

5. Participatory democracy and Social inclusion: Proposals for action

No matter how deep and refined the knowledge on a social problem might be, its understanding is not sufficient for a socially relevant contribution. We know that what is truly of interest to the staff in the political and technical administrations and undoubtedly to the public is a possible solution or solutions to the problem. Unfortunately, social sciences have tended to focus on the problems and have found significant difficulty in drawing up action alternatives. Fully aware of this shortcoming, in this final part of the paper we will try to jump from the theory to the institutional designs.

We have defined inclusion as a political problem and have done so with a great deal of ambition, because it is not only a question of relieving the pain of those “who cannot follow”, but what we intend is to overcome the fracture between the included and excluded by pointing towards an (ideal) future society “*where deprivation in all its forms is no longer a viable factor*”⁴⁷. This utopian goal should not blinker a much simpler and urgent task: To work out principles and lines of action that enable inclusion policies to be turned and provided with sufficient force to be able to become promoters of true social transformation.

5.1 The tools of inclusion policies

We are not starting from scratch. Critical reflection on the concepts of inclusion has led to the formulation of several proposals aimed at rethinking the politics of inclusion in a line of greater openness towards more social and, above all, political considerations. Then we sketch two proposals that come closest to what we intend to develop. The author Nancy Fraser, for example, considers that at the present time, what she calls “identity policies”, the policies of social inclusion, require the combination of three essential elements: 1. Redistribution; 2. Recognition and 3. Participation. Her proposal is based also on correcting inequalities, suppressing discrimination mechanisms liable to block inclusion and activating the public by involving them in the collective decision-making.

On a very different level, but with similar contents, we find the “active inclusion” model formulated and spread by the European Union. Probably the severity of the crisis and its consequences on the jobs market has driven this supranational institution to abandon the previous model, which was much more focused on occupation. Active inclusion is also based on three instruments:

⁴⁷ Gill, p. 3.

1. Support for sufficient income to avoid social exclusion.

This implies the right to get sufficient resources to be able to live according to human dignity, bearing in mind the person’s active availability for work or occupational education.

2. Access to inclusive job markets.

Better access to the job market is to be promoted, favouring help for personalised professional guidance and financial incentives for job seekers and businesspeople.

3. Better access to quality social services.

This refers to the financial and territorial accessibility to and the quality of the social services of general interest (support for people, activities intended to bring people back into society and the job market, and affordable childcare services).

In this case, activation does not refer to political participation, but rather to participation in the jobs market. However, it is significant the importance given to the social policies (income transfers and social services).

5.2 Normative and operative principles of the new inclusion policy

Our proposal comes from the criticism of a paradigm of inclusion, which we have considered excessively focused on economics, not prepared for diversity and irrelevant from a political point of view. As we have seen, from the confrontation of these problems with a series of corrective elements, a new model of inclusion emerged that was closer to reality and more operative from the political viewpoint. This new understanding of the phenomenon of exclusion and new approach to the inclusion policies come together with certain normative and operative principles, displayed in the following table.

Table 6: Participatory democracy as a response to the problems of inclusion

Problems of the paradigm of inclusion	Paradigm corrective elements	Regulatory principles of inclusion	Implications for participation in inclusion policies	Operative principles of participation for inclusion
Economicist	Considering all dimensions of life	Integration	Participation of the administrative units and the social players of the different sectors: economic, educational, cultural,	<ul style="list-style-type: none"> • Joined-up government • Multilevel government • Relational government • Strategic government

Problems of the paradigm of inclusion	Paradigm corrective elements	Regulatory principles of inclusion	Implications for participation in inclusion policies	Operative principles of participation for inclusion
Discriminatory	Recognition of equality in diversity	Equality	Levelling of real conditions of public participation in a high quality democratic system	<ul style="list-style-type: none"> • Universal recognition of full citizenship • Egalitarian Participation, Representation and Deliberation • Control, follow-up and participatory evaluation of public policies
Insensitive to inequality and injustice	Social and political mobilisation for inclusion	Empowerment	Increased participation of groups excluded or at risk of exclusion in the different spheres of collective life	<ul style="list-style-type: none"> • Subsidiarity • Economic democracy • Democracy of knowledge • Network society

Source: Author.

We therefore have three guidelines for discerning the type of participation we need in order to advance towards an inclusive society:

- The principle of integration requires **integral participation**, in the sense of not being limited to the commoditised sector of the economy (departments of economic promotion, business institutions, unions and professional guilds), but open to all sectors of society and all its constituent public, private and associative actors. Any government wishing to deal with integration must include interdepartmental work (joined-up government), interdepartmental work (multilevel government) and the social players (network government). The complexity of the social problems and of the corresponding integral policies brings forth the need for strategic planning.
- The principle of equality requires **egalitarian participation**, which does not simply offer equal opportunities for participation, but seeks equal results in participation, in the sense of the progressive reduction of socially constructed biases (of gender, age, class, origin,...) in the real participation in the different areas of institutional democracy: active and passive suffrage for all citizens, including foreigners, expression and defence of interests, control of institutional output, processes of deliberation, public consultation, etc.
- The principle of empowerment requires **empowering participation**, not controlled or principally sheltered by the institutions, but sought and promoted from below, from the very society's strength to organise and to give itself socially owned material and cognitive resources, thus contributing to the capacity building of collectives in greater difficulty. An empowering participation also contemplates collaboration with the institutions, but without waiving the critical perspective or the autonomy of the social actors.

5.2.1 Integral participation

Inclusion policies should foresee individualised and integral interventions capable of understanding the effects of exclusion that might be caused by a certain interrelation of elements or factors on each specific person. However, the very fragmentation and sharing of public policies does not favour this kind of answer. Joined-up interventions are still scarce and networking in the administration is still an exception. There is still a widespread belief that inclusion policies, in case they exist, are the sole responsibility of the social services and occupation policies.

It is not at all easy to take the path from an eminently vertical type of organisation to another that considers certain cross-cutting logics. The path historically followed by an institution has modelled a certain organisational culture, a way to see and do things that strongly conditions new decision-making and the adoption of changes. Therefore, a realistic model of organisational change will be one that considers the inclusion of joined-up government an open process, done in stages and one that is long-term. To start with, we should assume that joined-up government is, first and foremost, a way of dealing work, based on certain habits that can be highly beneficial for the organisation: consideration of others, consultation, collaboration, sharing...

The incorporation of joined-up government involves the modernisation of the administration through a relational model that also has creativity and an enterprising spirit as its assets. This new model forces the basis of legitimacy and leadership to be redefined, distributing responsibilities and building more shared leaderships, with the management and political levels always working in a network, and without losing sight of the importance of substantive objectives. While preparing a substantive mainstreaming policy, as would be the case of the inclusion policy, it is advisable to move forward in building joined-up government through the base, through spaces and instruments that promote it⁴⁸. This would be the case of:

- Committees or commissions that enable effective, permanent coordination between the senior managers of the administrations.
- Human resource policies favouring mobility, flexibility and teamwork.
- Communication policies and collaborative work based in Web 2.0.
- Shared overview tools (area reports inserted in an overall corporate report) and evaluation (systems of indicators). While a challenge, the joint creation of these tools might be a powerful generator of *joined-up culture*, too.
- Mayoral offices capable of exercising impulse, coordination and action overview (through strategic plans, mandate plans...), as well as producing and managing applied knowledge.

⁴⁸See: Brugué, Canal & Payà, pp. 170-171.

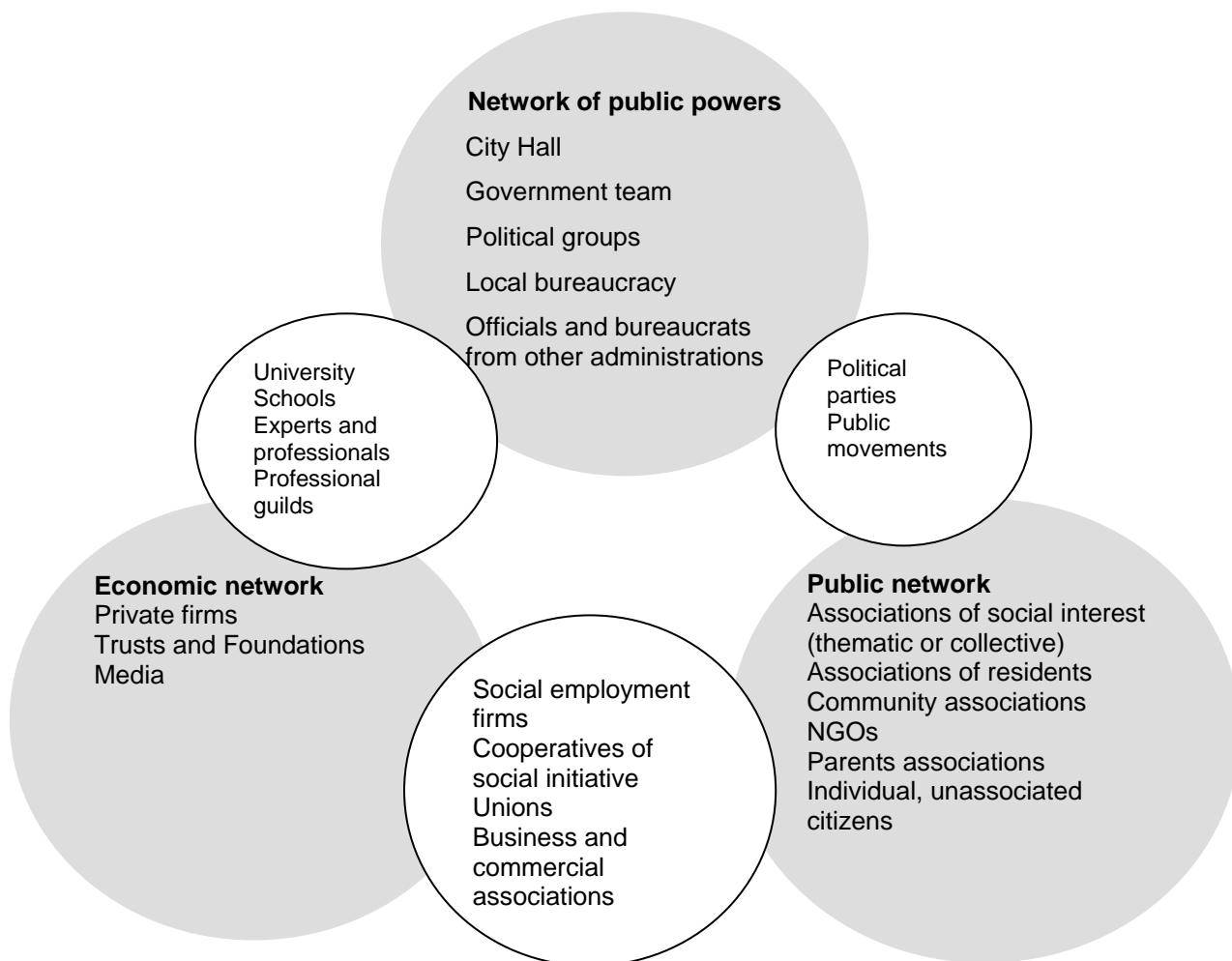
- Management by projects. Starting with specific objectives and a perfectly defined time and budgetary framework, projects allow us to test and train people from different areas in collaboration. A paradigmatic example of these kinds of projects would be those that aim at the integral regeneration of a district or neighbourhood, which imply intervention in urbanism, housing, social services, culture, education, work, security,
- Citizen participation policies which, making a smart use of pressures exerted from outside, might foster joining-up among the most recalcitrant parts of the organisation.

However, joined-up government within each administration is not enough. Papademedtriou touches a sore spot when he says that a question “(...) *that must be answered in all instances is how public institutions -public schools, bureaucracies, public service delivery agencies, police and judicial systems, political parties- can promote inclusion (and reject exclusion) more effectively?*”⁴⁹. Some organisms and institutions with long experience in the subject already realised that they cannot fight alone in the struggle against social inclusion, but that the complex local networks, the network of public powers, the economic network and the public network must be suitably articulated through the leadership of the institution with most commitment and responsibility, which in the city would be none in most cases the municipal government, provided there is one.

A good formula for building an integral, strategic response to the problem of social exclusion would be to draw up and approve a Local Plan of Social Inclusion. A plan of this kind requires an accurate diagnosis to identify both the existing problems in the community and the public, private or associative resources available to the deal with them (map of resources), a very firm commitment to public participation designed to start up and feed the inclusion governance networks, and finally a powerful system of indicators to carefully monitor the evolution of exclusion and the impact of the measures taken to promote inclusion. Although the tools can be adapted in different ways, there are two key points which must be assured to make it work: first of all, to assume a truly integral perspective, both in work and with the players; secondly, to assume a relational perspective that considers all interdependencies and works to establish the necessary complicities, so that, beyond the expected discrepancies around certain measures, all important actors might share resources and information to achieve the best possible Plan.

⁴⁹ Papademedtriou, D.G.: “International migration and cities”. A: Sisk, p. 98.

Figure 3. Network of players for social inclusion in the city



Source: IGOP's Social Exclusion and Inclusion Policy team

5.2.2 Egalitarian participation

Egalitarian participation requires wider political reforms and budgetary commitments, which are not only in the hands of the local governments. Its achievement makes necessary to work at least on the following three fronts:

- First of all, any kind of discrimination in the community with regard to political rights would have to be eliminated, either immediately or within a reasonable time span. This universal recognition of full citizenship is particularly dependent on the suitable regulation of the right of foreigners to active and passive suffrage, which should only depend on the time they have been living in their host country, registered as residents.

- Secondly, mandates and procedures must be legally established to enable the control, monitoring and participatory assessment of public policy and also in the local area. These mandates should be very flexible and adapt to each local reality, but the decision on whether the governmental process is open to participation or not, or on the kind of participation that is promoted or allowed, should not lie solely in the hands of the governments themselves.
- Thirdly, changes must be promoted to allow more equal results to be achieved in all key dimensions of democracy:
 - In participation, aimed at eliminating the mentioned socio-demographic biases of participation.
 - In representation, with greater, and also socio-demographic, equality between representatives and the represented.
 - In deliberation, guaranteeing that all important voices might be heard in public debates.

It is not easy to advance in the terrain of equal results. We have already seen that the specific strategies and projects for nurturing participation can fail simply because of the strong social cultural and other types of biases that inevitably appear if there is no intentional intervention to make participation reach other people and other groups. Similarly to what happens in the process of social exclusion, in this case too, the factors which hinder participation are accumulative and progressively reduce the possibility of a certain person having the chance to be heard in public affairs.

At this point, the model proposed by a group of British researchers⁵⁰, aimed at reducing the inequalities produced in political participation, in line with the people's levels of economic and cultural capital, seems very interesting to us. The model is called CLEAR, an acronym of

- *Can do*. Having the resources and knowledge to be able to take part.
- *Like to*. Having a sense of belonging to the community which makes participation attractive.
- *Enabled to*. Having effective opportunities for participation.
- *Asked to*. Being invited to take part by the administration and/or by the non governmental actors.
- *Responded to*. Obtaining some kind of evidence that the opinions, proposals, etc. made in the participatory process have received some kind of consideration by the administration.

The following table gives a series of measures for moving forward in the different dimensions proposed by the CLEAR model.

⁵⁰ See: Lowndes, Pratchett & Stoker.

Table 7: Policies for encouraging effective participation of the excluded or those at risk of exclusion

Key factor	Policy Response
Can do	Community development, education and development, as well as practical support, by providing social centres and resources, for those groups and communities that might need a hand in find and trust in their own voice.
Like to	Helping to build a sense of community or neighbourhood. People must feel part of the community if they wish to feel comfortable with participation.
Enabled to	Creating channels for participation where it is possible to critically monitor the public policies and actions of governments, where there might be representation from a wide range of interests and not only for certain privileged positions. Investing in civic infrastructures and community networks.
Asked to	Different systems of participation, reflective and capable of adapting, because each group will need a different kind of mobilisation.
Responded to	A political-administrative system with capacity to give an answer through specific products (e.g. reports of the participation processes), continuous learning and feedback.

Source: Lowndes, Pratchett and Stoker

The type of participatory democracy implicit in the CLEAR model seeks greater political equality as well as a more flexible, efficient and effective approximation to participation, so that the cost-benefit balance of taking part in it is positive for an ever larger part of society.

We see that in all of these changes the public institutions play a very important role, but alone they are unable to achieve the necessary transformations in society. To reach this point, it is necessary that the community, that the people and the groups that are not aware of their power and therefore do not exercise it, take a step forward; not only to take a share of the power of those who have too much of, but also to make it grow and use it differently.

5.2.3 Empowering participation

The concept of empowerment refers to people’s ability to be able to become aware of their power, to assume it, develop it and to use it for their life projects in accordance with their values and concerns, within a more extensive framework of social and community relations that binds the individual and the collective dimensions of life.

In aiming at inclusion, the excluded people, and also those at risk of exclusion or the highly vulnerable, need to gain power. However, not any kind of power, but rather a power we understand in a wider sense as capacity (knowledge and skills of all kinds) useful for improving the quality of life of the individuals and communities that get it.

This is a new kind of power that is necessarily relational and shared, more cooperative than competitive, because the resources are usually disperse (everybody has their strengths and weaknesses) and knowledge, even in such new areas as information and communication technologies⁵¹, is generated through personal contact and exchange within the local system itself and between local systems. We are talking about a power that must be soft in form but solid in its effects.

Table 8: Reconceiving power

Power is...	Power can be...
Zero-sum, strengthening some over others, dividing what already exists	Mutually expansive, enhancing the skills of all those involved. It is creative and generates new energies and possibilities
A one-way force: you either have it or you don't. Life is essentially a fight of powerful against the weak	A dialectic relationship in both directions. Nobody is ever impotent because the actions of each person affect others
Limiting and intimidating; it causes fear	Freeing
Dominant and controlling	Collaborative
Rigid, static	Dynamic, always changing
Derived principally from laws, status, force and wealth	Derived from relations, knowledge, experience, number of people, organisation, creativity, vision, perseverance, discipline, humour...
All I can do or achieve now	Sure of creating and maintaining relational power in time

Source: Moore Lappé⁵².

And how is this power to be generated? Basically it is to be done through society's self organisation, through all kinds of informal groups, collectives, entities, federations and networks. The public administrations have to promote it, they have to encourage it and, above all, they must not prevent it.

In the present context of crisis, we are seeing how the non governmental organizations can respond effectively to more complicated social situations through commitment, innovation, efficiency and enormous capacity to bring forth and revalue the community's resources, while generating cohesion among people and groups. They

⁵¹ Zinnbauer's thoughts are very stimulating on this point.

⁵² Moore-Lappé, pp. 93-93. Translation and adaptation of the author.

normally do all of this keeping a loyal collaboration with institutions in all kinds of social programs and services, but without losing the critical perspective on institutions and society, which often makes them one of the few public voices in defence of the rights of the excluded. The declaration of the institutions of the so-called Third Sector of Social Action⁵³ of Spain is an example of this positive and proactive role that the NGOs are called to play.

Exploring the endeavour of building a more powerful society, we acknowledge spaces that have been considered so far as a domain of the mercantile business initiative and therefore reserved for profit-making companies. By recognising the essential role of private mercantile business in generating wealth and jobs, we believe it is necessary to claim the concept of *social enterprise* to refer to all projects and initiatives that enable material and immaterial wealth to be generated from eminently social views, objectives and motivations.

Cities require social enterprises to delve into the potentials of the cooperative economy to generate alternative spaces and networks of production, distribution and consumption: alternative referring to ownership, alternative referring to the distribution of burdens and benefits, and finally alternative referring to the commitment towards the whole of society, defending and realising values such as work, equity, solidarity and sustainability.

One final aspect to be borne in mind in a strategy of empowerment is the creation of autonomous areas of communication in society, capable of expressing powerful flows of communication between people and groups, and of producing and disseminating an alternative way of seeing and making sense of reality. To achieve this, it will be necessary to use both the “traditional” channels that came in the first wave of modernity (community newspapers, radios and televisions) but adapted to current needs, and above all the new channels based on ICT that offer powerful and quite affordable tools to articulate participatory networks.

The concept of community empowerment refers, in short, to articulating the network society, revaluing its assets, seeking out what is lacking and linking it all together in a virtuous circle of individual and collective growth.

5.3 An inclusive democracy is a living democracy

We started this paper in a pessimistic tone, by stating a series of global phenomena and tendencies that might endanger and spoil the cohesion, security and welfare of cities everywhere. Nevertheless, when considering alternatives, pessimism is not the recipe or the solution to anything; it does not mobilize, but quite the contrary, it paralyses the social actors and kills off their initiatives. There are more and more people who call for the large problems of the world to be dealt with, serious problems

⁵³ The full text of the declaration is in an annex at the end of the document.

and even dramatic in many cases, from optimism; not optimism based on disinformation and stupidity, but rather on the passionate conviction of the resilience of vital systems, including human communities.

In a very recent work that combines an original theoretical approach to the social and ecological questions with a strong practical sense, the North American author Frances Moore Lappé comes down on abundance as a means for changing the way we see our communities. The model of democracy she refers to is extraordinarily simple, a *living democracy*, built by autonomous people that are committed to the values of freedom and equality and are capable of acting together to make these values prevail.

Note: Checklist of a living democracy

1. Am I expanding and extending power?

Does my action create greater awareness and new power that strengthens my own and others' skills?

Does my action reduce the imbalances of power? Is it contributing to making a merely punctual correction or ensuring that fairer, more effective decisions are taken?

Does the responsibility flow in a single direction or are there multiple parties that assume the responsibility and are accountable?

2. Am I relieving the fear of change and the fear of the other?

Am I giving an example that it is good to be fearful when we face something new?

Am I my helping to change the stereotypes, by receiving and enhancing diversity?

Am I contributing to building group links that strengthen courage, without excluding other people?

3. Am I learning and teaching the arts of democracy?

Is my effort aimed at teaching and practising active listening, the creative use of conflicts, continuous evaluation, assessment and other essential habits for being effective?

4. Am I creating a movement that is sustainable?

Is the initiative being intrinsically gratifying, with large doses of real learning, humour, beauty, celebration and companionship?

Is the initiative being sufficiently visible for those who are outside the circle to feel encouraged to act?

5. Am I replacing the limiting framework for one that gives us power?

Am I helping to replace the fundamental presumption of shortage for that of abundance?

Am I helping to replace the belief in fixed economic laws with confidence in human creativity?

Am I refocusing on the goodness of human nature, our needs for connection, justice and effectiveness, which we can use to heal the planet?

Source: Moore Lappé⁵⁴.

5.4 The positive impacts of democratic participation on the dimensions of social inclusion: an inventory of policies

In this last point, we want to give a range of specific inclusion policies that could be carried out from the local governments and which include an integral, egalitarian and empowering participation⁵⁵. These are actions which are largely within reach of the local governments, and it essentially depends on the political will of the government teams to introduce them.

5.4.1 Local participative policies for active political citizenship

Justification

- Participation is essential for the exercise of citizenship. Local administration's proximity makes it a strong candidate for developing participation in all of its variants.
- Participation favours social inclusion in so far as: 1. in principle, it enables all voices to be heard; 2. it generates a sense of responsibility towards society; 3. it relates different people and groups and promotes mutual recognition.

Model and democratic definition

- Representative: a political representation that is vocational, responsible, transparent and adapted to the will of the electoral body.
- Direct: mechanisms through which the citizens can decide on certain public questions, without mediators.
- Participatory: spaces for deliberation and dialogue, open to the social players and citizens in general.

⁵⁴ Moore-Lappé, p. 165. Translation and adaptation of the author.

⁵⁵ It is not our intention to make an inventory of all possible inclusion policies, but only those that explicitly relate inclusion to participation.

- Communitarian: associations and groups created to defend the common interest, ensuring that the democratic institutions work correctly by monitoring, complaint and, if necessary, denunciation.

Instruments for applying it at the local level

- Encouraging a modification of local legislation to: 1. Advance towards decentralisation, 2. Guarantee immigrants the right to vote, 3. Improve representation, and 4. Establish effective participative mechanisms of control and evaluation of the municipal management.
- Creating different spaces of participation applicable to all areas of local policy, but also considering criteria of economy, efficiency and efficacy. It must be remembered that participation is not an end in itself, but rather a means to personal and social development.

5.4.2 Local participative policies for access to employment

Justification

- The undemocratic essence of the capitalist corporation is the main cause of the unequal distribution of employment and income, as well as of workers' alienation towards their work.
- The same could be said of the difficulties people encounter in achieving credit if they fail to fall within a certain social profile.
- The centrality of paid work hinders recognition of the reality of unpaid reproductive work which is basic to society. The lack of social recognition of this income-free work is an additional factor of exclusion for people doing it full-time.

Model and democratic definition

- Participatory: availability of spaces that enable workers' voices to be brought into substantive aspects of the management of corporations, including the reconciliation of productive work with the reproductive to achieve a more equitable, socially efficient distribution.
- Communitarian: co-operative companies devoted to the production, distribution and consumption of basic goods and services; credit co-operatives to support the establishment of new companies, housing co-operatives, etc. managed and controlled by people with few resources; networks for the exchange of products, services or time.

Instruments for applying it at the local level

- Ensuring the proper functioning of collective bargain with the representatives of the public workers, pushing the agenda of inclusion beyond the habitual conflict on salaries.

- Encouraging the participation of the workers in private companies, in application of the principle of corporate social responsibility.
- According supports and mutual obligations with the initiatives of co-operative production, credit and consumption emanating from the community, and other types of social networks related to people's paid or unpaid work.

5.4.3 Local participative policies for recognition and non-discrimination

Justification

- The possibility of discriminating against someone is inversely proportional to the availability of political power for the person or group. Therefore, discrimination is often reflected in the prohibition or practical impossibility of exercising participation.
- Without suitable legal protection of the rights of minorities and a political representation that reflects approximately their weight in the total population, the situation of discrimination cannot be eradicated.

Model and democratic definition

- Representative: recognition of active and passive suffrage for all people born in the country, whatever their family's origin, or having resided there for a time.
- Participatory: availability of a place for the discriminated group's voice to be expressed and heard, to reinforce or compensate for the (provisional) absence of political rights.

Instruments for applying it at the local level

- Backing the reform of the electoral law, starting with the right to vote in municipal elections.
- Campaigns to encourage participation among the discriminated groups already entitled to vote, but which vote very little, either due to lack of knowledge or a feeling of political inefficacy.
- Adoption of respect for diversity as a principle of the government's political action.
- Creation of municipal councils of participation that allow these groups to express themselves and watch out for their interests.

5.4.4 Local participative policies for access to public services and social protection

Justification

- The degree of inclusiveness (which is equal to coverage plus intensity plus flexibility) of the public services depends largely on political decisions at the highest level, but also on how these decisions are applied and how the services are managed day by day. In this point, the participation of the users in monitoring, controlling and assessing the services might be crucial.
- On the other hand, it is almost impossible to protect the whole of the population with state resources alone. In many circumstances, the involvement of family, group or community networks can be faster, more efficient and more effective.

Model and democratic definition

- Participatory: availability of spaces allowing the citizens/users' voices to be brought into the monitoring, control and assessment of public services.
- Communitarian: strengthening of social entities and networks based on reciprocity, capable of offering protection and help, if needed.

Instruments for applying it at the local level

- Creating or encouraging the creation of councils of users that watch over the quality of the public services:
- Adapting the public services to the diversity of their potential users.
- According supports and mutual obligations with community initiatives of protection and social aid.

5.4.5 Local participative policies for the access to education and culture

Justification

- The school is the first vital experience of participation beyond the family.
- Education is something that regards the whole community (a well-known African proverb says that "*a whole village is needed to educate one child*").
- Education and culture provide the basic resources to get along in life, adapting to the requirements of the knowledge economy and society.
- Culture is not something given and static that one has to assume blindly, but something created by people and therefore criticisable, modifiable and adaptable to new circumstances and needs. In this sense, participation is essential for culture to reflect the whole spiritual wealth of society and to prevent the creation of untouchable spaces, behind which crude particular interests might be hidden.

Model and democratic definition

- Participatory: bodies for facilitating the participation of all players involved in the educational processes. From the educational community and each school. Bodies for enhancing public participation in the public media to thus ensure their plurality.
- Community: generation, through associations and informal groups, of educational and cultural projects liable to generate value, and alternative models that question the hegemonic values and models.

Instruments for applying it at the local level

- Municipal school council with the involvement of all schools. Living, dynamic school councils.
- School zoning hindering practices that lead to school segregation.
- Specific support for those schools bringing a strong commitment to diversity within their classrooms.
- Specific supports for pupils with family and/or economic difficulties.
- Ensuring that schools adopt pedagogical objectives and practices (group work, student assemblies, etc.) favouring inclusion.
- Creating a body for the representation of the public in the media.
- According supports and mutual obligations with the educational and cultural initiatives arising from the community.

5.4.6 Local participative policies for producing social capital

Justification

- People do not find it easy to leave their personal (work, studies...) and family routine, which absorbs daily time and energy. To generate a social network, extending the potential contacts and resources within reach, it is first necessary to break down the walls of indifference and suspicion of others.
- In this sense, few things are more effective for binding people of different origins than having a shared activity or working for a common purpose. However, someone has to lead and organise this and spaces and resources must be provided.

Model and democratic definition

- Participatory: availability of public spaces where people can meet, share things and possibly establish lasting relationships.

- Community: associations or informal groups enabling experiences to be shared and projects to be carried out around a space or activity.

Instruments for applying it at the local level

- Creating public spaces in the open air (squares, parks...) and under cover (Civic Centres, old and young people's centres, swimming pools,...), to enable and encourage people to meet in shared activities (parties, markets, fairs, competitions,...) organised by the council or, preferably, their own users.
- According supports and mutual obligations with the community initiatives intended to strengthen links between people from the same district, of the same age or with the same hobby, sport...

Table 9: The positive impacts of public participation on the dimensions of social inclusion

Inclusion dimension	Models of democracy	Instruments for applying it at the local level
Inclusion as citizenship (political rights; participation in public decisions)	<ul style="list-style-type: none"> ▪ Representative: a political representation that is vocational, responsible, transparent and adapted to the will of the electoral body. ▪ Direct: mechanisms through which the citizens can decide on certain public questions, without mediators. ▪ Participatory: spaces for deliberation and dialogue, open to the social players and citizens in general. ▪ Communitarian: associations and groups created to defend the common interest, ensuring that the democratic institutions work correctly by monitoring, complaint and, if necessary, denunciation. 	<ul style="list-style-type: none"> ▪ Encouraging a modification of local legislation to: 1. Advance towards decentralisation, 2. Guarantee immigrants the right to vote, 3. Improve representation, and 4. Establish effective participative mechanisms of control and evaluation of the municipal management. ▪ Creating different spaces of participation applicable to all areas of local policy, but also considering criteria of economy, efficiency and efficacy. It must be remembered that participation is not an end in itself, but rather a means to personal and social development.
Inclusion as occupation (access to paid work: occupation + income)	<ul style="list-style-type: none"> ▪ Participatory: availability of spaces that enable workers' voices to be brought into substantive aspects of the management of corporations, including the reconciliation of productive work with the reproductive to achieve a more equitable, socially efficient distribution. ▪ Communitarian: co-operative companies devoted to the production, distribution and consumption of basic goods and services; credit co-operatives to support the establishment of new companies, housing co-operatives, etc. managed and controlled by people with few resources; networks for the exchange of products, services or time. 	<ul style="list-style-type: none"> ▪ Ensuring the proper functioning of collective bargain with the representatives of the public workers, pushing the agenda of inclusion beyond the habitual conflict on salaries. ▪ Encouraging the participation of the workers in private companies, in application of the principle of corporate social responsibility. ▪ According supports and mutual obligations with the initiatives of co-operative production, credit and consumption emanating from the community, and other types of social networks related to people's paid or unpaid work.
Inclusion as recognition (absence of discrimination)	<ul style="list-style-type: none"> ▪ Representative: recognition of active and passive suffrage for all people born in the country, whatever their family's origin, or having resided there for a 	<ul style="list-style-type: none"> ▪ Backing the reform of the electoral law, starting with the right to vote in municipal elections. ▪ Campaigns to encourage participation

Inclusion dimension	Models of democracy	Instruments for applying it at the local level
	time. <ul style="list-style-type: none"> ▪ Participatory: availability of a place for the discriminated group's voice to be expressed and heard, to reinforce or compensate for the (provisional) absence of political rights. 	<ul style="list-style-type: none"> ▪ among the discriminated groups already entitled to vote, but which vote very little, either due to lack of knowledge or a feeling of political inefficacy. ▪ Adoption of respect for diversity as a principle of the government's political action. ▪ Creation of municipal councils of participation that allow these groups to express themselves and watch out for their interests.
Inclusion as protection (access to public services and social protection)	<ul style="list-style-type: none"> ▪ Participatory: availability of spaces allowing the citizens/users' voices to be brought into the monitoring, control and assessment of public services. ▪ Communitarian: strengthening of social entities and networks based on reciprocity, capable of offering protection and help, if needed. 	<ul style="list-style-type: none"> ▪ Creating or encouraging the creation of councils of users that watch over the quality of the public services: ▪ Adapting the public services to the diversity of their potential users. ▪ According supports and mutual obligations with community initiatives of protection and social aid.
Inclusion as education (access to education and culture)	<ul style="list-style-type: none"> ▪ Participatory: bodies for facilitating the participation of all players involved in the educational processes. From the educational community and each school. Bodies for enhancing public participation in the public media to thus ensure their plurality. ▪ Community: generation, through associations and informal groups, of educational and cultural projects liable to generate value, and alternative models that question the hegemonic values and models. 	<ul style="list-style-type: none"> ▪ Municipal school council with the involvement of all schools. Living, dynamic school councils. ▪ School zoning hindering practices that lead to school segregation. ▪ Specific support for those schools bringing a strong commitment to diversity within their classrooms. ▪ Specific supports for pupils with family and/or economic difficulties. ▪ Ensuring that schools adopt pedagogical objectives and practices (group work, student assemblies, etc.) favouring inclusion. ▪ Creating a body for the representation of the public in the media. ▪ According supports and mutual obligations with the educational and cultural initiatives arising from the community.
Inclusion as bonding (links and social networks: social capital)	<ul style="list-style-type: none"> ▪ Participatory: availability of public spaces where people can meet, share things and possibly establish lasting relationships. ▪ Community: associations or informal groups enabling experiences to be shared and projects to be carried out around a space or activity. 	<ul style="list-style-type: none"> ▪ Creating public spaces in the open air (squares, parks...) and under cover (Civic Centres, old and young people's centres, swimming pools,...), to enable and encourage people to meet in shared activities (parties, markets, fairs, competitions,...) organised by the council or, preferably, their own users. ▪ According supports and mutual obligations with the community initiatives intended to strengthen links between people from the same district, of the same age or with the same hobby, sport...