

# Right to Cultural Practice, Linguistic Diversity and Migrants

State of the Art in Academic Research and  
Policy Recommendations

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## **1. Migrated People and Social Inclusion: Review of the State of the Art**

Migration, present in the European political agenda and especially in the Spanish state as the gateway from the Mediterranean, is intrinsically linked to globalisation, creating a "globalized space" without internal or external divisions (Canales, 2015, mentioned in Rangel, 2020). Globalisation facilitates transnational migration through the global economy and transnational communications, and intensifies unequal migration flows between countries with different opportunities (González, 2015). The structural causes of these migratory flows of global capitalism are increased inequalities and poverty, transnational conflicts and wars, deterioration of public services and governance, and increased global risks, including environmental risks, such as the climate crisis (Uhde, 2020).

The phenomenon of transnational migration brings economic and social advantages for destination societies, but it also presents significant challenges such as precarious conditions, exclusion, and the loss of ties for migrants. According to El Mouali (2021), relations of domination established during colonial times have been reinforced by neoliberal policies that seek to safeguard the interests of the capital of the world powers to the detriment of the basic rights of certain collectives and populations.

The construction of the discourse of the migrated person follows the logic of the European Union's migration policies, which consist of the outsourcing of the borders (its management outside the EU) and the state and media production of the status of migration irregularity (Fajardo and Soriano, 2016). According to El Mouali (2021), the reality presented by the borders is not a casual event, but one of the consequences of colonialism that has laid the foundations of the processes of economic extraction and implementation of a system that sought to prolong the exploitation of the resources of the colonized lands through diverse and diversified devices.

On a practical level, reality presents a world made up of two poles and, therefore, two types of citizenship. According to Zapata and Pinyol (2013), the person clearly migrated has an identity problem, since it is not granted the visibility, it requires as every citizen. In contrast, it is closed, condemned to a private bunker for exercising its cultural and linguistic identities.

While one party enjoys the privilege of traveling without great complications, the other is forced to go through bureaucratic procedures, barriers, and various obstacles (El Mouali, 2021). The situation of administrative irregularity, the lack of adequate financial resources, the lack of awareness of their rights and legislative aspects, and linguistic barriers, among others, are some of the specific problems for the social inclusion of migrants

in destination societies (Millere and Dobelniece, 2018).

In this context, globalization, with its tendency to homogenize, and migration, which promotes diversity, have created a hybrid and heterogeneous world (Jiménez, 2017). This dynamic balance between the trend towards uniformity driven by globalisation and the wealth provided by diversity generated by migration redefines the structure of contemporary society, challenges preconceptions and calls for a deep reflection on inclusive policies that go beyond exclusively economic approaches (Segal, 2019).

Although globalisation has reduced geographical and cultural distances, generating "transnational migration circles" (Hannerz, 1998, mentioned in Lacomba, 2001), it has also created tensions and challenges for social inclusion and coexistence. Understanding migration in the context of globalisation and tackling obstacles to social inclusion, such as the loss of ties and cultural adaptation, highlights the need for holistic approaches that take into account both economic and socio-cultural aspects. These approaches must be supported by inclusive policies that recognise cultural diversity and promote equality to build cohesive and welcoming societies.

Migrated people bring with them their socio-cultural background to the recipient countries, raising challenges for their social inclusion that have become a central point in public and political debate. In general, these discussions focus on the interests and values of acculturation of the target society, often leaving aside the experiences of refugees and their perspectives on the attitudes relevant to integration, as well as the factors influencing minority acculturation guidelines (Lutterbach and Beelmann, 2021). According to González (2020) this model argues that there is a gradual process of blurring the socio-cultural differences between migrants and local society over time, defining itself as a process of adaptation of the migrated person to their receptive environment. The integration process involves four phases: rivalry, conflict, adaptation and final assimilation, the latter composed of acculturation, structural assimilation (initiating relations with the autochthonous group) and the formation of a common identity (perception of a shared identity and destiny) (Lutterbach and Beelmann, 2021).

In recent years, a significant change in policies adopted towards migrants has been observed, with increasing preference towards approaches of social inclusion and interculturality, contrasting with the previously predominant assimilationist model. This transformation reflects a more nuanced and respectful understanding of the cultural and social diversity that migrants bring to their new environments. Interculturalism, based on the idea that positive interaction reduces stereotypes and prejudices, and fosters information and mutual understanding (Zapata, 2016).

Current policies seek to recognize and value differences, promote a harmonious coexistence of various cultural identities, and avoid impositions of homogenization. Interculturality also stresses the importance of dialogue and cultural exchange as a means to build more enriching and equitable societies. This turn towards more inclusive and respectful practices reflects an effort to build communities that celebrate diversity and encourage the active participation of all people, regardless of their cultural or migratory origin.

The process of integrating migrants in general, and language education in particular, must be placed in a broader context, including the social position of migrants in the state of destination and their structural incorporation (Wojtyńska et al., 2022). Lack of financial resources and language barriers hinder access to cultural events and full participation in activities that require understanding of the local language or languages (Giovanis, Akdede and Ozdamar, 2021).

Migration in bilingual or multilingual environments, such as Catalonia or many others in Europe, presents a complex linguistic dynamic. In this particular context, the coexistence of two official languages, Catalan and Spanish, requires migrating people to make linguistic adaptations according to context and social interactions. The presence of a state language and a minority language influences the dynamics of integration and social participation of migrants as the use of one language or another may have implications for their perception and interaction with the local community. In addition, this situation can promote intercultural interaction and dialogue between different linguistic groups, contributing to the diversity and richness of the linguistic landscape of Catalonia.

Language and linguistic understanding play a fundamental role in accessing and participating in cultural activities, as evidenced by the research of Colombo, Altuna and Oliver-Grasiot (2021) on the Correfoc de la Mercè, a traditional fireworks event in Barcelona that involves the “Colles de diables”, or groups of Catalan fire folk culture. This traditional event not only serves as a marker of community identity, but also reflects and connects social processes rooted in the community. Participation in these activities is closely linked to language mastery and language comprehension. From a broader perspective, these events can be considered as indicators of the pace of social processes, playing an active role in the social dynamics where individuals and communities engage, offering an enriching experience and reflecting the surrounding social realities.

The research of Puigdevall, Pujolar and Colombo (2022) also highlights the importance of the language for the integration of new Catalan speakers, specifically of linguistic safe spaces, such as the governmental program Volunteering for the language (VxLI) and the “Colles de Diablers” of popular culture. These spaces act as catalysts for linguistic changes, providing confidence and legitimacy to participants to develop their lin-

guistic identity without fear of being judged. In addition, they facilitate the learning of Catalan and offer a platform for interaction and personal growth in a cozy and safe environment.

It is important to recognise that access to and participation in these cultural activities not only involves learning a new language, but also access to symbolic resources and materials essential for social inclusion. Both the VxLl program and the “Colles de Diables” not only encourage the use and learning of Catalan, but also act as facilitators of this access, creating an environment conducive to the personal and community growth of the participants. Through participation in these cultural activities, new Catalan speakers can not only improve their linguistic skills, but also be fully integrated into the cultural and social life of the Catalan community, thus contributing to its cohesion and diversity (Puigdevall, Colombo and Pujolar, 2019).

According to UNESCO (mentioned in Zapata and Mansouri, 2021), intercultural dialogue is especially relevant in multilingual environments, being an essential element for social cohesion and peace. The value of intercultural dialogue in order to maintain peaceful societies and prevent conflicts is increasingly recognised.

However, Bradley and Harvey (2023) question the notion of dialogue as an end in itself and point out that it is often implicitly presented as a conversation between a clear and limited "I" and an "other". The authors advocate decentralizing language, recognizing the need to go beyond understanding and adopting trans-linguistic approaches that consider the individual and collective fluidity of communication. According to Bradley et al. (2018), "translanguaging" is a sociolinguistic concept that refers to dynamic multilingualism, characteristic of contemporary life in linguistically and culturally diverse environments.

The translingual approach is a theoretical and practical framework that seeks to go beyond traditional language barriers and promotes understanding of communication as a fluid and dynamic phenomenon that transcends the boundaries of individual languages. This approach recognizes and values linguistic and cultural diversity, promoting the idea that people use multiple linguistic and communicative resources to express themselves. Therefore, this approach is especially relevant in contexts where linguistic diversity is the norm, such as in multilingual communities or in migration situations, as it provides a framework that reflects the complexity and richness of communication in environments where languages and cultures intertwine in dynamic and creative ways (Bradley and Harvey, 2023).

Interestingly, the trans-linguistic approach highlights the importance of self-decentering through arts-based pedagogies. Arts-based methodologies to expand the scope of re-

search on urban multilingualism allow "to go beyond the margins" because they complex knowledge and challenge borders (Bradley et al., 2018; Bradley and Harvey, 2019). It is emphasized that the value of the arts lies not in fully empathizing with each other's experience, but in recognizing the impossibility of "this journey together" (Bradley and Harvey, 2023).

In this sense, according to a study by Bertacchini, Venturini and Zotti (2021), migrants may be more likely to participate in cultural activities that are related to their linguistic and cultural origin. This highlights the need to address the cultural participation of migrants based on rights, understanding social existence in relation to infrastructure and cultural resources, as this would contribute significantly to more effective integration and better subjective well-being (Erni, 2021).

Migrated people face significant challenges in the exercise of their cultural rights in the city or in the exercise of "cultural citizenship", which refers to the use of cultural resources appropriate to promote citizenship (Zapata, 2016). Despite efforts to promote the recognition of diversity and cultural enrichment, obstacles persist that limit the active participation of migrants, especially in artistic practices (Vlachou, 2017). Access to participation and cultural citizenship becomes a relevant challenge, affected by simplistic perceptions of ethnic and political identity that do not adequately reflect the internal diversity of ethnic groups (Álvarez Enríquez, 2013; Noble and Ang, 2018).

The study of Noble and Ang (2018) highlights the complexity of the relationship between ethnicity and cultural consumption in Australia, integrating variables such as class and gender. In addition, the critical assessment by O'Brien and Oakley (2015) highlights the complexity of understanding how culture is organized in society and highlights the need to rethink policies to ensure a more equitable distribution of cultural rights, especially for migrants in vulnerable situations. This approach reinforces the importance of a comprehensive vision for formulating policies that promote cultural equality and protect the rights of migrants.

In the same vein, Zapata and Hueso's perspective (2013) highlights the lack of visibility of migrants, contributing to a feeling of marginalization that directly affects their cultural participation. Integrating migration identity into cultural discourse and recognising it as an integral part of cultural diversity would be a crucial step towards a more inclusive and equitable society.

Access to culture goes beyond cultural availability, encompassing education, language, social services, geography, territory, and artistic and cultural life. According to Erni (2021), defining cultural participation, which includes attendance at artistic events, on-



line exploration, and creative performance, is presented as crucial before measuring and planning inclusive policies.

Within this panorama, language emerges as a central element in the social inclusion of migrants. Sociolinguistic integration, which considers both the language of the destination country and the communicative patterns of the target community, is essential to achieve complete inclusion (Fernández, 2009). This perspective highlights the importance of considering languages not only as communication tools, but also as potential barriers to migration and inclusion. In this sense, inclusive policies must take linguistic diversity into account as a key element for harmonious coexistence and successful social inclusion.

Sociolinguistic research with migrants highlights the use of creative methods inspired by the arts that allow the exploration of subjective descriptions, emotions and ideologies related to the linguistic trajectories and linguistic repertoires of the participants. The ability of these methods, whether visual, textual, or performative, to immerse the receivers in the participants' world of life seeks emotional understanding rather than a simple identification (Alhgren, 2019).

Alhgren (2019) defines art as a powerful tool capable of generating empathy, compassion, and critical reflection. This is particularly relevant in the context of migration, where social injustices are manifested through the imposition of monolingual rules in the face of a multilingual reality. Resistance to conventional approaches, using methods based on the arts, explores linguistic and aesthetic creativity, challenging established principles in qualitative research.

The methods based on the arts according to the conception of Eisner and Barone (mentioned in Marín and Roldán, 2019), represent a research approach that involves a fundamental change in quantitative and qualitative methodologies. These methods not only use artistic expressions as a means of representing social phenomena, but also challenge traditional conventions of searching for objective and true discoveries. Arts-based methods are divided into different types, such as visual arts, dance, music, among others.

Its epistemological foundation seeks to understand how the arts can provide useful knowledge for human and social science research. In addition, the exploration of artistic specialties involves taking advantage of the particularities of each form of artistic expression in the research process. In addition, adaptation to different academic disciplines involves the integration of methods based on the arts in fields such as anthropology, education, and psychology (Marín and Roldán, 2019).

Creative research can complicate knowledge and challenge borders, cross, subvert and complicate boundaries traditionally understood, whether between languages, nations,

identity groups, disciplines, or practices. Creative research has the ability to decentralize language and offer different forms of knowledge that do not favour verbal expression. This decentralization of language has the potential to allow the articulation of what was previously inarticulated, unknown, unheard, and undervalued (Harvey and Bradley, 2019).

Arts-based methods offer new ways to communicate discoveries, making them accessible to various audiences and blurring the boundaries between methodological approaches and reality and imagination (Alhgren, 2019). In addition, they promote awareness and learning about linguistic diversity: according to Jiménez (2017) they allow participants to build a positive recognition of their multilingual resources and exhibit the complexity and transformation of their realities.

In this context, artistic training can emerge as well as a fundamental catalyst for the inclusion of migrants, overcoming linguistic and cultural barriers, building solid communities and empowering individuals to face personal challenges (Balyasnikova and Gillard, 2021). These challenges, often overlooked, are essential to understanding the complexity of the inclusion of migrants in their new communities.

The integration of the arts in linguistic and intercultural education is a strategy to explore various perspectives, foster empathy and contribute to ethical considerations in citizen education (Gonçalves and Melo-Pfeifer, 2020). In addition, the appreciation of culture through languages and artistic creation highlights the diversity of the population in the territory, recognizing linguistic diversity as a tool to maintain diverse points of view and open the mind to alterity (Ministère de la Culture, 2023).

In the same vein, Lidskog's review of articles (2016) highlights the role of music in the formation of identity in diasporic situations, from preservation to identity creation, influenced by context, space, memory and politics. Music also facilitates contact and cultural exchange between diasporic communities in different countries, promoting social cohesion in heterogeneous environments by allowing participation in shared musical practices. Thus, the function of music in diasporic situations not only preserves a culture, but also contributes to the adaptation and evolution of identities in new cultural contexts.

An interesting example is provided by the research of Ciribuco (2022) where it reveals that artistic activities play a crucial role in the interaction between communities and newcomers, allowing the creative exploration of multilingual young people and offering liberating forms of expression for migrants and refugees beyond linguistic barriers. The research examines the impact of the Bouge-Toi! artistic project on the relationship between asylum seekers and an Italian town, through dance and video workshops that fa-

facilitate communication without depending on the Italian language.

The project provided asylum seekers with the opportunity to present their artistic interpretations at local events, overcoming the restrictions of the asylum process and allowing them to express themselves as interpreters and communicators. The artistic production not only served as a platform for sharing their stories, but also challenged conventional narratives about refugees, presenting them as expressive subjects occupying the city space.

In short, artistic training is revealed as a crucial element for the personal development and social inclusion of migrants. Creative research in sociolinguistics, using methods based on the arts and culture, provides an innovative approach to exploring the complexities of migratory experiences, fostering empathy and mutual understanding. However, attention to the cultural participation of migrants in artistic and cultural activities is insufficient, highlighting the need to address barriers to their access.

The following section will explore the intersection between artistic practices and the social inclusion of migrants at different levels. The importance of ensuring cultural rights and citizen participation as a way towards social inclusion in host societies will be emphasised. Through concrete examples such as the Arts Council of England's 'Great arts for all' programme, the 'LangScape Curators' project in Leeds and initiatives such as 'Icelandic emotions wake up' and 'Seniors Thrive', it will demonstrate how artistic practices can contribute to cultural cohesion and the expression of various identities in a migratory context.

## **2. Applied Public Policy Solutions**

As mentioned in the previous section, guaranteeing the right to cultural participation of migrants is a necessary step for their social inclusion process in destination societies. For this reason, the absence of political and cultural rights for migrants is an outstanding aspect that needs attention to achieve a full intercultural society (Álvarez, 2013).

The lack of attention in research on the cultural participation of migrants in artistic and cultural activities in the destination country highlights the need to focus research efforts on this field (Bertacchini, Venturini and Zotti, 2021). Although more and more attention is being paid to trying to understand how access to cultural practice can favour the social inclusion of migrants, there is currently a lack of specialized research into artistic practices linked to migrants that include or reflect on linguistic diversity in multilingual environments.

On the one hand, most of these research focuses on learning the language or languages as a means of social inclusion for migrants. Research focused on language learning as a means for the social inclusion of migrants highlights the close relationship between language and cultural identity. Languages act as symbols of national and ethnic identities, essential for maintaining the cultural traits of the various ethnic groups. In migratory contexts, linguistic diversity presents challenges, especially in the face of the hegemony of the nation-state and English as a lingua franca, thus underlining the importance of preserving minority languages and encouraging learning the languages of the host community for effective social inclusion (Fernández, 2009).

Language learning emerges as a key aspect in the process of sociolinguistic integration of migrants, especially in the field of formal education. This process requires not only the acquisition of language skills, but also an in-depth understanding of the sociolinguistic and pragmatic rules of the target community. However, prejudices and stereotypes towards migrants may limit access to proper language education, pushing them to conform to basic linguistic knowledge for survival. Thus, the importance of language learning for social inclusion is underlined, despite the challenges that still need to be overcome in this field (Gámez, 2017).

On the other hand, experiences that explore artistic practices as a means of recovery in the face of traumatic experiences associated with the migratory process also emerge. The Bouge-Toi! project, analysed by Ciribuco (2022), highlights the dance and video workshops as resources to communicate, even without sharing language. Likewise, the pilot "Migrating art" of Rose and Bingley (2017) highlights the importance of designing artistic interventions to promote psychological well-being in traumatic contexts. At the same time, critical analysis by O'Neill et al. (2019) highlights the need to implement arts-based participatory methods to deepen understanding of the experiences of women seeking asylum and promote local capabilities for inclusive policies.

Migration processes represent a great challenge for those who experience them, signifying a leap towards uncertainty (Rozo, 2015). In addition to the difficulties associated with migratory processes (travel conditions, precariousness, leaving the country of origin behind...), significant ties with the land and family are lost, generating feelings of uprooting and loss (González, 2015).

Integration in the target society requires constant adjustments, subjecting people to permanent tension and testing their psychological resources (Rozo, 2015). Under difficult conditions, such as the search for employment, housing, and the language barrier, they face additional difficulties (Montero and Delfino, 2021). The "Ulysses syndrome" may appear, which encompasses feelings such as nostalgia, sadness, and depression, emerging from estrangement and adaptation to losses in the country of destination (González, 2015).

The different ways of initiating the migration process have an impact on the psychological consequences, especially in situations of forced migration (Priebe et al., 2016). Exposure to stressful events that can contribute to psychological suffering (Jurado et al., 2016), and can trigger serious disorders if not properly addressed (Quevedo, 2021; Fuentes, 2020). It has been observed that the risk of disorders such as depression and post-traumatic stress disorder increases in the case of refugees (Weinstein, Khabbaz and Legatem, 2016). However, proper social integration can counteract these feelings, facilitating the integration process (Montero and Delfino, 2021).

The following will identify the few academic publications that analyse solutions and practices that have been carried out in the specific field of artistic practices and social inclusion of migrants at institutional, local and community levels according to their scope of action. Each of these projects presents a specific approach to addressing issues of cultural diversity and social integration at different levels of society.

In the institutional field, beyond academic research, we would like to highlight by way of example a couple of important reports. The first is the report “The role of public arts and cultural institutions in the promotion of cultural diversity and intercultural dialogue” (European Union, 2014) of the European Agenda for Culture addresses existing policies and practices to promote cultural diversity and intercultural dialogue. It highlights the importance of cultural institutions such as the ‘Great arts for all’ programme launched by the Arts Council England in 2010, which exemplifies how institutions can integrate cultural diversity. This program stands out for its commitment to excellence and diversity in the arts, seeking to overcome barriers and promote the artistic potential of various communities.

With a perspective focused on diversity, the Arts Council promotes equal access to cultural opportunities, advocating that the arts should be accessible and reflect the wealth and diversity of society. "Getting Great Art for All" challenges existing limitations, establishing an inclusive platform for artists and diverse communities. This programme represents a step towards the integration of diverse cultural perspectives, connecting with audiences and stimulating artistic creation in a context that celebrates diversity. The success of the programme is its ability to transform the traditional cultural vision, favouring broader participation and ensuring that the arts are an enriching experience for everyone, regardless of their origin or identity (European Union, 2014).

Locally, the second is the “LangScape Curators” project analysed by Bradley et al. (2018) that is carried out in multilingual areas of the city of Leeds, UK. This project is carried out by young participants, who become ethnographic researchers in their own communities. These young people are guided and helped by the project's organizing team, which includes researchers, educators and collaborating artists. The initiative is linked to the Translation and Translanguaging project: Investigating Linguistic and Cultural Transformations in Superdiverse Wards in Four UK Cities (Tenerife), funded by the Arts and Humanities Research Council (AHRC).

Through the integration of artistic practices, such as collage in the research process, the project not only promotes critical reflection among young researchers on linguistic dynamics in their local environments, but also facilitates the creative expression of their experiences and perspectives. In addition, by encouraging collaboration between academic researchers and young participants, the project promotes greater inclusion and diversity in the process of producing knowledge, thus challenging traditional hierarchies in academic research, and opening up new possibilities for co-creation of knowledge (Bradley et al., 2018).

At Community level, the project "Icelandic emotions wake up" presented in the article by Wojtyńska et al. (2022) stands out. It is a participatory initiative organized by the Reykjavík City Library for the annual celebration of Icelandic Language Day, stands out as a form of community work and creative commitment to the growing ethnic diversity in Iceland. Through collaborations with artists born abroad, the event provided a space for the voices of migrants, often invisible in public debates about their inclusion, diverting attention from exclusively linguistic integration towards more affective, social, and ideological aspects of language. The artistic performances performed during the event reflected on the emotional and personal challenges of learning Icelandic as an additional language for migrated adults, highlighting the importance of considering multiple forms of participation in society beyond linguistic learning, and questioning hegemonic narratives about the indispensability of the host country's languages for their integration (Wojtyńska et al., 2022).

On the other hand, the article by Balyasnikova and Gillard (2021) highlights the project "Seniors Thrive", a program that combines learning English with opportunities for leadership through the arts, with the aim of improving the health and well-being of older adults in Canada. By analysing the case of Jacqui and other participants, it is highlighted how this approach promotes trust, social connections, and community integration. In addition, the article places this initiative within a broader research context that highlights the benefits of arts-based activities for older adults, underlining the importance of including creativity in language learning programs for this group. In short, the need to design flexible and community-focused programmes that incorporate artistic elements to improve the learning experience of older adults and encourage their active participation in society is highlighted.

In short, the lack of research in this area highlights the importance of guaranteeing cultural rights and citizen participation for migrants as a way towards social inclusion in host societies. The lack of specific research into the cultural participation of migrants in artistic and cultural activities highlights the need to guide research efforts in this area. The various projects at institutional, local and community level that we have outlined demonstrate how artistic practices can contribute to social integration and cultural cohesion, addressing issues of diversity and inclusion from innovative and participatory perspectives.

The next section will present the strategic plans implemented in Barcelona to address interculturality, cultural rights and the integration of citizenship and immigration. These plans include the Barcelona Interculturality Plan, the Cultural Rights Plan (including the

Barcelona Cultural Participation and Needs Survey), and the Barcelona City Citizenship and Immigration Plan 2018-2021. These initiatives are a reflection of the city's commitment to cultural diversity and the promotion of inclusive coexistence in an increasingly cosmopolitan urban context.



### 3. Barcelona's Case

Barcelona faces the challenge of managing its growing demographic diversity, with a significant increase in the population born abroad and the arrival of refugees in recent years. This demographic change has transformed Barcelona into an increasingly diverse and cosmopolitan city, where foreign presence plays a fundamental role in everyday life and urban identity.

According to the most recent data of the municipal register of inhabitants provided by the Institute of Statistics of Catalonia, a significant increase in the percentage of population born abroad in the last four years has been observed. After remaining stable about 20/22% during the first half of the last decade, this percentage increased from 24.6% in 2018 to 31.3% in 2023, representing people from 183 different countries and thus achieving a historical record (Barcelona City Council, 2023).

The presence of migrations in Barcelona not only enriches social diversity, but also accentuates multiculturalism, a distinctive feature of large cities. The linguistic plurality of the city, with approximately 300 languages spoken according to the Barcelona City Council in 2023, reflects this diversity. This scenario illustrates the challenges and opportunities of globalization and migration that has generated new citizen demands, transforming conceptions of citizenship and rights, especially in the urban environment. Migrated people play a dynamic role in feeding these demands and exploring new forms of citizen participation, which requires effective strategies to promote intercultural inclusion and coexistence by local governments (Alvarez, 2013).

Despite efforts to promote inclusion, some contemporary societies have favoured assimilation over diversity, prioritizing uniformity. In contrast, multicultural strategies advocate recognition and respect for diversity, considering it an enriching asset for society. These strategies promote harmonious coexistence between cultures, preserving their individual identities, promoting diverse cultural practices, and valuing the uniqueness of each group, in order to achieve mutual recognition that celebrates the richness of diversity and addresses its inherent challenges. However, the multicultural model can fragment diversity by allowing minorities to coexist in one-sided breeding niches, limiting proactive interaction and communication between cultures and resulting in a multicultural society that favours diversity, but has no effective contributions to interaction (Álvarez, 2013).

In contrast, the intercultural model is a crucial resource for implementing a sustainable

model of governance of cultural diversity at a local level (Peruzzi, 2023). The intercultural approach promotes coexistence in diversity by fostering tolerance and non-discrimination, facilitating positive interactions, and generating links that foster mutual recognition and building relationships based on trust, dialogue, shared learning and cooperation and exchange between minority and majority cultures. It is based on three fundamental principles: citizenship, respect for difference and unity in diversity, emphasizing the importance of sharing spaces and practices (Álvarez, 2013).

The adoption of interculturality as a public policy approach in Barcelona involves a continuous process of transformation and adaptation. According to Álvarez (2013), this approach transcends simple recognition of diversity, seeking to promote positive interaction between cultures and strengthen the sense of shared belonging. It is essential that intercultural policies evolve over time, being receptive to social changes and adjusting to the emerging needs of a diverse and, on the other hand, constant society.

Firstly, the Barcelona Interculturality Plan is a recognised example of good practices in innovative intercultural policies for managing cultural and linguistic diversity. As Zapata (2017) points out, diversity management in Barcelona adapts to the historical and social context, recognizing the influence of factors such as migration, political geography and economic development. This holistic understanding has led to the implementation of inclusive policies that seek to promote peaceful coexistence among the various communities residing in the city.

Started in 2010 and updated in the 2021-2030 Plan, it represents a clear commitment towards social cohesion and equal rights. As pointed out by Barcelona City Council (2021b), this plan is based on a participatory and transversal methodology, recognizing the dynamics and complexity of a diverse city. In addition, it focuses on self-criticism and territorialization, recognizing the importance of adapting policies to the specific needs of each community and neighbourhood.

With regard to the management of linguistic diversity, within the first axis of the plan, focused on moving towards effective equality of rights, duties and opportunities for all people, Objective 1.5 is highlighted, which seeks to promote an inclusive and quality education system that guarantees equal opportunities for all students. In this sense, it is proposed to rethink the host classrooms in collaboration with the LIC team (Linguistics, Interculturality and Social Cohesion) and strengthen linguistic and social assistance as transversal programs associated with multilingualism, being the responsibility of all teaching teams its implementation and monitoring Barcelona City Council (2021b).

In recognition of this diversity, initiatives are being implemented through the Barcelona Education Consortium (CEB) and the BCN Interculturality Program (PROGBI), which include the learning of source languages and specific projects. However, the Roma community advocates the recognition of Roma as an official language and its inclusion in maternal language teaching programs.

On the other hand, institutions and various actors in civil society collaborate on projects aimed at making visible the richness of linguistic and cultural diversity and intercultural dialogue. Linguapax, for example, participates in initiatives to promote the proper use of languages in municipal communications, providing guidance and proposals in this regard.

However, the lack of total integration of diversity as a fundamental component of the city's identity limits the understanding and impact of the Plan on the community. For example, the tendency persists to treat the Roma as foreigners, ignoring their historical roots in society. The importance of adopting an intercultural perspective in policies aimed at the elderly has also been overlooked, resulting in approaches that do not reflect the diversity of experiences and needs within this demographic group (Barcelona City Council, 2021b).

Furthermore, despite the institutional support mechanisms established by the Barcelona Interculturality Plan, it faces widespread 'bureaucratic fatigue' among participants. The constant drafting of reports, the completion of documents and government meetings exhaust time and energy, hampering the capacity for innovation and dynamism of social actors. This situation contradicts the plan's principle of dynamism, raising questions about its long-term effectiveness and hindering the flexibility necessary to adapt to emerging changes (Peruzzi, 2023).

On the other hand, the Plan is limited by the coexistence of two institutional systems, the municipal and the state, which operate in a contradictory way to the same urban reality. While the state level responds to a persecutory and exclusive immigration policy, the municipal level of Barcelona promotes a policy aimed at inclusion. This contradiction represents a challenge for both executors and migrants, demonstrating the incompatibility that may exist between institutional policies (Alvarez, 2013).

Secondly, in the case of Barcelona, cultural rights and citizen participation are fundamental pillars in the configuration of public policies of the city. The Cultural Rights Plan focuses on ensuring equal access to culture, promoting citizen participation, and recognising the vital role of culture in social cohesion. In addition, the plan promotes cultural and linguistic diversity, which highlights the importance of Catalan as a factor of social cohesion. It promotes community artistic creation, improving accessibility and visibility, establishing tools and workspaces from an artistic, community and educational perspective through specific public policies (Barcelona City Council, 2021a).

Although the Plan does not deepen specific projects or activities related to the participation of migrants and their involvement in artistic activities, it highlights two measures that reflect these aspects: the promotion of Living Culture Spaces (Measure 2. 5.3. The right to participation, access, and diversity) and the strengthening of popular and traditional cultural practices (Measure 3). These measures seek to promote diversity, inclusion, and citizen participation in the cultural life of Barcelona. Through these initiatives, the aim is to boost the cultural offer, decentralize and strengthen the social fabric, recognizing the importance of the various cultural expressions to enrich the identity and the feeling of belonging to the city (Barcelona City Council, 2021a).

The executive summary of the Barcelona Cultural Participation and Necessities survey conducted by the Culture Institute of the Barcelona City Council in 2020 highlights three key areas: cultural participation, cultural needs and training in arts and cultural expressions in the city.

Firstly, with regard to cultural participation, the need to integrate both cultural practice and access to culture into the conceptualisation of cultural participation has been identified. In Barcelona, cultural participation is broad and diverse, embracing a variety of activities beyond those officially considered as cultural. Inequalities in access and cultural participation, however, are identified, especially in relation to disposable family income, maternal cultural practice, the level of education and the origin of people. These disparities are notable both in culturally recognized activities and those that are not (Institute of Culture, 2020; Barbieri, 2021).

Secondly, in relation to cultural needs, widespread needs have been identified among the population of Barcelona, both in officially recognised cultural activities and in those that are not. People with fewer resources often have greater cultural needs, although this correlation is not always direct.

In addition, perception of cultural participation and cultural needs is influenced by factors such as the neighbourhood of residence, level of education, origin, and maternal cultural practice. In addition, inequalities in the citizen perception are observed on the factors that facilitate or limit cultural participation, with a greater accusation in certain demographic groups such as people living in low-income neighbourhoods, women, young people, and people of non-community origin (Institute of Culture, 2020; Barbieri, 2021).

Finally, in terms of training in arts and cultural expressions, it is perceived as a necessity in Barcelona. However, significant inequalities in access to education in this area are detected, which are influenced by factors such as the neighbourhood of residence, level of education, maternal cultural practice, origin, and age (Institute of Culture, 2020, Barbieri, 2021).

Thirdly, the Citizenship and Immigration Plan of the city of Barcelona 2018-2021 heads a series of actions aimed at promoting the inclusion and harmonious coexistence among the residents of the city, regardless of their origin or origin. Within this framework, the seventh action of the area of reception and good neighbourliness focuses on the strength of the host network as a model of involvement of civil society in the reception. Under the coordination of the Language Coordinator and the Network of Social Entities for Legal Advice to Foreigners, this initiative aims to establish an inclusive platform that promotes the integration of new residents into community life. With the collaboration of several social agents, it aims to create a cozy atmosphere that favours interaction and solidarity among the members of society (Barcelona City Council, 2018).

On the other hand, the eighth action of the field of interculturality and interaction, also integrated in the Citizenship and Immigration Plan, is dedicated to promoting the Avignon Space of Language and Culture. This initiative aims to turn Espai Avinyó into a hub of encounter, learning and cultural exchange for the diversity that characterizes the city of Barcelona. Through a wide range of cultural activities and language courses, it seeks to enrich the social fabric and promote understanding and tolerance among the different communities residing in the city (Barcelona City Council, 2018).

In short, chapter 3 highlights the case of Barcelona, a city that faces the challenge of managing its growing demographic diversity. Through initiatives such as the Interculturality Plan and the Cultural Rights Plan, Barcelona seeks to promote coexistence between the different communities. However, they face challenges such as "bureaucratic fatigue" and the coexistence of two institutional systems. Despite this, Barcelona is moving towards harmonious intercultural coexistence, recognizing diversity as an en-

riching value, and promoting citizen participation and cultural rights as fundamental pillars of its urban identity.

#### **4. Conclusions, Results, and Policy Recommendations**

The complexity of contemporary migratory phenomena requires a deep and holistic understanding that encompasses both its sociolinguistic dimensions and its political and institutional implications. In this regard, a greater number of empirical studies is required in various contexts to encourage comparative research on migration and its effects on linguistic diversity (Bertacchini, Venturini and Zotti, 2021). These studies would not only enable a better understanding of migration dynamics but would also provide information for the design and implementation of effective public policies that address the challenges associated with the sociolinguistic integration of the migrated population.

The current refugee crises have highlighted the complexity and urgency of the migration situation at a global level. However, it is important to stress that often, reflection and policy planning by entities such as the European Union have neglected to involve the cultural sector in its strategies (Vlachou, 2017). This omission limits the comprehensive understanding of migration and hampers the ability of policies to adequately address the needs of migrant populations and host communities.

Migration is a global phenomenon intrinsically linked to globalisation, with transnational migration flows driven by economic inequalities, conflicts, and global risks. Despite potential benefits, such as cultural enrichment, migration policies often marginalize migrants and promote job insecurity. Ensuring cultural rights and citizen participation is crucial for social inclusion, and research in this area is essential to guide efforts.

In addition, limitations in the implementation of intercultural policies are identified, such as incompatibility with state and continental policies, as well as dependence on economic resources (Álvarez, 2013). These limitations pose significant challenges for the effectiveness of integration policies, as they may hinder coordination between different levels of governance and the equitable allocation of resources for programmes and services aimed at migrants.

It highlights the need to adopt a multidisciplinary perspective that takes into account the social and individual dimensions of the integration process, as well as the importance of collecting both quantitative and qualitative data to determine the degree of integration and detect possible difficulties in the process (García, 2020). This comprehensive perspective would allow a more complete understanding of the challenges and opportunities associated with migration, as well as better targeting of intervention policies and programmes.

The use of arts and culture emerges as a powerful tool for the social inclusion of migrants, overcoming barriers and fostering intercultural understanding. Creative research in sociolinguistics and methods based on the arts offer innovative perspectives to deepen migratory experiences and promote the active participation of migrants in community life.

Art is presented as a powerful means of generating empathy and promoting critical reflection, especially in relation to issues of social injustice, such as the prevalence of monolingual norm versus multilingual reality. Through the exploration of subjective descriptions, emotions and ideologies related to the linguistic trajectories and linguistic repertoires of the participants, art can open paths towards a deeper understanding of the complexities of linguistic diversity and the associated inequalities. Through this exploration, awareness and solidarity can be fostered towards those experiencing linguistic discrimination and contribute to the construction of a more inclusive and equitable environment for all (Ahlgren, 2019).

Language learning is key to the sociolinguistic integration of migrants, despite the obstacles they face. Artistic practices, in addition to providing a means of creative expression, can serve as a vehicle for emotional recovery and the construction of intercultural bridges. Promoting cultural diversity and citizen participation in the artistic sphere is essential for an enriching and inclusive intercultural coexistence.

In conclusion, cultural institutions have the potential to become meeting places that contribute to social cohesion and shared responsibility. However, the lack of clarity as to who should lead intercultural strategies and the need for changes in the institutional and public policy fields are important obstacles to be addressed (European Union, 2014). It is essential to promote greater collaboration between governmental entities, non-governmental organizations, and community actors to develop and implement policies and programmes that foster intercultural dialogue and social inclusion.

Finally, a series of proposals are offered at various decision-making levels to promote the social and cultural inclusion of migrants through art. Therefore, the following table will present some political recommendations to encourage the use of artistic methods in the inclusion of migrants, based on the research carried out in the previous chapters and on the practical experiences analysed.



## **EUROPEAN UNION**

1. Incorporating the cultural dimension into EU migration policies: formally recommending member states that integrate cultural considerations into their migration and social welfare policies, with a focus on promoting cultural diversity.
2. Promote culture in European programmes: establish directives for the European Commission's programmes to include cultural initiatives that promote the social inclusion of migrants, enhancing intercultural dialogue and the assessment of linguistic diversity.
3. Support for research on migration, cultural rights, and linguistic diversity: allocating financial and logistical resources to promote specific research on the relationship between migration, cultural rights, and linguistic diversity, with the aim of generating useful knowledge for the development of more inclusive policies that respect the rights of migrants at European level.

## **STATES-REGIONS-LOCALITIES**

1. Establish programmes and institutions that facilitate the transfer of knowledge generated in research to the design and implementation of public policies that favour the cultural and linguistic rights of migrants.
2. Promote the identification and dissemination of good practices to promote the cultural and linguistic rights of migrants, thus improving social inclusion strategies.
3. Promote the active participation of migrants in decision-making and governance processes, expanding their involvement beyond access to culture.
4. Introduce inclusive educational programs in the educational system to encourage the active participation of children in artistic and cultural activities, creating safe and welcoming spaces.
5. Ensure the effective application of the intercultural and anti-racist perspective in all cultural areas, promoting diversity and mutual respect among local communities migrated people.

6. Establish public policies that recognize and support the different non-institutional cultural and religious expressions, facilitating the active participation of migrants in community cultural life.
7. Promote the inclusive participation of migrants as programmers and cultural promoters, ensuring their representation and contribution to decisions on cultural resources.

### **CIVIL COMPANIES AND SOCIETY**

1. Establish platforms for joint work between organisations in the cultural sector, linguistic diversity, and migration for collaboration in projects and initiatives aimed at promoting the social inclusion of migrants.
2. Promote strategic alliances between these organizations and institutions to develop interdisciplinary research-action projects that address the specific needs and challenges of the social inclusion of migrants.
3. Actively promote the participation of migrants in the decision-making and governance processes of cultural entities, guaranteeing their representation and influence in the configuration of cultural policies and activities.

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