

Gender identity as a paradigm of identity in the school of pluralism: a case study

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Operating in a school in the suburbs of a complex and big city such as Naples means witnessing a series of complex and controversial phenomenon's that sadly coexist: the atavistic absence of an educating project from the families of the students; the incipient loneliness of the metropolitan areas that lack structures destined for the youth and of services; the forms of negative aggregation of kids, preteens and teens, often involving cases where marginalization, violence and conflict are ever-present; The disarming and discouragement of the members of the educational community that HAVE to come up and shape the methodological approach day by day to adapt to a school audiences that are increasingly DE organized and demotivated.

It's statistical that the rate of "educational poverty" has seen an increment especially following the grave sanitary emergency that we lived through, that had a clear reverb especially among minors that live in unfavorable conditions both economically and socially.

It is right here that the no longer procrastinable need to rethink about the school as a safe environment rich with positive relationships really comes out.

The larger educational projects have to clash the nosiness of the homophobic bullying phenomenon, that to this day represents the most severe form of discrimination and of personal attack and it contributes to rendering the school environment less safe, with negative repercussions on the social, environmental and relational wellbeing of students that live through such a concrete risk not only in terms of psychological integrity but also in terms of school grades since they're being exposed to a high risk of scholastic dispersion.

"Anastasia's reflection in Emanuele's mirror" wants to be a short narration about how, in a high school situated in the suburb, a young transsexual is forced to leave the school desks at 16 in 2014, running away. Later on, he finds the strength to elaborate and to work on his immense suffering, on the construction of his new personal and sexual identity, later deciding to go back to school and to get his diploma by attending afternoon classes for adults.