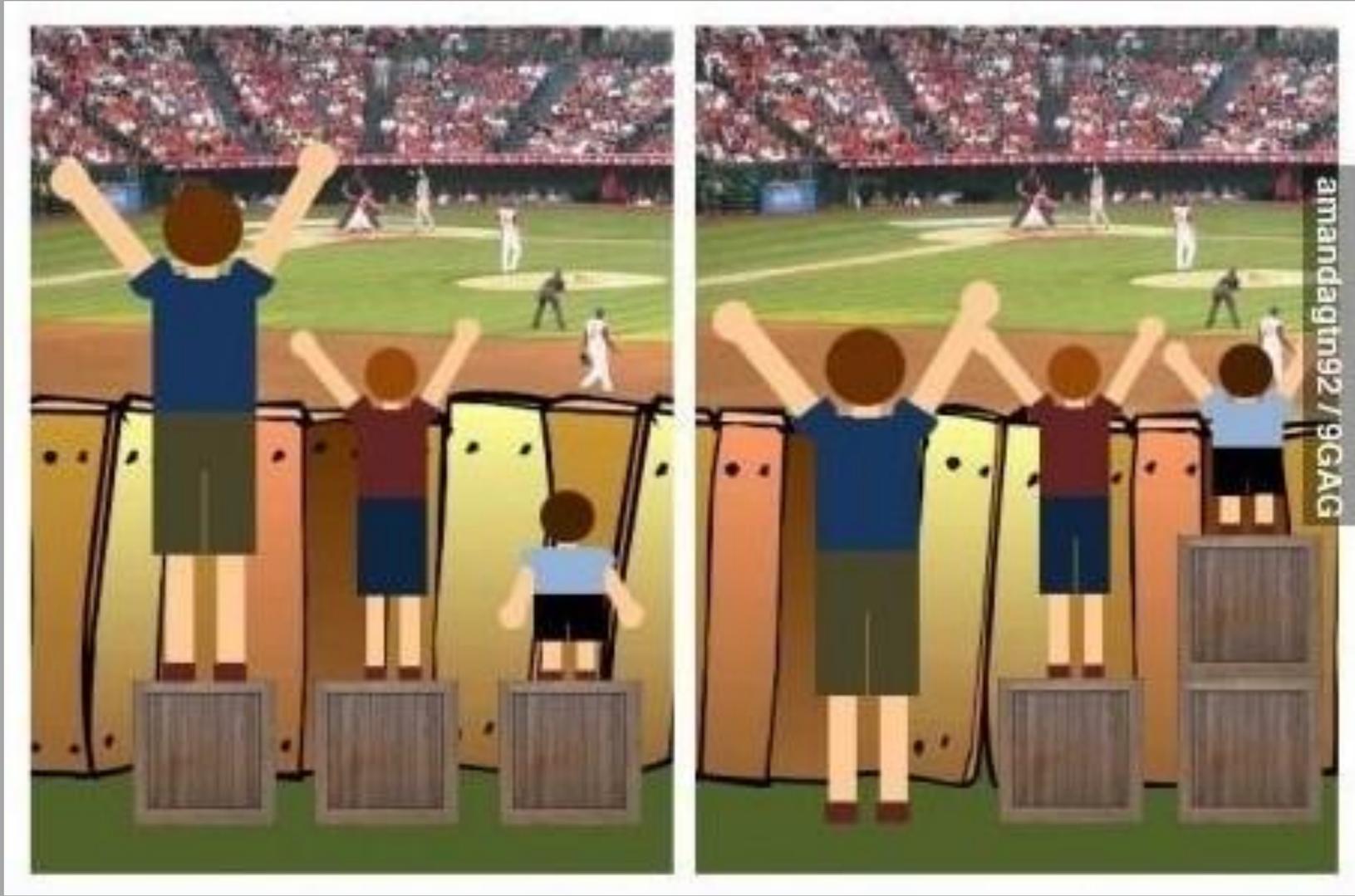


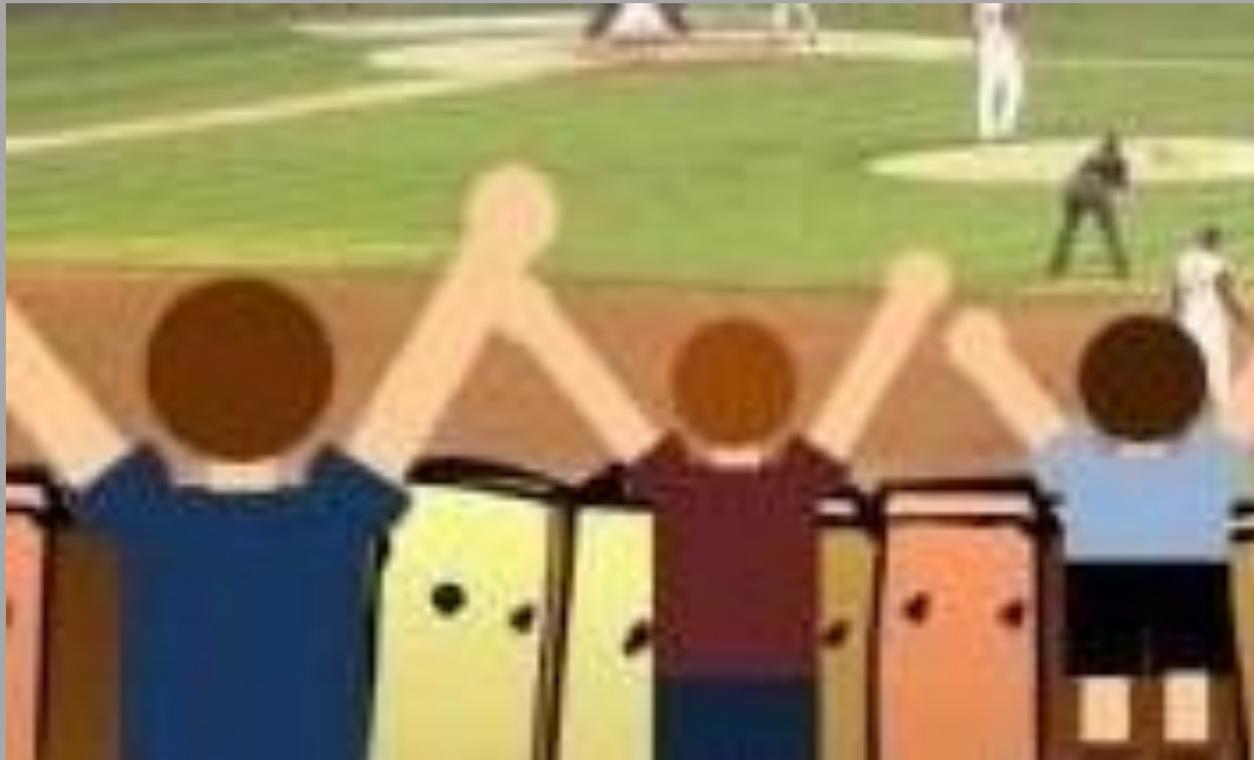
Tackling discrimination

Dr Michalis Kakos

m.kakos@leedsbeckett.ac.uk



Equality



Equity



Discrimination for equality

- Our commitment to equality on diversity is of equal value to our commitment against discrimination. We need to provide differently in order to meet different needs.

Developing democratic attitudes & commitment to equality: Lessons from the schools in Panel 5

- Recognition of the obstacles to equal opportunities (which is not only about the offering of opportunities but includes also the equality in the students' abilities and their preparedness to take up these opportunities) and address them by directing resources accordingly – by applying a form of positive discrimination.
- Welcoming and protecting diversity: recognise that diversity is everywhere and aim to maximise the abilities of groups and individuals to live with it: First by recognising diversity as inevitable feature of all groups, then stretch its limits in order to expand the ability of the groups to embrace more diversity (i.e. practices of school in Greece).
- In order to facilitate embracement and expansion of diversity we inevitably look for frameworks that go beyond the institutional barriers. New technologies facilitate this expansion. This facilitates HRE and EDC to become not the tools imposed on schools but the natural answer to valid and relevant questions.

Structural discrimination

- Discrimination is often within the systems. When it comes to formal/public education and schools we need to consider education as a service / public good (hopefully not a commodity) and therefore subject to the question about equal access. But it is also the space assigned with the responsibility to support the development of citizens' commitment to equality and diversity. Schools teach by the way that they protect and promote equal access.
- The above is not fool-proof statement. It is necessary to maintain a critical stand towards the role of the school and to reflect on our intentions and on our practices. Our intentions are not sufficient in justifying our practices. There is hardly anything that we should leave unquestioned –most of all we need to question schooling itself. *Education* is compulsory and a right, not schooling. Using this as starting point we can then think that we may not strive for suitable schooling but for suitable education. Are we in position to provide this through our schools?
- We claim against homogeneity and in favour of recognition of diversity of needs – it should be appropriate then to think that schooling may be a vehicle of discrimination and of cultural assimilation.