100 million people (Chinese, English, Malay, Spanish, Portuguese, Arabic, French, Hindi...) and others by a handful of speakers. The gravitational model (Calvet, 1999) starts from the idea that languages are linked by the bilingual. Around a hyper-central language, English, whose speakers have a strong tendency to monolingualism, gravitate around a dozen super-central languages whose speakers, when they are bilingual, tend to speak either a language of the same level or English. Around these super central languages gravitate a hundred central languages which are in turn the gravitation center of thousands of peripheral languages. Languages are unevenly distributed across the globe:

Europe is a continent poor in languages while Africa and Asia account for more than 60% of the world's languages (Calvet, 2004).

Cultural appropriation - a concept popularized in 1976 by a professor at the University of Toronto, Kenneth Coutts-Smith (born in Denmark), who defended the Inuit cause and spoke of "cultural colonialism". This caricatural approach is even contradictory because "every culture is essentially colonial". Only members of a minority group may speak for them. Groups representing minorities (in American campuses), have sought to deconstruct university knowledge in order to «deracialize», «unfreeze» or «decolonize». Every field of study is reviewed from a prism of identity – we read history according to a particular gender, skin colour or ethnic origin. Initially mocked and discredited, this strategy experienced a new boom in the 2000s with the Internet and social networks for which identities are so many ways to target increasingly fragmented "audiences"." (Aureliano Tonet, 2019 , Le Monde citant Anne-Emmanuelle Berger , 1996 & Laurence Dubreuil, 2019)

Racism - generalized and definitive valuation of biological differences, real or imaginary, to the advantage of the accuser and to the detriment of his victim, in order to justify an assault. The concept of "pure race" applied to human being is poorly defined and it is impossible to discover a clearly defined object. Racism is not a scientific theory, but a set of opinions, inconsistent, far from deriving from objective observations, external to the one that expresses them. They are the justification of attitudes and actions, themselves motivated by fear of others and the desire to attack them, in order to reassure and assert themselves to their detriment. Racism finally appears as the special case of a more general conduct: the use of biological, psychological or cultural differences, real or imaginary; there is therefore a «function» of racism. (Encyclopédie Universalis, 2020)

Xénophobia- Hostility towards foreigners, of what is foreign. Another trait of the character that modern cleric patriotism takes on. Man's hatred for the "man from outside" (...), his proscription, his contempt for what is not "home" (Benda, Trahis. clercs, 1927, page 69).– First certified by the Académie française in 1935. – 1st certified appearance 1906 (Pt Lar.) (French linguistic platform- https://www.lalanguefrancaise.com/ 2020)

Racialism - neologism which refers to a doctrine affirming the existence of different human races and not a single human species. These races would imply differences in mental, physical, behavioral and moral abilities. Synonymous with raciology, it compares the different human types according to their hereditary characteristics; it theorizes racism , it is based on the postulate of the existence of different races; it also explains social phenomena through hereditary factors. Racialism does not necessarily imply a hierarchy between races or a political use of it, unlike racism, hateful and contemptuous. The distinction is specious, racialism is often a pseudo-scientific justification and an ideological framework to racism and a way to spread racist ideas (French NGO combating discriminations, http://www.toupie.org/ , 2021)

Interreligious dialogue - dialogue between Christians and other religions carried out with respect for freedom, openness, listening in order to learn to know one another, to appreciate both our differences and the common values that bind us to one another (Ecumenical Concile Vatican II –*Nostra Aetate*, Rome: Vatican, 1962)

Religious freedom – defined by the 1905 Law on the Separation of Churches and State (France) which extends Article 10 of the 1789 Declaration of Human and Citizen Rights which enshrines freedom of opinion, even religious. The European Convention on Human Rights also

defines it in Article 9 . Freedom of conscience and freedom to manifest one's religious affiliation are guaranteed. Religious freedom presupposes the freedom of each person to express his/her religion, to practice it and to abandon it, while respecting public order. For the state and public services, this implies neutrality in the face of all religions and beliefs. The State must make the practice of worship possible. (Vie publique, 2019)

Orthopraxy : ustness of the action undertaken, consistent with the convictions of the faith of eachn (Celier, 2004)

Religious pluralism : distinctiveness of religion in the age of secularization (Peter Berger, 1999)

Antisemitism-

1- attitude of systematic hostility towards Jews, persons perceived as such and/or their religion (National Advisory Commission on Human Rights - CNCDH, 2020)

2- a certain perception of the Jews, which can be expressed in the form of hatred towards the Jews. The rhetorical and physical manifestations of anti-Semitism target Jewish or non-Jewish individuals and/or their property, Jewish institutions and religious buildings." To ask, help or justify the murder of Jews in the name of a radical ideology or extremist vision of religion"; "To make false, dehumanizing, diabolical or stereotypical allegations about Jews as such or about the power of Jews: for example, but not exclusively, the myth of a global Jewish plot or Jews controlling the media, economy, government or other institutions of society"; "Accusing Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust" (International Holocaust Remembrance Alliance - IHRA[116]) *2016)*

antizionism- A modern form of anti-Semitism that may include targeting the State of Israel as a Jewish community. However, Israel's criticism at a level similar to that of another country cannot be considered anti-Semitic. *(*International Holocaust Remembrance Alliance - IHRA, 2016)

crime against Humanity:[117]. In the new French penal code, four series of crimes meet this definition:1) genocide; 2) deportation, slavery and executions, kidnappings and torture when they are executed massively and systematically; 3) the crime against humanity committed in times of war against combatants; and 4) the agreement to commit such crimes. In all cases, crimes are committed in accordance with a concerted plan. (Truche,1993).

genocide : plan for the total or partial destruction of an arbitrarily determined group, either by harming the lives of its members or by seriously affecting their physical or mental integrity, either by subjecting them to living conditions that would lead to their disappearance, or by hindering births, or, finally, by removing children and transferring them to another group (Truche,1993).

Shoah means «catastrophe» in Hebrew and means the killing of nearly 6 million Jews in Europe by Nazi Germany and its collaborators during the Second World War. The term

[116] IHRA - *https://www.holocaustremembrance.com/fr/node/196*

[117] jurists, whether in France or abroad, have elaborated a precise definition of crime against humanity by categories, in order to avoid extensive interpretations and misuse of the term

Holocaust, more commonly used in Anglo-Saxon countries, refers to this genocide; in Greek it means sacrifice by fire .118 (Memorial of the Shoah, Paris, 2020)[119] –

Negationism & revisionism : by its nature and magnitude, the genocide perpetrated by the Nazi regime against the Jewish community during the Second World War has profoundly marked contemporary history. Negationism is to deny the reality of this genocide. Described as «revisionist» by his promoters from the 1970s to give it a semblance of scientificity, it is referred to as «negationism» by historians. Due to a long anti-Semitic tradition in the West, Holocaust deniers denounce a so-called international Jewish plot that allegedly fabricated this «20th century scam» to justify the existence of the State of Israel and to extort reparations from a "defeated and innocent" Germany. It has been widely distributed since the 1970s, by a convergence of views and actions between extreme right circles and ultra-left groups (Universalis.fr, 2020)

Conspiracy theories - a way of thinking or attitude that consists in presenting an event or phenomenon as the consequence of a plot organized by the authorities or by a secret organization, usually a minority and elitist (state, transnational, financial, military, religious, etc.). The usually accepted explanation of the facts is replaced by an alternative interpretation that states the existence of a conspiracy with an unspoken purpose. The alternative explanation is advanced without scientific reasoning.. (French organisation combating discriminations : http://www.toupie.org/, 2021)

islamophobia: polemic and polysemic term

1- The concept remains a subject of debate. Several institutions and actors are involved in the process of producing speeches, in the scientific, political and media fields, reflecting the political and ideological issues raised by the use of this new concept." "complex and multidimensional social phenomenon" (Asal, 2014)

2- The term refers to hostility both towards a group of people (whose membership may be real or fantasy) and towards a religion, where other similar terms (racism, xenophobia, anti-Semitism) refer only to hostility towards a group. The Runnymede Trust report which distinguishes legitimate criticism of the Muslim religion from «unfounded hostility» defines the notion as "a useful shortcut to denote fear or hatred of Islam, and consequently fear or aversion to all or most Muslims". The report points out that "the word is not ideal and very similar to xenophobia and europhobia" (Calabrese & Guaresi, 2020).

[118] mémorial de la Shoah- http://www.memorialdelashoah.org/archives-et-documentation/quest-ce-que-la-shoah.html

[119]mémorial de la Shoah- http://www.memorialdelashoah.org/archives-et-documentation/quest-ce-que-la-shoah.html