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Respecting Human Rights

Definition

Human rights are those held by everyone by the mere fact of existing. They are formulated as rules with a strong ethical content, political consequences and legal guarantees contained in international and national legal systems.

From an ethical perspective, human rights are based on the recognition of the dignity of the person and are aimed at defending the latter. They also include the minimum cultural, economic and social conditions for people to be able to live according to that dignity. Their recognition is the outcome of a historical awareness process of the value of the person and the ensuing need to consider each person as an end in itself, while avoiding turning it into a means to achieve other purposes. The meaning of the dignity of the person has gradually been developed at each historical moment as new dimensions and specific points were recognised.

From a political perspective, human rights are an important tool to foster institutional and social changes. Acceptance of this regulatory framework means that this whole political and social reality must be subordinate to defending human dignity. That logic has led to legislation being developed to guarantee human rights and which are at the top of the legal hierarchy in our legal system.

Human rights have three fundamental characteristics. First, the rights are the same for all people, there are neither different rights for different people nor degrees in their recognition. Second, they are inalienable and people cannot be stripped of them because nobody can stop being human, even if they are behaving in an inhuman way. Third, they are universal, because they apply to all human beings in any circumstance.

Associated behaviours

Promoting human dignity has the following implications for the behaviour of individuals, the organisation of civil society and public institutions.

Citizens

Human rights underpin the recognition of citizen rights. In that regard, they guarantee the respect of the dignity of each person and a platform for personal fulfilment. However, it is important to point out that the promotion of human rights mean that each person assumes duties with respect to the rights of others. On the one hand, each person is responsible for not doing anything that limits the human rights of other people. Yet beyond that 'passive' protection, the recognition of human rights involves the obligation to actively foster their effective compliance for everyone.

Social organisations

Social organisation can play a dual role in the promotion of human rights. First, they are fundamental to make private and public stakeholders respect human rights by means of their citizen education, denouncement, mentoring vulnerable groups and political pressure activities. Second, civil society organisations are capable of expanding the historical meaning of human rights and their specific political and social points by assuming the perspective of specific citizen groups. In order to be authentic defenders and promoters of human rights, social organisations need to assume the universal scope of human rights and work for their enjoyment by everyone.

City Council

The City Council, as the government of the municipality, is tasked, within its powers, with guaranteeing and fostering the fundamental rights of everyone living within their jurisdiction. The city council plays a particularly important role in ensuring that the necessary cultural and socio-economic conditions exist so that all people, regardless of their circumstances, are able to live according to their dignity.

Solidarity

Definition

Solidarity is the recognition and awareness of a shared responsibility regarding situations of injustice that are the consequence of the way we relate as human beings, and seeking to reverse them by means of implementing human rights.

Solidarity is a mandate that requires the political community to act in favour of individuals or groups in a weak or disadvantaged situation, to prevent, by means of collective intervention, unjustified damage from occurring or existing damage from being perpetuated.

Solidarity is based on the recognition of the common dignity of everyone, meaning that any violation of that dignity affects the collective. It implies a strong feeling of empathy as the result of the encounter with the being who is treated as a thing instead of as a person. The assumption of responsibility regarding that situation requires a rigorous analysis of the causes of the damage and culminates with the action repairing the dignity of people and the work to transform the causes.

Solidarity taken as shared responsibility regarding the injustice is noted for:

o Affecting the political community overall and not just individuals and some specialised groups: all of us are responsible (or not) for the destiny of those people who are harmed by our political actions and decisions, both locally and globally.

o Generating a collective right to the institutionalisation of a social democracy that offers institutional channels to fight against structural injustice.

o   Recognising the principle of subsidiarity to coordinate the action of people, organisations and public institutions while safeguarding the freedom and responsibility of citizens.

Associated behaviours

The implications for the behaviours of the three stakeholders (individuals, civil society organisations and public institutions) promoting the "solidarity" value are of different nature and extent.

Citizens

An engaged society is expected to show feelings of empathy and closeness to those suffering injustices. Furthermore, it is deemed able to analyse the unjust situation, by identifying the stakeholders involved, their levels of responsibility by action or omission, and standing shoulder to shoulder alongside the victim. Finally, a level of transformative involvement is required according to its own availabilities without which there would be an excuse for the watering down of personal responsibility.

Social organisations

They are expected to design the deploying of their activity by avoiding multiplying or supporting unfair social relations. They are asked to promote human rights both within and outside the organisation. They are deemed able to channel and implement the actions to correct the detected injustice by means of collective and individual engaged action, along with being aware that their work and performance is crucial for weaving a network of engaged social relations. True solidarity requires a universal and not just a local perspective.

City Council

The is the collective and most clearly political level of solidarity taken to be shared responsibility. The duty of these institutions, above all, pertains to designing public policies and preparing the appropriate legislation to minimise the structural injustice both at local and other levels, according to their jurisdictions.

It is of particular interest here to recall that "everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realised" (Article 28 Universal Declaration of Human Rights), along with the consideration of the relationship of the duty of solidarity with the principle of subsidiarity.

Participation

Definition

Citizen participation is taken to be the contribution of individuals and social organisations without direct institutional responsibility to improving coexistence. Participation includes a wide range of activities that range from volunteering to public outcry. In its strictest sense, citizen participation is identified with the different mechanisms that citizens use to make themselves be heard and try to influence the decisions of public institutions. The standard mechanisms are public deliberation, consultations and mass demonstrations.

The institutionalisation of participation by means of deliberation mechanisms have five potential positive effects: (i) citizens are more involved in the political processes, making them more legitimate and strengthening the popular commitment to democracy; (ii) a more active citizenry and responsible to the common good is constructed; (iii) it helps to design more efficient public policies and adapted to the context; (iv) the social control of the democratic institutions is strengthened; and (v) it facilitates the processes to reform public institutions.

Citizen participation involves a distribution of power. For that to be fair, the institutions and the social groups must be particularly aware in order for the groups that are not usually heard to be included in the participation processes. That positive action seeks to prevent the participation mechanisms, in a society with great power disparities, from being co-opted by the social groups that have more capability and resources to make their interests prevail.

Associated behaviours

Promoting citizen participation has the following implications for the behaviour of individuals, the organisation of civil society and public institutions.

Citizens

Participation in public affairs is costly from the personal perspective. It requires interest, effort and time to gather the necessary information, construct proposals and take part in the deliberation spaces. Furthermore, citizens frequently need to associate with others to express their ideas and to effectively make their concerns public, taken to be what is in common. Participating is the way to learn how to participate.

Social organisations

Social organisations play a fundamental role in the structuring of participation. They are the first level where citizens learn to participate and their role is crucial to generate proposals and bring together the interests of the different social sectors. That means that organisations must strengthen the participation mechanisms internally. Social organisations must particularly strive to incorporate the perspective of the excluded groups and of those that find it harder to make themselves heard in order for participation to be efficiently used for a fair distribution of power.

City Council

Citizen participation in the governing of the city requires there to be institutional mechanisms to facilitate deliberation and consultation. For those spaces to be used for effective participation, participants must have the opportunity to contribute to designing the rules governing them and to establishing the themes to be discussed. Democratic representatives, as guarantors for the fair running of

the institutions, have to strive to (i) offer all the necessary information for the citizen participation to be substantial and effective; (ii) guarantee and facilitate the participation of the different groups, particularly those with lower capacities; (iii) establish mechanisms for accountability for the implementation of the adopted agreements.

Trust

Definition

Trust is the expectation that the behaviour of the other people of an organisation or community is predictable, honest and collaborative. This type of behaviour is based on the existence of a series of values and standards widely shared by the members of those groups. The mainstreaming of this expectation in society fosters the psychological wellbeing of people, enables the tackling of collective projects and strengthens the legitimacy of the institutions. Trust is an experience that occurs in the interactions between people and between them and the organisations and institutions that structure society. For example, a person can feel trust or mistrust with respect to the intentions of their fellow citizens, but also respect the authorities, police or social organisations.

Trust is closely related to two social attitudes: dialogue and cooperation. The three are interdependent and reciprocally feed into each other, thus generating, in the most positive cases, a virtuous circle of mutual reinforcement. Thus, the existence of spaces for dialogue fosters the interaction between different people, which generates trust and fosters cooperation. In turn, greater trust facilitates dialogue and cooperation, while the existence of cooperation strengthens both dialogue and the generation of trust. In recent decades, social capital has been the term referring to those capacities for action generated by the prevalence of trust-based relations within a group or a society.

Trust and its associated attitudes may also have a negative aspect when restricted to certain groups of a society that use their internal cohesion to exclude or try to exclude other groups. In that regard,

there has to be a solidarity dimension to confront prejudices and stereotypes that reinforce the exclusion of some social groups in order for trust, dialogue and cooperation to be real citizen values.

Associated behaviours

Promoting trust has the following implications for the behaviour of individuals, the organisation of civil society and public institutions.

Citizens

Trust, dialogue and the spirit of cooperation are fostered and initially transmitted in the sphere of everyday interactions. However, everyday life is not synonymous with spontaneity. Everyday interactions are measured by socially constructed visions of the world and of the specific society in which we live. The personal commitment to behave in a trust-based way, if there are no clear indications that recommend the contrary, is a first step to beak prejudices and expand the spaces of trust. That commitment is particularly important in the case of the people responsible for training new generations.

Social organisations

Any social organisation plays a key role in generating and reproducing trust between people and between the different groups they make up. Their discourses, their criteria and their functioning can help or hinder the creation of spaces for dialogue and cooperation between different groups. The work of the media with a great ability to expand or curb the dissemination of stereotypes fostering mistrust is particularly important.

City Council

Equal treatment by the institutions of all the inhabitants of the city, along with the transparency and trustworthiness of their actions are fundamental to generate credibility and trust among the citizens. Additionally, the governing of a city may foster mutual trust by means of generating spaces for dialogue and cooperation between different groups. Inclusion is particularly important in the deliberation on crucial matters for the coexistence of the plurality of stakeholders affected and/or interested in those matters, by facilitating mentoring focused on fostering recognition between the groups.

Creativity

Definition

Creativity is defined as the ability to conceive something original and unusual. In some respects, creativity precedes innovation, to the extent that that involves the practical implementation of the ideas conceived in the creative process. Even though it is true that we can talk about creativity without innovation, and that regularly occurs in the innovation management processes that are fed by the dynamics to generate creative proposals, many of which will not pass the necessary tests to be put into practice. In other areas, such as the artistic and cultural fields, the creation process incorporates what has been created (innovation) as a product that is generated simultaneously to its conceptualisation, or which at least provides a component closely linked to the creative fact.

The creative process is recognised as a value insofar as it is one of the dynamics that allows us to evolve individually and collectively. In our so dynamic and changing societies, the search for the new or the delving into the unknown, which can be recognised as an inherent boost to our human nature, has likewise converted into a social value. A collective and individual willingness that needs to be fostered, but also to be duly assessed, fleeing from superficial identifications between novel and value.

In that regard, it is important to stress that the consideration of the innovative and creative attitude and practice as a moral value must include the question for the social value of what has been created. From this ethical perspective, the creativity-innovation, to which the adjective "social" is often added, reinforces their value-means status to serve a greater good, insofar as it ensures that what is produced does not only not generate collateral or direct negative impacts, but also that it may contribute to construct fairer societies.

Associated behaviours

Promoting creativity/innovation has the following implications for the behaviour of individuals, the organisation of civil society and public institutions.

Citizens

Creativity is a value closely linked to different competences such as curiosity or critical thought. A creative citizenry requires a willingness to interact with the environment, to understand and embrace the challenges raised. In that regard, creativity and responsibility are in that moral space which emerges from our relationship with others and with the environment in which we live and which drives us to take charge of what has to be transformed. In those dynamics, citizens are not only agents, but also demanders of creativity, insofar as they are able to pinpoint what must be recreated or surpassed, by claiming their transformation.

Social organisations

Social organisations play a fundamental role in the recognition of our societies' new problems and others that have been pending a response for some time. This role places the onus on their being authentic enablers of innovation, by identifying, proposing and trying out creative alternatives aimed at the common good. In the same way, social organisations play a fundamental role in the appraisal of innovative processes and their impact on our societies in areas such as sustainability, equality, etc.

City Council

Even though there is an individual dimension in the development of the creative potential, the innovative-creative process requires an environment conducive to stimulating and steering it appropriately. It is also enriched with the sharing of knowledge and experiences, with discussion, deliberation and experimenting. Those processes cannot be solely stimulated by market logic as they have an unavoidable risk component and, in many cases, are in response to problems that are not appropriately assessed from a strictly economic perspective. The public administrations have a key role in driving creative environments

and innovation aimed at the common good. Furthermore, as we indicated when considering social organisations, they also have responsibility, shared with other social stakeholders in the appraisal of the impacts of the innovative processes.

Gender equality

Definition

General equality is a value founded on the universal dignity of the person and an obligation under international law that turns it into an inspiring principle of the other fundamental rights. It implies not only absence of discrimination *(legal equality)*, but also *position equality* (opportunities and resources). Parity, a matter of justice, launches a challenge to the democracy because it requires *positive action* measures. That results even more necessary when the gender power asymmetries are intensified by social class, race or religion. On the other hand, neither equality must be synonymous with uniformity, nor the recognition of the difference must be used as an excuse to justify inequality.

Historically, feminism, a political and moral philosophy and plural social movement, has been the driver of the fight against the subordination of women and in favour of their emancipation from the patriarchy, which, while considering them as inferior human beings and necessary male protection and guardianship, kept them in the domestic sphere and childcare. The collective memory of generations of women involved in defending equality allows the scope of the changes to be recognised ethically and understood. As the result of those struggles, national and international bodies and rules have progressively included the human rights of women and have driven equality plans both in the administrations and in society to foster the socio-political, work and personal empowerment of women.

However, the asymmetries persist as the results of the abetting between direct violence, structural violence and cultural violence. The first (physical, verbal, sexual, psychological) is the most visible. But there are also underlying unjust social structures that foster the

continuing of the wage gap, the so-called "glass ceilings" that hinder women reaching high positions and women's double working day. In turn, such structures are legitimised and naturalised by an invisible legitimising framework that continues to feed gender stereotypes and different types of small-scale male chauvinism.

Associated behaviours

Promoting gender equality has the following implications for the behaviour of individuals, the organisation of civil society and public institutions.

Citizens

Citizens defending gender equality can be expected to be aware of the sexist components of certain models and messages transmitted by agents of socialisation from childhood, family included. And to be committed to ensuring parity in their couple relations and maternity-paternity and which promote male and female identities that can harmoniously combine the development of their professional expectations with caring for others and the expression of feelings of affection.

Social organisations

They are expected to promote gender equality when designing their external and internal activity. It is important for synergies to be fostered between women's and men's association to fight for the parity and whose incorporation may help them to redefine priorities and strategies, without that being their main objective. Important tasks are the discovery and showcasing of the contributions that the women have made to humanity in different fields of knowledge, defending the use of non-sexist language in the public arena and in the media, the work in configuring new femininities and masculinities, and fighting gender violence.
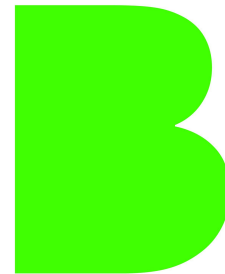
City Council

In this area of public responsibility, the emphasis, in discussion with women's associations, must be on activities that foster: a) female leadership in the media, cultural, scientific, social, economic and political spheres; b) work-life balance from the perspective of co-responsibility between men and women; c) zero tolerance of gender violence.

Environmental Sustainability

Definition

Environmental sustainability refers to ways of structuring human activities that guarantee the conservation of the biosphere resources and their quality in the long term. In an urban context, environmental sustainability is linked to local development policies that guarantee equitable access to public services while the impact on the ecological environment minimises the impact. Local environmental sustainability is obtained through the efficient use of resources, the appropriate management of waste and the promotion of environmentally friendly behaviour by citizens.

The environmental sustainability concept stems from the relationships between humans and their natural environment. The approach of sustainability was initially fundamentally economic and anthropocentric. It was about conserving the necessary resources to maintain human life in the long term, according to the economic criteria at each moment of history. In that perspective, the fundamental strategy was the fine tuning of technical solutions to more efficiently use the resources and minimise the effects of human activity. Recent years have paved the way for a perspective that grants an own value to the nature and to each of the living beings, beyond their usefulness for human beings. That approach shows that environmental sustainability is not a merely technical matter, but rather requires a change in values that assumes an attitude of respecting nature.

There are three important dimensions to understand the meaning of the environmental sustainability. First, environmental sustainability must be considered globally, beyond the local space, as the different planet ecosystems are interconnected. Second, it is a long-term issue, as ecosystems must be managed for future generations. Third, environmental

sustainability must be addressed comprehensively, by harmonising social, economic and ecological factors in a respectful and effective way.

Associated behaviours

Promoting environmental sustainability has the following implications for the behaviour of individuals, the organisation of civil society and public institutions.

Citizens

In order to support environmental sustainability, citizens should come aware of both local and global environmental problems, change their lifestyle and consumer patterns (for example, reducing, recycling and reusing waste), and observe a more responsible, committee and engaged attitude towards nature and the urban ecosystems. They should also take into account the accumulative impact of individual unsustainable attitudes that, taken together, cause significant damage affecting the community. People and families may also transmit responsibility, social justice and sustainability values and behaviour to future generations.

Social organisations

Social organisations play a very important role when it comes to making the population aware of environmental sustainability and problems, to reaching a consensus and proposing participatory solutions, and to questioning environmental policies and highlighting the structural aspects (political and economic) that are beyond the ecological problems. At the same time, social organisations are fundamental stakeholders in the communication and promotion of social learning with respect to social behaviour for citizens, thus facilitating a genuine ethical and social change towards a local culture of environmental sustainability.

City Council

The City Council, as the local authority closest to the citizenry, is empowered to create and maintain infrastructure, and to implement social and economic policies that foster the wellbeing of the population while respecting the principles of environmental sustainability. The City Council must, therefore, integrate environmental sustainability

in its management, by establishing a series of prescriptive municipal rules regulating aspects such as the protection of urban natural space, managing waste, maintaining air quality, or sustainable urban development. At the same time, it must encourage citizens to behave in an environmentally friendly way, including recycling, responsible consumption, or the use of a less polluting public transport. The same City Council must introduce a reflective change towards sustainable technical, political and institutional behaviours.

Commitment

Definition

 "Commitment" is initially understood to be the obligation that is assumed or contracted with other people or institutions. By means of a gesture, a word, a document, we link our person to the performing or fulfilment of something agreed with other people.

Arising from this original meaning, we also use "commitment" to refer to our specific attitude, dedications and behaviours, precisely as the consequence of the act of committing, in order to fulfil it in an appropriate and satisfactory way. Thus, the acquired commitment generates a committed behaviour and this, in turn, internally configures who does it, making it a "committed" person or entity.

When the implementation framework is the citizenry, social reality, we speak about "civic commitment", taken to be the set of responsibilities held, individually and collectively, by the people making up a social organisation in order to put their capabilities and possibilities to the common good and the shared collective goals.

We can say, analytically, that the commitment basically come from two such human behaviours as promising and solidarity. On the one hand, as people are fickle and because we cannot fully predict the consequences of our acts, we try to offset those deficiencies by making promises, which generate commitment. On the other hand, we feel jointly involved and responsible with other human beings, with whom we identify, we engage with them by assuming commitments. Finally, commitment is the way people generate trust in our social interactions.

Associated behaviours

The implications on the behaviours of the three stakeholders (individuals, civil society organisations and public institutions) promoting the "commitment" value are of different nature and extent.

Citizens

Commitment, from the personal point of view, can only occur when we overcome individualism and indifference towards others and the collective. Furthermore, it requires responsibility and coherence in order to be fulfilled. And perseverance and strength to overcome the difficulties that appear on the path to perform what is proposed.

Following a neat formula, it can be said that commitment requires "take charge of" (awareness) of the reality, "charge" (assume costs) and "be in charge of" (manage in an ordered way) it.

Social organisations

Social organisations are an appropriate way to channel and enable citizen commitment and achieve a qualitative jump in the aggregation and coordination of individual wills and efforts.

On the other hand, social organisations only appropriately embrace commitment if they assume the perspective of the common good, based on prioritising the most socially disadvantaged people. If that is not the case, they are merely self-help groups for their members, without commitment outside.

Furthermore, social entities have to assume their irreplaceable role of citizen commitment schools, educators and forgers of committed people.

City Council

The commitment of the municipal institutional framework requires the latter to overcome the partisan logic that often grips public institutions in order for the commitment to be adequately performed. The City Council has to fulfil its commitments to the citizens regardless of the political affiliation of the beneficiaries, the ensuing cost in terms of electoral support and always considering the horizon of the long-term positive consequences of its fulfilment.

Furthermore, the institution of municipal government needs a total transparency policy regarding the commitments acquired, their monitoring of the execution and fulfilment, allowing the citizens to control it, as, ultimately, the commitment is to and with them.

Social Justice

Definition

Social justice refers to the need to achieve an equitable distribution of the social assets, thus ensuring the dignity of all people and social cohesion. Social justice is understood on two fronts. On the one hand, it is a principle of social life that guides both the individual action and the action of institutions in a political community. On the other hand, it is a characteristic of people's way of being, according to which they act in accordance with the conviction of always respecting other people's dignity. In both cases, the premise is the acceptance of the common good prevailing over the private interest and that is deployed in a triple dimension:

o   It implies real and sufficient effective mechanisms to redistribute the wealth in order to guarantee the minimum material conditions for everyone to be able to exercise their basic freedoms (expressed in the Human Rights).

o   It likewise supposes social dynamics of recognition of the difference thus deploying a potential for integrating and repairing non-tangible injustices that strengthen the ties of the political community.

o   Finally, it calls for growing opportunities to participate in the different contexts of the common activity, thus encouraging both individual development and the development of the political community on the basis of the mutual recognition of common dignity.

Associated behaviours

The implications on the behaviours of the three stakeholders (individuals, civil society organisations and public institutions) promoting the "social justice" value are of different nature and extent.

Citizens

Fair citizenry can first be expected to have the maturity required for public interest to prevail over the private, seeking those relations that foster the recognition of the other, of their dignity and of their participation capacity on a level playing field. They are also expected to renounce their positions of privilege, along with being clearer aware of knowing how to be interdependent with other citizens and co-author with them the type of power relations that do not damage basic freedoms and their material conditions.

Social organisations

The same awareness of the common good prevailing over the private interest is expected of them. They are asked to specially care for common rights, particularly with regard to guaranteeing the material conditions that allow the exercising of basic freedoms. They are able to implement actions to correct inequality (both material and recognition) and the cultivating of collaborative social relations where the gains of some of them should never be based on the expulsion, exclusion, discrimination or the insufficient recognition of the dignity of the other citizens. Those behaviours apply both locally and globally.

City Council

This is the most clearly political and collective level of social justice as a model for relations among the citizens as regards power and its exercising. The duty of this institution, above all, pertains to designing public policies and preparing the appropriate legislation to minimise the structural injustice both at local level. Its work must also foster dynamics of social recognition that make the invisible visible, along with promoting participation, procuring the fostering and prevalence of the common good with socially discerned criteria, focusing on the different legitimate interests on a level playing field.

Diversity

Definition

Diversity refers to difference or distinction between subjects. It is a profoundly anti-discriminatory value linked to the recognition of the person as a being worthy of respect (Forward and Article 2 of the 1948 Universal Declaration of Human Rights). It can be broken down into:

o   Sexual diversity, a term used to refer to the different types of sexual identity or orientation.

o   Religious or cultural diversity, an expression that reflects the existence of different cultures or religions in a single society.

o   Political-ideological diversity, a term that explains the plurality of political and ideological options in a certain political community.

o   Functional diversity, an expression underlying the specific capabilities of each person and which are used to replace others, with negative connotations, such as incapacity, disability and handicap.

When people, organisations or institutions apply the filter of there being only a single culture or a single way of understanding sexuality or a single way of being, there is a more or less explicit rejection of diversity and discriminatory attitudes are generated. Direct discrimination occurs when a person, on the grounds of their race, ethnicity or religion or their disability or their sexual option, is treated less favourably than another person in a comparable situation. And indirect discrimination takes place, in turn, when an apparently neutral provision, criterion or practical places people on the grounds of their specific race, ethnicity or religion or with a disability at an disadvantage with respect to others. In order for diversity to be effectively respected, a reasonable degree of social equality has to be fostered as the result of the practice of the

distributive justice and the social rights (link to the value of diversity and that of solidarity).

Associated behaviours

The implications on the behaviours of the three stakeholders (individuals, civil society organisations and public institutions) promoting the "diversity" value are of different nature and extent.

Citizens

The person promoting diversity is expected to break with a monolithic vision of the very identity of which it is difficult to be aware, thus breaking with the general trend of the human being to be exclusively linked to those people and groups with which they share a sense of belonging. This openness towards an "Other" in plural must not mean a complacent relativism that prevents the commitment to the values defending human dignity. Similar attitudes can and must lead to transformative actions to manage diversity according to the very possibilities.

Social organisations

They are expected to design their external and internal activity by fostering the participation and integration of sectors that are culturally and functionally diverse. The knowledge of the "Other" is therefore necessary to dismantle prejudices and stereotypes. The appraisal of the different does not imply communing with, or stifling criticism of, intolerable approaches and practices. For example, those where women are treated as inferiors. That type of practices harms human dignity and there is no excuse that can circumvent their duty to denounce and work to eradicate them.

City Council

This area of public responsibility must involve activities aimed at: a) effectively contributing to use public policies to eliminate different cultural, political, economic and social discrimination mechanisms and at developing crossing-cutting proposals for intercultural dialogue and recognition of functional diversity; b) educating to show how discrimination occurs and what the risks are for the coexistence of populist and demagogic discourses that feed prejudices and stereotypes; c) highlighting cultural and functional diversity in public institutions, by creating and boosting the appropriate platforms for that.