



**PLA BARCELONA  
INTERCULTURALITAT**



**Ajuntament  
de Barcelona**



BARCELONA  
**INTERCULTURALITY PLAN**

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Ajuntament  
de Barcelona



Barcelona faces ten decisive years. A decade in which the city will have to take on a great diversity of challenges, including, without a doubt, the management of coexistence in diversity. The huge increase in diversity that we have experienced in recent years offers great opportunities but also substantial complexities that we have to tackle with all our ambition and the maximum attention. Because Barcelona's future will depend to a large extent on the decisions and policies on management of diversity that we set in motion today. We have to be well aware of this.

Following the years of welcome, we have reached the moment of deciding what kind of coexistence we want. And in the construction of that coexistence, there is no place for a multiculturalism that falsely respects difference but segregates in practice, nor for an assimilationism that, in the quest for equality, discriminates against differences. We understand very clearly that the best form of coexistence in Barcelona will only be possible through interculturality.

A model that is not entirely new in the city and that, in large part, is already expressed in the model of melting-pot city that characterises it. Now, however, we have to adapt this personality of Barcelona to the new times and the new challenges; to the local effects of global phenomena that are lived in our streets and squares.

The model of management of diversity that we have begun to develop in Barcelona has its roots much more in what unites us than in what separates us. A model of coexistence based on dialogue and respect for difference under a shared umbrella: the same rights and the same duties for everyone.

A model that has to help us to find a common "us." A shared feeling of belonging that is particularly fundamental in the case of the second generation, the children of those who, still today, are new citizens. When this second generation come to feel that they are fully an integral part of this city and this society, we will have won a large part of the battle for a cohesive, thriving Barcelona.

The Barcelona Interculturality Plan marks the beginning of this new stage, proposing a strategy for understanding and promoting coexistence in diversity. A strategy led by the municipal government, which does not want to be a mere onlooker but an active agent in these new scenarios and realities. And a strategy that we did not want to design alone.

Barcelona has always been built from the base up, with and for its population. And in the case of the Barcelona Interculturality Plan, this could not be otherwise. We want to construct this intercultural Barcelona with each and every one of its citizens: those who have just arrived, those who arrived years ago, and those who have lived in the city all their lives. And we have begun to do so with this Plan, in which over 3,000 people and 250 organisations have collaborated.

What we have is the most diverse Barcelona in history, with citizens from over 165 countries. And the Plan is the finest proof that we are eager to build a Barcelona of everyone and for everyone:

A city that we want to be plural and cohesive but that under no circumstances must become a plurality of cities. A city that will be capable of taking the maximum advantage of the positive synergies generated by diversity in the form of dynamism and creativity, and that, to do this, places interaction at the centre of the strategy. Because without interaction there is no knowledge, no socialisation, no sense of belonging, no strengthening of shared values. It is in this respect that the Plan places special emphasis on interaction, on normalised, positive, free interrelations between people from different origins.

In Barcelona we have decided that we want to live together, and we want to do so in equality, but by no means in homogeneity. It is for this reason that we have endowed ourselves with this Plan, and that we see clearly that it is vital for all our policies, from education and culture to urban planning and economic promotion, to incorporate the intercultural approach.

To sum up, the Barcelona Interculturality Plan is a very significant development for the city: a magnificent instrument for making the Barcelona of the future a city of coexistence, respect and confidence. A historic task in which there remains a lot to do and to which all of us are called.

**Jordi Hereu**

Alcalde de Barcelona



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# 1. intro- duction

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Barcelona  
interculturality

## CONTEXT

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The Barcelona City Council decided to promote a Municipal Plan for Interculturality during 2009. To understand the reasons that lead a government to promote a particular political strategy, we have to refer to the aspects of the social context that support the decision.

The Barcelona of today is largely the result of the migrations of yesterday. The history of our city shows us various periods in which large population increases have occurred as a result of different migratory movements. If we look only at the 20th century onwards, we see that the city began the century with over half a million inhabitants, of whom 21% were born outside Catalonia. Between 1920 and 1930, the population increased by 40%, reaching a million inhabitants, of whom 37% were born outside Catalonia and 2.7% (27,000 people) were of foreign nationality. Finally, of the 1,755,000 people living in Barcelona in 1975, 44% were born outside Catalonia.

It is important to review history in order better to interpret the present, and, in this respect, to be able to contextualise the latest migratory period we have seen in the city. This period, which began in the closing years of the 20th century, is characterised by the arrival of thousands of people from all over the world. The globalisation of migratory flows, and consequently the great diversity of origins and social profiles of the new citizens, is the most notable feature of this period in comparison with earlier times. In January 2000, the number of foreigners living in Barcelona represented 3.5% of the total population, but at the beginning of the year 2010 this proportion was around 17% (almost 300,000 people).

A large proportion of these new residents have come here for economic reasons, with the aim of improving their life expectations and finding the opportunities they did not have in their countries of origin. Many of these people who arrived a few years ago and have settled in the city have begun to reunite their families here. But there has also been

an increase in the number of people attracted by other factors related to the atmosphere of a city that is now more cosmopolitan and open to the world than ever. The majority of Barcelona's new citizens hail from Latin America, but there is also an important presence of people from Asian countries like Pakistan or China or North African countries such as Morocco. There is also a notable increase in the number of residents originating from various Western European states like Italy or France, and also from some Eastern European countries.

Consequently, we can regard the first decade of the 21st century as a reception stage, characterised by the arrival of thousands of people of different origins. At the present time, due to various factors but especially as a consequence of the economic crisis, the intensity of this flow has slowed down appreciably.

During these years, Barcelona has demonstrated once again its capacity to welcome newcomers and to adapt to the substantial social changes that have taken place in a very short time. In spite of the obvious complexity involved and the considerable shared efforts that these processes demand of everyone concerned, no truly serious conflicts of coexistence have occurred.

But this reality has signified a notable increase in the socio-cultural diversity of a city that was already notably complex and plural. The diversity of origins, languages, customs, values and beliefs - of worldviews, in a word - poses new complexities for coexistence and social cohesion, but also new opportunities that have to be taken into account. The way we interpret and approach this new reality will determine the different priorities we give to the various factors.

Above and beyond the issue of managing the phenomenon of migration and the need to continue developing our reception policies, the current debate centres on how we want to live together in diversity.



## THE CITY'S NEED TO DEFINE ITS OWN STRATEGY

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When an intense process of social transformation takes place during a relatively brief period of time, it is essential for the different political and social agents to react quickly to understand the depth of the changes and to be capable of providing appropriate and effective responses to the new challenges and the new necessities.

The interpretations we can make regarding the nature of the complexities deriving from the increase in diversity will depend on many variables. However, an initial analysis has to take as its starting point a rigorous diagnosis of the origin of these complexities, because a superficial or partial analysis would make it difficult to identify the challenges correctly or define suitable policies for attaining the goals marked out. The definition of these goals is subject to different interpretations and sensibilities, which affect how we imagine and visualise the city of the future. If we place the emphasis on prioritising social cohesion and coexistence and exploiting the potentialities of diversity, we have to ask ourselves how the new social reality influences the achievement of these goals: that is to say, what new challenges are posed by this diversity and what we have to do to achieve these goals in a social context that has changed greatly in a short time and will continue to do so.

For this reason, when we speak of the complexities arising out of this increase in diversity, we must be well aware of the global context and the different variables that come into play in the way this diversity is lived and perceived in all spheres of urban life. If we do not do this, we will fall into the error of believing that the origin of these complexities lies exclusively in cultural differences when in fact they are strongly determined by social and economic variables. But neither must we fall into the contrary trap of minimising the cultural variable and focusing solely on socio-economic aspects, because history and, in particular, the recent experiences of other

countries have shown us that both factors are relevant and are often interrelated.

The way in which a city like Barcelona interprets and faces the challenges posed by this increase in diversity is entirely determined by its specific historical, social, cultural and economic characteristics. There is no sense in conceiving a strategy that does not start out from this premise.

This means that it is impossible, and entirely useless to seek to transfer “models” of other cities or countries, most of which in any case are currently being revised. But this does not mean that it is futile or unnecessary to analyse these experiences and identify their positive aspects and, particularly, their mistakes.

The countries that for years opted to apply their version of the multiculturalist model, mainly the English-speaking countries, share the fact of having placed great emphasis on a respect for and recognition of differences, and, in contrast, having dedicated less effort to reinforcing the common elements that unite their citizens. The fact of not having strengthened these bonds has facilitated certain tendencies of segregation and social fragmentation that do not contribute to guaranteeing a positive level of cohesion. In contrast, the assimilationist model, identified particularly with the French experience, has placed so much emphasis on the principle of equality through the necessary adoption of the values, identity and culture of the receiver society that it has tended to suffocate signs of diversity, causing disaffections of identity that have likewise not favoured cohesion.

But this simplification should not lead us to believe in the existence of clearly defined and static models, because substantial differences may exist within one and the same country, especially from the perspective of local governments.

Achieving a complex balance between unity and diversity that combines respect for and recognition of differences, but at the same time places emphasis on the common bonds that unite us more than they separate us, has become a challenge for most present-day societies.

Above and beyond the great challenges of cohesion and coexistence, we must remain well aware that in the context of globalisation and greater interdependence at all levels the cities that are most dynamic and generate most opportunities will be those that are capable of converting the potentialities of diversity into a factor of social, economic and cultural vitality. Barcelona cannot afford to squander the potential represented by diversity in a context in which the circulation of ideas, creativity and innovation applied in all spheres becomes a true factor of attraction, dynamism and competitiveness.

In order to advance with confidence towards this twofold goal of ensuring social cohesion and at the same time exploiting the advantages deriving from cultural diversity, it is essential to define a specific global strategy for the city.

It is obvious that many of the policies related to the management of movements and transnational flows of people fall within the competence of the State administration and also, in part, of the Government of Catalonia. But the context in which diversity is truly lived and experienced on a day-to-day basis is, without doubt, our towns and cities, and local governments are having an increasingly decisive impact on a more complex and plural social reality - areas such as town planning, housing or public spaces, access to the labour or training markets, cultural and risk prevention policies, social services and proximity facilities, economic promotion and the mechanisms of social participation, and so on - all fundamental areas in which local governments, and particularly that of a city like Barcelona, have a lot to say.

Taking into consideration the history and the specific characteristics of the city as the capital of Catalonia, one of the principal economic motors of Spain and with a prominent presence in the increasingly consolidated Euro-Mediterranean space, Barcelona needs to face the challenge of managing diversity on the basis of a proactive attitude, defining a long-term strategy with its sights set on the city of the next ten or fifteen years.

## THE INTERCULTURALIST APPROACH

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In recent times, and in view of the evident problems suffered by the traditional models of integration and accommodation of diversity, what we call an interculturalist approach has gradually gained ground in certain academic, political and social fields.

This perspective differs from previous models in that it is based on the premise that in order to achieve a balance between respect for and recognition of diversity and the common, shared elements that guarantee cohesion, it is essential to pay attention to the relationships established between citizens. This signifies the need to promote positive interaction, contact, dialogue and mutual familiarity

in order best to face the complexities posed by diversity. With regard to multiculturalism, interculturality shares its concern for difference, but sets itself apart in valuing individuality, and not only the community or the cultural group of origin, as the basis for the expression of difference.

Specifically, we can identify three principles on which the interculturalist approach rests:

- **Principle of equality.** The first principle is based on the premise that in order to advance in interculturality it is essential previously to have a context of respect for fundamental democratic val-

ues promoting true equality of the rights, obligations and social opportunities of all our citizens. Consequently, advancing towards true interculturalism requires, in the first place, the existence of ambitious policies in favour of equality and against situations of exclusion and discrimination, especially those related to the citizens' origins and cultural differences.

- **Principle of recognition of diversity.** The second principle refers to the need to recognise, value and respect diversity understood in a broad sense. But this principle goes beyond simple contemplation or passive tolerance, and places the emphasis on the need to make an effort to exploit the opportunities offered by socio-cultural diversity - opportunities linked to cultural enrichment but also to the economic and social spheres.
- **Principle of positive interaction.** The third principle is the one that defines the interculturalist approach and differentiates it from other philosophies such as multiculturalism. It is the principle of positive interaction or unity in diversity. Starting from the recognition of differences, the emphasis must be placed on the common, shared aspects that unite us all as citizens. Coexistence can only be achieved through day-to-day efforts, and for this reason it is important that, in parallel with social policies and the promotion of equality of rights and duties, we stimulate contact, mutual knowledge and dialogue as the way to reinforce this common sphere and a feeling of belonging, which is the cement of cohesion. Intercultural coexistence has to be lived with normality by everyone and in all social and urban spheres.

It is important to point out that the interculturalist approach does not prevent conflicts, since the fact of fostering contact and spaces of interaction inevitably causes the occurrence of conflicts in everyday life. Conflicts have to be accepted, and what we have to do is search for appropriate and innovative ways of tackling them. Acknowledging this reality is fundamental for articulating a coherent discourse that responds to reality and shuns simplistic, superficial visions that limit themselves exclusively to celebrat-

ing the virtues of diversity. In another respect, it must be borne in mind that the interculturalist approach aims precisely to avoid other, more negative, risks to cohesion, such as processes of social fragmentation and segregation, the persistence of prejudices and stereotypes that can breed racist attitudes, and discriminatory practices or populist discourses that nurture fear and mistrust by branding foreigners and immigrants as the cause of social problems. At the same time, in highlighting the need to respect fundamental democratic values shared by everyone, this approach avoids the danger of falling into a cultural relativism that justifies certain practices or attitudes that are clearly contrary to these values.

As a political strategy, interculturality views diversity as an opportunity and a source of innovation, creativity and social, cultural, economic and human development.

Finally, the commitment to the intercultural approach also starts out from the conviction that fostering interaction between the various forms of expression of diversity is more a local issue than a regional or national question. Interculturality demands a political strategy because the existence of diversity does not in itself entail interculturality. Interaction can be facilitated, and in particular the barriers that tend to prevent people from interacting at an individual level in equality of conditions in a context of greater diversity can be eliminated.

## THE BACKGROUND OF THE PLAN

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There are various reasons for deciding to opt for a strategy based on the interculturalist approach. On one hand, we must not overlook the situation of crisis now being experienced by the “classical” models, which obliges us to search for other, alternative ways of trying to avoid making the same mistakes.

But on the other hand, we have to insist on the importance of the historical and social context, the geographical-political variable, the cultural and linguistic legacy, the religious factor, the town planning element, the role of civil society and economic development, not to mention the various waves of migration that have made up the present-day city. All of these variables, along with many others, influence the way we, the citizens of Barcelona, understand coexistence and how we interpret the challenges that stem from the increase in cultural diversity.

Likewise, the municipal policies implemented in the last 30 years, such as urban planning regulations, have also had an influence on how the processes of accommodating the new residents into the city are evolving.

### Intercultural policies

Specifically in relation to strictly intercultural policies, for some years now the City Council has been promoting policies that emphasise the need to foster interaction and intercultural dialogue. There are a number of examples of this.

In 1997, when the percentage of foreign residents in the city was only 2%, the City Council defined its first, pioneering Municipal Plan for Interculturality.

Interculturality has also been promoted from various areas, such as education, through programmes in schools, within the framework of the educational setting plans (Plans Educatius d'Entorn) and other initiatives under the umbrella of the City Educational Project.

Another example is the creation in 1999 of the Barcelona Inter-Religious Centre, now the Religious Affairs Office, with the goal of guaranteeing freedom and peaceful coexistence in the public sphere for all religious and lay beliefs and visions of life.

In 2002 the Intercultural Mediation Service came into operation, with the purpose of being a bridging instrument between immigrants, professionals of the administration and the native population, and also between collectives of different cultural origins.

The city's various district councils are also working from an intercultural perspective. The realities vary a great deal between the different neighbourhoods, but many districts have promoted reception plans and community actions to foster peaceful coexistence, in which intercultural dialogue is a strategic goal.

In the sphere of culture, we must highlight the impulse given by, and the subscription to, the Agenda 21 for Culture - the movement of cities of the world committed to cultural development - and the support for the UNESCO Convention on Protection and Promotion of Diversity of Cultural Expressions of November 2005.

## The Barcelona Intercultural Dialogue Programme

The year 2008 was declared the European Year of Intercultural Dialogue, and the City Council decided to take the opportunity to present a key issue for the present and future of the city, promoting hundreds of activities within the context of the *Barcelona Intercultural Dialogue Programme*.

This Programme, promoted by the Barcelona Institute of Culture with the collaboration of the Commission for Immigration and Intercultural Dialogue, revealed the large number of social agents working in Barcelona to promote intercultural dialogue as an instrument for facilitating coexistence and exploiting the advantages offered by diversity. This observation demonstrated that the commitment to intercultural dialogue is shared by a wide range of agents of civil society and citizens in general.

It also served to encourage other organisations to take a step forward and involve themselves in activities for promoting dialogue, to stimulate academic debate and find out about practical experiences, to attract new collectives to cultural facilities and popular celebrations and make these reflect social reality better, to create networking spaces, and to gain deeper knowledge of the new social realities.

In summary, the Barcelona Intercultural Dialogue Programme left a stimulating imprint that had to be exploited for the drafting of the Municipal Interculturality Plan.

## The Immigration Working Plan 2008-2011

In October 2008, after several months of work, the *Immigration Working Plan 2008-2011* was approved with the consensus of all the political parties. This Plan, which brings up to date the measures of the Municipal Plan of 2002, sets out five lines of action, the fourth of which refers to nurturing interculturality and participation in order to guarantee full integration. One of the concrete measures contained in this section is precisely “*the drafting of the Municipal Plan for Interculturality.*”

Specifically, the introduction to this section states the following:

“In order to facilitate integration processes and guarantee social cohesion, it is fundamental to avoid formal or informal processes of segregation of newcomers, whether for socio-economic or cultural reasons or in the educational, occupational or associative spheres.

For this reason, starting from the recognition of cultural diversity, we consider that we have to go far beyond the mere celebration of this diversity.

The idea of interculturalism is based on contact as an essential aspect of integration.

Interculturalism implies the systematic and gradual promotion of areas and processes of positive interaction which generate relations of trust, mutual recognition, effective communication, dialogue and debate, learning and exchanges, peaceful resolution of conflicts, cooperation and coexistence.

However, intercultural relations take place in a specific milieu and context. And to do this, the cultural patrimony of the receiver society and its language form the necessary basis from which to foster interculturality. A heritage that will become further enriched over time as a result of the contributions of new arrivals, just like what has happened historically.

In this sense, language knowledge is the first essential element because it leads to this interaction.

And another factor that has become essential, because it leads to a genuine process of integration, is full citizen participation.

Foreign nationals living in the city must have the opportunity to develop as political and social stakeholders. We need to work towards including every form of diversity within the existing networks of citizen participation: cultural and sporting organisations, neighbourhood associations, parent-teacher associations, shopkeepers' guilds, trade unions, business associations, etc.

In order to facilitate the incorporation of newcomers into the existing spheres of participation and stimulate spaces of positive interaction (thus reinforcing common, shared aspects), specific policies are needed, and all municipal policies must collectively bear these goals in mind."

Consequently, the drafting of the Barcelona Interculturality Plan was a mandate of the Immigration Working Plan, approved by all the political groups represented on the City Council.

The principal goal of this Plan is to define the city's own strategy for peaceful coexistence in diversity: that is to say, to define a political strategy on how we interpret and face the challenges posed by the increase in socio-cultural diversity and how we exploit its potentialities. This strategy is based on the interculturalist approach, and therefore it was necessary to define how this was to be applied to the reality of Barcelona. Education, culture, urban planning, economic promotion, the districts, etc. - all the various spheres have to be aware of the challenges posed by diversity and how the principle of interculturality is promoted. The Plan defines a strategy for answering this question.

# 2.

# metho- dology

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## method

[1628; from the Latin *methōdus*, and this, from the Greek *méthodós*, *íd.*, Strictly speaking 'path with a precise goal', comp. of *meta-* and *hodós* 'path']

m1 1 A path followed, an ordered, systematic manner of proceeding to arrive at an end. A new method of treatment has been prescribed. Studying without method. Doing things with method.

2 PHILOSOPHY AND METHODOLOGY A concrete manner of proceeding, of applying thought, of carrying out an investigation, etc., in order to gain knowledge of reality, to understand the meaning or value of certain facts, to interpret correctly the data of experience, to solve a problem or a question.

**Translated from the Dictionary of the Catalan Language  
Institute of Catalan Studies**

## INTRODUCTION

The *Barcelona Interculturality Plan* was born out of the intention of the Barcelona City Council and all the political forces represented in it, expressed in the *Working Plan on Immigration 2008-2011*, of adopting the intercultural point of view as a basis for tackling the challenge of diversity. The drafting of this Plan has followed a path commenced in one of its measures, where the mandate was expressed of drafting a specific new plan to set out the Council's global political strategy for facing the challenge of coexistence in diversity in Barcelona.

In order to apply new intercultural policies in Barcelona, it was necessary to draw up a "road map" which, on the basis of our territorial context and by means of rich and plural work, would mark out the guidelines defining the city we want and how to achieve it. The Barcelona Interculturality Plan, then, has the ultimate goal of incorporating the principle of interculturality as a fundamental variable in the definition of the entire body of municipal policies of the present and the future.

From this starting point, the Plan has been constructed through the deployment of a series of studies, divided into three main stages. The first drew up a definition of the concepts and goals of the plan and an analysis of Barcelona's current situation in regard to coexistence in diversity. The second completed a participatory process within the City Council and multiple areas of Barcelona's civil society, where a survey was made both of citizens' opinions regarding diversity and of the proposal of solutions or consensuses to achieve the goals of the plan. The last phase aimed to order and analyse all the information collected during this process and transform it into the actions and proposals representing the central body of the *Barcelona Interculturality Plan* itself.

The internal transversality of the process in all the areas of the City Council, the external participation in the quest for a diverse, open debate and the collaboration of various experts on the different issues were key factors in drafting the final proposal of the





*Barcelona Interculturality Plan*. Nor would this path have been possible without the commitment of the city government in this matter.

The *Barcelona Interculturality Plan* is the result of intense work carried out from late 2008 to early 2010.

This chapter describes the most significant aspects of the path that has led to its execution and sets out the most relevant data of a process that has involved a large number of people and areas, of both the city's authorities and its civil society.

## INITIAL CONCEPTION

The initial stage of the Plan consisted in defining the goals of the work that was being commenced. Through consultations with various experts on the matter and the internal efforts of the Technical Secretariat of the Plan, work was done to identify and explore the themes and strategic areas that had to be dealt with in the question of interculturality

in Barcelona. The relevant agents who would participate in the process were identified, both inside the City Council and in the city as a whole, and the methodological proposal for drafting the plan was concluded, situating participation as one of its guiding principles.

## INTERNAL TRANSVERSALITY

Transversality has been one of the fundamental elements of the working methodology applied in the drafting of the *Barcelona Interculturality Plan*. At the internal level of the Barcelona City Council, it has involved practically all of its areas.

By way of an advisory council formed by various heads of the different areas (Sports, Urban Planning, Culture, etc.), various working meetings have been

held to articulate the achievement of the goals of the Plan and monitor the work carried out in that respect. At the same time, each area of the City Council has conducted a specific diagnosis within its own sphere of action in order to establish a vision of the current status of the municipal policies promoting coexistence in diversity, along with the search for suitable proposals for improving their policies, programmes and services. This diagnosis



has been conducted by means of answering five key questions.

During the drafting period of the Plan, working meetings were also held with technicians of the various areas of the City Council, with the aim of analysing both the current level of coexistence in Barcelona

and the needs of the Council's areas with a view to adopting the intercultural model and providing a response to the new demands generated by the increase in diversity in the city.

### THE QUESTIONNAIRE CONDUCTED WITH THE AREAS OF THE CITY COUNCIL

1. How has the increase in sociocultural diversity in recent years affected your area of work?
2. What consequences has this impact had on the policies drawn up by your area?
3. From the interculturalist perspective, what strong and weak points do you identify in your area?
4. What do you think needs to be done in your area to meet the challenges and achieve the goals posed by the intercultural model?
5. What indicators could be used to measure the degree of achievement of these goals?

## EXTERNAL PARTICIPATION

One of the most important characteristics of the drafting of the Barcelona Interculturality Plan has been the effort to involve a large number of people and agents representative of society in Barcelona. This search for diverse voices that could enrich the Plan has been channelled through the newly-created website [www.interculturalitat.cat](http://www.interculturalitat.cat), where interviews have been held to this purpose with over 170 people from many different sectors (associative, cultural, religious, academic, etc.) and from various other collectives and the general public (professionals, students, unemployed or retired people, and so on). In addition, almost 40 working sessions were organised with over 400 Barcelonans involved in different territorial and sectorial councils of the city of Barcelona.

In both the face-to-face interviews, published in audiovisual format on the website of the Plan, and the working sessions held all over Barcelona, the participatory city process was articulated by way of

the *Five Questions of the Plan*. A compendium of questions whose purpose was both to determine the public's current perception of the status of coexistence in diversity in the city, and to generate a debate that would help to find ideas and solutions to facilitate the improvement of this coexistence.

The website [www.interculturality.cat](http://www.interculturality.cat) was created as an instrument for encouraging the greatest number of social agents to collaborate in the drafting of the Plan. By way of this *online* platform, anyone interested has been able to give their answers to the *Five Questions of the Plan* in the first participatory phase, and in a second phase, by means of the questionnaire *What would you do?*, to put forward their proposals for specific measures.

At the same time, the website has operated as a space for monitoring the construction of the *Barcelona Interculturality Plan*, by reading the contributions of the participants and the 75+ news items



that have provided regular information on the evolution of the Plan. The website has also functioned as a storage space for the documents that were considered significant for obtaining information about the key factors of the creation of the Plan and that could also help interested parties to know more about the foundations of intercultural strategy around the world, and in particular in our city.

The website has also published the 10 in-depth interviews with experts on interculturality who have wanted to enrich this space. Within this same communicative process, a profile was opened on the Facebook website, which at the time of writing has almost 800 friends.

Throughout this process, participatory sessions were coordinated and held all over the city through

### THE FIVE QUESTIONS OF THE BARCELONA INTERCULTURALITY PLAN

1. How do you value the increase in sociocultural diversity in the city in recent years?
2. What factors hamper relations of coexistence between inhabitants of Barcelona who come from different cultural origins?
3. What factors facilitate relations of coexistence between inhabitants of Barcelona who come from different cultural origins?
4. What do you think are the common elements that should be shared by people of different cultural origins in order to live together peacefully in the neighbourhood and in the city?
5. Can you describe any space of interculturality or intercultural coexistence in Barcelona?



the various sectorial and territorial councils and networks of entities. Each session was conducted in a dynamic fashion to stimulate debate and the contribution of ideas concerning *the Five Questions of the Plan*. Altogether, the following meetings have been held:

**\*8 participatory sectorial sessions, with approximately 100 participants.** With the Municipal Immigration Council; the Municipal Council for Inter-

national Cooperation; the Municipal Social Welfare Council; the Municipal Council of Gays, Lesbians and Transsexuals; the Municipal Senior Citizens' Council; and the Municipal Schools Council.

**\*10 participatory sessions with different networks and platforms, with approximately 100 participants.** With the Reception Network, Intercultural Activity Entities' Network, Open Centres Network, Education and Immigration Forum of the PEC-B, Teachers of the "Public Audience" (primary and secondary teachers involved in educational City Council dialogue sessions) and nursery school teachers, women's associations of the city and the ArtiBarri network of entities.

**\*19 participatory sessions in all the districts of the city, with approximately 225 participants.**

- Ciutat Vella: Consultative Board on Welfare, Social Action and Citizenry (Women's Council, Senior Citizens' Council and Health Council), Prevention and Security Board and municipal workers.
- Eixample: Senior Citizens' Spaces.

### FIGURES OF THE WEBSITE [www.interculturality.cat](http://www.interculturality.cat)

- more than 17,000 visits to the website
  - more than 61,000 pages visited
    - more than 50,000 views of audiovisual interviews
- 65% of daily visits are by new users
  - 215 forms received answering the Five Questions of the Plan and What would you do?

- Sants-Montjuïc: Trade Council, Senior Citizens' Council, Health Council, Women's Council, Education Council, Council of People with Disabilities, Sports Council.
- Les Corts: Cooperation and Solidarity Council.
- Sarrià-Sant Gervasi: Entities of the associative network of the district.
- Gràcia: Culture Commission.
- Horta-Guinardó: Network of entities of the New Neighbours Programme.
- Nou Barris: Associative networks of the district.
- Sant Andreu: Trinitat Vella Coexistence Board, Senior Citizens' Council, Cooperation, Solidarity and Peace Council.
- Sant Martí: Associative networks and participation, facilities and programmes councils of the district.

### FIGURES OF THE PARTICIPATORY SESSIONS

37 participatory sessions held  
Over 400 participants  
259 entities/associations represented

## OTHER SOURCES OF INFORMATION

The *Barcelona Interculturality Plan* was able to count on other important sources of information during the drafting process: on the one hand, the in-depth interviews conducted with experts on the matter and published on the website, and also all the work done by the pupils of the city of Barcelona through the *14th Public Audience "Barcelona Dialogue, Proposals for an Intercultural Citizenry"*. The Immigration Board also used the *Òmnibus Municipal* survey to ask Barcelona's inhabitants for their opinions on the phenomenon of diversity. The in-depth interviews are the result of a series of conversations with experts on various aspects of the management of cultural diversity.

Within the framework of expert contributions to the Plan, we received the special collaboration of Ricard Zapata, Professor of Political Theory and Director of the GRITIM-UPF (Interdisciplinary Research Group on Immigration) and Carlos Giménez, Head of the Social Anthropology Department and Director of the University Institute for Research into Migrations, Ethnicity and Social Development.

Interviews were conducted with: Ricard Zapata, Professor of Political Theory and Director of the GRITIM-UPF (Interdisciplinary Research Group on Immigration); Gemma Pinyol, Political Scientist and Coordinator of the CIDOB's "Migrations" Pro-

gramme; Jordi Sànchez, Director of the Jaume Bofill Foundation; Francisco Collazos, Coordinator of the Transcultural Psychiatry Programme at the Vall d'Hebron University Hospital; Jordi Moreras, Director of the Tr[à]nsits consultation service and expert in matters of religious pluralism; Joan Subirats, Political Scientist and Professor of Political Sciences at the Autonomous University of Barcelona; José Luis Molina, Director of EgoLab and Professor of Anthropology; Myrtha Casanova, President of the Foundation for Diversity; Sílvia Carrasco, Doctor in Anthropology and Head of the Infancy and Immigration Area of the CIIMU (Infancy and Urban World Institute), Carlota Solé, Head of the Sociology Department of the UAB; Carlos Giménez, Head of the Social Anthropology Department and Director of the University Institute of Research into Migrations, Ethnicity and Social Development; Miquel Àngel Essomba, Director of UNESCOAT and LINGUAPAX and Director of the ERIC Research Group (Research Team on Interculturality and Immigration in Catalonia). The transcripts can be downloaded in PDF format.

The Public Audience is a participatory format in which pupils aged between 12 and 18 from the public and subsidised schools of Barcelona reflect and generate proposals related to a specific issue, setting out their opinions and requests in a

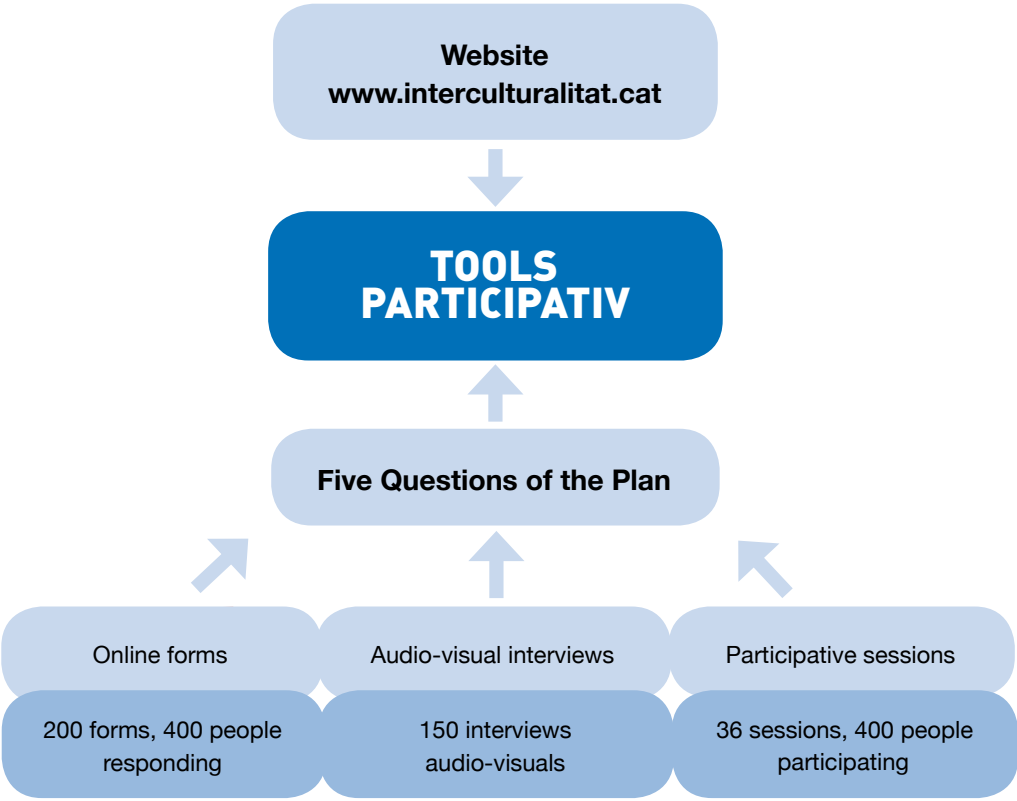
manifesto that is then submitted to the Mayor of the city. During the 2008-2009 academic year, by way of the 14th Public Audience “Barcelona Dialogue, Proposals for an Intercultural Citizenry”, approximately 1,200 young people worked on the themes of diversity and intercultural dialogue, producing a joint manifesto with over a hundred proposals for an intercultural citizenry and education in Barcelona.

The *Òmnibus Municipal* public opinion survey, conducted during the first half of September 2009, included various questions related with coexistence in diversity. The results helped to define a global view of the relationship of Barcelona’s inhabitants with the phenomenon of diversity and the situation of coexistence in diversity in the city.

## 1. INTERNAL TRANSVERSALITY



## 2. CITY PARTICIPATION PROCESS



### 3. OTHER INFORMATION SOURCES

#### IN-DEPTH INTERVIEWS

Compendium of conversations with different experts on issues like: diversity, cohabitation, immigration, interculturality, etc.

#### MUNICIPAL SURVEY OMNIBUS

1,000 telephone interview subject

#### XIV PUBLIC HEARING: "BARCELONA DIALOGUE. PROPOSALS FOR AN INTERCULTURAL CITIZENRY."

1,200 boys and girls aged 14 and 15 from Barcelona subsidized public schools participating

## ANALYSIS AND RESULTS OF THE PARTICIPATORY PROCESS

The participatory process, articulated by way of the *Five Questions of the Plan*, dealt with five major general themes: valuation of diversity, difficulties identified for interaction, factors facilitating interaction, common elements shared by all Barcelona residents, and identification of real spaces of interculturality in the city.

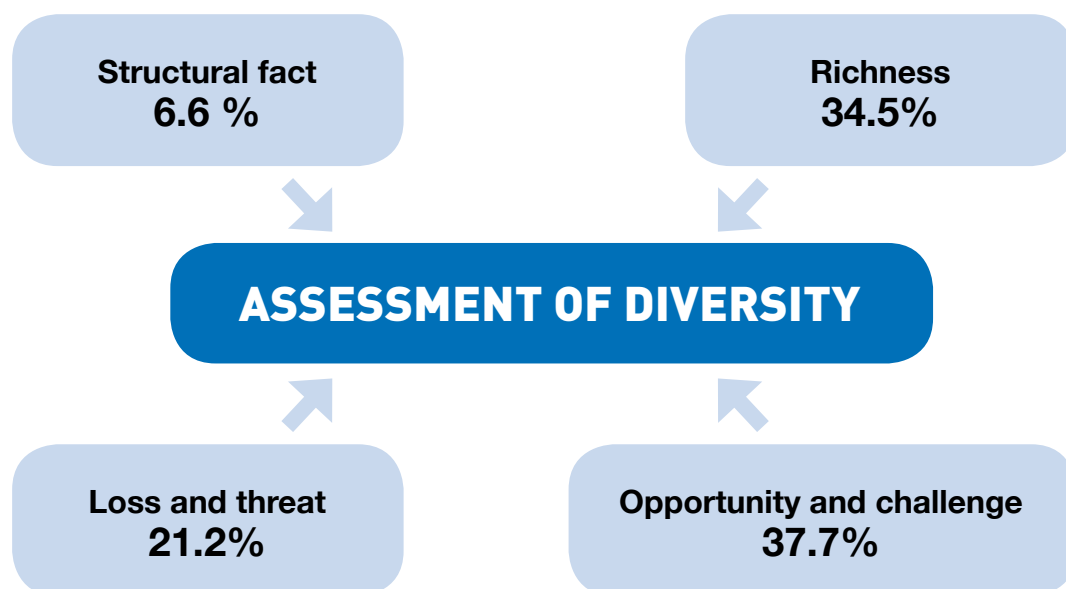
It is important to point out that, although the material originates from different sources (face-to-face interviews, survey forms, participatory sessions, in-depth interviews, etc.), the information collected has been structured in accordance with the articulation of *the Five Questions of the Plan* to facilitate analysis. The study, of an exploratory and qualitative nature, does not intend to draw general conclusions, but it reflects a significant tendency in the attitudes and behaviours of Barcelona society in its views and evaluations of cultural diversity in the city. The findings of the process were analysed by

means of the *Atlas.ti* software, which made it possible to study in an innovative manner contents in text, audio and video formats. This software made it possible to compile, organise and codify all the contents. In this way, it was possible to carry out research into the environment of code concurrence and subsequently to create a network of relationships between concepts that enable us to draw up very precise tables of the results of the participatory process.

Most people who collaborated in the participatory process valued the increase in cultural diversity positively, but there was also a significant proportion of people who answered negatively. The result shows that the perception that it is an asset (34.5%) clearly exceeds the opinion that this increase is a loss and a threat for our society (21.2 %). It is also notable that 37.7% of respondents believe that this increase in diversity signifies both a challenge and

## How do you value the increase in sociocultural diversity in the city in recent years?

TABLE 1



an opportunity for Barcelona, thereby reflecting the complexity of the matter in hand and the need for policies that can exploit all the potential of diversity to the city's advantage.

The answers to the two questions in tables 2 and 3, relating to the elements that hamper or facilitate intercultural relations, reflect the perception that personal attitudes (48.1%) are the most important obstacle to coexistence in diversity. At the same time, they reveal that social and institutional management of the phenomenon is perceived as a major element facilitating this tendency (50.4%).

Positive personal attitudes are identified as recognition, respect, openness and acknowledgement of other people, while negative attitudes are lack of knowledge, stereotypes and prejudices or different customs. In the case of elements of social and institutional management, participation in common projects, transversality in the management of diversity, positive media discourses or the presence of foreign people at all levels of authority in the city are valued as facilitating coexistence, while discrimination, the failure by society to adapt to reality, segregation or certain media discourses are viewed as the most negative elements.

Other factors considered as obstructive were socio-institutional (25.4%), economic (14%), educational (7.9%) and linguistic (4.6%).

Within the elements identified as facilitating coexistence, we also find subjective-relational factors (22.9%), educational factors (11%), the city's strengths (8.3%), linguistic aspects (3.7%) and economic factors (3.6%).

The most frequently mentioned factor in identifying the shared elements that foster coexistence in diversity was the need to share the same rules of coexistence (23.4%). Other important references were common spaces and services (17.1%), dialogue (15.1%), interests and projects (14.7%), language (13.9%) and a single conception of citizenry (12.3%).

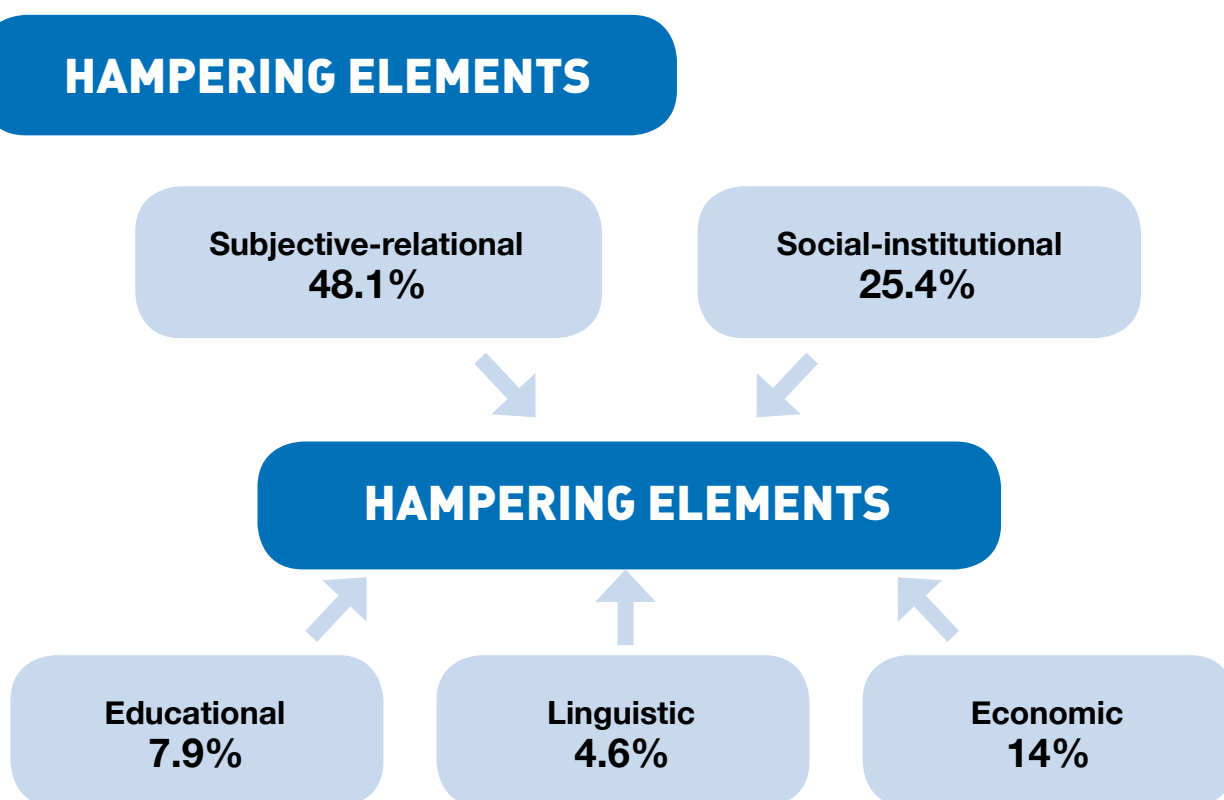
The principal space of interculturality, according to the respondents, is the school, as a pre-eminent centre of confluence between children, parents and educators. They also mentioned associations and the practice of sport, along with work, the family, leisure areas and public spaces.



What factors hamper relations of coexistence between inhabitants of Barcelona who come from different cultural origins?

And what factors facilitate relations of coexistence between inhabitants of Barcelona who come from different cultural origins?

TABLE 2



**Subjective-relational:** Lack of knowledge of the other, stereotypes and prejudices, different customs, closed attitude towards the other.

**Social-institutional:** Institutional discrimination, lack of readjustment to reality by society, segregation, media discourse.

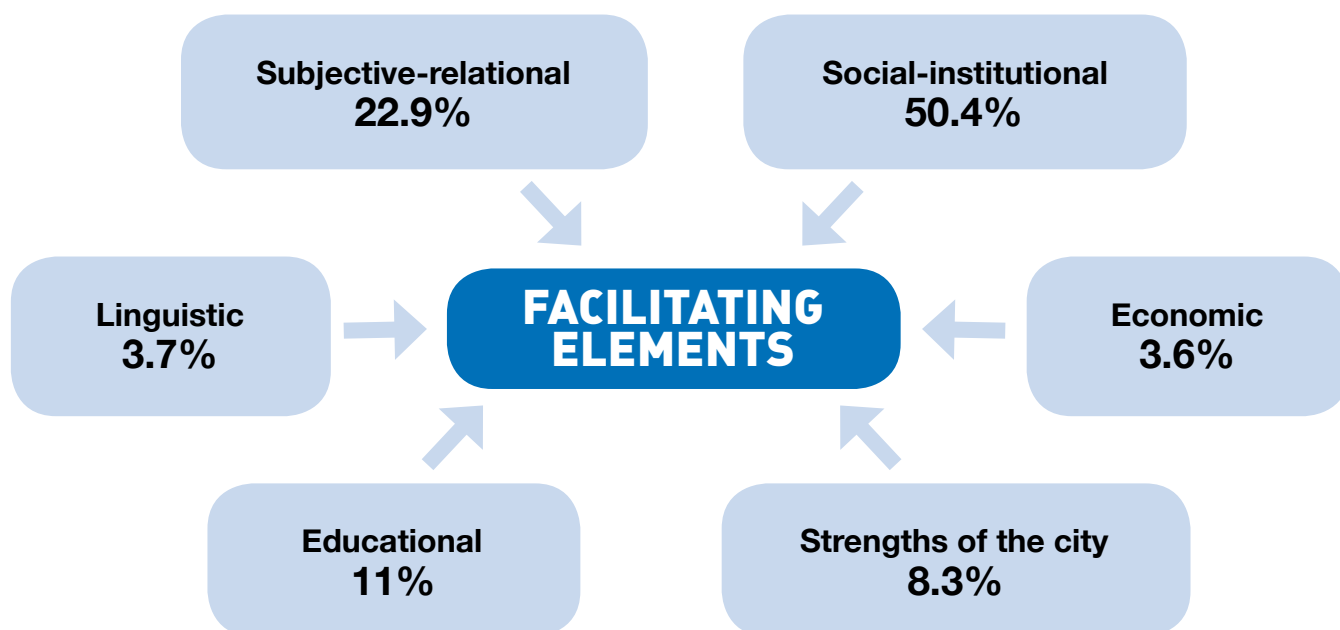
**Educational:** Lack of education and training for coexistence, intercultural school for coexistence.

**Linguistic:** Not sharing any common languages.

**Economic:** Precarious economic situation, limited resources and services.

TABLE 3

## FACILITATING ELEMENTS



**Subjective-relational:** Acknowledgement of diversity, respect for others, openness towards others, knowledge of others.

**Social-institutional:** Sharing cultural and social expressions, participating in common projects, spaces for day-to-day exchanges, representation of foreigners in institutions, transversality of management of diversity, positive media discourse.

**Linguistic:** Not sharing a common language.

**Strengths of the city:** City history and characteristics, membership in associations/networking, institutional commitment to diversity.

**Educational:** Education for coexistence, intercultural/educational school for coexistence.

**Economic:** Extending resources, meeting basic needs.

What do you think are the common elements that should be shared by people of different cultural origins in order to live together peacefully in the neighbourhood and in the city?

TABLE 4

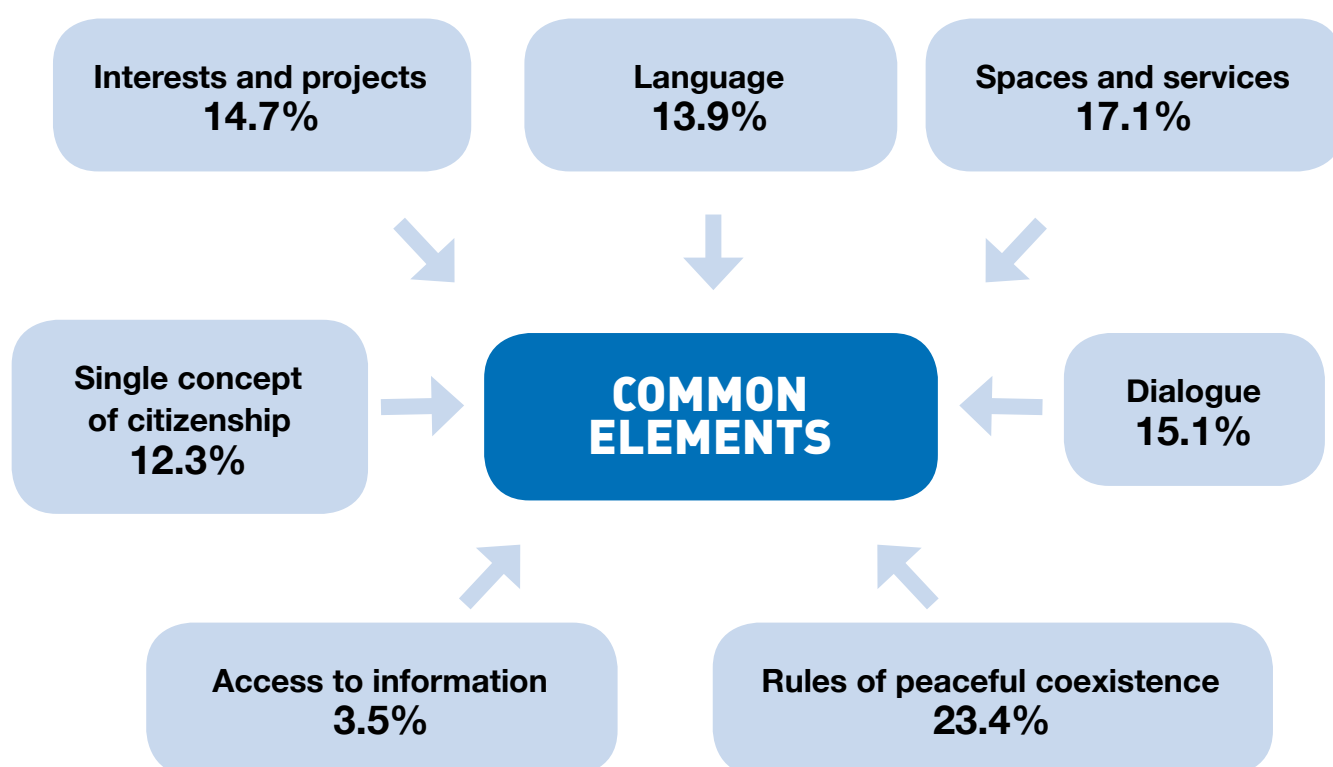


TABLE 5



# 3. Interac- tion

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## Interaction

**1** f. [LC] Mutual or reciprocal action or influence.  
The interaction of the heart and the lungs.

**2** 1 f. [FIF] Force with which physical bodies or agents act on each other.

2 [FIF] basic interaction . Elementary force of nature. The basic interactions are gravity, electromagnetism, strong nuclear power and weak nuclear power.

**3** f. [SO]A social process whereby individuals and groups act, identify, communicate and react in relation with each other.

Translated from **Diccionari de la Llengua Catalana - Catalan Dictionary**  
Institut d'Estudis Catalans

# INTERACTION AS A CENTRAL AXIS OF INTERCULTURAL STRATEGY

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As a consequence of the evaluation and analysis of the results of the drafting process of the Plan, we have reached the conclusion that interaction must be placed at the centre of Barcelona's intercultural strategy.

The innovative aspect of the Barcelona Interculturality Plan is that it is conceived as a global city strategy for promoting interaction as the best way of guaranteeing normalised socialisation of diversity in all the spaces and areas of the city.

Without interaction there cannot be socialisation, and without socialisation there cannot be knowledge, exchange, identification and reinforcement of common elements and therefore a sense of belonging, nor can there be cultural enrichment or consolidation of shared civic values.

Precisely when we analyse the set of variables that have emerged during the process, we reach the conclusion that all of them influence in one way or another the manner in which we interact and the nature of this interaction, because interaction depends on many factors, not only cultural but also social, economic, legal or those related to urban planning.

Interaction is conditioned, among many other factors, by whether or not there exists real equality of rights and duties, whether or not there is social mobility, whether or not everyone speaks the same language, whether or not public spaces promote social mixing or are exclusive, whether there is discrimination, or whether diversity is valued and no segregating processes occur.

Interaction takes place in the city, and it is from the perspective of the city and everyday coexistence that it makes sense to place it in the centre of intercultural strategy. Because interaction can be allowed to occur "naturally" or it can be promoted and facilitated. It is not a question, under any circumstances, of forcing people to mix with others,

but of eliminating the existing obstacles in order for people's origins not to be factors that hamper socialisation.

The philosophy of the Barcelona Interculturality Plan is to define a strategy to guarantee a civic scenario where people of different origins can interact and therefore socialise in a free and positive manner.

In order to advance in this goal, it is fundamental that all the municipal policies, including town planning, education, economic promotion, security or social services, incorporate the strategic commitment to interaction.

It is with this intention that the *Barcelona Interculturality Plan* has been structured, specifying the strategic areas that are necessary to facilitate interaction between citizens in this context of greater cultural diversity.

Interaction is necessary to move from a coexistence in which diversity is ignored to a coexistence where diversity enters the mix. This scenario does not eliminate conflicts in any case, but it tackles them in a proactive fashion by way of formulas for resolving them peacefully, preventing them from festering beneath an appearance of tranquillity until the slightest incident can make them explode.

We believe that the commitment to interaction is the best guarantee of coexistence and social cohesion, and also for exploiting to the full the opportunities offered by diversity.

Apart from this commitment to interaction, we have identified the ten strategic linchpins of the Barcelona Interculturality Plan, which we believe synthesise Barcelona's strategy for coexistence in diversity. Three strategic lines derive from each of these linchpins, and from each line three measures.

The ten linchpins constitute what we have named the Barcelona Interculturality Decalogue.

4.

**barcelona  
inter-  
cultural  
decatalogue**

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- 1. From neighbours to citizens**
- 2. From opportunities to social mobility**
- 3. From the diversified classroom to the educating city**
- 4. From isolation to communication**
- 5. From cultural diversity to cultural enrichment**
- 6. From building the city to neighbourhood life**
- 7. From indifference to coexistence**
- 8. From stereotype to knowledge**
- 9. From common interests to shared spaces**
- 10. From difference to excellence**



**5.**  
**10**  
**linchpins,**  
**30**  
**goals,**  
**90**  
**measures**

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# 1. CITY AND DEMOCRACY: FROM NEIGHBOURS TO CITIZENS

Since the times of the 'polis' of Ancient Greece, the city has been the principal space in which democracy is manifested and developed. From the concept of city there derives that of citizenry, which identifies the members of a political community and entails a series of individual rights and duties which are the factors that confer the condition of citizen.

Barcelona has a long tradition as a democratic city, as is demonstrated by the importance of the constitution in the 13th century of the Council of One Hundred, one of the first experiences of democratic government in Europe. However, the city has also undergone periods in which its inhabitants have seen their civic rights eliminated or severely limited.

The legal framework establishes certain differences regarding the conditions for holding some rights, particularly political rights, on the basis of variables such as nationality or length of residence. But differences can also occur in the degree of real accessibility to rights as a result of informal processes of exclusion or discrimination which we have to acknowledge and strive to eliminate.

Democracy is not only a system of rights and duties that is able to evolve and be extended or reduced. It also calls for the existence and defence of fundamental values that must be respected and strengthened in everyday affairs, because, as history has shown us, they can never be taken for granted.

It has to be possible to share these fundamental values and to make them common property. They need to provide a sense of belonging and pride in every citizen, resulting from the experience of seeing the city as a space of opportunity, of dignity and of joint responsibility.

For this reason, democratic culture is also generated, strengthened and exercised through people being able to make their voice heard in different

spaces for participation and democratic deliberation, with the result that it is able to influence decisions on public affairs. It is by exercising this active citizenship that the health of a city's democratic culture is best guaranteed.

The increase in socio-cultural diversity brings forth new challenges with respect to the concept of citizenship. For this reason, Barcelona seeks to advocate its role as a space that generates democracy, where rights and duties and democratic and fundamental values form the very foundations of our model of coexistence.

## Advance towards a true equality of rights and duties for all citizens

Both attaining rights as well as fulfilling duties form an intrinsic part of democratic culture. Rights not only have to exist formally - it must also be possible to exercise them. For this reason, work must be done to guarantee the formal equality of rights and duties for all citizens and to ensure equal opportunities in exercising them.

### 1.1 Drive a comprehensive city strategy so that everyone is aware of and understands the rights and duties of all citizens.

Examples:

- Distribution of the contents of the Citizens' Charter in "Easy Reading" formats and in different languages.
- Make citizens' rights and duties known in the city's reception material and informative sessions
- Incorporate the maximum possible number of social agents into the strategy for the dissemination of rights and duties (schools, civic centres, entities, etc.)

**1.2 Strengthen the guarantee mechanisms that permit the transparent identification of the degree of real access to rights and to protect citizens from possible abuse of their rights.**

Example:

Draw up a comprehensive and detailed diagnosis from the information obtained through:

- The biannual report from the Observatory on Human Rights in the City of Barcelona
- Office for Non-Discrimination
- The report from the Síndica de Greuges de Barcelona (Ombudsman's Office for Barcelona)

**1.3 The promotion by the Municipal government of activities aimed at guaranteeing the effective equality of rights and duties of citizens so that the diversity of origin (cultural, religious, etc.) are not discriminatory factors.**

Examples:

- Advocate the right to vote in municipal elections for resident foreigners
- Adaptation of services to guarantee equality of rights in a context of greater religious plurality (adaptation of cemeteries, menus in public centres such as schools, etc.)
- Training of workers and the incorporation of more "enabling agents" to guarantee accessibility and quality of services to all users

## **Promote active citizenship, extending and strengthening spaces of participation and democratic deliberation, making sure they reflect the socio-cultural diversity of the city**

The framework of coexistence in our city is based on fundamental and democratic values. Freedom, progress, gender equality, plurality, social justice, respect, tolerance, etc. are essential values that have been key in the construction of the city and which must continue to be strengthened.

**1.4 Prioritise, in the evaluation of projects that receive support from Barcelona City Council, those that, directly or indirectly, have a positive effect on coexistence in diversity through strengthening values and democratic culture.**

**1.5 Place special emphasis on the gender perspective within the intercultural strategy as a whole, incorporating and visibilising the voices and energies of women from different places of origin who are carrying out important work towards equality between men and women.**

**1.6 Implement the Pla Local de Sensibilització i Educació en Drets de Ciutadania (Local Plan for Sensitising and Education on Citizens' Rights) through a diagnosis of the city's needs and a process of participative creation with the different municipal sectors and representatives of the associative movement.**

## **Promote active citizenship, extending and strengthening spaces of participation and democratic deliberation, making sure they reflect the socio-cultural diversity of the city**

Participation and democratic deliberation constitute one of the pillars of democratic culture and, at present, the wealth of diversity of the citizens in Barcelona is not sufficiently represented in the composition of the different bodies, mechanisms and processes of participation promoted by the Council.

**1.7 Launch an action strategy to incorporate people and groups from different backgrounds into bodies and processes of participation to guarantee that these spaces better reflect the socio-cultural diversity of the city.**

Example:

Adapt the communicative strategy of these processes to new languages and new forms of relation of the different communities.

In particular, the following spaces for participation would be taken into account:

- Consells de Barri (Neighbourhood Councils)
- Consells Ciutadans dels Districtes (District Citizens' Councils)
- Consells sectorials (Sector Councils)

- Participative processes for urban reforms
- Audiències Públiques (Public Audiences with municipal administrations)
- Public consultation amongst citizens

**1.8 Incorporate the ‘uses of time’ perspective into the city when designing new spaces and participative processes that are innovative and stimulating, to achieve an improvement in the presence of diversity of citizens, and especially of young people and women, so that these processes are adapted to people’s everyday reality.**

## 2. OPPORTUNITIES: FROM OPPORTUNITIES TO SOCIAL MOBILITY

The functioning of that known as “ascending the social ladder” is, without doubt, the best thermometer to evaluate the dynamism and the degree of equality of opportunities within a society. There are many factors that determine the possibilities of social mobility for individuals. However, it is possible to separate those that depend exclusively on personal decisions, efforts and merits from those that are determined by external or arbitrary factors (parents’ levels of income and education, urban environment, physical appearance, etc.).

Clearly, the social, economic and institutional context is a determining factor, as it is essential that this context is a generator of opportunities in the first place. But it will also depend on how the educational system, the labour market, the urban environment and public policies as a whole impact on people so that these opportunities can be shared by the majority.

For this reason, the governing policies of Barcelona City Council, working within their competences, are committed to the comprehensive objective of guaranteeing that people are free to decide and forge ahead with their vital project, minimising the negative impact that external and arbitrary contextual factors have on this process.

**1.9 Strengthen the consultancy role of the Municipal Immigration Council with respect to the definition of municipal policies, and also the representative body of immigrant entities in the city, many of which have no political rights.**

Example:

- Consolidate the network of immigrant bodies promoted by the secretary of the Municipal Immigration Council and foster interaction and work with other associative sectors of the city in order to promote the participation of immigrants

The increase in socio-cultural diversity over recent years has brought new complexities that must be taken into account. Where a person comes from, their physical appearance or their religion cannot be considered an obstacle to social mobility. Recent history and experiences in other countries show us that, often, this diversity, if it is added to other socio-economic factors, can indeed signify a further obstacle to this mobility. The principles of intercultural focus represent an overwhelming commitment to favour social mobility for everyone, so that socio-cultural diversity in society is reflected in all fields and social and professional sectors.

**Spearhead a vigorous commitment with all social agents to eliminate and overcome obstacles and practices that involve any type of discrimination**

Highly noteworthy amongst the principal constituents of our legal framework is the principle of equality, signifying that no one may be treated in an unequal or discriminatory manner for reasons of race, gender, nationality or origin, sexual orientation, nor for ideological or religious reasons: discriminatory treatment is against the law.

### **2.1 Commitment by the Council to ensure the fulfilment of European Directive content against discrimination.**

Examples:

- Strengthen the existing municipal mechanism which is pioneering in Europe: the Office for Non-Discrimination, as a guarantee for the right to equality in the city to be respected.
- Training municipal workers on equality and non-discrimination.

### **2.2 Launch activities to sensitise against, and prevent, discrimination for reasons of cultural origin, involving all social agents.**

Examples:

- Citizens' campaigns for equality, and against any form of discrimination.
- Sensitising programmes in schools and high schools to fight prejudices towards cultural differences.

### **2.3 Be committed to acknowledging people's abilities and merits, eliminating or reducing to the maximum all formal or bureaucratic obstacles that exist.**

Examples:

- Facilitate the official recognition of academic qualifications from other countries through collaboration with the Agència d'Homologació de Títols (Agency for the Recognition of Qualifications) that has been launched by the Government of Catalonia.
- Formulate training entrance exams for work integration training programmes through the objectivation of abilities and not so much from the knowledge that a specific school education may signify.

## **Strengthen and adapt the policies aimed at promoting the empowerment of people in a context of greater socio-cultural diversity and helping them find work**

The socio-cultural context, linguistic difficulties, and training life cycles that are more unstable and limited aggravate the difficulties that many young people of diverse cultural origins face when trying to access work positions with better conditions.

### **2.4 Launch specific initiatives to encourage the continuation of post-compulsory studies for young people from different places of origin, so that their presence in this training segment is representative of their social weight.**

Examples:

- Support the measures aimed at encouraging the continuity of studies through programmes that use the figure of the "referent model" in high schools.
- Strengthen the programmes for entry into, or return to, regulated education as well as the promotion of work values and culture.

### **2.5 Adapt the strategy for improvements in employment and the fight against unemployment for different profiles to give a more effective response to the needs of each person.**

Examples:

- Broaden and strengthen the training offer for adults through new programmes adapted to encourage the learning of the language, regulated training at adult education schools and employment training.
- Training of experts responsible for assisting users from different places of origin in employment programmes and the creation of companies.

### **2.6 Promote measures to give support to initiatives that take advantage of and place value on the experiences and abilities and enterprise of people of different origins.**

Example:

- Incorporate new methodologies into existing entrepreneurial support programmes that allow people with a business background in their home country to make the most of their experience.

### **Incorporate an intercultural perspective into all inclusion policies and into the framework of the Agreement for an Inclusive Barcelona**

Inclusion policies must take into account new realities and social profiles so that a person's place or culture of origin are not factors that aggravate the risk of exclusion.

#### **2.7 Strengthen the instruments and resources that, within the framework of the universalisation of social services, permit the provision of a more efficient response to the greater diversity of users.**

Examples:

- Launch training programmes for social services professionals so they can assist and deal with the needs and requirements of all citizens more easily.
- Incorporate more "enabling agents" that permit more effective and rapid assistance, taking into

account the complexities that the greater socio-cultural diversity of users brings.

#### **2.8 To consider a more personalised treatment of people, observing all socio-cultural factors that influence personal situations.**

Example:

- Transfer experiences gained in fields such as transcultural psychiatry to other areas.

#### **2.9 Incorporate into the city's reception strategy specific measures aimed at promoting contact and interaction between new arrivals and other city residents.**

Examples:

- Broaden the Acompanyament als Nuclis Familiars Reagrupats (Family Regrouping Guidance) to promote spaces for relations between newly-arrived young people and other young people from the city, taking advantage of the resources and activities for youth from municipal amenities.
- Within the framework of Plans de Desenvolupament Comunitari (Plans for Community Development) and other community activities in the territory, continue improving projects and activities that facilitate the coordination of spaces for relations, exchange and coexistence between people of different origins.

## **3. EDUCATION: FROM THE DIVERSIFIED CLASSROOM THE EDUCATING CITY**

Over the last decade, the educational system in the city has made great efforts to provide a suitable educational response to the arrival of thousands of new pupils from all over the world who have been incorporated into schools from the moment of their arrival. In ten years, schools have seen the number of foreign pupils rise from 3% to 12%.

But if the classrooms of today are very different from those of 10 years ago, this is not only because of the newly arrived students, but also is also a result of the changes in the social and cultural environment of the native children and young people who live in a complex and global world. Here, values and family relations have changed, as have, above all,

access to information, learning and communication since the arrival of the internet.

All in all, it has brought about new challenges and complexities to the world of education and emphasises the need to educate in the values of respect for diversity, coexistence and dialogue. Schools are, as it were, the final stronghold of “common culture” - a systemised space where every diversity forms part of a common and shared learning that will allow students to become future citizens. It can be said that schools in Catalonia are a good example of coexistence and that diversity management should be studied in greater depth to consolidate this coexistence in the future and in the city as a whole.

For this reason, one of the greatest challenges is to transfer the will to receive and acknowledge the contributions of interculturality from the diverse classroom to the rest of the educational agents from the surroundings: the educating city.

This requires:

### **Guarantee an educational system that is inclusive and generates opportunities for everyone**

The current distribution of pupils of foreign origin amongst schools does not always correspond to the reality of the neighbourhoods, owing to excessive concentration in certain schools or high schools, something that is contradictory to the model of a united city.

**3.1 Commitment from the Educational Consortium in the execution of its competences in planning and schooling, to take measures that involve the schools from the same educational zone so that all the schools teach about the neighborhood’s socio-cultural diversity in the same way, as provided for in the LEC (Law on Education) in the definition of the Educational Service in Catalonia.**

**3.2 In order to provide a response to the greater socio-cultural diversity of students, incorporate new instruments and methodologies into the support programmes for success at school at the basic and compulsory level.**

Examples:

- Continue strengthening and adapting the running of reception classrooms, guaranteeing a link with the ordinary classroom, and maintaining the model of temporary reception classrooms for children older than 14 years who are incorporated into the educational system from the third term onwards.
- Strengthen school support programmes, tutorials between equals and assisted study, where the adults of reference are individuals who have immigrated, so that successful role models are created for the newly-arrived pupils.

**3.3 Encourage the continuity of post-compulsory studies and facilitate the transition from school to work, strengthening the programmes of orientation and guidance that take into account the different socio-cultural contexts of the students.**

With regard to artistic education, use compensatory policies to ensure a progressive incorporation of students of immigrant origin into artistic training activities so that they enjoy the same opportunities of integral training as native children.

### **Treatment of cultural diversity in classrooms to strengthen the values that ensure coexistence in a context of diversity**

The new reality makes schools work to promote the values of respect for diversity through knowledge and dialogue, emphasising common and shared attributes.

**3.4 Constitute a working committee with leading figures and experts from the educational sector in order to introduce interculturality as a mainstream element of the curriculum, working from a diagnosis of that which is already being done.**

Example:

- Drawing up a map of educational resources for interculturality systemising all those that already exist in Barcelona promoted by administrations, entities, immigrant associations, NGOs, etc.

**3.5 Training teachers in intercultural education and knowledge of the socialising processes that these children experience in their countries of origin.**

**3.6 Drive the learning of first languages within a framework of multilingualism and reciprocity with regard to Catalan language learning.**

## The importance of the environment and the involvement of families and all social agents in the educational process

In the process to become a citizen, apart from at school, children and families participate in social networks that enable them to associate with society.

**3.7 Encourage the involvement of families in the educational process of their children, opening spaces for meetings between families, entities and the school.**

Examples:

- Promote training spaces for parents so that they

can access information on the educational system and join the PTA to facilitate their involvement in their children's educational process.

- Take advantage of the reception activities in the family regrouping guidance programme to put them into contact with families that regroup children of school age, in order to be able to better programme and facilitate the schooling process.

**3.8 Strengthen policies that open up the school to the neighbourhood and make it a place for meeting and coexistence.**

Example:

- Within the framework of the programme of New Social Uses of Time, continue promoting the Programa de Patis Oberts (Open Playgrounds Programme) at schools during the weekends for all residents in the neighbourhood as a meeting place.

**3.9 Encourage the incorporation of young people into extra-curriculum and associative activities so that the everyday experience of coexistence in diversity within the classroom has continuity in the social environment.**

Example:

- Stimulate the incorporation of young people of different origins into youth associative spaces, groups, sports clubs, NGOs, etc.

## 4. LANGUAGE AND COMMUNICATION: FROM ISOLATION TO COMMUNICATION

Language is communication, the builder of reality and an essential tool for dialogue and coexistence amongst all citizens. Without a common language, interaction and cohesion become much more difficult. In the context of Barcelona, it is important that all citizens know, at least, the two official languages,

Catalan and Spanish. To guarantee this objective, it is necessary to place special emphasis on encouraging the learning of the Catalan language, as a language in itself and as a factor of social cohesion and generator of opportunities.



This involves a requirement to ensure that learning options are broad, flexible and meet the needs of people in terms of the time they have available for learning and also to adapt methodologies to different profiles. Beyond the fundamental importance of the training offer, the process of learning the language depends not only on the individual will of the person but also on the involvement and support of social agents as a whole. Associations are carrying out important work in this field, reaching many people in all city neighbourhoods to promote and facilitate learning the language. At the same time, more specific activities are needed to promote spaces for meeting and socialisation that facilitate and stimulate the learning of the language.

As a further point, one of the consequences of the increase in cultural diversity over recent years has been, unquestionably, multilingualism. This reality presents a major resource for the city that we must make the most of at all levels. For this reason, policies are needed that permit this multilingualism to be preserved and taken advantage of as a value of diversity and an opportunity that, in addition, facilitates ties and communications with the rest of the world.

In order to preserve and promote this linguistic wealth, the city is committed to the preservation and learning of the languages from the places of origin of the people of Barcelona.

The movement from non-communication to closeness between people of different origins will only be possible if communication codes are shared, indispensable enablers for bringing people closer together and forming relations between all citizens.

### **Guarantee the learning of common languages placing special emphasis on the learning of Catalan as a factor of cohesion and generator of opportunities**

Sharing the same language or languages is a necessary condition to transcend the communication

difficulties that are caused by cultural differences and in order to promote interaction between people from different backgrounds. Without sharing one single language, interaction is difficult.

**4.1 Continue promoting the knowledge of Catalan in collaboration with the Consorci de Normalització Lingüística (Language Normalisation Consortium) and facilitating the learning of Spanish in collaboration with associations in the city.**

**4.2 Adapt the knowledge of the languages for professional sectors so that, at the same time as people are learning the language, they are adding to their professional qualifications.**

Example:

- Courses and materials associated with the field of assistance to the elderly, to certain services and commercial sectors, etc.

**4.3 Carry out specific policies offering Catalan courses for groups in which a scant knowledge of Catalan is detected, in order to avoid anyone in Barcelona, for whatever the reason, being excluded from knowing it.**

Examples:

- Materials and courses at a basic level for the Chinese and Pakistani communities.
- Carrying out activities, making course offers known through the specialist media of immigrant groups.

### **Value present-day multilingualism and promote the preservation and learning of the languages of origin**

Multilingualism is, without doubt, a great strategic asset for the city that we need to take advantage of and translate into, for example, improvements in our competitiveness. It is also important that people who come from abroad and have to learn our language see how the host city also values their language of origin.

**4.4 Facilitate the teaching of the languages of origin in schools - out of school hours - providing this is in response to a request by the parents.**

**4.5 Programme to furnish skills to people from immigrant groups to be “qualified disseminators” of their languages of origin and provide them the tools to promote the teaching of the languages of origin amongst immigrant groups.**

**4.6 Drawing up a protocol for the translation of foreign languages at Barcelona City Council.**

**Value common spaces of interaction where the social use of Catalan is fostered through experience and personal exchanges**

To learn a language, apart from attending classes and studying, it is important to have the opportunity to practise it. For this reason, the programmes and spaces that promote interaction and socialisation to facilitate its learning are important.

**4.7 Promote and provide support to the different programmes of language pairs that exist in the city, both in the exchange of Catalan as well as in the languages of origin of immigrants.**

**4.8 Give support to programmes of language exchange in groups.**

**4.9 Promote the Espai Llengua i Cultura (Space for Language and Culture) as a reference for the dissemination of cultural activities in Catalan amongst students who are learning it and as a space for intercultural stimulation.**

## 5. CULTURAL DIVERSITY FROM CULTURAL DIVERSITY TO CULTURAL ENRICHMENT

Barcelona is a city that renews itself every day, incorporating new elements that shape its own identity and its traditions in a permanent manner. The cultural diversity that exists in Barcelona reveals the wealth of our city and requires, at the same time, a management that highlights common elements, that promotes dialogue and exchange.

In the same way that we wish to acknowledge existing cultural diversity, we must also value the city’s cultural heritage. This is a rich and diverse resource, the result of many contributions interwoven over time through dialogue and coexistence. For this reason, the role of the arts as generators of knowledge, creation, exploration, dialogue and debate, have taken on a fundamental importance. One of the great challenges for the future is the promotion of the creative development of citizens and the dissemination of, and provision of access to, the cul-

tures of a range of different audiences and creators that make up the city.

**Promote the acknowledgement of cultural diversity in Barcelona based on the cultural heritage of the city and promote interaction, knowledge and intercultural dialogue**

For cultural diversity to be translated into cultural enrichment it is essential that this diversity is firstly acknowledged and valued. But so that a real process of enrichment can occur, it is essential that there is interaction, dialogue and cultural exchange based on the cultural heritage of the city, so that this is enriched and shared amongst everyone.

**5.1 Promote knowledge of the history and cultural heritage of the city amongst all citizens and especially amongst those who have recently arrived, visibilise the contributions that people and communities from diverse origins have made throughout history.**

Examples:

- Design of exhibitions on the history and cultural heritage of the city.
- Incorporate references to the history of the city and its cultural heritage into the content of language courses and reception materials and sessions.

**5.2 Promote and give support to projects that visibilise and value the cultural diversity of the city, with the objective of promoting mutual acknowledgement, interaction and exchange.**

Examples:

- Through intercultural subsidies, prioritise those projects that place emphasis on cultural knowledge and exchange, promoting a real interaction amongst people of different origins.
- Include festivals of a number of communities into the city's calendar of festivities and holidays, encouraging such events to be open to all citizens.

**5.3 Creation of the Xarxa Intercultural de Barcelona (Barcelona Intercultural Network) that will include cultural entities and agents from the entire city, committed to promoting intercultural dialogue.**

## **A network of cultural facilities committed to diversity in their structure, in their philosophy and in their coming closer to all citizens**

The functions of public cultural institutions - such as promoting the cultural heritage of the city, encouraging the dissemination of and access to culture and working in the interests of creative disciplines and the cultural sector in Barcelona - have been di-

rectly modified by the increase in cultural diversity. New strategies must be drawn up and new projects considered.

**5.4 Establish a solid commitment to respect and acknowledge the cultural diversity that exists, strengthening its true representation in the decision-making spaces and bodies at the Culture Institute of Barcelona and in the narrative of communication in the cultural agenda of the city.**

**5.5 Create new forms of working in a network to detect interests, needs and find synergies with new circuits and spaces for meetings, exchanges and interrelations amongst new artists and cultural entities, amenities, institutions and other cultural agents.**

**5.6 Promote new functions for cultural amenities (cultural centres, libraries, 'Creation Factories', etc.) as spaces that will encourage interaction, production and creation arising from the collaboration amongst individuals from different backgrounds.**

## **Broadening of opportunities and access to cultural practices for all citizens**

There are several examples of how the participation of people from different backgrounds in the celebrations and festivals that form part of the traditional and popular cultural heritage (La Mercè, Cavalcada de Reis, Carnival, etc.) have become opportunities for interaction and enjoyment in public spaces in the city. But more progress is needed to come up with a citizens' cultural agenda that is a reflection of the diversity that exists, whilst simultaneously promoting opportunities for management, creation, production, consumption and education in culture for all citizens.

**5.7 Support cultural programmes that take into account diversity in fields such as the performing arts (theatre and dance), music, design, au-**

diovisual creation and festivities, as well as in regular cultural events (e.g. the Grec Festival in Barcelona, etc.)

**5.8 Promote the management of cultural heritage from a plural standpoint (organisation of museum collections, interrelation with the countries of origin, working with the public).**

**5.9 Incorporate criteria that promote equality of opportunities into official announcements for public aid to:**

- Drive projects of cultural production based on the mixing of races, interculturality and creative innovation.
- Promote creators/artists/cultural entities with cultural experience from different backgrounds who live in the city.
- Promote projects that use the arts and community creative processes as transforming and stimulating elements for interaction and coexistence in neighbourhoods.

## 6. URBAN ENVIRONMENT FROM BUILDING THE CITY TO NEIGHBOURHOOD LIFE

Over the past 30 years, through democratic councils and a general awareness of wanting to overcome insufficiencies and historical shortcomings, urban practice and activity in Barcelona has given rise to a generalised acknowledgement that goes beyond our frontiers and resides in the collective imagination of the so-called 'Model Barcelona', a synthetic expression of a way of doing things.

A way of doing things that to a large extent responds to three general principles:

The existence of consensus and participation amongst the three main agents involved in the construction of the city: the public sector, the private sector and the citizens themselves. This consensus was built on the basis of a common objective and was expressed, in urban development terms, in a definition of standards on urban quality. These included the construction and improvement and extension of public spaces, as well as overcoming shortcomings in outlying districts of the city as preventative factors in processes of segregation, as well as in the modernisation and integration of the city's large infrastructures.

Party thanks to this strategy, during the space of a few years, the city has been able to receive thousands of people coming from many places without any notable or irreversible situations of segregation occurring, whether these be urban or social isolation.

Today, part of the socio-economic framework on which Model Barcelona was created has changed radically and the principles as a way of doing things and understanding the construction of the city have had to adapt to this.

For this reason, in the definition of a global strategy on the city as seen in the Pla Barcelona Interculturalitat (Barcelona Plan for Interculturalism) that focuses on the concept of interaction and on common elements in a context of greater diversity, the analysis of policies that form part of the definition of the physical construction of our city and of its transformation take on great significance.

**A practice of urban development that incorporates debates on social and cultural construction into the physical construction of the city**

It would be wrong not to value all that has been achieved, and that is still valid, as one way of making a city; but it would also be wrong to consider the definition of the shared project as the mere continuation of an unambiguous view of that which “making a city” actually is.

### **6.1 Develop new diagnostic tools that integrate the dynamics of urban processes with diverse viewpoints and interpretations.**

Examples:

- Incorporate new indicators into the diagnosis of what is really happening on the ground prior taking action:
  - an in-depth analysis of the socio-cultural reality and the changes and evolutions that occur.
  - integrating the perception and knowledge that the different groups and social agents make of their neighbourhood and city as a whole.
- Take advantage of the proximity to the territory of district technical services which act as privileged observers, providing meeting spaces between these and the technical services from the urban development sector.

### **6.2 Incorporate those responsible for urban development in the city into each of the inter-departmental committees at the Council to strengthen the mainstream application of all urban and social policies.**

Examples:

- Inter-group roundtables that could involve representatives from urban planning and, for example:
  - Committee for public spaces
  - Committees for coexistence
  - Inter-group committee for immigration
  - Other
- Promote and standardise bilateral relations through bridges for dialogue, between the area for urban development and other areas at the Council.

### **6.3 Integrate the neighbourhood scale into the practice of urban development: that which is most everyday to reconstruct dialogue, consensus and the involvement of citizens.**

Examples:

- Value “personalised” activities, observing the realities and special characteristics of the neighbourhood, within the framework of a comprehensive city strategy. This can be based on a “common project”, from a fairly global idea, with various expressions to suit each context.
- Go deeper in the practice of participative processes - introduce new approaches and adapt them so as to ensure their representativity of the socio-cultural diversity in the target setting.

## **A renewed definition of the public space - spaces for relations - as an integral part of the idea of a city and as a space for meeting and generation of citizenship**

The increase in cultural diversity has brought about, amongst other factors, new and old ways of being and using public spaces, amenities, shops - *the street level* -, strengthening its important socialising role and thereby bringing about new complexities that need to be tackled.

### **6.4 Review architectural typologies, principally as regards the structure and form of the ground floor, both in residential buildings as well as in offices and amenities, taking into account their impact on the definition and character of the adjacent public spaces.**

Examples:

- The visual permeability of the ground floor could be an element that provides security to users of a public space.
- Entrances to amenities can be integrated into public spaces in certain situations where large numbers of people gather (at school gates, etc.).

### **6.5 Adopt the street floor concept into the management tools for public spaces (dimension, design, urban furniture, maintenance, layout of parking spaces) and into the management tools for the ground floor (façades, uses), taking into account the relation between these two spaces,**

**the public and the private, on the ground floor, incorporating criteria of flexibility and adaptability to various situations (to neighbourhoods or even to streets).**

Examples:

- The concentrations arising from certain uses on the ground floor can cause excessive pressure on the adjacent public space along some streets owing to its configuration (too narrow, poor access). Or, conversely, a ground floor that is more diversified in its uses and activities can encourage use of the adjacent public space as a point for meetings and socialising.
- Avoid the concentration of certain shops that can contribute to stigmatising a certain area or generating rejection of some kind. On the other hand, to enhance the mix contributes to normalising what is sold by shops and contributes to the modification of perceptions and attitudes about the area itself.

#### **6.6 Integrate social policies into the construction of social amenities or public spaces.**

Examples:

- Incorporate into public spaces elements that contribute to generating spontaneous interaction between users: play areas in children's parks, specific offers for young people, bicycle or walk-

ing paths.

- The Neighbourhood Law includes proposals of an urban, social and economic character that are often tackled in an excessively segregated manner. This should involve taking advantage of the physical construction of benchmark amenities to promote existing social networks or build new ones.

### **Public intervention from the practice of urban development and housing policies that contribute to the real freedom of residency and the possibility of urban social variety**

**6.7 A single public housing policy for everyone that contributes to integration into neighbourhoods and social cohesion, avoiding the territorial segregation of communities.**

**6.8 Promote the culture of renting as a feasible means of accessing housing, facilitating information and advice through the network of Housing Offices.**

**6.9 Strengthen policies aimed at the refurbishment of dwellings in order to avoid processes of alienation and urban segregation and to improve the quality and conditions of life for people.**

## **7. COEXISTENCE FROM INDIFFERENCE TO COEXISTENCE**

Barcelona has received almost 250,000 new residents from across the world over the past ten years. Even so, in general it can be said that in all neighbourhoods in the city, there is a highly acceptable level of daily coexistence.

Encouraging civil responsibility and dealing in a proactive way with the complexities that are caused by the increase in cultural diversity is fundamental for maintaining good levels of coexistence.

Relations and contact between people in a large city such as Barcelona generate all manner of interactions. Often this interaction has a positive character, but there are also conflicts of a highly diverse nature where different origins may be a factor that adds greater complexity. In Barcelona, a city characterised by its vitality and high level of contact between citizens, conflicts occur from highly varied sources: between young people who want to do sport in a square where there are elderly people;

between those who want to enjoy the night life and residents who want to sleep; between cyclists and pedestrians; and also conflicts where the condition of social vulnerability and the lack of adaptation to the new context can be aggravating factors. For these reasons, it is essential to be rigorous and to analyse the causes. A conflict or problem between two neighbours, one of which is foreign, in the city does not necessarily imply a conflict to do with the increase in diversity in the city. Often it is quite simply a conflict between two neighbours.

## The importance of knowing and complying with the rules of coexistence

The arrival of people from around the world has often generated new situations of use of public spaces, in relations or on a neighbourly scale, that can generate tensions and provoke small conflicts in everyday coexistence. Sometimes these problems are caused by new residents not knowing the rules, whilst this lack of knowledge, fear and the lack of relations can make the intensity of these tensions rise out of all proportion across the whole population. In this context, knowledge and the compliance with rules of coexistence by all citizens is the principal guarantee for the pacific channelling of conflicts.

**7.1 Increase the content on the rules of coexistence in the informative reception sessions and in all informative spaces directed at new arrivals.**

**7.2 Promote the incorporation of the figure of the “manager of public spaces” who promotes the establishment of rules and regulatory standards for the use of public spaces.**

Example:

- This figure must be understood as being an element of empowerment from the network of entities and users that, in his or her guardianship of the public space, is able to adapt the standards and conditions for use of the space (e.g.: Parc Trinitat)

**7.3 Explain the cultural diversity that exists in Barcelona and work to accept it and value it, so that people do not view it as something that goes against the peaceful coexistence of citizens.**

Example:

- educational and sensitising campaigns on diversity.

## Be committed to prevention and working in greater depth on new formulas for the peaceful resolution of conflicts

**7.4 Promote programmes that have a sense of belonging to the neighbourhood as the central element of empowerment to deal with the resolution and management of conflicts, should these arise.**

Examples:

- Extend the support programmes to neighbour communities.
- Promote initiatives that allow the area’s historical memory to be recovered, valued and shared amongst neighbourhood residents.

**7.5 Incorporate the fundamental work of the various professionals who are involved in promoting the peaceful resolution of conflicts into open-environment intervention programmes.**

Example:

- Strengthen, whilst avoiding duplication, the work developed in public spaces by Educadors de Carrer (Street Educators), the Guàrdia Urbana (City Police), Tècnics a Partir del Carrer (street-based social workers), the Servei de Gestió de Conflictes (Conflict Management Service), intercultural mediation, Tècnics de Barri (Neighbourhood Technicians), etc.

**7.6 Promote shared spaces of socialisation into the everyday areas of young people (secondary schools, schools, youth clubs and associations).**

Example:

- Promote initiatives amongst young people that make services, resources and amenities in the neighbourhood (sporting, leisure, cultural, etc.) better known to be able to take better advantage of them and strengthen the spaces of interaction within the neighbourhood itself.

## Stimulate the involvement of residents in their neighbourhoods to strengthen coexistence

The best way to break down barriers between people and strengthen values of coexistence is through experience and personal contact.

### 7.7 Creation in the neighbourhood of residents' spaces for coexistence to foster a favourable setting for coexistence between all neighbours.

Examples:

- Transfer the experience of the Committees for Coexistence to other neighbourhoods in the cities (Trinitat Vella, Poble Sec, etc.) of which the different neighbourhood associations form part, to facilitate dialogue, tackle problems and to promote knowledge and shared projects.

### 7.8 Promote everyday participation and associationalism at an individual level of new neighbours of foreign origin in the areas of relation and civic participation in the neighbourhood.

Example:

- Make the activities in public spaces in the neighbourhoods known and achieve the participation of new residents in local neighbourhood festivals, carnivals, neighbourhood shows, etc.

### 7.9 Create a space for exchange, knowledge and meeting amongst the different experiences of the neighbourhood, to analyse the different realities of coexistence, promoting a sense of belonging to the city.

Examples:

- Hold meetings amongst the members of the Committees for Coexistence from two or more different neighbourhoods to get to know and share the different realities of coexistence in these neighbourhoods.
- Promote and disseminate good practice at the neighbourhood level to the rest of the city.

## 8. UNSUBSTANTIATED ALLEGATIONS AND STEREOTYPES: FROM STEREOTYPE TO KNOWLEDGE

The increase in socio-cultural diversity in the city within a very short space of time has facilitated the consolidation of stereotypes that are often based on prejudices. Stereotypes are not in themselves positive or negative, but are highly simplified mental images of complex realities, such as groups that share several characteristics or qualities. The problem is that the stereotype can easily result in prejudice: i.e., in the process of judging or creating an opinion (positive or negative, although usually negative) of a person or a group without it being founded on a direct or real experience. Making pre-

judgements is something that can be observed in all fields and activities of society, in any social group and any age group, and entails a way of thinking that is closely related to discriminatory behaviour or attitudes. Prejudice accustoms us to having a more hostile attitude to someone that belongs to a certain group, presuming that they possess the negative or positive qualities attributed to that group. Therefore, the origin of prejudice is to be found in a lack of knowledge. It is precisely this lack of knowledge, along with mistrust or fear, that have been identified during the participative process of the Pla Barce-



lona Interculturalitat (Barcelona Plan for Interculturalism) as one of the principal barriers that make interaction and relations between people of different cultural origins difficult. For this reason, it is vitally important that a strategy that has an intercultural focus and that seeks to promote the positive interaction between people promotes specific measures aimed at fighting stereotypes and prejudices.

## Prevent and combat stereotypes using information and debate amongst citizens

Promote knowledge and access to information for all citizens on the characteristics and nature of social changes that the city is experiencing as a consequence of the increase in immigration and cultural diversity, highlighting those aspects that impact most on the consolidation of stereotypes.

**8.1 Disseminate more and better information to the people of Barcelona on the cultural diversity that exists in the city as well as to the newly arrived population with regard to the social and cultural characteristics of the city.**

**8.2 Promote a programme of “Citizens’ Debates” throughout the entire city that, through guided initiatives, aim to reflect on, debate and reject stereotypical ideas surrounding cultural diversity.**

**8.3 Design an urban strategy against negative rumours without foundation that make coexistence in diversity difficult, based on working in a network with different agents and social entities, promoting the figure of “the active anti-rumour agent”.**

Example:

- Boost the network combating unsubstantiated allegations using and disseminating diverse material such as the “Manual against unsubstantiated allegations and subjects”.

## Prevent and fight stereotypes and prejudices through contact and interaction in shared spaces

Without interaction, without direct contact between people, it is not possible to fight the formation of stereotypes. In the current context, it is necessary to promote spaces that make meeting, exchange and mutual acquaintance possible.

**8.4 Promote initiatives that allow advantage to be taken of the shared spaces that already exist to promote interaction and combat stereotypes (in squares, markets, playgrounds, parks, etc.).**

**8.5 Promote a specific programme for the creation of temporary shared spaces to facilitate meetings, above all in those settings where situations of risk of isolation or segregation are detected.**

**8.6 Extension of the Acompanyament als Nuclis Familiars Reagrupats (Family Regrouping Guidance) project to incorporate an intercultural perspective, promoting meeting spaces amongst new arrivals and native young people, enabling stereotypes to be broken down and drawing the former into the amenities, services and participation spaces for young people in the neighbourhoods.**

## The vital role of the media to avoid the consolidation and strengthening of stereotypes

The media have an important responsibility in the formation of images and person schemata in the collective imagination, especially in relation to immigration and cultural diversity. Their vital role makes them agents of action with whom lines of involvement and collaboration need to be drawn up to fight stereotypes and prejudices.

**8.7 Initiatives to promote working together will be encouraged, with measures for providing information and resources. The aim of this is to facilitate the task of sharing information related to cultural diversity.**

**8.8 Support will be given to initiatives where people are working to achieve a rigorous treatment of news, and to prevent the spreading of stereotypes, as well as work to positively recognise good practice in the communications media.**

**8.9 Work to achieve recognition and normalisation of new media and communications channels - those specialised in the immigrant population and/or the use of new technologies (Internet, etc.) - integrating these into communicative strategies as important sources of information and communication within the city.**

## 9. SOCIAL VITALITY FROM COMMON INTERESTS TO SHARED SPACES

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When there is a significant increase in a city's sociocultural diversity in a short time, there is also an increased risk of segregation or social fragmentation. In order to maintain integration and social cohesion, it is essential to minimise these tendencies, promoting the normalised socialisation of diversity in all fields and in of the city's social sectors. This socialisation depends on many variables, but there is one that is fundamental, and which refers to the degree of social vitality in the city. Evidently, within this concept we could include many elements of the city's social life but, in Barcelona, we can identify three areas that sum up this social vitality very well, and which play a vital part in the process of reinforcing the population's ability to live together harmoniously in a situation of social diversity.

Here, the richness of the city's associations is the best example of this vitality, because it symbolises the commitment of that many citizens have to the defence of their common interests. Associations of local communities, businesses, workers, parents' associations in schools, and, associations relating to economic or cultural activities and interests, or organisations with diverse social objectives - for example, offering shelter - are vital forums for people's participation and involvement in the city's affairs. Additionally, those people who have arrived

in our city over the last few years have also created new associations, which we should take into account, considering the dynamism and enrichment they have brought the city's social vitality. We should also remember the new and central role that the Internet has provided, with social networks and virtual platforms creating new modes of communication and social participation.

Another area that has become key to the processes of socialisation, especially for young people, is sport. Barcelona is a city with a long sporting tradition and a broad and rich network of amenities, services and sporting events. Sport, and the positive values that it generates, in terms of solidarity, combined effort and team spirit, is one of the best activities for encouraging interaction and mutual knowledge. We need to make the most of these benefits.

Finally, a city's social vitality is also represented by the number and the dynamism of its local sociocultural centre, such as libraries, civic centres and all types of cultural or community centres. These three areas, as has already been demonstrated, are essential for promoting integration, social cohesion and a sense of belonging to the city.

## The city's network of associations as the basis for the citizens' participation and commitment to integration and diversity

Reinforcing the city's network of associations is vital in promoting the population's ability to live together as a community where everyone can be involved and share responsibility for organising and seeking solutions to matters that concern them all. It also helps social groups to learn about each other and acknowledge each other.

**9.1 Setting up support strategies for incorporating people of different origins within the city's networks of associations (business associations, local community groups, parents' groups etc.). Also the incorporation of associations made up from immigrant communities into the existing networks and participative bodies, which permits interaction, knowledge and cooperation between different groups.**

Examples:

- Incorporating associations made up from immigrant communities in participative forums of different sectors, such as women's groups, youth groups, etc.
- Establishing new ways of working with the city's business network in order to promote mechanisms that encourage interaction and cooperation between established businesses and those set up by immigrant communities.

**9.2 Providing associations and individuals in the territory with training and practical tools for them to incorporate an intercultural perspective into the day-to-day work in their neighbourhoods.**

**9.3 Incorporating new approaches and dynamics arising from social movements and associations on the Internet (virtual platforms, etc.) into the city's intercultural strategy, especially with young people.**

## Sport as an essential tool for creating opportunities for interaction and socialisation

Sport is an important tool for integration and participation in society. It lets people meet each other, get to know each other and establish relationships of solidarity and cooperation.

**9.4 Create easier access to sports amenities and their services for all citizens in conditions of equality; provide incentives for the participation of residents of diverse origins in sports activities within the city, as well as in conventional leagues.**

Examples:

- Review the conditions for access to clubs and groups, as well as the timetables of amenities in order to make them more accessible.
- Offer activities that give the chance to make contact with sports services that were initially designed for and addressed to a particular community, but which will then make the activity accessible in an inclusive and normalised way.
- Facilitate the inclusion of boys and girls in regulated sports, promoting changes in current legislation that may hinder the participation of foreign youngsters.

**9.5 Respond to needs arising from the arrival of new sports modalities, making it easier for people to become involved in them and adapting existing sports areas where necessary or evaluating the need to create new ones.**

**9.6 Promote projects based on sport that encourage interaction between young people from different origins, especially in the urban areas that have the biggest immigrant populations and the highest risk of isolation or segregation.**

Examples:

- Promote sports projects outside the school timetable and in the school holidays to encourage the participation of youngsters and school pupils in areas with high percentages of residents of foreign origin.

- Promote the creation of intercultural sports teams.
- Involve the city's important sports clubs, such as the Barcelona and Espanyol football clubs, in the promotion of initiatives that raise awareness of diversity and encourage integration through sport.

### **The city's sociocultural amenities as places where different groups can meet and interact.**

The city's community-level sociocultural amenities, (such as libraries, civic centres, cultural centres, local community centres, old-people's centres, etc.) Play a key role as facilitators of integration via the activities they carry out, as their aim is to respond to the needs of their neighbourhood and to reflect its diversity.

**9.7 Promote a new municipal programme for boosting interaction and intercultural dialogue in all of the city's civic centres, making the most of their role as local amenities and as generators of resources and activities that encourage integration and creativity.**

**9.8 Reinforce the important role that Barcelona's public libraries play for social cohesion as com-**

**mon spaces for learning and meeting people, in a context of shared interests, and providers of services and activities that continue to adapt to the sociocultural diversity of the different neighbourhoods.**

Examples:

- Extend programmes of cooperation with other agents within the city who work specifically to promote social cohesion and intercultural exchange.
- Work to raise awareness and encourage the use of Catalan among the recently arrived members of the population.
- Assess the level of knowledge of other languages and cultures in personnel selection processes, to incorporate workers from different cultural backgrounds into the staff of public libraries.

**9.9 Support the incorporation of an intercultural perspective into the activities that take place in the city's local community centres, youth centres and old people's centres.**

## **10. DEVELOPMENT: FROM DIFFERENCE TO EXCELLENCE**

The increase in Barcelona's sociocultural diversity is a structural fact that presents challenges but also many opportunities, which we should make the most of. In the context of globalisation, in which cities also compete in global markets to stimulate their economies, cultural diversity appears more and more as a strategic asset, but one that needs to be managed. Companies, universities, research centres, the scientific and technological infrastructures, cultural centres, creative industries, etc. represent contexts where diversity appears as a real need

for the purpose of achieving excellence. Barcelona wants to be a city at the forefront of innovation and creativity, and this demands that we make a clear commitment to taking advantage of our diversity. Making the most of people's talents, whatever their origin. But this also means working to guarantee such important aspects as equality of conditions, avoiding discriminatory practices and going further in the management of diversity in increasingly multicultural workplaces. The commitment to becoming an intercultural city must also be an important ele-

ment in the process of transforming Barcelona into a City of Knowledge.

## **Cultural diversity as a strategic asset that we cannot afford not to use**

The city's greater diversity represents a collective asset and a factor of competitiveness in economic, cultural and social activities in Barcelona in the international context.

### **10.1 Incorporating the concept of diversity as an asset that is positive in the discussions and the strategy regarding the city's economic development.**

Example:

- Analysis from an intercultural viewpoint of the city's initiatives and strategic sectors, in such a way as to encourage the creation of new business opportunities linked to diversity.

### **10.2 Identify, take advantage of and value the human capital that we now possess in Barcelona, whatever the origin of the people who comprise it.**

Example:

- Promote the development of social networks that encourage interaction between foreign people from different countries, as well as their relations with the city's social, cultural and economic framework.

### **10.3 Facilitate the incorporation of residents from other countries into higher education.**

Examples:

- Promote specific measures for incorporating people of foreign origin with high qualifications from their own country, even if these qualifications have not yet been officially validated in Spain.
- Design specific, non-official higher education programmes in order to increase their training

level and allow them to make the most of their skills. In this way, these people will have better employment opportunities and have more access to better jobs with better prospects.

## **Take advantage of the added value that cultural diversity offers companies, and promote equality and non-discrimination**

This means that companies in Barcelona and, in general, the whole of the business world should promote and take advantage of this growing diversity, seeing it as an opportunity to become more effective and competitive. At the same time, the growing diversity in the workplace increases the complexity of relationships within companies and, for this reason, it is necessary to incorporate inclusive and non-discriminatory practices to manage this diversity.

### **10.4 Identify resources and good practices in the business environment with respect to managing and making the most of diversity.**

Examples:

- Persuading companies in Barcelona to join the European Charter for Diversity in Businesses.
- Inform and give support to initiatives to raise awareness and provide training for businesspeople and executives regarding the management of diversity.

### **10.5 Promote instruments that will respond to the new situation of cultural and linguistic diversity, both in social and business contexts.**

Examples:

- Support the creation of intercultural teams to develop business efficiency and productivity.
- Support initiatives aimed at finding multi-linguistic solutions. That would help to manage diversity in businesses and in daily life. For example, the Lingua Mon Project - Casa de les Llengües, in District 22@.

### **10.6 Promote the development of intercultural professional and business networks.**

Examples:

- Support the creation of social networks that encourage the integration of new residents into the city and that also make it possible to establish economic bridges with their home countries.
- Create instruments and meeting points that will facilitate contact and cooperation between the city's traditional economic framework and new economic poles linked to the transnational networks that the new residents have brought.

## **Research, innovation, creativity: eliminate the barriers that make it difficult to take advantage of diversity in these fields**

Attracting and making the most of talent, wherever it originates, is a key factor for our region's competitiveness in an increasingly globalised world. The incorporation of these talents, of diverse origins, into a region's economic and social framework is also a factor of social cohesion, while at the same time being an element that strengthens its competitiveness.

### **10.7 Making Barcelona more attractive as a place that has opportunities for creativity, innovation and enterprise.**

Examples:

- Reinforcing programmes that are specifically aimed at attracting creative and enterprising talent, as is the case with "Do it in Barcelona", strengthening the intercultural dimension of the activity carried out.
- Giving more attention to aspects linked to the city's intercultural society in initiatives that support the entrepreneurialism carried out within Barcelona Activa.
- Incorporate aspects of the management of diversity and the attraction of artists and other creative people to the Creation Factories cultural initiative.

### **10.8 Work to create a comprehensive platform that would facilitate the arrival in Barcelona of researchers and entrepreneurs from abroad.**

Examples:

- Improve the management of the paperwork necessary to increase the intake of foreign students at Barcelona's universities, at graduate level and, especially, at postgraduate and Master's degree level.
- Promote initiatives aimed at helping researchers and entrepreneurs arrive, find accommodation and stay in Barcelona, whatever their origins.

### **10.9 Promote knowledge of at least three languages among the population in general, and among children and young people in particular.**

Example:

- Promote trilingualism, not only as a factor of the city's competitiveness, but also as an instrument for social integration and for attracting foreign talent to the city (Welcome to Barcelona)

# 6.

# commit-

# ment

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## commitment

- 1 The act or an instance of committing, putting in charge, keeping, or trust, especially:
- 2 The act of sending a legislative bill to committee for review
- 3 Official consignment sending a person to prison or a mental health institution
- 4 Promise or agreement to do something in the future, especially:
- 5 Assuming a financial obligation at a future date
- 6 Being bound emotionally/intellectually to a course of action or to another person/other persons.
- 7 Perpetration, in a negative manner, as in a crime or mistake.
- 8 State of being pledged or engaged.
- 9 The trait of sincerity and focused purpose.
- 10 The act of being locked away, such as in an institution for the mentally ill or jail.

Wiktionary

<http://en.wiktionary.org/wiki/commitment>

# BARCELONA CITY COUNCIL'S COMMITMENT

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Barcelona City Council is committed to devoting human, technical and financial resources to ensure that the Barcelona Intercultural Plan is put into practice, and this plan is undertaken with transparency, for the whole of the city's population.

In order to guarantee this, the City Council will take the following measures:

1. Set in motion a training and awareness programme for the workers in the different municipal sectors and districts on the management of diversity and intercultural policies.
2. Make the necessary technical coordination arrangements to guarantee that the Plan is implemented, rolled out and monitored.
3. Reinforce transversality, appointing a person to be responsible for the Plan in all municipal areas, and carry out periodical monitoring of the Plan within the framework of the government bodies and existing inter-group roundtables
4. Reinforce channels of communication and forums where work is done in collaboration with the Districts, to give them support and to help ensure that the measures are put into practice in all of the city's neighbourhoods.
5. Adapt the Barcelona Intercultural Plan website, so that it will become an accessible area for the follow-up and monitoring of the Plan's development, and constitute an important centre of resources regarding intercultural policies  
[www.interculturalitat.cat](http://www.interculturalitat.cat) or [www.bcn.cat/plaininterculturalitat](http://www.bcn.cat/plaininterculturalitat)
6. Assess the impact of the Plan's policies by way of the indicators of results that are attached in the annex. This will need to be validated, adapted and extended in an ongoing way with the incorporation of new indicators
7. Draft a comprehensive biannual report, with a complete evaluation of the process of putting the Barcelona Intercultural Plan into practice, and with an analysis of the situation of the city in terms of intercultural matters.

Finally, the City Council is also committed to its workers being more and more representative of the city's pluralism and sociocultural diversity, eliminating the barriers that directly or indirectly make this aim more difficult to achieve.



# 7. annexes

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Indicators for  
the monitoring  
of the Barcelona  
Intercultural Plan

Participants

# Indicators for the monitoring of the Barcelona Intercultural Plan

## 1. CITY AND DEMOCRACY: FROM NEIGHBOURS TO CITIZENS

INDICATOR	
1.1	Number of foreign residents aged over 18 with the right to vote.
1.2	Number of foreign residents aged over 18 on the electoral roll for municipal elections.
1.3	% of foreign residents listed on the electoral census out of the total number of foreign residents over 18 in the city of Barcelona.
1.4	% of participation of foreign residents in the elections organised by the Council.
1.5	Number and evolution of complaints about discrimination for reasons of origin, to the OND, the municipal registry of complaints, IRIS (the system for managing municipal complaints) and City Police. Types of Complaints. According to the complaints received, what are the rights that foreign residents perceive as being most infringed?
1.6	Number and % of positions of political responsibility at municipal level of immigrant or diverse origin. Evolution.
1.7	Number of associations of immigrants that take part in the different committees of participation in municipal affairs (at sector, city, district, and neighbourhood level). Evolution..
1.8	Number of foreign representatives or of foreign origin who take part in participation councils, representing any kind of association.
1.9	Number of people that have attended the group information sessions on their arrival in Barcelona.
1.10	Number and % of foreign residents in Barcelona in terms of their legal status. Number and % of foreign residents with permanent, temporary or other residence permits, and those without the appropriate permits. Evolution.
1.11	Number of residents in Barcelona who gain Spanish nationality. Evolution.
1.12	Does the City Council have municipal campaigns to inform its citizens of their rights and responsibilities?
1.13	Do followers of all religions and beliefs have the same opportunities for holding their rituals in suitable and legally accepted places?
1.14	Do followers of all religions and beliefs have the same opportunities for holding their own funeral services? Do followers of all religions and beliefs have the same opportunities to make use of cemeteries?

## 2. OPPORTUNITIES: FROM OPPORTUNITIES TO SOCIAL MOBILITY

INDICATOR	
2.1	% of foreign students who enter post-compulsory levels of education (higher secondary education, university, etc.)
2.2	% of second-generation foreign students who enter post-compulsory levels of education (higher secondary education, university, etc.)
2.3	Number, % and professional category of City Council workers of foreign or diverse origin. Does the municipal workforce reflect the city's real socio-demographic situation? The presence of diversity in the provision of municipal public services, municipal police, Healthcare, teachers, libraries. Evolution.
2.4	Does the City Council comply with European directives against discrimination?
2.5	Rate of unemployment among foreign residents. Evolution. Difference between the rates of unemployment of foreign and national residents.
2.6	Average income of foreign residents. Difference with national residents according to professional category. Evolution.
2.6	Rate of unemployment of second-generation residents. Comparison with the overall rate of unemployment of their generation.
2.7	Evolution of the average accumulated human capital of immigrant communities. Evolution.
2.8	Number of people who are able to validate higher-level academic qualifications from their home countries. Evolution. Qualifications.
2.9	Evolution of foreign students' academic performance at school compared to the rest of the students.
2.10	Evolution of the academic performance at school for second-generation national students.
2.11	Foreign users of the city's primary healthcare services. Evolution. Are they over-represented with respect to the % of residents in the city? <i>sobrerepresentats sobre el % de residents a la ciutat?</i>

## 3. EDUCATION: FROM THE DIVERSIFIED CLASSROOM TO THE EDUCATING CITY

INDICATOR	
3.1	% of foreign students who enter post-compulsory levels of education (higher secondary education, university, etc.)
3.2	Number of schools (public/subsidised/private) with a % of foreign residents clearly below the average for the city and the district. Evolution of the number of schools without any pupils of foreign origin.

INDICATOR	
3.3	Number of schools (public/ subsidised/private) with a percentage of foreign pupils above 25%, 50%, 75%. Evolution of the concentration of foreign pupils.
3.4	% of foreign pupils in Infant, Junior, Lower and Higher Secondary Education (public, subsidised and private). Evolution over time.
3.5	Number and % of foreign pupils in social guarantee programmes and workshop schools. Evolution.
3.6	The number of teachers that have received training on integration and diversity.
3.7	An Inter-group Roundtable of Education has been created. Number of meetings per year
3.8	Number of pupils in Barcelona that take study units on diversity and integration within their school curriculums.
3.9	Number of languages of residents' home countries studied in schools in Barcelona outside the school timetable. Which languages? Number of students studying them. Evolution.
3.10	Number of schools and proportion (public/subsidised /private) that respect diversity in their school dinner menus.

## 4. LANGUAGE AND COMMUNICATION: FROM ISOLATION TO COMMUNICATION

INDICATOR	
4.1	Number of foreign students in the different Catalan courses in the CNL, according to levels (Basic, B, C and D). Evolution.
4.2	% of students who reach the minimum level of qualification in Catalan, by different levels. (Basic, B, C and D).
4.2	Number of pupils who attend classes of home-country languages in schools in Barcelona. Evolution. And which languages?
4.3	Number people participating in different programmes of linguistic pairs.
4.4	Number of people participating in the different "referents" and "Young referents" programmes at the schools.
4.5	Has the City Council prepared rules/norms regarding foreign languages and communication?
4.6	Number of web pages within bcn.cat which have foreign languages. Number visits to these pages. Evolution. Number of language present on the web.
4.7	Number of websites within bcn.cat that include the entire website in English or other languages.
4.8	Number of articles and TV news reports where diversity and integration is presented as something positive, as something negative. Evolution.
4.9	Use and knowledge (understanding, reading, speaking) of languages (Catalan and Spanish) among foreign residents responding to the survey of language use. Evolution.
4.10	Is there a code of ethics related to integration and diversity in the local communications media?

## 5. CULTURAL DIVERSITY FROM CULTURAL DIVERSITY TO CULTURAL ENRICHMENT

### INDICATOR

5.1	Number of organisations that make up the network on intercultural matters. Evolution.
5.2	Do the programmes offered by municipal cultural amenities incorporate diversity and intercultural aspects?
5.3	Number of tickets to shows in the Grec festival sold to foreign residents of Barcelona?
5.4	Number of city, district and neighbourhood festivals, of different types, that take place over the course of the year.
5.5	Number of members of the Council of Culture of foreign origin.
5.6	Number of cultural activities organised in Barcelona by the ICUB (festivals, exhibitions, etc.) where Barcelona's cultural diversity becomes visible.
5.7	Number of foreign entertainers present in the Creation Factory initiative. Evolution.
5.8	Participation of Barcelona residents of foreign in the city's festivals. (Festival of La Mercè, Three Kings' Cavalcade, Carnival, Saint George's Day, Festival of Santa Eulàlia, etc.) Actively and as spectators.
5.9	Number of projects that include criteria of diversity and integration for grant applications.
5.10	Number of meetings/roundtables created among bodies and amenities.

## 6. THE URBAN ENVIRONMENT FROM BUILDING THE CITY TO NEIGHBOURHOOD LIFE

### INDICATOR

6.1	Number of neighbourhoods of the city with a % of foreign residents above 50%. Evolution.
6.2	Evolution over time of the indicators of the spatial concentration and segregation of foreign communities.
6.3	Is diversity represented in the names of streets and public spaces? In which cases?
6.4	Have new socio-demographic indicators been incorporated into planning? Which ones?
6.5	Is there any planning of public space aimed at promoting interaction of diversity?
6.6	Distribution of businesses run by foreign residents in the city's neighbourhoods. Evolution of their geographical concentration/ distribution.

**INDICATOR**

- |      |   |
|------|---|
| 6.7  | Evolution of local businesses at street level. Distribution. Location. New areas.   |
| 6.8  | Are there any regulations or moratoria with regard to particular business establishments in particular areas of the city? Which ones?   |
| 6.9  | Number of premises formally rented in Barcelona where the tenant is foreign. % of the total of formally rented premises. Geographical distribution and its evolution over time. |
| 6.10 | Number and % of foreign residents who have been granted council housing (renting, as property, etc.). Evolution.  |
| 6.11 | Does the city hold different religious and cultural festivals in public places open to all citizens? Which ones?  |

## 7. LIVING TOGETHER FROM INDIFFERENCE TO COEXISTENCE

**INDICATOR**

- |      |  |
|------|--|
| 7.1  | Number of councils or neighbourhood or district meetings held on the subject of living together. Intercultural composition of the aforementioned.                                      |
| 7.2  | Number of assistances to different programmes for communities of neighbours in the same building.  |
| 7.3  | Evolution of the number of complaints received by the IRIS (system for managing municipal complaints) due to aspects related to diversity and immigration. Analysis of the complaints. |
| 7.4  | Number of interventions carried out by teams specialising in the management and prevention of conflicts related to aspects of immigration and diversity. Evolution.                    |
| 7.5  | Number of workers / educators / mediators / APC working in the field in the city.  |
| 7.6  | Number of interventions by educators / mediators working at street level where foreign residents are involved. Evolution.  |
| 7.7  | Number of reported cases of breach of the municipal norms of civil behaviour (selling in the street, sale of alcoholic drinks, etc.) foreigners/nationals. Evolution.                  |
| 7.8  | Number of people who attend group information sessions when they arrive in the city and register with the Barcelona city electoral roll. Evolution.                                    |
| 7.9  | Number of “managers of public spaces” created that promote the establishment of regulation guidelines for public spaces. Number of places where this figure is applied.                |
| 7.10 | Number of mixed couples and the evolution of the number of children born where one of the parents is foreign and the other of national origin.   |
| 7.11 | Number of homes where people of different nationalities live together, by neighbourhood and district. Evolution.   |

## 8. UNSUBSTANTIATED ALLEGATIONS AND STEREOTYPES: FROM STEREOTYPE TO KNOWLEDGE

INDICATOR	
8.1	Evolution and % of people in the municipal OMNIBUS who perceive immigration/diversity as a problem/threat to the city, or as a problem that affects them personally. By district.
8.2	Evolution of the number of people who perceive diversity/immigration as an opportunity.
8.3	Evolution of the report on news related to immigration (positive/negative) in the local media. Analysis and evolution.
8.4	Number of complaints to IRIS (system for managing municipal complaints) about unsubstantiated allegations related to immigration.
8.5	Number of informative training seminars/courses for combating unsubstantiated allegations. Number of people attending these events.
8.6	Number and % of articles in the communications media where immigration/diversity is presented as a problem/an opportunity.
8.7	Application and degree of respect for the ethical code regarding the treatment of diversity in the media.
8.8	Number of citizens' debates held that address the subjects of unsubstantiated allegations and stereotypes. Number of people in attendance.
8.9	Number of agents combating unsubstantiated allegations. Number of bodies, associations and people subscribing to them.
8.10	Is diversity present in the City Council's institutional campaigns? How? Do they take into account all of the communication channels, including those of the immigrant communities?

## 9. SOCIAL VITALITY FROM COMMON INTERESTS TO SHARED SPACES

INDICATOR	
9.1	Number and % of businesses where the owner is of foreign origin and is a member of business associations in the region (street, neighbourhood or district). Evolution.
9.2	Number and % of businesses where the owner is of foreign origin and is a member of trade associations. Evolution over time.
9.3	Number of foreign businesspeople holding positions of responsibility in business associations. Evolution.

INDICATOR	
9.4	Number and % of foreign residents that are members of municipal amenities. Evolution over time.
9.6	Participants of foreign origin in the public races in the city (the Mercè race, the Fire-fighters' race, etc.).
9.7	Number of foreign sportspeople in sports federations. Evolution and types of sports.
9.8	On the basis of sport, are projects and programmes being promoted that will promote interaction between different forms of expression of diversity? Which ones?
9.9	Number and % of foreign users of the city's civic centres. Evolution over time.
9.10	Number and % of foreign users of the city's libraries. Evolution over time.
9.11	The number of participants that have visited the location and taken part in the programme for the intercultural promotion of language and culture. Evolution.
9.12	Number and % of representatives of women's associations who are of immigrant origin. In the directing bodies of the associations. Evolution.
9.13	Number and % of representatives of youth associations who are of immigrant origin. In the directing bodies of the associations. Evolution.
9.14	Number of representatives of neighbours' associations who are of immigrant origin. In the directing bodies of the associations. Evolution.
9.15	Number and % of selected trade union representatives who are foreigners or of foreign origin. Evolution. Number of foreign members and evolution. (In the main trade unions).
9.16	Number of winners in all prizes given by the City Council (medal of the City, prizes from the municipal councils, women's prize, etc.) who are foreign or of foreign origin. Evolution.
9.17	Number of foreigners with citizen's cards. (Museum card, Bike-sharing card, Youth Card, Elderly Person's Card, Children's Club, etc.). % out of the total of cardholders. Evolution.

## 10. DEVELOPMENT: FROM DIFFERENCE TO EXCELLENCE

INDICATOR	
10.1	Rate of entrepreneurial activity among the foreign population. Evolution.
10.2	Number of companies in Barcelona that are signatories of the business charter for diversity.
10.3	Number of reports of discrimination due to reasons of origin in businesses. Evolution.
10.4	Number of projects in the programme. <i>Do it</i> in Barcelona. Evolution.
10.5	Number of foreign entertainers in the Creation Factory initiative.
10.6	Number of foreign residents with higher education qualifications who have been able to officially validate their qualification. Evolution. Which qualifications?



**INDICATOR**

10.7	Number of participants of foreign origin in the programmes of employment, human capital and enterprise in the Barcelona Activa scheme.
10.8	Number and % of foreign degree students in public and private universities and business schools in Barcelona. Distinction according to origin. Evolution.
10.9	Number and % of foreign students of postgraduate, Master's degrees and PhDs at public and private universities and business schools in Barcelona. Distinction according to origin. Evolution.
10.10	Number of municipal websites that incorporate other languages. Evolution. Which languages?
10.11	How does the city of Barcelona present itself to tourists and to international business promotion? Does it present the intercultural dimension as a part of its identity? Is diversity valued?
10.12	Degree of knowledge of foreign languages among the whole population of Barcelona. Evolution.

- Whenever possible, the information from the indicators is broken down into gender, nationality and age groups.

- Whenever possible, the indicators are compared with the corresponding indicators for the overall population of the city, to establish whether there is over-representation or under-representation.

# List of participants

The *Barcelona Intercultural Plan* has been undertaken with the participation of different bodies, associations and foundations; professional associations, education centres, open centres and institutes; councils representing specific sectors or geographical areas, as well as different individual participants. All have helped, through form-filling, audiovisual and in-depth interviews, which can be consulted in the Plan's website.

## Associations and entities

- A.D.E.G.G - Associació per la Defensa de la Gent Gran (Association for the Defence of the Elderly)
- ACAPS Poble Nou - Associació Catalana Ajuda al Poble Saharai (Catalan Association for Aiding the People of the Western Sahara)
- ACATHI - Associació Catalana d'Homosexuals, Bisexuals i Transsexuals Immigrants (Catalan Association of Homosexual, Bisexual and Transsexual Immigrants)
- ACCEM - Asociación Comisión Católica Española de las Migraciones (Spanish Catholic Commission on Migration)
- ACDD - Associació Ciutadana pels drets de les Dones (Citizens' Association for Women's Rights)
- ACESOP - Associació Cultural - Educativa i Social - Operativa de Dones Pakistaneses (Cultural - Educational and Social - Operational Association of Pakistani Women)
- ACISJF - in via - Asociación Católica Internacional al Servicio de la Juventud Femenina (International Catholic Association for the Service of Young Women)
- ACPE - Associació Catalana de Professionals d'Estrangeria (Catalan Association of Foreign Professionals)
- ACSAR - Associació Catalana de Solidaritat i Ajuda als Refugiats (Catalan Association for Solidarity and Aid to Refugees)
- AFAP - Associació de Famílies per a l'Ajuda al Poliomièlític (Association of Families for Assisting Poliomyelitis Sufferers)
- Agrupament Escolta Jungfrau (Jungfrau Scout Group)
- AIPCC - Associació Institut Promoció Cultural Catalunya Association (Institute for Cultural Promotion, Catalonia)
- ALEF - Association Libanaise pour l'Éducation et la Formation (Lebanese Association for Education and Training)
- AMIC-UGT - Associació d'Ajuda Mútua d'Immigrants de Catalunya (Immigrants' Mutual Aid Association, Catalonia)
- AMISI - Associació per la Mediació Intercultural i Social amb Immigrants (Association for Intercultural and Social Mediation with Immigrants)
- AMPA Bakerno
- AMPGIL - Asociación de Madres y Padres de Gays y Lesbianas AMPGIL - Association of Gay and Lesbian Parents)
- APIP - Associació per a la Promoció i la Inserció Professional (Association for Professional Promotion and Employment)
- Apropem-nos (Co-ordinating body of groups in the Poble Nou neighbourhood)
- Asoc. Acción y Participación ('Action and Participation' Association)
- Asoc. Cultural Los Ríos en Catalunya (Los Ríos Cultural Association in Catalonia)
- Asoc. de Ecuatorianos en Catalunya (Association of Ecuadorians in Catalonia)

- Asoc. de la Comunitat Dominicana a Catalunya (Association of the Dominican Republic Community in Catalonia)
- Asoc. de Mujeres Bolivianas (Bolivian Women's Association)
- Asoc. de Mujeres Latinas sin Fronteras (Association of Latin American Women Without Frontiers)
- Asoc. Espiritu de Santa Cruz (Espirit of Santa Cruz Association)
- Asoc. Intercultural Latinoamericana Dosmundosmil
- Asoc. Mip Group
- Asoc. Cultural La Casa Amarilla (La Casa Amarilla Cultural Association)
- ASOCAVEN - Asociación Catalano Venezolana (Catalan-Venezuelan Association)
- ASOCROM - Associació Romanesa de Catalunya (Association of Romanians in Catalonia)
- ASOPXI - Associació de Suport a Organitzacions Xilenes (Association for the Support of Chilean Organisations)
- Ass. Agora
- Ass. Anem per Feina (Employment Association)
- Ass. Casal Colombiano (Columbian Community Association)
- Ass. Catalana de Residents Senegalesos (Catalan Association of Senegalese Residents)
- Ass. Catalunya Líban (Catalonia-Lebanon Association)
- Ass. Comerciants Riera Blanca (Riera Blanca Traders' Association)
- Ass. Cultural Orígens (Cultural Association Origins)
- Ass. d'Amics del Alto (Friends of El Alto Association)
- Ass. de Comerciants de Creu Coberta (Creu Coberta Traders' Association)
- Ass. de Comerciants Xinesos de Catalunya (Association of Chinese Traders in Catalonia)
- Ass. de Dones Heura (Heura Women's Association)
- Ass. de Treballadors Pakistanesos de Catalunya (Association of Pakistani Workers in Catalonia)
- Ass. de Veïns i Veïnes Carrer Cera (Cera Street Neighbours' Association)
- Ass. de Veïns i Veïnes Congrés- Indians (Congrés-Indians Neighbours' Association)
- Ass. de Veïns i Veïnes d'Hostafrancs (Hostafrancs Neighbours' Association)
- Ass. de Veïns i Veïnes Trinitat Vella (Trinitat Vella Neighbours' Association)
- Ass. Esport 3
- Ass. Estel Tapia
- Ass. Exil
- Ass. IMAGO Barcelona
- Ass. La Indomable
- Ass. Martinet per l'Educació
- Ass. Música per la Pau i la Integració (Ass. of Music for Peace and Integration)
- Ass. Nous Col·lectius de Catalunya (Association of New Groups of Catalonia)
- Ass. Prejubilat i Jubilats de SEAT (SEAT retired/early retirement group)
- Ass. Salut i Família (Health and Family Association)
- Ass. Salva a Camarón (Save Camarón)
- Ass. Sant Martí Esport (Ass. Sant Martí Esport)
- Ass. Sociocultural IBN BATUTA (ASCIB)
- Ass. Sociocultural La Formiga (La Formiga Sociocultural Association)
- Ass. Sociocultural Punt d'Intercanvi (Exchange Point Sociocultural Association)
- Ass. Veïns Barri de Navas (Navas Area Neighbourhood Association)
- Ass. Veïns La Sagrera (La Sagrera Area Neighbourhood Association)

- Ass. Veïns Sant Andreu Palomar (Sant Andreu Palomar Area Neighbourhood Association)
- Ass. WAFAE (WAFAE Association)
- Associació d' Ajuda a Assistents Socials Jubilats Equip 65 (Association for Aid to Retired Social Workers, Team 65)
- Associació Gabella (Gabella Association)
- ATC Libertad - Asociación de Transexuales, Intersexuales y Transgéneros de Cataluña (ATC Libertad - Transsexual, Intersexual and Transgender Association of Catalonia)
- ATIMCA - Associació de Treballadors Immigrants Marroquins a Catalunya (Association of Moroccan Immigrant Workers of Catalonia)
- ATLÀNTIDA - Professionals per la Interculturalitat (Professionals for Integration)
- AVC - Taula del Raval ( Roundtable of the Raval area)
- Avis Amics Efit (Efit Friendly Elderly People's Group)
- Banc de temps Bon Pastor (Bon Pastor Time-based project)
- Belluga't (Get Moving!)
- Bona Voluntat en Acció (Goodwill in Action)
- Càritas Diocesana (charity) Barcelona
- Casa Amèrica Catalunya (House of America Catalonia)
- Casa Àsia (House of Asia)
- Casa Eslava (House of the Slavic Community)
- Casal Bon Pastor (Bon Pastor Community Group)
- Casal de la Gent Gran Baró de Viver (Baró de Viver Elderly People's Community Group)
- Casal de la Gent Gran Bascònia (Bascònia Elderly People's Community Group)
- Casal de la Gent Gran Mossèn Clapés (Mossèn Clapés Elderly People's Community Group)
- Casal de la Gent Gran Sant Andreu (Sant Andreu Elderly People's Community Group)
- Casal de la Gent Gran Taulat - Can Saladrigas (Taulat Community Group for Elderly People - Can Saladrigas)
- Casal dels Infants per l'acció social als barris (Children's Community Group for social action in the city's neighbourhoods)
- Casal Gent Gran La Madriguera (La Madriguera Elderly People's Community)
- Casal Gent Gran La Palmera (La Palmera Elderly People's Community Group)
- Casal Lambda (Lambda Community Group)
- CC.OO - Comissions Obreres (Trade Union)
- CEA- Centre d'Estudis Africans (Centre for African Studies)
- CEAR - Comissió Catalana d'Ajuda al Refugiat (Catalan Commission for Aid to Refugees)
- CEHDA Ghana - Cultural Environmental Human Development Association of Ghana
- Centre Cristià Betlem (Betlem Christian Centre)
- Centre Cultural Toni i Güida (Toni and Güida Cultural Centre)
- Centro Boliviano Catalán (Centre for Bolivians in Catalonia)
- Centro Filipino Tuluyan San Benito (Tuluyan San Benito Filipino Centre)
- Centro Peruano en Barcelona (Centre for Peruvians in Barcelona)
- CITE-CCOO (Centre of Information for Foreign Workers - SAIER)
- Club de Ball Rosemari (Rosemari Dance Club)
- Club de Bàsquet de Ciutat Vella (Ciutat Vella Basketball Club)
- Col·lectiu Brasil Catalunya (Brazilian Community Group, Catalonia)
- Col·lectiu d'artistes de Sants (Sants Area Performers' Group)

- Colectivo el Parlante (El Parlante Group)
- Colectivo Maloka Colombia (Maloka Colombian Group)
- Confederació de Comerç de Catalunya (Trade Confederation of Catalonia)
- Coordinadora d'Associacions de Senegalesos a Catalunya (Co-ordinating Group of Senegalese Associations in Catalonia)
- Coordinadora d'Associacions de Veïns i Veïnes de Les Corts (Co-ordinating Group of Les Corts Area Neighbours' Associations)
- Coordinadora d'Entitats del Poble Sec (Co-ordinating Group for Organisations in the Poble Sec Area)
- Creu Roja (Red Cross)
- DNIGER.CAT - Associació Catalana per la Cooperació i el Desenvolupament de la Població de Níger (Catalan Association for Aid and Development to the People of Niger)
- Dones de la Barceloneta (Women of Barceloneta Area)
- EICA - Espai de Formació i Inclusió del Casc Antic (Forum for Training and Employment of the Old City Area)
- Eix Comercial Sant Andreu (Sant Andreu Traders Group)
- Eix comercial Sants - Badal (Sants - Badal Traders Group)
- Eix Comercial Sants Les Corts (Sants - Les Corts Traders Group)
- Esbart Lluís Millet (Lluís Millet Popular Dance Group)
- Espai de la Gent Gran Esquerra (Esquerra Elderly People's Group)
- Espai de la Gent Gran St. Antoni (Sant Antoni area Elderly People's Group)
- Esplai Flor de Maig (Flor de Maig Youth Club)
- Esplai La Espiga (L'Espiga Youth Club)
- FACEPA - Federació d'Associacions Culturals i Educatives d'Adults (Federation of Cultural and Educational Associations for Adults)
- FAECH - Federació d'Associacions, Entitats i Comissions d'Hostafrancs (Federation of Associations, Bodies and Commissions of Hostafrancs Area)
- FAPAC- Federació d'Associacions de Pares i Mares de Catalunya (Federation of Parents' Associations of Catalonia)
- FAPAES - Federació d'Associacions de Pares i Mares de Catalunya (Federation of Associations of Parents of Pupils in Secondary Education of Catalonia)
- FASAMCAT- Federación de Asociaciones Americanas en Catalunya (Federation of American Associations in Catalonia)
- FATEC - Federació d'Associacions de Gent Gran de Catalunya (Federation of Associations of Elderly People of Catalonia)
- FEDEBOL - Federació d'Entitats Bolivianes (Federation of Bolivian Organisations)
- FEDELATINA - Federació d'Entitats Llatinoamericanes (Federation of Latin American Organisations)
- Federació d'ONG Catalanes pels Drets Humans (Federation of Catalan Human Rights NGOs)
- Federació d'ONG Catalanes per la Pau (Federation of Catalan Peace NGOs)
- FEPERCAT- Federació d'Entitats Peruanes de Catalunya (Federation of Peruvian Organisations In Catalonia)
- Foro de la 3ª Edad (Elderly People's Forum)
- Fundació ACSAR (ACSAR Foundation)
- Fundació Adsis (Adsis Foundation)
- Fundació Casa del Tibet (House of Tibet Foundation)
- Fundació CIDOB (CIDOB Foundation)
- Fundació Ciutadania Multicultural - MESCLADÍS (Multicultural Citizens' Foundation - MESCLADÍS)
- Fundació Escó (Escó Foundation)

- Fundació Esport Escolar Barcelona (Foundation for Sport in Schools, Barcelona)
- Fundació IGENUS (IGENUS Foundation)
- Fundació Jaume Bofill (Jaume Bofill Foundation)
- Fundació La Roda d'Accions Culturals i del Lleure (The Wheel of Cultural and Leisure Events Foundation)
- Fundació Migra Studium (Migra Studium Foundation)
- Fundació Montblanc (Montblanc Foundation)
- Fundació Orfeo Gracienc (Gracienc Music Society)
- Fundació Presme (Presme Foundation)
- Fundació Privada Bayt Al-Thaqafa (Bayt Al-Thaqafa Private Foundation)
- Fundació Privada L'Arc Taller de Música (L'Arc Music Workshop Private Foundation)
- Fundació Privada Ribermúsica (Ribermúsica Private Foundation)
- Fundació Privada Servei Solidari per la Inclusió Social (Private Foundation: Aid Service for Social Inclusion)
- Fundació Privada Trinijove (Trinijove Private Foundation)
- Fundació Pro-Vida Catalunya (Pro-Life Foundation Catalonia)
- Fundació Surt
- Fundació Tot Raval (Raval Area Together Foundation)
- Fundación Babel Punto de Encuentro (Babel Meeting Point Foundation)
- Fundación Secretariado Gitano (Gypsy Secretariat Foundation)
- FUSIC - Fundació Societat i Cultura (Society and Culture Foundation)
- GEIPPES - Grup d'Educadors per la Integració de Persones en Perill d'Exclusió Social (Group of Educators for the Integration of Persons at Risk of Social Exclusion)
- GIEMIC - Grupo Interdisciplinar de Estudios sobre Migraciones, Interculturalidad y Ciudadanía (Interdisciplinary Study Group on Migration, Intercultural Matters and Citizenship)
- Grup de dones Tirinitat Vella (Trinitat Vella Area Women's Group)
- Grup Solidaritat St. Pacià (St. Pacià Solidarity Group)
- IC Volunteers
- Iglesia Ortodoxa Rumana (Romanian Orthodox Church)
- Institut Ramon Llull (Ramon Llull Institute)
- Intercultural Consulting
- Interculturalitat i Convivència (Intercultural and Shared Living Association)
- Ko'ēju - - Solidaritat amb el Paraguai (Solidarity with Paraguay)
- La Taula del Raval (Raval Area Roundtable)
- La Trifulca
- Llar d'Infants El Nieró (El Nieró Children's Home)
- Lloc de la Dona
- Lluïsos de Gràcia
- Manyanet Solidarity (Manyanetet Solidarity)
- Mesquita de la Paz (The Mosque of Peace)
- Nou Barris Acull (Nou Barris Area Group for Newly Arrived People)
- Omnium Cultural
- Parròquia Ortodoxa Romanesa de Sant Jordi de Barcelona (St. George Romanian Orthodox Parish, Barcelona)
- Parròquia San Juan Bosco (Parish of Saint John Bosco)
- Parròquia Sant Paulino de Nola (Parish of Sant Paulinus of Nola)

- Parròquia Sant Pius X (Parish of Saint Pius X)
- Parròquia Santíssima Trinitat (Parish of the Santíssima Trinitat)
- Plataforma Poble Sec per a Tothom
- PROBENS - Associació per a l'Estudi i la Promoció del Benestar Social (Association for the Study and Promotion of Social Welfare)
- Projecte Connectats (Projecte Connectats)
- Red Solidaria Argentina en Barcelona (Argentina Solidarity Network in Barcelona)
- Residència Josep Miracle (Josep Miracle Old People's Home)
- SAHANDREU - Associació de Solidaritat amb el Poble Saharauí (Association for Solidarity with the People of Western Sahara)
- Sants Aparcaments Units (Sants Aparcaments Units)
- SCI - Servei Civil Internacional de Catalunya (SCI - International Civil Service of Catalonia)
- SESHB - Secretariat d'Entitats de Sants, Hostafrancs i la Bordeta (Association of Organisations in Sants, Hostafrancs and La Bordeta)
- Societat Esportiva Mercat Nou (Mercat Nou Area Sports Society)
- USTEC-STEs Sindicat d'Ensenyament (Educational Trade Union)
- Vida Creixent Sant Pacià
- Vocalia Gent Gran Associació de Veïns de Vinya (Committee for Seniors, Vinya Neighbours Association)
- Vocalia Gent Gran Associació de Veïns la França
- Xamfrà Centre de Música i Escena del Raval
- Xarxa Comunitària Sant Antoni (Community Network, Sant Antoni Area)
- Xarxa de Brasilers a Catalunya (Brazilian Network in Catalonia)
- YMCA - Young Men's Christian Association

### **Councils and participatory platforms**

- Consell Municipal d'Immigració (Municipal Council on Immigration)
- Consell Municipal Benestar Social (Municipal Social Welfare Council)
- Consell Municipal de Cooperació Internacional (Municipal Council for International Aid)
- Consell Municipal de Gais, Lesbianes i Transsexuals (Municipal Council for Gays, Lesbians and Transsexuals)
- Consell Municipal de la Gent Gran (Municipal Council for the Elderly)
- Consell Municipal de la Joventut (Municipal Council for Young People)
- Consell Escolar Municipal (Municipal Schools Council)
- Consultiva de Benestar, Acció Social i Ciutadania (Consell de Dones, Consell de la Gent Gran i Consell de Salut), Taula de Prevenció i Seguretat de Ciutat Vella (Consulting body on Welfare, Social Action and Citizenship (Women's Council, Elderly People's Council and Health Council), Roundtable on Crime Prevention and Security in the Ciutat Vella Area)
- Espais de la Gent Gran de l'Eixample (Elderly People's Groups of the Eixample District)
- Consell de Dones de Sants - Montjuïc (Women's Council, Sants - Montjuïc Area)
- Consell de l'Esport de Sants - Montjuïc (Sports Council, Sants - Montjuïc Area)
- Consell de la Gent Gran de Sants - Montjuïc (Elderly People's Council, Sants - Montjuïc Area)
- Consell d'Educació de Sants - Montjuïc (Education Council, Sants - Montjuïc Area)
- Consell de Comerç de Sants - Montjuïc (Trades Council, Sants - Montjuïc Area)
- Consell de Persones amb Discapacitat de Sants - Montjuïc (Disabled People's Council, Sants - Montjuïc Area)
- Consell de Salut de Sants - Montjuïc (Health Council, Sants - Montjuïc Area)
- Consell de Cooperació i Solidaritat de Les Corts (Council for Co-operation and Solidarity,

#### Les Corts Area)

- Entitats de la xarxa Associativa del districte de Sarrià - Sant Gervasi. (Organisations in the network of Associations in the Sarrià - Sant Gervasi District)
- Comissió de Cultura de Gràcia (Culture Commission of Gràcia)
- Xarxa d'Entitats del Programa de Nous Veïns i Veïnes de Horta - Guinardó (Network of Groups of the Horta - Guinardó Area New Neighbours Programme)
- Xarxes Associatives del districte de Nou Barris (Networks of Associations of the Nou Barris District.
- Consell de Cooperació, Solidaritat i Pau de Sant Andreu (Council on Aid, Solidarity and Peace of Sant Andreu Area)
- Consell de la Gent Gran de Sant Andreu (Elderly People's Council, Sant Andreu Area)
- Taula de la convivència de Trinitat Vella (Roundtable on Shared Living, Trinitat Vella Area)
- Xarxes Associatives i Consells de Participació i Equipaments i Programes del districte de Sant Martí (Associative Networks of Councils for Participation, Amenities and Programmes of the Sant Martí District)
- Entitats de dones de la ciutat (Women's Organisations of the City)
- Fòrum d'Educació i Immigració del PEC-B (PEC-B Forum of Education and Immigration)
- Professorat de l'Audiència Pública (primària, secundària) i centres d' escola bressol (Teaching staff of the Audiència Pública project (primary, secondary) and nursery school centres)
- Xarxa d' acollida (Network for Receiving New Arrivals to the City)
- Xarxa d'entitats ArtiBarri (ArtiBarri Network)
- Xarxa d'entitats d'activitat intercultural (Network of Intercultural Activity Organisations)
- Xarxa de Centres Oberts (Network of Open Centres)

#### **Educational centres and professional associations**

- Campus per la Pau i la Solidaritat (UOC) (Campus for Peace and Solidarity (UOC - Open University of Catalonia)
- Centre d' Educació d' Infantil i Primària (CEIP) Can Clos (Can Clos Infant and Primary Education Centre)
- Centre d' Educació d' Infantil i Primària (CEIP) Carles I Carles I (Carles I Infant and Primary Education Centre)
- Centre d' Educació d' Infantil i Primària (CEIP) Els Pins (Els Pins Infant and Primary Education Centre)
- Centre d' Educació d' Infantil i Primària (CEIP) Joan Miró (Joan Miró Infant and Primary Education Centre)
- Centre d' Educació d' Infantil i Primària (CEIP) Joaquin Ruyra (Joaquim Ruyra Infant and Primary Education Centre)
- Centre d' Educació d' Infantil i Primària (CEIP) Perú (Perú Infant and Primary Education Centre)
- Centre d' Educació d' Infantil i Primària (CEIP) Ramón y Cajal (Ramón y Cajal Infant and Primary Education Centre)
- Centre Obert Ciutat Meridiana (Centre Obert Ciutat Meridiana (Ciutat Meridiana Open Centre)
- Centre Obert Compartir (Compartir Open Centre)
- Centre Obert Heura (Heura Open Centre)
- Centre Obert Passatge (Passatge Open Centre)
- Centre Obert Tria- Fundació Comtal (Tria Open Centre-Comtal Foundation)
- Centre Privat d'Educació Infantil i Primària Sant Pere Claver (Sant Pere Claver Private Infant and Primary Education Centre)
- Centre Vilana (Vilana Centre)
- Col·legi Casp Sagrat Cor de Jesús (Casp Sagrat Cor de Jesús School)
- Escola Anna Ravell (Anna Ravell School)



- Escola Bressol Municipal (EBM) Collserola (Collserola Municipal Nursery School)
- Escola Bressol Municipal (EBM) Guimbo (Guimbo Municipal Nursery School)
- Escola Bressol Municipal (EBM) La Verneda de Sant Martí (La Verneda de Sant Martí Municipal Nursery School)
- Escola Bressol Municipal (EBM) Les Quatre Torres (Les Quatre Torres Municipal Nursery School)
- Escola Bressol Municipal (EBM) Mont Tàber (Mont Tàber Municipal Nursery School)
- Escola Bressol Municipal (EBM) (NIC NIC Municipal Nursery School)
- Escola Bressol Municipal (EBM) Xiroi Xiroi Municipal Nursery School
- Escola Bressol Municipal (EBM) (Pau Pau Municipal Nursery School)
- Escola Casp Sagrat Cor de Jesús (Casp Sagrat Cor de Jesús School)
- Escola d' adults de la Verneda (La Verneda School for Adults)
- Escola d' adults Trinitat Vella (Trinitat Vella School for Adults)
- Escola Hoteleria i Turisme de Barcelona (Barcelona Hostelry and Tourism School)
- Escola Joan Pelegrí (Joan Pelegrí School)
- Escola Mare de Déu de la Mercè (Mare de Déu de la Mercè School)
- Escola Mare del Diví Pastor (Mare del Diví Pastor School)
- Escola Marillac (Marillac School)
- Escola Pia Balmes (Balmes Church School)
- Escola Pia Sant Antoni (Sant Antoni Church School)
- Escola Reina Elisenda (Reina Elisenda School)
- Escola Solc NOU (Solc NOU School)
- Franja Erasme Janer (Erasme Janer Group)
- Fundació Centre Obert Joan Salvador Gavina (Joan Salvador Gavina Foundation Open Centre)
- Grup Muntanyès
- Institut d' Educació Secundària (IES) Jaume Balmes de Barcelona (Jaume Balmes Secondary School, Barcelona)
- Institut d' Educació Secundària (IES) Joan d' Àustria.(Joan d'Àustria Secondary School)
- Institut d' Educació Secundària (IES) Miquel Tarradell/CEM Barcelona (Miquel Tarradell/CEM Secondary School Barcelona)
- Institut d' Educació Secundària (IES) Collserola (Collserola Secondary School)
- Institut d' Educació Secundària (IES) Dr. Puigvert (Dr. Puigvert Secondary School)
- Institut d' Educació Secundària (IES) Escola d' Hosteleria i Turisme de Barcelona (Barcelona School of Hostelry and Tourism Secondary School)
- Institut d' Educació Secundària (IES) Joan Brossa (Joan Brossa Secondary School)
- Institut d' Educació Secundària (IES) Serrat i Bonastre (Serrat i Bonastre Secondary School)
- Projecte Franja Barceloneta (Barceloneta Area Project)
- Col·legi de Politòlegs (Political Scientists' Professional Association)
- Col·legi Pedagogs (Educators' Professional Association)
- Col·legi Psicòlegs (Psychologists' Professional Association)

### **Services and programmes**

- Agència de Salut Pública de Barcelona (Barcelona Public Health Agency)
- Centre de Normalització Lingüística (Centre for Linguistic Normalisation)
- CIRRD - Centre d' Informació i recursos per a les Dones (CIRRD - Centre of Information and Resources for Women)

- Comissió de Gènere Horta - Guinardó (Horta - Guinardó Area Commission on Gender)
- Comissió Serveis Socials Horta - Guinardó (Horta - Guinardó Area Commission on Social Services)
- Cos Mossos d' Esquadra (Catalan Autonomous Police Force)
- Raval Nord CSS
- Zona Nord CSS
- Departament de Dinamització Social dels Poliesportius de Fomté Colom i Can Ricart (Department of Social Dynamisation of the Frontó Colom and Can Ricart sports centres)
- Equip d'Atenció a la Infància i a l'Adolescència (Child and Adolescent Care Team) -
- EAIA - Horta - Guinardó area
- Espai d' Acolliment de persones Nouvingudes Sant Andreu (Sant Andreu area group for receiving newly arrived people)
- Espai per l' Igualtat, Tallers Prevenció de les Relacions Abusives, Ciutat Vella (Group for Equality, Workshops for the Prevention of the Abusive Relationships, Ciutat Vella Area)
- Guàrdia Urbana (municipal police)
- Ludoteca Norià Gràcia Pont (Norià Gràcia Pont Toy Library)
- Parc de Recerca Biomèdica de Barcelona (Barcelona Biomedical Research Park)
- PIADs – Punt d' Informació i Atenció a les Dones (PIADs - Punt d' Informació i Atenció a les Dones (Women's Information and Care Point)
- Pla Comunitari Verdum (Verdum Community Plan)
- Pla Desenvolupament Comunitari Besòs (Besòs Community Development Plan)
- Pla Jove Sant Andreu (Sant Andreu Youth Plan)
- Pla Veïnal Sant Andreu (Sant Andreu Neighbours' Plan)
- Programa Promoció Gent Gran de Sants Montjuïc (Programme for the Promotion of Elderly People in Sants Montjuïc Area)
- Servei de Dinamització Juvenil Ciutat Vella (Youth Dynamisation Service, Ciutat Vella Area)

### **In-depth interviews**

- Carlos Giménez, Professor of Social Anthropology and Director of the University Institute of Research into Migration, Ethnicity and Social Development
- Carlota Solé, Professor of Sociology
- Francisco Collazos, Co-ordinator of the Transcultural Psychiatry Programme of the Vall d'Hebron University Hospital
- Gemma Pinyol, Political scientist and co-ordinator of the CIDOB "Migrations" programme
- Joan Subirats, Political scientist and Lecturer in Political Science at the Barcelona Autonomous University
- Jordi Moreras, Director of the consultancy Tr[à]nsits and expert in the area of religious pluralism
- Jordi Sànchez, Director of the Jaume Bofill Foundation
- José Luis Molina, Director of EgoLab and lecturer in Anthropology
- Miquel Àngel Essomba, Director de UNESCOAT and LINGUAPAX and Director of the research group ERIC (Research Team on Intercultural and Immigration Matters in Catalonia)
- Myrtha Casanova, President of the Foundation for Diversity
- Ricard Zapata, Lecturer in Political Theory and Director of GRITIM-UPF (Interdisciplinary Research Group on Immigration, Pompeu Fabra University)
- Sílvia Carrasco, Doctor in Anthropology and head of the Children and Immigration section of the CIIMU (Institute of Childhood and the Urban Environment)

### Audiovisual interviews

- Alba Vendrell, Òmnium Cultural
- Albert Juncosa, Artistic Director of the BAM
- Aleix Cabrera, journalist
- Alejandra Oseguera, journalist
- Alejandro Erazo, ASOPXI - Association for the Support of Chilean People's Organisations)
- Alfredo Cohen, El Parlante Group
- Ali Hachem, Catalonia-Lebanon Association
- Alicia Alsina, Pro-Life Foundation, Catalonia
- Alicia Fernández, secretary of the Municipal Schools' Council
- Alicia Granados, Strategy Director of Merck Sharp & Dohme
- Ana Leitao, dancer
- Ángela del Rosario, Association of Latin American Women Without Frontiers
- Anna Soler-Pont, editor, Pontas Agency
- Antoni Casanovas, programme producer
- Ariadna Carmona, student
- Arola Tous, architect
- Asela Sánchez, Director of the Peruvian Film Exhibition
- Asha Miró, writer and worker at Barcelona City Council's International Aid Services
- Aura Trifu, mediator Hospital del Mar
- Beth Galí, architect
- Bruno Sokolowicz, Co-director of Scanner FM
- Carles Torner, Director of the Literature and Thought section, Ramon Llull Institute
- Carlos Piegari, social communicator, 'Connectats' TV programme
- Carme Barceló, retired teacher
- Carme Pons, social educator
- Claudia Henao, AMISI - Association for the Intercultural and Social Mediation with Immigrants
- Cristina Rodríguez, physical-education teacher
- Daniel Arrando, Director of the House of Orlandai Cultural Centre
- Daniela Varas, student
- David Álvez, musician of the group Irakunda
- David Castillo, writer and journalist for Avui newspaper
- Dennis Perinango, Director of the Peruvian Film Exhibition
- Diego Salazar, programme producer for 'Connectats' series.
- Douglas Concepción, dentist
- Eduard Sanjuán, Director of the programme 30 Minuts, TV3
- Eduard Vallory, Director of the Barcelona GSE (Graduate School of Economics)
- Elena Carrasco, Head of Services for New Citizens, Mataró Town Council
- Elisabeth Garcia, student
- Elisenda Guedea, Sociocultural Association IBN BATUTA
- Elvira Méndez, Health and Family Association
- Emanuel Ferradura, Priest at the Betlem Christian Centre
- Emili Berbel, Manyanet Solidarity
- Ernest Casany, student
- Ernesto Carrión, Association of New Groups of Catalonia

- Eva Ferrer, art historian
- Fariza Habib, mediator, Hospital del Mar
- Fátima Ahmed, Sociocultural Association Ibn Batuta
- Ferran Mascarell, Counsellor delegate RBA Audiovisual and vice-president of the Ateneu Barcelonès
- Franc Aleu, video performer, Director of Urano Films
- Gemma García, Director of Crime Prevention Services, Barcelona City Council
- Gemma García, co-ordinator of Immigration Terrasa Town Council
- Genís Pascual, Sant Andreu de Palomar Neighbours' Association
- Germán Caseti, Tango - Milonga musician and co-worker at the Buskers' Festival
- Ghassan Saliba, Immigration Department, Comissions Obreres (Trade Union)
- Huma Jamshed, Cultural Educational Social-Operative Association of Pakistani Women
- Irene Bosch, La Trifulca
- Isabel Muñoz, teacher at the Federation of Movements for Teaching Renovation
- Isabel Rodríguez, Banc del Temps project Bon Pastor
- Ivan Soria, waiter
- Janette Vallejo, Co-ordinator of the Organizations section AMIC-UGT
- Jaume Mora, President of the Barcelona Schools' Sports Council
- Javed Ilyas, President of the Association of Pakistani Workers in Catalonia
- Javid Mughal, journalist of the weekly newspaper Mirador dels Immigrants
- Javier Bonomi, President, FEDELATINA (Federation of Latin American Organisations)
- Joan Mateu, businessman, Sant Andreu traders group
- Joan Ollé, Theatre director
- Jordi Camí, Director General of the Barcelona Biomedical Research Park
- Josep Morell, Jehova's Witness
- Juan de Dios Ramírez-Heredia, President of the Romanian Union
- Juan José Navarro, student
- Juan Jurado, environment worker
- Juan Navarro, businessman
- Laia de Ahumada, Heura Open Centre
- Lam Chuen Ping, President of the Association of Chinese Businesspeople in Catalonia
- Lama Thubten Wangchen, House of Tibet Foundation
- Laura Morales, academic, University of Manchester
- Laura Rojas, President FASAMCAT - Federation of American Associations in Catalonia
- Lourdes Ponce, Nou Barris area group for newly arrived people
- Malcolm Otero, editor, Barril&Barral
- Mamadou, participant in the programme Quedem?
- Manuel Colón, Vice-consul, Dominican Republic
- Marcos Peñín, architect
- Margarida Garcia, administrative worker, and her son Macià
- María Ángeles Costa, worker in the library network
- Maria Lluïsa Frada, housewife
- Maria Vasco, Olympic medallist
- Marisa Ponce, Omnium Cultural
- Marta Ferrer, doctor
- Marta García, Head of public programmes MACBA
- Martí Gascón, Ass. Interculturalitat i Convivència

- Marti Miralles, Ass. Cultural Orígens
- Martín Habiague, Mescladís Multicultural Citizens' Foundation -
- Mercè Bové, retired
- Mercè Sala, House of the Slavic Community
- Miguel Angel Choque Aguilar, accountant
- Miguel Angel Fraile, Secretary General of the Confederation of Business people of Catalonia and the Council of the Guilds for Commerce, Services and Tourism of Barcelona
- Mossèn Salvador Torres, Parish of Sant Paulí de Nola and Parish of Sant Pere Ermengol
- Olga Arisó, Director of CIRD, Centre of Information and Resources for Women
- Oscar Chamat, Ass. Mip Group
- Pablo Larraguibel, Director of the programme "Músiques Urbanes", iCat fm
- Father Aurel Bunda, St. George Romanian Orthodox Parish, Barcelona
- Pere García, Municipal Council of the Gypsy Community of Barcelona
- Quim Pons, Migrastudium
- Raquel Debart, La Casa Amarilla
- Ricardo Szwarczer, Director of the Grec Festival
- Rocío Elvira, Association Friends of El Alto
- Rodrigo Araneda, ACATHI - Catalan Association of Homosexual, Bisexual and Transsexual Immigrants
- Sandra Campos, Ass. IMAGO Barcelona
- Sandra López, pedagogue and speech therapist
- Santiago Bastidas, waiter and participant in the 'Connectats' series
- Sara Dauge, historian, commissioner of the Racons Públics competition
- Sara Losa, CEA-Centre for African Studies
- Sebastià Mayol, worker of the International Aid Service, Barcelona City Council
- Sicus Carbonell, musician with 'Sabor de Gràcia' and social mediator
- Sonia Domènech, Director of La Razón newspaper, Catalonia
- Tania Adam, CEA-Centre of African Studies
- Teresa Llorens, Co-ordinator of the Equality and Citizenship section of Barcelona Provincial Authority
- Teresa Salas, journalist, Diversimedia
- Toni Traveria, Director, House of America Catalonia
- Victor Hernández, priest at the Evangelical Church of Catalonia
- Xavier García, fire-fighter
- Xavier Paredes, student
- Yacine Belahcene, musician with the group NOUR

...among others

Similarly, different sectors, sections, districts, amenities, programmes and services of Barcelona City Council have also helped with the creation of this Plan.









**The Barcelona Interculturality Plan - an initiative of the Barcelona City Council - is promoted by the Mayor's Commission for Immigration and Intercultural Dialogue and coordinated by the Technical Secretariat of the Barcelona Interculturality Plan within the Immigration Programme office.**

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