



D4.2 Handbook on community measures for social inclusion, understanding and dialogue

BOND

Building tOlerance, uNderstanding and Dialogue across communities



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Executive Summary

The BOND project brought together over 427 participants from diverse backgrounds—youth, educators, national minorities, religious groups, and decision-makers—through a series of dialogue and roundtable events in Romania, Poland, Hungary, and Italy between September and November 2024. These activities aimed to tackle systemic discrimination, social divisions, and group-focused hatred while fostering inclusion, understanding, and social cohesion.

Common Challenges – While there is variation between the specific challenges present in each local context, some trends emerged. Participants in the dialogues and roundtable discussions highlighted several key challenges across all four countries:

1. **Systemic discrimination in education:** Implicit bias among teachers, outdated curricula reinforcing stereotypes, and limited resources for marginalized students perpetuate educational inequalities.
2. **Segregation and social exclusion:** Marginalized communities, particularly national minorities, face physical and social segregation, which hinders mobility, fosters distrust, and entrenches poverty.
3. **Religious and political polarization:** Manipulation of religious narratives for political purposes deepens societal divides, fostering intolerance toward religious practices and identities.
4. **Lack of long-term investment:** Short-term initiatives and insufficient cross-sector collaboration prevent sustainable progress toward social inclusion and equity.

Key Recommendations – Participants proposed the following strategies to address these challenges:

1. **Education reform:** Modernize curricula to promote diversity, train teachers to address bias, and provide psychological support and resources for marginalized students.
2. **Fostering dialogue:** Create safe spaces for intergroup dialogue, community events, and collaborative projects to build trust and understanding.
3. **Inclusive policies:** Implement social housing programs, inclusive urban planning, and municipal support for minority events to prevent segregation.
4. **Long-term investment:** Ensure sustainable funding and foster partnerships between public authorities, NGOs, religious leaders, and the private sector.
5. **Promoting minority representation:** Enforce anti-discrimination laws, celebrate minority identities, and include diverse role models in school curricula.

Participants across all countries highlighted the urgent need for sustained cross-sector collaboration and dialogue that bridges all divides—real or perceived. The events showed that bringing people together, where their voices are heard and experiences validated, fosters personal transformation and common ground, even among those typically seen as adversaries. Achieving this requires a holistic, long-term strategy with coordinated efforts from grassroots to institutional levels, supported by consistent funding.

This handbook offers a practical framework for addressing systemic challenges and promoting inclusion, tolerance, and social cohesion. By implementing these recommendations, stakeholders in Romania, Poland, Hungary, and Italy can build more equitable, inclusive, and resilient societies. Lasting social change depends on sustained collaboration, open dialogue, and strategic investment.

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Introduction

This deliverable presents the outcomes of activities carried out under **T4.2 Interfaith and Inter-community Dialogue** and **T4.3 Local Roundtables on Tolerance and Social Inclusion** within the BOND project. Between September and November 2024, a series of dialogue and roundtable events took place in Italy, Hungary, Poland, and Romania, engaging over 400 participants from diverse backgrounds. An overview of these events is provided in the table below.

This document includes national reports for each participating country, detailing the events, the profiles of the participants, and the key outcomes. Each report offers a comprehensive description of the discussions, identifies the challenges faced by different communities, and highlights the solutions and recommendations proposed by participants. These insights reflect the perspectives of a broad cross-section of society and should be carefully considered in the development and reform of local and national policies.

The primary aim of WP4 is ***to bridge divides between Jewish communities and other religious, ethnic, and social groups by fostering open and safe dialogue, promoting interaction, and building intergroup coalitions and strategies***. The specific objectives of this deliverable are:

1. To reduce the perception gap of antisemitism between Jewish populations and the general public.
2. To share experiences and identify common challenges among members of different religious, ethnic, and community groups.
3. To foster interfaith and intergroup alliances, coalitions, and strategies within local communities.

The dialogue and roundtable events (T4.2 and T4.3) were designed to achieve these goals, offering a platform for meaningful exchange and collaboration. This deliverable synthesizes the identified challenges, recommendations, and strategies to combat systemic discrimination and group-focused hatred. It aims to improve intergroup and interfaith collaboration, thereby contributing to the creation of more inclusive, resilient, and cohesive communities.

The national reports, annexed to this document in their respective languages, will also be available in English on the BOND website. These reports will be widely disseminated to local and national decision-makers in each country, with the hope that their insights and recommendations will shape future policies. By informing policy and practice, this deliverable seeks to build a more tolerant and inclusive society, free from hate and division, and where equal opportunities are accessible to all.

BOND Dialogue and Roundtable events 2024				
Date	Location	Description	# of people	Partner
12/09/2024	Campia Turzii, RO	Interfaith- and inter-community dialogue	31	Polylogos
15/09/2024	Potenza, IT	Roundtable on tolerance and inclusion	46	Le Rose di Atacama
21-22/10/2024	Wroclaw, PL	Interfaith- and inter-community dialogue	27	Polylogos
22-23/10/2024	Wroclaw, PL	Local roundtable event	33	Polylogos
30/10/2024	Bolesławiec, PL	Interfaith- and inter-community dialogue	39	Polylogos
04/11/2024	Budapest, HU	Inter-community dialogue highlighting the Roma community	30	Political Capital
06/11/2024	Budapest, HU	Roundtable on tolerance and inclusion (Closed doors)	22	Political Capital
13/11/2024	Cluj-Napoca, RO	Interfaith- and inter-community dialogue	50	Polylogos
20/11/2024	Budapest, HU	Inter-community dialogue highlighting the Jewish community	28	Political Capital
23/11/2024	Potenza, IT	Inter-religious and inter-community dialogue	33	Le Rose di Atacama
24/11/2024	Budapest, HU	Roundtable on tolerance and inclusion (Open, Public)	46	Political Capital
27/11/2024	Sighișoara, RO	Local roundtable - Addressing antisemitism and anti-Roma discrimination in Romania	33	Polylogos
29/11/2024	Cluj-Napoca, RO	Local roundtable - Antisemitism and group-focused hatred (Closed Doors)	9	Polylogos

1. Romania

This report examines the outcomes of a series of dialogue and roundtable events held between September and November 2024 in Transylvania, specifically in Cluj-Napoca, Câmpia Turzii, and Sighișoara. These cities, characterized by diverse ethnic and cultural populations, served as strategic locations for addressing issues of systemic discrimination, group-focused hatred, and social exclusion. The events were designed to engage a wide range of participants, including high school youth, educators, decision-makers, minority communities, LGBTQ+ individuals, religious groups, and experts. Through facilitated discussions, workshops, and small group activities, these sessions provided a platform for meaningful exchange, fostering understanding, empathy, and collaboration across historically divided groups. The challenges identified during these events reflect deep-rooted social issues such as educational inequality, segregation, religious and political polarization, and persistent antisemitism. In response, participants proposed practical solutions and strategies aimed at promoting social inclusion, equity, and long-term cohesion. This report details these challenges and offers actionable recommendations to address them effectively at both local and national levels.

1.1. Context and Background

Between September and November 2024, a series of four dialogues and roundtable discussions were organized in three cities across Transylvania: Cluj-Napoca, Câmpia Turzii, and Sighișoara. Cluj-Napoca and Câmpia Turzii are located in Cluj County, while Sighișoara is situated in Mureș County, which has a significant Roma population, making it a pertinent location for hosting one of the roundtable events. The historical and demographic composition of Transylvania makes it an especially relevant region for facilitating dialogue and discussion around minority issues.

According to the 2021 Census, Romania's ethnic composition is 89.3% Romanian, 6% Hungarian, 3.1% Roma, 0.3% Ukrainian, 0.1% German, and 0.9% other¹. Approximately 10% of Romania's population consists of minority groups, with the largest concentrations found in Transylvania (north) and the Banat region (west), both of which were part of the Kingdom of Hungary until World War I². While ethnic Romanians have historically constituted the majority in Transylvania, Hungarian and German minorities have held significant influence in urban centers. After the Hungarian population, the Roma form the largest minority group both in Transylvania and nationally. Due to the stigma and discrimination they face, many Roma do not self-identify as such in official surveys, leading to underestimations. Estimates suggest that the Roma population may represent between 5% and 11% of Romania's total population³.

The Jewish population in Romania, according to the 2021 Census, is concentrated primarily in Bucharest (906 individuals)⁴. Smaller communities reside in Timiș (144), Cluj (139), Bihor (135), and Iași (133)⁵. The majority

¹ "Rezultate definitive: Caracteristici etno-culturale demografice". Populația după etnie la recensămintele din perioada 1930-2021 (Etnii, Județe). Recensământul populației și locuințelor 2021, accessed 1 December 2023: <https://www.recensamantromania.ro/rezultate-rpl-2021/rezultate-definitive/>

² https://en.wikipedia.org/wiki/Demographics_of_Romania

³ *ibid.*

⁴ "Rezultate definitive: Caracteristici etno-culturale demografice". Populația după etnie la recensămintele din perioada 1930-2021 (Etnii, Județe). Recensământul populației și locuințelor 2021, accessed 1 December 2023: <https://www.recensamantromania.ro/rezultate-rpl-2021/rezultate-definitive/>

⁵ *ibid.*

of Romanian Jews are over the age of 70, and very few are under 25⁶. Engaging Jewish participants in the dialogue and roundtable events was particularly challenging due to the small number of Jewish individuals in Transylvania and heightened reluctance within the Jewish community following the events in Israel on October 7th, 2024.

Research conducted for the *BOND National Report on Antisemitism (Romania)* in the spring and summer of 2023 identified the Roma, LGBTQ+, and Hungarian communities as the minority groups most affected by group-focused hatred⁷. The primary expressions of enmity towards these groups include hate speech, prejudice, and discrimination⁸. Opinion polls from 2018 cited in the report indicate that 72% of Romanians distrust the Roma, followed by religious minorities (56%), Hungarians (53%), and Jews (46%). Additionally, 74% of respondents expressed distrust toward individuals identifying as homosexual, while immigrants (69%) and Muslims (68%) were also viewed with significant suspicion⁹.

Considering these findings and the demographic profile of Transylvania, the dialogue and roundtable sessions prioritized engaging representatives from communities most affected by group-focused hatred and discrimination. The events also placed a strong emphasis on involving youth and educators, building on their previous participation and contributions to the project. Additional key participants included decision-makers, educational directors, school administrators, NGO professionals, and experts from various fields and backgrounds.

1.2. Overview and description of events

The dialogue and roundtable events in Romania emerged as a major highlight of the project, designed to foster meaningful dialogue, understanding, empathy, and collaboration across various sectors, communities, and religious and ethnic groups. Between September and November 2024, the Polylogos team organized a series of two dialogue and two roundtable events, directly engaging more than 123 direct participants from Cluj-Napoca, Câmpia Turzii, Sighișoara, and surrounding towns and villages.

Each event was tailored to address the specific experiences and challenges faced by the participating communities, ranging from systemic discrimination in education and prejudice in public high schools to promoting dialogue among diverse religious groups and the LGBTQ+ community. Creating safe spaces for participants—many of whom come from communities with historically conflicting perspectives—required careful planning, sensitivity, and specific facilitation.

The effort proved successful, as participants expressed deep gratitude for the invitation and the opportunity to be part of these conversations. Many noted feelings of empowerment and inclusion, emphasizing that the simple act of having their voices heard and respected was both affirming and transformative.

⁶ National Report on Antisemitism (Romania):

<https://www.bond-project.eu/wp-content/uploads/2024/08/BOND-Brochure-A4-Report-on-Antisemitism-Romania-1.0.pdf>, p. 3

⁷ Studio12, “Perceptions of interethnic relations and the Holocaust in Romania,” 2021, p.12.

⁸ National Report on Antisemitism (Romania):

<https://www.bond-project.eu/wp-content/uploads/2024/08/BOND-Brochure-A4-Report-on-Antisemitism-Romania-1.0.pdf>, p. 5.

⁹ CNCD and IRES, “Sondaj de opinie 2018,” p. 12.

1.2.1. Dialogue events

Dialogue event #1: 12 September 2024, Câmpia Turzii

The first dialogue event, held on September 12, 2024, in Câmpia Turzii, brought together 31 high school students, teachers, and NGO professionals representing diverse ethnic, religious, and gender backgrounds. Participants offered a range of perspectives from the town and surrounding rural areas, with many coming from underprivileged communities within Cluj County. The host school serves a significant Roma population, estimated to be between 20% and 30%, including students enrolled in the “A Doua Şansă” (Second Chance) program, which supports those who have fallen behind in their education to complete high school.

The event aimed to establish a safe space where youth could openly discuss attitudes toward diversity and “otherness” in their school environment. The dialogue focused on key themes of cultural, ethnic, religious, and sexual identity, encouraging participants to explore these topics with honesty and empathy.

Structure and Activities

- **Part 1: Workshops**

The event began with a series of interactive workshops designed to provide participants with an experiential foundation for discussing concepts such as marginalization, mainstream inclusion, power, and disempowerment. These workshops were based on activities from the *BOND Toolbox for Dialogue Sessions and Roundtables (D4.1)*. Warm-up exercises and facilitated group discussions helped establish a sense of commonality and trust, essential for addressing sensitive and potentially controversial topics.

- **Part 2: Reflection and Dialogue**

In the second part of the event, participants transitioned into deeper discussions about marginalization, discrimination, and prejudice. Outcomes from the workshops during the first part of the day were used as a point of departure for facilitating the dialogue. Building on the insights from the workshops, they moved from abstract concepts to concrete examples drawn from their everyday lives. Topics included challenges related to bullying, social exclusion, racism, and gender-based discrimination within their schools and communities. The existence of generational trauma and prejudices passed down through generations, was also discussed. This reflective dialogue encouraged students to share personal experiences, explore how these issues manifest in their environments, and brainstorm ways in which these challenges can be addressed.

- **Part 3: Lessons from the past**

The final session connected the day’s discussions to historical events, particularly the Holocaust. The facilitators demonstrated how societal dynamics of labeling, exclusion, and marginalization can escalate to hate crimes and, in extreme cases, genocide. Using the *Ten Stages of Genocide* as a visual tool, the session illustrated the progression from prejudice to dehumanization and violence. This historical context reinforced the importance of recognizing and addressing early forms of discrimination to prevent future atrocities.

Outcomes and Observations

The workshops revealed a general openness among participants toward religious, ethnic, and sexual diversity when discussed in abstract terms. However, during the second part of the event, when the dialogue shifted to real-life implications within their immediate social circles—such as friends, family, and school communities—some hesitancy emerged. This discomfort highlighted the challenge of bridging theoretical ideas with personal and social realities.

Many students were surprised to discover the extent of diversity in their own school, particularly regarding ethnic, religious, and sexual identities. While most participants acknowledged the presence of prejudice and discrimination in their community, some resisted identifying themselves as part of the “mainstream” group, as this implied a responsibility to confront these issues.

Despite these challenges, by the end of the day, a noticeable shift occurred. Differences in opinion gave way to a sense of shared understanding and connection. Participants expressed feeling a stronger sense of togetherness, something they noted had been absent before the event. Both students and teachers recognized the potential of these dialogue workshops to improve social cohesion, challenge stereotypes, and foster empathy. They agreed that making such activities a regular part of the school experience could have a lasting positive impact, not only within the school environment but also in the wider community.

Dialogue event #2: 13 November 2024, Cluj-Napoca

The second dialogue event, held on 13 November 2024 in Cluj-Napoca, brought together 50 High School students, along with teachers and NGO professionals from diverse ethnic, religious, and gender backgrounds. The participants represented a wide range of perspectives from the city and neighboring areas; most of them being high-achieving youth from the urban centre of Cluj-Napoca. While the participant group was therefore quite different from the first event, the objective was similar: to create a safe space for youth to discuss attitudes toward diversity and “otherness” in their environment, focusing on cultural, ethnic, religious, and sexual differences.

The structure and activities resembled that of the first dialogue event. However, the findings diverged in some important ways: While both groups were ready to discuss the abstract terms of marginalization, discrimination, and prejudice, the participants of the second dialogue event were less ready to look for solutions and strategies to solve the challenges; and more ready to blame “the other”. During *Part 2: Reflection and Dialogue*, it became clear that the group of participants in the second dialogue event identified more readily with the marginalized, despite most of them being from mainstream, urban, high-income and high-achieving backgrounds. As the facilitators pointed out that the whole point of the exercise was to understand that everyone, at some point or another, is part of the mainstream, and everyone, at some point or another, is in a position of power in relation to another, the group started being more open to accepting their role as being empowered, and their subsequent responsibility to address the challenges identified throughout the workshop and discussions.

Outcomes and Observations

While participants were initially reluctant to identify with the “mainstream”, and therefore also reluctant to embrace responsibility or look for solutions, the frame of the conversation, and the attitudes expressed, shifted slightly throughout the day. Through guided facilitation, participants gradually recognized that power

dynamics are not fixed. Everyone can experience being part of the mainstream or marginalized at different times, depending on the context. This shift in perspective encouraged greater openness to acknowledging their empowerment and the responsibility that comes with it. By the end of the event, participants expressed a deeper understanding of the need for active engagement in fostering inclusion. Many acknowledged that taking responsibility for addressing prejudice within their own environments is an essential step toward social change. Both students and teachers agreed that making these dialogue sessions a regular feature in their schools could significantly contribute to reducing prejudice, building empathy, and promoting a culture of accountability and inclusion.

1.2.2. Roundtable events

Roundtable Event #1: Antisemitism and Anti-Roma Discrimination in Romania

The first roundtable event, organized in collaboration with the General Directorate for Social Assistance in Sighișoara (*DAS – Direcția Generală de Asistență Socială*), on the 27th of November 2024, brought together 33 participants from diverse sectors and backgrounds. Attendees included public sector officials, non-profit representatives, religious leaders, educators, NGO professionals, Roma community representatives, academic experts, policymakers, school administrators, child protection officers, and youth representatives from local high schools.

The event explored the theme: **“Antisemitism and Anti-Roma Discrimination in Romania: Can Holocaust Education Have a Real and Positive Impact on Changing Attitudes Towards Minorities?”**

Structure and Activities

- **Part 1: Presentations**

The event opened with a series of brief presentations by experts offering different perspectives on antisemitism and anti-Roma discrimination. Mayor Iulian Sîrbu of Sighișoara delivered the opening remarks, setting the stage for the following topics:

- **Lessons from history** - how can we avoid repeating the mistakes of the past? (University of History, Mureș).
- **Minorities in Sighisoara** - the historical footprint of Jewish and Roma minorities (Museum of History, Sighișoara).
- **Systemic discrimination in education** (Mureș County School Inspectorate).
- **Experiences of school changes:** From being a mixed school to a school with predominantly Roma (Miron Neagu State Gymnasium).
- **NGO's role:** combating discrimination and facilitating integration (Veritas Foundation Sighișoara).
- **Church engagement:** The role of religious institutions in fighting discrimination (Baptist church, Sighișoara).
- **Good practices:** Integrating at-risk Roma youth and adapting schools to support students from isolated communities (Asociația Perspective Danes).

After each presentation, participants engaged in interactive discussions, asking questions, sharing insights, and offering personal experiences to deepen the dialogue.

- **Part 2: Small group discussions**

The second segment involved four small groups of 5-8 participants each, who focused on specific sub-topics inspired by the earlier presentations. The groups exchanged ideas, identified challenges, and proposed solutions.

Discussion themes:

1. **Overcoming Barriers:** Challenges and solutions for the social inclusion of marginalized groups.
2. **Education for Equity:** Combating discrimination and promoting inclusive education.
3. **Building Bridges:** Promoting dialogue and collaboration across groups and faiths.
4. **Community-Based Solutions:** Tackling antisemitism and group-focused hatred at the grassroots level.

Each group received guiding questions to facilitate meaningful discussion and collaboration.

- **Part 3: Conclusions and recommendations**

In the final part, each small group presented their key findings and recommendations. This was followed by a debrief session, where participants shared key takeaways, reflections, and ideas for future steps. The emphasis was on fostering lasting alliances and identifying opportunities for ongoing collaboration to address systemic issues.

Outcomes and Observations

The event was highly engaging, reflecting a broad cross-section of society. Participants actively shared their opinions, experiences, and solutions, demonstrating a collective commitment to addressing discrimination.

Notably, **the participation of youth representatives** served as a powerful reminder of the importance of this work at local, regional, and national levels. The exchange of best practices, particularly between stakeholders from different counties, highlighted the value of cross-sector collaboration.

A key insight was shared by a teacher who concluded that **such roundtable events should be mandatory for all educators**. These dialogues address systemic issues that affect everyone within the educational system and are essential for meaningful change.

Roundtable Event #2: Antisemitism and group-focused hatred in Cluj-Napoca

The second roundtable event of the BOND project took place on 29 November 2024 in Cluj-Napoca. Unlike the first event, this was a closed-door meeting designed to foster a safe and respectful space for sensitive dialogue. The session brought together nine participants representing diverse societal segments, including youth, LGBTQ+ individuals, religious minorities (Catholic, Lutheran, and Evangelical), the Hungarian national minority in Romania, experts, and NGO professionals.

The closed-door format allowed participants—who often face public contradictions or animosity—to engage in meaningful, respectful, and constructive conversation without fear of judgment or reprisal.

Structure and Discussions

Given the small group size, the event was conducted in an informal setting around a table. The dialogue was guided by a series of thought-provoking questions, such as:

- Do you have any experiences, direct or indirect, of marginalisation?
- How often do you engage or collaborate with people from other groups?
- Why did you choose to participate today, and why do you think meetings such as this one are important?
- What are your primary concerns regarding discrimination and group-focused hatred?
- Do you think antisemitism is a real and relevant issue in our city?
- What can we do to address antisemitism, and all other forms of discrimination and division?

Through careful facilitation, the dialogue explored several sensitive and complex topics, including:

- **Intersectional discrimination:** The compounded effects of multiple marginalized identities, such as gender, ethnicity, and sexual orientation, and how these layers of identity can intensify experiences of prejudice.
- **Gender-based violence:** The intersection of discrimination with systemic violence against women and LGBTQ+ individuals. One transgender youth shared his experience of being misgendered by authorities, despite his physical and legal identification as male, highlighting the pervasive challenges faced by marginalized groups.
- **Segregation of national minorities:** The ongoing division between Romanian and Hungarian communities, both historically and presently, with participants offering personal experiences from both sides of the divide.
- **Religious influence:** The role of religion, particularly the Orthodox Church, in perpetuating hatred and shaping political discourse, was highlighted by both religious and secular groups, underscoring how faith can be manipulated to deepen societal divides.
- **The “invisible” issue of antisemitism in Romanian society:** antisemitism after October 7th and perspectives on the Israel-Palestine war, in particular, the limited space for expression of opinions, questions and reflections around this issue due to the tense political climate and polarised debate.

Participants noted the shrinking space for expressing diverse opinions on controversial issues, especially in the current political climate, both nationally and internationally. Additionally, **fear** emerged as a recurring theme - a key driver of discrimination and group-focused hatred, and an emotion shared by both the oppressor and the oppressed. Recognizing this common emotion offered a pathway for mutual empathy and understanding, illustrating the potential for dialogue to break down barriers and foster solidarity.

Outcomes and Observations

The roundtable event highlighted the urgent need for sustained intergroup dialogue, particularly among communities that rarely interact, to address the challenges posed by Romania’s “parallel societies,” which foster conditions for scapegoating, nationalism, and division. Participants expressed concerns over the manipulation of religious narratives in political discourse and recognized the importance of dialogue in

combating stereotypes and prejudices. The discussions also revealed the difficulty of overcoming a victimhood mentality, which can hinder responsibility and solution-finding. Examples from international contexts, such as South Africa's experiences with forgiveness and reconciliation, underscored the need for intentional efforts to improve cross-group relations. While participants appreciated the safe space for meaningful conversation, they acknowledged that building trust, especially between historically adversarial groups like Hungarians and Romanians or religious communities and LGBTQ+ individuals, takes time. The event concluded with a call for greater investment from state and local authorities to support safe spaces for dialogue and collaboration, emphasizing the need to involve marginalized communities to foster a more inclusive and cohesive society.

1.3. Description of target groups

During the dialogue and roundtable events, the focus was on engaging specific groups, tailoring each session to address distinct topics and challenges. The groups who engaged in the dialogue and roundtable events included:

1. High School Youth

Students from diverse social, cultural, and religious backgrounds participated, offering a range of attitudes towards the topics addressed. Their inclusion ensured broad representation from both urban and rural areas.

2. Teachers and educators

Educators from public schools and non-formal education sectors contributed their experiences and insights. Their participation was crucial in understanding the educational context and systemic challenges within Romania's school systems.

3. Decision-makers

School administrators, educational authorities, and public officials, including elected representatives, took part in the discussions. Their involvement ensured top-down support, helping bridge dialogue outcomes with actionable policy changes.

4. Experts

Academic professionals provided valuable historical context and analysis of current trends, grounding discussions in research, evidence, and scholarly insights.

5. National minorities

Representatives of the Roma and Hungarian communities shared their lived experiences of segregation, intergroup conflict, and marginalization, offering crucial perspectives on minority rights and inclusion.

6. LGBTQ+ youth

Young LGBTQ+ participants highlighted issues of intersectional discrimination, religious manipulation, and scapegoating in Romania's current political climate. Their voices underscored the challenges faced at the intersection of gender identity, sexual orientation, and societal prejudice.

7. Religious groups

Leaders and members from various religious communities engaged in dialogue, emphasizing the systemic discrimination they face in contrast to the dominant Romanian Orthodox Church. Discussions also reflected lingering distrust stemming from the oppression of minority religious groups during the communist era.

By bringing together these diverse groups, the events fostered a more inclusive and multi-dimensional understanding of the challenges related to antisemitism, group-focused hatred, and systemic discrimination in Romania.

1.4. Key findings from dialogue and roundtable events

This section explores the key challenges facing marginalized groups in Romania, as identified by the participants in the dialogue and roundtable events, and offers practical solutions and recommendations to promote social inclusion, equity, and cohesion. The challenges identified span systemic issues in education, segregation, religious and political polarization, lack of long-term investment, and persistent group-focused hatred such as antisemitism. These barriers contribute to social, economic, and political exclusion, perpetuating cycles of distrust and discrimination. The solutions proposed emphasize education reform, fostering dialogue, inclusive urban planning, interfaith collaboration, and long-term, cross-sector engagement. By addressing these challenges with targeted, sustainable strategies, society can move towards greater integration, mutual understanding, and resilience.

1.4.1. Challenges and Barriers

Through the series of dialogue and roundtable events in Romania, a number of challenges were identified. The following challenges were considered by the participants to be obstacles which hinder progress toward an equitable and cohesive society. While this is not an exhaustive list, it presents the main issues brought up by the participants. The following challenges emerged as particularly pressing:

1. Barriers to social, economic, and political inclusion

Minority groups face significant barriers to social, economic, and political inclusion due to *unrealistic expectations to conform to majority norms*, which reinforces distrust and misunderstanding rather than promoting genuine integration. *Limited access to quality education and information* further perpetuates their social exclusion, hindering their ability to fully participate in society. Additionally, *the absence of entrepreneurs, business leaders, and employers* from discussions on systemic discrimination and group-focused hatred prevents the development of comprehensive strategies that could foster meaningful economic inclusion and create equitable opportunities for all.

2. Systemic challenges and implicit bias in education

Systemic challenges in education contribute significantly to inequality and discrimination. Many teachers are unaware of their implicit biases, which can perpetuate discrimination in the classroom. *Outdated curricula often reinforce stereotypes* rather than promoting diversity and inclusion. Additionally, excessive homework and the *reliance on private tutoring disadvantage students* who cannot afford extra academic support, deepening educational disparities. Students with disabilities face further exclusion due to *inadequate infrastructure and a lack of resources* necessary for equal participation. These issues are compounded by insufficient basic amenities, such as water, heating, and proper roads, which create unequal access and often substandard learning conditions in many schools.

3. Segregation and parallel societies

Segregation and the existence of parallel societies in Romania foster deep societal divisions, distrust, and nationalism, creating fertile ground for *scapegoating*. Minority communities, in particular the Roma, are often isolated in “ghettos” or slums, which *restricts their social mobility* and perpetuates cycles of poverty. This physical and social separation reinforces a sense of exclusion and alienation. Additionally, *fear, mistrust, and shame* lead many minorities to avoid publicly acknowledging their identities, resulting in flawed data and ineffective interventions. These factors combined hinder efforts to achieve genuine social cohesion and inclusion.

4. Religious manipulation and polarisation

Religious manipulation for political purposes exacerbates identity-based conflicts and deepens societal divides. When faith-based narratives are distorted to serve political agendas, they reinforce divisions, foster distrust among communities, and polarize public discourse. This exploitation of religion not only amplifies existing tensions but also hinders efforts to promote unity, mutual understanding, and social cohesion.

5. Lack of long-term investment and cross-sector collaboration

Most initiatives are short-term, inconsistent, and lack the sustained funding needed for meaningful impact. Additionally, the lack of cross-sector collaboration, in particular the absence of engagement from the economic sector, limits the potential for comprehensive and sustainable solutions. This fragmented approach prevents the development of cohesive strategies that address systemic issues and foster lasting social inclusion.

6. Persistent Antisemitism and hatred fuelled by ignorance

Persistent antisemitism and group-focused hatred in Romania are fueled by widespread Holocaust denial and ignorance of the country’s historical role in these atrocities. Many Romanians remain unaware of or refuse to acknowledge this part of their history, allowing antisemitic narratives to persist in public discourse. These prejudices are further reinforced by cultural stereotypes perpetuated through jokes, media, and societal narratives, contributing to ongoing discrimination and hindering efforts to build an inclusive and tolerant society.

1.4.2. Recommendations and Strategies

The participants in the dialogue and roundtables presented many ideas and suggestions for how to improve social cohesion in society, at local and national levels. The following recommendations are based on the results of the events, and present the idea and opinions of a wide spectrum of society:

1. Educational reform

Education reform is essential to fostering an inclusive and equitable learning environment. *Modernizing the curriculum to promote tolerance, understanding, and diversity*—such as offering optional classes on Romani language, culture, and the history of marginalized groups—can help break down stereotypes. Implementing mentorship programs for teachers to address implicit bias and improve inclusive teaching practices is crucial. *Introducing full-day schooling* can reduce reliance on homework and private tutoring, ensuring that students from all economic backgrounds have equal opportunities to succeed. *Making pre-school education free and mandatory* will help level the playing field from an early age. Additionally, *investing in accessible infrastructure and resources* will provide equal opportunities for students with disabilities. Finally, *employing cultural and health mediators* in every school can support minority students and their families, fostering a

more supportive and inclusive educational environment.

2. Fostering dialogue and integration

Fostering dialogue and integration is key to building an inclusive society. *Creating and sustaining safe spaces for intergroup dialogue* helps build understanding and trust among diverse communities. Organizing community events—such as roundtables, reciprocal visits, and cultural celebrations like April 8th for Roma communities—encourages collaboration and shared experiences. Policies and practices should prioritize *integration over assimilation*, ensuring that minority groups are valued for their unique identities rather than being pressured to conform to majority norms. Together, these efforts help break down barriers, reduce prejudice, and promote social cohesion.

3. Inclusive Urban Planning

Inclusive urban planning is essential to addressing social challenges and fostering cohesive communities. Implementing community-based approaches that engage families, schools, and local institutions can create targeted solutions to social exclusion at the neighborhood level. Additionally, developing *inclusive housing policies*, such as social housing and rent-to-buy schemes, helps prevent marginalized communities from being isolated in “ghettos” and promotes social integration. These strategies ensure that all residents, regardless of background, have access to shared spaces and opportunities, reducing segregation and encouraging community cohesion.

4. Addressing Religious and Political Polarization

Addressing religious and political polarization requires fostering interfaith collaboration to bridge divides and promote mutual understanding. Encouraging dialogue between different religious communities and other groups in society can help combat faith-based discrimination and reduce the exploitation of religion for political purposes. By creating spaces for open communication and cooperation, these efforts can dismantle stereotypes, build trust, and prevent religious narratives from being manipulated to deepen societal divisions.

5. Long-Term Investment and Collaboration

Achieving meaningful social inclusion requires long-term investment and collaboration through the development of sustainable, funded strategies with consistent follow-up and evaluation. These efforts should involve cross-sector engagement, fostering partnerships between public authorities, NGOs, religious communities, and the private sector. By combining resources, expertise, and perspectives, these collaborations can generate holistic solutions that address systemic challenges and ensure lasting impact.

6. Promoting Minority Identity and Representation

Promoting minority identity and representation is crucial for fostering an inclusive society. Organizing and supporting cultural events that celebrate minority identities helps cultivate pride within these communities and encourages mutual respect among all groups. Additionally, showcasing role models from Roma, Jewish, and other marginalized backgrounds provides inspiration for youth and challenges harmful stereotypes. These efforts help create a society where diversity is valued and all individuals feel recognized and empowered.

7. Combating Antisemitism and Hatred

Combating antisemitism and hatred requires a proactive approach to education and cultural awareness. Introducing early education on the Holocaust and antisemitism helps raise awareness, dispel ignorance, and

address denial. Additionally, promoting multicultural education and highlighting examples of successful mixed communities and relationships fosters understanding and respect for diversity. These efforts can challenge prejudices, reduce hatred, and build a more informed and inclusive society.

8. Practical Steps for Building Cohesion

Building social cohesion requires practical steps that promote active participation and inclusivity. Encouraging *volunteering programs* in schools helps cultivate empathy, responsibility, and a sense of civic engagement among youth. Additionally, community leaders should *set positive examples* through their actions and words, reinforcing values of respect and cooperation. To ensure that policies and interventions address real challenges, conducting *regular needs assessments* with marginalized communities is essential. These combined efforts can foster a more connected, understanding, and resilient society.

1.5. Conclusions and Future Direction

The dialogues and roundtable discussions held across Transylvania in Romania revealed significant challenges related to systemic discrimination, societal divisions, and group-focused hatred. However, they also showcased the transformative potential of open dialogue, inclusive policies, and sustained collaboration. By engaging diverse communities and fostering mutual understanding, these events highlighted the importance of education reform, inclusive urban planning, interfaith cooperation, and long-term investment in social inclusion strategies. The solutions proposed—ranging from curriculum updates and teacher mentorship to creating safe spaces for dialogue and promoting minority representation—offer a comprehensive approach to addressing these issues. Moving forward, the involvement of all sectors of society, including public authorities, educators, NGOs, religious leaders, and the private sector, is essential to ensure that these recommendations lead to meaningful and lasting change. By implementing these strategies, Romania can take significant steps towards building a more equitable, inclusive, and resilient society.

2. Poland

This report presents the findings, activities, and outcomes of a series of events aimed at fostering dialogue, inclusion, and understanding in the culturally complex and historically significant region of Lower Silesia, Poland. Conducted between October and November 2024, the BOND project brought together youth, educators, and community members to address pressing issues related to diversity, social integration, and the empowerment of marginalized groups.

The report outlines the context in which the project was implemented, including the unique demographic and historical characteristics of the region, as well as the social and political factors shaping the experiences of its inhabitants. It provides an in-depth analysis of the main challenges faced by minority groups and individuals at risk of social exclusion, along with actionable recommendations for local policymakers and educational institutions.

Through its events and workshops, the project sought to create safe spaces for dialogue, deepen participants' understanding of one another, and propose practical solutions to promote inclusion and reduce discrimination. This report captures the insights gained from these activities and highlights the importance of continued efforts to address systemic issues in a rapidly changing social landscape.

2.1. Context and Background

The BOND dialogue and roundtable activities in Poland were carried out in Lower Silesia, in Wrocław and in Bolesławiec. Due to the specificity of this region of Poland, certain starting points for the project activities, such as the main problems observed in the topics addressed by the project or target groups reflecting local demographics, may not be authoritative for most regions of Poland. However, the social and historical context of Lower Silesia plays a central role in understanding the challenges and opportunities addressed by this project. As a region with a complex post-war history and significant recent demographic changes, Lower Silesia offers a unique lens through which to explore issues of diversity, inclusion, and social cohesion.

This section provides an overview of the region's historical population shifts, including the post-World War II displacement of German communities and the resettlement of Poles from various regions. It also examines the arrival of Ukrainian refugees following the 2022 Russian invasion and the impact of political and social dynamics, including the legacy of nationalist narratives promoted during recent years. By examining these factors, this section establishes the broader context in which the project's activities were implemented, highlighting both the challenges and the potential for fostering greater understanding and inclusivity in the region.

The history and unique demographic of Lower Silesia

Lower Silesia (as understood by the contemporary administrative boundaries) is the territory which was granted to Poland as a result of decisions made by the Allied powers, following World War II, and previously belonged entirely to the German state. This means that after 1945, Lower Silesia underwent a thorough population exchange, as a result of which, in the space of a few dozen months, the previous German population was replaced by a Polish population - which was very mixed and did not come from one but many regions of pre-war Poland. This huge population transfer meant that with the change in population there was a rupture in the cultural traditions of the region, a severance from the German and Jewish history of these

lands - as well as a mixing of many cultural threads among the Polish population, with the result that we do not record phenomena such as Polish Lower Silesian folklore.

Over the course of the next few years, as a result of a number of political events, the Lower Silesian region saw the arrival of Ukrainians, forcibly resettled from other regions of Poland during a police operation, or people from Greece and the former Yugoslavia, but these groups were not strong enough in number to be noticeable in the demographic structure of the region. This practically looked unchanged from the 1950s (when the last Germans and most of the Jews who survived the Holocaust left the region) until the beginning of 2022. The 2021 census reported that Lower Silesia has a population of 2.9 million people, 99% of whom are ethnically Polish, with almost the majority declaring a religious affiliation or adherence to the Roman Catholic faith. Those declaring other ethnic origins are approximately 49 000.

After 1989 and the fall of communism, a growth of interest in the pre-war history of given cities, or Silesia as a whole, can be observed in several cities in the region. Wrocław is in the lead here, whose authorities have for years strongly emphasised the city's multi-ethnic and multi-cultural history. This is a very important and inspiring initiative, showing the complex history of the region. However, it is worth bearing in mind that it is largely declaratory in nature and is not, at least in most cases, part of a practical experience of living in an ethnically and culturally diverse society (as is the case, for example, in the larger cities of Western Europe).

Antisemitism in Lower Silesia

Keeping in mind the main focus of the project, it should be noted that Lower Silesia, like other regions of Poland, is unfortunately not an area free of various manifestations of contemporary antisemitism. Ignorance and hatred have no territorial limits. In contrast to other regions of Poland, however, the reference to Jewish heritage is of a completely different nature in Lower Silesia - for this is closely associated not with Polish but with German Jews. Thus, in Lower Silesia themes related to the Holocaust of Polish Jews, or to Polish antisemitism originating in the pre-war period, are present in public awareness and education in quite a different way. This is an important point, as these are the factors for which we have addressed certain activities of the project quite differently than if we had carried out the project in, for example, the Świętokrzyskie Voivodeship.

Recent demographic changes

A profound change in the demographic situation of Lower Silesia was brought about by Russia's full-scale attack on Ukraine, which caused a huge wave of migration. Almost 500 000 Ukrainians (mainly women and children) arrived in Lower Silesia after February 2022, and today people from Ukraine are the largest minority in the region. In Wrocław alone, which is considered to be the most open and welcoming city in Poland for different cultures, there are expected to be around 100-150 thousand Ukrainians (15-25% of the population - although it should be emphasised that these figures may be imprecise and change over time). Today, for many inhabitants of Lower Silesia, it is the Ukrainians who are the first people outside their ethnic, cultural and linguistic circle with whom they have permanent and intensive contact. It is also the Ukrainians - with their whole baggage of often traumatic experiences - who have to face the fact that not only the Polish educational system was not ready to welcome them, but also Polish society, in spite of its obvious friendliness and openness towards war refugees from the very first days, was ultimately not prepared for the long-term character of these contacts. Therefore, today, various undesirable situations of which the Ukrainian population is the target can be observed more frequently.

An important factor that should also be taken into account is that the activities of the project were implemented in 2024, while in Poland, from 2016 to December 2023, a populist right-wing party was in power, strongly imposing a nationalist narrative, hostile to ethnic, cultural and sexual minorities, which was reflected in state-controlled institutions, such as education, museums, certain cultural institutions and state-owned digital media (television and radio). This is a very important aspect to highlight, as it is important to be aware of the fact that an entire generation is now being raised in Poland, having received a significant part of their school education during the rule of right-wing populists.

Addressing the specific local needs and realities of Lower Silesia

The historical and contemporary context of Lower Silesia has deeply influenced the challenges and opportunities addressed by this project. The region's unique demographic shifts, including its post-war population exchange and recent influx of Ukrainian refugees, create a distinct social fabric that shapes local attitudes toward diversity and inclusion. While initiatives in cities like Wrocław have embraced a multi-ethnic and multi-cultural narrative, these efforts often remain symbolic rather than reflective of lived experiences in an ethnically homogenous society. The project's implementation during a politically charged period, following years of nationalist rhetoric and policies, underscores the urgency of fostering genuine understanding and inclusion. The rise in intergroup tensions, particularly with the arrival of a substantial Ukrainian population, highlights the need for systemic changes in education, local policy, and community engagement.

This project has laid important groundwork, addressing both historical factors and contemporary realities specific to Lower Silesia. However, the insights and approaches developed here have relevance beyond this region. They serve as a model for addressing the complexities of fostering tolerance and dialogue in communities navigating rapid demographic and cultural change. To ensure sustained impact, the initiatives must evolve into long-term, locally integrated solutions that empower communities to embrace diversity, overcome prejudice, and build inclusive futures.

2.2. Overview and Description of Events

Between October and November 2024, a series of two dialogue events and a major roundtable were organized in Poland to address the challenges of diversity, inclusion, and social integration in local communities. These events brought together a diverse range of participants, including students, school staff, Ukrainian families, and young people from different social and cultural backgrounds. The goal was to create safe spaces for dialogue, foster understanding, and empower participants to co-create solutions for the issues they face.

Each event was tailored to the unique needs of the participants, focusing on specific social dynamics and challenges within the local context. From facilitating interreligious and intercultural dialogue among youth in Wrocław to addressing the unique experiences of Ukrainian families and school staff in Bolesławiec, these initiatives highlighted the importance of community-driven approaches to fostering mutual respect and understanding. Below is a detailed account of each event and its outcomes.

Dialogue event #1: 21-22 October 2024, Wrocław

The first dialogue event, held in Wrocław, engaged 27 secondary school students from diverse social backgrounds. Participants differed in their attitudes toward religion and its presence in public life, reflecting a variety of perspectives from across the city and neighboring areas. The event aimed to create a meeting

space for youth to discuss attitudes toward diversity and “otherness,” including cultural, ethnic, and sexual differences.

Structure and Activities

- **Day 1: Workshops**

The first day centered on workshops that explored participants’ understanding of diversity, tolerance, and acceptance. Discussions addressed the boundaries of these concepts and the role of religion and religiosity in shaping worldview disputes.

- **Day 2: Reflection through Experience**

On the second day, participants took part in a guided walk through the District of Mutual Respect, a unique area in Wrocław where an Evangelical church, synagogue, Roman Catholic church, and Orthodox church coexist. Representatives of these faiths collaboratively organize events promoting tolerance and openness. This experience provided participants with a concrete example of interreligious dialogue in action and encouraged reflection on their own discussions.

Outcomes and Observations

During the workshops, participants largely expressed openness to religious, ethnic, and sexual diversity at a conceptual level. However, some hesitancy emerged when discussing the implications of diversity within their immediate social circles, such as friends and family. Many participants had limited personal contact with people of different ethnic or sexual identities. Their primary experience of “difference” came from interactions with Ukrainian peers, which they framed more in terms of nationality or language than cultural or religious divergence.

Dialogue event #2: 30 October, Bolesławiec

The second dialogue event, held in Bolesławiec, gathered 39 participants, including Ukrainian families, school staff, and Ukrainian youth. The event focused on empowering participants and improving dialogue within and between three groups:

1. **Ukrainian adults:** Representing diverse cultural, ethnic, and religious backgrounds, many participants carried the shared, often traumatic, experiences of war and displacement.
2. **School staff:** Including educators and administrators working with Ukrainian students, some of whom were of Ukrainian ethnicity or religion themselves.
3. **Ukrainian youth:** Balancing the expectations of parents, school, and peers, often with little additional support to navigate their unique challenges.

Structure and Activities

The event was structured as a facilitated, intergenerational community dialogue:

- **Phase 1: Separate Group Discussions**

Ukrainian adults and youth initially met in separate groups, facilitated to ensure open expression of

needs and experiences. Adults focused on sharing their experiences and challenges, while youth engaged in activities incorporating art therapy to stimulate discussion.

- **Phase 2: Joint Dialogue**

School staff joined both groups, creating a space for all three groups to express their needs and expectations of one another. The entire process was conducted in Ukrainian to ensure comfort and safety in communication.

Outcomes and Observations

- **Adults' needs:** Ukrainian adults expressed a strong desire for regular meetings within their own group to share experiences and support one another. Many had not previously considered the potential of facilitated dialogue as a tool for fostering community and resolving challenges.
- **Youth engagement:** Ukrainian youth responded positively to the opportunity to converse in their native languages (Ukrainian and Russian) and appreciated that the discussions focused on their perspectives rather than academic performance. This approach empowered them and fostered enthusiasm for continued engagement.
- **School staff insights:** The inclusion of school staff highlighted the importance of creating safe, supportive spaces for both students and parents. This event also introduced the idea that schools can serve as facilitators of community dialogue, broadening their role beyond traditional educational functions.

These events demonstrated the power of dialogue to address complex social issues, foster understanding, and create actionable solutions. By tailoring each initiative to the unique dynamics of the participating groups, the project laid a strong foundation for continued community engagement and systemic change.

Roundtable event, 22-23 October and 6 November, Wroclaw

The third event was a round-table meeting in Wroclaw, spanning two full days (22-23 October), with a follow-up meeting on 6 November. With the active participation of 33 people, the meeting had the character of a local event, referring to very specific problems and challenges faced by youth workers working with young people from minority backgrounds or at risk of exclusion, and by young people from these groups themselves. Its aim was to discuss and practically validate mutual images and perceptions, and to initiate actions that could lead to the empowerment of target groups and a change in perceptions, including a more inclusive approach to young people from disadvantaged backgrounds who are at risk of exclusion. As well as to look for those solutions that are common to all groups and whose implementation will benefit them all.

With regard to the communities we invited to participate in the event, these minority and at-risk groups are:

- Ukrainian youth
- Roma youth
- Youth at risk of social exclusion, coming from a very characteristic neighbourhood of the city with a high crime rate.

The first meeting, preceded by a series of online meetings to set the programme and agenda, was a practitioners' meeting. It was attended by people who work with young people from minority groups and

those at risk of social exclusion - social workers, psychologists, trainers and teachers. During this meeting, the challenges faced by groups of young people, the real needs and possibilities of working with and for them, and the common points of their needs were discussed. The meeting resulted in proposals for activities that can empower young people and help them to interact with each other, thus helping to build bridges between those who may be viewed in a less positive light by the rest of society.

During the second meeting, some of the experts met with representatives of the young people whose needs had been the subject of the first meeting. In the form of facilitated dialogues and workshops, the experts discussed with the young people their needs, their perceptions of each other and the elements they considered to be common to them, the presence/reinforcement of which could help them all to overcome stereotypes and prejudices. This activity was a practical way of testing whether the ideas raised by those responsible for social policy or by experts in the field would be perceived as interesting and attractive by the potential beneficiaries of these changes. In order to get the broadest possible view of their reactions and to listen to their needs, young people of different ages were purposefully invited to the meeting.

On 6 November 2024, a follow-up meeting was organised, as an inclusive outing for the young people participating in the event. That was a time when the young people had space just for themselves, to play sports together, during which they could get to know each other better and, in a way appropriate to their age group, minimise obstacles to their perception of each other. It felt like a more appropriate closure to their participation in the event and to thank them for their involvement. The feedback received from this group of youth during the follow-up event was overwhelmingly positive, speaking of the potential for long-term sustainability and impact:

The follow-up event demonstrated the potential for long-term impact, as noted by the local coordinator:

“To make things short: there was a group of Ukrainian kids and Polish kids from a really bad neighborhood. They met for the first time during our workshops and for the second time during a follow-up we did only for them (to be more precise, we took them bowling). It was two weeks ago. Now both groups are meeting and working with each other. This is great and wouldn’t be possible without this project.”

The overwhelmingly positive feedback from both youth and practitioners highlighted the event’s success in fostering meaningful connections, reducing stereotypes, and inspiring sustainable collaboration. By creating a safe space for dialogue, mutual learning, and creative problem-solving, this roundtable event exemplified the power of inclusive, community-driven approaches to addressing social exclusion and empowering youth from diverse backgrounds.

2.3. Description of Target Groups

During the two dialogue events and the roundtable, the focus was on engaging specific groups, tailoring each session to address distinct challenges we had identified. The groups who engaged in the dialogue and roundtable events included:

1. High School Youth

Students from diverse social backgrounds, with varying attitudes toward religion and its presence in public spaces. Participants came from different parts of the city and neighboring towns, ensuring a broad

representation of perspectives.

2. School Staff:

Educators and teachers from a Ukrainian school, offering insights into the challenges and opportunities within an educational environment serving displaced and local students.

3. Ukrainian Families:

Parents whose children attend the Ukrainian school, representing a highly heterogeneous group. Many families brought unique perspectives shaped by their experiences of war, displacement, and flight, adding depth to discussions on inclusion and resilience.

4. Experts

Professionals such as social workers, psychologists, and educators who work with minority youth or those at risk of social exclusion. These experts contributed valuable insights into practical solutions for addressing systemic challenges.

5. Young People from Minority Groups or at Risk of Social Exclusion:

Youth participants who face unique barriers due to their backgrounds, enabling direct dialogue about their needs, perspectives, and potential pathways for empowerment and social integration.

Each session was designed to address the specific needs of these groups, fostering meaningful dialogue, collaboration, and the co-creation of solutions to promote inclusion and understanding.

2.4. Key findings from dialogue and roundtable events

The dialogue and roundtable events conducted in Boleslawiec and Wroclaw, Poland, in October and November 2024, provided valuable insights into the challenges faced by minority groups and individuals at risk of social exclusion. These gatherings brought together diverse stakeholders, including educators, youth workers, experts, and members of the target groups, to identify critical issues and propose actionable solutions. The discussions highlighted not only the systemic barriers that perpetuate intolerance, hatred, and discrimination but also practical strategies to address them. Provided below is a summary of the main challenges identified during these events and offers targeted recommendations for policymakers, educators, and community leaders to create a more inclusive and supportive environment for all.

2.4.1. Main challenges

Through meetings with participants and discussions with invited experts, we identified a set of critical challenges faced by minority groups and those at risk of social exclusion. While this is not an exhaustive list, it prioritizes issues that significantly impact the daily lives of these target groups and for which actionable solutions are feasible. To ensure practicality, we focused on challenges that are less commonly highlighted in existing literature on discrimination and prejudice. The following challenges emerged as particularly pressing:

1. Lack of psychological support and empowerment activities:

Target groups often lack access to psychological support and activities that reduce stress, promote resilience, and build a sense of security. While mental health challenges are increasingly

acknowledged across society, these needs are more acute among individuals who face both conscious and unconscious discrimination, making their inclusion in tailored interventions a priority.

2. Insufficient support for self-organization and bottom-up initiatives:

There is a significant gap in financial and legal support for initiatives that enable minority groups to organize themselves and create safe spaces. This includes establishing clubs or day centers, particularly for children and youth, and funding activities such as trips or holidays during non-school periods. These spaces are essential for fostering comfort and safety, especially for groups facing language barriers (e.g., Ukrainian youth) or those hesitant to interact with others due to fear or stigma (e.g., Roma youth and other socially excluded groups).

3. Low awareness and competence in school environments:

Teachers and school staff often lack the training and tools to identify and appropriately respond to conflicts rooted in ethnic, cultural, religious, social, or sexual orientation differences. Despite various initiatives and social programs, schools frequently fail to address these issues effectively. In some cases, inadequate or poorly managed interventions by teachers and administrators exacerbate conflicts rather than resolve them.

4. Inadequate systemic support for addressing violence and cyberbullying:

Participants highlighted a lack of consistent and effective responses from school supervisors, care institutions, and law enforcement to peer violence and cyberbullying. While these phenomena are harmful regardless of their underlying causes, the failure to address them creates an environment of impunity, which disproportionately affects vulnerable groups, further marginalizing them.

Addressing these challenges requires systemic and community-driven approaches that empower minority groups, promote inclusivity, and build capacity within schools and other institutions to respond effectively to the needs of all individuals.

2.4.2. Recommendations and strategies

To effectively address intolerance, hatred, and discrimination, it is crucial to implement targeted and sustainable measures. Below are key recommendations from the participants of the dialogue and roundtable events which took place in Boleslawiec and Wroclaw, Poland, in October-November 2024, aimed towards those responsible for shaping local policy and supervising educational institutions:

1. Provide comprehensive training for teaching staff

- Regular and tailored professional development: Organize ongoing, high-quality training sessions for teaching staff, focusing both on collective training for entire school faculties and targeted sessions for individual teaching teams.
- Subject-specific training: Adapt training content to align with the topics addressed in specific subjects. This ensures that teachers are equipped to address sensitive issues, such as diversity, inclusion, and civic education, within their existing curriculum, rather than as an add-on.
- Empowering teachers to act: Teachers play a pivotal role in civic education and are often the first responders to incidents of intolerance or discrimination. It is critical to provide them with the

knowledge, tools, and confidence to identify and respond effectively to such incidents. Training should emphasize practical strategies and the importance of early identification of risk and proactive intervention.

2. Adapt the school curriculum to local contexts

- **Community-relevant pedagogy:** Revise the curriculum, particularly in social studies, civic education, and pedagogy lessons, to reflect the specific challenges and dynamics of the local community.
- **Proactive problem solving:** By addressing community-specific issues and demographic challenges within the curriculum, schools can take a proactive approach to fostering understanding and reducing potential conflicts. Incorporating local case studies, cultural sensitivity training, and discussions on inclusion ensures students are better prepared to navigate and contribute positively to their communities.

3. Support local organizations working closely with target groups

- **Financial and structural support:** Allocate funding and resources to independent local organizations that are already engaged with marginalized or at-risk groups. These organizations often have the closest ties to the community and are best positioned to identify and respond to emerging needs.
- **Empowering local action:** Enable these organizations to act on behalf of affected individuals or communities in cases of discrimination or intolerance. This could include victim support, advocacy, and preventive measures. Local organizations can also serve as intermediaries, communicating community needs to local authorities and educational institutions.
- **Community-based preventive measures:** Encourage organizations to implement educational workshops, cultural exchange programs, and awareness campaigns that promote inclusivity and reduce prejudice at the grassroots level, following the principle of “a person on the spot” who understands and addresses local realities.

These recommendations emphasize the importance of empowering educators, adapting educational content to local challenges, and leveraging the strengths of grassroots organizations. Together, these measures can create a robust, community-centered framework for combating intolerance, hatred, and discrimination, fostering a culture of inclusivity and respect at the local level.

2.5. Conclusions and Future Direction

The dialogue and roundtable activities conducted as part of the BOND project in Poland were highly valued by both participants and organizers. They were recognized as relevant and responsive to the real challenges faced by the target groups, avoiding the common pitfall of implementing generic initiatives disconnected from local contexts. These activities were not merely about fulfilling project objectives but addressing pressing, context-specific needs in a meaningful way.

However, the impact of such initiatives could be significantly enhanced through greater frequency and broader reach, particularly targeting smaller towns and rural areas where opportunities for similar engagement are limited compared to those available in regional capitals. This underscores the need for sustained efforts to expand access and inclusivity.

To achieve lasting impact, initiatives like these must transition from being one-off projects to becoming

integral components of local policy and the core activities of educational institutions at all levels. While one-time workshops can serve as important and sometimes transformative impulses, they are not sufficient to address systemic issues. These initial efforts must be reinforced with:

- 1. Institutional commitment:** Local authorities should prioritize these initiatives, embedding them into long-term strategies for community engagement and inclusion.
- 2. Sustainable financial support:** Allocating dedicated funding to ensure these programs are regularly implemented and scaled.
- 3. Organizational infrastructure:** Providing schools and community organizations with the resources and frameworks needed to run these activities consistently.
- 4. Knowledge and capacity building:** Ensuring that educators, youth workers, and local leaders have access to the training and tools necessary to sustain and build upon these efforts.

By integrating these activities into a broader institutional framework, their potential to foster inclusion, reduce discrimination, and empower marginalized groups can be fully realized. This approach ensures that the initial impulse becomes a catalyst for enduring, systemic change.

3. Hungary

In Hungary, four events were held in October-November 2024 to promote interfaith and inter-community discussions: two thematic city walks combined with workshops for young people, led by minority NGOs specialising in sensitising activities, and a closed-door and public roundtable discussion on the topic of antisemitism in Hungary after 7 October, based on various research findings and in particular on the first-hand experiences of Jewish communities. While the dialogue events brought young people closer to the Roma and Jewish minorities in Hungary, the roundtable discussions raised awareness of the state and challenges of antisemitism and initiated discussions between Jewish groups, experts/researchers, and the majority of society. The main conclusions of the events were that the importance of dialogue and the power and impact of community cooperation should not be underestimated. Dialogue can provide support in difficult or conflict-ridden times, transfer new knowledge, and encourage collaboration. It is important that young people are also involved in the dialogues and that state actors support initiatives and organisations of vulnerable groups.

3.1. Context and Background

Hungarian society exhibits strong exclusionary attitudes toward minority groups, with pervasive prejudices and stereotypes. Research results suggest that Jews are among the least rejected groups, while Roma initially faced the highest levels of rejection, later surpassed by immigrants and migrants.¹⁰

3.1.1. The situation of the Jewish communities in Hungary

The estimated number of Jews in Hungary in 2015 was between 58,936 and 110,679, according to a 2017 survey. The Jewish population in Hungary exhibited a higher level of education and a superior social and financial standing compared to the average in Budapest. According to the 2017 survey, the majority of the Hungarian Jewish population identified as non-religious. The state provides financial and other forms of support to some Jewish organisations. However, this support is not provided on an ideologically neutral basis, which has the effect of creating divisions among Jewish organisations.¹¹

The level of antisemitism in Hungary increased significantly around 2010, presumably as a consequence of the rise in popularity of the far-right Jobbik party. Since 2015, the available data indicate that there has been no significant change in the level of antisemitism. In Hungary, antisemitism is, in most cases, manifested in the form of conspiracy theories, although other forms are also present, including emotional antisemitism and the new antisemitism. The other common form of antisemitism is hate speech, with the number of hate crimes being insignificant. At the political level, antisemitism emerged from the second half of the 2000s onwards in connection with Jobbik and has been utilised by far-right parties' rhetoric (currently Mi Hazánk – Our Homeland) ever since, albeit in a less overt manner than previously, concealed by coded speech and manifesting primarily as conspiracy theories.¹²

¹⁰ Hann Endre and Róna Dániel, *Antiszemita előítéletesség a mai magyar társadalomban* (Budapest: TEV, 2019); Kende Anna et al., *Romaellenesség és antiszemitizmus Magyarországon: Projektzáró tanulmány* (Budapest: Political Capital, 2018); Republikon, *Előítéletesség, antiszemitizmus: A ComAnCE projekt kutatási eredményei II* (Budapest: Republikon Intézet, 2019).

¹¹ National Report on Antisemitism (Hungary): <https://www.bond-project.eu/wp-content/uploads/2024/08/BOND-Brochure-A4-Report-on-Antisemitism-Hungary-1.0.pdf> pp. 5-6.

¹² National Report on Antisemitism (Hungary): <https://www.bond-project.eu/wp-content/uploads/2024/08/BOND-Brochure-A4-Report-on-Antisemitism-Hungary-1.0.pdf> p. 7-11.

3.1.2. Prejudice against other minorities

The Hungarian national report on antisemitism¹³ the BOND project identifies shared roots of prejudice against minority groups, such as insecurity, misinformation, education issues, political attitudes, bad experiences, envy, and lack of solidarity. It highlights that in Hungary Roma, migrants, and the LGBTQ+ community face the strongest rejection, with anti-Gypsyism deeply embedded in daily discourse and anti-LGBTQ+ and anti-migrant sentiments widely accepted, unlike antisemitism. The report also notes that while Jews and Roma are politically recognised as equals, this does not extend to the LGBTQ+ community and migrants.

Anti-Gypsyism portrays Roma as economic, cultural, and physical threats, rooted in dehumanisation and negative stereotypes.¹⁴ The report contrasts this with antisemitism, driven by envy of Jews' perceived better position, while anti-Gypsyism stems from fear of a worse position for Roma. Government rhetoric during the 2015 refugee crisis framed migrants as multifaceted threats,¹⁵ and since the mid-2010s, LGBTQ+ issues have been cast as cultural and demographic risks.¹⁶

3.2. Overview and description of events

The main focus of WP4 was on inter-community dialogue and cooperation between different minority and/or religious groups, which is particularly important in society. Effective dialogue can facilitate social inclusion by providing an opportunity for mutual understanding. However, as the events organised also showed, such dialogue is challenging in the context of increasing social polarisation and requires overcoming many obstacles. The discussions and programmes organised in Hungary shed light on key aspects of these issues.

After many discussions with experts and different religious actors, four events were organised in Hungary, in the period from October to November 2024: two dialogue events for young people and two roundtable discussions with experts, and religious and community leaders.

3.2.1. Dialogue events

The original plan was to organise an intercultural workshop, but we faced many difficulties during this process. We encountered problems such as the difficulty of reaching young people for a longer, even full-day program. Furthermore, it is difficult to find a time suitable for young university students. Despite creating and promoting the workshop event widely, we still didn't get the number of participants we needed, so we changed the program's design. In the new setup, we recruited participants from a high school and decided to organise two events with a different focus but with the same structure. The two closed-door dialogue events provided an opportunity for young people from diverse backgrounds from a high school to gain direct insight

¹³ National Report on Antisemitism (Hungary):

<https://www.bond-project.eu/wp-content/uploads/2024/08/BOND-Brochure-A4-Report-on-Antisemitism-Hungary-1.0.pdf> p.12.

¹⁴ Kende et al., Romaellenesség és antiszemitizmus Magyarországon; Vanja Ljujic et al., "Romaphobia: A unique phenomenon?," *Romani Studies* 22, no. 2 (2012): 141-52.

¹⁵ Barna, Ildikó and Hunyadi Bulcsú, Report on Xenophobia, Discrimination, Religious Hatred and Aggressive Nationalism in Hungary in 2015 (Budapest: Political Capital, 2016); Sik Endre et al., "Az idegenellenesség alakulása és a bevándorlással kapcsolatos félelmek Magyarországon és a viseigrádi országokban," *Régió* 24, no. 2, (2016): 81-108.

¹⁶ The Háttér Society's website provides a chronological list of government statements and actions:

<https://hatter.hu/hirek/a-magyar-allam-nem-hogy-nem-vedi-aktivan-alaassa-az-lmbtqi-emberekszabadsagat-es-joait>; Political Capital, A comparison of the anti-gender and anti-LGBTQI mobilisation in Hungary and Poland (Budapest: Political Capital, 2022).

into the experiences of two minority groups present in Hungary: the Roma and the Jewish community. The aim was to shed light on the differences between belonging to a majority and a minority group, to increase knowledge about the multifaceted nature of social groups, and to gain first-hand perspectives on the challenges encountered due to group affiliation.

The sessions took place over two days. The first day was led by UCCU Foundation¹⁷, focusing on the Roma community, and the second day was led by the Haver Foundation¹⁸ and focused on the Jewish community. On both occasions, the young people took part in an interactive guided city walk in Budapest to gain first-hand personal insights into the historical, contemporary and important locations associated with the respective minority groups. In the second half of each day, the participants took part in a facilitated workshop exploring the diversity of identities within minority groups, gaining knowledge about the differences and similarities in the everyday experiences of members of minority groups and the majority of society, and had the opportunity to ask questions and discuss the related topics of interest to them. By facilitating the exchange of knowledge and experience, the programme aimed to strengthen social dialogue and challenge harmful stereotypes and prejudices.

The dialogue events have underlined the importance for young people of dialogue-based programmes, the acquisition of knowledge and the opportunity to engage face-to-face with representatives of minority groups. Such programmes enable an understanding of the multiple identities that can exist within a social/minority group, facilitate first-hand experience and allow personal or “taboo” issues to be raised. Young people participating in the programs highlighted the importance of the vocabulary they use concerning minority groups, noting that generalisation can contribute to the formation of stereotypes and prejudices. Following these events, participants agreed that historical knowledge about minority groups and knowledge about their current situation is crucial, as we are all part of the same nation and a society with a shared history. This knowledge, they argued, can serve as a basis for reducing prejudice and fostering a more inclusive society.

3.2.2. Roundtable discussions

As a first attempt to organise the roundtables in Hungary, cooperation was initiated with smaller religious and civil organisations. The organisations involved aim to facilitate dialogue between different civil and religious organisations and to provide a forum and a voice for all actors, regardless of their political affiliation, who are committed to freedom of religion and thought, environmental and social justice, and the democratic functioning of Hungary. Our intention was to identify the common points between the objectives of the organisations and the BOND project. The topic under consideration was the dialogue between different religious actors, with a particular focus on the situation and relationship between churches and LGBTQ+ groups. During the consultations with the members of the network, it became clear that this issue is not only inherently sensitive but also highly polarised and politicised. It would have been not only challenging but also risky for experts, religious and civil society actors and community members to engage in an open discourse on the issue. We therefore decided to abandon this topic due to the difficulties and the need to protect the possible actors involved. However, we were still able to draw important and useful insights and conclusions from the process and the discussions with the members of the network.

¹⁷ Uccu Foundation: <https://www.uccualapitvany.hu/en/>. The date of the event: November 4, 2024. Number of the participants: 30 (18 male; 12 female)

¹⁸ Haver Foundation: <https://haver.hu/english> The date of the event: November 20, 2024. Number of the participants: 28 (14 male; 14 female).

Given the core focus of the project on antisemitism and the fact that our research in the project focused on antisemitic narratives, it was imperative that the dialogue and roundtable discussions also prioritise this subject. Our aim was twofold: to discuss how antisemitism is perceived by the local Jewish community and other religious actors – with a particular focus on the impact of 7 October and the subsequent war; and to discuss the findings of our monitoring of online antisemitic narratives with experts and community leaders.

Roundtable event #1: Closed door

In the first, closed-door roundtable discussion,¹⁹ experts, researchers, and members and leaders of the Hungarian Jewish community engaged in a discussion on the current state and nature of antisemitism. Representatives of Christian churches were also invited to the event but were unable to attend due to their other commitments. In the first part of the roundtable discussion Political Capital and renowned experts presented their latest research results on the presence and extent of antisemitism in Hungarian society. The second part of the event was a facilitated discussion on the Jewish communities' experience of antisemitism and the impact of 7 October on members of the community. The discussion provided a forum for sharing experiences and considering possible responses to the challenges faced. The closed-door event demonstrated the vital importance of dialogue, both between and within communities proving that discussing challenges, difficulties and internal and external conflicts can facilitate the development of community and social cohesion and develop a mutual understanding of the situation and possible actions.

Roundtable event #2: Public

The second, public roundtable discussion²⁰ was held at Bálint Ház, a Jewish community center in Budapest. In the first half of the event, Political Capital presented the results of the BOND project's monitoring of online antisemitic narratives. A renowned expert also presented the results of their latest research on antisemitism in Hungarian society. This allowed the participants and the audience to gain a deeper understanding of the current state of antisemitism in Hungary and provided a context for the subsequent discussion. The roundtable discussions emphasised the importance of dialogue within the community and the need to address shared traumatic experiences, including those related to 7 October and its impact on antisemitism and the Jewish community. A lack of ongoing discussion about the various perspectives present in a community can lead to divisions and polarisation within the community, or to the erosion of minority or community identity and cohesion. However, such discussions need to be built up in small steps and require time, they cannot be rushed or forced. Mourning takes time, and while the community is in shock and sorrow over 7 October and the war, forward-looking and calm discussion is more complicated than in more peaceful times.

3.3. Description of target groups

The target group for the dialogue events were young people from a local high school. This high school is not a district school, so students come from various places and backgrounds, which was also reflected in the composition of the participating groups. The target group for the roundtable discussions were leaders and members of the local Jewish and Christian religious communities. The public roundtable discussion was also aimed at the wider society to raise awareness of antisemitism and the experiences of Jewish communities.

¹⁹ The date of the event: November 6, 2024. Number of the attendees: 22 (14 male; 8 female).

²⁰ The date of the event: November 24, 2024. Number of the attendees: 46 (24 male; 22 female).

3.4. Key findings from dialogue and roundtable events

The challenges of promoting inclusion and fostering meaningful dialogue in diverse societies are multifaceted, involving deeply rooted prejudices, political sensitivities, and systemic barriers. This chapter explores the main challenges identified through the BOND project's efforts and events aimed at addressing these issues in Hungary. It highlights obstacles such as conflicts within and among communities, the difficulties faced by individuals at the intersection of minority identities, and the limited opportunities to address discrimination through education. Furthermore, it outlines actionable recommendations and strategies that leverage collaboration, education, and community-driven initiatives to combat intolerance and promote social cohesion.

3.4.1. Main challenges

The organisation and the events have highlighted many challenges. One of the most significant issues is the prevalence of politically imbued topics related to minority groups, which makes discussing and responding to these issues challenging due to their sensitive nature. Individuals, whether they are community leaders or members, are hesitant or reluctant to speak out on such issues due to concerns about potential reactions, consequences and conflict.

Conflicts and tensions within communities

A related challenge identified was the existence of conflicts and tensions within communities. The roundtable discussions revealed significant divergences in opinions and perceptions of the events of 7 October within the Hungarian Jewish community. While the presence of these differences is normal, they are challenging to manage and process, on the one hand as a result of the ongoing trauma and grief experienced by the community, and on the other hand based on the political and sensitive nature of the issue, which makes the discussion about it complicated. These processes have led to a phenomenon known as *the spiral of silence*, whereby the opinion of the real or believed majority emerges, and many individuals are reluctant to speak out. While tensions within a community are a natural phenomenon, the above issues also have the potential to create significant polarisation. Polarisation can create divisions that can affect community cohesion and identity.

Existing at the intersection of minority groups

Another significant challenge is the situation of people who are at the intersection of minority groups. In Hungary, there is a significant level of prejudice against minority groups, which is exacerbated by the phenomenon of intersectionality. People who belong to minority groups often find themselves excluded from mainstream society. If they belong to more than one minority group, they find themselves excluded even from their own minority groups. A lack of communication and cooperation among minority groups often compounds the issue. This not only hinders the possibility of cross-community dialogue but also the ability of groups to advocate for their collective rights.

Limited opportunities to address discrimination through education

A major obstacle faced by minority organisations is the lack of space and possibilities provided by the state to hold workshops or any kind of sensitisation activities in educational institutions. Several minority NGOs have well-established and effective methodologies for sensitisation training for youth in institutional settings, particularly in the educational sector.

3.4.2. Recommendations and strategies

The events have led to several strategies and recommendations that could be useful for any event or organisation aiming to promote or create dialogue.

Cooperation between state stakeholders and vulnerable groups:

The government, state institutions, municipalities and minority self-governments should cooperate with organisations representing minority groups and civil society on minority issues. The state must support minority groups in a way which is truly useful and beneficial for them and meets their needs. State actors should meaningfully involve minority groups in the decision-making processes to increase public tolerance. State actors can contribute to these efforts in two priority areas: education and the municipality level.

1. Education

- The fight against stereotypes and prejudices, which are vital for mutual acceptance and respect between different social groups, should be integrated into institutional education from the earliest possible age.
- Schools should educate young people to be open-minded, interested and critical thinkers, and encourage contacts between majority and minority groups.
- The theoretical and practical knowledge and methods needed to educate for inclusion, tolerance, critical thinking and effective representation of minority coexistence, history and culture should be integrated into teacher training, and teachers should be adequately supported in achieving these goals and sensitising young people with methodology and resources.
- The state should initiate or support initiatives targeted educational programs and social campaigns with vulnerable and stigmatised groups to raise public awareness and sensitivity and to promote interreligious and intercultural knowledge and dialogue, especially for young people.

2. Municipality level

- Municipalities have the possibility to build contact and cooperation with many social groups, so they have a chance to initiate change by creating dialogue.
- Municipalities and local communities should aim to communicate with each other in a clear and transparent manner to lay the foundations of fruitful cooperation.
- Good practices and experiences in this area are worth communicating to inspire others and to become more widespread amongst other actors of society.
- Municipalities can and should provide the necessary infrastructure for events organised by minorities and support them with local funding.

Cooperation between vulnerable groups:

Representatives of different vulnerable and minority groups should aim to cooperate and work together in solidarity.

- **Creating opportunities for inter-community dialogue** is an important basis for strengthening social cohesion. It is also essential to involve young people in the dialogue and provide them the possibility to ask questions and learn from other's experiences.
- **To reach a wider audience, minority organisations should organise joint online and offline communication and advocacy campaigns and cultural programmes** to build community and networks, empathy and solidarity and represent their interests more effectively. Organisations can

support each other in planning campaigns and programs and sharing their existing knowledge and experiences.

- **Cooperation between experts/researchers and minority groups:** Experts/researchers studying society's attitudes towards minorities and minority groups can support each other's work. Experts can share and present their research findings to leaders and members of different minority groups. This, on the one hand, can provide the groups' representatives with an overview and background of majority attitudes and also help them to define the direction and focus of their future activities. On the other hand, representatives of the groups can share what they actually experience in terms of society's attitudes towards them, which can provide additional information for experts on their research topics and also give input for future research directions.
- **In-group cooperation:** To effectively tackle harmful stereotypes and prejudices and build cooperation with other groups, communities need to strengthen their internal cohesion and well-being. Based on the experience of the discussions in the organised events, even if it is not possible to find common ground on some issues at the moment, it is important to discuss the internal tensions of the community and to get to know the different opinions and thoughts to represent the community's point of view and to work against the negative feelings of the majority society towards them.

In addition to these strategies and recommendations, there are some general requirements whose fulfillment could greatly support these efforts. A democratic rule of law and the guarantee of fundamental rights for all are prerequisites for the strategies and recommendations. The state must give priority to combating all forms of prejudice, intolerance, and discrimination in a defined manner. To achieve this, the political and individual autonomy of the institutions, and authorities responsible for monitoring fundamental rights and equality must be restored.

Additionally, all state institutions must integrate these values into their work so that institutional representatives can effectively address all forms of intolerance and discrimination. Actors who can influence public opinion and who have social legitimacy and credibility (e.g. heads of state institutions, politicians, public figures, religious leaders) should take the lead in rejecting prejudices and stereotypes in public discourse. On the one hand, they should distance themselves from rhetoric and campaigns that exacerbate political polarisation and incite hatred against certain groups, institutions, and individuals. On the other hand, they should be resistant to prejudice and stereotypes against minorities. Their statements, actions, and political decisions should exemplify the protection of human rights, equality, and non-discrimination, as outlined in the values of the Fundamental Law.

3.4.3. Examples of good practices, tools and resources

Good practices include (1) increasing openness and critical thinking, (2) enhancing relations and mutual understanding between minority or religious groups, and (3) strengthening minority communities and identities.

Umbrella organisations and networks

- **Religious Freedom Network:** the basic aim of the network is to create opportunities for dialogue between different religions and civil and religious organisations. The aim is to provide a space and a voice for all actors, regardless of their political affiliation, who are fighting for freedom of religion and thought, environmental and social justice, and the democratic functioning of Hungary. <https://vallaszabadsag.eu/>
- **Hungarian LGBT Association:** The Hungarian LGBT Association is the umbrella organisation for lesbian, gay, bisexual and transgender organisations in Hungary. The Alliance aimed to facilitate communication between LGBT organisations and to create a framework for cooperation and joint action. <https://lmbtszovetseg.hu/szovetsegunk>
- **Civilization Coalition:** The Civilisation Coalition established as a joint campaign of 34 Hungarian civil society organizations in 2017. The common purpose of the cooperating civil society organizations is: to strengthen the image, constituency and social support of civil society, and civic activism; to increase the level of social solidarity, to seek new forms of it and to stand up for civic activists and CSOs; to share knowledge and skills with each other and with other CSOs to make civil participation, organising and advocacy more effective and strengthen the civil sector; to take action against the shrinking civil space and actively work to increase the opportunities of democratic participation and the diversity of civil society. <https://civilizacio.net/en/home>
- **KerMel Group (Christians for Homosexuals):** The primary aim of the initiative is to promote and sustain dialogue between Christian communities and LGBT+ people. KerMel believes in the power of face-to-face encounters and that the way to acceptance is through knowing and understanding each other. Thus, the movement's activities focus on bringing people from Christian and gay communities together at the same table. <https://www.facebook.com/KeresztenyekAMElegekert/>
- **EJHA (Human Rights Educators Network):** EJHA members are individuals who are active in the field of education and human rights. The network was created to facilitate cooperation and information flow between professionals and organisations working in the field of human rights, democratic citizenship and global education in Hungary. <http://ejha-halozat.hu/index.php/2018/02/02/ejha-emberi-jogi-nevelok-halozata/>

Alternative educational methods

- **The Euroguide interactive handbook** helps practitioners working with young people to deal professionally with sensitive social issues. <https://euroguide-toolkit.eu/language-select/hu/hu-kezikonyv-bevezeto/>
- **Thematic city walks:** Themed city walks are a good teaching method for interactive, experience-focused knowledge transfer with active participation. The walks are an informal way for participants to learn about important sites and historical events of the representative minority. The walks are a way of bringing history closer.

It is important to stress that the organisations listed below not only work on the methodology of urban walks but also have various training courses, workshops and educational materials.

1. Uccu Roma Informal Educational Foundation: The main mission of Uccu is to combat prejudices and negative stereotypes related to Roma, so we can all live in a more tolerant and open society. <https://www.uccualapitvany.hu/en/>

2. Haver Foundation: Haver Foundation is a non-profit Jewish community organisation working in the field of informal education. In cooperation with high schools and universities, as well as other public institutions and NGOs, Haver strives to tackle prejudice, antisemitism and intolerance present in today's Hungary. <https://haver.hu/about>

3. Zachor Foundation for Social Memory: The Foundation is a non-governmental educational organisation. They aim to contribute to the sensitisation of students in primary and secondary schools to the past and to make them more open to accepting each other through our pedagogical approach, educational programmes, teaching materials and publications. <https://www.zachor.hu/>

Other Hungarian NGOs that organise city walks at certain intervals or in connection with specific events and/or have educational programs:

1. **Háttér Society:** <https://en.hatter.hu/>;
2. **Menedék** – Hungarian Association for Migrants: <https://menedek.hu/en>
3. **Szociopoly:** A sensitising board game and interactive theatre game on poverty and exclusion. <https://www.szociopoly.hu/>

Addressing the complex challenges of inclusion and integration requires sustained effort, innovative tools, and cross-sector collaboration. This chapter has underscored the importance of engaging both state and community actors in fostering tolerance, combating prejudice, and building solidarity among diverse groups. By implementing the proposed strategies and learning from existing good practices, organisations, institutions, and individuals can contribute to creating a more equitable and inclusive society. These efforts must be anchored in a shared commitment to human rights, the rule of law, and the recognition of diversity as a strength.

3.5. Conclusions and Future Direction

The events highlighted several fundamental aspects of interfaith and inter-community dialogue, as well as its possibilities and limitations in Hungary. The most important conclusion is that dialogue can help even in difficult and tense times, so it is always beneficial to have it. The polarisation of society can also be present in groups of people who face the same challenges in their daily lives. Even distant events and happenings of the world can create personal traumatic experiences or cause grief in communities, which have the potential to distance social groups and also members of the same group from each other. Dialogue can build community cohesion, strengthen minority identity, and promote cooperation and collaboration between different groups. However, it is also important to note that discussing difficult and sensitive issues may require more time and space, to ensure that everyone's feelings and opinions are respected.

Every social actor can play a role in bridging distances in society. One of the most important lessons learnt from the experience of organising, planning and implementing the events described is that it is always worthwhile to initiate discussions with social actors who have experience and/or knowledge on the explored subject. Discussing results, ideas, and plans can shed light on important aspects that might have been neglected or absent and contribute to the successful implementation of plans or the appropriate management of results.

4. Italy

The roundtables on Tolerance and Social Inclusion and the sessions on Interreligious and Intercommunity Dialogue were organized by the Association - Social Enterprise "Le Rose di Atacama," as part of **WP4 Promoting Dialogue and Understanding across communities** in the BOND project. These events took place on September 15th and November 23rd, 2024, at the association's headquarters in Potenza. This report provides a comprehensive description of the two initiatives, outlining the various phases and activities undertaken. Furthermore, it presents information about the participating groups, the topics analyzed, and the methodology employed, in accordance with the guidelines outlined in WP4, specifically the experiential learning approach described in **D4.1 Toolbox with guidelines for dialogue and roundtables**.

4.1. Context and Background

The city where the roundtables and dialogue sessions took place is located in Basilicata, a region in central-southern Italy that has been actively involved for several years in promoting and implementing ministerial and European projects related to integration and inclusion policies for minorities. The region has approximately half a million inhabitants, it has got university, and significant natural resources such as water and oil, despite a mediocre economic development. The economic and social integration of the Lucanian population, and of the southern population in general, has historically been marked by a delay compared to other areas of Italy. In this context, the emigration of large segments of the population, an endemic phenomenon of the South from the late 19th century to the present day, and precarious economic development conditions have led to the progressive depopulation of the region.

In the last twenty years, however, there has been an exponential increase in incoming migratory flows, to the point that Basilicata can be said to have become a land of hospitality and welcoming, with reception centers spread throughout the territory for socio-economic migrants and asylum seekers, coming from both Sub-Saharan Africa and the Middle East and Far East. For this reason, the different associations throughout the region have experienced a significant increase in terms of the implementation of integration and inclusion projects, with the use of both ministerial and European funds. Despite this, the responses of local institutions are still inadequate, and this is due to a lack of truly effective actions regarding work and cultural integration and the absence of effective peripheral structures in the territories, as well as the lack of social organization among settled migrants.

4.2. Overview and description of events

The events in Italy, conceptualized, organized, and publicized by Le Rose di Atacama, were designed to foster dialogue, understanding, and actionable collaboration on themes of tolerance, social inclusion, and interreligious dialogue. Two key initiatives were undertaken: the **Roundtable on Tolerance and Social Inclusion** (two morning and one afternoon sessions on the entire day of September 15th) and the **Interreligious Dialogue Sessions** (two sessions, one in the morning and one in the afternoon, on the entire day of Saturday, November 23rd, 2024). Each event was widely promoted through public invitations and posters, creating an open space for participation and engagement from diverse communities. Both initiatives emphasized an inclusive and interactive approach, with moderators framing activities as proposals for collective exploration and reflection. The goal was to investigate key topics and generate collaborative strategies to address discrimination, foster inclusion, and promote peace.

Round-Table on Tolerance and Social Inclusion, 15 September 2024, Potenza

Date and Format: Held on September 15, 2024, the roundtable spanned two morning sessions and one afternoon session, running from 10:00 AM to 5:00 PM at Le Rose di Atacama's headquarters. It featured a structured series of discussions and activities designed to address identity, discrimination, and strategies for integrating minorities. A mixed group of 7 men and 9 women actively participated in this activity, with an audience of approximately 30 people, ranging in age from 20 to 65 years old.

Session 1: Identity and Conflict

The first session was dedicated to the theme of identity and conflict. The introduction highlighted the complex relationship between these two concepts and their role as the core of many social, cultural, and political tensions in contemporary societies. Following the introduction, the following activities were carried out:

- **Participant Introductions:** Each participant was given the opportunity to introduce themselves.
- **Introduction to the First Two Activities:** A brief overview of the subsequent activities was provided.
- **Activity I: Defining Identity and Conflict:** Participants were asked to individually define the concepts of identity and conflict.
- **Activity II: Brainstorming on Identity and Conflict:** A group brainstorming session was held to explore the various aspects of identity and conflict.
- **Conclusions:** The session concluded with a summary of the key points discussed.
- **Coffee Break:** A short break was provided for refreshments.

Session 2: Discrimination and Inclusion

The second session focused on the theme of discrimination and inclusion. Discrimination, as a complex and deeply rooted phenomenon, affects many groups. In Italy, statistics reveal an alarming picture. The most affected groups are migrants, ethnic and religious minorities, the LGBTQ+ community, people with disabilities, ex-offenders, and former drug addicts. In addition, there are forms of gender discrimination, with women still experiencing differential treatment, especially in the workplace.

During this session, the most common forms of discrimination, both explicit and implicit, were analyzed, and reflections were made on concrete strategies to promote a more inclusive society with the aim of implementing effective actions that not only reduce conflict but also foster full integration and equal opportunities for all by establishing a continuous and ongoing dialogue.

The activities carried out after the introduction were the following:

- **Activity I: Reflective Icebreaker on Discrimination:** This activity aimed to introduce the topic through a reflective exercise.
- **Activity II: Case Study on Discrimination:** Participants analyzed a specific case of discrimination to gain a deeper understanding of the issue.

- **Activity III: Group Discussion on Barriers to Inclusion:** Participants were divided into groups to discuss the obstacles to inclusion in society.
- **Conclusions:** The session concluded with a summary of the key points discussed.

Session 3: Skills and Tools for the Integration of Minorities

The afternoon session focused on the topic of skills and tools for the integration of minorities into majority groups. The following activities were carried out:

- **Activity I: Identifying Skills for Dialogue in a Group:** Participants engaged in a group activity to identify the essential skills required for effective intergroup dialogue.
- **Activity II: Individual Case Studies on Integration:** Participants were asked to individually study and present a case study of successful integration.
- **Activity III: Creating a Roadmap for Integration:** Groups developed a roadmap or plan outlining the steps necessary to promote successful integration within their communities.
- **Activity IV: Sharing and Discussing Proposals and Conclusions:** The session concluded with a sharing of the proposed roadmaps and a general discussion, summarizing the key points.

Interreligious and Intercommunity dialogue, 23 November 2024, Potenza

Date and Format: Held on November 23, 2024, this initiative consisted of two sessions—one in the morning and one in the afternoon—running from 9:00 AM to 5:00 PM. The sessions focused on the interplay between religious identity, conflict, and the pursuit of positive peace. A mixed group of 8 men and 5 women actively participated in this activity, with an audience of approximately 20 people, ranging in age from 26 to 60 years old.

Session 1: Identity and conflict in religious communities

The focus of the discussion was on the theme of identity within religious communities. The session began with an introduction to the topic of religious identity and its role in promoting or creating conflicts. Each participant shared their own definition of religious identity and offered a brief overview of the main challenges faced by their community. Among these, it is essential to deepen knowledge of religions or denominations far from the majority group. Participants argued, for example, that the main cause of intolerance towards the Jewish community stems from the lack of knowledge or understanding of this religion and the consequent prejudices.

- **Activity I:** Collective brainstorming to examine how and to what extent the culture/identity of belonging shapes religious identity and influences discrimination;
- **Activity II:** Storytelling of direct or indirect experiences of discrimination;
- **Activity III:** Definition of an etiology of religious discrimination.

Session 2: Building positive peace – the challenges of ecumenism.

In this session, strategies were developed to overcome conflicts in a structural way, deriving from the first session the main problems related to integration and prejudice.

- **Activity I: Reflective icebreaker on the concept of discrimination.** This activity aimed to create a safe and reflective space for participants to share their personal experiences and perceptions of discrimination.
- **Activity II: Defining Core Concepts: Witness, Fraternity, Spiritual Education:** This activity focused on clarifying the meaning and significance of key concepts relevant to interfaith dialogue, such as witness, fraternity, and spiritual education.
- **Activity III: Exploring the Virtues: Truth, Forgiveness, Justice, Peace:** This activity delved into the interconnectedness of these virtues and their role in fostering harmonious interfaith relations.
- **Activity IV: Developing a Roadmap for Interfaith Collaboration:** Participants worked together to create a practical plan for building bridges, networks, and alliances among diverse religious communities.
- **Summary and Closing Circle:** The session concluded with a summary of the key points discussed and a closing circle to reflect on the shared experience.

Additional Notes:

- **Visual Aids:** The session incorporated the use of images, illustrations and quotes from the WP4 toolbox with dialogue guidelines (D4.1) to enhance the discussion and provide visual stimuli.

"Hate is a form of violence without conflict, because conflict inherently contains the possibility of dialogue. Conflict, in a way, organizes violence symbolically. In our time, however, we face violence devoid of conflict." - M. Recalcati, Sull'odio, 2024

"Inclusion does not signify a possessive form of assimilation, nor a closure against the different. Rather, to include the other means that the boundaries of the community are open to all: even, and especially, to those who are mutually strangers or who wish to remain strangers." - J. Habermas, L'inclusione dell'altro, 2013

"Cooperation is not the absence of conflict, but rather a means of managing it." - Deborah Tannen

- **PPT Presentations:** PowerPoint presentations were created and projected during the session to support the activities and provide additional information.

These events fostered a deeper understanding of the challenges and opportunities surrounding social inclusion and interreligious dialogue. Participants gained practical skills for managing conflict, promoting cooperation, and building inclusive communities. By addressing these issues through structured dialogue and collaborative activities, Le Rose di Atacama provided a robust platform for fostering peace, tolerance, and mutual respect across diverse groups.

4.3. Description of target groups

The Roundtable on Tolerance and Social Inclusion and the Interreligious and Intercommunity Dialogue Sessions brought together a diverse array of organizations, communities, and faith groups, each representing unique perspectives and experiences. These groups were selected for their direct involvement with issues of tolerance, social inclusion, and the rights and needs of marginalized populations. Below is a detailed description of the participating target groups:

Groups at the Roundtable on Tolerance and Social Inclusion

1. **Insieme Therapeutic-Rehabilitation Community for Pathological Dependencies:**

Through a multi-professional team composed of psychotherapists, educators, sociologists, community workers, and physicians, the community provides care for guests and their issues with a variety of therapeutic interventions implemented from a systemic perspective.

2. **Il Quadrifoglio Children's Socio-Educational Family Community:**

Situated within the network of socio-educational and assistance services for children, referred by social services and placed in educational communities pursuant to civil measures ordered by the Juvenile Court. The community works to guarantee children's rights to safety, physical and psychological health, education, and socialization.

3. **Basilicata Observatory for Migrants:**

An organization that studies the issue of immigration, its numbers, and its social aspects, and plans, together with institutions and competent bodies, real reception and, above all, the possible integration of migrants, whether resident or seasonal. The Observatory provides specific services for migrants, with the creation of information desks, trade union assistance for foreign workers, informing them of their rights and providing them with assistance in labor matters. Creating a network of lawyers who provide legal assistance starting from bureaucratic matters for residence permits and who also follow those who have the right to be recognized as political refugees is among the objectives that the OBSERVATORY has set itself since its inception.

4. **Rete Lenford - Legal Assistance for LGBTI+ Rights:**

An association established in 2007, composed of lawyers, trainees, scholars, students, and individuals with proven experience in the LGBTI+ field. The association provides legal aid, offers free legal consultations through the SOS Rete Lenford service, and engages in training, outreach, and national and international research and projects. It actively combats discrimination based on sexual orientation and gender identity through prevention, legal protection, and advocacy.

5. **Emergency Reception Center for Asylum Seekers (CAS)**

Managed by Le rose di Atacama Social Enterprise Association, a facility designed to temporarily accommodate asylum seekers while their applications are being processed by the competent authorities. These are extraordinary and temporary centers, created when ordinary structures (such as the Centers for the Reception of Asylum Seekers - CARA) are insufficient to meet the need. The

guests of the CAS are people who arrive in Italy requesting international protection and who, for the entire duration of their asylum procedure, are hosted in these facilities. The centers offer basic services such as board, lodging, legal, health, and psychological assistance, as well as orientation for training and social integration.

6. **First Reception Centers for Unaccompanied Foreign Minors (UFM) FAMI Project 31**

Matera and Potenza, managed by the Basilicata Region, in partnership with Le rose di Atacama and Arci Basilicata Regional Committee, are specialized facilities for the reception of foreign minors arriving in Italy without the accompaniment of a responsible adult. These minors are particularly vulnerable and, therefore, the facilities offer them immediate protection and socio-educational assistance. The centers provide initial reception interventions, including identification, health checks, and psychological and legal support. The minor is also oriented towards the national protection system, with a protection plan that may include finding a foster family, educational guidance, or seeking an integration path.

Groups at the Interreligious and Intercommunity dialogue sessions:

During the interreligious and intercommunity dialogue sessions, representatives from various faith groups gathered to share their unique perspectives, explore shared values, and discuss the challenges they face in fostering interfaith and intercultural understanding:

1. **The Catholic Church** - Representatives from the Catholic Church engaged in rich discussions surrounding religious identity and the importance of tolerance in today's diverse society. They addressed the challenges of interfaith dialogue, emphasizing the need for open communication and mutual respect between different religious communities. They highlighted the role of the Church in promoting peace and understanding across cultures.
2. **The Adventist Church** - As a Christian minority denomination, the Adventist Church brought valuable insights into the role of ecumenism in promoting unity among different Christian communities. Their focus was on spiritual education, the importance of building bridges across faith communities, and the need to work together in addressing social issues, particularly those affecting marginalized groups.
3. **Islamic Community** - Participants from the Islamic community shared their experiences and challenges as Muslims living in Italy, shedding light on issues such as prejudice, discrimination, and the struggle for integration in a predominantly non-Muslim society. They discussed how Islam's teachings of peace and tolerance can contribute to the broader dialogue on coexistence, as well as the importance of combating stereotypes and fostering a deeper understanding of their faith.
4. **Evangelical Church "Grace and Truth"** - Representatives from this Protestant denomination emphasized the role of fraternity, justice, and peace in fostering positive interfaith relations. They shared their experiences in building connections with other religious groups, underlining the importance of mutual respect, support for social justice, and working together for peace and reconciliation in both local and global contexts.

The inclusion of these diverse groups enriched the dialogue and collaboration during both the roundtable and interreligious sessions. Each group brought unique expertise and experiences, allowing for a comprehensive exploration of the challenges and opportunities related to social inclusion, interfaith understanding, and the integration of marginalized populations. These collaborations emphasized the importance of multi-stakeholder approaches in fostering tolerance and building inclusive communities.

4.4. Key findings from dialogue and roundtable events

Participants engaged in active and collaborative dialogue throughout all phases of the roundtable and dialogue sessions, demonstrating interest, curiosity, and involvement in the discussion. There were moments of very lively and emotionally charged confrontation, as well as spaces for empathy and sharing of personal and community identity issues. The planned objectives were successfully achieved, and the results exceeded expectations, leading participants to decide to meet again on other occasions for dialogue, staying in touch and establishing lasting relationships of sharing and collaboration for future initiatives.

4.4.1. Main challenges

All participating groups demonstrated a keen interest in the issues raised by each individual group, a desire for knowledge, a willingness to share, and a recognition of the urgency and necessity of devising and implementing structured and comprehensive action plans to promote cultural and normative change in Italian society.

Shared Challenges Related to Faith and Religion

Participants identified several forms of intolerance linked to religious identity, including perceptions of intolerance related to religious attire or symbols, devaluation of the role of religious leaders, and disrespect for religious culture, education, and theological qualifications. There is also a perception that the title of "religion teacher" is not given the same status as other teachers in Italian schools.

Additionally, the dialogue sessions revealed several key findings:

1. The impact of stereotypes and prejudices.

Participants highlighted the significant role played by stereotypes and prejudices in fostering conflicts between majority and minority groups, as well as within these groups themselves. Many leaders noted a widespread interfaith prejudice rooted in historical biases and its tendency to create common misconceptions. Everyday habits, such as customs, dietary practices, and clothing styles, were often targeted by these stereotypes. Participants unanimously recognized a lack of willingness to understand diversity as the primary cause of this dynamic.

2. The need for physical spaces for intercultural exchange.

It was suggested that the absence of physical spaces for interaction and gathering among different cultures further contributes to the isolation of groups and the stigmatization of the "other". This physical gap leaves more room for online interactions, which, as emotional and virtual tools, can exacerbate differences and foster the creation of "clans".

3. Intolerance and negative perceptions.

Instances of intolerance were reported by all religious communities, surprisingly including not only minorities. While Pentecostal, Orthodox, and Muslim groups highlighted a general perception of hostility in their communities, both from members of the Christian majority and from wider civil society, the Christian majority itself expressed growing unease within an increasingly secularized society. Religious practices in general seem to be met with widespread disapproval, if not condemnation, in contemporary society.

Instances of trivialization, skepticism, and even outright offense have been reported by all groups in a climate of general disrespect for religious practices. Consequently, there is a widespread diffusion of intolerance towards religious practice in general, a phenomenon that has surpassed, in both frequency and significance, intolerance between religious groups.

Ecumenism, therefore, becomes necessary to counter phenomena of intolerance or overt discrimination. Marginalization affects all religious communities, albeit to varying degrees.

Across the board, trivialization, skepticism, and outright offense toward religious practices were common, signaling a societal shift toward generalized intolerance of faith-based expressions. This underscores the urgent need for ecumenism to counter prejudice, foster mutual respect, and address the marginalization of religious communities.

Identified challenges in terms of stereotypes, prejudices, and discrimination

- 1. Understanding the role of individual and collective identities in the genesis of conflict.** A deeper understanding of how individual and group identities contribute to the emergence of conflict is necessary.
- 2. Mutual recognition of diverse identities for an inclusive society and peaceful coexistence.** Recognizing and respecting the diversity of identities is essential for fostering an inclusive society where everyone can coexist peacefully. This involves avoiding the denial or devaluation of personal and collective identities.
- 3. Valuing fluid and multiple identities.** To reduce tensions and promote open and inclusive dialogue, it is important to recognize and value the fluidity and multiplicity of identities, such as ethnic, religious, gender, and cultural identities.
- 4. Recognizing conflict as a part of social change.** Conflict should be seen as an inherent part of social change, and its constructive potential should be acknowledged. Addressing the traumas caused by conflict, such as marginalization, discrimination, and exclusion, can be a driving force for social change by raising awareness of the injustices faced by minority groups.
- 5. Preventing and combating prejudice and stereotypes.** Efforts must be made to prevent and combat prejudices and stereotypes based on ethnic, religious, cultural, linguistic, socioeconomic, or other personal characteristics.
- 6. Promoting intercultural and interpersonal dialogue.** Strategies should be adopted to promote intercultural and interpersonal dialogue and to resolve conflicts constructively.
- 7. Increasing mutual understanding.** Concrete approaches should be developed to transform identity-based conflicts into opportunities for growth and social cohesion.

8. Action plan to mitigate the negative effects of inter-community conflicts: A comprehensive plan is needed to mitigate the negative impacts of inter-community conflicts and promote integration.

9. Addressing media and political narratives. Efforts should be made to counter prejudices and stereotypes fueled by media and political narratives that portray the "other" as a threat. This can be achieved through education and the promotion of intercultural dialogue, involving the community, schools, universities, families, and citizens in learning about minority groups and the challenges they face.

Experiences and Perceptions of Intolerance

Participants shared experiences of intolerance that highlighted both overt and subtle forms of discrimination:

1. Direct discrimination. This includes interpersonal and workplace discrimination (e.g., inability to find employment).

2. Indirect discrimination of a structural or institutional nature. This includes examples such as public housing selection criteria that indirectly exclude certain categories of people, or the "transhumance of migrants".

3. Perception of overt and latent intolerance in various social contexts. This includes examples from the educational context, such as reports from the educator at the "Quadrifoglio" residential home of intolerance experienced by children at school.

Variations Across Groups

Different groups have expressed varying degrees of discomfort with the lack of respect for personal freedoms and the inadequate protection of minority rights as guaranteed by the Italian Constitution. The variations in perceptions of intolerance and experiences of discrimination among different groups depend on the socio-economic and cultural context in which individuals and communities live.

These findings underline the complexity of challenges faced by diverse groups in Italian society, from entrenched stereotypes to systemic discrimination. Addressing these issues requires coordinated efforts across education, policy, and community engagement to foster mutual understanding, respect, and inclusion. By acknowledging these shared challenges and leveraging them as opportunities for growth, Italian society can take significant steps toward building a more inclusive future.

4.4.2. Recommendations and strategies

Addressing identity-based conflicts requires comprehensive strategies that foster understanding, inclusion, and integration. Below are actionable recommendations and strategies presented during the dialogue and roundtable events in Italy, specifically aiming to address intercultural, interreligious, and minority-majority dynamics.

Strategies and Best Practices for Managing and Resolving Identity-Based Conflicts

1. Intercultural education: Implementing educational programs designed to foster understanding and respect for diverse identities. Integrate intercultural topics into school curricula to prepare future generations for diversity and inclusion.

2. Intercommunity dialogue: Promoting direct dialogue between groups with different identities to bridge divides and encourage empathy.

3. Inclusive policies: Enacting policies that protect the rights of minorities and promote the active participation of all social groups.

4. Role of civil society: Preventing and managing conflicts through the facilitation of dialogue and communication between majority and minority groups, initiating concrete actions, establishing agreements or conventions, opening listening centers, and creating safe spaces where people can share their experiences and listen to others.

Inclusion Strategies to Counter Discrimination

- **Anti-discrimination legislation:** While Italy has various laws protecting the rights of minorities, effective enforcement is crucial. Strengthen enforcement mechanisms for existing anti-discrimination laws to ensure tangible outcomes.
- **Cultural awareness and training:** Promoting a culture of inclusion requires educational interventions in schools and workplaces. Promote awareness campaigns to educate the public about their rights and the importance of equality.
- **Economic and social support:** Inclusive economic policies, such as equitable access to employment and training opportunities, are essential for reducing inequalities.

Strategies and Tools for the Integration of Minorities into Majority Groups

1. Education and Culture: Improving the participation of minority groups in the host country's education systems through language learning programs, inclusion of diversity-related topics in school curricula, and promotion of intercultural education.

2. Economy and Employment: Guaranteeing equal access to the labor market for minority groups through enacting and enforcing policies for access to employment and entrepreneurship, job placement and training projects, and diversity and inclusion initiatives in companies.

3. Rights and Citizenship: Recognizing civil rights and guaranteeing equal access to public services through simplifying the citizenship acquisition process, ensuring access to healthcare and social services, enforcing and expanding anti-discrimination legislation and civil rights, and providing support for housing.

Strategies to Resolve Inter-Religious Conflict

1. Youth engagement and inter-faith dialogue: Interreligious dialogue among youth communities and open meetings in schools. As young people represent the future, it is essential to bring these issues to their attention and provide them with opportunities to reflect and develop strategies for integration within their peer groups. The ecumenical community has proposed spiritual education, a series of actions aimed at fostering the moral and spiritual values of each student and their families.

2. Reflection and Discussion: Organize reflection and discussion groups on inclusion and mutual forgiveness regarding political, gender, and religious conflicts or oppositions. Create spaces for open dialogue, fostering mutual understanding, Encourage collaborative problem-solving to address shared challenges.

Strategies for the Integration of Religious Minorities

- **Collaboration with institutions:** Promoting initiatives that go beyond territorial and confessional contexts to ensure that integration interventions, already tested at the interreligious and local levels, can become structural at both the school and political levels. To achieve this, it is necessary to firmly direct political action through press campaigns, the presence of institutional representatives, and legislative proposals.
- **Support for community projects:** Encouraging exchange programs with nearby and distant communities of different ethnic, social, and religious compositions. It has been observed that an open attitude towards diversity is fostered by contact with dimensions beyond one's comfort zone. Community leaders have emphasized that their co-religionists have generally received tolerant and open treatment from people who have lived in foreign countries or traveled. It is therefore essential that young people, in particular, can get to know other cultures as soon as possible, directly and in depth.

By implementing these strategies, communities can address identity-based conflicts and foster a culture of inclusion, respect, and mutual understanding. Through education, dialogue, and systemic reforms, it is possible to bridge divides and create a society where diversity is not just tolerated but celebrated as a strength.

4.4.3. Examples of good practices, tools and resources

To foster a culture of tolerance and inclusion, it is essential to implement practical tools and initiatives that engage individuals across various societal levels. Below are examples of effective practices and tools:

- 1. Educational actions:** Seminars to promote tolerance and inclusion in family, school, and social contexts.
- 2. Inclusion toolkit/awareness raising:** Flyers, brochures, and small publications that can be widely distributed and easily understood by all readers. This is a quick and practical way to disseminate the basics of inclusion and tolerance.
- 3. Guide to intercultural mediation:** Disseminating the principles of interreligious, intercultural, and intercommunity dialogue - based on logotherapy - so that it can be applied as a method in schools, seminars, and general discussions.
- 4. Building positive peace:** Insisting on private, public, school, and institutional communication on the concept of "positive peace" to go beyond the mere definition of "absence of conflict", to include the presence of justice, equity, and harmonious relationships.

These tools and practices provide actionable ways to nurture a society rooted in tolerance and inclusion. By combining education, accessible resources, dialogue frameworks, and the promotion of positive peace, stakeholders can work together to build stronger, more cohesive communities.

4.5. Conclusions and Future Direction

The analysis highlighted several barriers to the integration of minority groups and outlined actionable recommendations for overcoming these challenges. Key findings include:

Barriers to integration:

1. Lack of knowledge and dialogue between minority and majority groups.
2. Presence of prejudices and stereotypes at various social levels and in different contexts.
3. Acts of social and institutional discrimination.
4. Limited access to work and education.
5. Economic precariousness, instability and lack of resources.
6. Lack of effective public policies.
7. Lack of structured and long-lasting actions at the school and educational level to promote the value of diversity and a culture of solidarity and inclusion.

Future Directions

Long-Term Goals and Vision: Integration policies in Italy aim to promote the social, economic, and cultural inclusion of vulnerable groups, including immigrants, ex-offenders, former drug addicts, and people belonging to ethnic and religious minorities. However, the goals achieved so far are still insufficient due to the alternating visions on the theme of integration and social inclusion of minority groups by the different political factions that have governed in the last two decades, which has not allowed for the consolidation of measures and procedures that guarantee effective equality of rights for minorities, beyond the formal equality guaranteed by the Constitution.

Long-term objectives include the correct application of **existing laws** and the **introduction of new measures** to promote social cohesion. At the socio-educational and cultural level, representatives of the different communities have committed to networking to promote concrete projects to be undertaken in the world of youth education and associations to actively involve citizens in issues related to discrimination. The shared vision on the issues discussed foresees action, beyond listening and sharing, to turn ideas into reality and truly transform the lives of discriminated people and minorities.

A shared vision across communities involves collaborative, results-oriented projects that promote solidarity and inclusion at both local and national levels.

Next Steps for Sustained Impact

To build on the progress made, it is recommended to focus on **strengthening networks, scaling collaboration and establishing joint projects**. Consolidating the relationship that has been created among the referents of the different communities through the exchange of information regarding other's initiatives of dialogue and discussion on the topics of reflection, invitations to events, conferences, community occasions and celebrations, drafting projects on shared challenges. Subsequently, this relationship can be transformed into a structured and active collaboration at the local and national level with various cultural initiatives or projects, in the short and long term, with pragmatic implications in the family, professional, and social spheres.

Objectives Achieved and Results

The balance of the interreligious and inter-community dialogue sessions and the round-table event on tolerance and social inclusion is very positive for all the factors mentioned above. The experiential learning model proposed in the BOND Dialogue Guidelines (D4.2) and adopted by the project team and moderators

has been very effective and has made the dialogue sessions very dynamic, empathetic, and productive. To make the results achieved long-lasting, the project team has planned the following:

- Establishing a preferred channel of rapid communication among the different groups present to share initiatives and events of common interest;
- Regular roundtables on a quarterly basis to deepen relationships and ensure sustained collaboration.
- The creation of a joint project that unites all the different groups present in a series of linked activities aimed at disseminating good practices and applying the strategies mentioned above.

The expected results were achieved through the activities carried out. In some cases, the sharing of knowledge, ideas and perspectives far exceeded expectations, going beyond the established time and continuing in other venues.

Challenges Encountered

Despite notable success, the project team encountered several challenges:

1. The absence of Jewish representation, even remotely;
2. Low participation of the external public despite the initiatives being disseminated through new information and communication technologies
3. The lack of an attendance fee made it impossible for scholars, expert researchers, nationally recognized in reference to the issues addressed, to participate; these could have further enriched the discussion.

Despite these challenges, the project has exceeded expectations in fostering knowledge sharing, collaboration, and the generation of new ideas. Moving forward, sustained efforts, strengthened networks, and expanded outreach will be crucial to addressing the identified barriers and ensuring the long-term success of inclusion and integration initiatives.

Conclusion

The series of dialogue and roundtable events held in Italy as part of the BOND Project have highlighted the importance of promoting a culture of inclusion, respect, and mutual understanding. Despite the progress made, significant challenges remain, particularly regarding the spread of prejudices and stereotypes that continue to hinder dialogue between different communities. The recommendations that have emerged suggest strengthening spaces for dialogue and cooperation, implementing more effective educational and awareness-raising policies, and promoting greater collaboration between institutions, civil society organizations, and religious communities. Good practices, such as the active involvement of young people and the creation of opportunities for encounters between different faiths and cultures, have been identified as effective tools to counter intolerance. Looking to the future, it is essential to continue working to consolidate the progress made, with particular attention to prevention and training, in order to build a more inclusive society where diversity is seen as a resource and not as an obstacle.

Conclusion

This *Handbook on Community Measures for Social Inclusion, Understanding, and Tolerance* captures the key insights, challenges, and strategies identified through dialogue and roundtable events held in Romania, Poland, Hungary, and Italy, from September through November 2024. These discussions brought together diverse voices—youth, educators, national minorities, religious groups, LGBTQ+ individuals, and decision-makers—who shared their experiences and perspectives on systemic discrimination, social divisions, and group-focused hatred. Despite the differing contexts, common themes emerged, underscoring the shared need for education reform, inclusive policies, and sustained collaboration to build cohesive and equitable societies.

The challenges identified—such as segregation, implicit bias in education, religious and political polarization, and a lack of long-term investment and holistic strategies—highlight the barriers that continue to hinder social inclusion. These systemic issues perpetuate distrust, deepen societal divides, and exclude marginalized groups from full participation in society. Addressing these barriers requires a collective commitment, from grassroots to institutional levels, to creating inclusive spaces, fostering dialogue, and dismantling harmful stereotypes and prejudices.

The recommendations presented in this handbook provide actionable steps to drive meaningful change. Modernizing educational curricula to reflect diversity, facilitating spaces for intergroup dialogue, promoting inclusive urban planning, and supporting grassroots initiatives are crucial to fostering understanding and mutual respect. Importantly, cross-sector collaboration—between governments, NGOs, religious leaders, and the private sector—is essential in order to ensure that these strategies are holistic, sustainable, and continuously responsive to community needs.

Ultimately, the handbook underscores the transformative power of dialogue and collaboration. When individuals come together, listen to each other, and seek common ground, they effectively break down barriers, leading to more resilient and inclusive communities. Moving forward, consistent investment, coordinated action, and a shared vision for inclusion at local, national, and EU levels are essential.

By implementing these strategies, we can foster a future where diversity is valued, voices are heard, and every individual—regardless of background—experiences a sense of belonging and empowerment. Together, we can lay the foundation for societies that are not only tolerant but truly inclusive, equitable, and resilient.

Annexes

ANNEX 1: National Report: Romania

ANNEX 2: National Report: Poland

ANNEX 3: National Report: Hungary

ANNEX 4: National Report: Italy



National Report: Romania

Manual de măsuri comunitare pentru incluziune socială, înțelegere și toleranță

BOND

Building tOlerance, uNderstanding and Dialogue across communities



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Introducere

Acest raport analizează rezultatele unei serii de dialoguri și mese rotunde desfășurate între septembrie și noiembrie 2024 în Transilvania, în special în Cluj-Napoca, Câmpia Turzii și Sighișoara. Aceste orașe, caracterizate prin diversitate etnică și culturală, au servit drept locații strategice pentru abordarea problemelor legate de discriminarea sistemică, ura îndreptată asupra anumitor grupuri și excluziunea socială.

Evenimentele au fost concepute pentru a implica o gamă largă de participanți, inclusiv tineri din licee, educatori, factori de decizie, comunități minoritare, persoane LGBTQ+, grupuri religioase și experți. Prin discuții facilitate cu atenție, ateliere și activități în grupuri mici, aceste sesiuni au oferit o platformă pentru schimburi de experiență semnificative, promovând înțelegerea, empatia și colaborarea între grupuri istoric divizate.

Provocările identificate în timpul acestor evenimente reflectă probleme sociale adânc înrădăcinate, precum inegalitatea educațională, segregarea, polarizarea religioasă și politică, precum și antisemitismul persistent. Ca răspuns, participanții au propus soluții și strategii practice menite să promoveze incluziunea socială, echitatea și coeziunea pe termen lung. Acest raport detaliază aceste provocări și oferă recomandări aplicabile pentru a le aborda eficient atât la nivel local, cât și național.

1. Context

Între septembrie și noiembrie 2024, o serie de patru dialoguri și mese rotunde au fost organizate în trei orașe din Transilvania: Cluj-Napoca, Câmpia Turzii și Sighișoara. Cluj-Napoca și Câmpia Turzii sunt situate în județul Cluj, în timp ce Sighișoara se află în județul Mureș, o zonă cu o populație semnificativă de romi, ceea ce a recomandat-o ca pe o locație relevantă pentru găzduirea uneia dintre aceste mese rotunde. Compoziția istorică și demografică a Transilvaniei face ca regiunea să fie deosebit de potrivită pentru facilitarea dialogului și a discuțiilor pe teme legate de minorități.

Conform Recensământului din 2021, compoziția etnică a României este următoarea: 89,3% români, 6% maghiari, 3,1% romi, 0,3% ucraineni, 0,1% germani și 0,9% alte grupuri¹. Aproximativ 10% din populația României este formată din grupuri minoritare, cu cele mai mari concentrații aflate în Transilvania (nord) și regiunea Banatului (vest), ambele fiind parte a Regatului Ungariei până la Primul Război Mondial². Deși etnicii români au constituit istoric majoritatea în Transilvania, minoritățile maghiare și germane au avut o influență semnificativă în centrele urbane. După populația maghiară, romii reprezintă cel mai mare grup minoritar atât în Transilvania, cât și la nivel național. Din cauza stigmatizării și discriminării cu care se confruntă, mulți romi nu se identifică ca atare în sondajele oficiale, ceea ce duce la subestimări importante. Estimările sugerează că populația romă ar putea reprezenta între 5% și 11% din populația totală a României³.

¹ "Rezultate definitive: Caracteristici etno-culturale demografice". Populația după etnie la recensămintele din perioada 1930-2021 (Etnii, Județe). Recensământul populației și locuințelor 2021, accessed 1 December 2023:

<https://www.recensamantromania.ro/rezultate-rpl-2021/rezultate-definitive/>

² https://en.wikipedia.org/wiki/Demographics_of_Romania

³ *ibid.*

Populația evreiască din România, conform Recensământului din 2021, este concentrată în principal în București (906 persoane)⁴. Comunități mai mici se află în Timiș (144), Cluj (139), Bihor (135) și Iași (133)⁵. Majoritatea evreilor români au peste 70 de ani, iar foarte puțini au sub 25 de ani⁶. Implicarea participanților evrei în dialoguri și mesele rotunde a fost deosebit de dificilă, din cauza numărului redus de evrei din Transilvania și a reticenței accentuate din cadrul comunității evreiești în urma evenimentelor din Israel și Gaza din 7 octombrie 2024.

Cercetările realizate pentru *Raportul Național BOND privind Antisemitismul (România)* în primăvara și vara anului 2023 au identificat comunitățile rome, LGBTQ+ și maghiare drept grupurile minoritare cele mai afectate de ura îndreptată asupra anumitor grupuri⁷. Principalele forme de manifestare a ostilității față de aceste comunități includ discursul instigator la ură, prejudecățile și discriminarea⁸. Sondajele de opinie din 2018, citate în raport, indică faptul că 72% dintre români nu au încredere în romi, urmași de minoritățile religioase (56%), maghiari (53%) și evrei (46%). În plus, 74% dintre respondenți și-au exprimat neîncrederea față de persoanele care se identifică drept homosexuali, în timp ce imigranții (69%) și musulmanii (68%) erau, de asemenea, priviți cu suspiciune semnificativă⁹.

Având în vedere aceste constatări și profilul demografic al Transilvaniei, sesiunile de dialog și mesele rotunde au priorizat implicarea reprezentanților comunităților cele mai afectate de ură și discriminare. Evenimentele au pus, de asemenea, un accent puternic pe implicarea tinerilor și a educatorilor, bazându-se pe participarea și contribuțiile lor anterioare la proiect. Printre alți participanți cheie s-au numărat lideri ai unor grupuri religioase, factori de decizie, directori educaționali, administratori școlari, profesioniști din ONG-uri și experți din diverse domenii și medii.

2. Prezentare generală și descrierea evenimentelor

Evenimentele de dialog și mesele rotunde din România au reprezentat un moment deosebit în cadrul proiectului, fiind concepute pentru a facilita dialoguri semnificative, înțelegere, empatie și colaborare între diverse sectoare, comunități și grupuri religioase și etnice. Între septembrie și noiembrie 2024, echipa Polylogos a organizat o serie de două evenimente de dialog și două mese rotunde, implicând direct peste 123 de participanți din Cluj-Napoca, Câmpia Turzii, Sighișoara și localitățile învecinate.

Fiecare eveniment a fost adaptat pentru a aborda experiențele și provocările specifice cu care se confruntă comunitățile participante, de la discriminarea sistemică în educație și prejudecățile din liceele publice, până la promovarea dialogului între grupuri religioase diverse și comunitatea LGBTQ+. Crearea unor spații sigure pentru participanți — mulți dintre ei provenind din comunități cu perspective istoric conflictuale — a necesitat o planificare atentă, sensibilitate deosebită și facilitare specifică.

⁴ "Rezultate definitive: Caracteristici etno-culturale demografice". Populația după etnie la recensămintele din perioada 1930-2021 (Etnii, Județe). Recensământul populației și locuințelor 2021, accessed 1 December 2023:

<https://www.recensamantromania.ro/rezultate-rpl-2021/rezultate-definitive/>

⁵ *ibid.*

⁶ National Report on Antisemitism (Romania):

<https://www.bond-project.eu/wp-content/uploads/2024/08/BOND-Brochure-A4-Report-on-Antisemitism-Romania-1.0.pdf>, p. 3

⁷ Studio12, "Perceptions of interethnic relations and the Holocaust in Romania," 2021, p.12.

⁸ National Report on Antisemitism (Romania):

<https://www.bond-project.eu/wp-content/uploads/2024/08/BOND-Brochure-A4-Report-on-Antisemitism-Romania-1.0.pdf>, p. 5.

⁹ CNCD and IRES, "Sondaj de opinie 2018," p. 12.

Efortul s-a dovedit a fi un succes, participanții exprimând o profundă recunoștință pentru invitația primită și pentru oportunitatea de a face parte din aceste conversații. Mulți au subliniat sentimente de responsabilizare și incluziune, subliniind că simplul act de a-și face vocile auzite și respectate a fost atât afirmativ, cât și transformator.

2.1. Evenimente de Dialog

Evenimentul de dialog #1: 12 septembrie 2024, Câmpia Turzii

Primul eveniment de dialog, desfășurat pe 12 septembrie 2024 la Câmpia Turzii, a reunit 31 de elevi de liceu, profesori și profesioniști din ONG-uri, reprezentând medii etnice, religioase și de gen diverse. Participanții au oferit perspective variate din oraș și din zonele rurale învecinate, mulți provenind din comunități defavorizate din județul Cluj. Școala gazdă deservește o populație semnificativă de romi, estimată între 20% și 30%, incluzând și elevi înscriși în programul „A Doua Șansă”, destinat celor care au rămas în urmă cu studiile pentru a finaliza liceul.

Evenimentul a avut ca scop crearea unui spațiu sigur în care tinerii să poată discuta deschis despre atitudinile față de diversitate și față de „celălalt” în mediul lor școlar. Dialogul s-a concentrat pe teme cheie precum identitatea culturală, etnică, religioasă și sexuală, încurajând participanții să exploreze aceste subiecte cu sinceritate și empatie.

Structura și activitățile

- **Partea 1: Ateliere**

Evenimentul a început cu o serie de ateliere interactive menite să ofere participanților o bază experiențială pentru discutarea conceptelor precum marginalizarea, incluziunea, puterea și lipsa de putere. Aceste activități s-au bazat pe instrumentele din *BOND Toolbox for Dialogue Sessions and Roundtables (D4.1)*. Exercițiile de încălzire și discuțiile facilitate în grupuri au ajutat la stabilirea unui sentiment de încredere și comunitate, esențial pentru abordarea unor subiecte sensibile și potențial controversate.

- **Partea 2: Reflecție și dialog**

În cea de-a doua parte a evenimentului, participanții au aprofundat discuțiile despre marginalizare, discriminare și prejudecăți. Rezultatele atelierelor din prima parte au fost punctul de plecare pentru dialogurile facilitate. Pornind de la concepte abstracte, discuțiile au evoluat către exemple concrete din viața lor cotidiană. Printre subiectele discutate s-au numărat bullying-ul, excluderea socială, rasismul și discriminarea bazată pe gen în școli și comunitate. De asemenea, a fost discutată persistența traumei generaționale și a prejudecăților transmise de-a lungul generațiilor. Acest dialog reflexiv i-a încurajat pe elevi să își împărtășească experiențele personale, să exploreze modul în care aceste probleme se manifestă în mediul lor și să identifice modalități de abordare a acestor provocări.

- **Partea 3: Lecții din trecut**

Sesiunea finală a conectat discuțiile zilei cu evenimente istorice, în special Holocaustul. Facilitatorii au demonstrat cum dinamica societală de etichetare, excludere și marginalizare poate escalada către crime motivate de ură și, în cazuri extreme, genocid. Folosind „Cele Zece Etape ale Genocidului” ca instrument vizual, sesiunea a ilustrat progresia de la prejudecată la dehumanizare și violență. Acest

context istoric a subliniat importanța recunoașterii și abordării formelor timpurii de discriminare pentru a preveni atrocități viitoare.

Rezultate și observații

Atelierele au indicat o deschidere generală a participanților față de diversitatea religioasă, etnică și sexuală atunci când aceasta a fost discutată în termeni abstracti. Totuși, în a doua parte, când discuția s-a concentrat pe implicațiile reale din cercurile lor sociale — prieteni, familie și comunitatea școlară — a apărut o oarecare ezitare. Această rețineră a evidențiat provocarea de a conecta ideile teoretice cu realitățile personale și sociale.

Mulți elevi au fost surprinși să descopere diversitatea existentă chiar în școala lor, în special în ceea ce privește identitățile etnice, religioase și sexuale. Deși majoritatea participanților au recunoscut prezența prejudecăților și discriminării în comunitatea lor, unii au refuzat să se identifice ca parte a „grupului majoritar”, deoarece acest lucru presupunea o responsabilitate deosebită în abordarea și confruntarea acestor probleme.

În ciuda acestor provocări, spre sfârșitul zilei a fost observată o schimbare notabilă. Diferențele de opinie au făcut loc unui sentiment de înțelegere și conexiune. Participanții au exprimat un sentiment mai puternic de unitate, menționând că acest lucru lipsea înaintea evenimentului. Atât elevii, cât și profesorii au recunoscut potențialul acestor ateliere de dialog de a îmbunătăți coeziunea socială, de a combate stereotipurile și de a promova empatia. S-a convenit că desfășurarea regulată a unor astfel de activități în școli ar putea avea un impact pozitiv de durată, nu doar în mediul educațional, ci și în comunitate.

Evenimentul de dialog #2: 13 noiembrie 2024, Cluj-Napoca

Al doilea eveniment de dialog, desfășurat pe 13 noiembrie 2024 în Cluj-Napoca, a reunit 50 de elevi de liceu, profesori și profesioniști din ONG-uri, provenind din medii etnice, religioase și de gen diverse. Participanții au oferit o gamă largă de perspective din oraș și din zonele învecinate, majoritatea fiind tineri cu performanțe academice remarcabile din centrul urban al Clujului. Deși grupul de participanți a fost diferit de cel din primul eveniment, obiectivul a rămas același: crearea unui spațiu sigur în care tinerii să discute despre atitudinile față de diversitate și „alteritate” în mediul lor, cu accent pe diferențele culturale, etnice, religioase și sexuale.

Structura și activitățile

Structura și activitățile au fost similare cu cele din primul eveniment de dialog. Totuși, rezultatele au fost diferite în câteva moduri importante: deși ambele grupuri au fost deschise să discute conceptele abstracte de marginalizare, discriminare și prejudecăți, participanții celui de-al doilea eveniment au fost mai puțin dispuși să caute soluții și strategii pentru rezolvarea provocărilor, preferând să atribuie vina „celorlalți”.

În Partea 2: Reflecție și dialog, s-a observat că participanții s-au identificat mai ușor cu cei marginalizați, deși majoritatea proveneau din medii dominante, urbane, cu venituri ridicate și rezultate academice înalte.

Facilitatorii au subliniat că scopul exercițiului a fost să demonstreze că oricine, în anumite contexte, face parte din „grupul majoritar” și poate deține o poziție de putere în raport cu altcineva. Această clarificare a condus treptat la o mai mare deschidere din partea participanților în acceptarea rolului lor ca fiind persoane „cu putere” și a responsabilității ce derivă din această poziție, pentru a aborda provocările identificate în timpul atelierelor și discuțiilor.

Rezultate și observații

Inițial, participanții au fost reticenți să se identifice cu „grupul majoritar” și, implicit, să își asume responsabilitatea sau să caute soluții. Cu toate acestea, pe parcursul zilei, cadrul conversației și atitudinile exprimate s-au schimbat ușor. Prin facilitare ghidată, participanții au recunoscut treptat că dinamica puterii nu este fixă. Oricine poate experimenta apartenența la un grup dominant sau marginalizat în funcție de context.

Această schimbare de perspectivă a încurajat o mai mare deschidere către recunoașterea propriei poziții de putere, de superioritate, și a responsabilității care vine odată cu aceasta. Spre finalul evenimentului, participanții au exprimat o înțelegere mai profundă a necesității de a se implica activ în promovarea incluziunii. Mulți au recunoscut că asumarea responsabilității pentru combaterea prejudecăților în propriul mediu reprezintă un pas esențial către schimbarea socială.

Atât elevii, cât și profesorii au fost de acord că integrarea regulată a unor astfel de sesiuni de dialog în școli ar putea contribui semnificativ la reducerea prejudecăților, dezvoltarea empatiei și promovarea unei culturi a responsabilității și incluziunii.

2.2. Mesele Rotunde

Masa rotundă #1: Antisemitismul și discriminarea împotriva romilor în România

Primul eveniment de tip masă rotundă, organizat în colaborare cu Direcția Generală de Asistență Socială din Sighișoara (DAS), pe 27 noiembrie 2024, a reunit 33 de participanți din diverse sectoare și medii. Printre participanți s-au numărat oficiali din sectorul public, reprezentanți ai organizațiilor non-profit, lideri religioși, educatori, profesioniști din ONG-uri, reprezentanți ai comunității rome, experți academici, factori de decizie, directori de școli, reprezentanți ai protecției copilului și tineri din liceele locale.

Evenimentul a explorat tema: „Antisemitismul și discriminarea împotriva romilor în România: Poate educația despre Holocaust să aibă un impact real și pozitiv asupra schimbării atitudinilor față de minorități?”

Structura și activitățile

- **Partea 1: Prezentări**

Evenimentul a debutat cu o serie de prezentări scurte susținute de experți care au oferit perspective diferite asupra antisemitismului și discriminării împotriva romilor. Primarul Sighișoarei, Iulian Sîrbu, a deschis sesiunea cu un discurs introductiv, pregătind terenul pentru următoarele subiecte:

- Lecții din istorie – cum putem evita repetarea greșelilor trecutului? (Universitatea de Istorie, Mureș).
- Minoritățile din Sighișoara – amprenta istorică a comunităților evreiești și rome (Muzeul de Istorie, Sighișoara).
- Discriminarea sistemică în educație (Inspectoratul Școlar Județean Mureș).
- Experiențe ale schimbărilor școlare: De la o școală mixtă la una cu preponderență romă (Școala Gimnazială Miron Neagu).
- Rolul ONG-urilor: Combaterea discriminării și facilitarea integrării (Fundația Veritas Sighișoara).
- Implicarea bisericilor: Rolul instituțiilor religioase în combaterea discriminării (Biserica Baptistă, Sighișoara).

- Bune practici: Integrarea tinerilor romi cu risc risc și adaptarea școlilor pentru sprijinirea elevilor din comunități izolate (Asociația Perspective Daneș).

După fiecare prezentare, participanții au fost implicați în discuții interactive, punând întrebări, împărțind opinii și oferind experiențe personale pentru a aprofunda dialogul.

- **Partea 2: Discuții în grupuri mici**

În a doua parte, patru grupuri mici de 5-8 participanți au discutat teme specifice inspirate din prezentările anterioare. Grupurile au schimbat idei, au identificat provocări și au propus soluții.

Teme de discuție:

1. Depășirea barierelor: Provocări și soluții pentru incluziunea socială a grupurilor marginalizate.
2. Educație pentru echitate: Combaterea discriminării și promovarea educației incluzive.
3. Construirea de punți: Promovarea dialogului și colaborării între grupuri și credințe diferite.
4. Soluții comunitare: Abordarea antisemitismului și a urii îndreptate asupra grupurilor la nivel local.

Fiecare grup a primit întrebări ghidate pentru a facilita discuții semnificative și colaborative.

- **Partea 3: Concluzii și recomandări**

În partea finală, fiecare grup și-a prezentat concluziile și recomandările principale. Sesiunea s-a încheiat cu o analiză generală, în care participanții au împărțit idei esențiale, reflecții și pași pentru acțiuni viitoare concrete. Accentul a fost pus pe crearea unor alianțe durabile și identificarea oportunităților de colaborare pentru abordarea problemelor sistemice.

Rezultate și observații

Evenimentul a fost extrem de captivant, reflectând o secțiune diversă a societății. Participanții au împărțit activ opinii, experiențe și soluții, demonstrând un angajament colectiv pentru combaterea discriminării.

Participarea reprezentanților tineretului a oferit o reamintire puternică a importanței acestui tip de inițiativă la nivel local, regional și național. Schimbul de bune practici, în special între actorii din județe diferite, a evidențiat valoarea colaborării intersectoriale.

O idee centrală a fost exprimată de către un profesor care a subliniat că participare la **astfel de evenimente de masă rotundă ar trebui să fie obligatorie pentru toți educatorii**. Aceste dialoguri abordează probleme sistemice ce afectează întregul sistem educațional și sunt esențiale pentru a genera o schimbare semnificativă.

Masa Rotundă #2: Antisemitismul și ura îndreptată împotriva diverselor grupuri minoritare în Cluj-Napoca

Cea de-a doua masă rotundă din cadrul proiectului BOND a avut loc pe 29 noiembrie 2024 în Cluj-Napoca. Spre deosebire de primul eveniment, aceasta a fost o întâlnire cu ușile închise, concepută pentru a facilita un spațiu sigur și plin de respect pentru un dialog sensibil. Sesiunea a reunit nouă participanți reprezentând segmente diverse ale societății, inclusiv tineri, persoane LGBTQ+, minorități religioase (catolice, luterane și evanghelice), minoritatea națională maghiară din România, experți și profesioniști din ONG-uri.

Formatul închis a permis participanților — care deseori se confruntă cu opoziții publice sau animozități — să se angajeze într-o conversație constructivă, plină de semnificație și respect, fără teama de a fi judecați sau condamnați.

Structura și Discuțiile

Având în vedere dimensiunea mică a grupului, evenimentul a avut loc într-un cadru informal, în jurul unei mese. Dialogul a fost ghidat de o serie de întrebări menite să provoace reflecții, precum:

- Ai trecut prin experiențe, directe sau indirecte, de marginalizare?
- Cât de des interacționezi sau colaborezi cu persoane din alte grupuri minoritare?
- De ce ai ales să participi astăzi și de ce crezi că întâlniri precum aceasta sunt importante?
- Care sunt principalele tale preocupări legate de discriminare și ura îndreptată împotriva grupurilor minoritare?
- Crezi că antisemitismul este o problemă reală și relevantă în orașul nostru?
- Ce putem face pentru a combate antisemitismul și alte forme de discriminare și diviziune?

Prin facilitare atentă, dialogul a explorat mai multe subiecte complexe și sensibile, printre care:

- **Discriminarea intersecțională:** Efectele cumulate ale multiplelor identități marginalizate, cum ar fi genul, etnia și orientarea sexuală, și modul în care aceste straturi de identitate intensifică experiențele de prejudecată.
- **Violența de gen:** Intersecția dintre discriminare și violența sistemică împotriva femeilor și persoanelor LGBTQ+. Un tânăr transgender a împărtășit experiența sa de a fi identificat greșit de autorități, în ciuda identificării sale fizice și legale, subliniind provocările persistente cu care se confruntă grupurile marginalizate.
- **Segregarea minorităților naționale:** Diviziunea continuă dintre comunitățile românești și maghiare, atât istoric, cât și în prezent, participanții oferind experiențe personale din ambele perspective.
- **Influența religioasă:** Rolul religiei, în special al Bisericii Ortodoxe, în perpetuarea urii și modelarea discursului politic. Participanți religioși și seculari au evidențiat modul în care credința poate fi manipulată pentru a adânci diviziunile sociale.
- **Problema „invizibilă” a antisemitismului în societatea românească:** Antisemitismul după 7 octombrie și perspective asupra războiului Israel-Palestina, în special spațiul limitat pentru exprimarea opiniilor și reflecțiilor din cauza climatului politic tensionat și a dezbaterii polarizate.

Participanții au remarcat restrângerea spațiului pentru exprimarea opiniilor diverse pe subiecte controversate, mai ales în climatul politic actual, atât la nivel național, cât și internațional. De asemenea, frica a fost o temă recurentă — un factor-cheie al discriminării și urii îndreptate împotriva grupurilor minoritare, și o emoție comună atât pentru opresori, cât și pentru oprimați. Recunoașterea acestei emoții comune a oferit o cale către empatie și înțelegere reciprocă, ilustrând potențialul dialogului de a elimina barierele și de a cultiva solidaritatea.

Rezultate și Observații

Evenimentul a evidențiat nevoia urgentă de dialog intergrup susținut, în special între comunitățile care interacționează rar, pentru a combate provocările create de „societățile paralele” din România, care favorizează ȧapul ispășitor, naționalismul și diviziunea. Participanții și-au exprimat îngrijorarea față de manipularea discursurilor religioase în politică și au recunoscut importanța dialogului în combaterea stereotipurilor și prejudecăților. Discuțiile au scos la iveală și dificultatea de a depăși mentalitatea de

victimă, care poate împiedica asumarea responsabilității și găsirea soluțiilor. Exemple din contexte internaționale, cum ar fi experiențele Africii de Sud, cu iertarea și reconcilierea, au subliniat necesitatea unor eforturi intenționate pentru îmbunătățirea relațiilor intergrup.

Deși participanții au apreciat spațiul sigur pentru conversație semnificativă, au recunoscut că edificarea încrederii, mai ales între grupuri istoric adversare, cum ar fi maghiarii și românii, sau comunitățile religioase și persoanele LGBTQ+, necesită timp. Evenimentul s-a încheiat cu un apel către autoritățile locale și naționale pentru o investiție mai mare în susținerea spațiilor sigure pentru dialog și colaborare, subliniind nevoia de a implica comunitățile marginalizate pentru a construi o societate mai incluzivă și mai coezivă.

3. Descrierea grupurilor-țintă

În cadrul dialogurilor și evenimentelor de tip masă rotundă, accentul a fost pus pe implicarea unor grupuri specifice, adaptând fiecare sesiune pentru a aborda teme și provocări distincte. Grupurile implicate în dialoguri și evenimentele de tip masă rotundă au inclus:

1. Tineri din licee

Au participat elevi din medii sociale, culturale și religioase diverse, care au oferit o gamă largă de atitudini față de subiectele abordate. Incluziunea lor a asigurat o reprezentare extinsă atât din zone urbane, cât și rurale.

2. Profesori și educatori

Educatori din școlile publice și din sectoarele de educație non-formală au contribuit cu experiențele și perspectivele lor. Participarea acestora a fost esențială pentru a înțelege contextul educațional și provocările sistemice din sistemul școlar românesc.

3. Factori de Decizie

Administratori de școli, autorități educaționale și oficiali publici, inclusiv reprezentanți aleși, au luat parte la discuții. Implicarea lor a asigurat sprijinul de sus în jos, facilitând conectarea rezultatelor dialogului cu schimbări de politici concrete.

4. Experți

Profesioniști din mediul academic au oferit un context istoric valoros și analize ale tendințelor actuale, fundamentând discuțiile pe cercetare, dovezi și perspective academice.

5. Minorități naționale

Reprezentanți ai comunităților române și maghiare au împărtășit experiențele lor privind segregarea, conflictele intergrup și marginalizarea, oferind perspective esențiale despre drepturile și incluziunea minorităților.

6. Tineri LGBTQ+

Participanții tineri din comunitatea LGBTQ+ au subliniat problemele de discriminare intersecțională, manipularea religioasă și identificarea țărilor ispășitori în actualul climat politic din România. Vocile lor au evidențiat provocările la intersecția dintre identitatea de gen, orientarea sexuală și prejudecățile sociale.

7. Grupuri religioase

Lideri și membri ai diferitelor comunități religioase au fost implicați în dialog, evidențiind discriminarea sistemică cu care se confruntă în contrast cu Biserica Ortodoxă Română dominantă. Discuțiile au reflectat și neîncrederea rămasă în urma represiunii grupurilor religioase minoritare din perioada comunistă.

Prin reunirea acestor grupuri diverse, evenimentele au promovat o înțelegere mai incluzivă și multidimensională a provocărilor legate de antisemitism, ura îndreptată împotriva grupurilor și discriminarea sistemică în România.

4. Observații cheie din dialoguri și evenimentele de tip masă rotundă

Această secțiune analizează principalele provocări cu care se confruntă grupurile marginalizate din România, identificate de participanții la dialoguri și mesele rotunde, și oferă soluții practice și recomandări pentru promovarea incluziunii sociale, echității și coeziunii. Provocările identificate includ probleme sistемice din educație, segregare, polarizare religioasă și politică, lipsa investițiilor pe termen lung și ura persistentă îndreptată împotriva anumitor grupuri, cum ar fi antisemitismul. Aceste bariere contribuie la excluderea socială, economică și politică, perpetuând cicluri de neîncredere și discriminare. Soluțiile propuse pun accent pe reforma educației, promovarea dialogului, planificarea urbană incluzivă, colaborarea interconfesională și angajamentul pe termen lung între diverse sectoare. Abordând aceste provocări prin strategii țintite și sustenabile, societatea poate avansa către o integrare mai bună, o înțelegere reciprocă și o reziliență sporită.

4.1. Provocări și Obstacole

Prin seria de dialoguri și evenimente de tip masă rotundă din România, au fost identificate mai multe provocări. Participanții au considerat următoarele provocări drept obstacole care împiedică progresul către o societate echitabilă și coezivă. Deși această listă nu este exhaustivă, ea prezintă principalele probleme semnalate de participanți. Următoarele provocări au fost considerate deosebit de urgente:

1. Bariere în incluziunea socială, economică și politică

Grupurile minoritare se confruntă cu bariere semnificative în calea incluziunii sociale, economice și politice din cauza așteptărilor nerealiste de a se conforma normelor majoritare, ceea ce întărește neîncrederea și neînțelegerea în loc să promoveze integrarea autentică. Accesul limitat la educație de calitate și la informații le accentuează excluderea socială, împiedicându-le să participe pe deplin în societate. În plus, absența antreprenorilor, liderilor de afaceri și angajatorilor din discuțiile despre discriminarea sistemică și ura îndreptată împotriva grupurilor împiedică dezvoltarea unor strategii cuprinzătoare care ar putea promova incluziunea economică și crea oportunități echitabile pentru toți.

2. Provocări sistемice și prejudecăți implicite în educație

Provocările sistемice din educație contribuie semnificativ la inegalitate și discriminare. Mulți profesori nu sunt conștienți de prejudecățile lor implicite, ceea ce poate perpetua discriminarea în clasă. Curricula învechită întărește adesea stereotipurile în loc să promoveze diversitatea și

includiunea. În plus, volumul excesiv de teme și dependența de meditațiile private dezavantajează elevii care nu își permit suport educațional suplimentar, adâncind astfel inegalitățile educaționale. Elevii cu dizabilități se confruntă cu o excludere suplimentară din cauza infrastructurii inadecvate și a lipsei resurselor necesare pentru participare egală. Aceste probleme sunt agravate de lipsa facilităților de bază, cum ar fi apă, încălzire și drumuri adecvate, care duc la condiții de învățare inegale și, adesea, necorespunzătoare în multe școli.

3. Segregare și societăți paralele

Segregarea și existența societăților paralele în România adâncesc diviziunile sociale, neîncrederea și naționalismul, creând condiții favorabile pentru identificarea țărilor ispășitori. Comunitățile minoritare, în special romii, sunt adesea izolate în „ghetouri” sau mahalale, ceea ce le limitează mobilitatea socială și perpetuează cicluri de sărăcie. Această separare fizică și socială întărește sentimentul de excludere și înstrăinare. În plus, frica, neîncrederea și rușinea îi determină pe mulți membri ai minorităților să evite să își recunoască identitatea în public, rezultând date defectuoase și intervenții ineficiente. Acești factori împiedică eforturile de a obține o coeziune și includiune socială autentică.

4. Manipularea religioasă și polarizarea

Manipularea religiei în scopuri politice agravează conflictele de identitate și adâncește diviziunile sociale. Când narațiunile bazate pe credință sunt distorsionate pentru a servi agende politice, acestea întăresc diviziunile, alimentează neîncrederea între comunități și polarizează discursul public. Această exploatare a religiei amplifică tensiunile existente și împiedică eforturile de promovare a unității, înțelegerii reciproce și coeziunii sociale.

5. Lipsa investițiilor pe termen lung și a colaborării între sectoare

Majoritatea inițiativelor sunt pe termen scurt, inconsistente și nu beneficiază de finanțarea susținută necesară pentru un impact semnificativ. În plus, lipsa colaborării între sectoare, în special absența implicării sectorului economic, limitează potențialul pentru soluții cuprinzătoare și durabile. Această abordare fragmentată împiedică dezvoltarea unor strategii coerente care să abordeze problemele sistemice și să promoveze includiunea socială pe termen lung.

6. Antisemitismul persistent și ura alimentată de ignoranță

Antisemitismul persistent și ura îndreptată împotriva grupurilor din România sunt alimentate de negarea Holocaustului și ignoranța larg răspândită față de rolul istoric al țării în aceste atrocități. Mulți români nu cunosc sau refuză să recunoască această parte a istoriei, permițând narațiunilor antisemite să persiste în discursul public. Aceste prejudecăți sunt întărite și de stereotipuri culturale perpetuate prin glume, mass-media și narațiuni sociale, contribuind la discriminarea continuă și împiedicând eforturile de a construi o societate incluzivă și tolerantă.

4.2. Recomandări și Strategii

Participanții la dialoguri și mese rotunde au prezentat numeroase idei și sugestii pentru îmbunătățirea coeziunii sociale la nivel local și național. Recomandările de mai jos sunt bazate pe rezultatele evenimentelor și reflectă ideile și opiniile unui spectru larg al societății:

1. Reforma educațională

Reforma educației este esențială pentru crearea unui mediu de învățare incluziv și echitabil. Modernizarea curriculumului pentru a promova toleranța, înțelegerea și diversitatea — cum ar fi introducerea de cursuri opționale de limba romani, cultura și istoria grupurilor marginalizate — poate ajuta la eliminarea stereotipurilor. Implementarea programelor de mentorat pentru profesori pentru a aborda prejudecățile implicite și a îmbunătăți practicile de predare incluzive este crucială. Introducerea programului „școală după școală” poate reduce dependența de teme și meditații private, asigurând șanse egale pentru elevii din toate mediile economice. Oferirea educației preșcolare gratuite și obligatorii va ajuta la egalizarea șanselor de la o vârstă fragedă. De asemenea, investițiile în infrastructură accesibilă și resurse pentru elevii cu dizabilități sunt esențiale. În cele din urmă, angajarea de mediatori culturali și sanitari în fiecare școală poate sprijini elevii din minorități și familiile acestora, creând un mediu educațional mai incluziv.

2. Promovarea dialogului și integrării

Promovarea dialogului și integrării este esențială pentru construirea unei societăți incluzive. Crearea și susținerea spațiilor sigure pentru dialog intergrup ajută la edificarea înțelegerii și a încrederii între comunitățile diverse. Organizarea de evenimente comunitare — cum ar fi mese rotunde, vizite reciproce și sărbători culturale, precum 8 aprilie pentru comunitățile rome — încurajează colaborarea și experiențele comune. Politicile și practicile ar trebui să prioritizeze integrarea în detrimentul asimilării, asigurându-se că grupurile minoritare sunt apreciate pentru identitatea lor unică, fără presiunea de a se conforma normelor majoritare. Aceste eforturi ajută la eliminarea barierelor, reducerea prejudecăților și promovarea coeziunii sociale.

3. Planificare urbană incluzivă

Planificarea urbană incluzivă este esențială pentru abordarea provocărilor sociale și edificarea unor comunități coezive. Implementarea unor abordări comunitare care implică familii, școli și instituții locale poate oferi soluții țintite pentru excluderea socială la nivel de cartier. În plus, dezvoltarea unor politici de locuire incluzivă, cum ar fi locuințele sociale și programele de închiriere cu opțiuni de cumpărare, previn izolarea comunităților marginalizate în „ghetouri” și promovează integrarea socială. Aceste strategii asigură accesul tuturor locuitorilor, indiferent de origine, la spații și oportunități comune, reducând segregarea și încurajând coeziunea comunitară.

4. Combaterea polarizării religioase și politice

Combaterea polarizării religioase și politice necesită promovarea colaborării interconfesionale pentru a depăși diviziunile și a încuraja înțelegerea reciprocă. Încurajarea dialogului între diferite comunități religioase și alte grupuri din societate poate ajuta la combaterea discriminării bazate pe credință și la reducerea exploatarei religiei în scopuri politice. Prin crearea unor spații de comunicare și cooperare deschise, aceste eforturi pot elimina stereotipurile, edifica încrederea și preveni manipularea narațiunilor religioase pentru adâncirea diviziunilor sociale.

5. Investiții pe termen lung și colaborare între sectoare

Incluziunea socială semnificativă necesită investiții pe termen lung și colaborare prin dezvoltarea unor strategii sustenabile, finanțate constant și evaluate periodic. Aceste eforturi ar trebui să implice colaborarea între sectoare, promovând parteneriate între autoritățile publice, ONG-uri, comunitățile religioase și sectorul privat. Prin combinarea resurselor, expertizei și perspectivelor, aceste colaborări pot genera soluții holistice care abordează provocările sistemice și asigură un impact de durată.

6. Promovarea identității și reprezentării minorităților

Promovarea identității și reprezentării minorităților este crucială pentru construirea unei societăți incluzive. Organizarea și susținerea evenimentelor culturale care celebrează identitatea minorităților ajută la cultivarea mândriei în cadrul acestor comunități și încurajează respectul reciproc între toate grupurile. În plus, prezentarea unor modele de succes din rândul romilor, evreilor și altor grupuri marginalizate oferă inspirație pentru tineri și combate stereotipurile dăunătoare. Aceste eforturi contribuie la crearea unei societăți în care diversitatea este apreciată, iar toți indivizii se simt recunoscuți și responsabilizați.

7. Combaterea antisemitismului și urii

Combaterea antisemitismului și urii necesită o abordare proactivă prin educație și conștientizare culturală. Introducerea educației despre Holocaust și antisemitism încă din primii ani de școală ajută la creșterea gradului de conștientizare, combaterea ignoranței și a negării Holocaustului. În plus, promovarea educației multiculturală și a exemplelor de comunități și relații mixte de succes încurajează respectul pentru diversitate. Aceste eforturi pot combate prejudecățile, reduce ura și construi o societate mai informată și incluzivă.

8. Pași practici pentru construirea coeziunii

Edificarea coeziunii sociale necesită pași practici care promovează participarea activă și incluziunea. Încurajarea programelor de voluntariat în școli ajută la cultivarea empatiei, responsabilității și implicării civice în rândul tinerilor. De asemenea, liderii comunitari ar trebui să ofere exemple pozitive prin acțiunile și discursurile lor, consolidând valorile respectului și cooperării. Pentru ca politicile și intervențiile să răspundă nevoilor reale, este esențial să se efectueze evaluări regulate ale nevoilor în comunitățile marginalizate. Aceste eforturi combinate pot crea o societate mai conectată, mai înțelegătoare și rezilientă.

5. Concluzii și Direcții Viitoare

Dialogurile și discuțiile de tip masă rotundă organizate în Transilvania, România, au evidențiat provocări semnificative legate de discriminarea sistemică, diviziunile sociale și ura îndreptată împotriva anumitor grupuri. Totuși, ele au arătat și potențialul transformator al dialogului deschis, al politicilor incluzive și al colaborării susținute. Prin implicarea comunităților diverse și promovarea înțelegerii reciproce, aceste evenimente au subliniat importanța reformei educaționale, a planificării urbane incluzive, a cooperării interconfesionale și a investițiilor pe termen lung în strategiile de incluziune socială.

Soluțiile propuse — de la actualizarea curriculumului și mentoratul pentru profesori, la crearea spațiilor sigure pentru dialog și promovarea reprezentării minorităților — oferă o abordare cuprinzătoare pentru rezolvarea acestor probleme.

Pentru viitor, implicarea tuturor sectoarelor societății, inclusiv a autorităților publice, educatorilor, ONG-urilor, liderilor religioși și sectorului privat, este esențială pentru ca aceste recomandări să ducă la schimbări semnificative și de durată. Prin implementarea acestor strategii, România poate face pași importanți către construirea unei societăți mai echitabile, incluzive și reziliente.



National Report: Poland

Podręcznik dotyczący działań społecznych na rzecz integracji, zrozumienia i dialogu

BOND

Building tOlerance, uNderstanding and Dialogue across communities



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Wprowadzenie

Niniejszy raport przedstawia wyniki, działania i rezultaty serii wydarzeń mających na celu wspieranie dialogu, integracji i zrozumienia w kulturowo złożonym i historycznie znaczącym regionie Dolnego Śląska w Polsce. Realizowany między październikiem a listopadem 2024 roku, projekt BOND zgromadził młodzież, edukatorów oraz członków społeczności, aby wspólnie stawić czoła kluczowym wyzwaniom związanym z różnorodnością, integracją społeczną oraz wzmocnieniem pozycji grup marginalizowanych.

Raport przedstawia kontekst realizacji projektu, w tym unikalne cechy demograficzne i historyczne regionu, a także czynniki społeczne i polityczne kształtujące doświadczenia jego mieszkańców. Zawiera dogłębną analizę głównych wyzwań stojących przed grupami mniejszościowymi i osobami zagrożonymi wykluczeniem społecznym, wraz z praktycznymi rekomendacjami dla lokalnych decydentów oraz instytucji edukacyjnych.

Poprzez organizację wydarzeń i warsztatów projekt dążył do stworzenia bezpiecznych przestrzeni do dialogu, pogłębienia wzajemnego zrozumienia uczestników oraz wypracowania praktycznych rozwiązań promujących integrację i ograniczających dyskryminację. Niniejszy raport przedstawia wnioski płynące z tych działań i podkreśla znaczenie dalszych starań na rzecz rozwiązywania systemowych problemów w dynamicznie zmieniającym się krajobrazie społecznym.

1. Kontekst i Tło

Działania przeprowadzone zostały na Dolnym Śląsku, we Wrocławiu oraz w Bolesławcu. Ze względu na specyfikę tego regionu Polski pewne punkty wyjściowe dla działań projektu, takie jak główne zaobserwowane problemy w tematyce podejmowanej przez projekt, czy grupy docelowe, odzwierciedlające lokalną demografię, nie muszą być miarodajne dla większości regionów Polski.

Dolny Śląsk (w rozumieniu współczesnych granic administracyjnych) jest terytorium, które zostało przyznane Polsce w wyniku decyzji podjętych przez władze Aliantów, podczas II wojny światowej, a które wcześniej w całości należało do państwa niemieckiego. W praktyce oznacza to, że po 1945 roku na Dolnym Śląsku nastąpiła gruntowna wymiana ludności, w wyniku której w przeciągu kilkudziesięciu miesięcy dotychczasową ludność niemiecką zastąpiła ludność polska – która była bardzo wymieszana i nie pochodziła z jednego lecz wielu regionów przedwojennej Polski. Ten olbrzymi transfer ludności sprawił, że wraz ze zmianą ludności doszło do zerwania tradycji kulturowych tego regionu, odcięcia od niemieckiej i żydowskiej historii tych ziem – jak również wymieszania się wielu wątków kulturowych wśród ludności polskiej, w wyniku czego nie odnotowujemy takich zjawisk jak polski dolnośląski folklor. Na przestrzeni kolejnych lat, w wyniku różnych wydarzeń politycznych na Dolnym Śląsku pojawiła się wprawdzie ludność ukraińska, przymusowo przesiedlona z innych regionów Polski podczas akcji policyjnej, czy ludność z Grecji i ówczesnej Jugosławii, nie były to jednak na tyle silne liczebnie grupy, aby było to zauważalne w strukturze demograficznej regionu. Ta praktycznie od lat 50. XX wieku (kiedy region opuścili ostatni Niemcy oraz większość ocalałych z Zagłady Żydów) aż do początku 2022 roku wyglądała niezmiennie. W spisie powszechnym sporządzonym w 2021 roku odnotowano, że na Dolnym Śląsku mieszka 2.9 miliona osób, z czego 99% mieszkańców regionu to ludność etnicznie polska, niemal w większości deklarującą wyznanie, lub przywiązanie do wiary rzymskokatolickiej. Osób deklarujących inne pochodzenie etniczne to ok 49 tys.

Po roku 1989 i upadku komunizmu w kilku miastach regionu można zaobserwować wzrost zainteresowania przedwojenną historią danych miast, czy całego Śląska. Przoduje tu Wrocław, którego władze od lat silnie podkreślają wieloetniczną i wielokulturową historię miasta. Jest to bardzo ważna i inspirująca inicjatywa,

pokazującą złożoną historię regionu. Warto jednak mieć na uwadze, że ma ona w sporej części charakter działań deklaracyjnych, nie jest zaś, przynajmniej w większości wypadków, częścią praktycznego doświadczenia funkcjonowania w różnorodnym etnicznie i kulturowo społeczeństwie (jak ma to miejsce np. w większych miastach Zachodniej Europy).

Mając na uwadze główną tematykę podejmowaną w projekcie, zaznaczyć należy, że Dolny Śląsk, jak i inne regiony Polski, niestety nie jest terenem wolnym od różnorodnych przejawów współczesnego antysemityzmu. Głupota i nienawiść nie mają ograniczeń terytorialnych. W przeciwieństwie do innych regionów Polski na Dolnym Śląsku zupełnie inny charakter ma jednak odwoływanie się do żydowskiego dziedzictwa – to bowiem jest ściśle związane nie z polskimi ale z niemieckimi Żydami. Tym samym na Dolnym Śląsku zupełnie inaczej obecne są w powszechnej świadomości oraz edukacji wątki związane z Zagładą polskich Żydów, czy z przejawami polskiego, wywodzącego się z okres przedwojennego antysemityzmu. To ważna uwaga, gdyż są to czynniki dla których pewne działania projekcie adresowaliśmy zupełnie inaczej, niż gdybyśmy projekt realizowali np. w województwie świętokrzyskim.

Gruntowną zmianę w sytuacji demograficznej Dolnego Śląska przyniósł pełnoskalowy atak Rosji na Ukrainę, który wywołał wielką falę migracji. Po lutym 2022 roku na Dolny Śląsk przybyło niemal 500 tys. Ukraińców (przede wszystkim kobiety i dzieci) i to właśnie osoby z Ukrainy dziś stanowią największą mniejszość w tym regionie. W samym Wrocławiu, uchodzącym za najbardziej otwarte i przyjazne dla odmiennych kultur miasto w Polsce, ma mieszkać ok 100-150 tys. Ukraińców (15-25% ludności – chociaż należy podkreślić, że dane te mogą być nieprecyzyjne i zmieniać się w czasie). Dziś dla wielu mieszkańców Dolnego Śląska to właśnie Ukraińcy są pierwszymi osobami spoza ich kręgu etnicznego, kulturowego i językowego, z którymi mają stały i intensywny kontakt. To właśnie również osoby z Ukrainy – z całym bagażem często traumatycznych doświadczeń – muszą mierzyć się z faktem, że nie tylko polski system oświaty nie był gotowy na ich przyjęcie, ale również społeczeństwo polskie, pomimo widocznej już od pierwszych dni życzliwości i otwartości dla uchodźców wojennych, nie było finalnie przygotowane na długotrwałość tych kontaktów. Dlatego też dziś częściej dają się zauważyć różnego rodzaju sytuacje niepożądane, których ofiarami pada ludność ukraińska.

Ważnym czynnikiem, który należy również wziąć pod uwagę jest fakt, że działania projektu realizowane były w 2024 roku, zaś w Polsce od 2016 do grudnia 2023 roku władzę sprawowała populistyczna prawica, silnie narzucając nacjonalistyczną, nieprzychylną mniejszościom etnicznym, kulturowym oraz seksualnym narrację, które swe odzwierciedlenie znajdowała w instytucjach kontrolowanych przez państwo, jak szkolnictwo, muzealnictwo, pewne instytucje kultury oraz należące do państwa media elektroniczne (telewizję i radio). Jest to bardzo ważny aspekt, na który należy zwracać uwagę, gdyż należy mieć świadomość, że w Polsce wychowuje się obecnie całe pokolenie, które znaczącą część edukacji szkolnej odbyło w trakcie rządów prawicowych populistów.

2. Przegląd i opis wydarzeń

W Polsce zorganizowano dwa eventy dialogiczne oraz jedno wydarzenie o charakterze okrągłego stołu.

Pierwszy event dialogiczny, adresowany w całości do młodzieży szkolnej, zorganizowany został we Wrocławiu, 21 i 22 października. Wzięło w nim udział 27 osób. Jego celem było stworzenie przestrzeni spotkania dla młodych ludzi, reprezentujących różne podłoże społeczne, podejście do wyznawanej religii i jej obecności w przestrzeni publicznej, pochodzącej z różnych części miasta (oraz okolicznych miejscowości), aby wejść z nimi w dialog na temat stosunku do różnorodności i odmienności (tak kulturowej, etnicznej jak i seksualnej).

Pierwszego dnia zorganizowane zostały warsztaty, których punktem wyjścia była rozmowa na temat rozumienia różnorodności oraz tego, gdzie leżą dla uczestników granice tolerancji oraz akceptacji. Następnie uczestników zaproszono do rozmowy czy stosunek do religii i religijności jest dziś dla nich ważny i czy może powodować spory światopoglądowe. Drugiego dnia zorganizowana dla uczestników specjalny spacer po Dzielnicy Wzajemnego Szacunku – wyjątkowej przestrzeni miasta, gdzie w niewielkiej odległości od siebie znajdują się kościół ewangelicki, synagoga, kościół rzymskokatolicki i cerkiew prawosławna, i gdzie przedstawiciele tych czterech wyznań wspólnie organizują spotkania i warsztaty o tolerancji i otwartości.

Takie rozłożenie akcentów na dzień warsztatowy oraz dzień refleksji i spotkania z praktycznymi przykładami dialogu międzywyznaniowego miało dać uczestnikom impuls do refleksji oraz zestawienia wniosków ze wspólnych dyskusji z konkretnymi przykładami działań prowadzonych przez przedstawicieli związków wyznaniowych, pokazując, że dialog między nimi jest możliwy i wyznanie nie powinno stanowić w nim przeszkody.

Podczas warsztatów wyraźnie dało się jednak zauważyć, że przynajmniej na poziomie deklaracji, po rozpoczęciu bardziej szczerzej, otwartej rozmowy, młodzi ludzie nie zgłaszali problemów z akceptacją odmienności wyznaniowej, etnicznej czy identyfikacji seksualnej jako takiej. Pewien brak pewności można było usłyszeć dopiero, kiedy kwestię tę adresowana jako coś, co miałyby dotyczyć ich najbliższego kręgu znajomych, rodziny. Jak się bowiem okazywało, wielokrotnie uczestnicy nie mieli osobistego kontaktu z osobami o odmiennym pochodzeniu czy orientacji seksualnej. Najczęstszy kontakt mają oni z osobami z Ukrainy i to właśnie te osoby postrzegają jako odmienne, ale raczej w kontekście innej narodowości czy języka, nie zaś w kontekście odmienności kulturowej czy wyznaniowej.

Drugi event dialogiczny zorganizowany został w Bolesławcu, 30 października. Wzięło w nim udział 39 uczestników. Adresowany był do wspólnoty Ukraińców (dorosłych i dzieci) mieszkających od niedawna w tym mieście oraz pracowników szkoły podstawowej, do której uczęszczają dzieci z tej grupy. Event miał bardzo praktyczny cel, miał służyć wzmocnieniu uczestników oraz poprawie jakości dialogu w obrębie trzech zależnych od siebie grup, jak również pomiędzy samymi członkami tych grup. Grupy te to: 1. dorosłe osoby z Ukrainy, posiadające różnorodne pochodzenie kulturowe, etniczne, religijne, społeczne oraz doświadczenie wojny i ucieczki (co jest wielokrotnie definiującym doświadczeniem dla tych osób), 2. pracownicy szkoły, do której uczęszczają dzieci z Ukrainy, wśród których są osoby pochodzące z Ukrainy, o różnorodnym pochodzeniu etnicznym i wyznawanej religii, oraz 3. młodzież ukraińska która musi odnaleźć się w relacji pomiędzy rodzicami, szkołą oraz rówieśnikami – często bez dodatkowego wsparcia. W tym sensie spotkanie miało charakter wspólnotowego, międzypokoleniowego dialogu, nakierowanego na poznanie rzeczywistych potrzeb wyłącznie pozornie jednolitych grup oraz poznanie i zrozumienie różnych możliwości oraz ograniczeń, jakim podlegają uczestniczące w nim grupy.

Spotkania prowadzone były w dwóch zespołach. W jednej znaleźli się dorośli z Ukrainy, w drugiej młodzież ukraińska. Zespoły te pracował na początku niezależnie, pod okiem fasilitatorów, którzy dbali o to, aby każdy mógł podzielić się swoimi doświadczeniami oraz potrzebami. W każdym zespole panowała również inna dynamika i o ile dorośli wymagali większej przestrzeni do rozmowy, o tyle młodzież bardziej potrzebowała dodatkowej stymulacji, tworzącej pretekst do rozmowy i tej dostarczyły im m.in. zajęcia z elementami arteterapii. W kolejnym etapie do obu zespołów dołączali pracownicy szkoły, wsłuchując się w zgłaszane potrzeby oraz przedstawiając swoje stanowisko. Następnie zaś wszystkie trzy grupy wspólnie dyskutowały o swoich potrzebach i oczekiwaniach względem siebie. Całość była prowadzona po ukraińsku, aby zapewnić poczucie bezpieczeństwa i komfort wyrażania myśli.

Podczas warsztatów grupa silnie zgłosiła silną potrzebę regularnych spotkań we własnym gronie, aby dzielić się swoimi doświadczeniami z wojny oraz konieczności odnalezienia się w Polsce. Było to dla członków tej grupy tym ważniejsze, że dotąd praktycznie nie mieli okazji spotkać się wyłącznie w swojej grupie i zainicjować kolejnych spotkań. Nigdy też wcześniej nie mieli doświadczenia uczestnictwa w facylitowanym dialogu i nie wiedzieli, że jest to formuła, z której mogą skorzystać również przy wsparciu ze strony szkoły.

Z kolei grupa młodzieży podeszła do spotkania z entuzjazmem i radością, że mają możliwość spotkać się w przestrzeni szkoły i rozmawiać wyłącznie w języku ukraińskim i rosyjskim oraz, że prowadzone są z nimi rozmowy, które nie mają celu sprawdzenia ich wiedzy, a poznanie ich opinii na inne, pozaszkolne tematy.

Trzecim spotkaniem było event okrągłostołowy. Trwał on dwa dni i został zorganizowany 22 i 23 października, z krótkim follow-up 6 listopada, we Wrocławiu. Wzięło w nim udział 33 uczestników. Miał on charakter lokalnego wydarzenia, odwołującego się do bardzo konkretnych problemów i wyzwań, przed jakimi stoją osoby pracujące z młodzieżą wywodzącą się ze środowisk mniejszościowych lub narażonych na wykluczenie oraz sami młodzi ludzie z tych grup. Jego celem była dyskusja i praktyczne zweryfikowanie pomysłów i sądów na temat wzajemnego postrzegania, zainicjowania działań mogących doprowadzić do wzmocnienia grup docelowych oraz zmiany postrzegania, w tym bardziej inkluzywnego podejścia do młodzieży ze środowisk zagrożonych wykluczeniem. Jak również szukanie tych rozwiązań, które są wspólne dla wszystkich grup i których implementacja przyniesie im wszystkim korzyść.

W kontekście środowisk, które zaprosiliśmy do udziału w tym wydarzeniu, owe grupy mniejszościowe i zagrożone wykluczeniem to: młodzież ukraińska, młodzież romska oraz młodzież zagrożona wykluczeniem społecznym, wywodząca się z bardzo charakterystycznej dzielnicy miasta, o wysokim wskaźniku przestępczości.

Pierwsze spotkanie, poprzedzone serią spotkań online, podczas której układany był program i agenda, miała charakter spotkania ekspertów-praktyków. Wzięły w nim udział osoby na co dzień pracujące z młodzieżą z grup mniejszościowych oraz zagrożonych wykluczeniem – pracownicy socjalni, psychologowie, trenerzy oraz nauczyciele. Podczas tego spotkania omówiono wyzwania, przed którymi stoją grupy młodzieżowe, jakie są rzeczywiste potrzeby i możliwości pracy z nimi i dla nich oraz jakie są punkty wspólne dla ich potrzeb. W trakcie tego spotkania opracowano propozycje działań, które mogą wzmocnić młodzież oraz pomóc jej wejść w interakcje ze sobą, pomagając budować mosty pomiędzy tymi, których pozostała część społeczeństwa może postrzegać mniej pozytywnie.

Podczas drugiego spotkania część ekspertów spotkała się z przedstawicielami młodzieży, której potrzeby były tematami pierwszego spotkania. W formie facylitowanego dialogu oraz pracy warsztatowej eksperci dyskutowali z młodzieżą o ich potrzebach, wzajemnym postrzeganiu oraz tych elementach, które uznają oni za wspólne dla siebie, których obecność / wzmocnienie może im wszystkim pomóc w przezwyciężaniu stereotypów oraz uprzedzeń. Działania te były praktyczną formą sprawdzenia, czy pomysły pojawiające się wśród osób odpowiedzialnych za politykę społeczną, w środowisku eksperckim są postrzegane jako ciekawe i atrakcyjne przez potencjalną grupę beneficjentów tych zmian. Do spotkania celowo zaproszono młodzież w różnym wieku, aby możliwie szeroko spojrzeć na ich reakcje i wsłuchać się w ich potrzeby.

Na zakończenie, jako follow-up, zorganizowane zostało wyjście integracyjne dla młodzieży uczestniczącej w wydarzeniu. Był to czas, kiedy młodzież miała przestrzeń tylko dla siebie, do wspólnej zabawy sportowej, podczas której mogli się lepiej poznać i w sposób właściwy dla swojej grupy wiekowej zminimalizować przeszkody we wzajemnym postrzeganiu. Było to właściwsze domknięcie ich udziału w wydarzeniu i podziękowanie za zaangażowanie.

3. Opis grup docelowych

Podczas dwóch wydarzeń dialogowych oraz okrągłostołowego, nasze działania każdorazowo adresowaliśmy do bardzo konkretnych grup, za każdym razem odpowiadając na konkretne wyzwanie, z jakim postanowiliśmy się zmierzyć.

Była to, kolejno:

- Młodzież szkolna, reprezentująca różne podłoże społeczne, podejście do wyznawanej religii i jej obecności w przestrzeni publicznej, pochodzącej z różnych części miasta (oraz okolicznych miejscowości).
- Ukraińskie rodziny, których dzieci uczęszczają do jednej szkoły, stanowiące bardzo różnorodną grupę. Co jest dodatkowo wzmocnione przez niekiedy traumatyczne doświadczenia wojny i ucieczki
- Eksperti pracujący z młodzieżą z grup mniejszościowych lub zagrożonych wykluczeniem społecznym
- Młodzież z grup mniejszościowych lub zagrożonych wykluczeniem społecznym.

4. Kluczowe wnioski z dialogów i wydarzeń typu okrągły stół

Dialogi i wydarzenia typu okrągły stół, które odbyły się w Bolesławcu i we Wrocławiu w październiku i listopadzie 2024 roku, dostarczyły cennych spostrzeżeń na temat wyzwań, z jakimi borykają się grupy mniejszościowe oraz osoby zagrożone wykluczeniem społecznym.

Spotkania te zgromadziły różnych interesariuszy, w tym edukatorów, pracowników młodzieżowych, ekspertów oraz przedstawicieli grup docelowych, aby zidentyfikować kluczowe problemy i zaproponować konkretne rozwiązania. Dyskusje uwypukliły nie tylko systemowe bariery utrwalające nietolerancję, nienawiść i dyskryminację, ale również praktyczne strategie, które mogą pomóc w ich przezwyciężeniu.

Poniżej znajduje się podsumowanie głównych wyzwań zidentyfikowanych podczas tych wydarzeń oraz ukierunkowane rekomendacje dla decydentów, edukatorów i liderów społeczności w celu stworzenia bardziej inkluzyjnego i wspierającego środowiska dla wszystkich.

4.1. Główne wyzwania

Podczas spotkań z uczestnikami oraz rozmów z zaproszonymi ekspertami powstała lista głównych wyzwań, wobec których stoją osoby z grup mniejszościowych oraz zagrożonych wykluczeniem społecznym, z którymi współpracowaliśmy w ramach projektu. Nie jest to bynajmniej zamknięta lista i trudności oraz wyzwań jest znacznie więcej. Stawialiśmy sobie jednak za priorytet wskazanie tych wyzwań, które wpływają na codzienne funkcjonowanie grupy docelowej, a jednocześnie ich minimalizacja jest działaniem możliwym do przeprowadzenia. Dlatego też nie podejmowaliśmy się wskazania tych elementów, które są już powszechnie identyfikowane i opisywane w każdej dostępnej literaturze zajmującej się problematyką dyskryminacji i uprzedzeń, na dowolnym podłożu. Według nas najważniejsze wyzwania, przed którymi stoimy, a które zdają się dotyczyć wszystkich grup, to:

1. Brak wsparcia psychologicznego oraz różnorodnych działań wzmacniających i wytchnieniowych, aby minimalizować stres oraz budować poczucie bezpieczeństwa. Jest to zagadnienie, które coraz częściej jest podnoszone w kontekście ogółu społeczeństwa – w przypadku wskazanych grup potrzeby te są jednak dużo silniejsze niż w przypadku osób nie narażonych na świadome lub nieświadome działania dyskryminacyjne

2. Brak wsparcia w samoorganizacji oraz stymulowaniu inicjatyw oddolnych, tak pod względem finansowym jak i prawnym, w ten sposób, aby osoby z grup mniejszościowych mogły spotykać się wyłącznie we własnej grupie, ale mając zapewniony dostęp do infrastruktury. W tym kontekście zgłaszaną potrzebą jest zapewnienie środków na funkcjonowanie wszelkich klubów czy świetlic dla dzieci i młodzieży, w tym również wyjazdów i wczasów w okresie wolnym od szkoły, gdzie będą one czuły się swobodnie i bezpiecznie (szczególnie jeżeli w tle pojawia się wątek problemów językowych – jak w przypadku Ukraińców – czy wyraźnej obawy przed interakcją z przedstawicielami grupy – jak w przypadku młodzieży z grup zagrożonych wykluczeniem społecznym, w tym młodzieży romskiej).
3. Wyzwaniem jest również niedostateczna świadomość w środowisku szkolnym, wśród nauczycieli i pracowników szkoły, na temat rozpoznawania oraz właściwego reagowania w sytuacji konfliktu na tle etnicznym, kulturowym, religijnym, społecznym czy deklarowanej orientacji seksualnej. Pomimo licznych inicjatyw oraz programów społecznych, nadal instytucje szkolne nie radzą sobie z podobnymi zjawiskami: a w sytuacjach skrajnych, poprzez niewłaściwą / niekompetentną reakcję ze strony nauczycieli czy dyrekcji szkoły, dochodzi do eskalacji problemów.
4. W powyższym kontekście zwrócono również uwagę na brak systemowego wsparcia i reagowania ze strony organów nadzorujących prace szkoły oraz instytucji opiekuńczych, w tym także policji, na przejawy przemocy rówieśniczej i cyberbulingu (choć w tym kontekście zjawisko to jest samo w sobie złe i dopóki nie spotka się ze stanowczą reakcją drugorzędne znaczenie ma to, jakie były jego powody).

Radzenie sobie z tymi wyzwaniami wymaga systemowych i opartych na społeczności podejść, które wzmacniają pozycję grup mniejszościowych, promują inkluzywność oraz budują potencjał szkół i innych instytucji do skutecznego reagowania na potrzeby wszystkich osób.

4.2. Rekomendacje i strategie

Głównymi rekomendacjami, jakie możemy udzielić osobom odpowiedzialnym za politykę lokalną oraz nadzór nad ośrodkami edukacyjnymi, aby przeciwdziałać nietolerancji, nienawiści (na dowolnym podłożu) oraz dyskryminacji, to:

1. Wsparcie kadry nauczycielskiej poprzez organizację regularnych i dobrych jakościowo szkoleń. Realizowanych z jednej strony jako rady szkoleniowe, dla całej kadry nauczającej, jak dla poszczególnych zespołów przedmiotowych, dostosowując szkolenia do treści i tematów, które mogą pojawić się podczas lekcji danego przedmiotu. Nauczyciele, czy szkoła jako instytucja, odgrywa kluczową rolę w procesie edukacji obywatelskiej i to właśnie nauczyciele powinni posiadać gruntowne przeszkolenie, aby widzieli w jaki sposób reagować oraz nie bali się reagować.
2. Dostosowanie programu szkolnego, w szczególności zagadnień podejmowanych podczas lekcji wychowawczych, do problemów i wyzwań, przed którymi stoi lokalna społeczność. W ten sposób, aby podejmować proaktywne działania wobec problemów, które mogą potencjalnie się pojawić w danych środowisku, ze względu na rozpoznany kontekst społeczny czy demograficzny.
3. Wsparcie finansowe już działających organizacji niezależnych, szczególnie tych działających najbliżej grup docelowych, na poziomie danego miasta czy nawet dzielnicy. To właśnie te organizacje mają stosunkowo najlepszy kontakt z lokalną społecznością i są świadome ich potrzeb. W kontekście wszelkich przejawów dyskryminacji czy nietolerancji, to właśnie lokalne organizacje mogłyby działać

na rzecz dotkniętych osób / dotkniętych społeczności, wzmacniając ofiary oraz proponując działania zapobiegawcze lokalnym władzom czy placówkom edukacyjnym. W myśl zasady „person on the spot”.

Rekomendacje te podkreślają znaczenie wzmacniania pozycji edukatorów, dostosowywania treści edukacyjnych do lokalnych wyzwań oraz wykorzystywania potencjału organizacji oddolnych. Wspólnie działania te mogą stworzyć solidne, zorientowane na społeczność ramy do zwalczania nietolerancji, nienawiści i dyskryminacji, promując kulturę inkluzywności i szacunku na poziomie lokalnym.

Wnioski i Przyszłe Kierunki Działania

Działania przeprowadzone w ramach projektu zarówno uczestnicy jak i organizatorzy ocenili pozytywnie – jako potrzebne i mające odniesienie do rzeczywistych problemów, z jakimi borykają się grupy docelowe. W tym sensie, nie było to kolejne działanie, które zrealizowało wyłącznie założenia projektowe, czasem pisane z myślą o odbiorcach funkcjonujących w innym kontekście / borykających się z innymi problemami. Na pewno można sobie życzyć, aby podobne inicjatywy były częstsze i docierały do większe liczby odbiorców, tworząc stałą regularną ofertę. Szczególnie dla odbiorców z mniejszych miast, które nie mają tylu możliwości, jakie stwarza życie w stolicy regionu. Aby to zapewnić, podobne inicjatywy muszą stać się domeną władz lokalnych i zostać na stałe włączone do podstawowej działalności szkół wszystkiego szczebla. Nie można bowiem mieć złudzeń, że nawet najlepsze warsztaty, jeżeli tylko są jednorazowe, są wyłącznie impulsem, ważnym, czasem przełomowym, ale tylko impulsem. Za tym impulsem musi pójść szereg instytucjonalnych rozwiązań, dających wsparcie finansowe, organizacyjne i wiedzowe.



National Report: Hungary

Közösségi kézikönyv a társadalmi befogadásról, megértésről és toleranciáról

BOND

Building tOlerance, uNderstanding and Dialogue across communities



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Bevezetés

Magyarországon négy rendezvény valósult meg a BOND projektben a közösségek közti párbeszéd előmozdítása érdekében: két zártkörű tematikus városi séta és workshop fiataloknak, amelyet oktatással és érzékenyítéssel foglalkozó kisebbségi civil szervezetek vezettek; emellett egy zártkörű és egy nyilvános kerekasztal-beszélgetés az antiszemitizmus magyarországi jelenlétéről október 7. után. A fiataloknak szóló rendezvények a résztvevőket hozták közelebb a magyarországi roma és zsidó kisebbségekhez, a kerekasztal-beszélgetések pedig az antiszemitizmus helyzetére és kihívásaira hívták fel a figyelmet a legfrissebb kutatási eredményeket és a zsidó közösségek tapasztalatait helyezve a középpontba.

A rendezvények fő tanulsága az volt, hogy nem szabad alábecsülni a párbeszéd fontosságát, valamint a különböző közösségek közti együttműködés erejét és hatását. Nehéz vagy konfliktusokkal terhelt időkben ezek támogatást nyújtanak az egyéneknek és közösségeknek, új ismeretekkel szolgálnak, és együttműködésre ösztönözhetnek. Kiemelten fontos bevonni fiatalokat is a diskurzusba, valamint az is, hogy állami szereplők támogassák a sérülékeny csoportok szervezeteit és ügyeit.

1. Társadalmi kontextus

A magyar társadalom kisebbségi csoportokkal szembeni attitűdje az elérhető adatok szerint erősen kirekesztő, az előítéletek és sztereotípiák szinte minden területen jelen vannak. A kutatások eredményei azt mutatják, hogy a zsidóság a legkevésbé elutasított csoportok közé tartozik, míg a romák és a migránsok szembesülnek a legnagyobb elutasítással a mindennapok során.¹

1.1. A magyarországi zsidó közösségek helyzete

Egy 2017-es felmérés szerint a magyarországi zsidók becsült száma 2015-ben 58 936 és 110 679 között volt. A zsidó lakosság a budapesti átlaghoz képest magasabb iskolai végzettséggel és jobb társadalmi és anyagi helyzettel rendelkezett. A 2017-es felmérés szerint a magyarországi zsidóság nagyobb része nem tartotta magát vallásosnak. Az állam anyagi és egyéb támogatásokat nyújt bizonyos zsidó szervezeteknek, de ez a támogatás ideológiai alapon szelektíven történik, ami megosztottságot eredményez a zsidó szervezetek között.²

Az antiszemitizmus szintje Magyarországon 2010 körül jelentősen megnőtt, feltehetően a szélsőjobboldali Jobbik párt népszerűségének növekedése következtében. A rendelkezésre álló adatok szerint 2015 óta nem történt jelentős változás az antiszemitizmus szintjében az országban. Magyarországon az antiszemitizmus az esetek többségében összeesküvés-elméletek formájában jelenik meg, bár más formái is jelen vannak, például az érzelmi antiszemitizmus és az úgynevezett új antiszemitizmus. Az antiszemitizmus másik gyakran előforduló megjelenési formája a gyűlöletbeszéd, a gyűlölet-bűncselekmények száma azonban elenyésző. Politikai szinten az antiszemitizmus a 2000-es évek második felétől a Jobbikhoz kötődően jelent meg, és a

¹ Hann Endre és Róna Dániel, *Antiszemita előítéletekesség a mai magyar társadalomban* (Budapest: TEV, 2019); Kende Anna et al., *Romaellenesség és antiszemitizmus Magyarországon: Projektzáró tanulmány* (Budapest: Political Capital, 2018); Republikon, *Előítéletekesség, antiszemitizmus: A ComAnCE projekt kutatási eredményei II* (Budapest: Republikon Intézet, 2019).

² Nemzeti jelentés az antiszemitizmusról (Magyarország):

<https://www.bond-project.eu/wp-content/uploads/2024/08/BOND-Brochure-A4-Report-on-Antisemitism-Hungary-1.0.pdf>
5-6. o.

szélsőjobboldali retorikában (jelenleg Mi Hazánk Mozgalomnál) azóta is jelen van, de inkább kódolt beszédben mint nyíltan, és elsősorban összeesküvés-elméletekben formájában.³

1.2. Előítéletek más kisebbségekkel szemben

A BOND projekt keretében a magyarországi antiszemitizmusról készült kutatási jelentés⁴ az különböző csoportokkal szembeni előítéletek mögött olyan közös gyökereket azonosított, mint a bizonytalanság, az ismeretek hiánya, az oktatási rendszer problémái, a politikai hozzáállás, a személyes rossz tapasztalatok, az irigység és a szolidaritás hiánya. Magyarországon a romák, a migránsok és az LMBTQ+ közösség tagjai szembesülnek a legerősebb elutasítással. A cigányellenesség mélyen beágyazódott a mindennapi diskurzusba, a LMBTQ+ és migránsellenes érzelmek pedig széles körben elfogadottak, ellentétben az antiszemitizmussal. A zsidóságot és a romákat a kormányzat politikailag egyenrangúként ismeri el, ami az LMBTQ+ közösségről és a migránsokról nem mondható el.

A cigányellenesség a romákat gazdasági, kulturális és fizikai fenyegetésként ábrázolja, amely dehumanizációban és negatív sztereotípiákban gyökerezik.⁵ Ez ellentétes az antiszemitizmussal, míg a cigányellenesség a romák rosszabb helyzetétől való félelemből fakad, az antiszemitizmust inkább a zsidók jobbnak vélt helyzete miatti irigység vezérli. A 2015-ös menekültválság idején a kormány retorikája a migránsokat sokrétű fenyegetésként állította be,⁶ az LMBTQ+ kérdéseket a 2010-es évek közepe óta pedig kulturális és demográfiai kockázatként kezeli.⁷

2. Az események áttekintése és leírása

A rendezvények fő témája a társadalmi csoportok és közösségek közötti párbeszéd és a különböző kisebbségi és/vagy vallási csoportok közötti együttműködés lehetőségei volt. A hatékony párbeszéd elősegítheti a társadalmi inklúziót azáltal, hogy lehetőséget biztosít a különböző álláspontok kölcsönös megértésére. Az eseményekből is látszott azonban, a növekvő társadalmi polarizáció kihívásokat és akadályokat támaszt a párbeszéd megvalósulása elé. A BOND projekt keretében megrendezett események ezen kérdések kulcsfontosságú aspektusaira világítottak rá.

A szakértőkkel és a különböző vallási szereplőkkel folytatott számos megbeszélést követően négy program valósult meg: két párbeszéd megteremtését célzó rendezvény fiatalok számára, valamint két kerekasztal-beszélgetés szakértőkkel, civil, vallási és közösségi vezetőkkel.

³ Nemzeti jelentés az antiszemitizmusról (Magyarország):

<https://www.bond-project.eu/wp-content/uploads/2024/08/BOND-Brochure-A4-Report-on-Antisemitism-Hungary-1.0.pdf> p. 7-11.

⁴ Nemzeti jelentés az antiszemitizmusról (Magyarország):

<https://www.bond-project.eu/wp-content/uploads/2024/08/BOND-Brochure-A4-Report-on-Antisemitism-Hungary-1.0.pdf> 12. o.

⁵ Kende et al., Romaellenesség és antiszemitizmus Magyarországon; Vanja Ljujic et al., "Romaphobia: A unique phenomenon?", *Romani Studies* 22, no. 2 (2012): 141-52.

⁶ Barna Ildikó és Hunyadi Bulcsú, Jelentés az idegengyűlöletről, diszkriminációról, vallási gyűlöletről és agresszív nacionalizmusról Magyarországon 2015-ben (Budapest: Political Capital, 2016); Sik Endre et al., "Az idegenellenesség alakulása és a bevándorlással kapcsolatos félelmek Magyarországon és a visegrádi országokban", *Régió* 24, no. 2, (2016): 81-108.

⁷ A Háttér Társaság honlapja kronologikus listát ad a kormányzati nyilatkozatokról és intézkedésekről:

<https://hatter.hu/hirek/a-magyar-allam-nem-hogy-nem-vedi-aktivan-alaassa-az-lmbtqi-emberekszagat-esiogat>; Political Capital, A gender- és LMBTQI-ellenes mozgósítás összehasonlítása Magyarországon és Lengyelországban (Budapest: Political Capital, 2022).

2.1. Programok fiataloknak a párbeszéd témájában

Az eredeti cél egy különböző közösségekből, társadalmi csoportokból érkező fiataloknak szóló interkulturális workshop megszervezése volt. Az előkészítés folyamata során azonban számos nehézség merült fel, mint például a fiatalok bevonása egy hosszabb, akár egész napos programba, az egyetemi hallgatók számára alkalmas időpont megtalálása. Annak ellenére, hogy a workshop széles körben meg lett hirdetve, nagyon kevesen jelentkeztek rá, így újra kellett tervezni. Végül a nehézségeket kiküszöbölve, két zártkörű, különböző fókuszú, de azonos felépítésű eseményre került sor középiskolás diákokkal. Az események lehetőséget biztosítottak a résztvevőknek, hogy betekintést nyerjenek a roma és a zsidó közösség identitásába, fontos budapesti helyszíneibe, mindennapjaiba és kihívásaiba. A cél az volt, hogy a fiatalok megismerjék többségi és a kisebbségi csoporthoz tartozás közötti különbségeket, a társadalmi csoportok sokrétűségét, és első kézből szerezzenek tapasztalatokat a kisebbségi csoporthoz tartozással járó kihívásokról.

A programok két napon keresztül zajlottak. Az első napot az UCCU Alapítvány⁸ a roma közösségre, míg a második napot a Haver Alapítvány⁹ a zsidó közösségre összpontosítva vezette. Mindkét alkalommal a fiatalok interaktív, vezetett budapesti városi sétán vettek részt, hogy első kézből, személyesen ismerjék meg az adott kisebbségi csoporthoz kapcsolódó történelmi és kortárs jelentőségű helyszíneket. Mindkét nap második felében a résztvevők egy-egy moderált workshopon vettek részt, amely a kisebbségi csoportokon belüli identitások sokszínűségét tárta fel. A diákok ismereteket szereztek a kisebbségi csoportok és a többségi társadalom tagjainak mindennapi tapasztalatai közötti különbségekről és hasonlóságokról, és lehetőségük volt kérdéseket feltenni és megvitatni az őket érdeklő témákat.

A párbeszéd megteremtését célzó rendezvények rávilágítottak arra, hogy mennyire fontos a fiatalok számára a tapasztalatokon alapuló ismeretszerzés és a személyes találkozás a kisebbségi csoportok képviselőivel. Az ilyen események lehetővé teszik, hogy megismerkedjenek egy társadalmi/kisebbségi csoporton belül létező identitások sokféleségével, választ kapjanak az őket foglalkoztató kérdésekre. A programok értékelésénél a résztvevők elmondták, hogy sok új ismeretet szereztek. Külön kiemelték a kisebbségi csoportokkal kapcsolatban használt szókincs fontosságát, megjegyezve, hogy az általánosítás hozzájárulhat a sztereotípiák és előítéletek kialakulásához. Emellett egyetértettek abban, hogy a kisebbségi csoportokkal kapcsolatos történelmi ismeretek és a jelenlegi helyzetükkel kapcsolatos tudás kulcsfontosságú, hiszen mindannyian egy nemzet és egy társadalom részei vagyunk, közös történelemmel, és ennek tudatosítása alapul szolgálhat az előítéletek csökkentéséhez és egy befogadóbb társadalom kialakításához.

2.2. Kerekasztal-beszélgetések

A kerekasztal-beszélgetések az első tervek szerint több kisebb vallási és civil szervezettel összefogva valósultak volna meg. Ezen szervezetek közös célja, hogy elősegítsék a párbeszédet a különböző civil és vallási csoportok között, valamint, hogy politikai hovatartozástól függetlenül fórumot és hangot biztosítsanak minden olyan szereplőnek, aki elkötelezett a vallásszabadság és a gondolat szabadsága, a környezeti és társadalmi igazságosság, valamint Magyarország demokratikus működése mellett. A közösen meghatározott téma a különböző vallási szereplők közötti párbeszéd lett, különös tekintettel az egyházak és az LGBTQ+ csoportok helyzetére és kapcsolatára. A szervezetek képviselőivel és szakemberekkel folytatott konzultációk során világossá vált azonban, hogy ez a kérdés nemcsak érzékeny, hanem erősen polarizált és átpolitizált is. A szakértők, a vallási és civil társadalmi szereplők, valamint a közösségek tagjai számára nemcsak kihívást,

⁸ UCCU Alapítvány: <https://www.uccualapitvany.hu>. Az esemény időpontja: 2024. november 4. Résztvevők létszáma: 30 (18 fiú, 12 lány).

⁹ HAVER Alapítvány: <https://haver.hu/>. Az esemény időpontja: 2024. november 20. Résztvevők létszáma: 28 (14 fiú, 14 lány).

hanem kockázatot is jelentett volna, ha nyílt vitát folytatnak a témában. Így a lehetséges érintett szereplők védelmének érdekében a kerekasztalok végül másik témában valósultak meg, amelyek során a szervezési folyamat és a háttérbeszélgetések is hasznosak voltak.

Tekintettel arra, hogy a BOND projekt fő fókuszja az antiszemitizmus és a projekt keretében frissen készült kutatás az online antiszemita narratívákról, a kerekasztal-beszélgetéseknek is ez lett a témája. A cél egyrészt a budapesti zsidó közösség és szervezetek antiszemitizmussal kapcsolatos tapasztalatainak megvitatása volt, különös tekintettel október 7. és az azt követő háború hatására. Másrészt az esemény célja volt a legfrissebb antiszemitizmus kutatások eredményeinek megbeszélése a téma szakértőivel, kutatókkal és zsidó szervezetekkel.

Zártkörű kerekasztal-beszélgetés

Az első, zártkörű kerekasztal-beszélgetésen¹⁰ szakértők, kutatók, valamint a magyarországi zsidó közösség tagjai és vezetői vitatták meg az antiszemitizmus jelenlegi helyzetét és természetét. A rendezvényre meghívást kaptak a keresztény egyházak képviselői is, akik azonban egyéb elfoglaltságaik miatt nem tudtak jelen lenni. A kerekasztal-beszélgetés előtt a Political Capital és szakértők ismertették legújabb kutatási eredményeiket az antiszemitizmus jelenlétéről és mértékéről a magyar társadalomban. A rendezvény második felében a jelenlevők megosztották tapasztalataikat és gondolataikat a kutatások eredményeihez kapcsolódóan és október az 7-i és az azt követő események a közösség tagjaira gyakorolt hatásáról. A beszélgetés teret biztosított a tapasztalatok megosztására és a kihívásokra adott lehetséges válaszok megosztására. Az esemény rámutatott a közösségek közötti és a közösségeken belüli párbeszéd alapvető fontosságára, az eltérő vélemények és konfliktusok megbeszélésének szükségességére.

Nyilvános kerekasztal-beszélgetés

A második, nyilvános kerekasztal-beszélgetésre¹¹ Budapesten, a Bálint Házban került sor. Az esemény első felében a Political Capital bemutatta a BOND projekt keretében végzett kutatását az online megjelenő antiszemita narratívákról. Ezt követően a téma elismert szakértője bemutatta a magyar társadalomban tapasztalható antiszemitizmusról szóló legújabb kutatásának eredményeit. A résztvevők így megismerhették az antiszemitizmus jelenlegi magyarországi helyzetét és kontextust kaptak a beszélgetéshez. A kerekasztal-beszélgetésen is hangsúlyosan felmerült a közösségen belüli párbeszéd fontossága, emellett a közös traumatikus élmények feldolgozásának szükségessége. A közösségen belül a különböző nézőpontokról folytatott folyamatos párbeszéd hiánya a közösség megosztottságához és polarizációjához vezethet, illetve a kisebbségi/közösségi identitást és kohéziót is erodálhatja. Ezek megbeszélését azonban kis lépésekben kell felépíteni, nem lehet siettetni vagy erőltetni. Az október 7-i és az azt követő események miatt érzett gyász feldolgozása időbe telik, és amíg a zsidó közösség a sokk és a trauma hatása alatt van, jóval nehezebb konstruktív és nyugodt párbeszédet kialakítani a közösségen belül, mint a békésebb időszakokban.

3. Az események célcsoportjai

A fiatalokra és a párbeszédre fókuszáló események célcsoportja egy helyi középiskola diákjai voltak. A középiskola nem körzetes iskola, így a diákok különböző helyekről és háttérrel rendelkeznek, ami a résztvevő csoportok összetételében is tükröződött. A kerekasztal-beszélgetések célcsoportja pedig a helyi zsidó és más vallási (keresztény) közösségek vezetői és tagjai voltak. A nyilvános kerekasztal-beszélgetés a szélesebb

¹⁰ Az esemény időpontja: 2024. november 6. Résztvevők létszáma: 22 (14 férfi, 8 nő).

¹¹ Az esemény időpontja: 2024. november 24. Résztvevők létszáma: 46 (24 férfi, 22 nő).

társadalomnak is szólt, hogy felhívja a figyelmet az antiszemitizmusra és a zsidó közösségek ehhez kapcsolódó tapasztalataira.

4. Az események legfontosabb megállapításai

4.1. Főbb kihívások

A rendezvények, illetve azok szervezési folyamata számos kihívásra világított rá a társadalmi párbeszéddel kapcsolatban. Az egyik legjelentősebb probléma, hogy a kisebbségi csoportokkal kapcsolatos témák nagy része politikailag átítatott, amely a témákat társadalmilag érzékennyé, megvitatásukat pedig kihívássá teszi. A közösség vezetői és tagjai gyakran vonakodnak, nem szívesen szólnak meg ezekkel kapcsolatban a lehetséges reakciókkal, következményekkel és konfliktusokkal kapcsolatos aggodalmaik miatt.

Ehhez kapcsolódó kihívásként értelmezhetőek a **közösségekben belüli konfliktusok és feszültségek** jelenléte is. A kerekasztal-beszélgetések rámutattak arra, hogy a magyarországi zsidó közösségen belül jelentős eltérések vannak az október 7-i eseményekkel kapcsolatos vélemények és az események megítélése tekintetében. Bár a közösségen belüli nézetkülönbségeknek jelenléte normális, kezelésük és feldolgozásuk kihívást jelent, amit ebben az esetben nehezít egyrészt a közösség által az események kapcsán átélt trauma és gyász, másrészt a téma politikai és érzékeny jellege. Mindezek együttesen a hallgatás spiráljának nevezett jelenséghez vezethetnek, amelynek során a valós vagy vélt többség véleménye jelenik meg hangosabban, és sokan vonakodnak megszólalni. Ezek a jelenségek a közösségen belüli polarizációhoz is vezethetnek, amely hatással lehet a közösségi identitásra és a közösség kohéziójára is.

Egy másik jelentős kihívás a **kisebbségi csoportok interszekciójában lévő személyek** helyzete. Magyarországon a kisebbségi csoportokkal szembeni előítéletek jelentősek, amit az interszekcionalitás jelensége tovább súlyosbít. A kisebbségi csoportokhoz tartozó emberek gyakran kirekesztve érzik magukat a többségi társadalomból. Ha egy személy egynél több kisebbségi csoporthoz tartozik, akkor ezen felül gyakran a saját kisebbségi csoportjaiban is elutasítással kell szembenéznie, amit kisebbségi csoportok közötti kommunikáció és együttműködés hiánya is súlyosbíthat. Ez nemcsak a közösségek közötti párbeszéd lehetőségét akadályozza, hanem a csoportok képességét is a kollektív jogaikért való kiállásra.

A kisebbségi szervezetek egyik fő nehézsége, hogy az állam nem biztosít elég helyet és lehetőséget arra, hogy az **oktatási intézményekben** workshopokat vagy bármilyen érzékenyítő tevékenységet tartsanak. Számos kisebbségi civil szervezet jól kidolgozott és hatékony módszertannal rendelkezik a fiatalok érzékenyítő képzésére intézményi – kiemelten az oktatási szféra - keretek között.

4.2. Ajánlások és stratégiák

A szervezési folyamat és a megvalósult események számos olyan stratégia és ajánlás megfogalmazását tették lehetővé, amelyek hasznosak lehetnek a párbeszéd megteremtésére és előmozdítására irányuló tevékenységekhez.

Együttműködés az állami szereplők és a sérülékeny csoportok között:

A kormányoknak, az állami intézményeknek, az önkormányzatoknak és a kisebbségi önkormányzatoknak együtt kell működniük a kisebbségi csoportokat képviselő szervezetekkel és a civil társadalommal a kisebbségeket érintő kérdésekben. Az államnak olyan módon kell támogatnia a kisebbségi csoportokat, hogy az valóban hasznos és előnyös legyen a számukra és egyezzen igényeikkel. Ehhez az állami szereplőknek érdemben be

kell vonniuk a kisebbségi csoportokat a döntéshozatali folyamatokba is, amely többek közt a többségi társadalom előítéleteinek leépítésében is szerepet játszhat.

Az állami szereplők két kiemelt területen járulhatnak még hozzá ezekhez az erőfeszítésekhez: az oktatásban és a települési szinten.

1. Oktatás:

- A sztereotípiák és előítéletek elleni küzdelmet, amely a különböző társadalmi csoportok közötti kölcsönös elfogadás és tisztelet megteremtéséhez is fontos, már a lehető legfiatalabb korosztálynál be kell építeni az intézményes oktatásba.
- Az iskoláknak törekedniük kell, a fiatalok nyitottságának, érdeklődésének és kritikus gondolkodásának erősítésére, illetve támogatniuk kell a többségi és kisebbségi csoportok közötti kapcsolatokat létrejöttét.
- A pedagógusképzésbe szükséges lenne beépíteni azokat az elméleti és gyakorlati ismereteket és módszereket, amelyek szükségesek a befogadásra, a toleranciára, a kritikus gondolkodásra neveléshez. Emellett érdemes lenne elősegíteni a közös történelem és kultúra megfelelő bemutatását. A tanárokat módszertannal, segédanyagokkal, háttértudással érdemes támogatni ezen célok elérésében és a fiatalok érzékenyítésében.
- Az államnak célzott oktatási programokat és társadalmi kampányokat kell kezdeményeznie és támogatnia a sérülékeny és megbélyegzett csoportokkal együttműködve a közvélemény tudatosságának és érzékenységének növelése, valamint a vallások és kultúrák közötti ismeretek és párbeszéd előmozdítása érdekében, különösen a fiatalok körében.

2. Önkormányzati szint:

- Az önkormányzatoknak lehetőségük van arra, hogy kapcsolatot és együttműködéseket építsenek ki a különböző társadalmi csoportokkal és ezáltal változást kezdeményezzenek a csoportok helyzetét és megítélését illetően.
- Az önkormányzatoknak és a helyi közösségeknek törekedniük kell arra, hogy világos és átlátható módon kommunikáljanak egymással a kölcsönösen hasznos és kielégítő együttműködés alapjainak megteremtése érdekében.
- Az önkormányzatok és kisebbségi csoportok sikeres együttműködésének tapasztalatait, joggyakorlatait érdemes nyilvánosan kommunikálni, hogy máshol is megvalósulhassanak vagy inspirációként szolgáljanak hasonló együttműködések kialakításához.
- Az önkormányzatoknak biztosítaniuk kell a kisebbségi csoportok által szervezett rendezvényekhez szükséges infrastruktúrát, és helyi finanszírozással kell támogatniuk őket.

Együttműködés a sérülékeny csoportok között:

A különböző sérülékeny és kisebbségi csoportok képviselőinek törekedniük kell az együttműködésre és az egymással szembeni szolidaritás megteremtésére.

- A közösségek közötti dialógus lehetőségeinek megteremtése fontos alapja a társadalmi kohézió (meg)erősítésének. A fiatalok bevonása a párbeszédbe szintén elengedhetetlen – lehetőséget kell biztosítani számukra, hogy válaszokat kapjanak kérdéseikre, és tanulhassanak mások tapasztalataiból.
- A szélesebb társadalmi nyilvánosság elérése érdekében a kisebbségi szervezeteknek érdemes közös online és offline kommunikációs és érdekérvényesítő kampányokat és kulturális programokat szervezniük. Ez lehetőséget ad közösségek és hálózatok kiépítésére, az empátia és szolidaritás megteremtésére és erősítésére, valamint a hatékony, közös érdekképviseletre. Hasznos, ha a szervezetek tudják támogatni egymást ezekben a tevékenységekben, valamint meglévő tudásuk és tapasztalataik megosztásában.

Együtműködés a szakértők/kutatók és a kisebbségi csoportok között: A társadalom kisebbségi csoportokkal kapcsolatos attitűdjét vizsgáló szakértők/kutatók és a kisebbségi csoportok hatékonyan tudnak támogatni egymás munkáját. A szakértők megoszthatják és bemutatathatják kutatási eredményeiket a különböző kisebbségi csoportok vezetőinek és tagjainak. Ez egyrészt áttekintést és háttérrel adhat a csoportok képviselőinek a velük és más csoportokkal kapcsolatos attitűdökről, másrészt segíthet meghatározni jövőbeli tevékenységük irányát és fókuszát. A csoportok képviselői pedig megoszthatják a szakértőkkel/kutatókkal, hogy mit tapasztalnak személyesen a társadalom feléjük irányuló attitűdjeivel kapcsolatban, ami segíthet meghatározni a jövőbeli kutatási irányokat.

Csoporton belüli együtműködés: A káros sztereotípiák és előítéletek hatékony leküzdése és a más csoportokkal való együtműködés kiépítése érdekében a közösségeknek érdemes megerősíteniük belső kohéziójukat és csoportszintű jóllétüket. Még ha egyes kérdésekben nem is sikerül közös nevezőre jutniuk, fontos a közösség belső feszültségeinek megbeszélése, a különböző vélemények és gondolatok megismerése. Ez fontos a közösség érdekeinek kifelé történő képviseletéhez és a többségi társadalom előítéletei, ellenérzései és elutasítása elleni munkához.

A felsorolt stratégiákon és ajánlásokon kívül szükséges néhány olyan alapvető feltétel teljesülése, amely nagymértékben hozzájárulna ezek megvalósulásához. A demokratikus jogállamiság megléte és a mindenki számára garantált alapvető jogok megléte minden ilyen jellegű törekvés előfeltétele. Az államnak prioritásként kell kezelnie az előítéletek, az intolerancia és a megkülönböztetés minden formája elleni küzdelmet. Ennek érdekében vissza kell állítani és garantálni kell az alapvető jogok és az egyenlőség ellenőrzéséért felelős intézmények és hatóságok politikai és egyéni autonómiáját. Emellett minden állami intézménynek szükséges beépítenie ezeket az értékeket a munkájába az intolerancia és a diszkrimináció minden formájával szembeni hatékony fellépés megvalósulásához. A közvéleményt befolyásolni képes, társadalmi legitimitással és hitelességgel rendelkező szereplőknek (pl. állami intézmények vezetői, politikusok, közéleti személyiségek, vallási vezetők) vezető szerepet kell vállalniuk a nyilvánosságban az előítéletek és sztereotípiák elutasításáról zajló diskurzusban. Egyrészt el kell határolódnuk a politikai polarizációt mélyítő és társadalmi csoportokkal, intézményekkel vagy egyénnel szemben gyűlöletkeltő retorikától és kampányoktól. Másrészt figyelniük kell arra, hogy saját gondolkodásukban sem engedjenek teret a kisebbségekkel szembeni előítéleteknek és sztereotípiáknak. Nyilatkozataiknak, cselekedeteiknek és politikai döntéseiknek az emberi jogok, az egyenlőség és a megkülönböztetésmentesség védelmét kell példázniuk az Alaptörvény értékeinek megfelelően.

4.3. Példák joggyakorlatokra, eszközökre és forrásokra

Az alábbiakban felsorolt joggyakorlatok a nyitottság és a kritikus gondolkodás növelését, a kisebbségi vagy vallási csoportok közötti kapcsolatok és kölcsönös megértés növelését, valamint a kisebbségi közösségek és identitások megerősítését segítik elő.

Ernyőszervezetek és hálózatok

- **Vallásszabadság Hálózat:** A Vallásszabadság Hálózatot civil szervezetek és különböző vallási szervezetek hozták létre. A Hálózat alapvető célja a párbeszéd lehetőségének megteremtése a különböző vallások között, valamint a civil és egyházi szervezetek között. Felekezeti hovatartozástól függetlenül minden olyan szereplőnek szeretnének teret és hangot adni, akik küzdenek a vallás- és gondolatszabadságért, a környezeti és társadalmi igazságosságért, és Magyarország demokratikus működéséért. <https://vallasszabadsag.eu/>
- **Magyar LMBT Szövetség:** A Magyar LMBT Szövetség a Magyarországon működő lesbikus, meleg, biszexuális és transznemű szervezeteket összefogó ernyőszervezet. A Szövetség létrehozásával célunk az volt, hogy elősegítsük az LMBT szervezetek közötti kommunikációt és megteremtjük az együttműködés és közös fellépés kereteit. <https://lmbtszovetseg.hu/szovetsegunk>
- **Civilizáció Koalíció:** Civilizáció koalíció, mely 34 civil szervezet együttműködésével 2017-ben jött létre. A Koalíció célja, hogy erősítsék az állampolgári önszerveződés és aktivizmus népszerűségét, társadalmi támogatottságát; növeljék a társadalmi szolidaritás szintjét, keressék annak új formáit, és kiálljanak az állampolgári önszerveződések, civil szervezetek mellett. Továbbá, hogy megosszák tudásukat a részvétel, a szerveződés, az érdekképviselet hatékonyabbá tétele és a civil szféra erősítésének érdekében, és fellépjenek az állampolgári önszerveződések, civil szervezetek mozgásterének szűkítése ellen, és aktívan dolgozzanak a demokratikus részvétel és a sokszínű civil társadalom lehetőségeinek bővítése érdekében. <https://civilizacio.net/>
- **KerMel Csoport (Keresztények a Melegekért Csoport):** A kezdeményezés elsődleges célja, hogy elősegítse és fenntartsa a párbeszédet a keresztény közösségek és az LMBTQ+ emberek között. A KerMel a személyes találkozások erejében hisz, és hogy egymás elfogadásához egymás megismerésén és megértésén keresztül vezet az út. A Csoport tevékenységei főként arra irányulnak, hogy a keresztény és a meleg közösségekhez tartozó embereket egy asztalhoz üljenek. <https://www.facebook.com/KeresztenyekAMElegekert/>
- **EJHA (Emberi Jogi Nevelők Hálózata):** Az EJHA tagjai az emberi jogok érvényesüléséért tenni akaró, az oktatás/nevelés területén aktív magánszemélyek. A hálózat azért jött létre, hogy segítse az együttműködést és az információáramlást a magyarországi emberi jogi, demokratikus állampolgári, illetve globális neveléssel foglalkozó szakemberek és szervezetek között. <http://ejha-halozat.hu/index.php/2018/02/02/ejha-emberi-jogi-nevelok-halozata/>

Alternatív oktatási módszerek

Az Euroguide egy interaktív kézikönyv, mely az érzékeny társadalmi témák szakszerű feldolgozásához nyújt segítséget fiatalokkal foglalkozó gyakorlati szakemberek számára.
<https://euroguide-toolkit.eu/language-select/hu/hu-kezikonyv-bevezeto/>

- **Tematikus városi séták:** A tematikus városi séták az informális oktatás egyik eleme és módszere lehet. A séták és az ahhoz kapcsolódó foglalkozások az interaktív, élményközpontú, és aktív részvétellel történő ismeretátadást teszik lehetővé. A séták kötetlen formában nyújtanak lehetőséget a résztvevőknek, hogy megismerkedjenek az adott kisebbség kiemelt helyszíneivel és történelmi eseményeivel. A séták segítségével közelebb lehet hozni a történelmet az iskolásoknak.

Fontos hangsúlyozni, hogy az alább felsorolt szervezetek nemcsak városi sétákat tartanak, hanem képzéseket és workshopokat is, továbbá kidolgozott módszertannal rendelkező oktatási- és képzési anyagokkal is rendelkeznek.

- **Uccu Roma Informális Oktatási Alapítvány:** Az informális oktatás eszközeit és szemléletmódot alkalmazva, az Alapítvány célja, hogy csökkentsék a társadalomban a romákkal kapcsolatos tévhiteket és előítéleteket egy befogadóbb és nyitottabb világért. Az Uccu általános és középiskolás diákoknak teremt lehetőséget a találkozásra és a beszélgetésre roma fiatalokkal. <https://www.uccualapitvany.hu/>
- **Haver Alapítvány:** A Haver Alapítvány önkéntes oktatóstábjában elsősorban középiskolásoknak és egyetemistáknak tart interaktív órákat informális oktatási eszközökkel a zsidóság témájában. Foglalkozásaik olyan specifikus témákra épülnek mint a zsidó identitás, zsidó kultúra és tradíció, zsidó történelem, holokauszt, zsidó vallás és közösségek. <https://haver.hu/>
- **Zachor Alapítvány a Társadalmi Emlékezetért:** Az Alapítvány civil oktatási szervezet, melynek célja, hogy pedagógiai megközelítésük, oktatási programjaik, tananyagaik és kiadványaik segítségével hozzájáruljanak ahhoz, hogy az általános iskolák és középiskolák diákjait a múltból való ismeretek megszerzése mellett érzékenyítsék és nyitottabbá tegyék egymás elfogadására. <https://www.zachor.hu/>
- További hazai civil szervezetek, amelyek bizonyos időközönként vagy konkrét eseményekhez kapcsolódóan szerveznek városi sétákat és/vagy oktatási programokat, foglalkozásokat tartanak: Háttér Társaság: <https://hatter.hu/>; Menedék Migránsokat Segítő Egyesület: <https://menedek.hu/>.
- **Szociopoly:** Érzékenyítő és oktatási társasjáték és interaktív színházi előadás a szegénységről és a kirekesztésről. <https://www.szociopoly.hu/>

5. Következtetések és jövőbeli irányok

A BOND projekt keretében szervezett események rávilágítottak a vallások és közösségek közötti párbeszédhez kapcsolódó fontos kérdésekre, valamint az ilyen tevékenységek és kezdeményezések magyarországi megvalósulásának lehetőségeire és korlátaira. A legfontosabb következtetés, hogy a párbeszéd még nehéz és feszült időkben is fontos a közösségeknek, ezért mindig fontos törekedni annak létrejöttére. A társadalmi polarizálódása olyan csoportok tagjai között is megjelenhet, akik a mindennapjaikban ugyanazokkal a kihívásokkal szembesülnek. A világ távolinak tűnő eseményei, történései is okozhatnak személyes traumatikus élményeket vagy indíthatnak el gyászfolyamatot a helyi közösségekben. Az ilyen események hatására eltávolodhatnak egymástól a különböző társadalmi csoportok, de egy csoporton belül annak tagjai is. A párbeszéd építheti a közösségi kohéziót, erősítheti a kisebbségi identitást, és elősegítheti a különböző csoportok közötti együttműködést és összefogást. Fontos azonban: ahhoz, hogy a párbeszéd során minden résztvevő érzései és véleménye megfelelően tiszteletben legyen tartva, a nehéz és érzékeny kérdések megvitatása több időt és teret igényelhet.

Minden társadalmi szereplő tehet saját lehetőségein belül a társadalmi távolságok áthidalása érdekében. A BOND projekt során megvalósult események egyik legfontosabb tanulsága, hogy minden, társadalmi csoportokról vagy társadalmi csoportoknak szóló tevékenység tervezése és kivitelezése során érdemes egyeztetni azokkal a társadalmi szereplőkkel, akiknek van tapasztalatuk és/vagy tudásuk a témában. Az ötletek, tervek és a folyamatok, kutatások eredményeinek közös megvitatása fontos szempontokra hívhatja fel a figyelmet és hozzájárulhat a tervek sikeres megvalósításához vagy az eredmények megfelelő kezeléséhez.



National Report: Italy

Manuale sulle misure comunitarie per l'inclusione sociale, la comprensione e la tolleranza

BOND

Building tOlerance, uNderstanding and Dialogue across communities



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Introduzione

Le tavole rotonde su Tolleranza e inclusione sociale e le sessioni sul Dialogo Interreligioso e Intercomunitario sono state organizzate dall'Associazione - Impresa sociale "Le Rose di Atacama", nell'ambito del WP4 Promozione del Dialogo e della Comprensione tra le comunità del progetto BOND. Gli eventi si sono svolti il 15 settembre e il 23 novembre 2024, presso la sede dell'associazione a Potenza. Il presente report fornisce una descrizione completa delle due iniziative, delineando le varie fasi e le attività svolte. Inoltre, presenta informazioni sui gruppi partecipanti, sui temi analizzati e sulla metodologia utilizzata, in conformità con le linee guida delineate nel WP4, in particolare l'approccio di apprendimento esperienziale descritto nel Toolbox D4.1 con le linee guida per il dialogo e le tavole rotonde.

1. Contesto e Background

La città in cui si sono svolte le tavole rotonde e le sessioni di dialogo si trova in Basilicata, una regione dell'Italia centro-meridionale che da diversi anni è attivamente impegnata nella promozione e nell'attuazione di progetti ministeriali ed europei relativi alle politiche di integrazione e inclusione delle minoranze. La regione ha circa mezzo milione di abitanti, è dotata di università e di importanti risorse naturali come acqua e petrolio, nonostante uno sviluppo economico mediocre. L'integrazione economica e sociale della popolazione lucana, e di quella meridionale in generale, è stata storicamente caratterizzata da un ritardo rispetto ad altre aree d'Italia. In questo contesto, l'emigrazione di ampie fasce di popolazione, fenomeno endemico del Sud dalla fine del XIX secolo a oggi, e le precarie condizioni di sviluppo economico hanno portato al progressivo spopolamento della regione.

Negli ultimi vent'anni, però, si è assistito a un aumento esponenziale dei flussi migratori in entrata, al punto che si può dire che la Basilicata sia diventata una terra di ospitalità e accoglienza, con centri di accoglienza diffusi sul territorio per migranti socio-economici e richiedenti asilo, provenienti sia dall'Africa subsahariana che dal Medio Oriente e dall'Estremo Oriente. Per questo motivo, le diverse associazioni presenti sul territorio hanno registrato un notevole incremento in termini di realizzazione di progetti di integrazione e inclusione, con l'utilizzo di fondi sia ministeriali che europei. Nonostante ciò, le risposte delle istituzioni locali sono ancora inadeguate, e ciò è dovuto alla mancanza di azioni realmente efficaci in materia di integrazione lavorativa e culturale e all'assenza di strutture periferiche efficaci nei territori, oltre che alla mancanza di organizzazione sociale tra i migranti insediati.

2. Panoramica e descrizione degli eventi

Gli eventi in Italia, ideati, organizzati e pubblicizzati da Le Rose di Atacama, sono stati concepiti per favorire il dialogo, la comprensione e la collaborazione fattiva sui temi della tolleranza, dell'inclusione sociale e del dialogo interreligioso. Sono state intraprese due iniziative chiave: la **Tavola rotonda sulla Tolleranza e l'Inclusione Sociale** (due sessioni mattutine e una pomeridiana nell'intera giornata del 15 settembre) e le **Sessioni di dialogo Interreligioso** (due sessioni, una mattutina e una pomeridiana, nell'intera giornata di sabato 23 novembre 2024). Ogni evento è stato ampiamente promosso attraverso inviti pubblici e manifesti, creando uno spazio aperto alla partecipazione e all'impegno di comunità diverse. Entrambe le iniziative hanno enfatizzato un approccio inclusivo e interattivo, con i moderatori che hanno inquadrato le attività come proposte di esplorazione e riflessione collettiva. L'obiettivo era quello di indagare su argomenti chiave

e generare strategie di collaborazione per affrontare la discriminazione, favorire l'inclusione e promuovere la pace.

Tavola Rotonda sulla Tolleranza e l'Inclusione Sociale, 15 Settembre 2024, Potenza

Data e Format: Tenutasi il 15 settembre 2024, la tavola rotonda si è articolata in due sessioni mattutine e una pomeridiana, dalle 10:00 alle 17:00 presso la sede de Le Rose di Atacama. Si è trattato di una serie strutturata di discussioni e attività volte ad affrontare i temi dell'identità, della discriminazione e delle strategie di integrazione delle minoranze. Un gruppo misto di 7 uomini e 9 donne ha partecipato attivamente a questa attività, con un pubblico di circa 30 persone, di età compresa tra i 20 e i 65 anni.

Sessione 1: Identità e Conflitto

La prima sessione è stata dedicata al tema dell'identità e del conflitto. L'introduzione ha messo in luce la complessa relazione tra questi due concetti e il loro ruolo come fulcro di molte tensioni sociali, culturali e politiche nelle società contemporanee. Dopo l'introduzione, sono state svolte le seguenti attività:

- **Presentazione dei partecipanti:** Ogni partecipante ha avuto l'opportunità di presentarsi.
- **Introduzione alle prime due attività:** È stata fornita una breve panoramica delle attività successive.
- **Attività I:** Definizione di identità e conflitto: Ai partecipanti è stato chiesto di definire individualmente i concetti di identità e conflitto.
- **Attività II:** Brainstorming su identità e conflitto: È stata organizzata una sessione di brainstorming di gruppo per esplorare i vari aspetti dell'identità e del conflitto.
- **Conclusioni:** La sessione si è conclusa con una sintesi dei punti chiave discussi.
- **Pausa caffè:** È stata prevista una breve pausa per ristorarsi.

Sessione 2: Discriminazione e Inclusione

La seconda sessione si è concentrata sul tema della discriminazione e dell'inclusione. La discriminazione, in quanto fenomeno complesso e profondamente radicato, colpisce molti gruppi. In Italia, le statistiche rivelano un quadro allarmante. I gruppi più colpiti sono i migranti, le minoranze etniche e religiose, la comunità LGBTQ+, le persone con disabilità, gli ex detenuti e gli ex tossicodipendenti. A ciò si aggiungono forme di discriminazione di genere, con le donne che subiscono ancora un trattamento differenziato, soprattutto sul posto di lavoro.

Durante questa sessione sono state analizzate le forme più comuni di discriminazione, sia esplicite che implicite, e si è riflettuto sulle strategie concrete per promuovere una società più inclusiva, con l'obiettivo di mettere in atto azioni efficaci che non solo riducano i conflitti, ma favoriscano anche la piena integrazione e le pari opportunità per tutti, instaurando un dialogo continuo e costante.

Le attività svolte dopo l'introduzione sono state le seguenti:

- **Attività I:** Rompighiaccio riflessivo sulla Discriminazione: Questa attività mirava a introdurre l'argomento attraverso un esercizio di riflessione.

- **Attività II:** Studio di un caso sulla Discriminazione: I partecipanti hanno analizzato un caso specifico di discriminazione per comprendere meglio il problema.
- **Attività III:** Discussione di gruppo sulle Barriere all'Inclusione: I partecipanti sono stati divisi in gruppi per discutere gli ostacoli all'inclusione nella società.
- **Conclusioni:** La sessione si è conclusa con una sintesi dei punti chiave discussi.

Sessione 3: Strategie e Strumenti per l'Integrazione delle Minoranze

La sessione pomeridiana si è concentrata sul tema delle strategie e degli strumenti per l'integrazione delle minoranze nei gruppi maggioritari. Sono state svolte le seguenti attività:

- **Attività I: Identificazione degli Strumenti per il Dialogo in Gruppo:** I partecipanti si sono impegnati in un'attività di gruppo per identificare le competenze essenziali necessarie per un dialogo intergruppo efficace.
- **Attività II: Studio di Casi Individuali sull'Integrazione:** Ai partecipanti è stato chiesto di studiare e presentare individualmente un caso di studio di integrazione riuscita.
- **Attività III: Creazione di una Tabella di marcia per l'Integrazione:** I gruppi hanno sviluppato una tabella di marcia o un piano che delinea i passi necessari per promuovere un'integrazione di successo all'interno delle loro comunità.
- **Attività IV: Condivisione e Discussione di Proposte e Conclusioni:** La sessione si è conclusa con la condivisione delle tabelle di marcia proposte e con una discussione generale che ha riassunto i punti chiave.

Dialogo interreligioso e intercomunitario, 23 novembre 2024, Potenza

Data e Format: L'iniziativa, tenutasi il 23 novembre 2024, si è articolata in due sessioni, una al mattino e una al pomeriggio, dalle 9.00 alle 17.00. Le sessioni si sono concentrate sull'interazione tra identità religiosa, conflitto e ricerca di una pace positiva. Un gruppo misto di 8 uomini e 5 donne ha partecipato attivamente a questa attività, con un pubblico di circa 20 persone, di età compresa tra i 26 e i 60 anni.

Sessione 1: Identità e conflitto nelle comunità religiose

La discussione si è concentrata sul tema dell'identità all'interno delle comunità religiose. La sessione è iniziata con un'introduzione al tema dell'identità religiosa e al suo ruolo nel promuovere o creare conflitti. Ogni partecipante ha condiviso la propria definizione di identità religiosa e ha offerto una breve panoramica delle principali sfide affrontate dalla propria comunità. Tra queste, è fondamentale approfondire la conoscenza di religioni o confessioni lontane dal gruppo di maggioranza. I partecipanti hanno sostenuto, ad esempio, che la causa principale dell'intolleranza verso la comunità ebraica deriva dalla mancanza di conoscenza o comprensione di questa religione e dai conseguenti pregiudizi.

- **Attività I:** Brainstorming collettivo per esaminare come e in che misura la cultura/identità di appartenenza modella l'identità religiosa e influenza la discriminazione;
- **Attività II:** Racconto di esperienze dirette o indirette di discriminazione;
- **Attività III:** Definizione di un'eziologia della discriminazione religiosa.

Sessione 2: Costruire una pace positiva - le sfide dell'ecumenismo.

In questa sessione sono state sviluppate strategie per superare i conflitti in modo strutturale, ricavando dalla prima sessione i principali problemi legati all'integrazione e al pregiudizio.

- **Attività I: Rompighiaccio riflessivo sul concetto di discriminazione.** Questa attività mirava a creare uno spazio sicuro e riflessivo per i partecipanti, affinché potessero condividere le loro esperienze personali e la loro percezione della discriminazione.
- **Attività II: Definizione dei Concetti Fondamentali: Testimonianza, Fraternità, Educazione spirituale:** Questa attività si è concentrata sul chiarimento del senso e del significato di concetti chiave rilevanti per il dialogo interreligioso, come la testimonianza, la fraternità e l'educazione spirituale.
- **Attività III: Esplorare le Virtù: Verità, Perdono, Giustizia, Pace:** Questa attività ha approfondito l'interconnessione di queste virtù e il loro ruolo nel promuovere relazioni interreligiose armoniose.
- **Attività IV: Sviluppo di una Tabella di marcia per la Collaborazione Interreligiosa:** I partecipanti hanno lavorato insieme per creare un piano pratico per costruire ponti, reti e alleanze tra comunità religiose diverse.
- **Sintesi e Cerchio di Chiusura:** La sessione si è conclusa con una sintesi dei punti chiave discussi e un cerchio di chiusura per riflettere sull'esperienza condivisa.

Note aggiuntive:

- **Ausili visivi:** La sessione ha incorporato l'uso di immagini, illustrazioni e citazioni dal toolbox del WP4 con le linee guida per il dialogo (D4.1) per migliorare la discussione e fornire stimoli visivi.

"L'odio è una forma di violenza senza conflitto, perché il conflitto contiene intrinsecamente la possibilità di dialogo. Il conflitto, in un certo senso, organizza simbolicamente la violenza. Nel nostro tempo, tuttavia, ci troviamo di fronte a una violenza priva di conflitto." - M. Recalcati, *Sull'odio*, 2024

"L'inclusione non significa una forma possessiva di assimilazione, né una chiusura nei confronti del diverso. Piuttosto, includere l'altro significa che i confini della comunità sono aperti a tutti: anche, e soprattutto, a coloro che sono reciprocamente estranei o che vogliono rimanere estranei." - J. Habermas, *L'inclusione dell'altro*, 2013

"La cooperazione non è l'assenza di conflitto, ma piuttosto un mezzo per gestirlo." - Deborah Tannen

- **Presentazioni PPT:** Sono state create e proiettate presentazioni PowerPoint durante la sessione per supportare le attività e fornire ulteriori informazioni.

Questi eventi hanno favorito una comprensione più profonda delle sfide e delle opportunità legate all'inclusione sociale e al dialogo interreligioso. I partecipanti hanno acquisito competenze pratiche per gestire i conflitti, promuovere la cooperazione e costruire comunità inclusive. Affrontando questi temi attraverso un dialogo strutturato e attività di collaborazione, Le Rose di Atacama hanno fornito una solida piattaforma per promuovere la pace, la tolleranza e il rispetto reciproco tra gruppi diversi.

3. Descrizione dei gruppi target

La Tavola rotonda sulla Tolleranza e l' Inclusionione Sociale e le Sessioni di Dialogo Interreligioso e Intercomunitario hanno riunito una serie eterogenea di organizzazioni, comunità e gruppi religiosi, ognuno dei quali rappresenta prospettive ed esperienze uniche. Questi gruppi sono stati selezionati per il loro coinvolgimento diretto nei temi della tolleranza, dell'inclusione sociale e dei diritti e bisogni delle popolazioni emarginate. Di seguito una descrizione dettagliata dei gruppi partecipanti:

Gruppi presenti alla Tavola rotonda su Tolleranza e Inclusionione Sociale:

1. Comunità Terapeutico-Riabilitativa per le Dipendenze Patologiche Insieme:

Attraverso un'équipe multiprofessionale composta da psicoterapeuti, educatori, sociologi, operatori di comunità e medici, la comunità si occupa degli ospiti e delle loro problematiche con una varietà di interventi terapeutici attuati in una prospettiva sistemica.

2. Comunità Familiare Socio-Educativa Il Quadrifoglio:

Situata all'interno della rete dei servizi socio-educativi e di assistenza ai minori, segnalati dai servizi sociali e inseriti in comunità educative in virtù di provvedimenti civili disposti dal Tribunale per i minorenni. La comunità opera per garantire i diritti dei minori alla sicurezza, alla salute fisica e psicologica, all'educazione e alla socializzazione.

3. Osservatorio per i Migranti della Basilicata:

Un'organizzazione che studia il tema dell'immigrazione, i suoi numeri e i suoi aspetti sociali, e progetta, insieme alle istituzioni e agli enti competenti, l'accoglienza reale e, soprattutto, la possibile integrazione dei migranti, siano essi residenti o stagionali. L'Osservatorio fornisce servizi specifici per i migranti, con la creazione di sportelli informativi, assistenza sindacale per i lavoratori stranieri, informandoli sui loro diritti e fornendo loro assistenza in materia di lavoro. Creare una rete di avvocati che forniscano assistenza legale a partire dalle questioni burocratiche per i permessi di soggiorno e che seguano anche coloro che hanno diritto al riconoscimento dello status di rifugiato politico è tra gli obiettivi che l'OSSERVATORIO si è posto fin dalla sua nascita.

4. Rete Lenford - Assistenza legale per i diritti LGBTI+:

Associazione nata nel 2007, composta da avvocati, tirocinanti, studiosi, studenti e persone con comprovata esperienza nel campo LGBTI+. L'associazione fornisce assistenza legale, offre consulenze legali gratuite attraverso il servizio SOS Rete Lenford e si impegna in attività di formazione, sensibilizzazione, ricerca e progetti nazionali e internazionali. Combatte attivamente la discriminazione basata sull'orientamento sessuale e sull'identità di genere attraverso la prevenzione, la tutela legale e l'advocacy.

5. Centro di Accoglienza di Emergenza per Richiedenti Asilo (CAS)

Gestito dall'Associazione Impresa Sociale Le rose di Atacama, è una struttura destinata ad accogliere temporaneamente i richiedenti asilo mentre le loro domande vengono esaminate dalle autorità

competenti. Si tratta di centri straordinari e temporanei, creati quando le strutture ordinarie (come i Centri di Accoglienza per Richiedenti Asilo - CARA) non sono sufficienti a soddisfare il bisogno. Gli ospiti dei CAS sono persone che arrivano in Italia richiedendo protezione internazionale e che, per tutta la durata della loro procedura di asilo, vengono ospitati in queste strutture. I centri offrono servizi di base come vitto, alloggio, assistenza legale, sanitaria e psicologica, nonché orientamento alla formazione e all'integrazione sociale.

6. Centri di Prima Accoglienza per Minori Stranieri Non Accompagnati (UFM) Progetto FAMI 31

Matera e Potenza, gestiti dalla Regione Basilicata, in partenariato con Le rose di Atacama e Arci Comitato Regionale Basilicata, sono strutture specializzate per l'accoglienza dei minori stranieri che arrivano in Italia senza l'accompagnamento di un adulto responsabile. Questi minori sono particolarmente vulnerabili e, pertanto, le strutture offrono loro protezione immediata e assistenza socio-educativa. I centri forniscono interventi di prima accoglienza, tra cui identificazione, controlli sanitari e supporto psicologico e legale. Il minore viene inoltre orientato al sistema di protezione nazionale, con un piano di protezione che può comprendere la ricerca di una famiglia affidataria, l'orientamento scolastico o la ricerca di un percorso di integrazione.

Gruppi alle sessioni di dialogo Interreligioso e Intercomunitario:

Durante le sessioni di dialogo interreligioso e intercomunitario, i rappresentanti di diversi gruppi religiosi si sono riuniti per condividere le loro prospettive uniche, esplorare i valori condivisi e discutere le sfide che devono affrontare per promuovere la comprensione interreligiosa e interculturale:

1. **La Chiesa cattolica** - I rappresentanti della Chiesa cattolica si sono impegnati in una ricca discussione sull'identità religiosa e sull'importanza della tolleranza nella società di oggi. Hanno affrontato le sfide del dialogo interreligioso, sottolineando la necessità di una comunicazione aperta e del rispetto reciproco tra le diverse comunità religiose. Hanno evidenziato il ruolo della Chiesa nel promuovere la pace e la comprensione tra le culture.
2. **La Chiesa avventista** - In quanto denominazione cristiana di minoranza, la Chiesa avventista ha portato spunti preziosi sul ruolo dell'ecumenismo nel promuovere l'unità tra le diverse comunità cristiane. L'attenzione si è concentrata sull'educazione spirituale, sull'importanza di costruire ponti tra le comunità di fede e sulla necessità di lavorare insieme per affrontare le questioni sociali, in particolare quelle che riguardano i gruppi emarginati.
3. **Comunità islamica** - I partecipanti della comunità islamica hanno condiviso le loro esperienze e le loro sfide come musulmani che vivono in Italia, facendo luce su questioni come il pregiudizio, la discriminazione e la lotta per l'integrazione in una società prevalentemente non musulmana. Hanno discusso di come gli insegnamenti di pace e tolleranza dell'Islam possano contribuire al più ampio dialogo sulla coesistenza, nonché dell'importanza di combattere gli stereotipi e di promuovere una più profonda comprensione della loro fede.
4. **Chiesa evangelica "Grazia e Verità"** - I rappresentanti di questa denominazione protestante hanno sottolineato il ruolo della fraternità, della giustizia e della pace nel promuovere relazioni interreligiose positive. Hanno condiviso le loro esperienze nella costruzione di legami con altri gruppi

religiosi, sottolineando l'importanza del rispetto reciproco, del sostegno alla giustizia sociale e della collaborazione per la pace e la riconciliazione in contesti sia locali che globali.

L'inclusione di questi gruppi diversi ha arricchito il dialogo e la collaborazione durante la tavola rotonda e le sessioni interreligiose. Ogni gruppo ha portato competenze ed esperienze uniche, consentendo un'esplorazione completa delle sfide e delle opportunità legate all'inclusione sociale, alla comprensione interreligiosa e all'integrazione delle popolazioni emarginate. Queste collaborazioni hanno sottolineato l'importanza degli approcci multi-stakeholder per promuovere la tolleranza e costruire comunità inclusive.

4. Risultati chiave del dialogo e delle tavole rotonde

I partecipanti si sono impegnati in un dialogo attivo e collaborativo durante tutte le fasi della tavola rotonda e delle sessioni di dialogo, dimostrando interesse, curiosità e coinvolgimento nella discussione. Ci sono stati momenti di confronto molto vivaci e carichi di emozioni, ma anche spazi di empatia e di condivisione di questioni personali e di identità comunitaria. Gli obiettivi previsti sono stati raggiunti con successo e i risultati hanno superato le aspettative, portando i partecipanti a decidere di incontrarsi nuovamente in altre occasioni di dialogo, rimanendo in contatto e stabilendo rapporti duraturi di condivisione e collaborazione per iniziative future.

4.1. Principali sfide

Tutti i gruppi partecipanti hanno dimostrato un vivo interesse per le questioni sollevate da ogni singolo gruppo, un desiderio di conoscenza, una volontà di condivisione e il riconoscimento dell'urgenza e della necessità di ideare e attuare piani d'azione strutturati e completi per promuovere un cambiamento culturale e normativo nella società italiana.

Sfide Condivise Legate alla Fede e alla Religione

I partecipanti hanno identificato diverse forme di intolleranza legate all'identità religiosa, tra cui la percezione di intolleranza legata all'abbigliamento o ai simboli religiosi, la svalutazione del ruolo dei leader religiosi e la mancanza di rispetto per la cultura religiosa, l'istruzione e le qualifiche teologiche. C'è anche la percezione che il titolo di "insegnante di religione" non abbia lo stesso status degli altri insegnanti nelle scuole italiane.

Inoltre, dalle sessioni di dialogo sono emersi diversi risultati chiave:

1. L'impatto di stereotipi e pregiudizi.

I partecipanti hanno sottolineato il ruolo significativo svolto dagli stereotipi e dai pregiudizi nell'alimentare i conflitti tra gruppi di maggioranza e minoranza, nonché all'interno di questi stessi gruppi. Molti leader hanno rilevato un diffuso pregiudizio interreligioso radicato in pregiudizi storici e la sua tendenza a creare idee sbagliate comuni. Le abitudini quotidiane, come i costumi, le pratiche alimentari e gli stili di abbigliamento, sono state spesso oggetto di questi stereotipi. I partecipanti hanno unanimemente riconosciuto nella mancanza di volontà di comprendere la diversità la causa principale di questa dinamica.

2. La necessità di spazi fisici per lo scambio interculturale.

È stato suggerito che l'assenza di spazi fisici per l'interazione e l'incontro tra culture diverse

contribuisce ulteriormente all'isolamento dei gruppi e alla stigmatizzazione dell'“altro”. Questo vuoto fisico lascia più spazio alle interazioni online che, in quanto strumenti emotivi e virtuali, possono esacerbare le differenze e favorire la creazione di “clan”.

3. Intolleranza e percezioni negative.

I casi di intolleranza sono stati segnalati da tutte le comunità religiose, sorprendentemente non solo dalle minoranze. Mentre i gruppi pentecostali, ortodossi e musulmani hanno evidenziato una percezione generale di ostilità nelle loro comunità, sia da parte dei membri della maggioranza cristiana sia da parte della più ampia società civile, la stessa maggioranza cristiana ha espresso un crescente disagio all'interno di una società sempre più secolarizzata. Le pratiche religiose in generale sembrano essere accolte da una diffusa disapprovazione, se non addirittura da una condanna, nella società contemporanea.

Tutti i gruppi hanno segnalato casi di banalizzazione, scetticismo e persino offese, in un clima di generale mancanza di rispetto per le pratiche religiose. Di conseguenza, c'è una diffusione capillare dell'intolleranza verso le pratiche religiose in generale, un fenomeno che ha superato, sia per frequenza che per importanza, l'intolleranza tra gruppi religiosi..

L'ecumenismo, quindi, diventa necessario per contrastare i fenomeni di intolleranza o di discriminazione palese. L'emarginazione colpisce tutte le comunità religiose, anche se in misura diversa.

In generale, la banalizzazione, lo scetticismo e la vera e propria offesa nei confronti delle pratiche religiose sono stati comuni, segnalando un cambiamento della società verso un'intolleranza generalizzata nei confronti delle espressioni religiose. Ciò sottolinea l'urgente necessità dell'ecumenismo di contrastare i pregiudizi, promuovere il rispetto reciproco e affrontare l'emarginazione delle comunità religiose.

Sfide identificate in termini di stereotipi, pregiudizi e discriminazione

La prima tavola rotonda ha identificato le seguenti sfide comuni:

1. **Comprendere il ruolo delle identità individuali e collettive nella genesi dei conflitti.** È necessaria una comprensione più approfondita di come le identità individuali e di gruppo contribuiscano all'insorgere dei conflitti.
2. **Riconoscimento reciproco delle diverse identità per una società inclusiva e una coesistenza pacifica.** Riconoscere e rispettare la diversità delle identità è essenziale per promuovere una società inclusiva in cui tutti possano coesistere pacificamente. Ciò implica evitare la negazione o la svalutazione delle identità personali e collettive.
3. **Valorizzare le identità fluide e multiple.** Per ridurre le tensioni e promuovere un dialogo aperto e inclusivo, è importante riconoscere e valorizzare la fluidità e la molteplicità delle identità, come quelle etniche, religiose, di genere e culturali.
4. **Riconoscere il conflitto come parte del cambiamento sociale.** Il conflitto deve essere visto come una parte intrinseca del cambiamento sociale e il suo potenziale costruttivo deve essere riconosciuto.

Affrontare i traumi causati dal conflitto, come l'emarginazione, la discriminazione e l'esclusione, può essere una forza trainante per il cambiamento sociale, aumentando la consapevolezza delle ingiustizie subite dai gruppi minoritari.

5. **Prevenzione e lotta ai pregiudizi e agli stereotipi.** Si devono compiere sforzi per prevenire e combattere i pregiudizi e gli stereotipi basati su caratteristiche etniche, religiose, culturali, linguistiche, socioeconomiche o altre caratteristiche personali.
6. **Promuovere il dialogo interculturale e interpersonale.** Devono essere adottate strategie per promuovere il dialogo interculturale e interpersonale e per risolvere i conflitti in modo costruttivo.
7. **Aumentare la comprensione reciproca.** Occorre sviluppare approcci concreti per trasformare i conflitti basati sull'identità in opportunità di crescita e coesione sociale.
8. **Piano d'azione per mitigare gli effetti negativi dei conflitti intercomunitari:** È necessario un piano globale per mitigare gli effetti negativi dei conflitti intercomunitari e promuovere l'integrazione.
9. **Affrontare le narrazioni mediatiche e politiche.** È necessario impegnarsi per contrastare i pregiudizi e gli stereotipi alimentati dai media e dalle narrazioni politiche che ritraggono l'“altro” come una minaccia. Questo obiettivo può essere raggiunto attraverso l'educazione e la promozione del dialogo interculturale, coinvolgendo la comunità, le scuole, le università, le famiglie e i cittadini nella conoscenza dei gruppi minoritari e delle sfide che devono affrontare.

Esperienze e Percezioni di Intolleranza

I partecipanti hanno condiviso esperienze di intolleranza che hanno evidenziato forme di discriminazione sia palesi che sottili:

1. **Discriminazione diretta.** Include la discriminazione interpersonale e sul posto di lavoro (ad esempio, l'impossibilità di trovare un impiego).
2. **Discriminazione indiretta di natura strutturale o istituzionale.** Si tratta di esempi come i criteri di selezione degli alloggi pubblici che escludono indirettamente alcune categorie di persone o la “transumanza dei migranti”.
3. **Percezione di intolleranza palese e latente in vari contesti sociali.** Sono inclusi esempi tratti dal contesto educativo, come le segnalazioni dell'educatore della casa residenziale “Quadrifoglio” sull'intolleranza subita dai bambini a scuola.

Variazioni tra i gruppi

Gruppi diversi hanno espresso gradi diversi di disagio per la mancanza di rispetto delle libertà personali e l'inadeguata tutela dei diritti delle minoranze garantiti dalla Costituzione italiana. Le variazioni nella percezione dell'intolleranza e nelle esperienze di discriminazione tra i diversi gruppi dipendono dal contesto socio-economico e culturale in cui vivono gli individui e le comunità.

Questi risultati sottolineano la complessità delle sfide affrontate dai diversi gruppi nella società italiana, dagli stereotipi radicati alla discriminazione sistemica. Affrontare questi problemi richiede sforzi coordinati tra istruzione, politica e impegno della comunità per promuovere la comprensione reciproca, il rispetto e

l'inclusione. Riconoscendo queste sfide comuni e sfruttandole come opportunità di crescita, la società italiana può compiere passi significativi verso la costruzione di un futuro più inclusivo.

4.2. Raccomandazioni e strategie

Affrontare i conflitti basati sull'identità richiede strategie globali che favoriscano la comprensione, l'inclusione e l'integrazione. Di seguito sono riportate le raccomandazioni e le strategie attuabili presentate durante il dialogo e la tavola rotonda in Italia, con l'obiettivo specifico di affrontare le dinamiche interculturali, interreligiose e di minoranza-maggioranza.

Strategie e Buone Pratiche per la Gestione e Risoluzione dei Conflitti Basati sull'Identità

1. **Educazione interculturale:** Implementare programmi educativi volti a promuovere la comprensione e il rispetto delle diverse identità. Integrare le tematiche interculturali nei programmi scolastici per preparare le generazioni future alla diversità e all'inclusione.
2. **Dialogo intercomunitario:** Promuovere il dialogo diretto tra gruppi con identità diverse per colmare i divari e incoraggiare l'empatia.
3. **Politiche inclusive:** Attuare politiche che tutelino i diritti delle minoranze e promuovano la partecipazione attiva di tutti i gruppi sociali.
4. **Ruolo della società civile:** Prevenzione e gestione dei conflitti attraverso la facilitazione del dialogo e della comunicazione tra gruppi maggioritari e minoritari, l'avvio di azioni concrete, la definizione di accordi o convenzioni, l'apertura di centri di ascolto e la creazione di spazi sicuri dove condividere le proprie esperienze e ascoltare gli altri.

Strategie di Inclusione per Contrastare la Discriminazione

- **Legislazione antidiscriminazione:** L'Italia dispone di diverse leggi che tutelano i diritti delle minoranze, ma l'applicazione effettiva è fondamentale. Rafforzare i meccanismi di applicazione delle leggi antidiscriminazione esistenti per garantire risultati tangibili.
- **Sensibilizzazione e formazione culturale:** La promozione di una cultura dell'inclusione richiede interventi educativi nelle scuole e nei luoghi di lavoro. Promuovere campagne di sensibilizzazione per educare il pubblico sui propri diritti e sull'importanza dell'uguaglianza.
- **Sostegno economico e sociale:** Le politiche economiche inclusive, come l'accesso equo alle opportunità di lavoro e formazione, sono essenziali per ridurre le disuguaglianze.

Strategie e Strumenti per l'Integrazione delle Minoranze nei Gruppi di Maggioranza

1. **Istruzione e cultura:** Migliorare la partecipazione dei gruppi minoritari ai sistemi educativi del Paese ospitante attraverso programmi di apprendimento della lingua, l'inclusione di temi legati alla diversità nei programmi scolastici e la promozione dell'educazione interculturale.
2. **Economia e occupazione:** Garantire la parità di accesso al mercato del lavoro per i gruppi minoritari

attraverso l'attuazione e l'applicazione di politiche per l'accesso all'occupazione e all'imprenditorialità, progetti di inserimento lavorativo e di formazione e iniziative di diversità e inclusione nelle aziende.

- 3. Diritti e cittadinanza:** Riconoscere i diritti civili e garantire la parità di accesso ai servizi pubblici semplificando il processo di acquisizione della cittadinanza, assicurando l'accesso all'assistenza sanitaria e ai servizi sociali, applicando ed espandendo la legislazione antidiscriminazione e i diritti civili e fornendo sostegno per l'alloggio.

Strategie per Risolvere i Conflitti Interreligiosi

- 1. Impegno dei giovani e dialogo interreligioso:** Dialogo interreligioso tra le comunità giovanili e incontri aperti nelle scuole. Poiché i giovani rappresentano il futuro, è essenziale portare questi temi alla loro attenzione e fornire loro opportunità per riflettere e sviluppare strategie di integrazione all'interno dei loro gruppi di pari. La comunità ecumenica ha proposto l'educazione spirituale, una serie di azioni volte a promuovere i valori morali e spirituali di ogni studente e delle sue famiglie.
- 2. Riflessione e discussione:** Organizzare gruppi di riflessione e discussione sull'inclusione e il perdono reciproco in merito a conflitti o opposizioni politiche, di genere e religiose. Creare spazi di dialogo aperto, favorendo la comprensione reciproca, incoraggiare la risoluzione collaborativa dei problemi per affrontare le sfide comuni.

Strategie per l'Integrazione delle Minoranze Religiose

- **Collaborazione con le istituzioni:** Promuovere iniziative che superino i contesti territoriali e confessionali per far sì che gli interventi di integrazione, già sperimentati a livello interreligioso e locale, possano diventare strutturali sia a livello scolastico che politico. A tal fine è necessaria una decisa azione politica diretta attraverso campagne di stampa, presenza di rappresentanti istituzionali e proposte legislative.
- **Sostegno a progetti comunitari:** Incoraggiare programmi di scambio con comunità vicine e lontane di diversa composizione etnica, sociale e religiosa. È stato osservato che un atteggiamento di apertura verso la diversità è favorito dal contatto con dimensioni che vanno oltre la propria zona di comfort. I leader delle comunità hanno sottolineato che i loro correligionari hanno generalmente ricevuto un trattamento tollerante e aperto da persone che hanno vissuto in paesi stranieri o hanno viaggiato. È quindi essenziale che i giovani, in particolare, possano conoscere altre culture il prima possibile, in modo diretto e approfondito.

Attuando queste strategie, le comunità possono affrontare i conflitti basati sull'identità e promuovere una cultura di inclusione, rispetto e comprensione reciproca. Attraverso l'educazione, il dialogo e le riforme sistemiche, è possibile colmare i divari e creare una società in cui la diversità non sia solo tollerata, ma celebrata come un punto di forza.

4.3. Esempi di buone pratiche, strumenti e risorse

Per promuovere una cultura della tolleranza e dell'inclusione, è essenziale implementare strumenti e iniziative pratiche che coinvolgano gli individui a vari livelli della società. Di seguito sono riportati esempi di pratiche e strumenti efficaci:

- **Azioni educative:** Seminari per promuovere la tolleranza e l'inclusione nei contesti familiari, scolastici e sociali.
- **Kit di strumenti per l'inclusione/sensibilizzazione:** Volantini, opuscoli e piccole pubblicazioni che possono essere distribuite su larga scala e facilmente comprese da tutti i lettori. Si tratta di un modo rapido e pratico per diffondere le basi dell'inclusione e della tolleranza.
- **Guida alla mediazione interculturale:** Diffondere i principi del dialogo interreligioso, interculturale e intercomunitario - basato sulla logoterapia - in modo che possa essere applicato come metodo nelle scuole, nei seminari e nelle discussioni generali.
- **Costruire una pace positiva:** Insistere sulla comunicazione privata, pubblica, scolastica e istituzionale sul concetto di "pace positiva", per andare oltre la semplice definizione di "assenza di conflitto" e includere la presenza di giustizia, equità e relazioni armoniose.

Questi strumenti e queste pratiche forniscono modi praticabili per alimentare una società radicata nella tolleranza e nell'inclusione. Combinando l'educazione, le risorse accessibili, i quadri di dialogo e la promozione della pace positiva, le parti interessate possono lavorare insieme per costruire comunità più forti e coese.

5. Conclusioni e Direzione Futura

L'analisi ha evidenziato diversi ostacoli all'integrazione dei gruppi minoritari e ha delineato raccomandazioni attuabili per superare queste sfide. I risultati principali includono:

Ostacoli all'integrazione

1. Mancanza di conoscenza e di dialogo tra gruppi minoritari e maggioritari.
2. Presenza di pregiudizi e stereotipi a vari livelli sociali e in diversi contesti.
3. Atti di discriminazione sociale e istituzionale.
4. Accesso limitato al lavoro e all'istruzione.
5. Precarietà economica, instabilità e mancanza di risorse.
6. Mancanza di politiche pubbliche efficaci.
7. Mancanza di azioni strutturate e durature a livello scolastico ed educativo per promuovere il valore della diversità e una cultura di solidarietà e inclusione.

Direzioni Future

Obiettivi e visione a lungo termine: Le politiche di integrazione in Italia mirano a promuovere l'inclusione sociale, economica e culturale di gruppi vulnerabili, tra cui immigrati, ex detenuti, ex tossicodipendenti e persone appartenenti a minoranze etniche e religiose. Tuttavia, i traguardi raggiunti finora sono ancora insufficienti a causa dell'alternanza di visioni sul tema dell'integrazione e dell'inclusione sociale dei gruppi minoritari da parte delle diverse fazioni politiche che hanno governato negli ultimi due decenni, che non ha

permesso il consolidamento di misure e procedure che garantissero l'effettiva uguaglianza dei diritti delle minoranze, al di là dell'uguaglianza formale garantita dalla Costituzione.

Gli obiettivi a lungo termine includono la corretta applicazione delle leggi esistenti e l'introduzione di nuove misure per promuovere la coesione sociale. A livello socio-educativo e culturale, i rappresentanti delle diverse comunità si sono impegnati a fare rete per promuovere progetti concreti da intraprendere nel mondo dell'educazione giovanile e dell'associazionismo per coinvolgere attivamente i cittadini nelle questioni legate alla discriminazione. La visione condivisa sui temi discussi prevede l'azione, oltre l'ascolto e la condivisione, per trasformare le idee in realtà e trasformare realmente la vita delle persone discriminate e delle minoranze.

Una visione condivisa tra le comunità prevede progetti collaborativi e orientati ai risultati che promuovono la solidarietà e l'inclusione sia a livello locale che nazionale.

Passi Successivi per un Impatto Duraturo

Per consolidare i progressi compiuti, si raccomandano i seguenti passi:

Rafforzare le reti, intensificare la collaborazione e stabilire progetti comuni: Consolidare il rapporto che si è creato tra i referenti delle diverse comunità attraverso lo scambio di informazioni sulle iniziative altrui di dialogo e confronto sui temi di riflessione, inviti a eventi, conferenze, occasioni e celebrazioni comunitarie, redazione di progetti su sfide condivise. Successivamente, questo rapporto può trasformarsi in una collaborazione strutturata e attiva a livello locale e nazionale con diverse iniziative o progetti culturali, a breve e lungo termine, con implicazioni pragmatiche in ambito familiare, professionale e sociale.

Obiettivi Raggiunti e Risultati

Il bilancio delle sessioni di dialogo interreligioso e intercomunitario e della tavola rotonda sulla tolleranza e l'inclusione sociale è molto positivo per tutti i fattori sopra menzionati. Il modello di apprendimento esperienziale proposto nelle Linee guida per il dialogo di BOND (D4.2) e adottato dal team di progetto e dai moderatori è stato molto efficace e ha reso le sessioni di dialogo molto dinamiche, empatiche e produttive. Per rendere duraturi i risultati raggiunti, il team di progetto ha pianificato quanto segue:

- Stabilire un canale preferenziale di comunicazione rapida tra i diversi gruppi presenti per condividere iniziative ed eventi di interesse comune;
- Tavole rotonde periodiche su base trimestrale per approfondire le relazioni e garantire una collaborazione duratura.
- La creazione di un progetto comune che unisca tutti i diversi gruppi presenti in una serie di attività collegate tra loro, finalizzate alla diffusione di buone pratiche e all'applicazione delle strategie sopra menzionate.

I risultati attesi sono stati raggiunti attraverso le attività svolte. In alcuni casi, la condivisione di conoscenze, idee e prospettive ha superato di gran lunga le aspettative, andando oltre il tempo stabilito e proseguendo in altre sedi.

Sfide Affrontate

Nonostante i notevoli successi, il team del progetto ha incontrato diverse sfide:

1. L'assenza di una rappresentanza ebraica, anche a distanza;
2. La scarsa partecipazione del pubblico esterno, nonostante la diffusione delle iniziative attraverso le nuove tecnologie dell'informazione e della comunicazione;
3. La mancanza di un gettone di presenza ha reso impossibile la partecipazione di studiosi, ricercatori esperti, riconosciuti a livello nazionale in riferimento alle tematiche affrontate, che avrebbero potuto arricchire ulteriormente la discussione.

Nonostante queste sfide, il progetto ha superato le aspettative nel promuovere la condivisione delle conoscenze, la collaborazione e la generazione di nuove idee. In futuro, gli sforzi sostenuti, il rafforzamento delle reti e l'ampliamento della portata saranno fondamentali per affrontare le barriere identificate e garantire il successo a lungo termine delle iniziative di inclusione e integrazione.

Conclusione

La serie di eventi di dialogo e tavole rotonde tenutesi in Italia nell'ambito del Progetto BOND ha evidenziato l'importanza di promuovere una cultura dell'inclusione, del rispetto e della comprensione reciproca. Nonostante i progressi compiuti, permangono sfide significative, in particolare per quanto riguarda la diffusione di pregiudizi e stereotipi che continuano a ostacolare il dialogo tra le diverse comunità. Le raccomandazioni emerse suggeriscono di rafforzare gli spazi di dialogo e cooperazione, di attuare politiche educative e di sensibilizzazione più efficaci e di promuovere una maggiore collaborazione tra istituzioni, organizzazioni della società civile e comunità religiose. Le buone pratiche, come il coinvolgimento attivo dei giovani e la creazione di occasioni di incontro tra fedi e culture diverse, sono state identificate come strumenti efficaci per contrastare l'intolleranza. Guardando al futuro, è fondamentale continuare a lavorare per consolidare i progressi compiuti, con particolare attenzione alla prevenzione e alla formazione, per costruire una società più inclusiva in cui la diversità sia vista come una risorsa e non come un ostacolo.