Identity and identities: potentialities for social and territorial cohesion
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Maria Gabriela Orduna Allegrini

Doctor in Philosophy and Arts from the University of Navarra. She has been an agent in local development and employment for local public administration since 2002. She has written different articles on cultural identity, interculturality, social participation, tourism and volunteering. Since 1995, she has been associate professor in Social Pedagogy (local and community development, environmental education, education in leisure and of senior citizens) to the Department of Education of the University of Navarra.
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Bibliography and tools for articulating public policies
The series *Studies into Local and Regional Public Policies on Social Cohesion* has been produced by the URB-AL III Programme Orientation and Coordination Office. Its aim is to explore the current situation with regard to a set of core problems in the present agenda for political bi-regional European Union-Latin American discussions on social cohesion.

This study addresses the problem of identity and identities and their relation with social cohesion.

The relation between these terms is complex. On one hand, the existence of profound differences in identity can hinder the exercise of the right to citizenship on an equal basis, which influences both the ability to build plural, inclusive and participatory cities with a harmonious level of coexistence, and also the generation and implementation of shared collective projects, the prospects of which are affected.

On the other, a plurality of identities is a value that should be cultivated by democratic government with an interest in generating civic responsibility and harmonious coexistence. Strong territorial identity may also be key to enhancing a territory’s level of development and to successful exploitation of the *city brand*. The *city brand* is a very significant sign of territorial collective identity that should not only reflect the plurality of identities in a territory or capture its most obvious identifying feature, but also be based on the city as desired in the future. It must therefore embody a collective political project that provides a benchmark for channelling both public and private efforts and initiatives.

Whether faced with a problem that must be managed and dealt with, cultivating a value or exploiting a resource, this study draws attention to the desirability of public policies sensitive to the notion of identity-identities, which are required to influence social cohesion in a given territory. It therefore offers some key elements with which to advance towards a new generation of local public policies with an integrated approach to identity.

The creation, improvement or management of civic life are politically relevant issues for Latin American local governments that are interested in encouraging socially cohesive territories. Against this background, identity-identities related issues should occupy a key place in the political agenda of these governments and should be introduced across the board in the public policies they adopt. Steady progress towards greater social cohesion depends thereupon.

In this study, therefore, identity is not a simply intrinsically significant issue, but rather a key for opening the door to greater social cohesion.

**Jordi Castells i Masanés,**
Director of International Relations at Diputació de Barcelona and General Coordinator of the Orientation and Coordination Office of the URB-AL III Programme
Introduction

This document is intended to prompt reflection on the concepts of *identity* and *identities* as driving forces for social cohesion and development in order that the conclusions arising from the conceptual analysis of the terms involved and the relations among them, clarified with the conclusions reached at the IV Regional Dialogue on Social Cohesion, may inspire and prompt the implementation of public policies in specific territories in Latin America.

Hopefully, the authorities and local and regional government leaders who read this text will encounter the conceptual notions, theoretical references and practical guidance to help them in their daily work of achieving a new city model through the articulation of public policies; a model that encourages social cohesion and local development based on the integration of the different identities that form each community.

*Structure of the study Identity and identities: potentialities for social and territorial cohesion*

In order to achieve the overall goal established, the work has been organised into five large blocks. The first, entitled “Approaches for drafting a concept map”, attempts to establish a theory-based route through notions that we hope to structure. The second block, “Public policies, civic responsibility, social cohesion, identity and identities”, seeks to define guidelines and items for reflection and action for a new style of government. This is followed with a chapter on the IV Regional Dialogue, which will complement the previously defined conceptual parameters from the real perspective of agents immersed in day-to-day political reality. The study is completed with two further blocks that are intended both to illustrate all these issues in the light of experiences, best practices and real examples, with a chapter entitled “Learning from successful experiences”, and also to offer a repertoire of resources that can inspire those responsible for implementing public social cohesion and interculturality policies, in a section entitled “Bibliography and tools for articulating public policies.”
1. Approaches for drafting a concept map

Introduction. Obstacles in reviewing concepts

The first step of effective and efficient political action is proper groundwork. This needs to be founded and sustained on strong conceptual roots that, if properly established, can provide a framework or scaffolding for the public policies to be implemented. The process requires theoretical reflection on the main notions to be dealt with: cohesion, development, identity, community, culture, etc. and the interaction that arises among them.

Review and analysis of such interaction and the concepts themselves, if only from a theoretical and abstract perspective, is, however, no easy task and features the following difficulties:

1. The breadth of the concept map to be drafted: in other words, it involves a large number of concepts that are also:

   - Polysemic: the same term, for example cohesion, has a host of meanings.
   - Polyhedral and irregular: each concept dealt with may have various aspects, edges and vertices, which not only complicates analysis a great deal, but also makes it harder to establish relations; as in the case of notions such as culture.
   - Controversial: the concepts dealt with in this analysis relate to human realities. This makes neutral or fully objective analysis and theoretical review thereof difficult. They also sometimes allude to painful, tense and very often controversial situations.

2. The nature of the sciences in question: in view of which, we could attempt to base this analysis on a science focused on the study of the concepts. In any search for such inspiring wisdom, however, it becomes immediately apparent that these are complex and interdisciplinary issues and are not therefore inspired or defined by a single scientific discipline or area. A whole range of sciences is therefore involved. We could turn to the natural or experimental sciences, which are nomothetic and logical and explain phenomena and seek material or ontological causes that prompt particular effects. They can be measured and can therefore generate reliable indicators. However, these sciences cannot be used in this study because of the nature of the phenomena, situations and actions being addressed and of the types of public policies desired. The study must therefore involve the so-called social sciences, which are ideographic and representative. They are addressed to understanding social situations, and seeking the reasons or motives for human behaviour. Their results are debatable, and both the situations they describe and the measures of intervention they give rise to are so variable that they are hard to measure, at least quantitatively. Explanation of some of the concepts involved therefore sometimes requires parallel reference to anthropology, ethics, law, psychology, education, philosophy and even linguistics.
The subjective component of the concepts involved: establishing a conceptual framework of reference, capable of guiding and inspiring the political agenda, on issues (such as social cohesion, local development or cultural identity) that involve and affect human beings so much, often involves combining and merging emotions, feelings, attachments, values, ideals, ideologies, and transferences. To achieve such a combination in political terms is extremely difficult, because behind each of these terms lies psychological, emotional and affective experience; because experiences vary among individuals and even within the same person over time; because there may be conflicts; because reactions are unpredictable; and because each person is unique and so therefore are his or her relations, ways of feeling and imaginaries, etc. It should also be remembered that although all the issues dealt with here—cohesion, integration, participation, etc.—are set out as a social or political objective, they affect people individually, which means that subjects must be dealt with as such at all times as a prior step to action involving individuals collectively.

The variable geometry of the realities requiring intervention: like the individuals within them, each community, each group, each city, each neighbourhood and each country is different, and as different and diverse as its shortcomings and problems; or its internal relations as a group and external forms of interaction with other groups; its size and its location (a large city by the sea is not the same as a small town in the mountains), its previous experiences of success or failure in public and private political action geared to social cohesion, etc., all of which complicate the collection and classification of successful experiences and transferable and replicable best practices, just as they limit the application of standard solutions to similar albeit not identical problems.

Difficulty in finding the reference policy framework: there is an assumption here that the policies concerning this study involve the attainment of rights that are yet to be won in Latin America¹ (and in much of the world): social, economic and cultural rights. Cultural rights have also prompted extensive theoretical reflection, although access to them is still proving difficult for most people. The first question raised is: what is the proper framework for rights associated with identity and cultural diversity? The answer is not easy and is controversial. First generation rights defend cultural freedom: freedom of creation, art, science, expression and communication. Hence, individuals’ rights to exercise and enjoy culture or, in short, the right to choose a culture of reference.

Rights referred to as economic or second generation associated with culture are important from a perspective of social

cohesion as they seek equity in the enjoyment of culture by, for example, promoting universal access to services such as museums, libraries, and education, etc. It was not until the appearance of third generation or solidarity rights that questions were raised regarding the right to cultural heritage, to the conservation of cultural memory and of the identity of ethnic groups and of differentiated cultural groups. It is therefore arguable that, insofar as the principles that inspire democratic politics and, in particular, freedom, equality and solidarity are concerned, in practice the right to culture is rather hard to achieve.

Enjoying cultural freedom implies that individuals identify themselves not only as citizens of a State, a region or a community, but also as members of ethnic, religious and cultural groups. Any reference to freedom as a factor of development involves the reassertion of culture as a human value, and thus observance of a right and also a respect for culture.

Culture, as a reserve of values and of living forms that weave everyday experience and give existence meaning, is an inalienable right of every human being. It is, however, profound respect for every culture that enables the creation of favourable conditions for the use (within social programmes) of accumulated knowledge, traditions, ways of interacting with nature, and capabilities for community self-organisation, etc. So how then is it possible to achieve the cultural freedom, right and respect for culture and the concept of social cohesion necessary for territorial economic development? How can public policies contemplate the rights of each individual to exercise his or her freedom and those of each group to defend, preserve and cultivate its unique identity?

The immaturity of political action in cultural rights: this difficulty may be the reason why some governments have played down the importance of cultural rights. The scarcity of historical examples of public policy designed to provide answers to these questions is surprising. By way of an example, the first firm resolution adopted by the Human Rights Committee on cultural rights dates from 2002 and deals with the "promotion of the enjoyment of the cultural rights of everyone and respect for different cultural identities",3 as an initial step to specifying the Universal Declaration on Cultural Diversity,3 adopted by UNESCO in 2001.

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1.1. Social cohesion as a challenge in public policy

1.1.1. Social cohesion in dialogue between Latin America and the European Union

This study is intended to prompt reflection on those public policies that can help to increase social cohesion and territorial development based on integration of the variable identity. First, therefore, it requires an attempt to define the notion of social cohesion.

As a result of a process initiated in the late nineteen-nineties, social cohesion has now become an essential principle in the wealth of the shared values of the European Union and Latin America. This process was initially outlined in the Declaration issued at the First Summit of Heads of State and Government of the European Union, Latin America and Caribbean, held in June 1999.4 It was at the ministerial meeting between the EU and the Rio Group of March 2003, however, that the explicit notion of social cohesion first emerged in a high-level bi-regional dialogue and was then regarded as a core theme of the common agenda and main item at the following summit in Guadalajara in 2004. In Guadalajara, the top Latin American dignitaries signed a Declaration5 of which the following is an excerpt:

We prioritise social cohesion as one of the main elements of our bi-regional strategic partnership and have committed ourselves to cooperate to eradicate poverty, inequality, and social exclusion. We call on the European Commission, the Inter-American Development Bank, the Economic Commission for Latin America and the Caribbean, the UN Development Programme, the International Monetary Fund, the European Investment Bank and the World Bank to contribute to this objective.6

In 2006 the Vienna Declaration,7 reasserted this stance by stating:

We underscore that social cohesion, which constitutes the foundation of more inclusive societies, remains a shared goal and key priority of our bi-regional strategic partnership. The promotion of social cohesion is intended to build more inclusive societies by giving everyone the chance to have access to fundamental rights and employment, to enjoy the benefits of economic growth with equity and social justice and thereby play a full role in society. We will continue to give social cohesion a high priority in our bi-regional cooperation and assistance

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programmes such as EurosociAL and will also continue to promote exchanges of experiences between our countries and regions.8

Heads of State and Government, meeting in Lima in 2008, later reasserted that social cohesion is a priority issue that must be addressed by the governments of both regions in order to overcome the problems arising from poverty, social inequality and exclusion. It is these problems that hinder the sustainability of economic growth and the quality of democracy in Latin American countries:

We confirm that the fight against poverty, inequality and exclusion in order to reach or increase social cohesion is a key policy priority of the strategic partnership between our regions. They remain an important focus for our dialogue and cooperation at national, subregional and regional level. We reiterate the primary responsibility of our governments, cooperating with all relevant agents, among them civil society, to implement policies towards this objective.9

Despite the drafting of a Plan of Action to include activities, objectives and strategic measures, the 2010 Madrid Summit did not define the term either.10

1.1.2. Towards a definition of the concept of social cohesion

Despite all these advances in political dialogue in jointly acknowledging social cohesion as a common challenge, there appears to be no common agreement on the meaning of the term, as pointed out by Freres and Sanahuja:11 some assume the notion means fighting poverty and inequality, while others associate the idea with social dialogue and social pacts; others identify social cohesion with a series of positive social policies aimed at establishing equality of opportunity, active citizen participation and the harmonious social coexistence of heterogeneous groups.

Through the OCO, the URB-AL III Programme has opted to adopt a working definition:

A socially cohesive community on any scale: whether local, regional or national, depends on its members

8 Article 37 of the Vienna Declaration, <http://www.eulacfoundation.org/es/documentos/declaraci%C3%B3n-de-viena-2006>.
10 Madrid Declaration, <http://www.eulacfoundation.org/es/documentos/declaracion-de-madrid-0>; Madrid Plan of Action: <http://www.eulacfoundation.org/es/documentos/plan-de-acci%C3%B3n-de-madrid-2010>.
11 Freres and Sanahuja 2006:29-64.
sharing a sense of inclusion and belonging, participating actively in public affairs, recognising and tolerating differences, and enjoying a relative equality in access to public goods and services and in the distribution of income and wealth. All of this should take place in an environment where institutions are legitimate and inspire confidence and where the rights of citizenship are fully exercised.12

From this perspective, any public measure undertaken in any of the sectors of intervention (production-occupational, civic, territorial, institutional and/or social) can be interpreted as social cohesion and has a two-fold objective: to address a specific problem of public policy, and to develop and strengthen the five characteristic components of a cohesive society: belonging, equality and social inclusion, participation, recognition and legitimacy.13

13 Components of social cohesion are defined within the framework of the URB-AL III programme as follows:

1. Equality and social inclusion
Social cohesion presupposes a broad, systemic commitment to distributive justice and equality. A society which does not guarantee equality of opportunity to all its members generates dynamics of social distancing and differentiated capacities that undermine cohesion or make it impossible. Social cohesion is closely related to economic institutions, especially the market, and it can be seen as a bridge between the social and economic areas. Exclusion from the market, especially the labour market, is a clear threat to social cohesion.

Inclusion, however, over and above the labour and economic spheres, presupposes the existence of a system of social protection that is able to guarantee safety and support for all, protecting them from need, risks and situations of vulnerability. For instance, it covers risks associated with disease, lack of self-sufficiency, drug addiction, poverty and isolation, among others.

2. Belonging
This component is related to the development of a sense of “social connectivity” where people share basic values and commitments. A threat to social cohesion is associated with the feeling of isolation, which, in some circumstances, may arise among certain individuals and social groups.
1.2. Connections between the notions of social cohesion and of local development

1.2.1. The concept of development

It is now time to take a look at the second concept featured in this analysis: development, which involves an idea of change, transformation and evolution. This change is implicitly understood to be positive and it may therefore be defined as the capacity to improve on current human reality and take it to higher levels of refinement and quality of life.

*Development* is not synonymous with *growth*. *Growth* means naturally increasing size by adding through assimilation or expansion, while *development* means expanding or fulfilling available potential; gradual access to a more whole, greater or better state.

Conceptually, there are many ways of understanding, defining and explaining development. Some of these ideas place the individual (and not merely his or her economic progress) at the centre of its concerns. It therefore becomes a process of expanding the options available to the human being (all individuals and not just a part of the community) in order to create an environment in which people enjoy a long and healthy life, can acquire knowledge and access the resources necessary to enjoy a decent standard of living. Of all these options, the development model of greatest interest is what is referred to as human development.14 As a paradigm it has two

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14 This model has been advocated in the United Nations since the nineteen-nineties. The Human Development Report (HDR) was established with the sole purpose of placing people at the centre of the development process in terms of economic debate, policy development and advocacy. The aim was vast yet meanwhile simple and had far-reaching implications: to go beyond the issue of income in order to assess the level of people’s long-term welfare. In its annual report, the UNDP aims
facets: first, the development of human capacity or, in other words, better health and greater theoretical and practical knowledge —education— and, also, people’s use of the skill acquired, which leads to what has become known as innovation.

The aim is the achievement of four key goals:

(i) to become a productive process: or, in other words, to enable people to increase their productivity and participate fully in the process of generating income and paid employment.

(ii) to yield equity: ensuring that people have access to equal opportunities, eliminating all barriers to achievements in economic, social and political matters, so that these people may enjoy said opportunities and benefit from them.

(iii) to be sustainable: to ensure access to opportunities and resources not only for the present generation but also for future generations, through actions that allow the replacement of all types of physical, human or environmental capital used.

(iv) and, lastly, to encourage empowerment: development must be undertaken by individuals and not just for them: people should have the chance to take full part in the decisions and processes that shape their lives.

Considered thus, human development is not present in any of the preceding models of economic growth, social welfare or basic needs; it includes them yet also improves on them.15

The domain of human development, in relation to other concepts or models, is greater: the basic opportunities that people value largely range from the political, economic and social opportunities for being creative and productive, to the enjoyment of self-respect, empowerment and the sense of belonging to a community. It is therefore a holistic concept that places people at the centre of every aspect of the development process.

1.2.2. Public policies for yielding development processes

Just as there is a host of ways of understanding the concept of development, there are also various methods of implementing policies with which to achieve it. Development

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15 UNPD 1996.
has traditionally been considered as a set of attributes acquired from top to bottom such as growth in investment, industrialisation of the economic structure, democratisation and modernisation of society, both from exogenous impulses to the national territory (in aid for development from international agencies) and exogenous impulses to a State’s internal regions (central planning or the territorial reallocation of resources). However, in recent years and currently more than ever before, evidence has emerged that this formula is not foolproof. Although the goal of improving people’s lives continues to be the goal, in practice the way of achieving it is changing, which represents a new challenge for public policies. In other words, a shift is being witnessed from a concept of development as something acquired by a territory through the provision of physical capital, knowledge, and resources, to a concept of development as something generated in a territory from the capabilities of the agents and a sensible use of local resources.

1.2.3. The focus of local development

This is a recent approach to development. On account of the severe economic crises that occurred, especially in the United States, Western Europe and Japan, in the last decades of the twentieth century, reviews of the prevailing development models have been pointing to community organisation processes as a way of solving economic and social conflicts from their root, or from the bottom, by those who have to suffer the problem and are actively involved in solving it. The endogenous development approach, which places the individual at the centre of the process, arose in reaction to thought and prevailing practice in territorial development in the nineteen-fifties and nineteen-sixties, which were set against the background of the Fordist industrial model and centre-down dissemination of innovations and drivers of change.

Towards the late nineteen-eighties, the term local development was introduced, mainly in the European Union, as a possible formula for attaining regional economic and territorial cohesion and it was implemented with specific regional policies such as the LEADER or URBAN community initiatives.

Sometimes referred to as alternative development, it involved a change in the approach to the problem of development as it understands development as a bottom-up process of building on the basis of local skills, and of a community’s individual and institutional agents, and one therefore that has a strong territorial connotation. These agents require an environment (economic, institutional and axiological) to sustain and guide their efforts and energies and in which to perform their actions. Development thus became a process of social construction and change with many dimensions that structure society and shape the scenario in which development practices unfold.
In recent decades, the focus of local development has been extended to the formulation and implementation of public policies in international organisations, civil society companies and organisations, and even to academia, which has given rise to numerous projects and research; it is often used to refer to diverse processes ranging from social policies in local societies, national or provincial production, social and/or employment policies with a territorial scope, and development processes arising from interaction among regional players.

1.2.4. The relation between local development and social cohesion

As mentioned above, the aims of human development are:

(... to consolidate the conditions required for persons to realise their potential; to recognise and protect their rights to be born and live in dignity, to guarantee the right to the freedom to make choices and act thereupon, and to ensure access to skills and opportunities in order to meet the needs and aspirations of persons, as individual and collective subjects.

Local development is a means by which to achieve these ends. It is implemented through multidimensional, synergistic and integrating intervention at regional, municipal and neighbourhood level, which thus allows for valuation and reactivation of the territory’s potential based on the active cooperation of the individuals who live there.16

Local development and social cohesion are associated in two ways. First, local development is a vehicle for the consolidation of the components that characterise a cohesive society. Second, progress in the local development process requires some degree of development in the components of social cohesion (belonging, inclusion, active participation in public affairs, recognition and acceptance of differences, and equity). It is in this latter sense, particularly, that the identity (identities) variable must be included in the development equation.

The practical exercise of such integration is nevertheless quite complex: what happens when the coexistence of these identities is not harmonious? How should different identities be integrated and included in processes of social and economic improvement? Do all identities take active and equal part? Do policies that favour cohesion acknowledge the differences? Are different identities accepted and are they able to cooperate in the design of a common city imaginary? How can various identities be made to coexist and share an identity as a community of citizens without giving up their own identity?

1.3. People as a starting point for reflection

1.3.1. People as a means of and an end to development

To answer all these questions it is essential to focus on the human element. In other words, “(...) people are the means and the end of development”.17

The name given to people does not matter: whether human resources, social capital, community or population, without people there is neither local development nor social cohesion. People are an irreplaceable asset in every improvement process; it is they who connect, coexist and interact to generate a cohesive community for participation and it is ultimately people who manage measures for improving a territory’s living conditions.

This humanist approach is based on the assumption that each individual has a certain complexity and is a being with a host of both physical (nutrition, health, housing, etc.) and intangible needs:

(...) the basic needs approach encompasses “nonmaterial” needs. They include the need for self-determination, self-reliance, political freedom and security, participation in decision making, national and cultural identity, and a sense of purpose in life and work.18

The humanist approach is also concerned with the individual as a person and not simply as a mere producer, entrepreneur, economic agent or behaviour generator: it is concerned with human beings in their entirety. This pathway allows for a response to the whole range of biopsychosocial problems faced by human beings and encourages full personal growth and a development that...

(...) is the complete fulfilment of man, in all the richness of his personality, the complexity of his forms of expression and his various commitments—as individual, member of a family and of a community, citizen and producer, inventor of techniques and creative dreamer.19

The humanist approach has a long-term focus. It cannot be reduced to an immediate formula for a specific action, for an isolated project, or for a specific lesson, but rather involves an open mindset, attitudes, and methods of understanding things, ways of acting and deciding, habits, and means of participating. In short, it involves growth of all the capabilities of the subject transformed.

This consideration of people deals with two dimensions of human beings: as part of the production process and as

18 Streeten et al. 1986:42.
the ultimate objective of development
or, in other words, as a resource
and as beneficiaries of the measure,
respectively. From a local development
approach people are of interest from both
perspectives:

1. They are a resource (the prime
resource), as improving and optimising
the human factor yields optimisation and
improvement in other resources; i.e:

(...) Human beings are the primary resource
of any community. In a setting with
available natural resources, the citizens of
a community produce the wealth, organise
and maintain institutions, provide services,
set a progressive or conservative pattern
and generate the community's moral
strength and desires.\(^{20}\)

2. They are also the ultimate objective
of development, as the beneficiaries of
community improvement measures must
always be members of the community.

A pledge is ultimately made to people
because, as Pierre de Charetenay states:

(...) The future depends on local
capacities to manage technology, to
find economic circuits to match culture
and to organise exchanges both within
the community and outside it. All help
is useful, but essential matters are
based on local responsibility, which
must be exercised freely.\(^{21}\)

1.3.2. The human need for social
interaction

From the perspective of public policies
gearred towards social cohesion,
particularly, people should be seen not
only as individuals seeking to satisfy a
personal interest, but also as a community
(a common unit of life for people
together in a defined territory); a unit
that is sustained and receives internal
cohesion from collective participation in
the feelings of loyalty, love and common
belonging; where they interact, values
and objectives are shared and measures
for achieving a shared asset are organised.

Although there are different social groups,
it is in the identity group in which the
individual can participate, communicate
and ultimately develop social learning.
Group here refers to a series of human
beings with mutual relations or, in other
words, an identifiable, structured, and
continuous collective of people who
perform reciprocal functions according to
certain rules, interests and social values in
pursuit of common goals.

In the early years of life, individuals begin
to learn to participate and act in their peer
groups, and to share in actions with a
common purpose that shape their way of
thinking and of dealing with life and that,
very often, determine their integration
in larger groups. In the primary family
group, each person has regular relations,
shares a high sense of solidarity and close
adherence to common social values. The
family environment is the ideal social
space in which to start internalising the

\(^{20}\) Ware 1979:28.
habits and social skills necessary for participation, a fundamental component of social cohesion. Family experience enables every individual to internalise and personalise his or her social experience. This process of individualisation makes it impossible for one person to be completely identical to another, and means social behaviour cannot always be predicted accurately. Each subject is individualised by the way in which he or she adapts to the influences exerted and by a personal interpretation of what has been learned. Social personality is never a perfect reflection of the culture and of the family in which the individual has developed; it is also partly the result of his or her own adaptation to the culture and to other people who also live in the society.

The individual gradually needs to practice what has been learned in the primary family group and to transfer it to other primary and secondary groups (be they formal or informal associations). The difference between primary and secondary groups lies in the types of relations established. Intimate, personal, and frequent social relations, such as those of the family, are typical of a primary group. Relations in secondary groups, at another more complex level, are more impersonal, more artificial, more formal and less frequent.

The extent to which an individual shares cultural background with his or her family or with other groups in the community defines whether he or she is socio-culturally integrated. Hence the concept of socio-cultural integration, which is vital for understanding and achieving social cohesion and which will be dealt with later.

The individual is not isolated from other individuals, but rather, develops as a result of interaction with other equals. Sociability is a presupposition of human existence that arises within a range of options from the perspective of groups. On one hand, there are sporadic groups: those that might be formed at a football match or at the theatre; then there are stable secondary groups, represented by associations, political parties, and neighbours; and, lastly, there are stable structural groups, which are legacies from the past such as nation, municipality or ethnic and cultural community. We belong to some groups naturally—for example, we are automatically born into a family—, and choose others as we go through life, and thus not all humans have the same reference and identity groups. All humans do however interact, be it well or badly, with groups, simply because humans are both social and sociable.

1.3.3. People, social and sociable beings

Sociability, a mark of human nature, is the capacity to interact with others. In a broad sense, it refers to the potential that human beings have to integrate in the group or to cooperate.

As sociable beings, men and women
are naturally inclined to operate in society. Sociability, as the capacity for interaction, provides for the establishment of communication. This is not just any interaction, but one that allows for symmetrical participation involving all individuals in the production and construction of knowledge with which to increase their level of understanding of matters raised. Lack of such social maturity gives rise to antisocial or asocial individuals, who sometimes exclude themselves from groups or are excluded by others.

Sociability, like all human skills, is not fully developed at first but develops as the individual grows until he or she reaches a certain level of social maturity, or sociability; in other words until the person is capable of performing positive acts of social life.

Individuals mature as people within their community and become more sociable through their participation in two basic processes: socialisation and education, which are two different albeit related processes. Education necessarily involves socialisation, although the latter does not imply the former. The socialisation process is basically one of conforming, while the education process is essentially one of transformation of the social person; the former is therefore a conservative process (it helps unite us with others) while the second is an innovative process (it helps growth as a person).

With regard to this first characteristic, socialisation is a functional change that occurs through social participation and allows for the learning of roles and the acquisition of a certain status. Socialisation is conventionally defined as the process that transforms the biological individual into a social individual via the transmission and learning of the culture of society, into which his or her personality is integrated and to which it adapts. The individual acquires the skills with which to participate semi-automatically as an effective member of groups and of society as a whole during the initial years of life; this is an essential requisite for adapting to the environment in which he or she lives. When this adaptation does not occur, situations of alienation and social exclusion may arise.

Socialisation is thus the product of interaction between the subject and the social milieu. A balance in coexistence is sought based on responsible acceptance of the group’s culture and on the survival of individual peculiarity sustained by the social block of reference.

The task of socialisation therefore allows each individual to learn a language; to familiarise him or herself with the group’s regulatory patterns and values, to transmit the culture; to train in behavioural habits; to take part in the common good; to understand social life and to learn the technique of social interaction, both on a personal and on a community basis, to share customs, to accept social rules; to build status and thereafter roles, to take part in work (of individual and collective interest); and to develop a personality. This learning is achieved by interaction
with society and by contact with others in an exchange process that leads to a common understanding of the social significance shared by all. Naval defines socialisation, in a broad sense, as the “education of sociability,” or, in other words, enabling the individual to establish partnerships with other individuals.

The display of sociability, or the radical ability everyone has to achieve sociability—the social maturity that the latter implies— requires a channel: education; which means the activity or social practice the main purpose of which is to help others to become complete persons. Becoming complete persons and knowing and practicing certain social patterns and roles, requires the integration of the individual both in membership and reference groups and in his or her community. This dependence on the other for education “(...) is simply a confirmation of the communal nature of man”.22

This work of progressive personal maturity, or self-actualisation, which is education as a process of personalisation or individualisation, therefore takes place in a process of socialisation, which encourages the integration of individuals in the social environment around them through, for example, joining a culture, and acquiring language, customs, ideas or moral standards.

It is then crucial that each person should discover other individuals as a means to grow; and feel the need to live in society and to develop capacities to be sociable and social.

The individual who learns to be more sociable is not an isolated subject, but rather one who interacts with peers, and communicates with a society’s structures and forces; who needs a community within which to establish relations with his or her peers, and to encounter plenitude in which to be recognised as a person and to recognise other as such. In short:

(...) becoming educated means learning to be a person. Being a person, however, means becoming a member of society. Becoming an educated being therefore means becoming a member of a society and thus having learned what it is to be and to live as a member of society.23

The need to purposely display educational strategies to achieve social cohesion as a way conducive to the maturity of each person as a social agent, to coexistence, to inclusion of individuals in the group, to integration of groups in the community and to materialisation of social participation as a form of communicative rapport is thus established.

1.4. The community as a framework for action

1.4.1. A network of relations

The achievement of some degree of social cohesion therefore requires educational strategies that are not only addressed to each person, but also necessarily intended for application in community. Community here refers to the socio-demographic collective formed by subjects and groups (primary and secondary) that establish social relations with one another (individual-individual and group-group) to achieve the common good (welfare, improvements in the quality of life). The community is therefore the network of mutually supportive relations upon which one can rely in a defined space and time. This notion is so general that it can apply equally to neighbourhoods, religious groups, educational organisations, self-help groups, companies or sports associations. It is therefore necessary to discuss different types of community and also to study them with different levels of analysis. In this perspective:

(...) It can be established that, depending on the case, one aspect or another is emphasised. The term community is sometimes used to refer to a location or geographical area: it refers to all the definitions that primarily consider the geographical limits or the influence of physical factors on social relations. Community is also mentioned to refer to the social structure of a group, with consideration for the group’s institutions and the problems of roles, status and social class that arise within it; here, community is considered essentially as a series of social relations. Other conceptualisations emphasise the psychological aspect and consider community as a sense or awareness of belonging. The last and most common use of the term community is as equivalent or synonymous with society.24

Of interest from the perspective of public social policies are those groups that occupy a physical space and possess a defining administrative structure such as neighbourhood, village, town, municipality, or county, etc.; complex and interconnected realities that in turn contain many diverse groups, which range from the solidly structured that meet the more or less established guidelines for traditional associations (ethnic groups, churches, neighbourhood associations, movements, coordinators, institutions, trade unions, political parties, business associations, social groups, charities, cultural organisations, etc.), to informal groups that reflect common interests (hobbies, sports, etc.). Obviously, not all subjects interact or communicate in the same way and not all belong to the same groups, just as not all people are as intensely involved in community life: some are active, others are not involved at all, there are people who oppose or openly confront the other citizens, while some individuals join groups organised specifically to resolve community problems.

From this spatial perspective, the community represents the group of people who live in a specific geographic area the components of which articulate a range of relations for dealing with the functions of production, government, education, welfare and recreation. Insofar as it can maintain some degree of independence, on the basis of which it can be considered a social segment with its own networks of interrelation and of communication, it is regarded as a social group.

In order to exist, local society must fulfil at least two conditions: it must have a socio-economic nature and a cultural nature. Of interest in seeking the method with which to articulate social cohesion policies is this second nature, which refers to the way in which a group of people who belong to a territory identify with its history and display common cultural traits that are expressed in a collective identity.

This leads to another idea: organisation of the community for local development is a process that seeks to yield functional groups of citizens who are capable of being active agents responsible for their own progress. This involves use of the following cultural resources: common investigation into local problems; planning and executing previously agreed solutions for themselves; and voluntary coordination with other groups and with official authorities aimed at yielding the welfare of the whole community.

Within this framework, a local agent is any individual, group or organisation that plays roles in local society. Some local agents must be identified and assessed either in terms of the power they hold, be it by wealth, political position, prestige, or knowledge, or because of their inclusion in the network of social organisations. Each community may therefore include the following:

/ **Political-institutional agents**: local government, public enterprises, and central, regional and provincial government agencies.

/ **Market agents**: micro-companies and craftspeople, small and medium enterprises, large companies, workers.

/ **Social agents**: neighbourhood committees, voluntary organisations, churches, political committees, NGOs, people.

The culture, identity and even the degree of social cohesion in each community are determined by the nature of the relations established among these agents.

1.4.2. Community and culture

It is thus possible to consider a community as a group of people who establish relations with one another, with matter, with the environment in which they live and with the supernatural. These relations can adopt different objectives: sentimental, employment, organisational, festive and solidarity, etc.; and be of different natures: trading, cooperative,
friendly or confrontational. Whatever their type, they all arise in a specific space (the territory occupied by the community) and develop over time (the history of the community). The results of these unique relations that each community maintains at a specific time and place are known as *culture*.

*Culture* could thus be defined as the set of behaviours, social events and human actions, habits and activities, thoughts, beliefs, values and meanings, knowledge, manifestations, objects and experiences of each person individually and of the community as a whole, when subjects come into contact with their environment through work, when they interact with nature, with matter through technology and the arts, when they come into contact with other human beings, which gives rise to social roles, customs and ethics, including relations between men and women (sex and love), between each person and his or her being (becoming aware), between the subject and his or her milieu, and between people and God.25

Any cultural experience takes place in a time period with three moments. A moment that has passed, which can be accessed by recall or memory. A moment of time in which the community exists (the present, now), which is influenced by the past and prompts the future; and a time to come, in which the community is conceived as a utopian imaginary the future of which is planned strategically with a view to improving local living conditions.

In this sense, the historical dimension of the community yields local culture and forms a blend of tradition and creation that distinguishes each group: it is partly inherited, partly built and partly planned. Everything in the historical development that human beings have been creating, designing, and producing is expressed as culture. It should therefore be stressed that the complex social phenomenon of culture has a historical and temporal dimension that perpetuates the community in time.26


26 Quintana Cabanas 1980:82.
1.5. Identity and identities in the community

1.5.1. Cultural identity

*Identity* can be said to arise from the development process, as each community evolves over time and generates the customs, laws, and products that form its culture; and as, in turn, culture is seen to make development possible.  

*Cultural identity* would thus be each community’s way of being supportive and committed, and different and unique in order to establish broad unity based on the convergence of individual differences.  

Local societies exist in territories that abound in signs from the past. Space is not neutral. It expresses the history of human beings and their conflicts, livelihoods, work and beliefs. Collective memory gives meaning to the relation between past, present and future, and thus expresses the profound contents of collective identity. Revisiting the past through memory that allows for self-recognition in history is a condition for action. It is not a matter of recognising the signs, but rather of acknowledging oneself in them. This is not enough however; a community is a living being with a need to look to the future.

Scepticism regarding automatic prioritisation of inherited culture can be understood if the question is approached from the perspective of who does the choosing and why the choices are made. Being born in a given cultural milieu does not in any way involve an exercise of freedom, but rather quite the contrary. It is a situation that can only be associated with cultural freedom if there exists the option to continue living on the terms of that culture, and if upon doing so there also exists the opportunity to opt for other alternatives. Freedom cannot be dissociated from the opportunity to choose or, at least, from the ability to consider how to exercise an option if it is available. How can freedom be legally established if people do not have other either real or potential other options to choose from.

Each individual tends to identify with many different groups to a varying degree and, within the range of affiliations a subject can really claim to have, prioritises one or another depending on specific circumstances. It is with regard to these affiliations that

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28 UNESCO 1990:249.
people’s values become decisive.

Freedom of choice is not only important for the individual who chooses, but can also be important for others depending on the scale of the responsibility involved in the choice.

Assertion of local identity is based on freely recognising oneself in a collective history. All the components of this identity are explained only upon perception of a living history (past, present and future) of which each of the inhabitants of the local society feels part. From the perspective of local development, however, this self-recognition in history is meaningless if it means dwelling on a nostalgic view of the past. It acquires its full potential only when the force of history raises questions about the past and about the future. Identity becomes a lever for development when each individual discovers that he or she can act and has a free choice of identity. Moreover, this discovery is only real and is only fulfilled when the acting individual or the group acknowledge that they are able to contribute something to their community, to change, and to transforming their reality.

1.5.2. Identity and cultural creation

When people choose to affiliate with a common identity because they recognise themselves in it and have positive contributions to make in order to improve their community, then development arises. This leads to situations in which people together try to optimise their living conditions and generate responses to their needs and desires, by providing original and creative solutions to the problems raised by their environment. This is what is known as cultural creation. As such, it is a process by which the community assumes and understands the culture of the past, even though it is designed for the future. It seeks committed responses adapted to the conflicts that arise within it.

The processes of forming identity that become driving forces for development therefore have some very specific features:

They bring together the past, present and future in a unique reality internalised by all members of society.

They thrive in a cultural reality in which innovation, work and production are valued.

They emphasise difference and specificity with regard to other differences and other

specificities.

In some situations, local groupings of people have not generated identity processes that allow for reference to local collective identity. In others, there has been a deterioration of the original social fabrics and this has led to weakening or virtual disappearance of identifying references. Such cases involve groups of people who inhabit a territory yet who can hardly be called local communities. They lack an essential ingredient: recognition of themselves and recognition of others or, in other words, a lack of identity.

1.5.3. Elements that define a community's identity

Influencing (which is the purpose of public policies) the primary elements that all cultures tend to institutionalise and that determine its identity as a community accelerates or slows down the process of social change involved in development.\textsuperscript{32} A conceptual basis of these policies therefore requires definition of such elements:

(i) \textit{Materials}. All objects either in their natural state or processed by human labour, that a group is able to use at a given moment in its historical development: land, raw materials, energy sources, tools, utensils, natural and manufactured products, etc. Material culture consists of a series of tangible goods that are created, produced or cherished because they have particular meanings (and therefore value) for a given human group.

The material elements of the culture should be viewed in their context because the inhabitants of each town, each region, or each country have their own meanings for the things and material goods from their milieu that form their \textit{material culture}.

(ii) \textit{Organisation}. All systematised forms of social relations that allow for the participation of group members, whose involvement is required to fulfil the action: \textit{regulations, rules and laws}.

They serve as a standard of behaviour shared by a social group; a standard by which its members are expected to operate because of its meaning in governing their daily lives. They are rooted in habits, customs and traditions and, sometimes, are established in writing. They vary from culture to culture and, to a large extent, within each group. They are often observed almost unthinkingly and subconsciously; they are not questioned because they are often not explicitly known and are like second nature. Transgression of the rules, however, is immediately obvious and is usually sanctioned by social control.

\textsuperscript{32} Sancho Hazak 1976:104.
They always appear at a level of *what should be done*, and are based on the ethics and morality of each human group.

Regulations, rules and laws solely express the values of a human group with regard to expected behaviour. Public social policies are therefore included in this section as a form of organisation and community government.

(iii) *Knowledge*. Assimilated and systematised experiences that are produced, accumulated and passed from generation to generation and may incorporate new knowledge.

They are the *customs* or socially acquired behavioural patterns that are highly significant for those who share or know them, and are based on tradition and generally displayed by members of the social group. They are typically voluntary acts that are not negatively sanctioned when not respected. In other words, customs are socially learned ways of behaving that are spoken, performed or displayed publicly in the daily lives of people; they are not reinforced by social control but are rather assumed through socialisation and repeated use.

(iv) *Symbolic*. Different codes that enable necessary communication among the participants at different times of action. Among humans, the key code is *language*.

There would be no culture without language; although verbal language comes first, there are also other systems of non-spoken or non-written language such as architecture, clothing, icons and gestures. Every social group, from the lowest socio-economic sectors to the highest on the social scale, has its own distinctive language that depends on age or on the territorial area where it is established.

Through language we give our existence meaning. All forms of interaction and of comprehension or understanding among people belong to the domain of language. Life is full of symbols and symbolisms, as humans are the only animals able to create, to express themselves with and to interpret them; they are ultimately the only animals able to communicate and interact through language.

A symbol is anything—an object, a gesture or a word— that represents or replaces something else with which it has no intrinsic connection. Once again, values are important in this analysis: a flag can represent a ‘nation’, ‘nationalist fervour’ or ‘loyalty’, depending on who interprets it. Every sign, in other words, can have many different meanings and different emotional impacts; hence the importance of respect for the symbols of all identities as a way of achieving communication and, therefore, social communication.
Emotive. These can also be called subjective. They are collective representations, beliefs and integrated values that prompt participation in and/or acceptance of actions: subjectivity as an essential item of culture.

From a cultural perspective, they are anything significant that gives meaning to everyday life. Among other things, cultural values are intrapsychic guidelines that orientate (but do not determine) the meanings with which human beings establish social relationships with one another.

Heeding each of these factors individually and all of them as a whole involves giving meaning to life in common, to provide a reason for joint action, insofar as seeking the community’s welfare as a common good is to make culture. Hence:

(...) it is clear that culture is not only associated with a way of life but is an element that pervades the whole of everyday life.

Conscious culture is the choice of what one wishes to be like, what forms to have, what values to develop, what products to make and what languages or what symbols should be used to express, to explain, to interpret, to understand and, in short, to interact. Experience shows that there can therefore be no uniform culture.

1.5.4. Cultural diversity

Every community contains heterogeneous forms over time and in space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies that form humankind. Cultural diversity is a source of exchange, of innovation and of creativity and for humankind is as necessary as biodiversity is for living organisms. It is thus humanity’s common heritage and should be acknowledged and consolidated for the benefit of present and future generations.

Cultural diversity broadens the range of choices available to all; it is a source of development, defined not solely in terms of economic growth, but also as a means for achieving a more satisfactory intellectual, emotional, moral and spiritual existence.

All individuals, groups and communities have a specific way of viewing the world and of understanding it, of interacting with their environment, of comprehending the issues and challenges they face and of responding to them, and of assigning value to their resources and rules. Each social group and community can therefore be considered to have specific characteristics that account for its diversity.

34 Chapter 5 therefore compiles different rules that have helped to champion and acknowledge cultural diversity as an asset and an inalienable right of humanity.

Difference, however, does not mean the same as diversity. Any reference to *difference* requires a benchmark. People are different with reference to something specific. This benchmark is nonetheless often established for all according to the criteria of a particular group; which is too often the starting point for attitudes and behaviours that eventually lead to alienation, domination, discrimination and social exclusion.

The concept of diversity, however, means that each person, each group, and each community must express its opinion on what it is, on its assets, on its resources, on its histories and projects, which, in short, involves no reference and no comparison, but rather refers to identity. This is because diversity is defined with regard to oneself and with regard to others, to those who are different.

1.5.5. Necessary interaction among cultural identities

Within each local community, cultural identity may be represented as a response by a particular group to show others its unity and to reassert the values and customs that establish its difference with the other members of their society, which involves particular identities that interact (either harmoniously or not) to shape a unique identity as a community. This interaction among identities, when positive, has been referred to as *interculturality*.

**Interculturality**

*Interculturality*, at least in theory, refers to respectful interaction among groups of people from different cultures. This implies that no cultural group is superior to another, which favours social cohesion on an equal level through equality and fair interaction among communities. In intercultural dynamics, communication is established on the basis of openness to cultural diversity and appreciation of mutual acknowledgment. In practice, the process is not without conflict, however, and the opposite is, rather, the case.

*Interculturality* involves two further social processes that are connected: *insertion* and *integration*: insertion involves the physical presence of people in a given space in which the dominant or majority culture prevails. Integration not only accepts persons with another cultural identity, but also displays a willingness to interact with the other intellectually, psychologically and culturally. Given that the new culture is not only accepted, but there is a willingness to find out about, respect and learn from it in mutual interaction of the majority and minority cultures, an intercultural process arises.

Broadly speaking, *interculturality* is not limited to coexistence, living side by side and tolerance among unequals, but is rather geared towards building a *community of citizens*: in the midst of their many cultural and individual differences, which enrich them as a whole, these citizens feel equal in terms of their opportunities, rights and basic
duties and, meanwhile, are able to interact constructively with one another and together strive to form a community.

One of the fundamental ways of achieving interculturality in a plural, diverse society is through *intercultural democracy*. The complementary exercise of different forms of democracy (direct, participatory, representative and community), in the common setting of a shared society, provides a guarantee of respect for the other, not only with regard to rules and formal institutions, but also in political culture itself. In multicultural societies that combine elements of universal citizenship with elements of differentiated citizenship, it seems more plausible to extend the social contract; in short, to grow as a cohesive community.

From this perspective, a community of citizens means:

/ Acceptance of different identities (ethnic, religious, national, sexual, and others) on an equal basis as a requisite for these identity groups to undertake their projects individually and collectively.

/ Recognition by the various identities of civic culture, which implies respect for others who are different and their individual capacity as unique identities.

/ Acknowledgement by each group of others as citizens with equal rights and duties, with whom an “us” must be built together.

Achieving this intercultural community of citizens involves a three-stage approach:

/ **Negotiation**: symbiosis among different cultures to yield the compressions and agreements necessary to prevent confrontation and to build a common good.

/ **Penetration**: distance from one’s own point of view to assume that of the other or, in other words, learning to display empathy as a form of interacting.

/ **Decentralisation**: distancing oneself from one’s own perspective through self-reflection, in order to approach the other, who is different.

Interculturality thus relies on positive and constructive contact, interaction or communication among groups of people of different cultures; in short, on social cohesion. However (and hence the difficulty of political practice) it is usually deployed in problematic contexts with:

/ poor communication (because of unawareness of the other’s culture);

/ discrimination of different ethnic or racial groups, because of failures in implementing equality and equity measures;

/ relations among different ethnic or cultural groups that are usually asymmetrical;

/ difficulties in access to information and training, etc.
Intercultural communication and recognition of the other

A possible key to resolving these conflicts may be the type of interaction sought among groups. Interculturality is, in fact, a method of communication in that it describes either good or bad interaction that occurs among cultures communicating with one another because of the need of one or both parties; this is a situation of what some have referred to as cultural worlds in contact. Intercultural communication is therefore displayed in coexistence, or, put another way, is the degree of community life shared by members of different identity groups, but who, for one reason or another, are communicating at a given time. Interculturality thus arises when a group begins to understand (communicate, share) the meaning that things and objects have for others.

Discovering the other is difficult and perhaps not entirely possible, unless the right circumstances for gradual discovery arise. Although such discovery is individual or commits each individual, it is nonetheless socially and culturally determined. For it to occur in a balanced way means overcoming the risks of denying oneself because of the other or of subjecting others to oneself.

A comprehensive attitude or genuine interest in understanding the other’s culture must feature efficiency guidelines for improving skills in multicultural situations.

Intercultural communication on these terms is a form of personal development and yields improvements in one’s human quality as it broadens cultural horizons and allows greater opportunities for being creative and experimental on the basis of one’s own culture, and for developing a sense of wonder and self-reorientation.

Integrating different cultures in a community to achieve social cohesion, in turn, requires reflection, however brief, on these different identities and a review of a further two concepts: intraculturalism and multiculturalism.

Intraculturalism

The first of these terms explains the revitalisation of one’s own cultural elements, aimed at strengthening cultural identity and restoring the legitimate value of each culture and of each worldview present in a community. These are the grounds for true knowledge-based dialogue on equal terms. For example, if traditional indigenous knowledge is not acknowledged on the same scientific basis as knowledge arising from globalisation, the cultural interaction expected with social transformation will not be achieved.

In practice, it is not an easy matter; it is easy to find negative views of intraculturalism, as it is considered to involve overvaluation of the way of life of one people in detriment to another.36

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36 One example is intraculturalism in Bolivia: “(...) it is a concept that emphasises the development
The concept could also be viewed in a positive light: intraculturalism as an empowerment of cultural identity within each group.

This is obviously the view of interest here. A community aspires to its common good when, on a basis of mutual support, it succeeds in its project to improve the present and for the future. That common good is to some extent identified with its culture and with the spirit that defines the community. From this standpoint, the results or specifications of local development generated within each group are intracultural products. Intraculturalism personalises each local development experience, as it attempts to recover, highlight and emphasise the cultural identity of each group in the community.

Lastly, it should not be forgotten that some groups (which are highly cohesive because of their intraculturalism) are unlikely to come into positive and constructive interaction with other identity groups; within their community, they isolate or marginalise themselves, and this may give rise to social conflict. The solution of integrating intracultures, albeit costly, is therefore certainly essential.

Of the particular and a clear example of intraculturalism is the Avelino Siñani law or the criterion that indigenous people are the good guys while the others are bad. This overvaluation of the indigenous is detrimental to the other sector and is intraculturalism and not interculturality. It is a backward step". Yapura and Padilla 2007:106.

**Multiculturalism**

In our increasingly diverse societies, it is essential to ensure harmonious interaction and a willingness to coexist among people and groups with cultural identities that are simultaneously plural, varied and dynamic. Public policies that promote interculturality and the inclusion and participation of all citizens guarantee social cohesion, the vitality of civil society and peace. Recognition of cultural pluralism is therefore the political response to the phenomenon of cultural diversity. Cultural pluralism, which is inseparable from a democratic context, is conducive to cultural exchange and to the development of creative capacities that sustain common public life.

Perhaps one of the most astute analyses of multiculturalism is that of Peter McLaren who notes that:

(…) Multiculturalism means a cultural acceptance of the risk involved in the complexity of relations among different cultures, exploring the identity of each within a context of power, discourse and experience.37

Multiculturalist ideology that involves understanding diversity as pluralism is not without controversy. The debate on multiculturalism necessarily assumes the relation between ethnic identity and culture. What is desirable, it is argued, is a fully accepted and well-rooted

multicultural society, while facts show that a multi-ethnic society with highly developed cultural practices is far from reality, despite recent advances in many democracies. Multiculturalism has generated profound debate on issues associated with the significance of difference and diversity, and on the identity of majority and minority cultural groups, all of which is embellished with constant reference to the post-modern condition.

Some of these proposals consider multiculturalism to be a challenge, as they have a dynamic and changing notion of cultural variety manifest in different groups involved in the social fabric. They also perceive the multicultural plural social reality as a sign of enrichment and as a desirable situation that can enhance the framework for interaction.

Multiculturalism, in its most recent and most committed expressions, pays special attention to the needs of alienated groups who are often excluded not only because of their ethnicity, but also for reasons of class and gender.

Analysis of dominant behaviours with regard to culture, and attempts to identify the main strategies, have prompted cultural development models with an emphasis on the following aspects:

a) cultural understanding: being more sensitive to the ethnic differences present in any situation.

b) cultural competence: displaying competence in the language and in the culture of different groups.

c) cultural emancipation: incorporating or including the minority culture as a way of positively influencing society.

Whatever multicultural trend is followed, the enhancement of democracy is indeed based on respect for cultural diversity. Achieving this necessarily entails the establishment of dialogue to resolve differences with others. Dialogue—in short, communication—means having the same level of tolerance, respect and, above all, equality. There can be no dialogue between a superior and an inferior. The social construction of a culture of democracy in which tolerance prevails must be inspired by a political project that expresses the pluralism and multiculturalism that exists in society, and by the reformulation of an ethic that is not one of domination, consumerism, competition and accumulation.

We thus return to the notion of cultural freedom, insofar as different cultures are acknowledged as having a dignity and a value that should be preserved and respected. This principle however seems to clash head on with the fact that in the era of globalisation cultural minorities are being abused to such an extent that many are in a process of extinction. On an axiological level, as far as values are concerned, an open multiculturalism willing to dialogue must therefore be defended. From this perspective, each culture is understood as having a right to express its own values before others and never against others.
A democratic society should be based on the acknowledgement and legitimacy of plurality, and not on unique, traditional values based on a rationality that bans, censors or excludes other subcultures. It becomes a pluralistic society through a political act that institutionalises recognition of the many subcultures. It is a society that is recognised as heterogeneous, in which difference, other rationalities, worldviews and the identity of each social group feature among the values of the community of citizens. This requires society to formulate an ethic of difference and of plurality with a view to inspiring public policies.

Acknowledging difference, however, means to recognise tolerance as the formula that enables individuals to move perceptibly closer to the everyday sphere of the other.
1.6. Identification with the community as a condition for local and territorial development

It becomes clear once again that, as we move towards a community capable of integrating multiple and diverse identities that in turn shares a single identity as a community of citizens, higher levels of social cohesion and, hence, better conditions for participatory territorial development are achieved. Achieving a community response to social demand arising from within it is only possible with active public policies conducive to effective participation of the individuals and social groups in it. Taking part in the community means optimising human resources so that community agents, as living elements with their own identity, can become capable of solving their specific problems and helping to solve the problems of others. In short, the challenge lies in transforming people and turning them into autonomous agents.

1.6.1. Sense of community as acknowledgement and assumption of local identity

If we agree that individuals and groups become involved in community life when they identify with the community and when they understand the emotional and affective significance of belonging to that community, then it seems appropriate to reflect on the relations between the concepts of identity and belonging.

A scale can be established that ranges from ‘being from’ (sense of origin), ‘feeling from’ (sense of belonging), ‘being faithful to, and ‘being loyal to, and to ‘loving’ (sense of community) a country, region, culture or city.

The meaning of sense associates the concept with the physiological process of receiving and recognising sensations and stimuli that occur through sight, hearing, smell, taste or touch, or the condition of the body itself. It is a way of understanding or reasoning with which behaviours or acts can be discerned or oriented.

Thus, origin gives meaning to human existence in that it explains or accounts for the origin, the birthplace, or the root from which a person, a group, a people or a nation originates. In some displaced communities or migrant groups, origin gives meaning can become a stumbling block for social inclusion and integration.

To go a step further, belonging is the relation something has with whoever is entitled to it. The concept is therefore used to name something that belongs to a particular person. Socially, belonging is the circumstance of being part of a group, a community or any other type of collective of people.

From this perspective, a membership group is the social group to which an individual is attached, and the expression sense of belonging describes the feeling that a person has upon experiencing membership of a group. The subject thus
feels associated with or connected to other members of his or her group, who are considered as peers. This connectivity, which promotes social cohesion within groups and communities, requires human beings to develop a conscious attitude with regard to other people, in whom one sees oneself reflected on the basis of identification with their values and customs.

If the feeling is satisfactory it then yields active behaviour, whereby the individual can even show his or her involvement, support or inclusion in the community. In the relation of a person with his or her country, region or city, place of birth (origin) together with upbringing and education in a particular territory, it gives rise to a sense of belonging that prompts identification of subjects with their compatriots or neighbours.

All people have a need for roots and uprooting can in fact cause certain asocial or antisocial behaviours that prompt discrimination or social exclusion. As suggested already, however, virtually the whole of a person’s moral, intellectual and spiritual life occurs in environments to which the person feels he or she has belonged: families, groups, neighbourhood, city, or region. This feeling of belonging, which extends far beyond mere integration in a group, involves true personal identification. Indeed, the greater the identification, the greater too the tendency to adopt the group’s characteristic patterns. In other words, sense of belonging is an incredibly cohesive force capable of enabling human beings to coincide with others and encourage their inclusion in the same groups, which provides a response to people’s most essential needs: recognition and identity.

From a psychological perspective, in a sense of belonging to the community, each individual subjectively experiences his or her participation in a larger group upon joining a network of trustworthy mutually supportive relations. The elements that shape this personal assessment are a perception of similarity with others, acknowledgement of interdependence with others, the feeling that one is part of a larger, more stable and reliable structure, and the willingness to maintain this interdependence by giving or doing for others what one also expects of them (mutual aid that inspires participation as cooperation). This feeling can be experienced to different degrees: from mere observation that a person belongs to the group with which he or she identifies (sense of belonging) to perceptible enthusiasm for the city, region or nation. This emotional value, inspired by fraternal love felt towards members of the community, is known as sense of community.

In local development, it is a disposition of the spirit that motivates each individual and leads him or her to act. First, because the members of a community who identify affectively as group positively value being from an attractive, interesting, friendly, safe city with historical continuity. Secondly, because being identified by and identifying with the same culture is an
element of cohesion or of union: people find a basis for security and trust in their local milieu and a reason to feel individual and collective pride.

Each individual, each member of each group in the community has a kind of awareness of the whole or an overview of his or her community, region, town, neighbourhood and its history and problems; the individual possesses a common identity which turns him or her into a trustee of a strong desire for perpetuation. This argument suggests that a sense of community based on an emotional assumption of cultural identity, which is understood and shared as a common good, is what guides the community change.

Sense of community is therefore a complex feeling formed by four elements, which in some ways are reminiscent of the components of social cohesion mentioned previously:

/ The sense of personal involvement in the community has essential attributes such as belonging or emotional security. Membership (status as a member held by each citizen) covers the history, social identity, commitment, common symbols, safety, emotional support, personal investment, rights and duties, rewards and limits contained in identity.

/ Dynamics of mutual exchange of power, of support, of relationships are experienced among members and the community: i.e. individuals influence others through coexistence. Influence, in a context of interaction in which sense of community is shared, refers to the ability to induce certain types of behaviour. This must arise in the positive sense of sharing, exchanging, collaborating and helping and not in its negative aspect of manipulation.

/ Feeling an active member of a community, identifying with its identity culture, influencing and being influenced by other members are acts that allow the sharing of values and resources with a view to satisfying the individual needs of the members of a community. Integration and fulfilment of needs arise as benefits that an individual can reap by being part of a community. They may include, for example, status, popularity, respect, or material or psychological help.

/ A special type of shared emotional connection is established among the members of a community motivated by a positive sense of belonging. It is a bond based on shared experiences that eventually becomes an essential factor in maintaining strong communities. Shared experiences that feed on commitment and on emotional ties: knowing individuals, collaborating, upholding close and effective relations, knowing that one can depend on others at times of joy and sadness generate emotionally based ties.
1.6.2. Encouraging a positive sense of community is conducive to social cohesion

Affectivity is the series of feelings and emotions people experience. A feeling is a state of mind that arises because of an impact —whether joyful and happy, or painful and sad—. It is linked to brain dynamics and determines how a person will react and, therefore, behave in response to different events, phenomena or circumstances.

In other words, feelings arise as impulses of sensitivity towards whatever is imagined as positive or negative and determine people’s state of mind. When feelings are healthy, one’s state of mind is happy and brain dynamics are normal. Otherwise, one’s state of mind is imbalanced and disorders may arise.

Changes in emotional charges determine the nature of feelings. Emotions may be brief but they can generate feelings that last for long periods of time. They are manifest as psycho-physiological reactions that represent ways of adapting to certain stimuli from the environment or from oneself.\(^{38}\)

38 Psychologically, emotions alter attention and reinforce certain behaviours, guide the individual’s responses and activate associative networks relevant in memory. Physiologically, emotions quickly organise the responses of different biological systems, including facial expressions, muscles, voice, activity of the autonomous or vegetative nervous system and of the endocrine system, in order to establish an optimum internal means for the most effective behaviour. Behaviourally, emotions serve to establish our position with regard to our environment, and drive us towards certain persons, objects, actions and ideas, and distance us from others. Emotions also act as a deposit for innate and learned influences, and have certain invariable characteristics and others that display some differentiation among individuals, groups and cultures.

The complexity with which emotions, be they positive or negative, are expressed suggests that they form multidimensional processes that feature two very distinct components: one is qualitative and expressed by the word used to describe the emotion (love, friendship, fear, insecurity, etc.) and determines its positive or negative aspect; the other is quantitative and is expressed by scale (little, quite, very, big, rather, etc.). The complexity and variety of combinations again suggests the subjectivity of all these phenomena, feelings and situations.

1.6.3. Sense of community as affection or as passion

Affection is usually identified with emotion but these are in fact two very different phenomena, albeit undoubtedly connected. While emotion is an internal, personal response that assesses the probabilities of survival in each situation, affection is a process of social interaction between two or more bodies.

The use made of the word affection in daily life suggests it is “something that
can be given to another.” We say “we give affection” or “we receive affection,” meaning that it can be provided and obtained. Emotions, by contrast, are neither given nor taken away, and one only experiences them oneself. Emotions describe and assess our current state of welfare. It therefore seems that an essential difference between emotion and affection is that the former is produced within the body, while the latter flows and is transferred from one person to another.

Caring for, helping and understanding another person necessarily requires an effort, although very often the burden or cost thereof goes unnoticed because it is offered enthusiastically.

Affection sometimes becomes a necessity for its recipients. A social individual cannot obtain all the resources necessary to survive for him or herself. This requires the help and cooperation of fellow people. Social fact is thus the result of the other’s need for survival or, what amounts to the same, dependence on others to obtain the resources required to survive. Social cooperation, based on affection, is a need for all those species known as social and is essential for the human species.

It was stated above that in order to maintain the social structure the human species acquires rules, values, rituals and signs of affection or, in short, culture. Signs of affection, in particular, are expressed in a broad repertoire of genetically and culturally stereotyped behaviours, the purpose of which is to ensure the attitude of the issuer with regard to the receiver. A smile, a friendly greeting, signs of acceptance, and promises of help, etc. are used to commit the issuer and are a source of potential affection for the recipient.

Similarly, these signals encourage reciprocity in affective exchange, as the receiver feels obliged to compensate the affection received. This is clearly an expression of the way such affection inspires very necessary measures for local development such as mutual assistance, cooperation, solidarity and, therefore, participation. As with all affection, however, it sometimes occurs that the sense of community is distorted, altered or deformed by the passage of time, by distance or by a personal component involving other perceptions.

The passion that arises from careful analysis of a beloved object is desirable and yields an emotional surge, after having been subject to consideration, which means that in such very familiar activities, a person focuses all his or her affections and effort thereupon. These are cases in which intense emotional content prompts certain behaviours and actions to be chosen as the most highly valued in life, and the objectives and motives can certainly be upheld for a very long time or forever, as the choice was rational and made in the knowledge of what was being done.

In itself, a passionate sense of community is not a bad thing, although it can be so if it becomes uncontrollable, obsessive and intolerant. Passion is a very intense
and overwhelming emotional feeling for someone else, for oneself, for an activity of some type, a sport or idea, for the homeland or for identity. Anyone who feels passion suffers an affective surge so great that it prevents him or her from reasoning; the person is simply carried away by the emotion. Ideas grow jumbled, thought becomes impossible and decisions are taken upon impulse.

1.6.4. Excessive affection

Excessive, passionate love for one’s identity arising from uncontrollable impulse is almost always negative. Exaltation of the self can turn into a social hazard, hostility to others, and a desire for destruction, etc. It is often closely linked to frustration, failure, and to diverse feelings of inferiority. The assertion of local identities then leads to fiercely conservative attitudes opposed to any change that calls customs, acquired habits, and traditional modes of conduct into question. It is rare to find staunch loyalty to the most genuine traditions occurring at the same time as openness to processes of learning new social and economic patterns.

Distortion of affection sometimes relates to a community’s historical memory; the past becomes blurred by processes of selective memory. The past might be recalled with certain nostalgia and longing for a form of social coexistence and economic development apparently far superior to present forms. Solely looking back prevents any forward projection. As similar collective representations, a return to the past is considered the ideal future. The resurrection of this or that company or a return to being a small financial centre in order to restore trading dynamics. It becomes impossible to imagine alternatives because the field of mentally conceivable possibilities has been completely invaded by what used to be and what has been lost. Such an attitude, generated by a negative sense of community, is harmful to the performance of local development processes, yet it is not the only one; there are also other highly negative and restrictive social ways of understanding cultural identity and community that are detrimental to social cohesion: racism, xenophobia, fanaticism, humiliation, discrimination, and exclusion on the basis of age, sex, religion or ethnicity, etc. A lack of feeling may even be manifest in apathetic, distrustful or suspicious behaviour, disillusionment and disinterest, and detachment conducive to individualism, social inaction and, in extreme cases, to social conflict.

1.6.5. Teaching a sense of community

Education plays an important role in consolidating a positive sense of community because when identity or internal cohesion does not exist, it must necessarily be created. In these cases, the community or the group may start by recovering its collective experience and its common history; recognising its opinions and notions of its own reality with regard
to the circumstance or problem in which they are involved. In short, it involves a search for a common identity and for bonds capable of including the whole population in a joint project. The search, reconstruction or creation of local identity is the obvious reason for groups and individuals driven by a desire to find their place and to take root in a drifting society or one perceived as such. Building a social and collective identity as a core element of local development and content of a positive territorially-specific redefinition of forms of economic regulation means establishing (in the community) a sense of belonging and self-worth with which people can find their place among accurate and historically conditioned coordinates of space and time.

The person is guided mainly by objectives and goals, which he or she tries to achieve, albeit sometimes unawares. Human beings construct fictions, dreams, wishes and desires, ways of perceiving themselves and of perceiving the world, which they require to find the way around their environment, to guide their feelings and attitudes, and to plan and implement their acts. Having a purpose, objectives, and an intention is essential for the creation of the common imaginary and for the ideal of community implicit in any development process. Social interaction with community members and organisations is a potential source of support for people in this task. These relations not only can yield significant resources, information and support, but cultivation of a sense of belonging and of integration in a broader community with significant implications for individual and social welfare.

Operationally, the way to achieve and to consolidate a sense of belonging and a positive sense of community that favours cohesive communities is through interculturality-based education. Public policies should thus be partly oriented to preparing people to achieve interculturality. Education should be aimed at providing a dynamic process geared to positively enhancing public awareness and to accepting cultural diversity and interdependence as one’s own. Interculturality sought with education therefore implies enhancing interrelations among cultures in order to ensure a common cultural space, without forgoing the original identity of each person and group. It is indeed in this common space in which interculturality arises that social cohesion does too. One challenge for public policies is to ensure that citizens appreciate this as a common value.

1.6.6. Values and identification with the community

The above reference to the elements that form the identity of each community placed emphasis on items of an emotional nature, associated with values.

Social values, in a positive sense, are those elements that members of each community consider to be very important and worthy of esteem and in accordance
with which they adapt their behaviour; as a social phenomenon they are also appealing, admired, and approved. A social value can become a goal to be achieved by a community aspiring to consolidate its common good.

This gives rise to a principle, based on natural law: all cultures share a common core of values that form the foundation upon which a global ethic is sustained. This morality is not the imposition of “Western” values on the rest of the world. Supporting that idea would be to artificially restrict the scope of this concept and, at the same time, belittle other cultures, religions and communities. The main argument that feeds global ethics is the idea of human vulnerability and the desire to alleviate to the maximum the suffering of each individual. All human beings indeed share a basic morality. Treating others as one would want to be treated is a principle implicitly or explicitly contained in almost all religions or beliefs.³⁹

³⁹ On this basis, common to all cultures, the member states of United Nations met to sign the Universal Declaration on Human Rights, which is based on the International Covenant on Civil and Political Rights and the Covenant on Economic and Social Rights. Similar initiatives have been consolidated through regional treaties, which include the European Convention for the Protection of Human Rights, the American Convention on Human Rights and the African Charter on Human and Peoples’ Rights. More recently, the United Nations Millennium Declaration, adopted by all members of the General Assembly in 2000, reasserted its commitment to human rights, fundamental freedoms and respect for equal rights for all without distinction.

Global ethics includes the following five basic elements.

/ Equality and equity. The ethics of universal values are based on acknowledgement of the equality of all individuals, regardless of class, race, gender, community or generation. Equity also implies the need to conserve the environment and natural resources so that future generations can enjoy them.

/ Human rights and responsibility. Human rights are an essential rule of international conduct and focus their interest on protecting the integrity of all individuals against threats to their freedom and equality.

/ Democracy. Globally, democratic standards are essential to ensure the participation and expression of all people, but particularly poor, alienated and discriminated persons.

/ Protection of minorities. Discrimination of minorities occurs at different levels: lack of recognition, denial of political rights, socio-economic exclusion and violence. Global ethics cannot be complete unless the minorities are recognised and granted equal rights within a broader national and global community.

/ Peaceful resolution of conflicts and fair negotiation. Justice and equity cannot be achieved through the imposition of preconceived moral principles. The solution to disagreements must be sought through negotiation in which all parties have the right to express their opinions.
Global ethics does not mean a single path to peace, development or modernisation. It is rather a framework in which societies can find peaceful solutions to problems.

In the context of this study, it is clear these global ethics inspire a series of values that should be considered and purposely addressed in public policies of social cohesion, interculturality and local development. The principles are reviewed below.

**Solidarity**

Solidarity is based on the notion of full fundamental equality and respect for the dignity of all human beings as a primary condition for their full integration into community life. In short, membership of the same human family links people mutually and indissolubly to one another and to the same unique destiny, responsibility for which they share.

*The value of human solidarity is a consequence of the social notion of man. Man has been created for society, which, meanwhile, makes man.*

Human beings must learn to be supportive and increasingly so simply because they possess the human condition. The general, abstract need to show solidarity to one’s fellow beings is accentuated in groups of relations and membership in which feelings and affections are shared, or in those secondary groups —such as the community— that involve each individual and in which common interests predominate. Systems of solidarity arise in everyday life, in situations of coexistence, predominated by the individual’s identification with the whole, where there is a perceived tendency for the establishment of equality, in which culture is manifest, displayed and created. Solidarity is not a feeling of vague compassion or shallow tenderness for the misfortunes suffered by people near and far. It is rather a persevering commitment to work for the common good, because we are all responsible for everyone.

The processes of solidarity in a community—that more easily arise occasionally in light of a sudden and unfortunate event or an unexpected catastrophe—should be extended to all areas of community life and, for the sake of expansion, should make use of the ties that bind individuals and groups in a common identity.

Reference can therefore be made both to intra-group solidarity and to inter-group solidarity, which may be conflicting and thus again lead to possible social conflicts. The former concept is used to refer to the degree of cohesion among individuals within a group; it is an internal and primary form of link, from the perspective of the causes of solidarity (when someone needs urgent help, it is received from

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40 Moral *et al.*, 136.
someone who is familiar or close). Intergroup solidarity, meanwhile, refers to the relations among the different groups that form a community. It is more diffuse, more difficult and more fragile, and harder to perpetuate in time.

**Service to others and mutual aid**

Solidarity includes two extremely closely related values. The form of service to others covers all aspects of life. It primarily originates in an interest in and openness to the community and materialises in genuine commitment and generous dedication to achieving a common good.

Such an attitude of *service to others* is reflected in another process: *mutual aid*. This is a form that is intrinsic in and inseparable from our makeup as social beings. We naturally recognise ourselves in others when we see that their situation is similar to ours. It involves exchange. As a process of self-help and of help to others, in a community setting it encourages autonomous forms of social organisation in which people work together to achieve their goals and to overcome problematic situations common to all, without expecting anything in return. Individuals are motivated simply by the fact that, as part of the same community, they need others to live well.

Some authors refer to this value as *reciprocity*, an informal way of exchanging goods and work that occurs in close-knit systems of coexistence.

Reciprocity is the most common form of exchange in societies with non-market economies or, in other words, in those that do not make, sell or buy goods or services. Since virtually all humans live in some kind of society and everyone, moreover, has at least a few possessions, reciprocity can therefore be found in all cultures. It can be grouped into:

/ **Generalised reciprocity**: this involves altruistic transactions, which means that retribution is not required in the short term and does not necessarily have to be repaid. It involves mutual aid among relatives, without any expectation of material reward. The obligation to reciprocate is indefinite in time, quantity and quality.

/ **Balanced reciprocity**: these are direct exchanges based on specific equivalence with immediate retribution: marriage arrangements and peace agreements, and bartering for products and food. Remuneration is required within a defined time. The material aspect of the transaction is as important as the social aspect, and involves settlement that may be more or less exact, as transactions must be compensated. Movement is unidirectional and relations among people break up when a party withdraws.

/ **Negative reciprocity**: relations that allow profit at the expense of the other party. It includes bargaining, cheating and theft. Participants have a different social structural relation and opposing interests

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41 Sahlins 1983.
and seek to maximise their profit. It is a relation among distant and symmetrical groups.

**Cooperation**

Cooperation is characterised by a willingness to take part with others in mutually agreed tasks addressed to a common goal. It requires:

- the ability to consider the needs and goals of the group and of its individual members and to negotiate the means by which to address them in the best possible way;

- the ability to judge the contribution that each individual can bring to the joint venture, with consideration for their specific attributes and skills;

- the willingness to give up personal goals for the overall goals of the group (yield in matters of private interest in favour of achieving the common good).

The interdependence necessary in cooperation processes is characterised by an understanding that all members of society are interrelated in different ways. It is also characterised by the mutual respect that arises from self-esteem and perception of the needs of others. It is based on trust and consideration. Hence, the importance of everyone accepting the rights and dignity of others for the sake of productive and supportive coexistence.

In local development, the autonomy of individuals, groups and communities is essential. Autonomy, however, is not synonymous with individualism, but rather with responsible freedom. Personal decisions must be taken in accordance with respect and social and moral considerations. A condition of cooperation is trust.

**Trust**

Trust is the confidence or hope that someone places in another person or thing. It is a hypothesis made with regard to the future conduct of fellow people; a belief that the person will be able to act in a certain way in response to a particular situation. It is an attitude that concerns the future, in that the future depends on the action of another person.

Trust can therefore be strengthened or weakened depending on the actions of the other person. It involves a suspension, at least temporarily, of uncertainty regarding the actions of others. When someone trusts others, he or she believes that their actions and behaviour are foreseeable. Trust, therefore, simplifies and facilitates social interaction, and assures the person acting, who to some extent can predict the response of the other in the knowledge that he or she will act in a certain way in each situation.

The term *reliability* is generally used to express a certain degree of assurance that a mechanism, a system, or a public policy will operate successfully in a specific environment for a certain period. It is thus essential to ensure the involvement
of people in processes of integration and social cohesion. Whoever trusts others feels hopeful, optimistic and enthusiastic as they consider the other to be frank (honest, clear and natural) and someone whose behaviour deserves credit. In public policy, it is closely related to transparent management and is a means of legitimising government.

Trust is lost through emotional exhaustion, when the means or the malicious intent of a person causes a constant inability over time to fulfil promises. There then appear negative feelings that can be manifest in many ways: hopelessness, pessimism, disappointment, dissatisfaction, despondency, dejection, uncertainty, insecurity, incredulity, hostility, indifference, defiance, rejection, etc

Empathy

Empathy is one of the skills that favours trust.

It is the hallmark of successful interpersonal relations and is specifically the ability to be aware of the feelings of others and to acknowledge, understand and appreciate them. When applied correctly, it encourages the development and progress of all kinds of relations among two or more people. It is, somehow, people’s social awareness, as it allows glimpses of the feelings and needs of others and thus prompts emotional warmth, commitment, affection and sensitivity.

A lack of empathic ability stems from emotional insensitivity, which is apparent in failure to interpret the needs of others accurately.

Human relationships are based not only on content expressed verbally; there are also many other mechanisms, many of which are cultural and charged with meaning, that are ever present yet not always used. Posture, tone or intensity of voice, gaze, gesture and even silence itself are elements of nonverbal language that carry a lot of information, which is always available to be decoded and interpreted properly.

People who are weak in this skill meanwhile find it hard to “read” and interpret the emotions of others correctly, do not know how to listen and are often inefficient in interpreting verbal or nonverbal signals, and can be socially clumsy as they appear cold and insensitive. It is clear that insensitivity to others’ emotions undermines interpersonal relations. Individuals who show a failure to empathise (sometimes unintentionally) harm the emotional intimacy of their counterparts as their failure to validate the feelings and emotions of the other prompts him or her to feel upset, hurt or ignored.

Extreme cases of lack of empathy are either alexithymic (people who are unable to express their feelings and to perceive those of others adequately) or antisocial or psychopathic, have little or no regard for the feelings of others and may very often rather manipulate them to their own benefit.
Acting with empathy does not mean agreeing with the other. It does not imply setting aside one’s convictions and assuming the other’s. One can, moreover, disagree completely with someone and still empathise, respect their position and accept their motives as legitimate.

Dialogue, once again, is the strategy that makes putting oneself in someone else’s place possible. Dialogue somehow requires identification with one’s partner in order to know both how to speak to them and what impression the things we say may cause.

This skill is beneficial in public policy makers’ attentive listening processes but is even more effective in prompting integration and cohesion among the cultural identities that form a community.

**Tolerance**

Tolerance is the degree of acceptance of an element that goes against a moral rule.

A person’s fundamental rights include thinking freely and expressing one’s ideas verbally and in writing. Tolerance is precisely a respect for and recognition of this fundamental right. In other words, tolerance is consideration for ideas, beliefs or practices that are different or contrary to one’s own, and respect also for others’ norms. It is a requirement of social life, the most effective way of guaranteeing our relations and the most eloquent display of the degree of culture and maturity of our personality. On an individual level and in a free utopian society, for tolerance to exist there must be deliberate choice. One can only be tolerant of what one might seek to prevent. Forced acceptance is submission.

Peaceful human coexistence resides in tolerance, which enables the individual to understand the rights and standpoints of fellow people fully. It gives stability to people’s character, justice to their concepts, respect for their attitudes and prestige to their relations.

Preventing the exercise of the right to discrepancy and attempts to unify all criteria inevitably leads to sometimes violent clashes with others.

From the French Enlightenment to the present day, it has been apparent that progress can only take place against a proper background of respect and proliferation of divergent ideas. Potential progress depends on the number and diversity of cultures involved. All perspectives and all cultures must work together for progress to occur. All, therefore, deserve to be tolerated in their uniqueness and as generators of unique processes.

Progress can only occur if there is interaction and exchange among cultures, which nonetheless must maintain their own unique features. All cultures are therefore involved in progress and accrue discoveries. If a culture should not, it would be because of its total isolation.

Progress is not therefore the realm of a single culture, but necessarily occurs in several, as it requires them to coalesce, to
communicate and, to some extent, unite, yet as they interact, they must work to maintain and respect the differences and the unique features that are specific to each.

Tolerance is not possible without recognising and respecting the other, which therefore makes it necessary to assume the specific objective of building a culture of tolerance, and recognising it in the exercise of politics, religion and sexuality.

A culture of democracy must be founded ethically on respect for differences. Political tolerance is the expression of responsibility regarding the autonomy of the citizen with respect to the majority and minorities in a democracy. In a society where political tolerance is not practiced, minorities will be forced to go underground politically. This does not mean, however, that minorities should be able to impose their characteristics. They must likewise respect the decisions of the majority insofar as they remain constitutionally legitimate. Tolerance is therefore the ability to understand, interceded by respect for others and by recognition of minorities. This theoretical principle is one of the main premises legitimising democracy.

What is essential for building a democratic culture is not only the freedom of every individual and the equality of all before the law, but also the combination of tolerance and solidarity: the moral conviction that we should be supportive and respectful of others. The theoretical assumptions underlying the project to construct the common good are the recognition of and respect for the other; without these foundations it is not possible either to understand or practice a culture of democracy.

Justice

Tolerance and solidarity are therefore essential for establishing any democratic policy, yet they must be complemented with another skill: justice. The notion of justice arose from the need to maintain harmony among members of society and can be defined as the set of regulations and rules that establish a suitable framework and allow, prohibit and sanction specific actions and acts in the interactions of individuals and institutions.

Contrary to what is popularly understood by justice (giving or distributing things to mankind), its mission is ‘to decide to whom something belongs by right’. Justice is therefore:

/ Ethical: because it deals with the rules of human behaviour, of what is and what should be, of good and bad.

/ Fair: because it aspires to achieving equal justice among all things and people and giving each what is deserved.

/ Honest: a quality of human behaviour that consists in coherent, genuine commitment and expression with consideration for two further values: truth and justice.
Managing fair public policies means creating the right conditions for each person to fulfil his or her highest destiny through full realisation; to be gradually enabled to serve both him or herself and also society.

Justice practiced in every situation of life contributes to the integration of our society, inspired by values that are superior to civil interests, in the full process of solidarity and development. As far as increasing the level of social cohesion in developing communities is concerned, there is a form of justice of particular interest: equity, defined as the express intention of pursuing equal justice for all persons and identities. This is so important that public policies should be inspired by equality before the law (which will result in trustworthiness and legitimacy for governments), equal opportunities (particularly gender equality, but also intergenerational equality or a positive assertion of persons disadvantaged by illness or disability) and social equality (as, for example, action that helps to smooth out inequalities in income or facilitate the social participation of people in public affairs).

1.7. The civic dimension of social cohesion

Converting these values into goals and these goals into social habits and behaviours will, to a large extent, determine the community of citizens we wish to build on the basis of interculturality. The key lies in interpreting interculturality in a broad sense that is not limited to coexistence, living side by side and tolerance among unequals, but rather seeks a new construction of equals: the community-city. This idea gives rise to the notion of social cohesion in its civic dimension, addressed to the construction of active citizenship. It appears as a corollary to a process by which societies build opportunities, relations, identities, incentives and bonds so that

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42 “It is a transversal dimension, which affects all the others but is significant in its own right. It refers to the construction of a social-cultural identity which takes gender and respect for diversity into account, especially via the participation of civil and citizen organisations in the definition, implementation and monitoring of public policy, with emphasis on the inclusion of hitherto unrepresented individuals and groups in the decision-making process. It also includes specific measures such as policies dealing with culture, young people, the inclusion of a gender focus in public strategies and institutions, and multicultural coexistence.” Reference: <http://www.urbal3.eu/index.php/contenido/dimensiones_de_la_cohesion_social?id_submenu_principal=131>.

43 The community cohesion approach was used by the government of the United Kingdom in 2001 to explain the causes, effects and possible solutions to conflicts arising in several English cities. It was thought to be what was necessary in order to put an end to the phenomenon of parallel lives, a process of fragmentation of communities on account of divisions of class, ethnicity, race, religion, origin, migratory status or nationality. These divisions polarise people and groups, who lose the capacity to acknowledge their similarities and differences and to create a shared future through interaction.
people can fulfil their full potential. The aim is to create a space for agreement in which to raise a new *intercultural* public reality based on the adhesion of different groups with different *intracultures*. It is, therefore, a space in which to live side by side and achieve constructive social connectivity.

From this perspective, as regards the civic dimension of *social cohesion*, building a *community of citizens* therefore involves:

/ Recognition that all people are equal and therefore should have the same opportunities with which to exercise their fundamental rights.

/ Acceptance of different identities on an equal footing as a requirement for these people to undertake their projects individually and collectively.

/ The integration of identities:

· Different identities should recognise civic culture and what is involved in respect for *others*.

· The trustees of each identity should recognise *others* as citizens with equal rights and duties; *others* together with whom they must build an *us*, meaning the city, the region or the nation (or each one gradually and successively).  

Hence:

(...) *Social cohesion must not and cannot be understood as the cultural adaptation of all people to a “standard model”, but rather as the generation of mechanisms that encourage coexistence and the articulation of diversity.*

Each locality, each region or each country should therefore look to its own history for a clear and strong civic identity upon which to sustain public policies; an identity that acknowledges and constructs by analysing the city’s biography. Every city is an urban and social aggregation that has emerged randomly yet has its unique origin in time and evolution. This development, upon which the present depends and the future is imagined, is a response and a key idea for the achievement of community cohesion.

These phenomena place the tension between multiculturalism and citizenship at the centre of the history of inclusion and exclusion. Not only is access of discriminated groups to education, employment and financial resources more precarious, but they are also excluded because of a lack of political and cultural acknowledgment of their values, aspirations and ways of life.

44 In a multiethnic and multicultural region, discrimination suffered by indigenous populations, people of African descent, multiple hierarchies that segregate women and other social groups are an expression of *negation of the other*.

45 FIIAPP 2008.
2. Public policies, civic responsibility, social cohesion, identity and identities

In post-modern times, ethnic, racial, sexual or cultural minorities have claimed their right to take part not only in society, but also in history, and have demanded their rights as social groups. Many of these groups, which for decades even lived on the margin of society, are now involved in a struggle for recognition, dignity and respect for difference. Initially, these were almost exclusively claims of particular civil society groups; public policies, however, are increasingly recognising difference, plurality and tolerance as values to cultivate, yet recognition alone, though important, is not enough. What is required is a proactive political project with specific measures to build a more open society, in which it is possible to live together in difference, in an atmosphere of cultural plurality and tolerance that provides more dignity and solidarity to everyone’s existence. This requires investigation of new methods of democratic government that lead to this end.

2.1. Governance

Governance is a term used as a synonym for democratic, effective and quality public intervention. Governance can be defined as the art or manner of governing addressed to achieving lasting economic, social and institutional development and encouraging a healthy balance among the state, civil society and the market economy.

Successful governance is defined by the following principles:

/ Leadership in government.
/ Active involvement of all sectors of society.
/ Solidarity with welfare.
/ Transcendent investment.
/ Effectiveness in managing resources.

These guiding principles are crucial for achieving the main objectives of this style of government in which local government can expect:

/ to strengthen leadership capacity for the coordination of the social objectives and demands proposed by different groups that form the city, with consideration for diversity, the integration of identities and the inclusion of the marginalised and disadvantaged.
/ to establish agreements and covenants of public-private sector cooperation to encourage attention to these social demands and calls for joint action.
/ to make policies that generate modern public management based on results, efficient, fair and transparent in managing resources.
/ to promote investment and public services that transform local reality in a lasting and sustainable way.
To pursue modern public management that creates conditions for equality and equity among citizens.

To achieve this, a general map of local governance should include the following measures:

/ Design of a new idea of city (brand) featuring identification of scenarios for citizen action and participation.

/ Communication of the new idea of city in order to ensure the involvement and cooperation of residents.

/ Coherent administration and management of the city in accordance with the designed and announced plan (which in turn would prompt trust among citizens and provide government with legitimacy).

/ Stimulus with mobilising initiatives intended to provide encouragement, a driving force, a boost of ideas, business, and experience in civil society.

The envisaged result of this form of government would be a more socially cohesive community.

2.1.1. Skills for a new political leadership

For governance to be successful, political leadership must aspire to a series of good practices, which include:

The strength to overcome difficulties, an attitude that local public leaders and authorities should intentionally cultivate, practice and encourage. In their exercise of politics, they must tenaciously attempt, time and again, to involve the population in progress that concerns them (and keep them involved over time). It is a slow and difficult task that requires relentless performance of their work and the tenacity to overcome obstacles that sometimes arise in coexistence with and of members of the community

Perseverance: this refers to firmness and steadfastness in carrying out intentions. Local public authorities must remain constant, despite difficulties and conflicts, in the pursuit of plans, especially when the plan has been designed on a participatory and consensual basis.

Flexibility: this refers to an attitude of openness and of consideration, always includes the other, and means not withdrawing solely into one’s own opinions. A flexible person has the facility to take others’ opinions on board if they seem acceptable and reasoned, and is not rigid like a bar of wrought iron but, rather, pliable, adaptable, friendly and receptive and understanding, etc. In local development, although public policy uses strategic planning as a way of operating, in materialising and implementing plans it is not always possible to follow them exactly: one must be able to change tack, activity and even objectives, all of which require flexibility.

From the very start prudence must
accompany those local public policies that seek to unite communities. This is because prudent government contemplates the objective reality of things, of what is desirable and of what to do. On the basis of this knowledge of reality it is possible to determine what should be done and what should not be done. Sensible is thus synonymous with ‘prudent’. Good sense must be applied to personal conduct and to anything that transcends the individual and affects his or her environment (other people, resources, and the environment). In the interest of sustainability, therefore, good sense must also be applied in using resources to serve the community, especially those relating to natural heritage.

Managing local development, as a planned political process, requires persons organised within to perform the tasks to which they have been assigned. This mission is facilitated by order, which is a critical feature of moderation. Improvements in the conditions of community life must follow a plan of action and intervention; this must be an intentional process with specific objectives proposed in response to the social demand raised by the community. All this cannot be achieved without organisation and without order. Order is not only necessary to execute the designs of a strategic plan, but also for the optimal use of resources, for financial management and for effective and transparent functioning of groups, so as to encourage harmony within them and to avoid the suspicions that can sometimes lead an initiative to fail. As a non-formal (or even informal) methodology, for the sake of legitimacy the space must be found in public policies to exercise this habit.

The following practices are respect, which is part of justice. In community improvement processes it is important for each individual to feel respect for nature, for institutions, for traditions, etc. and, above all, for persons. Anyone who is incapable of respect or tolerance cannot work in and for the implementation of policies addressed to the social cohesion and integration of identities that are based on mutual respect.

Moreover, and lastly, coherence is a personal attitude that must be explicitly sought by political leaders. It involves acting consistently so that what is actually done closely matches decisions, promises and commitments.

2.1.2. Citizen participation

Governance was described above as a model of democratic government based on public and private cooperation. From the perspective of social cohesion, a citizen could therefore be identified as any individual who participates in deliberations and decisions on public matters. A true citizen is one who assumes an active role in public affairs.
As a precondition for this participation, the citizen’s civil (individual freedoms), political (political participation) and social (employment, education, health and quality of life) rights must be protected. It is not enough simply for people to have rights; the concept of social citizenship requires citizens to assume responsibility for them and, hence, their prominent role. The construction of a democratic, just and fair society cannot be successful without the responsible participation of the public, as a society capable of actively assuming its joint responsibility. Participation is therefore referred to as cooperation; and cooperation is the basis of governance.

It would probably be mistaken to consider people's passivity or tendency to avoid responsibility as something inherent in human nature. Such attitudes are rather the effect of a lack of affection towards the community or towards the common good, which generally results from a lack or distortion of the sense of community. As stated previously, such behaviour may be an indication that a person feels that his or her needs for affection and belonging, esteem, worth and self-fulfilment are unattended. To become a true citizen, able to participate in common affairs, a person should therefore have the opportunity to do so (right and freedom), the will to do so (willingness), interest in doing so (motivation) and the duty to do so (moral obligation based on his or her identification with the common good, inspired by a sense of belonging and a sense of community).

Both the exercise of the freedom to choose a particular identity and the option of taking part in building a better future for the community of citizens shared by all therefore go hand in hand with two complementary attitudes of citizenship: commitment (accepted obligation to others) and responsibility (ability to recognise and accept the positive or negative consequences of an act freely undertaken).

The need for citizens who are committed and responsible in exercising their freedom makes education one of the necessary strategies in implementing public policies for ensuring socially cohesive and culturally diverse communities.

Learning to use freedom correctly, insofar as it is the basis for democratic relations, is a precondition of local development. This basic learning is not only vital for the individual to function as a person, but also for the groups and community to which he or she belongs to operate democratically. Acting, participating, cooperation, and joint decision-making can only take place
when freedom is used correctly. This can be taught by means of public policies that enable citizens to learn to exercise their freedom:

(...) just as other things are learned in life, with the help of others, whenever necessary. Not only in childhood and adolescence, but also in full adulthood, when responsibilities of all kinds make taking the right decisions tremendously difficult or, in other words, when freedom must be used correctly at the most difficult crossroads in life.47

2.2. Democratic governance for building socially cohesive and culturally diverse communities

2.2.1. Participatory public policies

A public policy is a series of government decisions taken in response to public problems, which are specified as measures selected from a set of alternatives, in accordance with a hierarchy of values and preferences of the government and, in the case of governance, with the active involvement of the citizens interested. It is of public scope both because of the size of the social aggregate it affects and, particularly, because of the mandatory character awarded to it by the legitimate and sovereign public authority.

This description includes at least three elements that should be emphasised:

The importance of decisions, the basis of all policy. Conflict is always present in any political action. It occurs to a large extent because of the diversity there is in each community that gives rise to the political action. Conflict may thus arise in defining the situation for which a response is required, in the many approaches and interests involved in considering possible solutions, in decision-making itself, or even in implementation and assessment of what has been decided.

This conflictive tension hinders decision-making processes that contribute to the construction of policies, particularly when these must be undertaken with limited resources, and it therefore becomes a dispute over resources.

Obviously, many such tensions and conflicts are to do with the way in which different identities are integrated within each community.

In the democratic governance model, adopting decisions involves consensus reached through citizen involvement in debating and assessing problems, in reviewing and studying possible alternatives to solve them, and even in choosing the most suitable solution. The succession of agreements reached in each phase can thus help to minimise conflict and meanwhile yield a more cohesive community.

Specification of measures. A public policy becomes such when it is implemented. From the perspective of democratic governance, citizen participation is key from the moment the problem is formulated, which leads to the design of the policy.

The scope of what is public. In governance, the legitimacy and capacity of persuasion of democratic government with respect to why it does what it does are fundamental.

A public policy generated in a context of governance has the following features:

Participation. The active involvement of both men and women, of the vulnerable, of majority groups and of minorities is
also the key to good government. The public involved needs to be informed and to have the ability and incentive to act. This requires both freedom of expression and also an organised civil society capable of channelling these expressions.

/ Consensus. In every society there are many agents and, therefore, many points of view. Good government requires mediation among different interests in society to achieve a broad consensus on the best interests of the community as a whole and to establish the way in which this should be done. This is what is known as consensus, which is defined as an agreement or affinity between members of a community, based, in principle, not only on cultural values and rules, but also on the achievement of social objectives and of suitable means of achieving them with a broad and long-term perspective as to the needs of sustainable human development.

There are at least two levels of consensus: consensus on the mechanisms of politics —of great significance, as a lack thereof can cause government to fail— and consensus on the specific instrumental ends and means —which, if they do not occur, can generate political conflicts—.

Consensus is less apparent than dissent; consensus is considered “normal” behaviour whereas dissent causes an impact. Consensus means a bond of social solidarity, a reduction in the need to resort to violence in order to resolve conflicts and to create order and, above all, an increase in the overall efficiency of the system, as it does not divert energies to internal conflicts that can be used to achieve the ends of the system itself.

Some theories posit that certain factors may favour consensus. These include, for example, the regular succession of governments, the existence of good political socialisation mechanisms and a pragmatic style combined with flexible political coexistence. These are circumstances that also contribute to cohesive communities. Some authors, however, also include socio-cultural homogeneity as a factor of consensus. This is very much a delicate subject as homogenisation can, among other things, lead to new conflicts because it defies the principle of respect for cultural diversity.

In this perspective, the consensus hitherto sought can only be achieved with a comprehension and understanding of the history, culture and social contexts of each particular community. This socio-cultural approach must be open, plural and include all versions of each cultural and historical social event in order that it represents everyone or, in other words, includes and integrates the perspectives of all identities present in the community, even if they are minority.

/ Legality. Good government requires its legal framework to be just and implemented impartially. This ensures protection of the human rights of all citizens and especially minorities. Impartial imposition of the law requires an independent judiciary and incorruptible political power.
/ Transparency. This involves, first, clarity in the way that decisions are taken and are implemented, in accordance with established laws and rules and, second, the availability of information (accessible, understandable and specific) to any person affected by these decisions and their implementation. This feature should even contemplate the mechanisms with which citizens can appeal, plead or claim in the event that political action breaches their rights.

/ Responsibility. Good government requires both that institutions and systems serve all identity groups in a reasonable time and manner (which indicates respect and consideration for the governed), and also government based on a commitment to assuming the consequences of decisions (which promotes the public’s confidence in their leaders and in the model of government). Responsibility is therefore a moral value that must feature in the conscience of good governors and enable them to reflect, administrate, guide and assess the consequences of their policies. It also has a social value for political leaders as it commits or obliges them to other members of their society, either as individuals or as members of subgroups. Such commitment leads political leaders to consider the positive or negative impact of each decision they take. Lastly, good government should have political responsibility, which involves accountability for the use of power made by a body or individual.

/ Equity. A community thrives when it can ensure that all its members feel that they belong to it and do not feel excluded from the mainstream momentum. The safest and most effective way of arousing such feelings is to adopt political measures aimed at ensuring that all groups, and especially the most vulnerable, have the chance to improve or maintain their standard of welfare, and to exercise and preserve the habits, ways and methods of functioning and interacting typical of their particular identity as a group.

/ Effectiveness and efficiency. Good government means that the procedures and institutions adopted allow for the timely achievement of the results required by society, in the best way possible and using the resources available to the community.

/ Sensitivity. The sensitivity of the political leaders (which is manifest in skills such as attentive listening and empathy) is key to good government. Government institutions, the private sector and civil society must be sensitive to the demands of the public and its groups of interest. Institutions and organisations are generally sensitive to those who are affected by their decisions and actions. Sensitivity cannot be enforced without transparency and without abidance with the law.
2.2.2. Public social policies

From the perspective of the good government to which we aspire, a definition is now required of those public policies that can contribute intentionally to generating or expanding community social cohesion. The almost obvious answer is that the nature of the desired effect or outcome would require some form of social policy, bearing in mind that social policies are series of rules, institutions, programmes and public resources with which to improve the public’s levels of welfare. They are the tool with which each society seeks to promote, protect and fulfil social rights and lay the foundations of social citizenship for its members. Social policies are not immutable. Rather, their specific objectives, priorities and methods of implementation vary with changes in regulations associated with social rights upon the emergence or appearance of new problems related to social changes, and upon the appearance of new technologies and knowledge, and can even come to depend on the ideology of whoever is in power.

In a governance model, social policy could be defined as a set of procedures, orientations, criteria and guidelines that lead to the preservation and enhancement of social welfare, with a view to ensuring that the benefits of development reach all layers and groups of society as fairly as possible, and also to attending issues of equality (gender, opportunities, treatment before the law, etc.).

From a perspective of greater equity and social integration, the main purpose of social policy is to facilitate the convergence of individual interests and the common interests of society.

A human rights approach to social policy refers to the process of making the achievement of economic, social, cultural and environmental rights an explicit objective of economic and social policy. In other words, it involves articulating the specific government obligations of respect, protection and fulfilment of human rights and ensuring accessibility to social protection, non-interference when people have personal or family access to resources for the fulfilment of their rights, and the protection of rights when the means to fulfil them are provided by third parties.

From this perspective, economic, social and cultural and, even, environmental rights at least establish, in each country, minimum levels of welfare that should be covered by the State and its governing bodies. They require these powers to guarantee, through programmes, laws, investment and the design of social policies, food, health, water, employment, education, social security, culture and a good environment for the public, so that people may lead a decent life. The matters that must be dealt with by public leaders therefore include those relating to culture, and include the need to respect diversity by encouraging the self-determination of peoples, non-discrimination, gender equality, education, culture and scientific and technological progress, etc. for all.
It can therefore be concluded that actions whereby the public authorities seek to protect the identity differences and to promote diversity are social policies.

2.2.3. Public social promotion policies

Public social policies that contribute to social cohesion on the basis of respect and the implementation of the rights of citizens to a socially, culturally, economically and environmentally better life could be considered promotion policies. They are therefore differentiated from other social policies of a compensatory, care, palliative and relief nature.\(^48\) They are constructive in nature:

\(^48\) They are policies aimed at reducing the risks of a person, family or group that are articulated on focused programmes, with a choice of beneficiaries, users, or clients, the application of which can turn out to be reductionist. They usually take the form of policies based on subsidies, as they emphasise the possibility of achieving specific impacts through a transfer of resources to the most needy sectors. Although advocates of such policies often stress their redistributive effects, any social policy will anyway ultimately generate a net distribution of resources. This is because the State, in all events, obtains revenue in the form of tax, which it then spends in accordance with its priorities. The money of society as a whole, and more specifically, of social segments that contribute most to revenue yield the resources with which to undertake works of infrastructure, subsidise products or institutions, or pay direct aid to certain social groups. Although the effects are more clearly apparent in some cases than in others, resources will always be "diverted": State expenditure on or investment as well as considering the beneficiaries as holders of fundamental rights, they also seek social inclusion; they are both preventive and aimed at development; their main tool is education.

Non-interventionist visions of political action acknowledge that it is impossible for government to shape the most significant social phenomena and behaviour. Economics and social or cultural relations are viewed as elements that evolve by themselves and therefore cannot be modified substantially by political policy. What government can do, however, is influence basically spontaneous processes in order to generate certain conditions that favour given results. More specifically, this involves investment in social issues that encourages conditions in which social problems are overcome through the actions of those who are suffering the problems, assuming, naturally, that these people want to improve their living conditions and enhance their welfare. Such social policies focus on building infrastructures, on generating the services necessary for

\[\text{in any item never equals what taxpayers would have opted for if they did not have to pay taxes. Despite a progressive tax structure in which those with higher incomes or who own more property pay relatively more, there will nonetheless be an overall redistributive effect, which directly or indirectly increases the goods and services available to the poorest sectors. It is therefore not the case that some social policies are redistributive while others are not, but rather that all social policies yield some kind of redistribution, although this, naturally, varies in amount and nature depending on the criteria upon which they are based.}\]
people to produce wealth, and on removing any obstacles to economic growth that are detected. Although education, health, sanitation services, personal safety and communications are the areas in which the greatest effort is made, it does not, of course, rule out the development of specific programmes to attend particular groups of the population subject to determined disadvantages.

2.2.4. Objectives of public social promotion policies

The specific ends to be dealt with by public social promotion policies include:

/ Achieving equal opportunities and relations that dignify people (economically—by work, for example—and socially and culturally).

/ Eradicating clientelism, which gives rise to corruption in implementing policies.

/ Mitigating the effects of focalised policies, which are eventually reductionist because by focusing on a problem and choosing and limiting the beneficiaries, they are restrictive, discriminatory (albeit positively so) and exclusive in nature and, sometimes, further stigmatisate those to whom the policies are addressed.

/ Changing the way in which social conflicts are solved: self-management rather than social control, participation rather than repression as means of negotiation and consensus.

2.2.5. Characteristics of public social promotion policies

There follows a compilation of the characteristics of the public social promotion policy measures that are of greatest interest for the purposes of our study: achieving or increasing social participation based on the protection and integration of the different community identities through:

1. Access to rights

Reverting existing asymmetries to encourage a better exercise of individual freedoms. When needs are considered as rights, the democratisation of spaces for participation and decision-making becomes public policy and an invaluable opportunity to build strategies of action for achieving the common good.

2. A working horizon: upward social mobility

A better future or, in other words, progress and social advancement for all citizens are built on education, respect for differences and dignifying work.

3. The involvement of all local stakeholders

All individuals, organisations and institutions that operate and coexist in a community have the right and duty to participate in it. All a territory’s inhabitants are considered political and social individuals, citizens, holders of rights, stakeholders, and civilians involved in
comprehensive human development. Social policy is built by all and addressed to all. People acquire the status of stakeholders and not beneficiaries or passive users. It also helps to eradicate clientelism.

4. **A method for shared decision-making**

Research-action as a methodology that encourages participation in the collective construction of knowledge and intervention in reality.

5. **A coordinated rationale of work**

This involves the integration of different dimensions of intervention: production of goods and services, fair distribution thereof, technical assistance and economic support.

2.2.6. Organisational and institutional principles of public social promotion policies

This last section includes a series of guidelines, by way of suggestions, with which to solve a specific doubt that public leaders may have regarding the implementation of these policies: where to start? They are not compulsory but are rather a series of measures or criteria that are useful and recommendable for starting work.

1. **Understanding plurality**

The territory is diversity, the community is diverse, and answers to problems are plural.

2. **Implementing practical ethics**

Ethics, first and foremost, entail commitment. The role of leaders is essential because in governance there can be no political project if there is no organised public to take active part in it. There is no organised public either unless leaders intervene by constantly encouraging and promoting the measures to be implemented.

Before declaiming, persuading, arguing and issuing orders, political authority must be able to listen and, most importantly, feel a profound sense of service and love for the people of whom it is a part and a great rejection of injustices.

A non-paternalistic sponsor government views participation and organisation as key processes for building an inclusive, cohesive community.

Structural changes require the establishment of a different citizenship, engaged in solving common problems and with spaces in which to discuss and work together.

3. **Competent staff**

Political leaders must have skilled, upright technical teams. Professional intervention and action must be approached on an interdisciplinary and coordinated basis in order to provide comprehensive
attention to meet the needs of people as biopsychosocial beings.

These professionals are involved in the implementation of social policies and promote the recovery of the territory’s experience and of accrued know-how to help make the structural changes necessary for the community to progress.

Their tasks include: systemising in order to understand; discovering the meanings of social action in order to learn from experiences of and with others; and, consequently, improving efforts to raise communities’ quality of life. As in the whole process hitherto dealt with, systematisation undertaken by social work professionals is participatory, because it involves the population and their representatives and thus contributes to social and personal transformation. Systematisation is a practice characteristic of professional social workers that facilitate the work of the community with their performance of critical analysis of the present and planning of possible future scenarios.

4. Ensuring institutional quality

Committed leaders, qualified technicians, intentional strategies and the pursuit of excellence, both in its method and its application (participation, means and resources used) and in the goals, objectives and results to be achieved, allow for the implementation of quality public social policies. Seeking a solution to problems is not enough; rather, the most efficient, effective and feasible solution must be found on a participatory basis.

5. Submission to public scrutiny

The processes, results, accounts, methods, and decisions must also be known, valued and approved by the public in order to make the whole process valid and legitimate. Indicators and adequate measurement systems must therefore be established.

6. Giving the public a prominent role

The aim is to promote and generate social conditions that contribute to improving the quality of life of individuals and families, of groups and identity collectives. To do so requires the promotion of cohesion, participation and social organisation and guarantees for the development of human and social capabilities based on community identity, territorial equity and the fulfilment of social rights. This involves the adoption of a series of premises as starting points:

a) Popular capacity building for active public involvement. This means training the public to:

/ Consolidate the economic, production and solidarity model in order to strengthen regional developments.

/ Share meanings, values, perceptions, codes and language that lead to a collective perspective.

/ Deepen democracy by building
dialogues and interacting, recovering and exchanging experiences common to the different agents and through the creation, based on practical experience, of criteria of organisation and intervention in communities.

/ Encourage participation at different levels: information, opinion, decision-making, implementation, control, etc.

/ Build power collectively: the different agents play a leading role and are creators of their proposals for change.

/ Generate autonomy in people and organisations.

/ Facilitate political and cultural dialogue to reflect, share, transform and generate proper scenarios for all men and women in the community (which may be local, regional or state).

b) Young people as leading figures of change. One of the specific age groups for and with which work must be done is the young. Social policies designed by and for young people are based on different objectives:

/ Promoting supportive service, social commitment and the participation of young people with a view to strengthening the social fabric.

/ Enhancing their skills by enhancing the value of their knowledge, experiences, qualities and initiatives through the promotion, creation and development of social community and production ventures.

/ Implementing joint coordination strategies and measures with different government agencies (national, provincial and municipal), civil society organisations, neighbourhood and community organisations, and international bodies in order to generate networks and mechanisms that contribute to the efficiency and effectiveness of different initiatives.

c) Empowerment of older adults. The region’s population pyramid shows that Latin America is relatively young. In recent decades, however, there has been a gradual increase in the population of people aged over sixty. To achieve cohesive communities, there must be special consideration for this age group, particularly in those issues that are addressed to and involve cultural identity, as this group personalises the living memory of the communities, contributes experience and wisdom, etc.

d) Integration of persons with disabilities. Coordinating, regulating, advising, promoting and disseminating all those actions that directly or indirectly contribute to the integration of people with disabilities, regardless of age, sex, race, religion or social and economic status, and ensuring fair distribution of and access to the social benefits that may be generated.
e) Gender equality and equity. This is not only a comprehensive framework for dealing with and preventing domestic abuse, but it also encourages and stimulates the active participation of women in social, political, cultural and economic matters via specific measures; and particularly encourages specific measures of positive reassertion for their involvement in positions of responsibility, and in debate, leadership and decision-making.

f) Attention to original peoples. Active policies that favour indigenous communities must also be encouraged. This not only involves encouraging indigenous participation in the issues that affect them, but also seeking their involvement in all community development projects in order to provide a comprehensive response regarding infrastructure and social protection that caters for the whole community.
2.3. Public policies that encourage diversity

Thus far we have attempted to set out the characteristics that define, in the context of participatory government, public policies addressed to ensuring cohesive and inclusive communities. The next step is to determine how these policies are also able to contemplate diversity and encourage cultural identity within these communities.

2.3.1. The need to manage diversity

When most members of the community share a common identity, as is the case of some original indigenous cultures (Aymara, Quechua, Guarani, Achuar, and Kuna, for example), development, from a Western perspective of progress, is not part of their worldview. Local government is geared more to what has become known as good living. This is an alternative school of thought based on ethical and philosophical principles that determine local political procedure:

/ It is a different ethic that assigns other values to the world: what surrounds the individual is not considered a commodity but rather given other values that are spiritual, emotional and relative to experiences of joy or sadness. Quality of life and welfare depend neither on material possessions nor income, but rather on happiness and spiritual good living.

/ Diversity of wisdom: priority is given not to dominant wisdom, but rather to the meeting of cultures. A diversity of wisdoms that are acknowledged and respected without being assigned hierarchies.

/ Another notion of nature: in the worldview of good living, nature is not an object of value but rather a subject. Good living challenges the separation between society and nature, and considers that the two are a unit. Nature is not external to individuals and cannot be manipulated and appropriated as a commodity. Human beings are part of the web of life.

/ Extended communities: communities do not only include people, but also non-human beings and elements (animals, plants, water, earth and spirits).

This is neither an anti-technological stance nor a return to the past: it includes the use of scientific and technological development yet takes precautionary principle into account without excluding other sources of knowledge. Good living is not a return to the past but rather the construction of a future different from that established in conventional development.

Some Latin American countries have embodied this philosophy in their Constitution. In Ecuador, the National Constitution (2008)49 establishes the rights

of indigenous nationalities to political and administrative and legal autonomy both in managing their internal affairs and in their relations with public and private bodies. In Bolivia, the Constitution of the State (2009)\(^{50}\) guarantees indigenous peoples self-determination within the framework of the unity of the State, which includes their right to autonomy, to self-government, to their culture and to acknowledgement of their institutions.

In most communities (cities, towns, regions and nations), however, this is a difficult solution: there is no single worldview, but rather a plurality of ways of viewing and interpreting the world, social relations and public affairs. The challenge therefore is to ensure the comprehensive exercise of freedom while recognising diversity with full respect for equality. This leads to the notion of a community that can generate inclusive public policies in which human rights are respected and non-discrimination prevails. A brief reflection on the participatory management of diversities, based on the assumption of a governance model, is therefore now necessary.

2.3.2. Governance and participatory management of diversities

At the United Nations World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance\(^{51}\) held in Durban, South Africa, from 31 August to 8 September 2001, UNESCO launched the Coalition of Latin-American and Caribbean Cities against Racism, Discrimination and Xenophobia\(^{52}\) to encourage measures aimed at eradicating intolerance and exclusion on religious, social, ethnic, cultural, etc. grounds in local government.

This framework must enable political leaders to generate a comprehensive proposal of policies, especially designed and segmented by publics and based on a perspective of gender and inclusion, with which to sustain and provide tools to government agencies and civil society organisations for generating inclusive participatory practices based on tolerance and respect and integrate all identities. Some authors speak of participatory management of diversity\(^{53}\) to refer to a method that combines a participatory approach and the management of identity differences. A participatory

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approach is a way to achieve democratic legitimacy with social sectors that are socially excluded and subject to breaches of their rights. Diversity management meanwhile is the mechanism for developing public policies on the basis of a multicultural and complex citizenship, in which social, generational and gender aspects are considered at the time of designing and planning governmental action.

The most significant goals in the participatory management of diversity are:

1. Planning for social inclusion.
2. Designing suitable spaces for children, the young and senior citizens.
3. Developing safe transport systems for children and women.
4. Prevention through the construction of safe and accessible spaces for people with reduced mobility.
5. Encouraging educational and cultural activities that respect religions, ideologies and worldviews.
6. Highlighting and raising awareness of discriminatory practices.
7. Creating areas for participation, particularly of groups whose rights are breached, with special attention on indigenous groups and peoples.
8. Management with a gender approach and the development of plans to ensure equal treatment in the public administration.
9. Applying assertive policies for excluded groups. In short, recognising citizenship based on diversity and guaranteeing rights.

The 2005 UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions states that "cultural diversity forms a common heritage of humanity and should be cherished and preserved for the benefit of all" and that its main objective is therefore "to protect and promote the diversity of cultural expressions". On these grounds, diversity policy therefore values and works for the recognition of different population groups, for the respect of their identity and for the enhancement of their capacity for ownership, cultural management and safeguarding of their cultural expressions.

2.3.3. General guidelines of public social promotion policies that address diversity

Just as we have established recommended criteria for social promotion policies, some measures for progress in defining public policies that seek explicitly to promote diversity must also be specified. Guidelines for refining policies that contribute to social cohesion from this perspective and that require consideration include:

1. Creating conditions for the development and encouragement of a civic culture of recognition and respect for cultural differences.

2. Strengthening and ensuring in society all collective and individual cultural rights.

3. Making cultural diversity and the exercise of culture essential factors of welfare, social creativity and sustainable human development.

4. Preventing and punishing discrimination and social exclusion. This means encouraging and fostering a social pedagogy of recognition of, respect for and appreciation of cultural diversity, and preventing discrimination and social exclusion. Such training will seek to enhance the exercise of cultural rights to make a country, region, or city inclusive, plural and tolerant and able to acknowledge difference.

5. Ensuring full and effective participation of indigenous peoples and their communities in the cultural decisions that concern them or that may affect them, bearing in mind the principle of free, prior and informed consent. Participation arises from the recognition of indigenous peoples and communities as collective subjects and of their right to decide on their development freely and independently.

6. Recognising and making visible the legacy, values and cultural expressions of indigenous peoples and their contributions in building the community in a context of respect for their rights, in order to enhance understanding and the sense of belonging of a culturally diverse community.

7. Integrating culture and territory. Among indigenous peoples the relations between society and nature involve an interwoven network of social and symbolic relations that provide the basis for their survival as peoples. One guideline of public cultural diversity policy is therefore to maintain this comprehensive approach and to recognise the value and importance of territories and of their natural resources in the preservation and survival of these indigenous cultures, in particular, and as a feature of global community identity.

8. Recognising, respecting and integrating traditional cultural know-how as a value for the conservation of the cultural and natural heritage of the city.

9. Strengthening the process of ownership and exercise of the cultural rights of the different population groups.
10. Encouraging and strengthening the differential approach and positive actions that contribute to the recognition of and respect for the identity and cultural integrity of ethnic groups and rural and urban local communities, to social appreciation of their cultural expressions and, in general, to the elimination of barriers that prevent individuals and communities from accessing and enjoying cultural assets and property.

11. Encouraging the Do No Harm approach, which provides for appropriate decision-making based on an assessment of risks likely to generate action that involves ethnic groups, local communities and affected or vulnerable populations.

12. Preventing discrimination and social exclusion, as the use of stereotypes that harm the image, values and culture of socially differentiated peoples, communities and population must be avoided.

13. Adopting measures aimed at comprehensively safeguarding the diverse cultural expressions of different local groups, particularly in situations in which cultural expressions may be under threat and in danger of extinction or of serious impairment.

14. Generating policies and mechanisms that address cultural matters for consultation, consent and coordination with communities, based on intercultural dialogue.

15. Enhancing the social skills of peoples and communities in the social management of their cultural heritage and autonomous ownership and management of modern information and communication technologies.

16. Promoting and developing areas and inter-institutional coordination processes by encouraging partnerships and cooperation; relations with other sectors, especially education, are of special interest.

2.3.4. Some public policy measures that contribute to social and cultural development

The following list of possible measures to be taken by political leaders is not intended to be exhaustive although it does give some clues for action. Some of the main possible measures are:

1. Management for safeguarding cultural heritage. For the recovery and revitalisation of traditions, history and ceremonial centres and the preservation of sacred sites in territories or of importance in collective memory. To raise awareness of the different cultures there are within the community as a means of overcoming stereotypes, or of exoticising or rejecting these cultures.

2. Documentation, communication and dissemination of each identity with
presence in the community.

/ Sectoral plans and programmes that incorporate the differential approach for different identities in order to encourage the production of their own stories, the enhancement of their cultural expressions (including music, theatre and dance) and the development of new patterns of digital and audiovisual culture.

/ From a broad spectrum of perspectives, life plans55 care valuable tools for

55 By way of an explanation and example, below there is a reproduction of the definition and classification of an indigenous life plan proposed by the Helvetas Swiss Intercooperation organisation, which may be consulted at: <http://www.territorioindigenayGobernanza.com>. An indigenous life plan is a planning tool established on the basis of a participation and self-diagnosis process and through the production of projects. It is a tool of policy and of government and, as such, a social agreement that must arise from consensus. The life plan is established as a document that contains:

/ Information on the community, its resources and its needs.
/ Information on the changes that the community wishes to achieve and the projects with which to achieve these changes and live better.
/ The community’s position regarding the relation between the indigenous government and governmental agents and other agents.
/ The long-term political outlook of the community. The content of the plan depends on the context of each indigenous community or organisation. The life plan asks three questions: Who are we? What are we seeking? and How will we do it? Although there is no single method with which to draw up a life plan, the following steps are generally followed:

1. Plan construction procedure. This includes an agreement on the participation methods and the decision-making mechanisms.
agreed on, planning and scheduling public measures. The cultural scope is not explicitly expressed in many of them but is present both in the process and in its end results.


/ Fighting discrimination, and particularly racism against identity groups —generally more vulnerable— through systematic campaigns and the use of modern media and communication technologies to eradicate imaginaries based on stereotypes and social and cultural prejudices.

/ Helping to develop positive action to overcome the gap of inequality, unfairness and marginalisation experienced by some groups (not necessarily minority, as in the case of women.)

2. Vision. Reflection on the past and the present of communities, and on changes and their causes in order to consider the future desired by the community.
3. Participatory communal diagnosis.
4. Identification and prioritisation of problems.
5. Structuring of solutions.
6. Participatory planning.
7. Formulation of projects.
8. Drawing of a timeline of activities.
9. Inventory of institutions for funding.
10. Evaluation
Other measures that can be implemented within the framework of participatory development of diversity are:

/ Strengthening historical memory.
/ Protection of the cultural integrity of people who are at risk or displaced.
/ Development of legislation.
/ Encouragement of indigenous languages.
/ Intercultural communication.
/ Cultural entrepreneurship.
/ Protection of sacred sites.

2.4. Sectoral public policies on cultural identity

In this review of the different types of policies that can help to build cohesive, plural and diverse communities, we also wish to take a look at those public policies that emphasise the cultural dimension of identity. These cultural policies generally refer to the structured series of actions and social practices of public bodies and of other social agents in culture, reference here being to culture in its restricted version—as a specific sector of cultural and artistic activities—, while also considering it from a broad perspective—as the symbolic universe shared by the community—.

Cultural policies arise and are developed on the basis of four main principles:

/ The strategic value of culture as a diffuser of symbolic and communicative standards.

/ Their capacity to provide bases for collective identities and, therefore, for the identities of nations and States.

/ Their positive effects (both social and economic) for developing creativity, self-esteem and a positive image of people and territories.

/ The need to preserve cultural, historical or natural collective heritage.
In 1969, the United Nations Educational, Scientific and Cultural Organisation (UNESCO) introduced the idea of cultural policies and called on governments explicitly to recognise cultural measures as an important goal of public policy. The world community has gradually turned its attention to this idea: the organisation of the World Conference on Cultural Policies in Mexico in 1982; the decade from 1988 to 1997, declared the World Decade for Cultural Development by the United Nations, and the Stockholm Intergovernmental Conference on Cultural Policies for Development (1988); and the growing number of States that are establishing ministries of culture display acknowledgement of a principle that is fundamental for human development: culture is development and development is culture. From this perspective, culture in the field of public policy is related to other fields for which different objectives are established: education, economics and employment, infrastructure, preservation, revitalisation and reappraisal of heritage, community participation, etc.

The public policies involved here can be classified into two main groups:

1. **Those policies aimed at integrating individual identities to achieve social cohesion by creating a new identity.** Implementing public policies, programmes and projects that encourage the construction of citizenship and trust, empathy and solidarity through the significant interaction of people, groups, places and communities is no easy task. In addition to the conditions mentioned above that are necessary for them to be inclusive, participatory and educational social promotion processes, specific formulas, measures and activities that are specifically intended to create a new city, and prompt connectivity among people and groups must be devised.

To do so requires a motive or a reason that will make people willing to talk: i.e. a common shortfall or need that everyone is interested in resolving. It will thus be relatively easy to learn how to participate, to listen, to get to know others and even to recognise them and slowly build up the habit of cooperating. This is the slow but deliberate path of participation, of cohesion and of generating a common identity as a community of citizens.

2. **Policies based on cultural identity or on some particular element, value or identifying feature with which to build a local development project that generates community cohesion.** The other way of uniting cities on the basis of cultural identity involves the enhancement of all or some of the community’s cultural features. There have been such experiences worldwide addressed to making use of cultural identity with a focus on local development through,
for example:

/ The enhancement of traditional know-how, handicrafts, cuisine, medicine, etc., as ways of recovering these traditions, keeping inherited skills and abilities alive and making use of them for local development.

/ Renewing the original cultural identity of a community to generate a resource for tourism.

/ Converting culture-art into the driving force and identity of the city, either based on the inherited artistic legacy (music, painting, sculpture, film, etc.) from local history, or based on innovation and the creation of new centres of art.

/ Retrieving tangible and intangible heritage that represents local identity (which could be a building or historical memory), both as a way of preserving a community’s heritage, and also as an opportunity for prompting economic synergies in the territory.

2.5. Implementing civic and community social cohesion policies

This democratic governance sought-after, which endeavours (through the cooperation of governments and citizens) to design and implement a more cohesive and multi-identity city model, needs to test political formulae that combine social, methodological and educational strategies.

2.5.1. Social strategy: preparing the environment

Generating an environment of acceptance of the other is the first step towards joint construction of an us through participation. This involves creating the proper framework for coexistence, for interaction, and for exchange; building the container, or the climate, to accommodate the idea of a new city planned on a basis of participatory and more cohesive cooperation, for the integration of different identities, in which to build a common identity together. With this ambitious purpose of integrating the unique cultural identities that form the community in a common city identity, some initial public policies measures, such as the following examples, should be established:

/ The allocation of funds to change public perception of different local cultures through the media.
The promotion of programmes that report on human rights, citizenship, economic and social laws and regulations and enhance the capacity of people who belong to minorities, or to more marginalised or vulnerable groups.

The establishment of solidarity networks and strategic alliances among civil organisations and government, non-governmental and private institutions.

Training leaders in development, handling conflicts, rights and laws, techniques for influencing public policies, the political process, development programmes and economic, employment, social and ethnic rights.

It ultimately involves creating space, time and arguments for constructive coexistence, which is an essential prerequisite to joint action.

2.5.2. Participatory strategy: preparing the method

Community participation is a type of social relation and a method of communication among individuals and groups the ultimate goal of which is to contribute to the common good. As mentioned throughout this chapter, it is essential for the proper exercise of governance. This model requires public policies to seek a rational, conscious and voluntary mobilisation of people in order to propose initiatives that satisfy their needs, to define common interests and values, and to contribute to and influence the decisions of political or administrative leaders.

Locally, these policies are intended to prompt processes of social change, in which residents are invited to get involved in managing the problems that affect everyone as a community of citizens. These processes are not improvised and require their own strategic planning. Strategic plans, which lie halfway between regulation and handicraft, require an approach that can be adapted to the reality of the territory they affect. There is no single method that can be copied exactly from one territory to another. The great challenge lies in creating global visions of the territory that are sufficiently appealing to citizens and the agents who interact in it. Only this capacity for civic empathy and this flexibility will prompt people to mobilise and generate commitment to achieving far-reaching strategic objectives.

Participatory processes should be feasible, efficient and cost effective, above all in social matters, and must thus be properly planned. Based on this analysis, moreover, from the position of local authorities, they must also be intentional or, in other words, there must be a unifying reason for mobilisation. This may differ in each community although finding or giving residents reasons to participate is more important in all of them than the participatory process itself. Participation is therefore not an
end in itself, but rather a means. As a goal of social development, it therefore involves focusing effort and work on a problem, deficiency or necessity (which need not necessarily be cultural), which is expressed as a social requirement and brings the interests, hopes and concerns of residents together with those of the local authorities. This joint, shared search for solutions encourages social cohesion in the community and involves different identities in creating a new civic identity.

2.5.3. Educational strategy: preparing people

A society runs the risk of social fracture and exclusion if it is unaware of the importance of the resources that allow for social cohesion, the complex knot of values mentioned previously that we are now attempting to turn into habits while disabling habits that erode the common good. Building skills and opportunities for social cohesion and interculturality involves an educational reappraisal in which residents are enabled for social change, for life in the community of citizens, in solidarity and in participation.

Public policies, aimed both at participation for resolving specific conflicts and at strategic local planning of the future city should also teach participation in:

- Relations with oneself (enhancing self-awareness, self-esteem and self-control), so that each individual is personally motivated to choose and to contribute, insofar as he or she can, to the common good.

- Relations with others so that through the practice of tolerance, solidarity and justice people can accept those who are different and collaborate in a joint project with others.

- Relations with the social environment by building a healthy and comfortable habitat with prospects for a better world.

Implementation through local policy of this education strategy aimed at unifying individuals, groups and identities in order to form a community of citizens with its own yet meanwhile integrating identity involves four formal, non-formal and even informal educational attitudes: attentive listening, information-communication, training and motivation.

**Attentive listening**

When local authorities take the responsibility for local development processes, they initially assume the mission of attending the needs, deficiencies and limitations of their own citizens. Embarking on empathic processes of attentive listening encourages closer relations; the local authority shows interest in the other. This indicates respect and consideration, inspires confidence and allows for:
/ Channelling of social demand.

/ Presentation of public policy and the need for it.

/ Increased effectiveness of public interventions.

/ Increased credibility of those who govern

/ Knowledge of public opinion on some of the services provided with a view, if necessary, to introducing reforms, etc.

**Information**

Information is essentially a set of data, principles or statements the veracity of which is considered certain. When the truth of a statement is unsubstantiated, it is an opinion. This distinction is important when it comes to laying the foundations for political decisions that should be guided by data and facts rather than opinions.

Information provides the basis for any social, political and ethical reflection, as it reveals what a situation entails, allows for analysis thereof and mobilises individuals on the basis of real facts. Although preparing to act may be the result of emotional impact (based on affection, sense of belonging and sense of community), the action itself must be realistic and achievable. It is information that allows for the first steps to be taken objectively and is therefore an essential tool or means for ensuring transparency in the public-private relations required in governance.

It is sometimes combined with communication, which can be defined as a social relation, albeit different from communication processes that are used as a community promotional tool:

/ Information has an intrinsic purpose of providing knowledge (data). It helps groups to acquire a certain level of knowledge and documentation and is thus an integral part of training.

/ Communication, meanwhile, defined in the above sense, has the extrinsic purpose of publicising (advertising, broadcasting, image); rather than educational it has a marketing and sales purpose; intrinsically, it serves to motivate (stimulation, encouragement, mobilisation) the community in order to yield consensus and arguments for participation. It therefore contributes to the expansion of cooperation groups and the disclosure of their purpose: publicising our identity, measures taken, and achievements won in the local development process, etc. Externally, it helps the community to present the features that define their identity or the city's new image. A common method is the advertising broadcast with regard to a particular city and its image in the campaigns to promote tourism, for example.

Information inspires and provides a basis for motivation and training.
**Training**

Training, from a community perspective, meanwhile refers to the provision of all technical elements, contents, capabilities, knowledge, skills, habits, and abilities, etc., that empower a subject to exercise, with others, the collective act of participation and of management of his or her interests, lives, resources, and future.

**Motivation**

Motivation, the effects of which are seen only in the long term, is a diffuse educational measure with a host of ways with which to find methods and projects that encourage citizens to participate in social life. Motivation is therefore an educational measure that intentionally seeks to give reasons, stimulate, and encourage people to participate in community affairs. Public policy should award this motivation, or intangible investment, the same importance as other types of investment.

In particular, motivating individuals and groups to become involved in community life involves self-organisational, individual and collective processes, in all areas of community life: social, educational, economic, political and cultural in which all the problems of group, neighbourhood, city, urban or rural life arise. All forms of manipulation are excluded, as it gives neither orders nor instructions; rather each individual is encouraged to assume a role in the way, to the extent and at the pace of his or her choice.
2.6. The interconnection of public policies

It is important to devote a section of this study to the relation between promoting diversity and the notion of globalisation. A priori this is an apparently difficult relation, as it may be understood in terms of threats or confrontation. Potential conflict between the rationales of globalisation and the logics of local identity has, for most analysts, now been overcome and the problem now lies in how to resolve the necessary integration between global and local.

From the perspective of cultural globalisation, focusing on local identity may appear to yield a certain citizenship deficit. Today’s men or women may feel that their identity culture is out of step with the fast development of global knowledge in economics, finance, technology, art, traditions and computing. The infinite capacity to differentiate that people have shown throughout human history might finally appear to have been absorbed in a universal consciousness that would make the dream of a homogeneous global village possible. However, in our era there is, in fact, no deficit of universality or particularity. Both dimensions (the particular and the universal, and the local and the global) are expressed strongly and the challenge now is to find a balance of these opposites in new forms of articulation. In other words, it is just as necessary to assert the general unity of the species as it is to consolidate differences, and the way to do so must be found. This is the backdrop against which the current conflict is indeed to be found.

As far as territory-based local development is concerned, both dimensions ought to be complementary: the more intense the globalisation process, the more dynamic the identity differentiation process. This places local development processes at the heart of the debate on how to dissociate local culture (which, in turn, is complex because it is an amalgam of diverse identities) from global culture and how to complement them.

Local governments thus play a crucial role in complementing specific identities in local identity and complementing these in universal culture. In forming the community of citizens, local leaders must be supported and complemented by other public policies that facilitate the task of universalising their culture and their local identity. It is a basic need for rulers because a city does not usually have all the means necessary to tackle by itself all the problems it faces and their inherent complexity. Requests are thus made locally (in all spheres: political-administrative, civic and social) for help from other external political authorities: regional, national and even international. Meanwhile, as one possible way of stopping short possible social divide among communities (which could lead to economic and, ultimately, territorial breaches), regional, national and international authorities are required to implement social cohesion and solidarity policies that coordinate
these territories. Feelings of positive identification with new social realities are therefore gradually and progressively awakened and grow in the individual: an individual with a unique identity (with a unique culture originating from his or her historical development, social and family environment, ethnicity, religion, age or artistic interests) who is integrated in the city-community to solve problems shared with other citizens (probably from other groups). Through networks, agreements, twinning associations and the establishment of voluntary exchanges with other cities in the region, his or her community-city will either integrate or will be reinforced by laws, measures and programmes in the region. Not only will all this encourage unity in the territory (and therefore solidarity and social, economic and territorial cohesion), but the notion of belonging to a structure that transcends the city will also particularly facilitate the feeling of belonging to a region, of being part of a community-region. The same will gradually occur with the community-nation in a series of successive conquests. This was somehow the philosophy of the 1992 Rio Conference, when sustainable development was postulated as to “think globally, act locally”.

### 2.7. Identity and diversity as values for social cohesion in democratic governance processes

This second part of the study *Identity and identities: potentialities for social and territorial cohesion* on public policies that contribute to generating cohesive, plural and diverse communities, concludes with a brief final thought: an analysis of the extent to which, in the context of good governance, actions aimed at protecting different identities and promoting diversity and interculturality within local communities are an asset with which to achieve social cohesion.

A *value* can be defined as the quality that is possessed by some realities, which are considered assets and can therefore be appraised. Values have a hierarchy in that some are higher and others lower. The question is therefore to determine the extent to which government considers differences of identity, diversity and interculturality to be a quality with a positive and superior value with which to achieve social cohesion.

The connection between these concepts is not arbitrary, as evidenced by the fact that in the last decade it has often been the focus of interest and concern of governments and national authorities at different forums. At the Third Summit of the Americas held in Canada in 2001, Quebec Declaration.

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59 Quebec Declaration.
cultural diversity as a "source of great wealth" for the region, and established that respect for and appreciation of diversity should be a cohesive factor with which to strengthen the social fabric and foster the development of nations. In its plan of action, it encouraged countries to take specific measures to promote and preserve cultural and linguistic diversity by means of projects, partnerships and the exchange of information, including the use of new communication technologies.

A year later, the First Inter-American Meeting of Ministers of Culture and Highest Appropriate Authorities60 reasserted that the cultural diversity that characterises the American region is a source of great wealth, and stressed that respect for and appreciation of diversity contribute to social and economic dynamism as positive factors in promoting good governance, social cohesion, human development, human rights and peaceful coexistence in the hemisphere.

In 2004, during the Second Inter-American Meeting of Ministers of Culture and Highest Appropriate Authorities in Mexico City,61 it was proposed that the concept of culture should be developed as a factor of social and economic integration; thus asserting, among other issues, the role of culture as a tool of inclusion, social cohesion and poverty reduction.

The initiatives of political leaders should also be oriented in this way, in the understanding that the cultural identities in their community, and the global identity of the community, are a public matter that requires specific attention, and that neglect can lead to social conflict and widen significant social gaps. These public policies should not only be of a palliative nature, but also very much imply a constructive value of social promotion and also contribute to creating a more cohesive community.

As far as the components of social cohesion are concerned, the protection of identity differences and the promotion of diversity and interculturality can therefore be understood to help generate equality and social inclusion, belonging, recognition, legitimacy and participation within local communities.

**Equality and social inclusion**

Social cohesion requires widespread and systemic commitment to distributive justice and fairness. A community able to guarantee equal opportunities for all citizens in the free exercise of their own culture can encourage dynamics of closer social relations among different identities and facilitate capabilities that allow for peaceful coexistence and, therefore, cohesion. Inclusion, from the perspective of civic and community cohesion, is more than a set of social protection policies capable of guaranteeing security and support for all persons against vulnerability and the occurrence of risks,
events or specific needs. It must also provide a stimulus to integration and interculturality and hence its place in public social promotion policies.

**Belonging**

Social connectivity in the context of which citizens share basic values and commitments fosters social cohesion. This connection among individuals and identities is favoured by public policies addressed to promoting the culture of identity groups who feel attached to their own collectives.

It is not enough here to protect identity differences; it is also essential to support and generate specific policies across the board that serve to promote diversity and encourage interculturality as means to ensure that citizens establish roots in their community-city. Local authorities therefore lay the groundwork for people to feel that they belong to a common identity and that they share it, without having to give up their particular culture.

**Recognition**

This component of social cohesion is undoubtedly the most clearly promoted component in social policies that address cultural diversity, in that they intercede positively in differences of identity, religion, culture, politics, ethnicity, values and any other type by which society is classified. Citizens perceive that others accept and acknowledge them, and feel included, integrated, and respected in their community.

**Legitimacy**

Social cohesion is a collective construct. It therefore requires political action that favours participatory consensus processes such as the governance model, a style of government based on legitimacy and confidence for establishing relations with citizens and proposing public policies. As shown already, this model of good government is the most suitable for protecting different identities in a community and facilitating processes of intercultural interaction and empowerment.

**Participation**

Lastly, social cohesion, like governance, involves the extensive involvement of citizens in public affairs. The encouragement of identities, respect for diversity and promotion of interculturality through the implementation of public policies in culture and social advocacy can become incentives, driving forces and causes for citizen participation, so that instead of being a threat to social cohesion, they represent an opportunity with which to achieve it.

In short, public policies that promote social cohesion are an attempt to solve public problems. It is a solution that requires an interrelation of the objectives, rationale and instrumental level of management entailed in such political action. Sometimes deepening political commitment to social cohesion may, in terms of cultural diversity, require
certain adjustments and restructuring that facilitate:

/ Equal treatment of all groups and identities that form the community-city in order to encourage the social inclusion of the most disadvantaged, marginalised and vulnerable, while recognising all identities.

/ This will lead to a new sense of plural, open, and integrating community; a city in which all sensibilities and identities fit. The individual and community sense of belonging may be assumed by individuals as complementary and not contradictory, opposite or conflicting.

/ It is therefore essential to implement new methods that prioritise participation; participation that gives the public a lead role and not only involves validating what governments do, but also means sharing problems, responsibilities and solutions. It entails joint cooperation of the public authorities and the citizens involved in achieving the common good. This is the formula that inspires the public’s confidence in their leaders and legitimises the process by giving it features of legality, transparency, justice and fairness, which are essential pillars for progress in social cohesion.
3. The IV Regional Dialogue in La Paz (Bolivia), March 2012

One of the preferred tools of the OCO for achieving the objectives established by the URB-AL III Programme is the Regional Dialogues on Social Cohesion. The IV Dialogue, held in La Paz in March 2012, was devoted to analysis and discussion of the issues dealt with here in *Identity and identities: potentialities for social and territorial cohesion*. The meeting was based on the following premises:

1) Territorial identity and the associated sense of belonging may play a key role in achieving collective local development and social cohesion goals.

2) The existence of a territorial identity is compatible with that of other identities (cultural, ethnic and otherwise) and the senses of belonging associated therewith. The adoption of the idea of social cohesion as a driving force for public action and for democratic governance in turn requires management of the differences and conflicts that multiple identities may generate.

3) The identities present in a territory can become potential factors of local and territorial economic development.

4) It is a local level that it is most suitable for generating public policies with an integrated approach to identity for building more cohesive communities. Thus, at the first panel discussion, initiatives, learning and experiences of local public policies with an integrated identity approach were analysed. A second section was devoted to coexistence and its role in the practical articulation, in the form of public policy management, of all these concepts. It ended with a discussion on the approach to cultural identity as potential for economic and territorial development.

The Regional Dialogue was therefore focused on three fundamental aspects for progress in the practical achievement of public policies with an integrated approach to identity for building more cohesive communities. Thus, at the first panel discussion, initiatives, learning and experiences of local public policies with an integrated identity approach were analysed. A second section was devoted to coexistence and its role in the practical articulation, in the form of public policy management, of all these concepts. It ended with a discussion on the approach to cultural identity as potential for economic and territorial development.

The Regional Dialogue ended with consensus on the need for local governments in Latin America to consider identity and multiculturalism as a fundamental element in the construction of public social cohesion policies.

In this regard, participants stressed that identity is a key asset for development as it builds upon the knowledge and the cultural legacy of territories. It also agreed on the need to reappraise existing models of development to include identity as a core feature, it acknowledged that there are no "magic formulae" for such complex challenges, and it emphasised that the matter that must be dealt with first in the region is to combat inequalities in order to ensure that identity is no longer a factor of exclusion and, rather, to make it a factor of inclusion.

During the discussions it was acknowledged that identity has too often been emphasised
as an element of confrontation and
differentiation, and this has prompted much
conflict. Many guidelines and suggestions,
reflections and recommendations aimed
at reversing this situation were, therefore,
also noted. An attempt will be made here to
order these contributions and to structure
them on the basis of some of the concepts
that were emphasised most intensely at the
Regional Dialogue:

**People**

It was repeatedly stressed how important
it is for the public policies designed to
be truly inclusive or, in other words,
to take into account all the people that
form a community. In the interest of
the concept of equality, emphasis was
therefore placed on the important role
of groups whose identity is inspired not
only by ethnic characteristics, but also by
other variables such as gender or age. A
special effort should be made to promote
policies that address gender equality
and involve young people and their
unique worldviews in local development
processes, as it is they who represent the
future of cities, regions and countries.

**Languages**

From the perspective of young agents,
particular attention was placed on one of
the elements that most defines cultural
identities: modes of expression and
communication. This refers to importance
of languages (as symbolic codes of
interaction among humans) in coexistence
and understanding, as a means of
intergenerational communication and as
a channel both for each group to express
its own identity and also, in particular,
for the establishment of intercultural and
intergenerational dialogue. As far as the
integration of young people is concerned,
emphasis was therefore placed on the
need for spaces within cities in which to
display artistic expressions in the form of
music and graphic art, which are essential
for them as modes communication, or
which provide them with the chance
to act as bridges or intergenerational
mediators and thus connect the view of
development of elders with an imaginary
city future for all. This could be the way
of change.

**Coexistence**

Language, ways of expression and
dialogue emerged as pillars of coexistence
because culture and its expressions as a
form of daily interaction confer identity
and belonging. It is in everyday life
that this interaction occurs; interaction
that aims to make coexistence an
organisational tool, a principle of life and
a system of interaction for social harmony
to become one of the ends of political
mobilisation and action. It was therefore
emphasised that, despite the importance
of memory, background and legacy, when
community history is solid and deep-
rooted, the present and the future of
community-building are, in short, much
more momentous.

Coexistence built on diversity encourages
unity. Seeking what unites us, as
expressed in the Dialogue, and not what
differentiates us is the key to achieving
social cohesion. It yields unity with which to evaluate cultural, territorial and biodiversity assets, as well as knowledge and ways of life; unity for agreeing on strategies that reflect collective interests and for sharing a common outlook; unity committed to the exercise of government and citizenship for making joint, cooperative pledges to be achieved through collective agreements.

It was also pointed out that this coexistence, when considered from a perspective of human dignity and as a political exercise, should treat identity groups according to principles of equality, respect for and recognition of their autonomy, in an exercise of power based on the dignity and on the legitimate and legal rights of all the inhabitants of the territory. This refers to the autonomy even to choose the model of progress desired for the community itself.

Harmony and the interrelation of groups and individuals at a local level were considered the most suitable setting for the generation of public social cohesion policies with an integrated approach to identity, and the best area and time for local governments to attempt to generate welfare and skilfully to manage people and resources with a view to solving problems and assuming their own future outlooks.

**The space for coexistence**

The importance of space and territory was highlighted not only with regard to coexistence but also to many other areas of the debate. Territory, it was maintained, is defined not only by its topographical, geographical, or ecological elements. It not only refers to a landscape, but also involves culture, social relations, identity, heritage, representation, and symbolic or emblematic imagery and is, ultimately, a resource for the development process itself. It is a construct and the result of a specific project that gives the territory its contours and shape. It is a framework of reference and content for development with variable geometry, which makes it impossible for two territories to be the same. Each territory is created, evolves and is organised on the basis of the intervention of agents. Territory is a specific space and an unquestionable requisite with which to consider development, in which the local culture and specific characteristics of each region have taken root and are not transferable to anywhere else. This space is the point of contact among individuals and the scenario for coexistence.

Different aspects of the concept of territory were established. These can be ordered as follows:

1. As a place for action. Definition of the boundaries of an economic, social and cultural space with concrete, specific problems in which the community strategies for possible development are defined. This is the framework for the implementation of community projects aimed at solving local problems.
Reference to public space was therefore made.

2. As a space for participation. Action in favour of community progress can only be taken by the local population. They can only act in their immediate spatial environment.

3. As a place for integration. It is not enough for the population to participate in the progress of a settled community in a specific space; this process must also be integrated: identities included in the city’s identity. In short, local means the space in which it makes sense to refer to integration, to cohesion and to those areas that require the generation and implementation of innovations and changes that may lead to a better future.

4. As content of the local development programme or, in other words, as a space for identity. Its shortcomings, limitations and possibilities and its potential and resources can become the content of development action. The need for intentional respect and consideration for the territory and its resources were therefore underlined. It was emphasised that cultural, social and economic rights, which provide the framework for rights and commitments associated with cultural identity, cannot be enjoyed fully until people are also able to tackle rights of nature.

Lastly, the importance of heritage (tangible and intangible) and of memory as basic elements of cultural development was emphasised. Particular reference was made to nature and to the importance of enabling people to develop fully, with consideration for and care of nature’s elements and resources.

The timing for coexistence

Mention was made above of the importance of the timing of development, with emphasis on the present for building a new identity for cities. However, one of the most commonly used terms in the debate was the word future, which referred to the idea of development goals, community challenges, the horizon for the common construction of city, young people and progress, etc. Future is somehow a concept that was accepted more readily than the term progress (when progress as a development model was questioned, for example, from the perspective of sustainability). The notion of future is very often associated with another concept: innovation.

Meeting needs, solving problems and making improvements involve change and in local development this change must be innovative. As a community generates culture (integrating traditional know-how and current innovative creation) to meet the social demand that has arisen within it, new needs appear, new techniques arise, and values can change. The community is thus continuously acting to generate culture and assuming an ongoing process of aspiration and access to social welfare.

Social change is the specific answer or, in other words, the change observable
over time that affects (to a more or less constant degree) the structure or functioning of the community and modifies its historical progress.

There are many ways of trying to establish social change. In the case of local development, social transformation is sought by innovation, by introducing techniques, or ways of operating, ideas, knowledge, or new behaviours that modify way of life, raise questions or resolve problems posed by the community. Response to social demand necessarily involves some initiatives and actions that stray from conventional paths. If new needs appear among the people, it is because habitual ways of operating and of thinking, at least, are growing weaker. Other models and other formulas to improve the future need to be encountered and, in this context, not only found and designed, but also, crucially, implemented on a consensual basis.

With regard to the concept of variable geometry, each community is unique and so, therefore, is each development process. The solution applied to each problem depends not only on the problem itself, nor on the resources available or the population that causes it, but also on a new —innovative— combination of all these factors in each community. In other words, each development experience requires original answers, because each problem is different. No two communities are the same, have the identical needs, require the same solutions or have comparable resources. The problems of local development must therefore have a unique response, tailored to the problems of each community. Innovation is thus a deliberated and intentionally induced social change the ultimate objective of which is to improve local living conditions by introducing an innovative solution for that community. It is not so much a technical item as an exercise associated with creativity.

**The method of coexistence**

Different presentations also highlighted the need for public cohesion policies to encourage values associated with the treatment of cultural identities as potential driving forces for local and territorial development. The most commonly emphasised values include:

/ **Equity and sustainability**: to prevent commercialisation of the cultural and natural elements that give a community identity, in order to prevent the extinction of these resources, to check misuse of these elements and to integrate all sensitivities.

/ **Dignity**: the first right that should be won for people; a principle of action that can help to achieve other values such as consideration, acknowledgement, tolerance and respect.

Organising the thought-provoking contributions made by the participants at the Regional Dialogue of La Paz showed that social processes promoted with reflection and analysis (both in this study and in the Regional Dialogue itself) as public policies for social cohesion, local
development, the integration of identity, and protection and encouragement of diversity, are not achieved solely with new legislation: they represent an ongoing challenge with slow and fragile results, yet do gradually allow a change from ideals to realities.

It can also be concluded that, first, some points dealt with establish lines for a process of debate and reflection, which will be necessary in the future as a basis for political action conducive to social cohesion and, second, other proposals that emerged at the Dialogue have now become parameters that inspire public management and the coordination of the social cohesion, interculturality and local territorial development policies necessary to achieve it.
Social cohesion is an essential prerequisite for establishing the right conditions in democracy with which to achieve citizens' social, cultural and economic rights. The civic dimension of social cohesion is possibly the most difficult to attain yet is fundamental in order to achieve other forms of social cohesion. Its civic and community features include the following eight aspects:

/ Democratic rights and values.

/ Trust and solidarity.

/ Equal opportunities.

/ Sense of belonging and the notion of shared future.

/ Recognition of diversity.

/ Management and resolution of conflicts.

/ Empowerment and participation.

/ Positive relations among individuals, groups, communities and localities.

The creation of cohesive and culturally diverse communities of citizens requires a new approach to local problems. It requires social change that places emphasis on solidarity, equality and respect for the other and for the unique characteristics of age, gender, race, culture, and religion, etc. that make him or her different. Before, or at least at the same time as, public policies are proposed to make a city prosperous, work is needed in order to create city, to build a climate (an environment of a community of citizens), and to turn the city into a solid body in which people squeeze against one another like atoms to give it mass, density, weight, and volume. It is a process inspired by a new sense of community that facilitates the union of people and encourages them to act. This new identity, however, is neither homogeneous nor uniform, but rather plural, diverse, multicultural, and capable of acknowledging, encouraging and enhancing the identities that form it.

Citizens only feel part of the community and only become involved in solving the problems of their milieu, common to other residents, when they feel that they are respected and are confident that their contribution (even if not chosen) will be valued, and they see that the local authorities are interested in them or, at least, listen to what they have to say. Only then are they prepared to work together with others to find solutions to local conflicts, deficiencies and needs.

It is work, enthusiasm and shared effort that creates a new sense of belonging, a new feeling and a new structure: the community of citizens, in which individuals feel more comfortable and motivated to engage in solving common problems.

The transforming social and educational change mentioned above, generated by a community to satisfy a demand common to groups and their individual members, is:

4. Conclusions
/ Socially desirable (based on community demand).

/ Economically viable (it aspires to global progress, i.e. seeks social and economic returns).

/ Environmentally pondered (because respecting the environment and natural resources within the community ultimately involves respect for human beings).

/ Ethically prudent (it seeks caring and decent development not only for each and every person in the community, but also for those who are marginalised and not only for those present here and now, but also for future generations).

The change sought therefore implies the notion of the timing of development and should be inspired by memory and historical collective identity (tradition); implemented in the present with the contribution of all yet with a view to the future (creation). The timing of development is thus dealt with and understood as innovation.

Taking part in the new city project on the basis of equality and respect for the cultural diversity of everyone cannot be imposed politically but should rather be a social achievement. One possible way of establishing such participation processes is to propose new styles of government, of democratic governance, the key to which is the articulation of public policies that allow public-private cooperation for the common good.

The public authorities (political and administrative) must exercise combined policies (bringing together organisational, institutional, financial, executive, informative and educational measures) to ensure that each subject, without waiving his or her unique identity, takes part in their community with other residents with whom space, resources and problems are shared. Such public policies should help to create a new local identity and to optimise the unique features of local identities in processes of development.

These public policies that assume the form of social promotion expressly seek to protect identity differences and to promote cultural diversity.

The medium conducive to the gradual achievement of efficient and effective participation of individuals in the problems of their community is education for solidarity. Based on the implementation of public policies, this education requires the mechanisms of attentive listening, motivation, training and information, at least.

In addition to the timing and the environment for the change that will turn the community into an intercultural and more cohesive social structure, it is important to remember that culture and coexistence arise in space –public space–, which must be approached and considered as:

/ A place of meeting, interaction, expression and recreation.
/ A place of identity. To the extent that it contains know-how and ways of operating and features elements of heritage and nature, and act as the container of the development project.

/ A place for orientation. A sense of belonging and sense of direction (of purpose). The land is the key factor in giving meaning to our existence and to our future process.

Lastly, for these measures and public policies to have an impact and a profound effect, they should be implemented in coordination and articulation with other policies that provide subsidiary structure to the territory.
5. Learning from successful experiences

Given the complexity of analysis in this study, the range of concepts used and the host of conceptual perspectives that yield interaction among them, for pedagogical reasons we have therefore opted for an uninterrupted theoretical discourse and avoided references to examples and practices. We do, however, believe that such references are highly illustrative and, the demands of variable geometry excepted, can be of inspiration in implementing public policies.

The examples selected, however, do not include, nor are intended to, all the best practices there are. They are simply cases referred to by way of example in order to illustrate the concepts and proposals discussed above. They have therefore been organised according to the issues raised in the study’s conceptual development.

Social strategy: preparing the environment of coexistence

CREATING A SENSE OF COMMUNITY

«Amor por Bogotá» (Love for Bogotá - Colombia)
This programme is part of the “Positive Bogotá: to live better” Development Plan. It seeks both to consolidate a culture of civic solidarity, with a systemic and comprehensive focus, that corresponds to different areas of people’s lives; it also encourages a change in habits, attitudes and practices in order to improve civic coexistence and democratic culture, the fundamental benchmarks of which are respect for rights and difference, solidarity and social inclusion.

“I Amsterdam” / “We Amsterdammers” (Netherlands)
Since 2006, the City Council has been working to make the city a place both for people to display their talent and also for progress; a site where freedom, dynamism and creativity go hand in hand with solidarity, social security and the protection of social groups. The plan is strategically focused on people. It is based on the idea that “it is the people who make Amsterdam” and focuses the city’s strategic plan on five core areas: countering poverty, child support, safety, air quality and green spaces, and economic growth. Everything it deals with, therefore, is social cohesion. The idea behind the council’s policies is to maintain all the city’s groups and stakeholders (citizens, businesses, traders, workers, young people, tourists and anyone else) united.

“Entre todas y todos podemos hacer una Baja Montaña mejor” (Together we can make a better Baja Montaña - Navarra, Spain, 2002-2012)
Public policies addressed to supporting civic and social initiatives originating from the community. A body of small business owners who work together for the social and economic advancement and sustainable revitalisation of the county of Sangüesa. Sangüesa is the county’s main town and home to over half of the region’s 9,000 inhabitants; the rest are distributed in a further 12 municipalities.
The business owners started operating with the slogan “Hacer comarca para vender comarca” (Developing the county to sell the county). Although they understood that it was crucial to unite the region’s 13 municipalities, one obstacle encountered was the identification of people with the area’s name. It was thought that the region’s most traditional feature, which brought everyone together and also differentiated it from others was the wine and recognition of the Baja Montaña zone in the Navarra Designation of Origin. In 2004, it therefore adopted the slogan “Together we can make a better Baja Montaña”. The residents began referring to the county and councils also adopted the name for measures and projects in the area; from 2007, the regional government recognised the region as a micro-tourist resort in Navarra, and named it Sangüesa y la Baja Montaña. In 2011, councils and business associations formalised the union by establishing a Tourism Consortium.62

62 The “Developing the county” strategy implemented by the Baja Montaña-Mendi Behera Association has been classified as a best practice by very diverse public and private institutions:
/ 2006: nominated by the Ministry of Housing for the Dubai International Award for Best Practices to Improve the Living Environment, organised by the United Nations.

"La ciudad iluminada" (The illuminated city), initial episode of the MINIATURAs project (Las Palmas de Gran Canaria, Spain)

MINIATURAs is an audiovisual proposal featuring an initial episode narrated in Las Palmas de Gran Canaria with the specific purpose of raising social awareness and prompting cultural, social, economic and educational change in the city based on citizen participation. The media product is also intended to provide a tool to promote tourism for the city. It is inspired by the principles and values of the Municipal Citizen’s Charter expressed in the Todos (Everyone) project, and is intended to spread and disseminate common feeling: “What we can do for our city rather than what the city should do for us.”

Stakeholders therefore include residents’, cultural, and sports associations, and the general public of all ages while the project features the contribution of Canary Island artists from different disciplines (circus, dance, music, theatre, synchronised swimming, 2D and 3D animation, etc.), art schools, the University of Las Palmas de Gran Canaria, schools and colleges, and other bodies and institutions of the city.

/ 2006: second prize in the category of Best Sustainable Management at the 9th Environmental Awards of the Garrigues Foundation, the newspaper Expansión and Ecoiuris.
/ 2008: GOOD practice included in the catalogue of the Planet 100 Top Environmental and Local Development Practices, at the event organised by the UN-Habitat Committee, Dubai.
ACKNOWLEDGING CITIZENSHIP

Chopcca Project (Provinces of Huancavelica and Acobamba, Yauli and Paucará districts, Peru)  
In association with the Ombudsman’s Office, it encouraged the population of the Chopcca communities to obtain their identity documents, thus enabling people to exercise citizenship in political, economic and social matters and encouraging acknowledgement of this right. It also developed a leadership training programme to help the people of Chopcca improve their abilities to identify and make proposals and to make an impact with them in local and regional level decision-making.

"Niños y niñas como ciudadanos de pleno derecho" (Children as fully entitled citizens - Villamayor, Salamanca, Spain)  
The initiative began with the commitment of the Mayor’s Office and of the City Council to the effective role as fully entitled citizens of the municipality’s children in the Villamayor project entitled “La Ciudad de l@s Niñ@s” (The City of Children).

GUARANTEEING CITIZENS A DECENT LIFE

Comunidades (Communities) Programme (Fortaleza, Ceará, Brazil)  
The Communities Programme has been conducted in the metropolitan region of Fortaleza, a city of 2.5 million people with over 400 favelas that are home to 540,720 people, 157,212 of whom work in the informal sector. It is also estimated that 40% of the population is illiterate. The programme included three components: housing, job creation and income generation, and training; and the creation of a participatory institutional structure based on tolerance for the city government. As the communities are neighbours, the idea is to strengthen urban society and the sense of citizenship, and to facilitate access to affordable housing, to jobs and to training.

Social strategy II: preparing the space for coexistence

RESTORING OR CREATING PUBLIC SPACE

Taller Mil Plazas (Thousand Square Workshop - Talca, Maule Region, Chile)  
In 2009, an initiative was launched to build seven imaginative and evocative squares and recover several problematic areas of the city as public spaces for coexistence.

Parque Urbano Popular (Popular City Park – Morelia, Michoacán, Mexico)  
An experience geared to creating a city park with the physical and economic participation of university architecture students, intended to improve the...
environmental conditions of the Xangari estate.

**Barrios (Neighbourhood) Project**  
**(San José, Costa Rica)**
Enhancement of the tangible and intangible heritage of neighbourhood communities to improve the quality of intercity communications through exhibitions, talks, entertainment activities, acts in public spaces, etc.

**“Juntos construyendo una vida mejor” (Together building a better life - Cerro Cordillera, Chile)**
Improving citizen participation based on the construction and restoration of public spaces with the involvement of the public.

**SOCIAL URBAN PLANNING**

**“Habitar Goes” (Living in Goes - Montevideo, Uruguay)**
This project seeks social and urban revitalisation and the articulation of policies addressed to social integration in deteriorated central areas. It involves intervention in the whole of the Goes area, which is emblematic for its social, cultural, economic and urban characteristics, and features special emphasis on some territorial units with a unique physiognomy that converge there: Reus Norte, Las Misiones, the area of the Mercado Agrícola and Reducto.

**Integration (São Paulo and Rio de Janeiro, Brazil; Chihuahua and Guadalajara, Mexico; Bogotá, Colombia; and Quito, Ecuador)**
The aim is to create synergies and shared solutions to achieve sustainable inner urban development and the revitalisation of contaminated sites in disuse. The environmental and social aspects provide the premises for proper urban planning and so, for example, the construction of social housing in abandoned places will facilitate the participation of public bodies and the inclusion of the socially needy.

**Redevelopment of the common boundary area as an instrument of social cohesion and creation of civic identity (municipalities of Pedro Juan Caballero, Paraguay, and Ponta Porã, Brazil)**
This project involves the management of a redevelopment project in the border area that is home to most of the traders of both cities, and an improvement in the precarious infrastructure of the existing stalls in the zone.

It is intended to enhance interaction among the municipal organisations and civil associations that operate on and inhabit the border. The aim is to involve the communities of both cities, while promoting dialogue and exchanging knowledge, experiences and best practices.
Consolidation of settlements as neighbourhoods (Medellín, Colombia, and Cairo, Egypt)
The voluntary resettlement and the consolidation of settlements requires understanding of the complexity and the special social, economic, environmental and planning features of these spontaneous population nuclei, which is obtained by working on goals such as:

/ Encouraging closer interaction of local government bodies and the community.

/ Building trust among agents and encouraging participation and the establishment of commitments.

/ No eviction. No expulsion. No expropriation. Legalisation of ownership, enabling new terrain and the prevention of uprooting and social disruption.

/ Producing different housing plans to suit the interests and socio-cultural nature of the population, in order to generate ownership, lasting presence and long-term economic security.

/ Reallocation, densification and release of natural, housing and urban development components for comprehensive improvements in living conditions and guarantees of social inclusion.

Methodological strategy: preparing the participatory process

FINDING REASONS AND RATIONALES FOR BUILDING CITY

Road safety

School of mime for creating road user civic responsibility (Sucre, Bolivia)
Graduates will remain part of the “Stop, look and cross” public education programme, implemented by the Office of the Mayor of Sucre to improve the conduct of drivers and pedestrians in the streets over which it has jurisdiction.

Urban planning

Metropolitan Area (Barcelona, Spain)
The Barcelona Metropolitan Strategic Plan (PEMB) is a private not-for-profit association sponsored by Barcelona City Council, which includes the 36 municipalities in the metropolitan area of Barcelona. Other authorities (Government of Catalonia, Barcelona Provincial Council and district councils), the territory’s most significant economic and social agents (Chamber of Commerce, Cercle d’Economia, Foment del Treball, University of Barcelona, Fira de Barcelona, Port and Airport), and other institutions associated with the region (Association of Municipalities, Metropolitan Transportation Authority and Metropolitan Environmental Authority) are also involved. The PEMB was created to identify and encourage strategies to support the economic and
social development of Barcelona and its surrounding urban belt. This work involves both study and identification of potential—which in traditional or emerging sectors—, forecasting problems and anticipating solutions.

**Urban renewal**  
(Villa El Salvador, Perú)  
The last thirty years have seen the creation and recreation of local culture, based on the idea of a community of residents and other concepts such as mutual aid, justice, solidarity, enterprise and participation, with support for the modernisation of business and special emphasis on the furniture industry.

**Public Health**

**Health model**  
(Santiago de Cali, Colombia)  
An experience of social dialogue for building a city based on the design of a health model for Cali with citizen participation.

“Maturín limpia es responsabilidad de todos” (Clean Maturín is everyone’s responsibility - Maturín, Venezuela)  
Creating public awareness through an urban sanitation campaign.

**Heritage**

From the parks to the city  
(Guayaquil, Ecuador)  
Renewal of the city based on a holistic notion of local heritage.

**Prevention of natural disasters**

“Por una ciudad sísmicamente segura”  
(For a seismically safe city - Tijuana, Mexico)  
The City Council develops prevention against a hypothetical natural disaster with a view to promoting unity, with popular participation in the RADIUS programme.

**Protected social employment**

**Iturraskarri Project**  
(Larraun, Navarra, Spain)  
The project, which is addressed to restoring popular heritage (washhouses, fountains and small restoration jobs) and to training participants and enhancing their employability, yields clear improvements in and protection of the environment, facilitates mobility, encourages participation and provides the community with resources for tourism. It also raises interdisciplinary awareness of water and the role of women in the era of the washhouses, while reviving cultural and natural resources in the Larraun Valley.

**Educational strategy: listening, informing, motivating and training**

**TRAINING AGENTS**

Training leaders (Apurímac, provinces of Abancay, Antabamba and Aimaraes, and Puno, province of Azángaro, Peru)
The project helps to strengthen democratic governance, based on items such as the Regional Agreement and the Apurimac Board of Mining and Regional Development, and capacity-building for training young male and female leaders in Apurímac and Puno. It continues the work of the Fortalece (Skills Enhancement) Programme and enhances the measures of good regional and local government by strengthening regional areas of political and social cooperation and the formulation of the Apurímac Development Agenda. It has furthered the Skills Development Programme and prompted the creation both of the Apurímac and Puno School of Governance, and a basic training plan for authorities, officials and social leaders with national, regional and local influence. It also encourages areas for debate on participatory monitoring.

**Agreement for Women’s Training and Employment (province of Buenos Aires, Argentina; Government of the Central Department, Paraguay; Mayor's Office of Sacaba and Mayor's Office of Vinto, Bolivia; Association of the Andean region of Cochabamba, Bolivia; and Association of Municipalities of Cochabamba —AMDECO—, Bolivia)**

This project is intended to promote employment among women and territorial development in areas of Latin America (Buenos Aires, Asunción and Cochabamba), characterised by a low female employment rate.

To boost the rate of women at work and development in these areas, there are plans for improvements in policies of training for women and in the jobs assigned to them, based on innovative public policy tools and instruments such as gender training agreements (the goal of which is to create a training schedule in which supply of training and demand for labour converge) and local plans for gender policies (which seek to combat gender discrimination in access, length of service and the stabilisation of women on the employment market).

**EDUCATION IN SOCIAL VALUES**

**Interculturality as an initial step to renovating the city (San Cristóbal de los Ángeles, Madrid, Spain)**

Development of the plan to renovate the town began with the creation of a residents’ committee involving fifty people of Spanish, Moroccan and Dominican nationality. This committee encouraged different initiatives such as the development of an educational unit, campaigns to enhance awareness of gender-based violence, the organisation of an intercultural festival and Citizenship Week (attended by over 4,000 people), the performance of an educational programme on coexistence and the use of residents’ associations (leaflets, informative meetings, etc.), and the promotion of the short film *Entre trenes* (Between Trains), which was made by fifteen young people from the neighbourhood.
**Municipal Strategic Plan**  
*(Córdoba, Spain)*  
The goals of this participatory plan are the defence of democratic values, coexistence and the enhancement of social capital. The plan’s main projects include La Ciudad de los Niños y las Niñas *(The City of Children)*, with a capacity for 7,000 people in an area of over 45,000 square meters that features a combination of green areas (with labelled trees and shrubs) and over 30 play structures for all ages.

**Comprehensive Municipal Plan**  
*(Caguas, Puerto Rico)*  
Ten years ago, the city’s mayor took up the challenge to improve the city of Caguas and the collective self-esteem of its citizens. Using a new city image, the mayor challenged his fellow citizens to create a new country, separate from the past and from the situation at the time. This resulted in a dynamic programme of public works, advances in public transport, leisure areas, an appreciation of art and culture, sustainable development in the economy and employment opportunities, and in the appearance of aesthetic icons that symbolise the new city. The public authorities improved planning strategies using new technologies. The new identity adopted by the city can be summed up in the following phrase: “Caguas: our new country is vibrant, safe, beautiful, orderly, healthy, cultured, modern, technologically advanced, supportive, economically dynamic, competitive and is proud to be the best.”

**Gender Equity**

*“Las mujeres transformamos las ciudades”, 2006 (We women transform cities-Metropolitan District of Quito, Ecuador)*

The project involved the creation of municipal services for women in order to enhance citizenship and institutional capacities with a view to promoting gender equality and strengthening channels for the participation of women in local public policy.

**Young People and the Construction of the Collective Imaginary**

*Youth Development Plan*  
*(Concepción, Bio-Bio, Chile)*

A process of generating public policies for young people in the municipality of Concepción, based on the design, construction and implementation of a local planning instrument.

*Youth Development Strategic Plan 2006-2015 (Antioquia, Colombia)*

The plan is the result of the historical collective effort of thousands of young people, public and private institutions, international cooperation agencies and departmental and municipal government.

**Attentive Listening**

*Social dialogue*

*City Forum (Quito, Ecuador)*
Participatory dialogue to solve community problems. Proposal by the Association of Architects of Pichincha intended to provide the public with an area for discussion in order to address local city problems. Each neighbourhood holds a forum based on an issue of concern: the airport, the military hospital, the need for a civic centre, culture and tourism, housing, etc.

Public-private committee (Alhué, Chile)
Public and private bodies agreed to protect Altos de Cantillana in a process involving different organisations; they discussed how this outstanding site for tourism bordering on Alhué may be cared for and promoted.

Intercultural dialogue

Communes of Ollagüe and San Pedro de Atacama (Chile)
The experience undertaken by the Agricultural Research Group (GIA) in 17 towns aims to create a model of integrated community development through intercultural dialogue that addresses two complementary areas: a) environmental education, and b) development of production based on geographical and cultural potential. It is addressed to indigenous leaders and the province’s basic and mid-level centres of education, and is coordinated with a view to the defence and preservation of the archaeological cultural heritage and the environment of communities, while fostering civil-indigenous organisation that protects the rights of Lickan Antay or Atacama ethnic communities.

“Gente diversa, gente equivalente: hacia una convivencia ciudadana en equidad” (Diverse people, equal people: towards a peaceful and fair civic coexistence - Santa Tecla, El Salvador, and Quito, Ecuador)
This project is intended to promote conditions for fair social interaction and coexistence, and ownership of key sites to strengthen full and active citizenship in Santa Tecla and Quito. Achieving these objectives involves research and discussions on factors affecting social cohesion and the mechanisms to promote it, capacity-building workshops, surveys, public debate, and good neighbour campaigns, which both strengthen the interaction capabilities of civil society and also promote, empower and raise the awareness of the local governments involved in order to implement more inclusive and coherent measures or policies. The project also involves the adaptation of facilities, services and infrastructure that creatively generate social interaction based on new precepts of interaction.

MOTIVATION

“La ciudad que queremos…” (The city we want - Las Palmas de Gran Canaria, Spain)
A local development plan involving citizen participation open to art and participation based on the city’s identifying emblems; a place for strolling and enjoyment; a strategic location, activity centre of the island and the archipelago; open, enterprising
and competitive, a logistics centre and gateway to Africa; which breathes culture and looks out onto the sea.

“Agricultura orgánica en la ciudad” (Organic farming in the city - Municipality of El Bosque, Metropolitan Area, Chile)
The local government fosters intergenerational interaction between older adults and the school community through the production of compost from organic waste. This generates fertile soil for use in the production, for example, of salad vegetables for family consumption; encouraging participants to produce medicinal plants has also been successful. The experience has provided the territory with tools for reducing waste removal, steered participants towards the production and consumption of healthier foods and, lastly, prompted greater participation and the exercise of citizenship.

Articulating public policies for a cohesive and intercultural city

GOVERNANCE AND TRANSPARENCY

“Bogotá humana, ¡ya!” (Human Bogotá, now! - Bogotá, Colombia)
A municipal programme intended to purge the detrimental practices of public management and promote responsible and transparent relations in justice and equity with all urban agents. It is a project that aspires to equitable economic growth, improvements without exclusions in quality of life, access to better employment opportunities, respect for civil liberties and for social rights and rights of nature, based on water as the core feature of urban development.

Network for Community Cultural Development (Mexico City, Mexico)
This joint project involving civil society and the Federal District Government aims at building a new citizenship. It is also a form of inclusive and democratic organisation that, as part of the public policy of the Department of Culture, promotes community cultural development and access to quality cultural and artistic goods and services. It also encourages artistic and cultural education and training, the preservation of and innovation in historical, artistic and cultural heritage, and equity and respect for human rights.

The project supports and monitors community cultural projects of different kinds: film clubs and cultural circles; publishing, radio and community audiovisual creation projects; conferences and community festivals; plastic art in public spaces; workshops on theatre, dance, literature, music, film, papier-mâché, and painting, etc., which it runs for associations or groups at its own cultural sites.
SHARED CONFLICT RESOLUTION

**Overcoming armed conflict through environmental improvement (Dungannon, Northern Ireland, United Kingdom)**

The City Council, in partnership with local community groups, has developed a strategic environmental improvement plan, for implementation on a long-term basis, intended to regenerate the town and thus provide it with investment capacity and make it prosperous. Northern Ireland has suffered violence for thirty years, and Dungannon, which is no exception, has been bombed 32 times in attacks that destroyed the city centre and decimated the population. Affected areas have suffered from social marginalisation, a very high unemployment rate, predominantly antisocial behaviour, economic decline that affects business, and a polarisation of communities because of social divisions; all in a complex political context.

The strategic plan encourages working in close cooperation with local community groups and regenerating interaction among them in order to ensure the social, economic and physical recovery of the area.

**Community Mediation (Buenos Aires, Argentina)**

These programmes seek to improve residents’ quality of life through citizen participation mechanisms available to everyone, to generate a responsible culture of cooperation and participation among community members, and to restore and strengthen social networks.

It is a voluntary and confidential process that requires the neutral intervention of a third party, the mediator, who facilitates communication between the conflicting parties and seeks peaceful and collaborative solutions to problems. It involves established procedures for creating a climate of cooperation between the parties and focuses the problem at hand on a search for joint solutions. By working with residents through Community Mediation real interests and concerns are identified, which means additional public policies can also be developed.

The Community Mediation programme was not intended to “reduce legal processes” but rather to re-establish and strengthen the social network through participatory mechanisms with responsibility in the decision making process, acceptance of different viewpoints, and an evolution from paternalism to responsible self-determination.

Another method of dissemination was the training given by the Government to officials and administrative staff that served to establish precisely why mediation was useful for officials and for cataloguing the different types of mediation available. Civil servants began referring cases for mediation because of the high volume of disputes among residents. It involves the use of the following tools:

/ Communication, both to build areas for dialogue and to maintain them.
Positive reformulation.

Mediator neutrality, which is required in order to ensure there is no preference regarding the type of agreement reached by the parties.

Creativity for generating options.

The voluntary nature of opting for Community Mediation and of reaching agreement on the terms decided by the parties.

Confidentiality, which provides a protected context for discussion.

"En la gestión de recursos" (In the management of resources - Apurímac, Cajamarca, Cusco, Lima and Piura, Peru) The objective of this initiative is for Peruvian society to manage and solve conflicts among mining projects and local populations, and to establish harmonious interaction between mining activities and local economic and social development, respect for citizens’ rights and environmental protection. The skills of the staff of branches of the Ombudsman’s Office will thus be enhanced in order to improve the quality of their work and establish greater coordination among the teams.

PLANNING

Strategic Plan for Culture (Buenos Aires, Argentina) The project involves the creation of television channels, community-run radio stations, the Metropolitan Arts Fund, the Centre of Recycling and Conservation of Scenographic Material and of the City of Music, and even the Central Library. The San Martín Cultural Centre and Museum of Film and Museum of Modern Art were also revitalised. The project arose with a view to turning Buenos Aires into the cultural capital of Latin America in preparation for the May Revolution bicentenary celebrations in 2010.

Strategic Plan for Culture (Burgos, Spain) A guide of work on culture shared by the maximum number of citizens and social and cultural organisations. It involves a system of open reflection that allows for the design of a city model on the basis of a profound participation process that began in November 2008 and ended in February 2010.

Costa Plan (Department of Canalones, Uruguay) Participatory development of proposed guidelines and strategic territorial planning and sustainable development measures for the micro-region of La Costa.

Plan of Land Use (Bigote and Serran sub-basins, Peru) The plan affects the districts of Canchaque, San Juan de Bigote, Tamango, Lalaquiz, Salitral and Buenos Aires and San Miguel de El Faïque. The plan marked the start of a participatory process that would provide guidance on the use and occupation of the territory in accordance
with the comprehensive and sustainable development needs of its resident population.

"Gestión urbana y territorial participativa: una llave para la cohesión social y territorial" (Urban and territorial participatory management: a key to social and territorial cohesion - Tuscany Region, Italy; Regional Community of the Department of Punilla, Argentina; Municipality of Viña del Mar, Chile; Havana Centre Municipal Assembly of Popular Power, Cuba; Municipality of La Antigua Guatemala, Guatemala; Municipality of León, Nicaragua; Provence Region - Alpes Côte d’Azur, France; and Co.opera ONGD, Italy) Development of participatory territorial management plans in local areas of Latin America associated with plans or processes of territorial planning already in place. Upon establishing the territorial management model jointly among partners, in each area a local plan is implemented on a participatory basis and incorporated by the public authorities responsible for the PGIS (participatory geographic information system).

LEGISLATION AND REGULATIONS FOR GENERATING CULTURAL POLICIES

At a national level

Organic Law of Culture (1999, Venezuela) It was intended mainly to facilitate qualitatively different development as a support for the democratic system in order to prompt changes in social and cultural values and the construction of a process of cultural citizenship.

Public Spaces Programme (2007, Ministry of Housing and Urban Development of the Government of Chile) Announcement of grants for projects submitted by the corresponding municipality, either upon council initiative or proposed by the community. Projects are selected on a regional basis and ratified by the Undersecretary of the Ministry of Housing and Urban Development, who defines the projects selected in accordance with regional distribution of allocated resources.

This programme is part of the Urban and Housing Policy in which the Ministry of Housing and Urban Development has placed great emphasis on the city and districts as focal points for its urban integration policies. Its main objective is to provide Chileans with more integrated, sustainable, attractive, amenable and differentiated cities and neighbourhoods. On the basis of these principles, the State is responsible for recovering and preserving what we have referred to as "urban heritage.

At a regional level

Support through grants for city council measures (2012, Chartered Community of Navarra, Spain). For local development measures based on the history, traditions, customs, human
activity and work, which highlight the wealth, diversity and common features of the heritage of Navarra.

**At a local level**

**Council support through grants to local groups and organisations (2011, Viladecans Town Council, Barcelona, Catalonia, Spain)**
Grants for the performance of initiatives in culture and community, education, sports, the elderly, gender equality, cultural heritage, social services and mutual aid and solidarity.

**Council support through grants to local groups and organisations (2011, Piélagos Town Council, Cantabria, Spain)**
Grants for the conservation and recovery of environmental, historical, artistic and religious heritage.

**From benchmark international commitments to action**

**Project for the Rights, Cultural Identity and Participation of Amazonian Indigenous Peoples: the Case of the Aguaruna people (Amazon: provinces of Bagua and Condorcanqui, districts of Imaza, Cenepa and Nieva; San Martín; provinces of Moyobamba and Rioja, districts of Moyobamba and Awajún, Peru)**
The project encourages compliance with international commitments and their implementation with regard to the rights of indigenous peoples in Peru and, in particular, the rights of the Aguaruna people, as set out in Convention 169 of the International Labour Organisation (ILO).

**Identity policies as an element of social cohesion and territorial development**

**CULTURAL IDENTITY AS A RESOURCE FOR TOURISM**

**Chiloé Archipelago (Chile)**
A process of integrated rural development in a territory classified as a cultural reserve, involving the natural and architectural heritage and the expertise of the local population. The process involved the implementation of policies in education, motivation and the modernisation of production lines and public services.

**Taquile Community of Puno (Peru)**
Taquile is an island on the Peruvian side of Lake Titicaca, 36 km from Puno (Amantaní district). The project involved a tourism development strategy inspired by the curiosity aroused by its traditional culture: pre-Columbian origins of the Quechua culture. Local authorities of the islands of Amantaní and Taquile led the project, which also involved the regional government, Puno Province Municipality, the Ministry of Foreign Trade and Tourism, and the UNDP.

**Municipality of Copán Ruinas (Honduras)**
In the town of Copán Ruinas, birthplace of the Mayas, public and private institutions have been jointly encouraging a process of local economic development, with tourism as its core feature. Tourist products and services have been diversified with an archaeological route, handicrafts (stone, wood), jade, ceramics (pottery), thematic tourism sites, hot springs, horse-riding, and visits to living cultures, etc. All these activities assert its identity on the basis of its history, culture and resources.

Tourist Borders (Peru, Bolivia and Argentina)
The “Cohesion, inclusion and social development through sustainable tourism”, “Tourist Borders” project is a collaborative URB-AL III initiative in the Andean border region that is promoted by the subnational governments of northern Argentina, central and southern Bolivia, and southern Peru, in association with the Province of Frosinone, Italy, the Interregional Observatory on Development Cooperation, Italy, the Government of the Province of Jujuy, Argentina, and the Prefecture of the Department of Oruro, Bolivia, and involving the Autonomous Province of Bolzano and the Association for Social Development (ADESO). Its main objectives are:

/ To improve territorial competitiveness for tourism in well-defined and well-coordinated Andean border areas, tourist heritage and cultural identity.
/ To suggest new mechanisms of integrated management with which to prioritise the development and implementation of the tourism integration corridor through pre-Hispanic and colonial routes.
/ To create the Aymara ethnic tourism corridor as a destination with an identity.

CULTURE-ART TURNED INTO A DRIVING FORCE AND IDENTITY OF THE CITY

Bilbao (Spain), with the Guggenheim Museum; Verona (Italy), with performances of opera in the Roman theatre; Cosquin (Argentina), with the National Folklore Festival, Cannes (France), with film, are some cities that provide emblematic examples of how different iconic cultural and artistic sites or events can contribute to the comprehensive development of a city.

RESOURCES OF A TERRITORY THAT YIELD LOCAL IDENTITY

Café Valletenzano (Teza Valley, Colombia)
Fourteen municipalities in the provinces of Oriente and Neira (Colombia), which has an essentially smallholder agricultural economy, decided to encourage an ecotourism imaginary of the region based on improvements in quality, and on the sale and on the production of agricultural products (such as coffee and cocoa), traditional handicrafts and nature.

Governance, Mining and Sustainable
**Development (Apurímac and Piura, provinces of Cotabambas and Sechura, Peru)**

This project encouraged dialogue among mining companies, the government and communities within the framework of plans for joint, participatory local development. It tackled the obstacles involved in this matter with a view to reducing the polarisation of conflicts among the mining companies, government and communities, and implementing new mechanisms to manage funds, such as trusts, with participation of municipal government authorities and representatives from the mining companies in the region.

**Inclusive and Participatory Local Development Strategies**

This measure comprises four projects in four regions of Latin America, all intended to support local economic development through the promotion of SMEs and strengthening of competent public authorities. Work in each territory is focused on a specific topic: tourism in the Arica-Parinacota border regions (Chile) and Tacna (Peru); environment in Santa Rosa de Copán (Honduras); and technological development in Zapotlán el Grande (Mexico).

**From local to global**

**Cross-border cooperation for territorial development (Lempa River Tri-national Border Association, El Salvador, Guatemala and Honduras)**

This cooperation involves the design, encouragement and institutionalisation of a process of participatory, comprehensive and territorial strategic planning, which will articulate the social, environmental, economic and cultural dimensions of territory shared by the three countries in the Trifinio region. The ultimate goal is to promote the social cohesion and territorial integration of the border municipalities of the Trifinio region in Central America.

**Comprehensive Land Management (municipalities of Puerto Cortés, Tela and Omoa, Honduras, and the Municipality of Puerto Barrios, Guatemala)**

The project is intended to improve legal safeguards for real estate rights in the municipalities of Puerto Cortés, Tela and Omoa, in Honduras, and in the municipality of Puerto Barrios in Guatemala, in order to foster conditions for improving domestic and foreign investment in this area, which is significant for its tourism profile, strategic trade and investment.

Cross-sectional variables of the project are access to ownership by lower income groups, by ethnic groups and by women-headed households, and sustainable development. Completing this process and making it sustainable requires both the development of a property and land registry system that covers the municipal territory and an update of its Land Use Plan.
Bibliography and tools for articulating public policies

Bibliographic resources referred to in the study


Other bibliographical sources consulted

Social cohesion

ECLAC (2007): Social Cohesion: Inclusion and a Sense of Belonging in Latin America and the Caribbean, CEPAL-AECI-SEGIB.

ECLAC (2007): A system of indicators for monitoring social cohesion in Latin America, CEPAL EUROsociAL.


Governance and public policies


Local and territorial development


Integration and participation


CARIDE GÓMEZ, J.A. (2006): “La pedagogía social en la vida cotidiana: Realidades y desafíos en la construcción de una ciudadanía global-local alternativa”, in Sociedad Iberoamericana de Pedagogía Social, Actas del 1.º Congreso Iberoamericano de Pedagogía Social:
Culture and diversity


Iberoamérica (OEI), 6. Available at: <http://www.oei.es/pensariberoamerica/ric04a06.htm>.


**Journals and periodic publications**

**Alambres**
<http://www.revistaalambre.com>
Digital journal on communication, information and culture.

**Anthropos**
<http://www.anthropos-editorial.com>
On culture and politics in Latin America.

**ARTNODES**
<http://www.uoc.edu/artnodes/8/esp/presentacio.html>
Universitat Oberta de Catalunya digital journal featuring analysis of points where the arts, sciences and technology converge.

**Asociación de Revistas Digitales de España**
<http://arde.org.es/>

**Compilation of cultural journals on manifestations of art.**

**CIDOB – Centre d’Estudis i Documentació Internacionals a Barcelona**
Periodic publications: both on paper and in digital format. CIDOB publishes the following titles:

1. **Revista CIDOB d’Afers Internacionals**
<http://www.cidob.org/es/publicaciones/revistas/revista_cidob_d_afers_internacionals>

2. **Documentos CIDOB** (Asia, Latin America, Mediterranean, Migrations, Development and Cooperation, Europe, Intercultural Dynamics, and Security)
<http://www.cidob.org/es/publicaciones/documentos>

3. Books: CIDOB publishes the “Interrogar la Actualidad” collections in printed format only, with some publications on Latin America,
<http://www.cidob.org/es/publicaciones/monografias/interrogar_la_actualidad>

4. and “Monografías”, studies and research on different topical international matters and in development cooperation (diversity, participation, etc.) <http://www.cidob.org/es/publicaciones/monografias/monografias>

**Titles relevant to this study:**

/ Diáspora y voto en el exterior: la participación política de los emigrantes bolivianos en las elecciones de su país de origen (2012)
/ Discursos sobre tolerancia y diversidad en Europa: panorámica comparativa de 16 países europeos (2012)

/ Retomar la iniciativa: ¿cómo ayudar a Serbia y a Kosovo a avanzar hacia la UE? Una revisión estratégica del no reconocimiento de Kosovo (2012)

/ Cuba en tiempos de cambios (2011)

/ La gestión de la convivencia, ¿en crisis? (2011)

/ Formas-Otras: saber, nombrar, narrar, hacer (2011)

/ Spheres of diversities: From concept to policy (2011)

/ Políticas públicas y modelos de ciudadanía (2011)

/ Cultura y política: ¿hacia una democracia cultural? (2010)

/ Vivencias urbanas de paz (2010)

/ La dinámica del contacto. Movilidad, encuentro y conflicto en las relaciones interculturales (2009)

/ La política de lo diverso: ¿producción, reconocimiento o apropiación de lo cultural? (2008)

/ Índice Europeo de Ciudadanía Cívica e Inclusión (2006)

On a joint basis with the UN Economic Commission for Latin America and the Caribbean (ECLAC), CIDOB publishes one book a year on issues of development in Latin America (CIDOB-CEPAL): political recommendations with which to achieve sustained economic growth in Latin America as a means to reducing the poverty and inequality of its population and thus increasing its quality of life. <http://www.cidob.org/es/publicaciones/monografias/cidob_cepal>

This collection currently includes five titles:

/ Educación, desarrollo y ciudadanía en América Latina: propuestas para el debate (2011)

/ Clases medias y desarrollo en América Latina (2010)


/ Visiones del desarrollo en América Latina (2007)

Comunicar <http://www.revistacomunicar.com/> Ibero-American scientific journal that specialises in educational communication: communication and education, ICT, audiences, new languages, etc.

Cuaderno Intercultural <http://www.cuadernointercultural.com/>
Resources for interculturality and intercultural education.

**Cuadernos hispanoamericanos**
<http://www.red-redial.net>

**CulturaenlaRed**
e-journal of the Ministry of Education, Culture and Sport of the Government of Spain established with a view to publicising the cultural dissemination projects of the Department and its institutions and featuring the use of new information management technologies.

**Diputació de Barcelona**
<www.diba.cat>; <www.observ-ocd.org>
Assorted publications on the subject. The journal *Observa, Anuarios de Cooperación Descentralizada* (the 2008 edition includes a chapter on social cohesion) and publications such as *Cohesión Social y Cooperación Descentralizadas. La experiencia europea-latinoamericana*.

**En Clave Docente**
<http://www.enclavedocente.es/> Analysis of social cohesion and interculturality matters from an educational perspective.

**Encrucijada Americana**
<http://www.encrucijadaamericana.cl/> e-journal of the Department of Political Science and International Relations of Alberto Hurtado University. It is mainly intended to encourage debate and discussion on different problems in American society by publishing outstanding articles by students and academics on the three master’s degree programmes run by the Department: Latin American Social and Political Studies; Social Ethics and Human Development; and Government and Society.

**Espacios Públicos**
<http://www.politicas.uaemex.mx>
A four-monthly publication of the UAEMEX School of Political and Social Sciences intended to publicise the most significant developments in contemporary issues in social science that seek to explain the reality of Mexico and some aspects of Ibero-American countries; the journal also contains articles on problems of knowledge and of social research methodology.

**Espiral**
<http://publicaciones.cucsh.udg.mx>
Studies on State and society.

**Estado, Gobierno, Gestión Pública**
University of Chile Journal of the Institute for Public Affairs.

**Estudios sobre Culturas Contemporáneas**

**Eurosocial**
<www.programaeurosocial.eu; http://biblioteca.programaeurosocial.eu/> The “Library” section includes different publications that associate social cohesion.
with issues of gender, social participation, best practices, etc.

**FIAPP - Fundación Internacional y para Iberoamérica de Administración y Políticas Públicas**
<www.fiiapp.org>
Digital publications:
/ _El aprendizaje entre pares en la elaboración de políticas pública_
/ _Nuevas bases para las relaciones entre la Unión Europea y América Latina y el Caribe_
/ _Políticas e instituciones incluyentes_
/ _Iniciativa para la cohesión social en América Latina y el Caribe_
/ _Memoria Ágora América Latina_
/ _Género y Cohesión Social: África y América Latina_
/ _Manual de Gestión Pública Responsable_

**Glosas didácticas**
<http://www.aulaintercultural.org>
Digital journal on matters of intercultural education in values and in equality.

**Human Development Report**
<http://hdr.undp.org/es/informes/>
Independent study conducted under the mandate of the United Nations Development Programme (UNDP) and the result of work by a select team of leading scholars, development professionals and members of the UNDP Human Development Office. The Human Development Report was first issued in 1990 with the single goal of re-establishing people at the centre of the development process in terms of economic debate, policy formation and advocacy. There are global, regional and national reports.

**K-Government – Thinking in e-government**
<http://www.k-government.com/>
Blog on e-government, information and communication technologies (ICT) applied to the public Administration and political communication.

**Más poder local**
<http://www.maspoderlocal.es/> 
Produced by a group of political scientists, sociologists and journalists brought together by the Department of Political and Institutional Communication of the Fundación Ortega-Marañón (Madrid). It deals with inescapable issues for the development of local and regional policies. It focuses on the processes of formulation, design, implementation and evaluation of public policies, municipal and regional development strategies, the design and management of governmental communication and marketing.

**Ómnibus**
<http://www.omni-bus.com>
Intercultural journal for the Spanish speaking world.

**Parabólica: Revista de Cultura Contemporánea**
<http://www.parabolica.net>
Journal of contemporary culture focused mainly on plastic arts and music. It places special emphasis on urban cultural phenomena and global/local culture.

**Política y Cultura**
<http://polcul.xoc.uam.mx>
Six-monthly publication of the Department of Politics and Culture
of the Social Sciences School of the Metropolitan Autonomous University, Xochimilco Unit, Mexico.

**Prácticas en Educación Intercultural**
<http://practicasoneducacion.letra25.com>
Publication of the Interculturality and Education Network.

**Pueblos**
<http://www.revistapueblos.org>
Journal featuring information and debate by the Asociación Paz con Divinidad.

**Pueblos y Fronteras**
<http://redalyc.uaemex.mx/src/inicio/ArtPdfRed.jsp?iCve=90616141001>
Digital journal of the National Autonomous University of Mexico. Number 9, from June–November 2012, is devoted to the issue of social cohesion.

**Quórum**
<http://revistaquorum.wordpress.com>
Journal of Ibero-American thought.

**Redes**
<http://revista-redes.rediris.es>
Hispanic journal for analysis of social networks.

**Revista de Ciencias Sociales**
<http://www.apostadigial.com/>
It features a sociological approach to matters such as cultural identity and social cohesion.

**Sociedad y Equidad**
<http://www.revistas.uchile.cl>
University of Chile.

**Sociedade Cultura**
<http://www.revistas.ufg.br>
Journal of research and debate on social sciences published on a six-monthly basis by the School of Social Sciences of the Federal University of Goiás. It is associated with the Postgraduate Programme in Sociology and Social Anthropology.

**URB–AL III**
<www.urb-al3.eu>
Several issues of the Programme’s journal and the Collection of studies referring to social cohesion are available:
/ Climate change and local social cohesion
/ Citizen security and social cohesion in Latin America
/ Local financing and taxation in Latin America

**VIA. Valores, Ideas, Actitudes**
<http://www.jordipujol.cat/es/cejp/revista>
Periodic publication of contemporary thought featuring a compilation of articles and contributions by nationally and internationally experts in politics, culture and social issues, on contemporary matters that require in-depth analysis and a rigorous, open and plural perspective.
Networks and organisations

Authorities

Organisation of American States (OAS)  
<http://www.oas.org>  
This is the oldest regional organisation in the world. It was established in 1951 by the American republics with a view to building an order of peace and justice, to encouraging solidarity, to strengthening collaboration, and to defending their sovereignty, their territorial integrity and their independence. Its main pillars are democracy, human rights, security and development.

Economic Commission for Latin America and the Caribbean (ECLAC)  
<http://www.eclac.org>  
Established by resolution 106 (VI) of the Economic and Social Council, of 25 February 1948, the ECLAC is one of five regional commissions of the United Nations and is based in Santiago de Chile. It was founded to contribute to the economic development of Latin America, to coordinate actions addressed to this end, and to strengthen economic relations among the countries within it and with other nations of the world. Its work was later expanded to countries of the Caribbean and it incorporated the goal of promoting social development.

Latin American Union of Municipalities  
<http://www.uimunicipalistas.org>  
An initiative of political leaders and municipal experts from Spain and Latin America addressed to strengthening democracy and decentralising local territorial operations.

Permanent Forum on Indigenous Issues  
Part of the United Nations.

Forum of Local Authorities for Social Inclusion and Participatory Democracy  
<http://redfal.org>  
An international network of local authorities and governments open to the participation of other networks of social movements which are associated with and support the World Social Forum on the grounds that Another World is Possible and that change begins in our towns and cities.

Paternalia  
<http://www.partenalia.eu/es>  
An international not-for-profit association that comprises intermediate local governments (Nuts III) the aim of which is to encourage inter-territorial cooperation. It champions the participation of members in the decision-making process and in the drafting of European, regional and local policies, particularly insofar as financing and management systems are concerned.

Ibero-American General Secretariat  
<http://segib.org>  
The Ibero-American Conference arose from the First Ibero-American Summit of Heads of State and Government, held in Guadalajara (Mexico, 1991), which was attended by the Spanish- and Portuguese-
speaking states of America and Europe. Through the celebration of annual summits and other meetings in different areas, Latin American people can make progress in political, economic, social and cultural cooperation. The General Secretariat (SEGIB) was established at the 13th Summit (Santa Cruz de la Sierra, Bolivia, 2003) in order to enhance this process. This new international organisation is the permanent body of institutional and technical support to the Ibero-American Conference.

**Eurocities**
<http://www.eurocities.org>
This network of municipalities/regions was founded in 1986 and brings together Europe’s main cities. It has 120 members in 30 European countries that exchange experiences through the organisation of forums, working groups, projects, workshops and publications. Its theme-specific Committees are: Cooperation, Culture, Economics, Environment, Information Society, Mobility and Social Affairs.

**Arco Latino**
<http://www.arcolatino.org>
Theme-specific committees in which provinces and secondary level local governments of the European Union take part in the discussion of issues related to social and territorial cohesion, regional policy and economic cohesion.

**Mercociudades**
The MERCOSUR network of municipalities, an outstanding benchmark in integration processes, was founded in 1995 upon the initiative of the region’s leading mayors, governors and prefects in order to promote the participation of municipalities in the regional integration process, to encourage the creation of an institutional environment for cities within the MERCOSUR, and to develop exchange and horizontal cooperation among municipalities in the region:
- Environment and sustainable development <http://www.mercociudades.org/UTADS>
- Culture <http://www.mercociudades.org/UTC>
- Local Economic Development <http://www.mercociudades.org/UTDEL>
- Social development <http://www.mercociudades.org/UTDS>
- Education <http://www.mercociudades.org/UTE>
- Gender and municipality <http://www.mercociudades.org/UTGM>
- Youth <http://www.mercociudades.org/UTJ>
- Strategic planning <http://www.mercociudades.org/UTPE>
- Tourism <http://www.mercociudades.org/UTT>.

**Local Governments for Sustainability**
<http://www.iclei.org>
ICLEI is an international democratic association of local, national and regional governments and organisations that have assumed a commitment to sustainable development. It is associated with Local Agenda 21.
**Human rights**

**International Network for Economic, Social and Cultural Rights (ESCR-Net)**
<http://www.escr-net.org>
An initiative for cooperation among groups and persons from all over the world whose work towards ensuring economic and social justice is based on human rights.

**Fondo Indígena**
<http://www.fondoindigena.org>
The Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean —Fondo Indígena— is the only multilateral cooperation agency specialised in promoting self-development and the acknowledgement of the rights of indigenous peoples. It was created in 1992 during the Second Ibero-American Summit of Heads of State and Government, in Madrid, Spain. The indigenous people’s fund is therefore one of the Ibero-American Cooperation Programmes.

**International Labor Organization (ILO)**
Organisations of workers and employers, tripartism and social dialogue. Conventions 107 and 169, which concern the rights of indigenous peoples, were ratified within it.

**Network on indigenous peoples, gender and natural resource management**
<http://www.ignarm.dk/>

**Red GEDEA**
<http://www.uam.es/ss/Satellite/es/1242650698012/contenidoFinal/Presentacion.htm>
A site for information, exchange and management of knowledge, designed as part of the “Gender in Development” Strategy in Spanish cooperation to prompt greater efficiency in achieving equality in development policy as an effective way to reduce poverty and gender discrimination. It is intended as a means to improve harmonisation, coordination and coherence of policies among the agents involved in Spanish cooperation, compliance with international standards, and the application of the principles of aid effectiveness agreed in the Declaration of Paris and the Accra Agenda for Action.

**Red Indígena de información**
<http://www.redindigena.info/>

**Committee on Economic, Social and Cultural Rights (CESCR)**
<http://www2.ohchr.org/spanish/bodies/cescr/index.htm>
United Nations body for monitoring the exercise of economic, social and cultural rights.

**Human Rights Council (CCPR)**
<http://www2.ohchr.org/spanish/bodies/hrc/index.htm>
Culture

United Nations Organization for Education, Science and Culture (UNESCO)  
<http://www.unesco.org>  
UNESCO works to create the conditions suitable for dialogue among civilisations, cultures and peoples, based on respect for common values; dialogue that will enable the world to forge ideas of a sustainable development that involves the observance of human rights, mutual respect and the reduction of poverty.

Organization of Ibero-American States for Education, Science and Culture (OEI)  
<http://www.oei.es>  
International governmental body for cooperation among Latin American countries in the field of education, science, technology and culture and addressed to comprehensive development, democracy and regional integration. Its main aim is to enhance knowledge, mutual understanding, integration, solidarity and peace among the peoples of Latin America.

International network on cultural policy  
<http://www.incp-ripc.org>

International network for cultural diversity  
<http://www.incd.net/index.html>  
Artists and cultural groups from all over the world devoted to counteracting the homogenising effects of globalisation on culture.

Association of European Cities and Regions for Culture  
Platform for cooperation, debate and measures in the cultural policy of cities, counties, regions, and provinces, etc. geared to developing European citizenship.

Interlocal Network of Ibero-American Cities for Culture  
<www.redinterlocal.org>  
Cities in the Latin American region come together because of the need to exchange experiences in management and cultural policies.

International Center for the Study of the Preservation and Restoration of Cultural Property  
<http://www.iccrom.org>  
The ICCROM is an intergovernmental organisation geared to the conservation of cultural heritage. It is intended to serve the international community, represented by its member states, which currently number 132.

Events and institutional frameworks

Ibero-American Conferences of Culture  
<http://www.oei.es/cic.htm>  
These conferences, organised by the OEI, follow the Ibero-American Summits of Heads of State and Government and are an exceptional forum for dealing with
multilateral issues on the matter, given that they establish a climate of trust among the different agents with which to exchange experiences, establish shared diagnoses and reach common positions regarding the challenges faced by Latin American countries.

**Intergovernmental Conference on Cultural Policies for Development**


The source of a new design for cultural management.

**Ibero-American Cultural Charter**

<http://www.culturasiberoamericanas.org>

A regional declaration in 2006 by the Organization of Ibero-American States for Education, Science and Culture (OEI) intended to establish a common framework in cultural matters that represents a landmark of key importance for the Ibero-American Community of Nations.

Its areas of application are:
/ Culture and human rights
/ Traditional and indigenous cultures and cultures of people of African descent and migrant populations
/ Artistic and literary creation
/ Cultural and creative industries
/ Copyright

/ Cultural heritage
/ Culture and education
/ Culture and climate
/ Culture, science and technology
/ Culture and communication
/ Culture and solidarity economy
/ Culture and tourism

**Cultural diversity**

**UNESCO Universal Declaration on Cultural Diversity**


**Convention on the Protection and Promotion of the Diversity of Cultural Expressions**


**Heritage**

**Recommendation concerning the Safeguarding of Beauty and Character of Landscapes and Sites**


11 December 1962.

**Convention concerning the Protection of the World Cultural and Natural Heritage**


**Recommendation concerning the Protection, at National Level, of the Cultural and Natural Heritage**

16 November 1972.

**Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas**

26 November 1976.

**Recommendation on the Safeguarding of Traditional Culture and Folklore**

15 November 1989.

**Convention on the Protection of the Underwater Cultural Heritage**


**Convention on the Safeguarding of the Intangible Cultural Heritage**


**UNESCO Declaration concerning the Intentional Destruction of Cultural Heritage**

17 October 2003

**Human rights**

**International Covenant on Economic, Social and Cultural Rights**


**ILO Convention 107**

Adopted in 1957 by the ILO at the request of 27 countries in the UNO. It suffered from a rather integrationist approach. It emphasised the right of indigenous peoples to maintain and strengthen their own institutions, cultures and traditions, and to pursue their development freely in accordance with their own needs and aspirations; it prohibited discrimination against indigenous people and promoted their full and effective participation in all matters concerning them and their right to maintain their diversity and uphold to their own economic and social outlook.

**Convention 169**

This declaration was made on 7 June 1989.
It was established in 1986 that the integrationist approach of the ILO Convention 107 was obsolete and that applying it was detrimental in the modern world. A new convention was thus drafted.

**Inter-American Democratic Charter**
<http://www.oas.org/charter/docs_es/resolucion1_es.htm>

**Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property**

**Declaration of Principles of International Cultural Cooperation**
4 November 1966.

**United Nations Declaration on the rights of indigenous peoples**

**Declaration of Principles on Tolerance**

**Global Charter-Agenda for Human Rights in the City**
<www.uclg.org/CISDP>
Committee on Social Inclusion, Participatory Democracy and Human Rights of United Cities and Local Governments (UCLG), 2011.

**Observatories**

**Latin American Geopolitics Observatory**
<http://www.geopolitica.ws>

**Observatory on Latin America**
<http://www.observatorylatinamerica.org>
To encourage public dialogue with and within the United States and Latin America on the challenges involved in building social democracy in a globalised world, featuring the creation of opportunities for Latin American leaders to express their views directly to a United States audience.

**International Observatory of Participatory Democracy**
<http://www.oidp.net>

**Observatory on Social Policy and Human Rights in Mexico**
<http://observatoriopoliticasocial.org>
Social policies geared to equity (children and young people, women, older adults, people with disabilities, migrant populations, indigenous people). The Observatory on Social Policy and Human Rights is an INCIDE Social A.C. project that collects, classifies, analyses and disseminates qualitative and quantitative
information on social policy in Mexico and the situation regarding the observance of economic, social, cultural and environmental rights in the country.

Observatory for Human Rights and Indigenous Peoples
<www.observatorioindigena.org>

Observatory for Public Policies on Human Rights in MERCOSUR
<http://www.observatoriomercosur.org.uy/>

Latin American Observatory on Poverty
<http://www.ausjal.org>

Inclusive Cities Observatory
<http://www.cities-localgovernments.org/>
A site for analysis of and reflection on local social inclusion policies. It features over sixty case studies that include innovative policies in community development, access to basic services, gender equality, environmental protection and poverty eradication. It is intended to identify and investigate successful experiences that can provide elements to inspire other cities in the design and implementation of social inclusion policies.

Citizen Observatory
<http://www.observatorio.cl/>

Observatory on Cultural Diversity and Interculturality
<http://www.iesalc.unesco.org.ve>

Latin American Observatory of Local Innovation
<www.innovacionlocal.cl>

Latin American Observatory of Environmental Conflicts
<http://www.olca.cl>

Observatory for Latin American Regional Integration
<http://www.flacso.org>

Latinobarómetro
<http://www.latinobarometro.org>

Indicators

Urban indicators
<http://www.garapen.net/public_observatorio/ctrl_observatorio.php>
A very useful tool, organised in three chapters, for developing a list of indicators: social cohesion; territory and the environment; and economics and competitiveness.

Governance indicators
<www.worldbank.org>

Guide for the Evaluation of Local Cultural Policies
<http://www.femp.es>
316 qualitative and quantitative indicators both for evaluating the cultural policy implemented and for planning.

Indices of democratic politics
This institution has developed a series of indicators that reflect the transparency of public management in local, provincial and regional organisations. They may, for example, be used to calculate the indices of transparency of town councils (ITA), of regional councils (INCAU), of provincial councils (INDIP) or of water management (INTRAG). Indices have also been developed for measuring corruption on an international scale, and for detecting sources of bribes and corruption.

Some interesting experiences and programmes

**URB–AL III**
<http://www.urb-al3.eu>
Regional cooperation programme of the European Commission with Latin America, intended to increase social and territorial cohesion within subnational and regional communities in Latin America

**Culture, communication and social transformation programme**
<http://www.globalcult.org.ve/>
Study of contemporary social processes from a general perspective that encourages analysis of both cultural aspects (symbolic and social) and political, social and economic aspects of these processes.

**OPENcities**
<http://opencities.britishcouncil.org>

**Neighbourhood Culture: World Network of Local Cultural Agents**
In 1998, UNESCO ran a programme of Dialogue among Cultures that emphasised social integration and local participation.

**21 May: World Day for Cultural Diversity for Dialogue and Development (UNESCO)**

**United Nations Development Programme (UNDP)**
<www.undp.org/governance>

**Argentina Local Experience Bank (BEL)**
<http://bel.unq.edu.ar/>

**System of Best Practices for the Development of Territories**
<http://www.territoriochile.cl>

**Agenda 21 for Culture**
<http://agenda21culture.net>
Proposal by the cities of Barcelona and Porto Alegre that received support from over a hundred cities at the 1st Public Meeting on Culture (Porto Alegre, September 2002), at the 3rd Forum of Local Authorities for Social Inclusion (Porto Alegre, January 2003) and at the Interlocal Network of Ibero-American Cities for Culture (Montevideo, March 2003).

**Alliance for Cultural Democracy**
<http://www.f8.com/ACD/CBoR/cborful>
Project on the charter of the Declaration of Cultural Rights.

Bogotanitos. Children’s guide to sharing in the family

100 recommendations for strengthening community cohesion in Ciudad Juárez and El Paso
<http://www.cohesioncomunitaria.org>

Resources

Diversity Kit for Youth, the Creativity Game
<http://www.unesco.org/new/es/culture/themes/cultural-diversity/diversity-of-cultural-expressions/tools/creativity-game/> An instructional and playful tool designed by UNESCO to raise awareness among young people between the ages of 12 and 16 of the values and principles of culture. It features an innovative pedagogical approach (I-we-others-all) that involves young people in the first person while promoting a collective construction of the concept of “diversity”.

Educational video made by young people who explain what cultural stereotypes and prejudices are and how they are formed
<http://www.metacafe.com/watch/2376429/estereotipos_qu_son_y_cmo_se_forman/>

SALTO network database with training resources for working on interculturality
<http://www.salto-youth.net>

Building Together kit
<http://www.redeamerica.org> A proposal for grassroots development containing four booklets and a work guide and featuring the conceptual framework and general guidelines shared by members of RedEAmerica for promoting grassroots development. These booklets also describe the measures taken by corporate foundations and Network members to encourage this type of development. It has been published in Spanish, Portuguese and English.

Human rights for and by the people: securing economic, social and cultural rights from below!
<http://www.escr-net.org/resources/resources_show.htm?doc_id=1604889&attribLang_id=13441> This ESCR-Net audiovisual production presents the experiences and expertise of members of our Social Movements and Grassroots Working Group, with a view to sharing common challenges and successful examples of collective advocacy.

SEGIB
<http://segib.org/cultural/?p=101> It proposes and broadcasts Ibero-American cultural animation activities:
forward activities for disseminating and assuming the implementation of the regulations that govern the Culture, Recreation and Sport sector as a way of promoting a culture of information among agents and sector organisations, and as a mechanism for consolidating awareness of the existence and exercise of these rights.

Guide to standards of cultural facilities in Spain
<http://www.femp.es>
This is a work of reference that features useful information for assisting local government managers in the design, construction and maintenance of ten types of cultural facilities: theatre, multipurpose centre, museum, collection, heritage interpretation centre, records centre with service, records centre without service, arts centre, cultural centre and public library.

Model byelaw on citizen security and coexistence
<http://www.femp.es/files/566-373-archivo/Ordenanza%20Tipo%20de%20Convivencia%20Ciudadana%20FEMP.pdf>
A tool offered by the Spanish Federation of Municipalities and Provinces to local authorities as a model for governing coexistence in public spaces.

Portal of Culture of Latin America and the Caribbean
<http://www.lacult.org>
UNESCO Regional Office for Culture in Latin America and the Caribbean.

Innovations bank
<http://www.innovacionciudadana.cl/>
This University of Los Lagos tool allows access to records of experiences submitted for the Innovation and Citizenship Award from 1999 to the current time.

Citizen participation database
<http://www.gipuzkoapartehartzen.net>
It includes a total of 402 practices and experiences worldwide.

AWID
<http://www.awid.org>
Portal for women’s rights and development addressed to the defence of women’s rights throughout the world.

Artists Against Racism
<http://www.artistsagainstracism.com>
Young people are taught not to discriminate on the grounds of skin colour, religion, ethnicity or nationality. Its mission is to build understanding of all peoples.

Alertanet
<http://alertanet.org/>
Portal on democracy, critical theories on law and the State, law and society, multiculturalism, indigenous peoples, legal pluralism, human rights, the justice system and legal reform, criminal justice, alternative conflict resolution, women and gender, and Latin American cases. It includes information on forums, articles, publications, links, events, postgraduate study, grants and employment opportunities. Alertanet promotes the Latin American Network on Law and Society (LAN L&S).

Bank of Significant Practices in Artistic Education, Culture and Citizenship
<http://www.educacionartistica.org>

Research

Social cohesion

Community Cohesion and Social Innovation (CCIS)
<www.cohesioncomunitaria.org>

Public policies and governance

CIGOB – Public Administration, Politics and Governability of the Latin American Center
<http://www.uimpgranada.es>

Observatory for European Union-Latin America Decentralised Cooperation
<http://www.observ-ocd.org>

ILO-International Labor Organization
<http://www.ilo.org>

METAGORA
Inventory of governance initiatives.

FIIAPP International and Ibero-American Foundation for Administration and Public Policies
<www.fiiapp.org>
ICAP-Central American Institute of Public Administration
<www.icap.ac.cr>

EU-LAC Foundation (Europe-Latin America and the Caribbean)
<http://www.eulacfoundation.org>
Created to address issues on the Bi-regional Agenda, which include:
/ Social cohesion and inclusion, including the generation of employment and poverty reduction.
/ Development sustainability.
/ Climate change, integration, trade and connectivity.
/ Science, technology and innovation, with emphasis on the role of small and medium-sized enterprises.
/ Education and culture.
/ Investment.
/ Participation in Europe, Latin America and the Caribbean in international flows of investment and trade.

Human rights

Center for Studies and Research in Development and Social Welfare
<http://www.ceidas.org>
To encourage and foster the study of human and social rights in order to enable the public and new generations to analyse social issues from all aspects: historical, legal, social, structural and conceptual, both nationally and internationally.

It is a non-governmental organisation that works from the perspective of civil society, and monitors federal, state and municipal compliance with the protection of human rights and social development. Through its projects, it seeks to influence the design of public social development policies.

Interarts
<http://www.culturalrights.net/es>
The Interarts portal is a key element in the foundation’s research on cultural rights and on the role of culture in human development.

Development

Inter-American Institute for Economic and Social Development
<http://www.iadb.org>
Through INDES, the Inter-American Development Bank has become a leader in Latin America and the Caribbean in training professionals in development issues, and has capitalised on the Bank’s knowledge of and experience in the region.

Brazilian Institute of Social and Economic Analyses (Ibase)
<http://www.ibase.br/>
Federal not-for-profit public utility institution with no religious or political affiliation. Its mission is to build democracy, combat inequalities and encourage citizen participation in civil society, economics and power.

Brazilian Centre for Latin American Studies
Brazilian governmental institution that encourages scientific and technological development.

**Latin American Centre for Development Administration**
<www.clad.org.ve>

**Communities and Local Government**
<www.communities.gov.uk>

**Central American Conference for State Decentralisation and Local Development**
<www.confedelca.org>

**Foundation for Local Development in Central America**
<www.demuca.or.cr>

**Institut de Recherche pour le Développement**
<www.ird.fr>

**Comitato Internazionale per lo Sviluppo dei Popoli**
<www.sviluppodeipopoloi.org>

**Iberoamerican Center for Strategic Urban Development**
<http://www.cideu.org/>

**Center for Participation and Sustainable Human Development**
<http://www.cepad.org>
Bolivian institution that provides support, assistance and advice to public, private and civil society agents generally in matters of human, economic and sustainable development.
URB-AL III is a regional decentralised cooperation programme run by the European Commission, the aim of which is to contribute towards increasing the level of social cohesion in sub-national and regional groups in Latin America.

Led by Diputació de Barcelona, the URB-AL III Programme Orientation and Coordination Office’s mission is to facilitate the implementation of the programme by providing technical assistance and support in the different projects in order to help achieve the programme’s objectives.