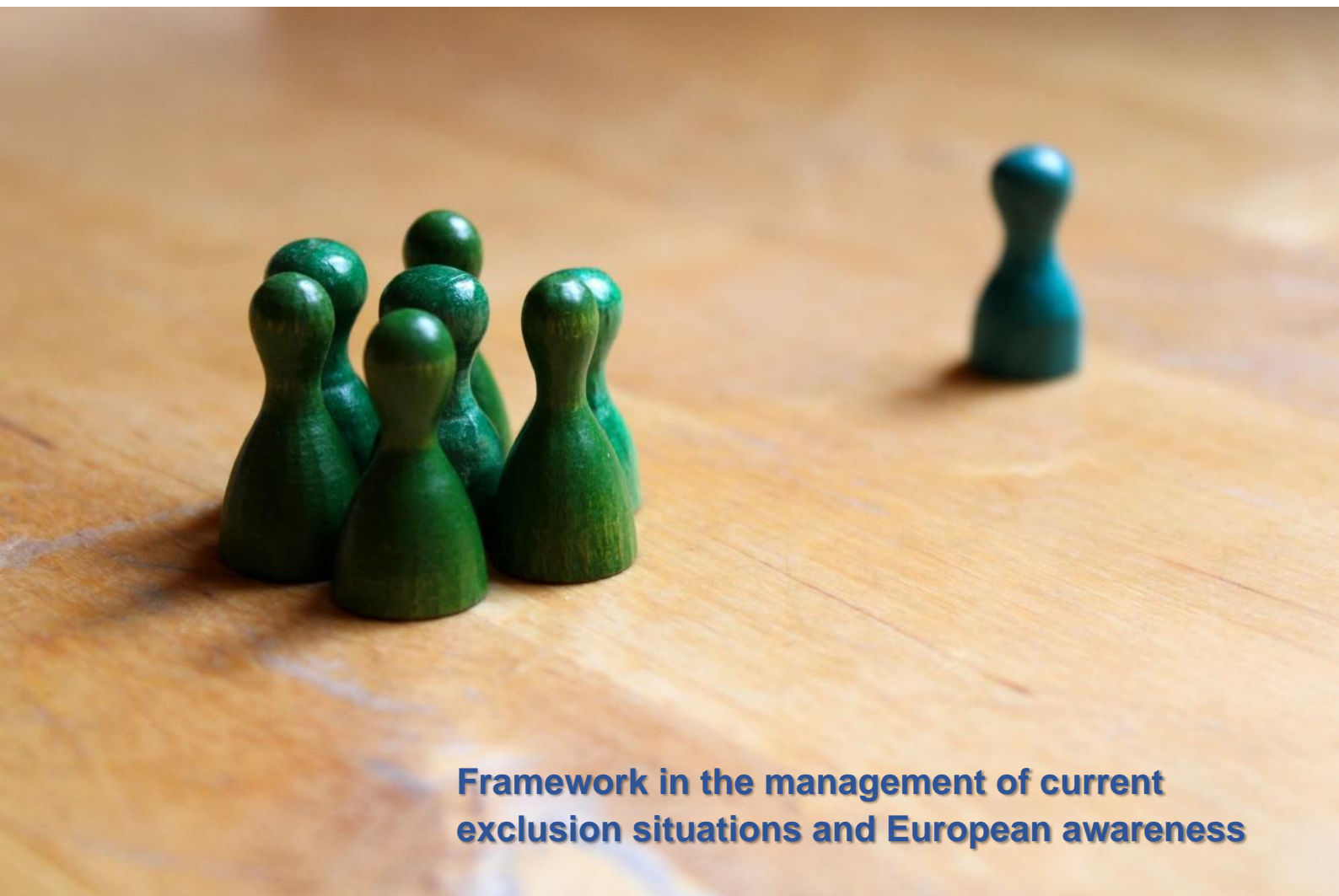


Social Awareness for Europe - SAFE

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**Framework in the management of current
exclusion situations and European awareness**



Erasmus+

FRAMEWORK IN THE MANAGEMENT OF CURRENT EXCLUSION SITUATIONS AND EUROPEAN AWARENESS

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1. INTRODUCTION

This is a Europe where the **social movements** that existed before the COVID 19 **pandemic**, the **migratory flows**, and the **imbalances** between the different social collectives that exist in each country, have now **joined with the social crisis** derived from the consequences of the pandemic, and the current economic crisis, showing us a complex European reality in which **there are more and more people with difficulties in achieving a real social inclusion**.

This has led to a growth in the generation of **situations of intolerance in daily life**, which limit the personal and professional horizon of citizens, and which, therefore, curtail the potential for growth and improvement of our society and of our communities.

In this environment, low-skilled or low-qualified people, without an easy accessing to high quality training, are **the group that has the most problems facing** with current situations of intolerance that emerge in their day-to-day lives.

The "*Framework in the management of current exclusion situations and European awareness*" analyses the European reality in this field, through the concrete situation detected and considered in **Norway, Italy, Ireland and Spain**; and proposes a **specific and useful European context** from which it will be possible to develop a methodology and a curriculum that make up a freely accessible online course; designed to facilitate the acquisition or reinforcement of specific skills for this target, that are essential today to be able to deal with solvency facing this situation and its consequences on a day-to-day basis.

This Framework materializes in the determination of the most **important, relevant and operative** skills that need to be promoted so that, from a **practical perspective**, people with problems of social integration, or who must face situations of intolerance in their day-to-day life, can do so in a consistent and productive way, walking towards an **improvement of their horizon of life** and personal growth in today's Europe.

SAFE Staff, 2022.

2. STUDY DESCRIPTION

This study is based on an analysis of the **current situation in each country** (Norway, Italy, Ireland and Spain), carried out from a practical perspective, with the aim of being able to **provide the real operational context** in which citizens, migrants, people at risk of exclusion, or belonging to any priority social group, face their social, personal and labour insertion.

For this, the **context of intolerance** existing in each country has been analysed, in order to delimit later the local context of social inclusion/exclusion.

Subsequently, based on the daily and operational **reality** of the target, and on their current **needs** when facing their difficulties, the **skills that they should acquire or reinforce** in order to manage properly the situations of exclusion or intolerance in their day-to-day activities have been defined.

With all the information collected, based on the common problems and the European perspective of SAFE project, **a European context -transversal and flexible- has been established around this problem**, providing a common transnational Framework, but which is also easily applicable and adaptable in a productive and consistent way in different local contexts, such as those studied.

Finally, the training possibilities for this target have been analysed around the defined competencies, **seeking both the best possibilities and the deficiencies to be addressed**, assuming both their synergies and their errors, to serve as a productive base for the development of the SAFE Methodology and Curriculum.

This study was carried out by expert researchers from Fønix, Youth Europe Service, The Rural Hub, and Postal 3, through their regular work attending groups at risk of social exclusion, and other target groups; as well having a regular communication with stakeholders usually linked to their promotion and improvement.

3. CURRENT SITUATION IN THE PARTICIPANT COUNTRIES

3.1. THE NORWEGIAN CASE

3.1.1. Current context of intolerance existing in Norway

Ethnic tolerance

Norway is one of the countries in Europe that scores highest on measures of ethnic tolerance. The general trend is that countries in Western Europe have higher tolerance values than countries in Eastern Europe. An ongoing increase in immigration to European countries in recent decades has led to a growing political conflict that often revolves around the topic of immigration and ethnic relations. In a European context, Sweden has received a high proportion of immigrants who come from countries other than the EU, while Norway and Denmark are in the middle. The Authorities in Sweden have pursued an immigration policy that many believe has led to problems with the integration of immigrants into Swedish society, with subsequent unsafe areas in major cities and the presence of extreme political groups. Similar tendencies, albeit to a considerably milder extent, have been traced in Norway and Denmark. But despite this, Sweden is the country that achieves the highest score on ethnic tolerance goals, with countries such as Germany, Norway, and Denmark in the places behind.

Political extremism

The terrorist attacks on July 22 shook Norway like no other incident in recent times. It was close, it was an atrocity that had barely existed in our worst nightmares, and it was unexpected. No one, including those who work on the subject of right-wing extremism on a daily basis, had foreseen this. However, that does not mean that there was no justified concern about the development of a new anti-Muslim ideology of hatred. In March 2010, the Anti-Racist Center

wrote in an op-ed in the newspaper that "If we eventually have a confrontation with racist fascism also in our time, it will probably have its origins in today's growing hatred of Islam." Part of the reason was that some time before we had experienced the first murder in Norway motivated by hatred of Islam. In August 2008, a 25-year-old ethnic Norwegian went out in Trondheim with the intention of killing a Muslim and executed Mahmed Jamal Shirwac with thirteen shots. Three years later, we had Norway's worst mass murderer in recent times, fostered by the same hate thinking. Obviously, no one could have foreseen exactly this. That the kind of thinking that is so central to the Islamophobic currents would lead to violence, however, is one of the most basic experiences in world history.

The consequences of hate-thinking occur on two levels. The extremist violence of which Breivik is the most extreme example in recent times in our part of Europe is a foreseeable risk when hate-thinking becomes so widespread. When society is overflowing with voices that espouse fear and hatred, in a few people this may assume extreme and violent forms. It also means that if we detach Breivik's attack – and the largely forgotten murder of Shirwac – from the general problem of hate-thinking, we choose to orient ourselves from a map with more blank areas than necessary. The relevant experiences are more numerous than one often imagines. The rampage of the laser man in Malmö is perhaps a more typical example than Breivik of what kind of forms this type of violence takes in peacetime. The other social consequences are more extensive and occur on a day-to-day basis, not through physical violence, but through social exclusion. When it becomes more difficult to find a job or housing because you are Muslim, the quality of life of the people living in this country has been unacceptably reduced. Of course, the various spreaders of the Muslim enemy do not have a direct responsibility for Breivik's psychopathy. On the other hand, they have a responsibility for the prejudice and sometimes hatred that unfolds towards Norwegian Muslims every day, and which received particularly ugly expressions in the first hours after the attack on the government building complex, before it became clear that the perpetrator was a bearer of both Norwegian genetics and Norwegian culture. Confrontation with right-wing extremist ideas is necessary in a liberal and democratic society. Democracy cannot shut out all right-wing

extremism, but neither can it live with unrestrained growth in enemy imagery and hatred.

LGBTIQ

People in Norway are less negative towards LGBTIQ people now than they were 15 years ago. There are regional differences in attitudes, and men's attitudes are more negative than women's attitudes. More people have negative attitudes towards transgender people than towards lesbian, gay and bisexual people.

The proportion with negative attitudes decreases over time. Between 2008 and 2022, the proportion with negative attitudes towards lesbians, gay people and bisexuals has decreased significantly. For example, 20% of the population had negative attitudes towards bisexual men in 2008, while the proportion was 6% in 2022. The decline in the proportion of people with negative attitudes towards gay people, lesbians and bisexuals was particularly large between 2008 and 2013. If we compare the different groups of LGBT people, most people have negative attitudes towards bisexual and gay men, and fewest have negative attitudes towards lesbians.

3.1.2. Current context of social inclusion/exclusion in Norway

Poverty

Until the mid-1990s, there was little research on poverty in Norway. At that time, the concept of poverty was almost completely absent from political discussion and research, and few social scientists questioned whether poverty existed in Norwegian society.

The public conversation around relative poverty as we know it today has mainly taken place in this side of the 2000s. In recent years, children growing up in families with financial challenges have received a lot of attention.

Over the past ten to fifteen years, the proportion of poor adults has remained relatively stable, while the proportion of children growing up with living conditions has increased. After a period with a relatively stable share of 7–8 per cent in 2008 to 2011, there has been a steady annual increase. In 2015, we passed 10

percent, and in 2016, for the first time, there were over 100,000 children in persistent low income in Norway. The latest figures show that in 2019 the number was 115,000 children, equivalent to 11.7. That's 4,000 more children than the year before.

Looking back to 2006, the number of children in the population has increased by 2.7 per cent, while the number of children in the low-income group has increased by 70.8 per cent.

Ever since 2013, children with an immigrant background have been in the majority among children in the low-income group, and the increase in the total share of children with low income in recent years is mainly due to an increase among those with an immigrant background.

Although we know a lot about the risk factors for an adolescent to fall outside, we rarely manage to prevent it from happening.

Preventive work varies between municipalities, and in most places, this is not given enough priority. As of today, there are no comprehensive support services for children and young people who are excluded. What the young people in this report experience as a main challenge, namely relational and social competence, there are no services that are specialized in.

Growing up in a low-income family increases the risk of ending up in an exclusion. Some support schemes are universal, but here too we see that there are large variations between the municipalities. In particularly exposed areas, the pressure on schools and other services for children and young people is also higher, so that the opportunity to get help is less than in areas where living conditions challenges are not as dominant.

There is a great need for more general national efforts to ensure that all citizens receive equal services, regardless of place of residence.

Social inclusion among young people

The report "Experiences of social inclusion among young people in Norway" describes how young people from different parts of Norway experience different

aspects of social inclusion. The report is based on an understanding of social inclusion as an experience of being part of society.

By far most of the young people participating in this study feel that they are included in society. Most of the young people have positive feelings towards their hometown and have a strong connection to their neighbourhood. It is rare for the young people who have participated in the study, regardless of gender, sexuality, and ethnicity, to experience discrimination and harassment in their everyday lives. Almost all the young people express that they have possibilities of influencing society, especially at the local level. The Norwegian model with local youth councils in the municipalities appears to be a measure that succeeds in promoting a political inclusion of the youth.

However, the study also points to aspects that limit the experience of social inclusion. Some of the young people do not experience any particular connection to their neighbourhood, and some of these people express that they don't really have a sense of belonging to a social community. Strong gender segregation in sport clubs is for example a source of exclusion for some young people in Norway. For young LGBTIQ persons the lack of gender-neutral sports activities is a problem. This can be experienced as a structural barrier that limits the possibilities of participation for LGBTIQ-people, excluding some people from important social communities.

Digital Exploration

The "non-digital" is defined by Competence Norway, as people who do not use a computer, tablet, smartphone, or internet, and in addition people with weak basic digital skills - we find them everywhere and in all walks of life. Many situations in everyday life require IT skills. Everything from applying for studies, kindergarten or checking the tax assessment is done digitally. Public communication is to a greater extent digital. We receive digital post, schools communicate extensively with the home via mobile applications, and municipalities send SMS and e-mail when notifying their citizens. In each case, it concerns individuals who miss out on information and default on duties because they do not master society's digital services.

There is a lot of talk about digitalization and modernization, especially in the public sector in Norway. Development is progressing at a rapid pace and has gained extra momentum through Covid-19. According to figures from Competence Norway, more than one in ten Norwegians are excluded. What happens to them, who are they, and how do we get them with us?

There are two groups that stand out, the largest group being the aging part of the population. The ageing wave is upon us, and a growing proportion of the population is not keeping up with technological changes. The second group is those with a lower education, where 75 per cent have upper secondary school or lower as their highest completed level of education, according to Competence Norway. But these are not alone. Minority groups with language challenges and other groups that perceive formal bureaucratic language as difficult, are also quickly excluded.

The same applies to people with disabilities who encounter challenges if solutions are not universally designed, or text-to-speech works poorly. For people with substance use disorders who do not have digital ID, Bank ID, or stable access to the internet due to lack of permanent residence and extensive use of prepaid cards, the challenges are also in line. These are just some of the groups that experience digital exclusion. The situation is complex, and it is important to reach many more people than we do today.

Substance abuse problem

Social exclusion causes great individual as well as societal costs. Substance abuse- and mental health problems are some of the most important causes behind social exclusion. The challenge is how to include those who have weak networks and mobilize their resources.

A study shows that former addicts had several experiences in common, from participation in regular leisure activities. These experiences were about identity and self-image, that recovery from substance abuse takes time, significant relationships, and way of coping.

Having a substance abuse problem is a complex matter. Relapse in the rehabilitation process is well known. Experience shows that being allowed to spend time, having varied and well-organized activities and adequate and individualized social support seem to be of particular importance, as well as being encouraged to take part in regular leisure activities. The absence of these factors will inhibit participation when self-image is poor and self-stigmatization is strong. Offering activities to this target group, indicate that the activities should be of a certain duration. Having an employee who is following the participants closely can be of crucial importance, but there may also be persons who have experienced substance abuse problems themselves and therefore can offer unimaginable support. It is important to offer activities that give the opportunity to experience coping. Developing a new identity appears as perhaps the most central factor in recovery from substance abuse. Having arenas where you can meet 'ordinary others' will be important as part of the identity work.

3.1.3. Necessary skills to manage a current situation of social exclusion

Social competence

Social competence is the knowledge, skills and attitudes that make it possible to establish and maintain social relationships. It leads to a realistic perception of one's own competence, and is a prerequisite for social understanding, social acceptance, and friendship.

Social competence makes it possible to achieve social goals such as establishing positive social relationships with peers as well as with adults. It's also about adapting to norms and living up to social expectations at home, at school or in your free time. Socially competent children and young people can express their wishes and needs, but also assert their opinions in a clear way. Therefore, social competence contributes to mastering important development tasks at different age levels, while at the same time equipping children and young people to cope with challenges later in life. As children increase their competence, they become better able to understand and adapt to their surroundings, and better at influencing others so that their social needs are met.

Self-confidence

Self-perception is a central concept in everyday life, culture - novels and theatre. Often, self-image is something we use to describe someone. It's almost as if it's the personality in question. We can say, for example, that a person is confident, obliquely confident, has an inflated self-image, or seems unsure of himself. Self-perception is everything you believe, think, feel, and assume about yourself. When you then assess your self-perception, it says something about whether you think you are a good enough person - that you have a good self-acceptance," says Øyvind Kvello. He is associate professor of developmental psychology at the Department of Psychology, NTNU in Trondheim. Kvello has extensive experience with investigations in child welfare cases, from the municipal support system and from the specialist service.

The words self-image and self-perception have the same meaning. Self-acceptance is how good one experiences being as a person, i.e., self-confidence.

What significance does it have for a child – or an adult – to have a good self-image?

- Self-perception and self-image are characterized by who you are and the environment you grow up in. What kind of self-image you have is of great importance? It's so closely related to motivation and quality of life. If you have high self-acceptance, you think that you will master tasks, and you put a lot of effort into coping with the tasks. And with such an attitude, you're more likely to actually make it. You get confirmation that you are right, which makes for even better self-acceptance. If, on the other hand, you have low self-acceptance, it may work the other way around. If you think you won't be able to do something, you don't put much effort into it. Then you are less likely to succeed, and you get confirmation that you did not succeed. We know that everyone is born with a dominant need to accept themselves. We also know that people who don't accept themselves largely have mental health problems. This group wants to accept themselves, says Kvello.

"It's painful to meet people who don't like themselves. Who look away instead of meeting your gaze, and who avoid contact with others. Then, socially speaking, you become a little handicapped. When you start to feel like you're not worth liking, many people will avoid social situations or become very clingy and ingratiating. None of this gives us much of a feeling of happiness," says Kvello.

Personal Finance

Personal finance is about being able to calculate income / expenses, set up a budget for a household and assess how life situation, savings and taking out loans affect your personal finances. An orderly and good personal finance gives you the opportunity to plan your financial situation.

Having a good overview of your personal finances makes it easier for you to save for things that are important to you. Keeping track of your personal finances helps you avoid ending up in unfortunate situations, such as having to take out expensive loans or not being able to afford to pay your bills.

What are the benefits of being interested in one's personal finances? If you have enough knowledge and a good overview, you can gain control in everyday life and avoid stress where you think about whether you can afford it or not. In addition, it can give you security if you are conscious and save for cases of unpredictable expenses.

Basic skills

The basic skills correspond to an expanded understanding of literacy, which revolves around being able to read, write, calculate, speak, and apply digital skills in different contexts. The skills are tools you need throughout your life in different ways in different contexts. The basic skills are not about skills at an elementary level, but about skills that are basic and necessary tools for learning in all subjects at all levels.

Private life, work and social life also require basic skills. We read, write, and speak in different ways in different contexts all day long, throughout our lives. In school, it is primarily the subjects that are the different contexts in which the skills are expressed differently and for different applications. After the knowledge promotion program, teachers in all subjects have a joint responsibility to support

the pupils' learning in terms of the basic skills, and to ensure this in the teaching and training in their subjects.

Digital skills as a basic skill

Digital skills mean collecting and processing information, being creative and creative with digital resources, and communicating and interacting with others in a digital environment. This means being able to use digital resources appropriately and responsibly to solve practical tasks. Digital skills also involve developing digital judgement by acquiring knowledge and good strategies for internet use.

Digital skills are an important prerequisite for further learning and for active participation in a working life and a society in constant change. Digital development has changed many of the premises for reading, writing, arithmetic, and oral forms of expression. Therefore, digital skills are a natural part of the basis for learning work both in and across academic courses. This provides opportunities for new and changed learning processes and working methods, but also places increased demands on judgement.

Competence areas in digital skills

Using and understanding involves being able to use and navigate digital resources inside and outside networks, and safeguard information and data security. Digital resources may include digital equipment, software, and digital measuring instruments. Furthermore, it involves following digital formal requirements to emphasize and convey messages using effects, images, sound, illustrations, tables, headings, and bullet points.

Finding and processing involves acquiring, processing, interpreting, and evaluating information from digital sources, exercising source criticism, and using source reference. Information from digital sources can be information from text, sound, image, video, symbols, interactive elements or raw data from registrations and observations.

Producing and processing involves being creative and creative with the use of digital resources. This involves creating digital products using digital resources, either through innovation or further development and reuse.

Communicating and interacting involves being able to use digital resources for communication and interaction. Digital collaboration involves the use of digital resources for planning, organizing, and carrying out learning work together with others, for example through co-writing and sharing.

Exercising digital judgement involves following privacy rules and showing consideration for others online. It is about using strategies to avoid unwanted incidents and to show the ability to ethically reflect and assess one's own role online and in social media.

How are digital skills developed?

Digital skills are developed through the use of digital resources. This means using digital resources to acquire professional knowledge and to express one's own competence. This also entails an increasing degree of independence and judgement in the choice and use of digital resources.

3.1.4. Options for improving the skills for social inclusion currently existing in Norway

Different activities and interventions that promote social inclusion can be emphasized in Norway. The following bullet points represent central areas that could be given more attention by the Norwegian authorities in the future:

- Establish social arenas specifically for young adults.
- Facilitate sports activities that are not focused on competition.
- Develop measures that can increase access to leisure activities for children from underprivileged families.
- Develop gender neutral sport activities and increased awareness on gender

normativity and inclusion in sports.

- Improvement of public transport in rural municipalities.
- Establish low threshold health services for young people in rural municipalities.
- Improve information about where young people can seek adult support.
- Strengthen the youth council work that is already well established in the municipalities and improve information about this type of participatory activities for young people.
- Digital skills are developed through the use of digital resources and needs to be taught to the "non-digital" to avoid social exclusion.
- Teach people how to keep a good personal finance, and how to plan your financial situation.

3.2. THE ITALIAN CASE

3.2.1. Current context of intolerance existing in Italy

According to a survey conducted at national level by Censis, and reported in the "53rd National Report on the Social Situation of the Country" and more specifically in the chapter "Security and Citizenship", presented at the beginning of December 2019, 50.9% of Italians believe that **there has been an increase in racism and attribute this situation to economic difficulties and people's general dissatisfaction**, while 35.6% motivate this situation with the increase in fear of being a victim of crime; 23.4% believe that it is due to the fact that there are too many immigrants and 20.5% think that Italians are not very open and helpful towards migrants.

The research conducted by Censis (Centro Studi Investimenti Sociali), a socio-economic research institute founded in 1964, which has been carrying out constant and articulate research, consultancy and technical assistance in the socio-economic field for over fifty years, interprets Italy's most significant socio-economic phenomena.

The annual "Report on the Social Situation of the Country" (drawn up by Censis

since 1967 on behalf of Ministries, National Organisations and European Institutions) is considered the most qualified and complete tool for interpreting the Italian reality.

The 2019 report shows that 69.8% of Italians believe that episodes of intolerance and racism towards immigrants have increased in the same year.

This finding is confirmed across territories and social groups, with higher values in Central Italy (75.7%) and in the South (70.2%), among the over-65s (71%) and women (72.2%).

Hatred towards Jews also seems to have returned: one European citizen out of two considers anti-Semitism to be a problem in their own country and in Italy as many as 58% of the national population think this way.

According to research carried out by Pew Research, an organisation that produces worldwide statistics on a large number of topics, in 2017, **Italians were by far the least tolerant people in Western Europe**, or rather, they were found to have nationalist, anti-immigrant and anti-minority attitudes towards categories subject to exclusion such as Jews, gays or Roma: as many as 38% of Italians fall into the group that scores high, indicating an attitude of strong intolerance.

For example, one Italian on four declares that they would not accept a Jew as a member of their family, while as many as 43% would never accept a Muslim in their household (figures in both cases much higher than those surveyed in other European countries).

This attitude on the part of Italians has certainly also been influenced by the asylum seeker emergency of recent years and by the fact that foreigners are responsible for a large number of crimes, or even by the profound economic crisis that has certainly made Italians more 'selfish', but it should be noted that, unfortunately, Italy is not among the top countries in terms of either the regular presence of foreigners or the number of refugees hosted, nor even for the presence of irregular immigrants, and furthermore that the attitude of little tolerance was evident even before the economic crisis.

According to the findings, therefore, Italians had a negative opinion of foreigners and minorities even before all these things happened: the most plausible hypothesis, therefore, is that it is not so much something caused from outside but a 'structural' trait, or at least already present for a long time in Italian culture.

In 2020, the 'White Paper' drawn up by the association Lunaria found that in 18 years there were 7,426 episodes of ordinary racism between 1 January 2008 and 31 March 2020. There were 5,340 cases of verbal violence, 901 physical assaults against the person, 177 damage to property, and 1,008 cases of discrimination.

These phenomena had also already been indicated in the 2019 "Report on the Mission of the United Nations High Commissioner for Human Rights In Italy", which had highlighted serious issues and negative consequences arising from racial discrimination and rampant incitement to hatred.

In the Report, the United Nations High Commissioner highlights the **emergence of racist discourses based on negative stereotypes against migrants, Muslims, 'negroes', Roma, Sinti, etc.: a phenomenon of growing intolerance, religious hatred and xenophobia that finds encouragement even in the words of some political leaders** and sometimes of the members of government themselves.

Alongside this less than comforting data, however, we can also point to an all-Italian good practice born in 2020 to reduce the growing phenomenon of 'online hatred': in Italy, in fact, the first national network for combating hate speech and hate phenomena has been set up, with the participation of three NGOs operating at an international level (Action Aid Italia Onlus, Amnesty International Italia, Cospe Onlus); eight associations (Asgi-Associazione Studi Giuridici sull'Immigrazione, ARCI, Associazione 'Carta di Roma', Giulia-Giornaliste Unite Libere Autonome, Lunaria, Pangea Onlus, Vox Diritti, Rete Lenford - Advocatura per i diritti LGBTI); a transnational movement (No Hate Speech Movement Italia); eight universities (Bicocca, Bologna, Florence,

Padua, Reading (UK), Statale Milano, Trento, Verona); two research centres (Cnr Palermo, Fondazione Bruno Kessler); two observatories (Oscad-Observatory for security against discriminatory acts, Pavia Observatory) and the National Forensic Council.

This network operates with a multidisciplinary approach that allows it to cover all the territories that need to be covered for effective action, from research to legislative proposals, up to interventions in schools to combat bullying, discrimination and intolerance and to foster a culture of inclusion: the aims of this National Network range from the strong promotion and support of advocacy and lobbying actions, to the promotion and support of research; from the sharing of good practices of counter-narration and alternative narration with the creation of ad hoc projects, to the promotion and sharing of educational and training paths as well as the exchange of good practices and educational materials, to the awareness-raising and mobilisation of civil society.

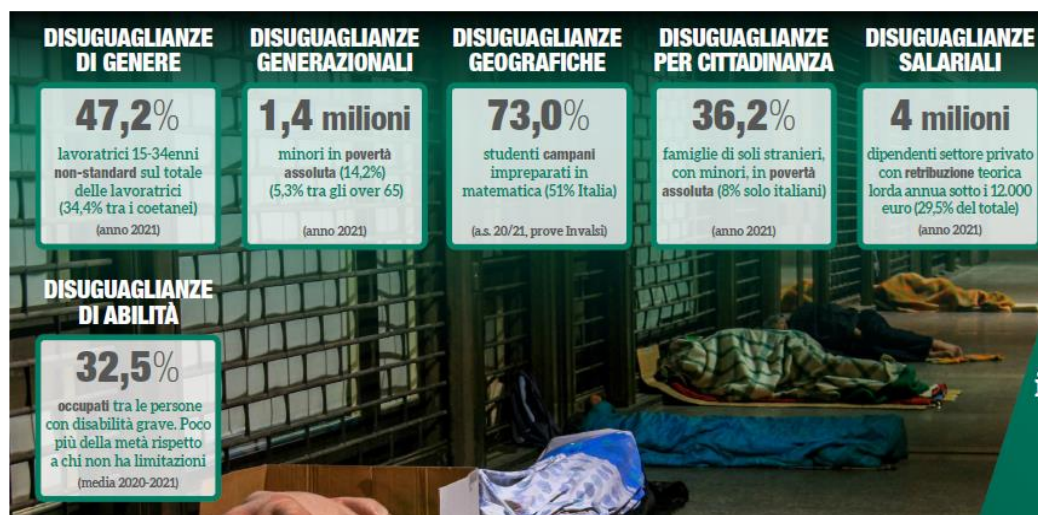
3.2.2. Current context of social inclusion/exclusion in Italy

The situation of **social exclusion** in Italy is a serious problem, as already mentioned above, and one of the main reasons for it is income problems: in Italy in 2021 the percentage of people with an income of less than 60% of the average available income (about 32,000 euro per year) rose from 20% in 2020 to 20.1% in 2021: this situation **involves 11.84 million people**.

According to Eurostat statistics, the percentage would be as high as 25.2% (14.83 million people) if people at risk of social exclusion were also taken into account, i.e. those who are at risk of poverty or cannot afford a number of material goods or social activities or live in low work-intensive households.

After COVID, also according to ISTAT (Istituto nazionale di statistica – National Institute of Statistics), people in difficulty rose to almost 15 million, i.e. 25.4% of the population with a worsening also of total income, partly mitigated by some measures adopted by the Italian Government such as, for example, the so-called 'citizenship income' that reached over 1.3 million households (5.3% of the total), with an annual benefit of 5,216 euro per capita.

Nonetheless, as much as 5.6 per cent of the population (around 3.3 million people) are in conditions of severe material deprivation, 11.7 per cent of individuals live in low-labour-intensity households, i.e. with members aged between 18 and 59 who have worked less than a fifth of the time.



The graph above shows some Italian data on social exclusion at national level (ref. ISTAT 2019 Survey).

In this context, Southern Italy remains the area of the country with the highest percentage of individuals at risk of poverty or social exclusion (41.2%), stable compared to 2020 (41%) and decreasing compared to 2019 (42.2%).

The reduction in the risk of poverty or social exclusion concerns Apulia and Sicily in particular, while it is increasing significantly in Campania due to the increase in severe deprivation and low employment intensity.

In this period, **intolerance and discriminatory exclusion also increased online** with the phenomenon of so-called 'hate speech', and racial hate speech increased by 40%: this is a form of intolerance and in many cases outright hatred that is transversal (sexist, homophobic, racist and xenophobic, Islamophobic, anti-Semitic, anti-Gypsy, classist) and that increases the risk of exclusion and discrimination of the most vulnerable.

In 2022, Caritas also presented a report on 'Inclusive Labour Markets', which seeks to offer an assessment of the remarkable capacity of the weak subjects

living in the country to adequately enter in the labour market, which, being the main source of wellbeing, identity and social inclusion of the individual, would need to be able to count on targeted policies, and not on 'one-off' remedial interventions.

In Italy, however, something moved in the previous government, which introduced in particular the *Reddito di cittadinanza* (citizenship income), which citizens could apply for as of 6 March 2019, obliging themselves to follow a personalised path to employment and social inclusion. This initiative is also flanked by the so-called 'Ordinary Purchasing Card', a consolidated anti-poverty measure in force since 2008, formulated to offer support to the poorest people in the purchase of food, pharmaceutical and parapharmaceutical products and for the payment of domestic electricity and gas bills.

The tool that supports the application of these measures is the ISEE (Indicator of Equivalent Economic Situation), which has the function of correctly targeting inclusion and anti-poverty interventions and allowing access to different kinds of services, such as school canteens, crèches, assisted healthcare residences, etc.

In Italy, an additional problem in the fight against social exclusion is that the interventions to combat it are promoted and implemented by several subjects belonging to different levels of government (national, regional and local) and this set-up facilitates neither the reading of needs nor the planning and evaluation of policies: in order to make the system more efficient, it would be necessary to make these actors talk to each other, integrating the existing information in the different archives and correlating it with socio-demographic characteristics (an experimental initiative in this sense started with a project launched by the Ministry of Labour together with the Italian Regions for the development of an 'information system on social services').

3.2.3. Necessary skills to manage a current situation of social exclusion

Discrimination and exclusion can occur in the labour, political and social spheres, whereas social inclusion aims precisely at eliminating any form of discrimination within a society while respecting people's diversity.

Undoubtedly, in this historical moment, listening to people's suffering is indispensable to foster individual and social 'resilience' processes and to reduce the vulnerability of the population potentially at risk of poverty, marginality or social exclusion.

Meeting the suffering of people, who are increasingly desperate and isolated, means restoring hope and belonging, because in this way the weakest are offered protection, a service, a resource and support for their condition.

It is, therefore, necessary to develop the skills to create a **'resilient community'**, that is, a community that develops actions to strengthen the personal and collective capacity of its members and institutions to influence the course of social and economic change.

Resilience, in fact, represents the set of conditions for the resumption of a new development after a traumatic psychic agony, a psychic, cultural and social process that succeeds in releasing new and unsuspected possibilities of existence.

We must strive to strengthen the inclusive capacities of the local community in order to improve the living conditions of people at risk of poverty/social exclusion or in a situation of severe material deprivation.

The first objective is always to promote skills and **competences that foster active participation** as well as the dissemination of a broader culture of solidarity and social inclusion.

The **ability to listen and provide answers** to those who need support in terms of access to information and assistance with basic needs is, in fact, fundamental to reducing isolation, marginalisation and exclusion.

In addition to communication skills, skills in building active and supportive citizenship are also fundamental.

Furthermore, it's necessary to implement knowledge and skills in the implementation of aggregative and socialising activities that allow direct contact between people and the sharing of information through the informality of word of mouth.

It is necessary to improve the ability to create and increase a network of cooperation with other organisations and public and private entities (an Italian example is the Alleanza contro la Povertà - Alliance against Poverty-, which is a civil society, non-partisan body that gathers 35 organisations including associations, representatives of municipalities and regions, and trade unions) useful to find partners to work with and to develop an information network that promotes territorial awareness as well as circuits of, for example, food solidarity

It is clear that it becomes essential to also facilitate knowledge of social and web tools in this context.

In addition, it is useful to develop skills to promote work opportunities to acquire or **reactivate sectoral skills** for people who have been living in situations of severe marginality for too long, long-term unemployed, also by developing special inclusive laboratories and thematic workshops.

3.2.4. Options for improving the skills for social inclusion currently existing in Italy

The options for improving social inclusion certainly lie in encouraging a collaborative development process involving practitioners, people at risk of exclusion and the wider community.

To do this, research that uses challenging questions to reveal indicators or aspirations for development is also useful: in this way, a mass of baseline data can be developed that is useful for exploring existing practice and planning, implementing and evaluating change.

Research and analysis, also fuelled by the evidence and data collected, can,

in fact, make it possible to influence policies at the national level on issues concerning the defence of the rights of the most vulnerable, their protection and the promotion of measures to combat poverty and inequality.

To this end, it is also necessary to develop robust monitoring and evaluation systems of the programmes implemented to define their effectiveness, impact and sustainability and to highlight and promote good practices to be replicated, adopting an 'evidence-based' approach that allows us to build on the effective experiences developed.

As far as teaching is concerned, it must often be personalised and structured on the individual at risk of exclusion, i.e. it should be adapted to the needs and characteristics of these persons and their starting conditions as well as to the different learning styles of each one.

It is, clearly, necessary to introduce the concept of 'necessary and sufficient' resources to support learning, participation and inclusion in the various communities.

We need to get across the concept that 'diversity' is a value and not a problem, that on the contrary, the contamination of cultures, thoughts, opinions, races is a source of growth and not of backwardness.

It would be useful to promote solidarity and civic citizenship courses that make people understand the meaning of equality laws and the intrinsic and inalienable value of the same laws.

Another useful action is to involve as many volunteers as possible in social inclusion actions by developing specific educational support for them, which can also be activated and implemented remotely, promoting inclusive teaching and "mentoring" to create a more inclusive and effective environment.

In this sense, the creation of possible 'community centres' that promote services and activities such as study support for children and young people, Italian courses, sports activities (including social sports), CAF services, job guidance counters, vocational courses, parenting support, and socio-cultural and recreational activities and events aimed at fostering inclusion.

3.3. THE IRISH CASE

3.3.1. Current context of intolerance existing in Ireland

According to McGreevy (2015), a Europe-wide survey has discovered that Ireland is amongst the most tolerant nations in the European Union and is becoming more tolerant each year. Moore (2015) reports that more than 27,000 individuals in different countries within the European Union were surveyed. This comprised more than 1,000 Irish individuals. The results of this study indicated that Irish people are among the most tolerant regarding ethnicity, gender, and sexual orientation. Ireland's population is predominately white Irish. Although, in recent years, Ireland has welcomed thousands of individuals of diverse ethnicities from multiple countries around the world. Dublin, Ireland's capital, has been depicted as one of the most cosmopolitan cities in Europe.

Although the majority of Irish people are open-minded and welcoming, unfortunately, intolerance does still exist in Irish society. Irish society has come a long way to developing a heterogeneous society, however, intolerance prevails towards minority groups. These minority groups include immigrants/migrants, the Travelling Community, and the LGBTQI+ community, among others. This rooted intolerance tends to stem from a lack of informed knowledge and in Ireland primarily, from Catholicism.

3.3.2. Current context of social inclusion/exclusion in Ireland

Migrants:

Although Ireland is known for its friendly and welcoming nature, unfortunately, racism is an issue that prevails. Often, individuals from all backgrounds are encountering discrimination, hate speech, or even physical brutality. These incidents are not specified to exact areas in Ireland or an exact age group.

Racism:

In Ireland, the major problem concerning racism is a lack of reporting. Often, victims are too afraid to come forward due to intimidation and a worry that they

will not be taken seriously. It is important to note that for many years, the Garda Síochána, Ireland's police force, did not acknowledge racism as a form of prejudice in their recording system. Today, individuals that come from a migrant background often face prejudice and discrimination in their employment, residences, and education (Immigration Council of Ireland, 2022).

The Travelling Community:

Traditionally, travellers lived a nomadic lifestyle, moving from location to location. Unfortunately, the Travelling Community is no stranger to intolerance in Ireland. The Travelling Community is one of the most deprived, and marginalised groups in Ireland today. As a society, they fare poorly on all indicators that assess disadvantage, such as; unemployment, deprivation, social exclusion, health quality, newborn mortality, life expectancy, illiteracy, and traditional education (Travelling Community Service, 2021).

Housing:

A lack of accommodation is a prominent issue for the Travelling Community. As there are not enough halting sites for travellers to live a nomadic life, travellers may be forced to enter traditional housing, which is often large distances far away from their families. This may cause them to feel secluded and that they must conceal their self-identity from their neighbours to not face the worry of intolerance and discrimination. Even for those in the community that desires to live in traditional housing, issues arise with property owner discriminating against them.

Racism against a specific group:

The Travelling Community are impacted by racism throughout their whole lives. It can provoke bullying in schools, refusal into public areas, etc. For instance, if a traveller's funeral occurs in a town, it is not unheard of for shops and pubs to close for the day, to avoid stereotyped conflict. Biased media representation and social media likewise construct misinformation and misconceptions about the community. Younger Travellers may particularly find it hard to cope with their identity and attempt to hide it in school or further education (Spunout, 2021).

Education:

The unemployment rate for the Travelling Community is presently exceeding 80% because of prejudice by employers, racism in the workplace, and the absence of aid for educational accomplishment and apprenticeship opportunities. Educational accomplishment among those in the Travelling Community is significantly below the levels of the general population. Only 13.3% of female Travellers were educated to upper secondary level or further, compared with 69.1% of the general population. Furthermore, only 13.6% of male Travellers were schooled to primary level only, compared with almost 57.2% of the general population (Spunout, 2021).

Culture:

According to the Travelling Counselling Service (2021), intolerance and stigma signify that Travellers do not feel respected and construct an extremely damaging self-image. Even though the Travelling Community invite travellers to appreciate their individuality, custom, and culture, in truth, numerous find themselves discriminated against. Travellers are always conscious that they are perceived and classified as being part of the Travelling Community, in everyday circumstances, in a pessimistic way. Travellers accept the idea that their community is primal, backward, nonsensical, and even unlawful. This causes it to be hard to conceive a feeling of dignity. Instead, it produces feelings of embarrassment and a degree of accompanying psychological issues.

LGBTQI+ Community:

Although Ireland was the first country in the world to introduce Equal Marriage to same-sex couples through a popular vote in 2015, they continue to face intolerance to this day. Individuals in the LGBTQI+ community can often face homophobic bullying, transphobic bullying, or harassment. This kind of bullying transpires in different settings, regardless of age or background. For instance, in school, the workplace, in sports, or even at home. Being bullied can make those within the community feel upset, endangered, humiliated, or helpless. Bullying and harassment can induce physical, mental, and social distress. It can cause

you to feel isolated, afraid, infuriated, disconnected, or unhappy. All of these factors can negatively impact your mental health (HSE, 2018).

According to Kolto (2021), 7 out of 10 LGBTQI+ students voiced that they felt unsafe, intimidated, and isolated in school. Furthermore, the 788 school-attending youth (13 to 20 years) who answered the LGBTQI+ 2019 School Climate Survey noted superior levels of homophobia and transphobia from different students and even some educators. Being bullied and oppressed was not unheard of. According to Social Affairs Correspondent, Kitty Holland (2022), there is a huge under-reporting of violence or harassment concerning LGBTQI+-related harassment. Paula Fagan, chief executive of LGBT Ireland, reported that the organisation's helpline received only five calls about violence or harassment in 2019, 15 calls in 2020, and 21 calls in 2021.

Unfortunately, some individuals that form part of the LGBTQI+ community can encounter a lack of support from their friends and family. This can occur when they first identify their sexuality, enter a relationship, or start a family. This can may be difficult to experience and impact their mental health. Often, families, usually parents, do not comprehend how to help their LGBTQI+ family members. Some families may require some support themselves. Fortunately, information and support are becoming more widespread for those within the LGBTQI+ community and their families in Ireland (HSE, 2018).

3.3.3. Necessary skills to manage a current situation of social exclusion

As previously mentioned, Ireland has become increasingly tolerant over the last few decades. However, we are a long way from a utopian society. Ireland must develop and use the necessary skills to manage social exclusion by those affected to boost social cohesion on a national level. This can be addressed through a flexible response to individual needs, overcoming existing barriers through policy intervention, and challenging social perceptions.

Providing everyone with equal opportunities in employment would help to create a balanced and competitive **job market**, which could boost the economy. Giving opportunities to those who may not have the resources to receive **training**

because of their background, has the power to break down barriers that impede social inclusion. It would also allow various people from diverse groups to work together and better integrate into society.

Allowing equal access to education can also boost social inclusion. Educational opportunities have the power to better integrate members of the community so that they can **strengthen their knowledge, skills, and attitudes**. Equal opportunities regardless of background could better integrate individuals from early childhood to adulthood. For example, the Travelling Community usually leaves school at an early age to marry and work. However, offering more opportunities that support inclusion could encourage them to stay in school to fight marginalisation. It also allows others who are not aware of these things a chance to see where they come from and why they have these beliefs and traditions, bridging the gap of social exclusion that much more.

Having more policies and strategies in place in Ireland would promote a more inclusive society. Marginalised groups are not supported by current policies and procedures. By offering further support to vulnerable groups in society, we can protect these groups of people at risk of social exclusion.

Another approach to managing social exclusion is providing those who need it, with the resources and opportunities to feel included in Irish Society. For example, those who move to Ireland (immigrants/migrants) may not be fully equipped to blend in with Irish society, they could have little English **language skills** or have moved from their family. Providing these individuals with opportunities to upskill could enhance their opportunities for social cohesion.

Giving marginalised communities a voice to be heard, can work to empower them, and allow them to express their opinions and concerns without fear of retribution. For example, the LGBTQI+ has next to no **sexual health education** in school as it is not currently a part of the current curriculum (García Sacristán, 2020). Reforming the current curriculum and offering informative knowledge for these marginalised groups not only informs but also has the power to reduce the possibilities of marginalisation.

3.3.4. Options for improving the skills for social inclusion currently existing in Ireland

Ireland is currently aiming to implement skills for social inclusion for marginalised communities through programmes and policies nationwide. Promoting these strategies can help to strengthen the impact of lowering rates of marginalisation.

Yellow Flag:

According to the NCAA (2019), the Yellow Flag programme is a school-based programme developed by the Irish Traveller Movement (ITM) in 2008 that aspires to help primary and secondary schools develop to be more inclusive of all cultures and ethnicities, honour diversity, and question racism and prejudice. The programme works with students, staff, administration, parents, and the broader community so that issues such as diversity and equality can be recognised beyond the school environment and in day-to-day life so that these problems are not seen to be managed only inside the traditional syllabus.

As mentioned previously, Travellers are less likely to complete their second-level educational studies, compared to settled people. Introducing Traveller culture and history into the school's curriculum could completely change this. Members of the travelling community could feel more inclined to stay in education if they feel like their culture and history are being recognised and studied by others. It could also allow settled people an opportunity to learn about this rich culture and history and bridge the gap that is missing between these two communities in Irish societies.

Sexual Health Promotion

According to Griffith College's, Schools Liaison Officer, Sinead O'Callaghan (2019), Ireland is still in the process of enacting the "Provision of Objective Sex education Bill 2018" law. This bill aims to guarantee the right of students to receive factual and objective Relationship and Sexuality Education without imposition from the Catholic Church. At present, the LGBTQI+ has little to no sexual health education in schools across the country. Despite Ireland being renowned for being the first country in the world to introduce Equal Marriage for

same-sex couples in 2015, even now a concrete sex education curriculum is not taught throughout the education system. With one in three families here in Ireland being non-traditional, these types of resources must be in schools, colleges, and universities so that future generations know all the information that is available to keep them happy and safe (Tech Life Ireland, 2022). Having these types of resources in Irish schools helps to bring awareness and creates a safe and open environment not only for those within the LGBTQI+ community but for those who might not be.

Report Racism

Organisations such as the Immigrant Council provides an anti-racism support system and aid to individuals who have or are experiencing racism. This allows them to advocate for better responses so that people feel more comfortable reporting hate crimes. Underpinning this work, the council continues to work in partnership with other organisations to push for the delivery of effective hate crime legislation (Immigration Council of Ireland, 2022).

As mentioned previously, most immigrants/migrants do not report these types of crimes as they do not think it will help them. Due to this, it has almost become the norm for these crimes to grow across the country. Without concrete evidence and multiple reports of these crimes, there will be no effective hate crime legislation put in place, to protect those affected.

3.4. THE SPANISH CASE

3.4.1. Current context of intolerance existing in Spain

In Spain, the current context of intolerance is defined on the basis of two simultaneous situations that feed off each other in a very detrimental way for society.

First, the **economic crisis** of 2008 hit Spain in such a way that it has never managed to fully recover, maintaining high unemployment rates, and, in the case of youth, accumulating years where youth unemployment was around 50%. It also must be added that the economic and legal adjustments applied led to a worsening of existing labour conditions. As culturally is often the case in many countries, despite the high levels of corruption, over time the blame for all the bad news was assigned to the lower classes, and to immigrants. It should be noted that Spain has traditionally been a country of emigrants, not immigrants, and the explosion of immigration to Spain has coincided with the economic crisis and the shortage of employment, in a social context where most of the country was **not accustomed to live day by day with people of other races and other countries as equals**. According to the Ministry of Inclusion, Social Security and Migration of the Spanish Government, almost seven million immigrants currently live in Spain, which represents 12.9% of the population; mainly from South America and Africa.

It's illustrative that a country whose emigration has populated places on all continents, as soon as its position improved with the beginning of democracy and its entry into the European Union, it began to be critical of immigration and of the people who tried to do the same thing they had done for decades.

Likewise, this has led to problems of intolerance related to class differences, where the social improvement of the last decade has not reached everyone equally, leading to **deep social divisions**; while at the same time Spain has had to face important problems of gender violence, facing an ancestral hide intolerant conception towards women, traditionally called "machismo", and which has led to positions that become polarized, with groups that support the existing social and legal reforms, and people who harden their positions against it, fomenting even more problems of intolerance.

Second, this situation, unstable in itself, has found an important and serious boost in the **growing intolerance at the international level**, where the most intolerant positions that emerged in Spain after the 2008 crisis have found

support, an example and an echo, in various international political and social movements, which respond to this new trend of intolerance.

To conclude, it should be noted that some progressive policies reached around the legislation around LGTBI groups and other similar ones, have found a **strong intolerant response in the current context**, that has caused Spain to have serious problems of incidents and signs of intolerance towards these collective.

Far from advancing in line with the modern approved laws, the old days of intolerant positions linked to the fascist military dictatorship that existed for 40 years in Spain, their social and cultural position, and their centers of power, are reaching a new thrust and affecting the progress of the country and its society, as well as the coexistence of citizens in many facets.

Today, Spain has a serious problem of intolerance both towards immigrants, and even between different regions and different groups that make up the Spanish social and economic net, or towards LGTBI groups, causing intolerant political positions to be increasingly followed and supported.

3.4.2. Current context of social inclusion/exclusion in Spain

The situation of intolerance described materializes in an environment where social inclusion is problematic, and situations of exclusion proliferate with increasing frequency.

Between 2008 and 2013, an intense and long-lasting process of increasing **social fracture** took place in Spain, from which the country has not only not recovered, but has seen its negative consequences intensify.

In the latest report on the evolution of social exclusion in Spain, it's stated that 49% of Spanish households are in a situation of integration, which represents a figure 12 points higher than that of 2013; but severe exclusion continues to affect 9% of the population, a figure similar to that of 2013 and higher than that of 2007. The ratios of exclusion with poverty and exclusion without poverty are similar, varying only by 2%. This shows us a variety and complexity in the problem of social inclusion/exclusion there.

Even so, today poverty in Spain is hovering around 9%, and that implies almost five million citizens who are poor or at risk of poverty.

Housing and neighbourhoods:

In a context like the current one, and where prices today are too high for medium salaries, this whole situation implies serious difficulties in accessing housing; and, although the government covers basic services such as health and education, the gap with respect to the average of society prevents an effective labour and social integration, favouring the appearance of conflicting population centers, associated with delinquency or their disconnection with the society of their age.

Sometimes ignorance and prejudice are also a problem, and they must be managed properly.

Social rejection of aid programs:

The current climate of intolerance rejects these groups, and causes them to be socially excluded, with a climate increasingly contrary to the aid provided to them.

It has been detected the need for people to learn not only to ask for what they need, but also to value what they can contribute to society.

Lack of skills that are essential today:

Today even jobs for which qualifications are not required are often associated with the use of new technologies, or knowledge of the market or what a production system entails today, which some of these groups usually lack, making it difficult for them to labour integration, no longer in specific trades for which specific training is needed, but sometimes even for tasks as simple as working in a supermarket, at a gas station, or in a store.

Social displacement in parents and children, and education:

About most vulnerable groups, this situation hits the youngest severely. They usually encounter serious difficulties in being able to integrate into the current children/youth world, increasingly expensive and linked to new technologies.

Similarly, their parents have neither the knowledge nor the minimum means necessary to be able to support them.

The economic level of the parents ends up being decisive in the education received, even when there is aid so that they can study in schools with boys and girls of a higher economic capacity.

Beyond this, the problem transmitted to us is not only about digital skills and giving support to children, but about their own abilities to function in that world, and knowing how to solve daily problems related to the life and growth of young people.

Solidarity:

The significant unemployment and the precariousness of working conditions in Spain has caused immigrants to be seen as a group that comes to take something that Spaniards lack, and there are not only a few intolerant movements that push now for aid and for the support initiatives to be aimed first at solving the lacks that the Spanish population has today.

This causes groups of immigrants, mostly from Latin America and Africa, to have serious difficulties for their real social inclusion.

The rejection that this means, establishing a division between first-class citizens and second-class foreign citizens, must be managed both in daily conflicts at work and in everyday life, once again valuing what each one can contribute; and from an internal level, in terms of self-esteem and empathy. The attitude of the people involved should help to understand the positive aspects of solidarity, increasing their communication and social skills.

Language and culture:

In the case of immigrants from Africa, language is the first obstacle for inclusion, and race the second. Despite the image of a permeable and tolerant country, it is almost impossible to find a black person working in a public institution, and very difficult to find them working in a major store. In addition, it's a group with a very different basic culture, which socially doesn't have the skills linked to the social relationship necessary both at a personal and professional level to be able to function effectively.

Prejudice and culture:

The group of Latin American immigrants doesn't have some of these African problems, but it was detected that, pushed by the facility that a common language implies, they lack empathy, analytical capacity, and knowing how to read the reality that they have in front of them, not only in terms of opportunities, but in the way in which the prejudices that Spain has against Latin Americans are faced. At the same time, it's a group that brings a way of doing things that is deeply rooted in its culture of origin, and usually lacks the necessary flexibility to deal with situations where they may suffer exclusion in their day-to-day: exclusion due to accent, exclusion by the topics regarding associating South Americans and liars or criminals, exclusion because in Spain it is always believed that their education and university degrees are false, exclusion because socially in personal relationships it's often assumed that a Latin American person is desperate to integrate at any price or for solving their legal papers. At this point, it should be noted that between 2015 and 2017, racism in personal relationships went from 21% to a worrying 36%, almost double.

In both cases, there is a lack of knowledge of the usual manners and procedures in labour and social integration, and of the possibilities or skills necessary to manage daily situations in which both groups have to face the distance that exists because they are different: way of expressing oneself professionally, customs in a job, what a balanced relationship between men and women is like at the local level, what values are appreciated by the other person in each context, and other similar situations.

Additionally, it should be noted that it has been detected that the improvement of the labour market situation, reducing the high levels of unemployment (12.45% in July 2022, the best figure of the last 10 years, with more than 35% of youth unemployment), not only has not diminished the existing climate of intolerance, but rather contrasts with its strong increase.

Finally, the LGTBI collective is today in Spain one of the great aggravated by intolerance, even from a cultural point of view, where homophobic attacks, or

criticism of support programs, are a topical issue; to the point that now any legal advance to support the collective is strongly criticized by the most conservative sector, going beyond the limit of the usual political criticism and promoting intolerant situations. This is being reflected lately in young people, where LGBTI people have to face situations of rejection or conflict with increasing frequency.

Violence:

Hate crimes in Spain increased by 33% between 2014 and 2019; while crimes linked to sexual identity have not stopped growing, slowly but steadily. The fact that Spain is a very advanced country in terms of legislation regarding this group doesn't mean that the problems have not stopped growing, and today there are people who are pressured not to show their condition in public, or who may suffer verbal violence -a sometimes even physically - for this reason.

Social rejection:

In Spain there is a duality where most families would accept and support a family member belonging to LGBTI, but, at the same time, they don't want it and reject them socially in general terms. There continues to be an obvious cultural and social discomfort, and this conditions not only the social relationships of this group, but also their work horizon, where in many professional environments they still have to hide -or deny- their condition to avoid harm.

When a conflict appears, in the current intolerant climate, it's easy for the situation to worsen, and for both sides not to know how to channel it productively, generating situations of shock and harm to the people affected.

Likewise, the young people of this group are distinguished by their claiming nature, but knowing how to claim their rights is not the same as knowing how to manage situations of intolerance and homophobia that exist in a city, when they access a public place; or when their sexual condition generates a situation of intolerance at work. Experts affirm that many times it's more important to manage them productively, than a mere demand for the application of their rights without managing their specific relationship with the people involved.

General intolerance environment:

The increase in general intolerance is causing tension to grow, and conflict situations or misunderstandings to arise more frequently than normal. Furthermore, the psychological consequences of the pandemic have increased this, driving conflict above previous levels. It's necessary that the population in general, and especially the groups most vulnerable to situations of intolerance, learn to manage these situations, solving conflicts, minimizing daily stresses to the unavoidable minimum, and reinforce their skills when it comes to assimilating and channelling them effectively.

3.4.3. Necessary skills to manage a current situation of social exclusion

A transversal vision of the existing context of intolerance, and seeking the maximum applicability and transferability of the skills to be developed and their benefits, determines that in Spain it's urgent to facilitate everyone so that society in general, but here the most vulnerable people and those closest to suffer situations of intolerance, or who have a high risk of suffering social exclusion to any degree, develop or strengthen the following skills to deal with the described problems, and improve their personal, social and/or work positioning and horizon to achieve a real inclusion in our society:

Conflict management: most of the existing conflicts, at an operational level, suppose that the parties involved collide without knowing how to manage their own conflicts in a social way, where everything is reduced to claims, but not to optimally managing these situations when they arise.

Social Flexibility: most of the prejudices and conflict situations observed or detected start from inflexible positions. It's necessary that all parties, both the people affected, and the people -social workers, trainer, etc.- who work with this type of group, as well as their own environment, develop a greater capacity around social flexibility that should define their position in the face of habitual situations of intolerance and/or social exclusion.

Analytical capacity for inclusion: it's necessary for people to know how to read personal situations, situations in their context, and even situations of cultural confrontation and what this implies; but for that it is necessary that they have a strong analytical skill that allows them to read reality and their environment beyond their personal desires, or their social shortcomings.

Social Empathy: the lack of understanding that currently exists in Spain can only be faced with social empathy and mutual understanding. An empathy based on knowledge and respect as essential values, but that needs personal growth of this competence in order to apply it. In the end, empathy in a context of intolerance must be the willing application of the results of the above analytical skill.

Social Proactivity: living in a climate of intolerance means that many times the possibility of certain negative situations -or difficulties to achieve a real social inclusion- arising, or their consequences and implications are known in advance. The development of social proactivity must be promoted as an attitude that then directs all the previous competencies not only to adequately manage the situations of intolerance or social exclusion detected, but also to be able to position oneself in advance to minimize their appearance.

Self-esteem: it's necessary for the groups that are victims of situations of intolerance, that have difficulties to achieve their social inclusion, and the people who work with them, to assume the need to have a strong self-esteem, and place a positive value on what they are but also what they can contribute to society, in a consistent with its environment and the day by day situations detected.

All these skills must be reinforced, configured and developed in a context of application linked to situations of intolerance and potential exclusion that groups and people most vulnerable should face.

3.4.4. Options for improving the skills for social inclusion currently existing in Spain

Training programs for employed and unemployed:

Driven by the high level of unemployment in Spain since the 2008 crisis, every year there are large free training programs for both the employed and the unemployed, focused on improving people's employability and professional potential; organized at the state level, and complemented at the regional and local levels. All of these programs are managed by regulations that to participate also in learning "transversal modules" to improve general skills and knowledge; and the most applied in thousands of courses and final training projects every year is the "Equality Module", promoting gender balance, and social inclusion of the most vulnerable collectives. This does not imply an improvement of the skills, but it is an approach to their need, and to some general guidelines of what their application is supposed to be.

Additionally, it should be noted that all these programs prioritize the participation of groups at risk of exclusion, or socially priority groups.

Training programs for immigrants:

In the context described, there are public training programs for immigrants, which reinforce their skills, but are designed to play a specific role in the labour market, and not to specifically develop the skills required in the current social situation of intolerance.

Training by roots:

The Spanish Government has launched in 2022 a regularization procedure for illegal immigrants where their situation is regularized in exchange for training in professionals who need new workers. Again, the development of skills is focused on the professional market, or a specific professional environment, and an underlying general development; but not to situations of intolerance or social inclusion/exclusion.

Regulated education contents in schools:

The Spanish Government has included content on positive citizenship in the curriculum of children, pre-adolescents and adolescents at school, which does concern some of the skills detailed in this report. However, this initiative only benefits children, and not their parents, or adults in general who may have to directly or indirectly face situations of intolerance or their consequences.

Training in tolerance for educators and social workers:

There are many opportunities to receive training in "Educating for tolerance", designed for educators, social workers, and people in general who work with these groups; although they are private courses, mostly paid, and normally their curricula are more focused on young people, and the horizon they face today.

Training on intolerance and how to deal with it:

We have found an interesting variety of course offerings around "Hate speech", "How to identify and combat hate on the internet", and "Human rights". Even though they may be interesting and positive, they are training offers that have clearly been designed for Spanish citizens outside of situations of intolerance, and not for those affected, or for foreign citizens; resulting highly theoretical and superficial.

It's necessary to highlight that in this research we have not found specific opportunities such as those that the SAFE Project has considered necessary, and that from the collectives linked to people affected by situations of intolerance and social exclusion, great deficiencies in all training for adults in this field have been highlighted, affecting to the possibility of having the necessary skills for them when facing their day to day in this context.

4. DIAGNOSIS AT EUROPEAN LEVEL.

4.1. Current context of intolerance existing at European level.

Intolerance of others based on their race, religion, nationality, class situation, or ethnicity is an important issue that **has become increasingly prominent in the public discourse** (European Commission against Racism and Intolerance, 2012; Human Rights Watch, 2012).

The European citizens are probably at the **moment of more intolerance in recent decades**, where hate speech and the rejection of different people, mainly priority groups or minorities, has reached its peak; and, in addition, it has become one more asset in the political discourse when it comes to finding followers and support.

Europe finds itself in a context in which the current **economic and energy crisis**, and the consequences of the **COVID 19 pandemic** and the **Ukraine War**, have accentuated the **difficulties** of countries and societies, **increased the cost of living, unemployment, and social differences, causing conflicts and intolerance to have increased notably**.

The general trend is that countries in Western Europe have higher tolerance values than countries in Eastern Europe. An ongoing increase in **immigration to European countries in recent decades has led to a growing political conflict** that often revolves around the topic of immigration and ethnic relations.

As a positive example, **Norway** is one of the countries in Europe that **scores highest on measures of ethnic tolerance**. But despite this, Sweden is the country that achieves the highest score on ethnic tolerance goals, with countries such as Germany, and Denmark in the places behind.

On the opposite side, according to the research carried out by Pew Research, in 2017, **Italians** were by far the least tolerant people in Western Europe, or rather, they were found to have anti-immigrant and anti-minority attitudes towards categories subject to exclusion such as Jews, or gays; as many as 38% of Italians fall into the group that scores high, indicating an attitude of **strong intolerance**.

However, both in the traditionally more tolerant countries with better ratios, and in the less tolerant ones, the displays of intolerance and the social support for these displays -as well for the groups or currents that promote them- are increasing. **Even in countries with less social intolerance, there are movements based on intolerance that find more and more support.**

In the study carried out, we have been able to verify that the countries with the **highest ratio of receiving immigrants** have had **more integration problems**, and that these problems and their growth have **led to the appearance of social confrontations, or political currents** that have reduced the benefit of these tolerance goals, and its materialization.

Beyond the Norway case, we can say that, according to McGreevy (2015), a Europe-wide survey has discovered that **Ireland** is amongst the most **tolerant** nations in the European Union and is becoming more tolerant each year.

However, in a much more problematic situation, the 50.9% of **Italians** believe that there has been an **increase in racism** and attribute this situation to economic difficulties and people's general dissatisfaction, while 35.6% motivate this situation with the increase in **fear** of being a victim of crime; 23.4% believe that it is due to the fact that there are too many **immigrants** and 20.5% think that Italians are not very open and helpful towards migrants.

In **Spain**, the economic crisis of 2008 hit in such a way that it has never managed to fully recover, maintaining high **unemployment rates**, and, in the case of youth, accumulating years where youth unemployment was around 50%. This

situation, unstable in itself, has found an important and **serious boost in the growing intolerance.**

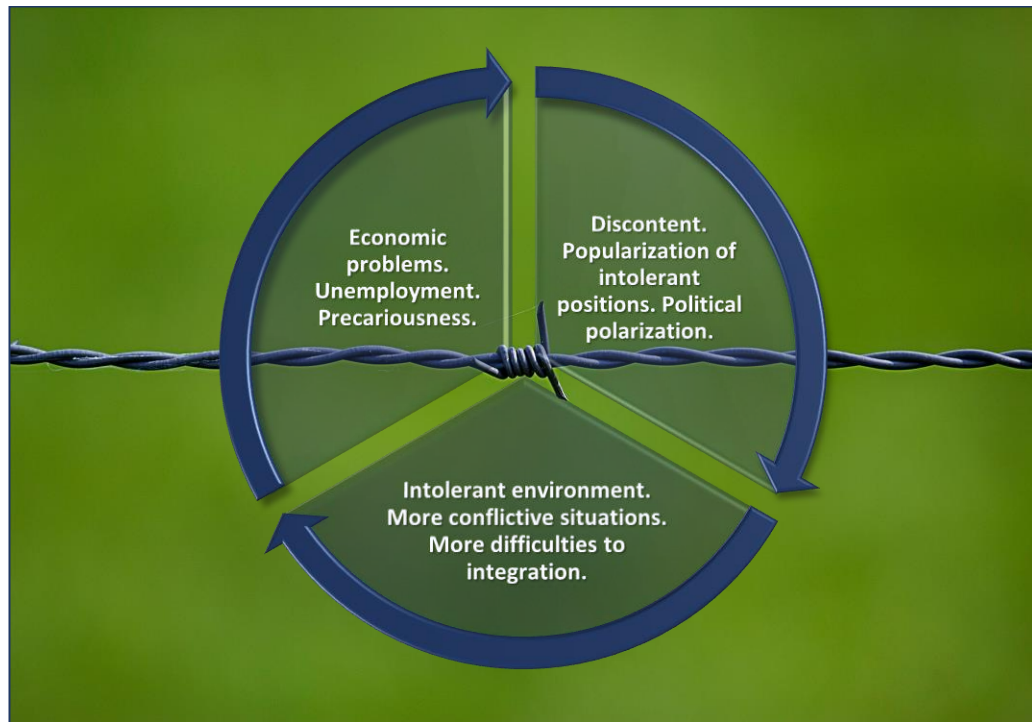
This as a whole has led to a magma -in different levels, with different sources- of intolerance that is solidified in a different way in each type of country, but that **lead to a common and equally negative consequence: citizen discontent** with general problems in society that affect their day to day. It encourages the **appearance of extreme or intolerant positions**, whose **popularity** causes them to **form part of the daily life of the political class.**

When society is overflowing with voices that espouse fear and hatred, in a few people this may assume extreme and violent forms.

As an example of this, and of the evolution of this situation, we can recall that in Italy the 2019 "Report on the Mission of the United Nations High Commissioner for Human Rights in Italy", highlighted the **emergence of racist discourses** based on negative stereotypes against migrants, Muslims, 'negroes', Roma, Sinti, etc.: a phenomenon of growing intolerance, religious hatred and xenophobia that finds encouragement even in the words of some political leaders.

This situation, **through these discourses, continued increasing**, and today one Italian on four declares that they would not accept a Jew as a member of their family, while as many as 43% would never accept a Muslim in their household.

In this way, the **economic and labour situation has generated inequalities and precariousness**, which have led to the **appearance of intolerance**, and which in turn has generated even **more inequalities and precariousness**, and which, in short, generates social and political **positions even more distant, or extreme.**



For example: today in Europe, when it becomes more difficult to find a job or housing because you are Muslim, the quality of life of the people living in this country has been unacceptably reduced. And this generates more problems achieve a social inclusion.

Regarding the **intolerance about sexual condition**, people in **Norway** are less negative towards LGBTQI+ people now than they were 15 years ago.

Despite this, should be noted that in some countries -like **Spain**- some progressive policies reached around the legislation around LGBTQI+ groups have found a strong intolerant response in the current context

According to the findings, therefore, **Italians** had a negative opinion of **minorities** even before all these things happened: the most plausible hypothesis, therefore, is that it is not so much something caused from outside but a 'structural' trait, or at least already present for a long time in Italian culture.

In the case of **Ireland**, although the majority of Irish people are open-minded and welcoming, unfortunately, intolerance does still exist in Irish society. Irish society has come a long way to developing a heterogeneous society, however, intolerance prevails towards minority groups as the LGBTQI+ community, among

others. This rooted intolerance tends to stem from a **lack of informed knowledge** and in Ireland primarily, from Catholicism.

In summary, in the current European context we have:

- Countries with different levels of intolerance, but a **common increasing** in all of them.
- Problems **arising from the employment and economic situation**: there is today an obvious link between the general situation in Europe, its **negative consequences in the day-to-day lives of its citizens, and the growth of intolerance.**
- Greater **conflicts** with high ratios of immigrants. In the face of the crisis, fewer possibilities of real integration.
- **Reaction** of the local population blaming immigrants or people of other races/cultures **for the shortcomings** that have arisen in crises or conflicts.
- **Polarization** of public opinion in this situation, and **popularization** of increasingly **extreme political discourses.**
- **Growing intolerance** towards other religious or sexual minorities, among others. The **polarized political discourses** that come from the economic situation led to a vision where **what is different is bad or worse.**

4.2. Description of the current problems of social inclusion/exclusion at European level

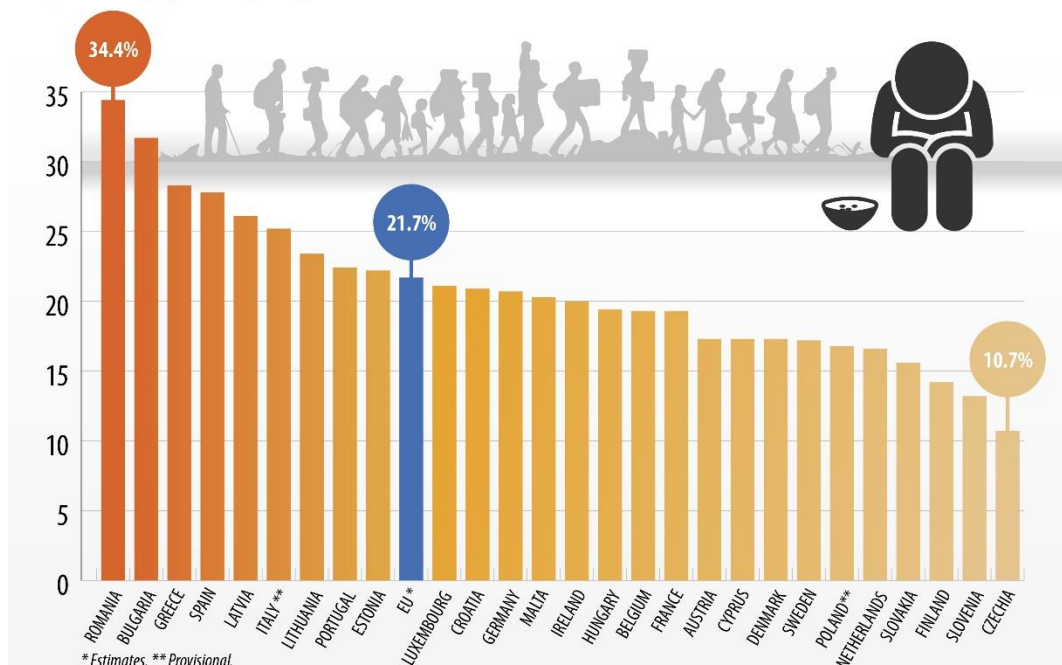
The current climate of growing intolerance is both a **cause and a consequence** of the current problems in social inclusion/exclusion that we have detected in Europe, and which materializes an increase in poverty, an increase in racism, major problems in the integration of immigrants, problems of tolerance with the LGBTQI+ community, or a social fracture around the digital fracture of people. It

is, in short, a decrease in the quality of life and general potential of local societies, and of European society.

In September 2022, a Eurostat report found that, during the previous year, 95.4 million people in the EU, representing **21.7% of the population, were at risk of poverty or social exclusion**, i.e. lived in households experiencing at least one of the three poverty and social exclusion risks (risk of poverty, severe material and social deprivation and/or living in a household with very low work intensity).

People at risk of poverty or social exclusion in the EU Member States

(% of total population, 2021)



ec.europa.eu/eurostat

For example, in recent years in Norway, children growing up in families with financial challenges have received a lot of attention. Poverty: after a period with a relatively stable share of 7–8 per cent in 2008 to 2011, there has been a steady annual increase.

In Italy in 2021 the percentage of people with an income of less than 60% of the average available income (about 32,000 euro per year) rose from 20% in 2020 to 20.1% in 2021: this situation involves 11.84 million people.

Even so, today poverty in Spain is hovering around 9%, and that implies almost five million citizens who are poor or at risk of poverty.

Regarding the **young population**, in Norway most of the young people have positive feelings towards their hometown and have a strong connection to their neighbourhood. Almost all the young people express that they have possibilities of influencing society, especially at the local level.

The Norwegian model with local youth councils in the municipalities seems to be a measure that succeeds in promoting political inclusion of youth.

Since 2013, children with an immigrant background have been in the majority among children in the low-income group, and the increase in the total proportion of low-income children in recent years is mainly due to an increase among children with an immigrant background.

In Spain, a study by Save the Children (2022) has shown that the rate of risk of poverty and exclusion affects 28.3% of children in Spain, that is, 2.2 million.

It's a problem common to all countries that, despite having very different levels in this field, show signs of growth and offer worse prospects for the future.

This, furthermore, is aggravated by the fact that growing up in a low-income family increases the risk of ending up in an exclusion. Some support schemes are universal, but here too we see that there are large variations between the different countries, and their regions/municipalities.

There is a **strong correlation between poverty -or fewer economic resources- and the digital gap**. In a Europe and in some countries where poverty, unemployment, or the scarcity of economic resources in general, is closely linked to having more problems for the integration of these people in a digital world.

Today even jobs for which qualifications are not required are often associated with the use of new technologies, or knowledge of the market or what a production system entails today, which some of these groups usually lack, making it difficult for them to labour integration, no longer in specific trades for

which specific training is needed, but sometimes even for tasks as simple as working in a supermarket, at a gas station, or in a store.

Both the age of the population, as well as the low linguistic level, or even the **linguistic problems** of minorities when dealing with their digital integration, represent another common cause of exclusion or real non-inclusion in society in today's Europe.

In this period, **intolerance and discriminatory exclusion also increased online with the phenomenon of so-called 'hate speech'**, and racial hate speech increased in high rates, even by 40% for example in Italy: this is a form of intolerance and in many cases outright hatred that is transversal (sexist, homophobic, racist and xenophobic, Islamophobia, anti-Semitic, anti-Gypsy, classist) and that increases the risk of exclusion and discrimination of the most vulnerable.

Another example of this situation is that in Spain hate crimes increased by 33% between 2014 and 2019

The current climate of intolerance rejects these groups, and causes them to be socially excluded, with a climate increasingly contrary to the aid provided to them.

Beyond poverty and the digital gap, as common and transversal situations, there are different minorities that suffer from social exclusion, or whose members have serious difficulties in achieving effective social inclusion.

The Traveling Community in Ireland has a serious **housing problem**, when they need spaces for their stays, and the social rejection that their way of life causes has led to the unemployment rate among its members being at a significant 80%. Intolerance and stigma mean they don't feel respected and build an extremely damaging self-image.

In general, for the weakest groups, in a context like the current one, and where prices today are too high for medium salaries, this whole situation implies serious difficulties in accessing housing

Migrants are a segment of the population that suffers discrimination and problems to integrate regularly; and that they have even more difficulties now. Intolerance and racism are usually detected together.

In Ireland, the biggest problem concerning racism is a **lack of reporting**, and people's lack of knowledge about how to do it, causing an accumulation of negative situations that are not officially recognizable, but that do condition the lives of those affected.

In Spain the case of immigrants from Africa, **language** is the first obstacle for inclusion, and race the second. Despite the image of a permeable and tolerant country, it is almost impossible to find a black person working in a public institution, and very difficult to find them working in a major store.

The **LGBTQI+ community** today lives a paradox in which its **rights are more legally or officially recognized than before, but the current of intolerance has generated more people and opinions against them**; a phenomenon commonly used by latent racists or intolerant people, who now see the door open to their beliefs and prejudices.

Although Ireland was the first country in the world to introduce Equal Marriage to same-sex couples through a popular vote in 2015, they continue to face intolerance to this day. Individuals in the LGBTQI+ community can often face homophobic bullying, transphobic bullying, or harassment. According to Kolto (2021), 7 out of 10 LGBTQI+ students voiced that they felt unsafe, intimidated, and isolated in school. Unfortunately, some individuals that form part of the LGBTQI+ community can encounter a lack of support from their friends and family.

The LGBTQI+ collective is today in Spain one of the great aggravated by intolerance, even from a cultural point of view, where homophobic attacks, or criticism of support programs, are a topical issue; to the point that now any legal advance to support the collective is strongly criticized by the most conservative sector, going beyond the limit of the usual political criticism and promoting intolerant situations. This is being reflected lately in young people, where LGBTQI+ people have to face situations of rejection or conflict with increasing frequency.

In Italy, the intolerance described above has generated a growing climate of hatred towards the LGBTQI+ community, while in Norway the climate of tolerance that they have traditionally offered minimizes the incidents suffered by this group.

In summary, the climate of intolerance described generates situations of social exclusion, or non-inclusion, that are increasingly frequent.

The **lack of employment** leads to **poverty**, and the increasing poverty in Europe is causing many people to be unable to access the basic means for their real integration. People at risk of exclusion have more **problems than ever to find a job**, and generally do not have the necessary knowledge and skills to face this situation.

Among these means to which they cannot access, they highlight **housing**, which is increasingly difficult in a highly inflationary environment; or the new technologies, the use of which is necessary for **digital integration**, today essential in an increasingly dynamic and digitized European society. This is a **big problem both at a social level and at a professional level**, finding a job, or carrying out necessary public procedures, including requesting the support of an official organization or program.

In turn, **racial minorities have seen an increase in racism**, which conditions their daily lives both personally and professionally. Hate speech perpetuating that what is different is bad tends to easily focus on people of a different race, or with a different religion. It is not different from situations that have existed before, but now they are more frequent and they begin to have some underlying social support.

Similarly, the LGBTQI+ community finds more and more legal support and less social support, in a gap that has led to the politicization of this problem and its discourses, leading to a very negative polarization at the social level. It is not unusual for **LGBTQI+ people to feel that their condition -if it's known- implies too much times a problem for leading a normal life in acceptable terms**, and accessing the same services, opportunities and possibilities as other citizens.

In this way, socially and politically, a **climate of intolerance** has been generated in Europe, in which it begins to be habitual -and dangerously normal- that individuals from all backgrounds or minorities are encountering discrimination, hate speech, or even physical brutality. These incidents are not specified to exact countries or collectives, being more and more common in all countries, at different levels depending on their specific situation.

Poverty, employment, homelessness, racism, rejection of people with a different sexual status, or problems interacting in the digital world are situations that are becoming more and more common, or whose solutions are becoming more and more difficult. Today people affected by social exclusion not only have to face specific difficulties in their situation, but sometimes even a climate of general tension.

This general situation of growing intolerance in Europe **has taken pre-existing problems and has multiplied both their frequency and a negative influence**, leading more and more Europeans to accept that these situations occur.

This is causing tension to grow, and conflict situations or misunderstandings to arise more frequently than normal.

It's necessary that the population in general, and especially the groups most vulnerable to situations of intolerance, **learn to manage these situations**, solving conflicts, minimizing daily stresses to the unavoidable minimum, and reinforce their skills when it comes to assimilating and channelling them effectively.

4.3. Necessary skills at European level to manage a current situation of social exclusion

The situation described shows the urgent need to provide adequate skills to people potentially affected by situations of intolerance or exclusion.

These skills must address this reality under a clear practical and tangible vocation, focusing on those facets and situations that most condition the lives of people in their day to day.

Below are the most necessary skills in the current environment of intolerance in Europe, to strengthen the potential for social integration of people at risk of exclusion, or any other priority group.



Social competence

Social competence is the knowledge, abilities and attitudes that make it possible to establish and maintain social relationships. It leads to a realistic perception of one's own competence, and is a prerequisite for social understanding, social acceptance, and friendship.

In this case, “Social competence” is defined from the point of view of the target, and their needs; not in a generic way.

With the aim of strengthening the inclusive capacities of the local community in order to improve the living conditions of people at risk of poverty or social exclusion. The first objective has to be always to promote skills and competences that foster active participation as well as the dissemination of a broader culture of solidarity and social inclusion.

It's necessary that all parties, both the people affected, and the people -social workers, trainer, etc.- who work with this type of group, develop a greater

capacity around social flexibility that should define their position in the face of habitual situations of intolerance and/or social exclusion.

Additionally, when we talk about “Social competence” we have to take into account that living in a climate of intolerance means that many times the possibility of certain negative situations arising, or their consequences and implications, are known in advance. The development of this “Social competence” skill must be promoted as an attitude that design the environment of all the other competencies.

Resilience & Self Confidence

Undoubtedly, in this historical moment, listening to people's suffering is indispensable to foster individual and social 'resilience' processes and to reduce the vulnerability of the population potentially at risk of poverty, marginality or social exclusion.

In this climate of intolerance and emerging difficulties, people must know how to develop their resilience, starting from their own problems and profile; but, all this is not possible without at the same time promoting a necessary self-confidence both during the process and when developing adequate resilience.

It's necessary for the groups that are victims of situations of intolerance, that have difficulties to achieve their social inclusion, and the people who work with them, to assume the need to have a strong self-confidence, and place a positive value on what they are but also what they can contribute to society, in a consistent with its environment and the day-by-day situations detected.

Digital skills as a basic skill

Digital skills mean collecting and processing information, being creative and creative with digital resources, and communicating and interacting with others in a digital environment. This means being able to use digital resources appropriately and responsibly to solve practical tasks.

Digital skills are an important prerequisite for further learning and for active participation in a working life and a society in constant change.

Digital skills are developed through the use of digital resources. This means using digital resources to acquire professional knowledge and to express one's own competence.

In this case, this digital competence as a basic skill represents a meeting point between the specific needs of people who regularly face situations of intolerance or potential exclusion, and its profile and previous capacities; channelled to carry out a useful practical use in their context.

Conflict management

Most of the existing conflicts, at an operational level, suppose that the parties involved collide without knowing how to manage their own conflicts in a social way, where everything is reduced to claims, but not to optimally managing these situations when they arise.

In addition, managing a conflict linked to intolerance, in a situation that may be of potential inferiority, in an environment that is sometimes unknown or hostile, requires knowing how to analyse the situation, knowing how to analyse the environment, and understanding where that conflict is generated, and acting consequently.

This competition aims for people who face situations of intolerance to know how to position themselves facing them, and to be able to resolve as many conflicts as possible, taking into account their origin, environment, and cultural differences.

4.4. Key elements to improve the management that each person can make of a situation of social exclusion, or to facilitate their social inclusion, at European level.

In the study carried out, the SAFE Project partnership has reached the conclusion that there are a series of elements to be taken into account in the

next steps to be taken, when generating useful and adequate training materials, and that they make up elements key in the management of situations of intolerance detected, and on the basis of which the specificity of the people affected and their day-to-day life is defined.

Reading the situations: many conflicts linked to intolerance, and which generate situations of social exclusion, require understanding why they arise, what their causal nature is, and not blindly combating them. Empathy is an appropriate path when it comes to finding effective solutions.

Knowledge of oneself: self-esteem is essential when it comes to developing ourselves as people, both personally and professionally; but, in addition, in this case it must be linked to a knowledge of oneself in relation to the environment that one faces. People must value their qualities and potential, but understand how this can be perceived in an environment of intolerance, or when facing negative situations in their daily lives.

Knowledge of the local culture: beyond folklore, food, or traditions, local culture also always implies a way of positioning oneself in life, a way of facing certain situations and certain moments, and also a scale of values and a common criterion of its own, which can make certain valid behaviours or attitudes in a specific context be an error in another, and vice versa. The knowledge of the local culture by people affected by situations of intolerance must go beyond superficial topics, and have a direct impact on the underlying culture in jobs, in personnel selection processes, in personal relationships of friendship or work, in the image or impression that one wants to give, and in the elements that make up a healthy relationship in a given context.

Knowledge of success stories: the stakeholders consulted have highlighted as a tool of great value providing success stories when dealing with or resolving certain conflicts or situations of intolerance. Beyond a didactic lesson, the success story provides a realistic picture of what to do, and how to do it, to people with a similar profile.

And, finally, it is necessary to highlight that any training initiative focused in this Framework **must take into account the target profile, its shortcomings, qualities, and the reality that it is intended to face**. Developing **generic initiatives** designed for other profiles with other needs, or at a more advanced level, **only generates more distance** between the recipients and their possible social inclusion.

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