



European Foundation for the Improvement of Living and Working Conditions

**Inter-cultural and inter-religious Policies
in Terrassa, Spain**



Anja van Heelsum

2nd VERSION. COMMENTS INCLUDED FROM TERRASSA, RINUS PENNINX (IMES), MARIA DEL MAR GREIRA AND ANNA LUDWINECK (EUROFOUND)

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Foreword

This report is part of the Eurofound project "Cities for Local Integration Policy" (CLIP), which started in 2006. Terrassa is one of the 34 European cities that cooperate in exchanging information on their Integration Policies and in this case inter-cultural and inter-religious policies.

The project aims at collecting and analysing innovative policies and their successful implementation at the local level, supporting the exchange of experience between cities and encouraging a learning process within the network of cities, addressing the role of social partners, NGO's, companies and voluntary associations in supporting successful integration policies, providing objective assessment of current practice and initiatives and discussing their transferability, communicating good practices to other cities in Europe and developing guidelines to help cities to cope more effectively with the challenge of integrating migrants, supporting the further development of a European integration policy by communicating the policy relevant experiences and outputs of the network to: European organisations of cities and local regional authorities, the European and national organisations of social partners, the Council of Europe and the various institutions of the European Union.

The CLIP network is also cooperation between cities and research institutes. Six research institutes in Bamberg, Amsterdam, Vienna, Turino, Wroclaw and Swansea are taking care of the publications of the CLIP project. The researchers of the Institute for Migration and Ethnic Studies (IMES) of the University of Amsterdam are responsible for this report on Terrassa. Together with the contact person of the municipality of Terrassa Joan Chicon of the Department of International Affairs, an enormous effort has been undertaken to find all necessary data on Terrassa for this report. Many officials and other parties who are involved with integration and welcome policy, statistics and support of immigrants have been interviewed, as the list at the end of the report shows. They have provided us with reports, statistics and comments on the concept version of this report. Secondly the representatives of the Moroccan Mosque, the Senegalese association, the Bahá'í community, the Bishops office of the Catholic Church and the Newspaper have been willing to provide us with information. And finally researchers from the Autonomous University of Barcelona and the University of Amsterdam have provided us with data and useful comments. I want to thank all those who have cooperated in giving information and particularly Joan Chicon for coordinating the search of data.

We thank the city of Terrassa, Maria del Mar, Rinus Penninx and Anna Ludwineck for their useful comments on the first draft of this report. The author remains completely responsible for the content of this report and the copyright of the report remains with Eurofound.

Anja van Heelsum
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1 Introduction

This module of the CLIP project focuses on ‘intercultural and interreligious dialogue’: on the one hand the policies that the city of Terrassa has introduced on this subject, and on the other hand the way in which the immigrants that are involved think about their needs regarding this subject. As Heckman explains in his introduction paper for this CLIP module, the topic of this module

“has to do with phenomena of urban life that are related to the multi-national, multi-ethnic and multi-religious structures of urban populations which challenge the ability of municipalities to establish or keep peaceful relations among the different segments of the population. In present day political discourse, relations between different ethnic and religious groups, immigrants and natives are predominantly discussed in terms of “intercultural dialogue” and/or “inter-religious dialogue”. We will conceptualize these phenomena as cases of inter-group relations. This conceptualization stands for an abstraction working with the assumption that there are similarities in the relations between quite different “groups” (Heckman 2008: 3).

This understanding has been established in the field of inter-group relations research in social psychology and sociology. The approach focuses on interactions and relations, and stresses that general explanations and practical recommendations can be made for the relations between different groups.

“...intergroup relations refer to states of friendship or hostility, cooperation or competition, dominance or subordination, alliance or enmity, peace or war between two or more groups and their members” (Sherif and Sherif 1969, 222). “Intergroup behaviour refers to the actions of individuals belonging to one group when they interact, collectively or individually, with another group or its members in terms of their group membership...” (ibid, 223).

As Heckman states, from a political and practical point of view two dimensions of intergroup relations are of particular interest for local governments: conflict between groups and policies to avoid or solve conflict between groups, i.e. conditions of social cohesion in a city.

“The concept of “group” on which intergroup relations research is based is rather broad. In the CLIP project it includes the city administration, the city council, political parties, churches, labour unions, welfare organizations foundations, local media and anti – immigrant movements among others in the majority society. On the part of the minorities it includes religious groups and national minorities. Among the religious groups Muslim communities find particular attention. Where Muslims are not the most relevant group another faith – based community is of interest in our research. It is noteworthy that most of the religious groups are organized on an ethnic basis.” Heckman (2008: 4)

Led by this conceptualization of intergroup, a questionnaire has been developed, with three parts: A) local intercultural policies in general, B) local policies towards Muslim communities and C) intergroup relations and radicalisation. This questionnaire has been sent to the contact person for Terrassa. After receiving the answers in the questionnaire, we contacted the city representative again and he arranged a city visit. Interviews took place with officials of the administration, the newspaper and with representatives of immigrants and religious associations. We also arranged interviews with two researchers. In section 8 the full list of interviewees is shown. The combination of the answers in the questionnaire and the information from the interviews was used to write this report. The report is set up more or less in a similar way for all cities, though we have added section 4.2 ‘Immigrant and religious associations and the policies towards them’. In 4.3 we will define intercultural and inter religious dialogue as cooperation on the organisational level, either formal or informal. In 4.4 we will look at attitudes in the population, under the heading relations between ethnic groups in the city.

In the case of Terrassa the central concept of the policy is ‘*Convivencia*’. A simple translation of ‘*Convivencia*’ from Catalan to English would be ‘living together’, but that doesn’t cover the entire meaning. As vice mayor Isaac Alber I Agut explains, ‘*Convivencia*’ also includes sharing values, sharing a common idea about society, having similar ideas about the use of public space and a kind of public identity. It is necessarily bi-directional (both immigrants and autochthonous have these same values) and all should be aware that immigrants will be staying here. In this paper we will use the Catalan term ‘*Convivencia*’, because we think that this keeps the awareness of the extra meaning compared to translating it to living together. ‘*Convivencia*’ is for the municipality an ideal and a policy to avoid and solve conflict. It is not particularly directed towards interethnic relations, but at all intergroup relations between citizens in Terrassa, so also towards conflicts between younger and older citizens, or between religious groups like Muslims and Catholics, or towards people who have a different opinion on the use of public space. Though Moroccans are the largest immigrant group in Terrassa, this doesn’t mean that ‘Muslims’ are anywhere named in policy documents. Terrassa doesn’t consider the fact that particular immigrants have a particular religious background something that is relevant for the policy. Terrassa also doesn’t have any policy towards radicalisation, since that is not experienced as a problem and if it would become a problem, it is something that is covered more generally by the ‘*Convivencia*’ concept, as we will further explain this in the rest of this paper.

2 Background information on the country

2.1 History of migration and composition of the migrant populations

Spain

Spain is situated at the crossroads of the Atlantic and the Mediterranean, Europe and Africa. Between 700 and 1200 the south of Spain was part of several Muslim empires and a lot of movement took place towards Morocco in the south and Italy in the east. In 1236 the Christian reconquista progressed to the last Islamic stronghold, Granada and a period started in which the empire became a successful seafaring and colonising nation. The Spanish empire was one of the largest in world history and included the areas in Africa, Asia, Oceania, and a large part of the current United States and of South America and the Caribbean. Except in North America, Spanish is still the national language in many of these territories and there is some movement of people up and down, for instance from Spain to Latin America and back. To put it shortly, Spain's history is characterised by a strong international orientation.

In the first 80 years of the 20th century the economic situation in Spain was not very successful. Emigration was more common than immigration. Between 1850 and 1950 3.5 million Spanish left for the Americas (Ortega Perez, 2003). From 1950 onwards Spain's workforces moved to the richer industrial areas in northern Europe. During the 36-year dictatorship of General Franco, Spain became internationally isolated. Only some former emigrants to and political refugees from South America immigrated to Spain. Emigration of guest workers to the north came to a halt because of the world wide economic crisis of 1973.

After Franco's death in 1975, the country made the transition to a democratic state and the economic situation improved fast, with King Juan Carlos as head of state. In the constitution of 1978 respect for linguistic and cultural diversity within a united Spain is expressed, contrasting the suppression during Franco's rule.

Currently the country is divided into 17 autonomous regions with their own elected authorities. The level of autonomy of each region differs. Catalonia, the Basque Country and Galicia have a special status with their own language and other rights. Catalonia has extra powers in taxation and judicial matters after the referendum of 2006 when a Catalan constitution was approved. One of Spain's most serious domestic issues is a left over from the dictatorship and related to the autonomous regions: the problem with the ETA and the tension in the northern Basque country.

Since 1975 650,000 Spanish former emigrants returned to the country, while approximately two million Spanish improved their position in and continued to live abroad (Borkert i.e. 2007). On the other hand a considerable number of retired people from the European Union moved to the Spanish coast.

Economic growth increased further when Spain became a member of the European Union in 1986. The Spanish economy boomed from 1986 to 1990, averaging 5% annual growth. After a European-wide recession in the early 1990s, the Spanish economy resumed moderate growth starting in 1994. Immigration accelerated fast after this, and Spain changed from an emigration country to an immigration country.

Between 2000 and 2004 the number of migrants to Spain tripled, amounting to 7% (3,050,847). In 2004 Spain received the largest number of immigrants in the European Union. The economic crisis that occurred in 2008 has hit Spain hard, because its economy was largely dependent on construction. Immigration is recently diminishing, but statistical material on January 2009 was at the time of the research not yet available.

Table 1 Spanish nationals and the largest immigrant groups to Spain by nationality and country of birth on the 1st of January 2008

	Number	%	Born in Spain	Born Abroad	Pct 2 nd generation
Total population of Spain	46,257,822	100%	40.113.294	6.044.528	
Foreign nationals	5,268,762	11%	261.897	5.006.865	5%
Spanish nationals	40,889,060	89%	39.851.397	1.037.663	
<i>EU countries (in 2006)</i>					
United Kingdom	352,957	1%	9.941	343.016	3%
Germany	181,174	0%	7.927	173.247	4%
Italy	157,789	0%	7.431	150.358	5%
<i>Rest of Europe</i>					
Romania	731,806	2%	28.89	702.916	4%
Bulgaria	153,974	0%	4.969	149.004	3%
Ukraine	79,096	0%	3.062	76.034	4%
Poland	78,560	0%	4.419	74.141	6%
<i>Non-Western Countries</i>					
Morocco	652,695	1%	77.453	575.242	12%
Ecuador	427,718	1%	13.53	414.188	3%
Colombia	284,581	1%	5.517	279.064	2%
Bolivia	242,496	1%	6.989	235.507	3%
Argentina	147.382	0%	2.477	144.905	2%

Table 2 Immigrant categories to Catalonia (nationality) per 1 Jan 2008,

			Number	Percentage
Total			7,364,078	100%
Spaniards			6,260,288	85%
Foreigners			1,103,790	15%
	Europe		331,478	5%
		European Union (27)	282,046	4%
		Central and Eastern Europe	44,300	1%
		Rest of Europe	5,132	0%
	Africa		278,129	4%
		Northern Africa and Maghreb	220,259	3%
		Sub-Saharan Africa	55,503	1%
		Central and southern Africa	2,367	0%
	America		393,105	5%
		North America	5,598	0%
		Central America	51,829	1%
		South America	335,678	5%
	Asia		100,528	1%
		Middle East	3,139	0%
		Central and Eastern Asia	85,847	1%
		South Eastern Asia	9,616	0%
		Japan	1,926	0%
	Oceania		497	0%
	Stateless		53	0%

Source: Idescat, (Catalan government Statistical service) based on census data <http://www.idescat.cat/poblacioestrangera/>

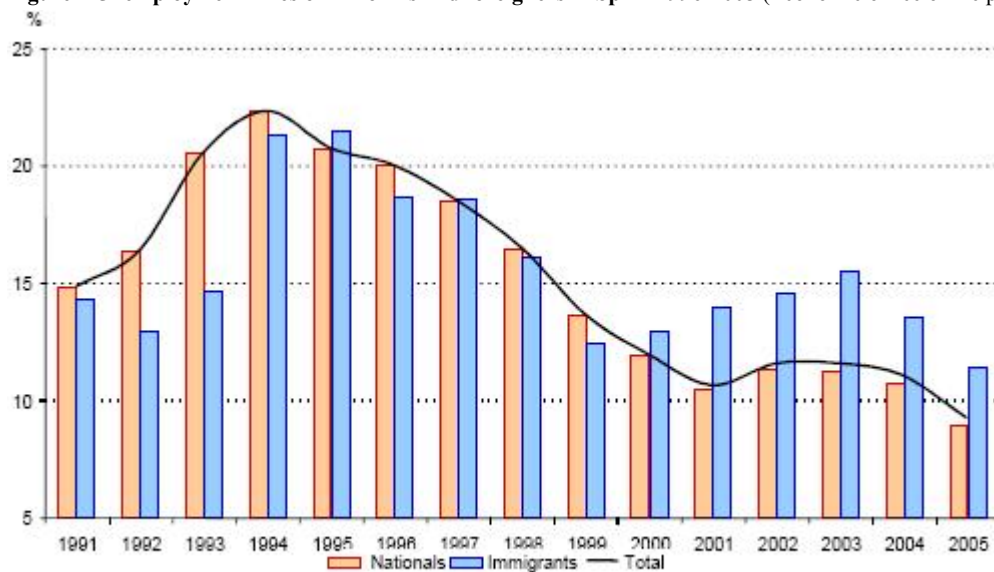
As table 2 shows, the percentage of immigrants in Catalonia is higher than the percentage of immigrants in Spain as a whole. The five largest national groups are Moroccans (209,007) Rumanians (88,081), Ecuadorians (80,995), Bolivians (60,801) and Colombians (46,287). Catalonia is subdivided in four provinces. The figures for the Barcelona province are not very different from the Catalan figure, slightly more South Americans and Asians and slightly less other Europeans and Africans.

The average percentage of immigrants in Catalonia is 17%, although some cities reach higher figures, such as Barcelona 21%. The highest figure (40%) is found in the beach towns Lloret de Mar and Salou with a large number of European migrants, and the non European hotel staff. In Terrassa the percentage of immigrants has increased from 2% in 1995 to 14% in 2008, mainly due to worker migration. It is clear that the economic boom that is taking place since 2000 has led to an explosion of activities, especially in the field of building, on which the growth of the Spanish economy depended heavily.

The immigrant groups in Spain are relatively new, so most of them still have the nationality of the country of origin, except for about 10% of the Moroccans and 10% of the Chinese. Another consequence is that the percentage of males still exceeds the percentage of females in most ethnic groups, while among the Spanish population the percentage of females is slightly higher. This imbalance is particularly visible among African (66% males) and Asian immigrants (61% males). The groups with the lowest percentage of females are Senegalese (81 % males) and Pakistani's (85 % males). Only among South Americans the percentage of females (54% females) exceeds the males (Observatorio Permanente de la Inmigración, <http://extranjeros.mtas.es>).

Another consequence of the recent arrival is that the immigrant population is young. The large majority of immigrants are in the working age (15-64). Only immigrants from the European Community and North America have a considerable number of elderly. One of the most significant socio-demographic phenomena in Spain in the last years has been the increase of the number of elderly. While the percentage of people above 64 is 18% among the Spanish, we nearly don't see elderly from Africa, South America and Asia (Observatorio Permanente de la Inmigración, <http://extranjeros.mtas.es>). The fertility rate in Spain in 2006 was only 1.28 children per women, which is one of the lowest in Europe. Immigrants have an important share in the number of births. That the age division of immigrants is in many cities the reason why there is no decline of the population. Not all ethnic groups get a lot of children, since there is a surplus of single men. The percentage of children between 0-15 years old is the highest for the African immigrants.

The Economic Office of the president (2006) shows that immigrants have created a large proportion of the job opportunities and the Spanish unemployment went down because of immigration (Economic office of the president 2006). Immigrants were attracted by the economic situation until recently, but they are also more vulnerable in times of economic crisis.

Figure 2 Unemployment rates of nationals and foreigners in Spain 1996-2005 (Economic office of the president 2006)

Source: INE.

As figure 2 shows, unemployment was going down until 2006. The unemployment figure was 8.3 % in Spain, and 6.7% in Catalonia in 2006 (Monthly newsletter of labour statistics, Ministry of Labour and Social Affairs). But the economic crisis has hit Spain harder than other European countries. The most recent figure available in March 2009 from the national statistics bureau INE reports an unemployment rate of 13,9% in the whole of Spain and 11,8% in Catalonia in the fourth quarter of 2008. In 2009 the unemployment is going up further, according to BBC on 24 April 17,4% for the first quarter of 2009, twice the European Union average.

Before the crisis South Americans had more problems to find work than the other groups, and among North Americans and Asians there were less unemployed. But the crisis has affected the African and Latin American and East European groups to a large extent. For Catalonia those “working autonomously” particularly Chinese and Rumanians were hit; in the agricultural sector Moroccans and Rumanians; and of the women working in the homes of people the Bolivians were most hit (Pajares 2009:6).

Table 3 gives an indication of the religious diversity in Catalonia. It shows how many religious premises existed in 2007: 73% of the premises were Catholic, 13% Protestant, 5% Muslim, 4% Jehovah Witnesses and all others are between 0 and 1,5 percent. The number of Protestant churches is increasing rather fast.

Table 3 Number of Religious centres in Catalonia per confession (2007)

Confession	Number of centres	Percentage
Catholic	2534	73%
Protestantism	453	13%
Islam	169	5%
Jehovah Witnesses	147	4%
Oriental churches	18	1%
Buddhism	42	1%
Judaism	4	0%
Adventist churches	16	0%
Mormons	14	0%
Hinduism	30	1%
Baha'i	10	0%
Sikhs	6	0%
Others	6	0%
Total of non Catholic centres	913	26%

Source: Catalan government website, <http://www.gencat.cat/vicepresidencia/afersreligiosos>

2.2 National policy context (Spain)

Immigration policies

Spain didn't have an immigration policy until the 1980s. When it joined the European Union, the country was under pressure to restrict non-EU citizen immigration. The immigration policy of 1985 '*Ley de Extranjeria*' approached most immigration as a temporary phenomena, immigrants were conceptualised as workers, who required regulation by the Ministry of Labour (Ortega Pérez 2003). When Amnesty International criticized the toughness of the 'foreigner's law' in 1989, the first attempt to draft an integration law took place in 1990 (Borkert i.e. 2007). This led to the establishment of the *Dirección General de Migraciones* (General Directorate for Migration). Initiated by left wing politicians, a large regularisation of illegal immigrants took place in 1991. This ultimately had little impact, since three years later 50% of the immigrants that had legalised their status with a one year work permit, had in 1991 fallen back to the illegal status. To compensate for ineffective and restrictive admission policies, regularisation programs have taken place in 1994 (on ground of family reunification), in 1996, 2000, 2001, 2002 and 2005. The municipalities have their own registration of citizens, the *Padron*, which includes the irregular. If a worker gets a year contract he or she can ask the municipality for a work and residence permit and regularise, but the regularisation office is slow. Recently, the system tends to legalise people gradually the whole year and avoids the large scale regularisations that were criticised by the EU. Besides Spain's work-permit system, the country has experimented with a labour quota system to respond to the long and short-term shortages on the labour market. While it was intended to regulate the immigration flow, it was seen by many illegal immigrants as a way to gain a legal status and most applications came from undocumented immigrants already in Spain. It was reformed in 2002 so that applications can only come from abroad based on bilateral agreements with Ecuador, Colombia, Morocco, the Dominican Republic, Nigeria, Poland and Romania.

A rather unique law in Europe was passed in 2008, which makes it possible that immigrants that have lived and worked legally in Spain for two or more years, can return to Morocco and get their welfare in Morocco.

Integration policies

Besides measures to control the immigration, a start was made in 1994 for programmes for immigrants' social integration. The '*Inter-ministerial Plan for the Integration of Immigrants*' was presented, with the intention to grant immigrants the same civil and social rights and responsibilities as Spanish citizens. The concept integration was in this manner directly linked with citizenship and the philosophy was based on the principle of equal rights and freedoms for every person. In line with the institutional rights of the autonomic regions, Spain tends to promote and recognise the cultural autonomy of migrants (Borkert i.e. 2007:29). The policy was not directed at specific groups, but at granting equal rights for instance for immigrant children at schools.

Only in 1998 the '*Law on the Rights and Freedoms of Foreigners in Spain*' and their Integration was passed, which focussed clearly on integration and political and social rights of non-EU foreigners. It took force in January 2000.

When Partido Popular got to power in 1996, this centre right wing government led by Prime Minister Aznar was interested in liberalisations and in privatisation. A new organ, was established the '*Delegación de Gobierno para la Extranjería y la Inmigración*' within the Ministry of Interior Affairs, which meant a shift of power away from the Ministry of Social Affairs during the Socialist times. In 2000 the so-called '*Plan Greco*' was presented, which went more in the direction of migrant adaptation.

According to Ortega Pérez (2003) *Plan Greco* addresses four key areas:

1. Global, coordinated design of immigration as a desirable phenomenon in Spain, as a member of the European Union;
2. Integration of foreign residents and their families as active contributors to the growth of Spain;
3. Admission regulation to ensure peaceful coexistence with Spanish society;
4. Management of a shelter scheme for refugees and displaced persons.

In *Plan Greco* the autonomous communities play an important role to implement immigrant integration.

The current left wing (PSOE) government led by Zapatero that took over in 2004 tends to focus more on improving the social provisions and work situation for immigrants. Officials who work for immigrants experience this as positive, and the money allocated for initiatives in the social sector has gone up. The complicated bureaucratic system limits the possibilities. National laws, regional Catalan laws, provincial Barcelonan laws, the layer of the county (Vallès Occidental) and after this the municipality make things complicated, also because the budget of the municipalities is limited. Immigrants' access to social services depends on their registration in the municipal administration.

In 2006 an agreement was signed in which all the political forces of the Spanish state agree on how to develop integration policies, the *Civic Responsibility Pact*. On 19 February 2007 the '*First Strategic Plan on Immigration and Citizenship*' proposed 2 billion Euros for three-year integration measures.

Policies on the division between church and state

The division between church and state is a highly politicized issue in Spain. Attempts by the left to get rid of strong interrelations between church and state meet with strong resistance from the right. Article 16 of the Spanish constitution is the article "*Libertad ideológica y religiosa*", freedom of ideology and religion. This is relevant for the division between church and state. In article 16.2 the constitution states "no one could be obliged to be afraid because of reasons of ideology, religion or belief", while article 16.c states "No religion shall have a state character. The public authorities shall take into account the religious beliefs of Spanish society and shall consequently maintain appropriate cooperation relations with the Catholic Church and other confessions".

Historically strong relations between state and particularly the more conservative elements of the Catholic Church (*Opus Dei* and *Legionarios de Christo*) are easily associated with the Franco times. Zapatero intends to make the relations more neutral and open, removing some influence, privileges, and control from the Franco times, particularly the influence in the educational system. He suggested reducing the symbolic presence of religion in general, for instance crosses in city halls and schools, swearing on the bible during inaugurations of ministers (secular ministers say "I promise" instead of "I swear"). But this has not been received enthusiastically by the conservative '*Partido Popular*' nor with the '*Conferencia Episcopal*', the meeting of bishops and cardinals. This conference is slowly losing the enormous power they had earlier, though they still own TV- and radio stations and newspapers and can therefore influence people and more active than 15 years ago in the public sphere.

In Catalonia we find three kinds of schools: public schools, completely private schools, and state assisted private schools ('*Concertades*'). Since there are not enough public schools, these schools are indispensable to cope with the number of pupils.

Public schools are cheap, private schools more expensive. When a private school is officially approved as a '*Concertades*', the fee that the parents need to pay goes down since only half is paid by the parents and the other half by the Catalan government³. At least half of the state assisted public schools are Catholic, some are from *Opus Dei*. Muslims have the right to form such schools, but as far as we know Islamic schools do not yet exist. A debate is going on about this issue.

Generally the power of the Catholic church is diminishing in Catalonia, compared to the rest of Spain, which is shown by the fact that in 2008 21% of respondents in the opinion poll by the '*Institut de Ciències Polítiques i Socials*' (Institute for Political Science) of the Autonomous University of Barcelona says that the church is of zero importance to them. The mean value given is 4.3 on a scale of 0-10, while for instance the Catalan government gets 5.5 and the municipalities 5.7.⁴ This does not mean that the power of the Catholic Church has disappeared completely. The religious freedom law is heavily debated. And the effect of personal relationships between particular powerful figures and the Catholic Church should not be underestimated. This is also true for the conservative Catholic movements, *Opus Dei* and *Legionarios de Christo*; their members know each other from elite schools and have a network in powerful positions.

In 1992 the acceptance of the Jewish, Protestant and Muslim religious groupings was formalised. As the US Department of State explains on its website in a section on Spain:

³ Actually parents can refuse to pay any fee, as a court decision showed in 2008, usually they pay for extra curricular activities.

⁴ <http://www.icps.cat/archivos/sondeigs/SC2008cast.pdf>

“Representatives of Protestant, Jewish, and Islamic religious groups signed bilateral agreements with the Government in 1992, recognizing their “deeply rooted” or “*notorio arraigo*” status. These agreements provide certain tax benefits and give civil validity to weddings performed by the religious groups. They also permit the religious groups to place their teachers in schools and chaplains in hospitals and prisons. Protestant entities signed the accord as the FEREDE; Jewish entities signed as the Federation of Jewish Communities of Spain (FCJE); and Islamic entities as the Islamic Commission of Spain (CIE). The CIE is composed of two federations: the Spanish Federation of Islamic Religious Entities (FEERI) and the Union of Islamic Communities in Spain (UCIDE).

In 2003 the Government expanded the concept of “well-known deeply rooted” beliefs (*notorio arraigo*) to allow other religious groups to sign bilateral agreements and granted the status to the Church of Jesus Christ of Latter-day Saints (Mormons), although without signing a bilateral agreement. On November 9, 2007, the MOJ granted *notorio arraigo* status to the Buddhist entity, as it had to the Jehovah's Witnesses on January 16, 2007; however, the Buddhist, Jehovah's Witnesses, and Mormon communities do not receive the same benefits and privileges granted the other “deeply rooted” religions. Although the Government has indicated that it would amend the laws governing tax benefits and privileges for religious groups to extend these benefits to all groups achieving *notorio arraigo* status, Parliament did not adopt this proposal prior to disbanding in December 2007 in advance of elections. On May 7, 2008, the Deputy Prime Minister of the new Government met with the Constitutional Commission of Congress to publicly announce the Government's plans for legal reform over the next 4 years, among them legal reform to promote religious freedom to make its laws consistent with the pluralistic society that the country has become. While the MOJ indicated that they want to present and enact legislation dealing with this matter, at the end of the reporting period, no serious effort has been made to move the project forward. In fact, while MOJ officials insist that the biggest obstacle is concern regarding foregone revenue, Ministry of Economy officials do not appear to be aware of the issue and no effort has been made on their part to calculate the revenue impact of the law.” (Source: US State Department website on Spain ⁵)

The ministry of Justice keeps databases on of the religious and on other civic society associations. To become an official partner of the Spanish government, associations need to register with the Ministry of Justice in Madrid to become an official and legal association, and end up in the database of religious and ideological associations. ⁶ This make it possible to react on calls for proposals from the Ministry of Justice, and funding can be obtained of the ‘*Fundacion Pluralismo y Convivencia*’ ⁷ This concerns only social activities, never religious ones. On the Spanish national level, there are two federations of Muslims, which are legitimate representatives of the Muslims in Spain, UCIDE (full Islamic) and FEERI (originally established by converts, but expanded). The two come together in the ‘*Comisión Islámica de España*’ (CIE). This CIE is the legitimate representative organ that gives voice to Muslims, and that communicates on legislative initiatives, and with the Main Directorate of Religious Affairs of the Ministry of Justice. Currently there is a debate about the representativeness of CIE. Particularly Moroccans complain that the CIE does not represent them sufficiently.

But there is also – not recognised as legitimate representative - the ‘*Junta Islamica*’ which is an association that gathers some Muslim converts (mainly autochthonous) that formerly were part of FEERI such as the first president of FEERI, Mansur Escudero. They are more progressive and leftist than the others.

Also on the Catalan level there is a register for organisations. It is compulsory to register here, before being registered as a partner for a city government. As on the national level, there are UCIDE and FEERI in Catalonia, and there is also *Junta Islamica Catalana*⁸. The association has also the headquarters in Terrassa or at least, the Spanish register says that the headquarters are in Terrassa. This association does not have many members but it is well-known because it promotes the celebration of the ‘*International Congress on Islamic feminism*’⁹ and other activities.

And, finally, it is important to take into account the role of the ‘*Consell Islàmic de Catalunya*’. The Council was promoted by Mohammed Chaib, a Muslim elected representative in the Catalan Parliament from the PSC, who is the first Muslim Spanish parliamentarian, among others in 2001. Currently the *Direcció General d’Afers Religiosos* - the office from the Catalan government that takes care of religious affairs - was created and was looking for interlocutors within the religious communities. The Catalan government decided to promote this council in detriment of the other Spanish federations. In 2001 there were a big conflict for the building of a Mosque in a Catalan town (Premià) and the Catalan government was looking for mediators, this is how Muslim councils became more important.

⁵ <http://www.state.gov/g/drl/rls/irf/2008/108473.htm>

⁶ This website gives the database <http://dgraj.mju.es/entidadesreligiosas>. At the time of the research thirteen associations in Terrassa are registered: Muslims, ‘Evangelics’ (Protestant), and Baha’i.

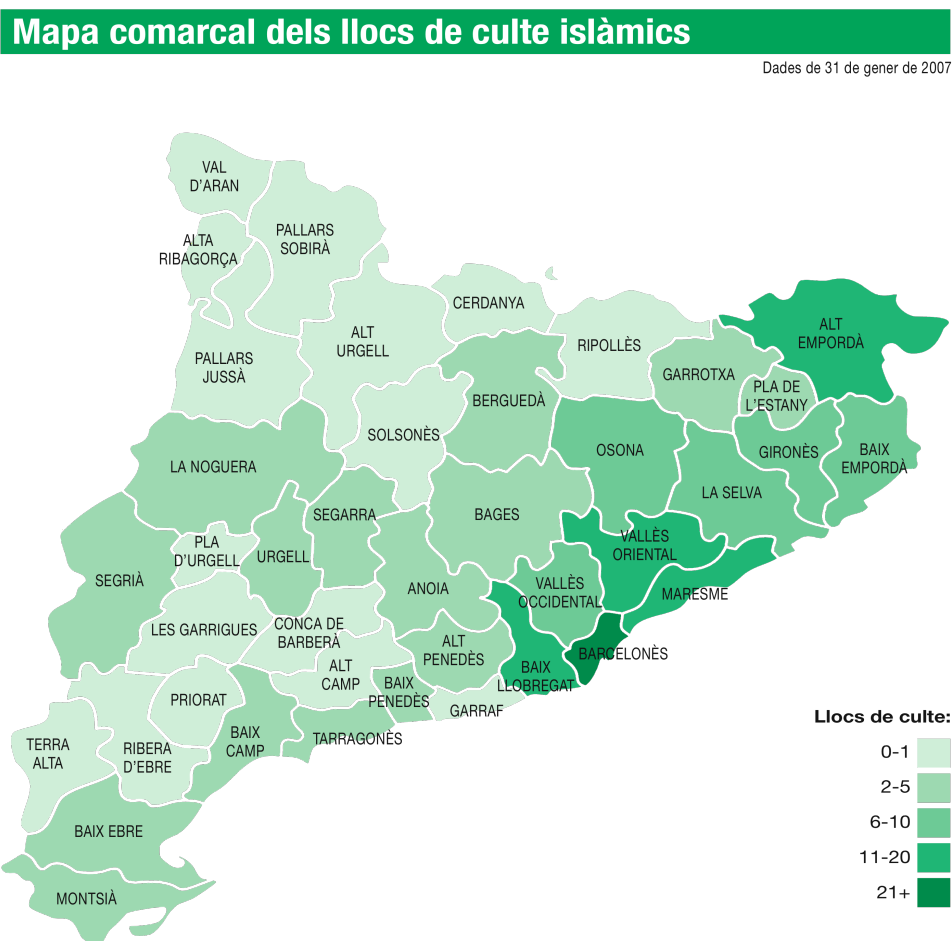
⁷ This website gives information <http://www.pluralismoyconvivencia.es>

⁸ <http://islamcatala.wordpress.com/>

⁹ <http://feminismeislamic.org/eng/index.htm>

The concentration of Muslim premises in Catalonia per county is shown in figure 3. Concentrations are visible in and near the city of Barcelona. Terrassa is part of the Vallès Occidental County.

Figure 3 Map of the concentration of Muslim premises per county in 2007.

**Llocs de culte per comarca:**

Alt Camp	1	Baix Penedès	4	Maresme	13	Segrià	3
Alt Empordà	11	Barcelonès	22	Montsià	5	Solsonès	1
Alt Penedès	4	Berguedà	2	Osona	7	Tarragonès	3
Alt Urgell	0	Cerdanya	1	Pallars Jussà	1	Terra Alta	0
Alta Ribagorça	0	Conca de Barberà	0	Pallars Sobirà	0	Urgell	2
Anoia	2	Garraf	1	Pla de l'Estany	2	Val d'Aran	0
Bages	3	Garrotxa	2	Pla d'Urgell	1	Vallès Occidental	10
Baix Camp	3	Gironès	8	Priorat	0	Vallès Oriental	12
Baix Ebre	2	La Noguera	2	Ribera d'Ebre	0	TOTAL	169
Baix Empordà	9	La Selva	8	Ripollès	1		
Baix Llobregat	19	Les Garrigues	1	Segarra	3		

Source: Catalan Government Website (<http://www.gencat.cat/vicepresidencia/afersreligiosos>)

3 Background information on the city

3.1 Brief description of the city

Terrassa is situated 29 km from Barcelona city and part of the Vallès Occidental County, in the province of Barcelona. It is located on the foot of the Sant Llorenç del Munt Mountain. The city dates back from the Roman times, then named Egara. Several interesting buildings from the middle Ages - like a castle, a large bridge and the Sant Pèrre churches - and from the beginning of the 20th Century show that it has been influential for the area in the past. The textile industry was one of the reasons of the economic attractiveness of the city from 1900 onwards. The large textile factories in the city centre were built around 1907. Terrassa has the image of an art town, and has been called the Catalan 'Athens'. Its successful textile industry has left many interesting architectural highlights, factory buildings, shops and houses of factory owners, like the 'modernistic' buildings of Masia Freixa from 1907-1910. Related to the textile industry, a university was founded with technical subjects that could serve the textile industry. As in most of Catalonia the booming economy between 1950 and 1960 led to an influx of a large number of people from other parts of Spain, particularly Andalusia. Recently there is an influx of (international) immigrant groups.

The old city centre of Terrassa was build between 700 and 1900. The first expansion phases of the city took place around the 1920's with the growth of the textile industry. At this time the first areas for labourers were built just around the old centre. The second extension phase occurred in the 1950's, during Franco's reign. The Franco government wrote a five-year plan 1950, and because only Catalonia and the Basque Country were economically successful at that time, the government stimulated economic growth further. Catalonia was a place where poor workers from the rest of Spain could find employment. The national government invested in building the first four social housing blocks, high-rise flats that were disconnected from the city centre with no busses or services or shops. The employees had to arrange their own transport to their factories and to the city centre to shop or to go to the doctor.

After about 20 years, in 1970, the quality of the apartments went down and they were sold to the inhabitants. Nearly all inhabitants bought their flats, and that is why there are currently nearly no rentals left.

In 1978 with the return of democracy, city planning improved and missing services like parks, schools, and offices were built up. Terrassa has only high-rise on the edge of the city, the houses build in the fifties that became later the immigrant areas, were mainly four to six floor apartment buildings.

Between 2000-2006 a second economic boom took place, caused a dramatic rise of the house prices, up to 24% in 2003. The consequence is that even for the middle class it is not as easy anymore to buy a house, while there are nearly no cheap social rentals. Terrassa position in the region is central for the surrounding villages and smaller towns, though the city of Barcelona is the busy capital nearby. Terrassa has always been relatively wealthy in the region. The gross family income is the second in the county and the fourth in Catalonia. In 2001 the gross family income was €10,390 a year, though there are big differences between the city districts. Between 1996 and 2002 the gross family income has increased 36%. The population is aging: there is a lack of people from 18 to 45 years old and immigrants have to fill that gap. Most of Terrassa's work force is employed in the industry, but the service sector is growing fast, construction and agriculture are going down. Also the size of the companies (number of employees) is going down.

Due to the dependence on building and industry, the economic crisis of 2008-2009 has more effect in Terrassa. The unemployment rate is higher than the Catalan average: according to the vice mayor 15,8% of the active population is unemployed in March 2009, which is 3,6% above the Catalan average. While there were 5,501 unemployed in Terrassa in 2001, in 2008 this number doubled to 10,465 which is directly noticeable in this town of 207,663 inhabitants (Idescat, Statistic of Catalan Government).

3.2 The city's migrant population and its characteristics/main groups

What we have described above for the rest of Catalonia is also true for Terrassa. International immigration is new; it is a phenomenon of the last ten years. On January 1st 2008 Terrassa had a total population 207,663 inhabitants, of which 29,873 foreigners (14%), while there were only 3528 foreigners (2%) in 1995. As table 4 shows the largest immigrant groups in Terrassa: first are Moroccan (6%), followed by Ecuadorians (1.5%), Senegalese (0.6%) and Columbians (0.6%), and Romanians (0.5%).

Table 4 Immigrants in Terrassa: countries of origin, January 1st, 2008 and the increase and decrease compared to 2007.

Nationality	Women	Men	Total	%	Change 2007-2008
Spain	91,416	87,374	178,790	86%	+0.2%
Morocco	4622	7648	12,270	5.9%	+11.3%
Ecuador	1651	1422	3,073	1.5%	+1.8%
Senegal	222	1108	1,330	0.6%	+25.7%
Colombia	687	572	1,259	0.6%	+8.1%
Romania	482	493	975	0.5%	+52.3%
Argentina	452	449	901	0.4%	+7.5%
Bolivia	461	365	826	0.4%	+25.9%
Italy	261	428	689	0.3%	+18.6%
China	301	359	660	0.3%	+11.1%

Dominican Republic	394	249	643	0.3%	+16.5%
Paraguay	382	255	637	0.3%	+56.1%
Peru	274	300	574	0.3%	+22.9%
Chilli	244	287	531	0.3%	+22.4%
Poland	108	304	412	0.2%	-13.1%
Others	2,036	2,057	4,093	2.0%	-
Total	103,993	103,670	207,663	100%	+1.87%

Source: Terrassa Information Service System (Feb. 2009)

The populations that are growing fastest between 2008 and 2007 were Romanians and Paraguayans with more than 50%, but the Senegalese, Bolivians, Peruvians and, Chileans are also increasing considerably (more than 20%). As the table shows, some groups have a sizable surplus of men, like Moroccans, Senegalese and Italians. In other groups women are a majority of women, like among Colombians, Argentineans, Dominicans and Bolivians. This is caused by the kind of jobs available in Terrassa. There is a labour market segment where migrants are employed with jobs in a non-qualification situation, low salaries, high rotation, and lack of promotion. The activities of men focus in industries and construction, which need intensive labour, while the activities of women in domestic services, hotel and catering and elderly and child care. There is also a wide range of activities developed in the black market by undocumented immigrants. The most visible are the Senegalese men selling newspapers, DVD's and leather in the street. While the precarious conditions of the labour market affect the whole society, it appears more pronounced among foreigners.

Migrant women have less access to the labour market than men; their role is limited to the domestic service and to care at home or in geriatric institutions of elderly. The precarious employment conditions and the incidence of the black economy make it hard to change from illegal to a legal status. Since their labour contracts are not for permanent posts, people are changing their administrative position constantly. Upward mobility is hard to achieve, except in some parts of the secondary sector in which a permanent job implies a better labour situation. Generally speaking, migrants, one of the most vulnerable groups (like youth and women) have less negotiating power, and depend on jobs that can disappear when the economy goes down.

Table 4 shows the educational level of the main immigrant groups compared to the Spanish level. As we see the groups that have the lowest education are Moroccans and Chinese with more than a quarter illiterate, but also among Senegalese, Dominicans, Romanians and the other South American groups the percentage of illiterates is often above 15%.

Table 5 Educational levels of the Spanish and 13 immigrant groups in Terrassa, Jan 1st, 2008 (pink marks problematic groups)

Nationality	Illiterate no education	Primary education	Secondary education	Title, medium level	Title, superior level	not known
Spain	5%	39%	45%	5%	6%	0%
Morocco	32%	45%	20%	1%	2%	0%
Ecuador	17%	19%	56%	4%	3%	0%
Colombia	16%	11%	57%	5%	10%	1%
Senegal	26%	33%	34%	3%	4%	0%
Argentina	15%	11%	59%	8%	8%	0%
Dominican Republic	20%	22%	50%	2%	6%	0%
China	44%	25%	29%	1%	1%	0%
Bolivia	25%	13%	52%	5%	5%	0%
Peru	19%	8%	40%	12%	21%	0%
Chilli	18%	10%	57%	7%	9%	0%
EU countries*	24%	11%	44%	7%	13%	1%
Total foreigners	26%	27%	37%	4%	6%	0%

Source: Foment de Terrassa, on our request (2009)

* The illiterate Europeans come to a large extent from Romania

As table 5 shows, there are some groups that have both a considerable low educated and a considerable high-educated section, like the Peruvians and the Chileans. Some East European groups have better opportunities, because of their higher educational and training level. But also these groups get frustrated, as their educational level doesn't fit to their professional category. Moroccans, Chinese and Romanians have a considerable number of illiterates. Table 6 shows the economic status of Spanish and foreigners.

Table 6 Economic status of Spanish and foreigners older than 16 in Terrassa in 2001

	Spanish	% of total number of Spanish	Foreigners	% of total number of foreigners
<i>Labour force:</i>	83,382	50 %	4,119	59 %
Working	74,637	45 %	3,400	49 %
Unemployed	8,745	5 %	719	10 %
<i>Non labour force:</i>	82,675	50 %	2,860	41 %
Military service	0	0 %	0	0 %
Pensioners	26,497	16 %	80	1 %

Disabled	5,789	3 %	17	0 %
Students	29,972	18 %	1,461	21 %
Housewives	11,907	7 %	681	10 %
Other	8,510	5 %	621	9 %

Source: Foment (2005: 43-44) These data are from the census, there is no update for 2009

It shows that the percentage of foreigners that is part of the labour force (59%) is higher than the percentage among Spanish (50%), the percentage of working is also higher (49% versus 45%) but the percentage of unemployed among the immigrants is also higher (10% versus 5% of the total).¹⁰

Obstacles appear in health at work. Precarious conditions, such as dangerous task and high-risk activities may comprise higher occurrence of accidents. On the demand side, illegal business practices are common such as no overtime payment, no recognitions of sickness, or no payment of Social Security. Intense physical work causes more health problems, and this leads to expulsion and replacement by a younger worker. In some communities, particularly the Latin Americans and Moroccans, the legal vulnerability goes hand in hand with poor negotiation power and lack of knowledge of labour rules. Labour training by trade unions and employers would be suitable for the immigrants that first access the labour market, don't know the language and have limited education. Some communities like the Pakistani and Chinese, who have a strong tradition of entrepreneurship, pursue self-employment.

3.3 The city' Muslim population and its characteristics

There are no data on religious denomination in Terrassa. When one adds up de total number of citizens from countries that have a majority of Muslims (12,270 Moroccans; 1,330 Senegalese and 100 Pakistani), we estimate that there are 13.700 Muslims, that means approximately 6.5% of the whole population¹¹.

The Muslim groups consist to a large extent of men: among Moroccans 62,3 % are men, among Senegalese are 83 % are men and among Pakistani 87% are men. There is also no information on the denominational substructure of either the Christian or of the Muslim population. One can guess that most Moroccans and Pakistani's are Sunni's. Latin Americans are either Catholic or a member of one of the Pentecostal churches.

Moroccans live in all neighbourhoods of Terrassa, though a concentration in district 2 (West of centre) is increasing fast, particularly in the Ca n'Anglada neibbourhoods, where 3702 Africans live. Other concentrations are Can Palet, La Maurina and Sant Pere Nord.

The awareness of the problems that could develop if nothing is done about integration policy was triggered by incidents between autochthonous and Moroccan immigrants in the Ca N'Anglada neighbourhood in 1999. A riot was even described in the national press, so it became widely known. The neighbourhood was build for the immigrants from Southern Spain that had arrived during the 50's and 60' (Ballarín Elcacho a.o., 1996). Because of the street structure, it was physically isolated from the city centre. Its inhabitants didn't speak Catalan but Spanish and already had a history of fighting within the trade union against the authorities over the rights of the textile workers. When Moroccan men started to arrive in the 1990's, they moved into the most Northern blocks of Ca n'Anglada. The Spanish felt threatened and started to move out, both because they were worried that house prices would go down and the area would degrade further. But also because they were feeling that their squares and other public spaces were taken over by the Moroccans that loved to sit outside, just like Spanish. During a neighbourhood festival some fighting erupted on one of the squares. People got wounded, cars were set on fire and a demonstration was held. The festival had to be cancelled. The media were not very positive about the Moroccan immigrants and wrote articles that haven't improved the peaceful coexistence of the groups. Because of this event, immigration and its influence on neighbourhoods was put on the political agenda.

¹⁰ A table on mean income of Spanish and immigrant groups in Terrassa is not available.

¹¹ In Senegal 5,7% of the population is Christian, but since we haven't included the small numbers of Nigerians so this might balance out.

4 Local intercultural policies in general

In this chapter we will first turn in 4.1 to Terrassa's policies towards immigrant integration, which are actually formulated in such a way that they are intercultural policies, and then in 4.2 to its policies towards immigrant organisations and religious associations. In 4.3 we will go on with intercultural and inter religious dialogue by associations, both formal and informal. In 4.4 'relationships between ethnic groups', we will focus on attitudes in the population, and not on associations. In 4.5 we will look at the communication and media.

4.1 Responsibility in the city and general approach to ethnic issues

The elected representative responsible for integration is vice mayor Isaac Alber i Agut, the alderman of Social Action and Civil Rights. The city council of Terrassa is governed by the *Catalan Socialist Party (PSC)* in coalition with the ecologist, socialist and left coalition from *ICV-EUiA* and the pro-independence Left Catalan Republican Party (ERC). The second party, Catalans centre right wing party (*Convergència i Unió*) obtained six seats in the last local elections (2007). Currently both the Terrassa and the Catalan government have the same coalition, and also the national Spanish government is mainly leftist, which make its easy for Terrassa to operate.

The '*Department of Citizenship and Civil Rights*' implements the policy. Terrassa developed an Action Plan on immigrant integration matters as early as 2003: the '*Management of Immigration, Diversity and Living together Plan of Terrassa*' (PGID). A department was set up to manage this called '*New Citizenship Department*', in which a variety of direct or indirect actions and social agents work together in Terrassa. "These transversal actions are meant to face an adaptation of the society towards diversity and towards new manners to live together to realise a more diverse society." Because the PGID plan is approved unanimously by the council, it is not difficult to reach agreements with other departments or services who's work is affected by immigration. The PGID defines a coherent strategic framework that suits the local situation. This action plan aims to foster integration through the involvement of all government levels, to improve the settlement process of immigrants, its integration in the social network and the welcoming and integration by natives. The PGID has been divided in five main work axis:

1. Welcome policies/tools for immigrants;
2. Settlement management;
3. Adaptation of public services to population diversification;
4. Collective building of a new living-together model;
5. Management of the interterritorial and interadministrative cooperation.

The overall aim is to manage immigrant integration "from a viewpoint of an integration policy framed within the welfare state and with due respect to law and democratic values". The PGID plan aims to develop an intercultural integration policy that is based on different approaches depending on its aspects. The plan shows an assimilationist position regarding universal principles but also includes intercultural aspects and some multicultural elements like the right of migrants to preserve their own roots. The model is a crossbreeding of these approaches.

The PGID states that integration can be understood as a bidirectional process of integration between migrants and natives: acceptance on the one hand, adjustment on the other. It stipulates some aspects that are considered relevant for the integration of newcomers; amongst labour and training, housing is one of the priorities for integration of migrants for the council. The Council has adopted two key tools: the '*Permanent Observatory of Interculturality*' and the '*Citizenship Forum*'. The former was created with the aim to supervise the councils internal actions and to discuss the councils interventions before their submission to the Citizenship Forum.

As we already announced in the introduction, in the case of Terrassa, the central concept of the policy is 'Convivència'. A simple translation of 'Convivència' from Catalan to English would be 'living together', but that doesn't entirely cover the meaning. As vice mayor Isaac Alber I Agut explains, 'Convivència' also includees sahring values, sharing a common idea about society, having similar ideas about the use of public space and a kind of public identity. It is necessarily bi-directional, both immigrants and autochthonous have these same values, and all should be aware that immigrants will be staying in Terrassa. 'Convivència' is for the municipality an ideal and a policy to avoid and solve conflic. It is not particularly directed towards interethnic relations, but towards all intergroup relations between citizens in Terrassa, so also towards conflicts between young and old citizens, or towards Muslims and Catholics, or towards people who have a different opinion on the use of public space. Finding a common ground and a common identity for all is important and agreeing on a common sense of living in a neighbourhood.

The program is about the promotion of coexistence and peaceful relations in neighbourhoods and aims at:

- Making clear what duties, habits and customs are - to facilitate the integration and to improve peaceful relations.
- Promoting meeting places for intercultural relations between persons of different origins, with the intention of breaking prejudices and shortening the distance between people.
- Promoting interrelationships between associations of different types, so not only ethnic associations, but all kinds of associations.

Specific projects are: reporting on migratory facts (conferences, roundtables, chats...), educating and showing the different cultures that coexist in the city: intercultural kitchen, henna workshops, etc. and creating meeting places for persons of different origins in common interests, such as cooking, etc.

Terrassa tries to listen actively to migrants by having a so called *Citizenship Forum* – the followup of the *New Migration Round Table* that was mentioned in the earlier CLIP reports. It aims to be a service of debate, counselling and participation, follow-up and assessment of the local policies linked to integration and above all, a shared working space for the different entities that conform the tool. We will elaborate on this in section 4.3.

Issues, demands and interests of immigrants

The major issues that concern immigrants in Terrassa are firstly social needs such as legalisation of their status, finding suitable housing, employment, children' education and health. With the economic crisis employment has become the major one, which of course directly affects the ability to pay rent or mortgage.

Immigrants make their demands clear through the *Citizenship Forum*. There are not yet elected representatives in the City Council stemming from local ethnic communities. According to the interviewees this is still too early. The fact that most immigrants are still foreign nationals and have no voting rights or the right to stand as candidate is one of the reasons. The Spanish constitution allows third-country nationals to vote and stand in local elections on the basis of reciprocity and this currently only applies to Norwegians (Mipex 2009). This means most of the immigrants in Terrassa don't vote. In June 2006, the government announced its intention to sign reciprocity agreements with 5 Latin American countries, but this will cause another problematic situation, in which the largest group – Moroccans – still don't have voting rights.

4.2 Immigrant associations and immigrant religious associations and the policies towards them

In this section we will first look at number and type of associations of immigrants, then at religious associations, then at funding and then at the issues that associations consider relevant.

Associations of immigrants

The number of associations of immigrants has grown from seven in 2003, to fourteen in 2005 and further to twenty in 2007. Most work on social-cultural issues, religion, education and developmental aid, often in combination. Terrassa treats ethnic and religious organisations basically as any other association, though it takes greater effort to work together for the integration of the people they represent. The administration articulates to them that their participation in the field of civil participation is especially important, more to the general interest than to specific interests related to origin and religion. That means the organisations which promote integration, language and knowledge of the environment are supported. This can be true also in the case of religious associations, in particular for the two Moroccan mosques and for the Senegalese association that are actually of a mixed cultural and religious nature. The work with them consists of:

- Training the members on working with resources, services, the city, new technology (computers), since they can pass on this information to others;
- Free training in languages for the members of these associations;
- Explaining that the City Hall is more likely to subsidize integration projects which are open to everybody and promote coexistence, rather than projects that could promote segregation;
- Trying to get newcomers to work with already existing associations and organs of residents, sport, culture and even to join these associations;
- Occasional support if necessary in bureaucratic proceedings, etceteras.

Most organisations carry out activities for their compatriots to preserve their customs (folklore activities, etc.) and some to provide aid (food, toys, etc.) for families with economic problems that come to their centre. They also occasionally organize activities open to the whole population with the aim to promote their culture. Some organize classes of Catalan and/or Spanish, usually with financial support from the administration. But as one of the officials remark, actually the activities by ethnic and religious organisations do not always contribute to the improvement of inter-group relations in the city, because most of them generate activities for their own compatriots and are open to the rest of citizens but not on a regular basis. Occasionally there is for instance an open day of the mosque or a cultural event towards the general public. Some of the associations also have religious ends, but often aims are mixed. Organisations that are composed of members of different ethnic backgrounds also exist. They don't often share spaces.

When asked what organisations Terrassa find the most relevant in the context of integration and inter-group relations, the two Muslim organisations are mentioned. During the city visit, we interviewed representatives of both Moroccan Muslim associations, and of the Senegalese association. We will explain this further in chapter 5.

We also visited the '*Union Cultural Latinoamericana de Terrassa*', an example of an association that is not involved in religious issues.¹² This Latin American association has a centre on Carrer Huelva on the industrial terrain of Terrassa, with a large bar, a space for flamenco, salsa, meringue lessons (clearly audible during the interview), a women's centre, football competition, a library of Peruvian books and a virtual library. Catalan language lessons are organised in cooperation with the municipality. Although the board members that we met were both Peruvians, the centre also works for other Latin Americans. The main goals are: 1) social integration through cultural activities, 2) promoting mixed activities like dance lessons for all Terrassans and 3) solidarity and international cooperation.

An example of the first kind of activities is the women's meeting of Latin Americans in Terrassa. The organisations of Honduran, Ecuadorian, Peruvian and Argentine women came together to talk about work and employment, and the difficulties of combining domestic work with your own children. Many are single mothers, often divorced, and they work in people's homes, so it's not easy to get them together, but if they don't gather they get very isolated. By having more contacts among each other they can also more easily share worries and problems, exchange information and watch each others kids. The Peruvians tend to be very isolated, and participation needs to be stimulated. Everyone has problems with work permits, with finding jobs and with kids. Until last year the influx of new immigrants was enormous, but with the crisis, some limited return is taking place, because there are more chances in for instance Argentina. Another specific problem for Latin Americans is that if they loose their job and asking for welfare, the employment office tells them that they can solve their own problems because they speak Spanish, while for instance Moroccans don't and are supported more for instance by training, which the South Americans perceive as unfair.

On 6 December 2008 a conference was organised to discuss four issues: working in unpaid jobs, family problems, associations and women as entrepreneurs.

An example of 2) promoting mixed activities for all Terrassans is the '*Festival Latinoamericana*', which will repeat for a second time in 2009'. The associations is also chairing the Terrassa Diversity Festival 2009, on which the dance groups '*Grupo de Danza Boliviana*' and '*Asociación Cultural Ecuatoriana*' and the artists, 'Cantautor Chileno ALEX PERALTA' and 'Cantautor Nicaragüense JAVIER LÓPEZ' will perform (more information: <http://usuaris.tinet.org/uclt2/mostra.htm>).

An example of 3) solidarity and international cooperation, is the international cooperation to support schools in Atahualpa, Chavni, and Tsiari in Peru. Computers are bought for the schools, and the virtual library is made available through the internet in Peru.

Religious associations

Terrassa has relations with 15 religious or ideological associations, which are registered in the Municipal Record of Associations¹³:

- *Comunidad Islamica de Catalunya*
- *Brahma Kumaris*
- *S. Teosofica Espanyola Rama Bhakti*
- *Comunidad Bahá'i de Terrassa*
- *Manantial de Vida*
- *Movemento Gnostic Cristia d'Espanya*
- *Iglesia Evangelica Samaria*
- *Movimiento Misionero Mundial*
- *Av. Maria Rovira, Fe, Cultura, Solidaritat*
- *Iglesia Evangelica Luz Y Vida*
- *Iglesia Evangelica Betania*
- *Federacio de Cristans de Catalunya*
- *Esglesia Evangelica Unida de Terrassa*
- *Iglesia Evangelica Bautista la Natividad*
- *As. Cultural Christiana Catalunya Agape*

The list contains Catholics, other Christian churches like Pentecostal churches, Muslims, Bahá'i, and Hindu's. Important to remark is that the chair of the Bishop of the Catholic Church is in Terrassa. This means that the Catholic Church has an important power centre in Terrassa.

Seen from the authorities, most cooperation takes place with the '*Comunidad Islamica de Catalunya*', which we will explain in the chapter 5 on Muslims. As far as we know there is no contact with the 'Evangelic' Churches, which are probably established by the Latin American communities.

¹² The website of the '*Union Cultural Latinoamericana de Terrassa*' (UCLT) is <http://www.uclt.net/>

¹³ Appendix 1 shows the full list al religious associations, including those not registered in the Municipal Record, as made up by Del Mar Griera, June 2009.

Funding for ethnic and religious organisations?

Both the local, provincial and Catalan administration and other institutions like developmental aid institutions subsidize activities and projects of migrants' associations when the purpose is promotion of participation and intercultural coexistence ('Convivència'). Organisations appear to the summons of ordinary subsidies and projects are subsidized depending on their ability to promote integration and interrelationship with the autochthonous. In most cases, the dialogue is permanent and fluid.

Generally associations are supported financially to hire spaces and to give courses, but there are also specific multi-ethnic or cultural and educational activities that were subsidized, like for instance:

- The 'Wafae-V Day of Intercultural Participation', organised by the WAFAE Associations. Many young people from many nationalities work together; it was meant to raise awareness and respect for basic values and diversity, stimulate interest for others through the participation of children and young people in a range of Arabic calligraphy, Moroccan tattoo, storytelling for children, painting, make up, etc..
- Educational activities of the *Cuban Association in Catalonia*, who organised a Conference on the current Cuba, and an exhibition "The Catalan influence in the Cuban culture" and a cycle of Cuban cinema and activities to make others sensitive to peoples Cuban background and educate them on this.
- Cultural and educational activities by the '*Immigrants' Association without Borders*': crafts, national meeting of folklore dances and exhibitions; and for the *Cultural Association for Coexistence and Hope*: in this case it was about school reinforcement.

Issues, demands and interests of immigrant and religious organisations

The administration describes the following issues that were raised by the association of immigrants:

- The Associations of South Americans and Senegalese immigrants asks for funding for the cultural and folklore activities, which are the dominant activities in their associations. The administration finds this legitimate but needs to explain to them that the municipal funding has to have limits on this: their financial autonomy is promoted.
- In the case of the Associations of Moroccans and Muslims (also Senegalese) there are occasional demands of spaces for special days of religious celebration. Providing that it is legally possible (fire rules), these spaces are provided to them. The majority of the costs are subsidized. We will treat the issue of expanding the mosque in chapter 5.
- An issue for all the associations is the demand to organise language training (Catalan): since this is one of the key policy issues, all the demands are 100 % subsidized, directly by the municipality or through the autonomous Catalan Government. There is close cooperation to work on language courses.
- There is one association of South Americans and another one of Senegalese immigrants that demand a space for their activities. The administration is trying to help them to find municipal buildings or local places of other associations, to share spaces, in this manner promoting the interrelationship. Quite a few associations are actually located in the same street in the industrial area of Terrassa Carrer Huelva, but this was not a consequence of policy but of low rents.
- Another important issue is that associations request humanitarian aid for their countries of origin. This is done in cooperation with the *Council of Solidarity*; an organ that every year decides what projects will receive the funds of the City Council for cooperation.

'Evangelic churches' as they are called in Spain - this refers to protestant movements like Pentecostalism - are increasing with the arrival of South Americans. There are two relevant activities of other religious movements, particularly the '*Església Evangèlica Unida*' (a Baptist church, mainly of Catalan industrials), that is now building a large church in 'Can Tusell', which includes a social area and a kindergarten. At first (eight years ago) people from the neighbourhood complained, but the authorities convinced them that they have the right and the building process is going on. And secondly the '*Agape church*' of the gypsies (Gitano's), which used three smaller premises, but one had to close. It became a difficult situation. Neighbours complained, and as one of the officials remarked "the criteria in the law were clear and the premise had to close. But politicians have to be pedagogic when they cope with these issues: on the one hand explaining to neighbours that there is freedom of religion in Spain and people have the right to have a church, and on the other hand explaining to the church authorities that there are laws on sound."

4.3 Forms of relation and dialogue

We will distinguish two forms of dialogue in this paragraph: inter-cultural dialogue and inter-religious dialogue. Under inter-cultural dialogue we will treat organised cooperation between associations from different cultures. Inter-religious dialogue is not yet formally established in the sense of organised cooperation between associations of different faiths. But we will show that religious organisations initiate informal cooperation between people of different faiths.

Inter-cultural dialogue

The clearest example of inter-cultural dialogue in Terrassa is the *Citizenship Forum*, which is formed by migrant entities representatives, NGOs, neighbourhoods associations of Terrassa, political groups with democratic representation in the Council and the different Council departments with the collaboration of other entities. All these agents permit to build up an important network to ease the counselling to migrants, to follow up the local policies and to solve the possible socio-administrative barriers that

migrants often face quicker. The administration promotes the participation of the immigrants' associations in different work groups regarding the policy design and realisation of policies on diversity, since it is considered essential to be able to know their point of view to legitimise these actions and policies. Recently they are taking part in the process of approval of the new strategic plan of Civil Participation. In the group one doesn't only find representatives of associations, but also immigrant individuals with personal capacity.

The *Citizenship Forum* is a permanent body and with four tasks: "1) promote the collection and analysis of quantitative and qualitative information, 2) promote knowledge production (study demands, conferences, etc.), 3) proposals, evaluations and recommendations, and 4) encouragement, development, Strategic Plan for Citizenship's approval and monitoring proposal". It is headed by the deputy mayor of Social Action and Civil Rights; and it is supported by the department of Civil Rights and Citizenship, which coordinates the committees and working groups and develops activities. It exists of a political committee, an administrative committee and a social committee. The political committee, made up of five parties, proposes, validates strategic plans, approves and if convenient, communicates with the Council. The administrative committee develops action plans, carries out political decisions and makes proposals. Its members will be organized in working groups depending on the field. If convenient, other participants can be incorporated into the working groups (eg. experts, entities representatives...). The members that participated to discuss the policies are:

- A) Several municipal service representatives: the Department for Citizenship and Civil Rights, the IMSS (Social Services Institute), the Economic Promotion and Social Observatory, the Youth and pre-Adolescent Leisure department, the department for Citizenship support and Census, Gender department (supports women), IMCET (Culture and Sports), Health, PAME (Municipal Education Service), Neighbourhood Planning, Public way and the, Institute for Catalan Language Normalisation.
- B) Representatives from organizations of the third sector who are service and resources providers in Terrassa: CITE (Trade Union's office for Juridical Support for Foreigners), Caritas (the Catholic NGO), *Creu Roja* (Red Cross), AMIC (Juridical Support for Foreigners), Ateneu Candela (NGO) and PROGRESS (a social enterprise).
- C) Professionals and experts in related fields can join, like representatives: from the Secretary for Immigration of the Catalan Government; from the District Council of the County *Vallès Occidental* –Department of Citizenship and Immigration; from the *Diputació de Barcelona* (the Provincial government) – Department of Equality and Citizenship; and others.

In the third committee, the social committee, representatives of associations are gathered on different subject areas that get affected by plans, for instance from the university council, the employers associations CECOT, the association of lawyers, the Chamber of Commerce, *Caixa Terrassa* (a financial enterprise), the hospital consortium or health care institutions, and interested citizens. Both in the administrative and in the social committees, working groups can be created, where other members are invited to join.

It should be noted that the workers trade Union CCOO has set up an information centre for immigrants in 1995, called the '*Centre d'Informació per a Treballadors i Treballadores Estrangers*' (CITE), and the representative of this office is part of the dialogue that takes place in the *Citizenship Forum*. CITE provides advice free of charge to both regular and undocumented immigrants and provides orientation about immigration law, procedures to acquire a work permit, residence permit, family reunification, citizenship and visa. Trade Unions find practical issues urgent. CITE also organises Catalan language courses and mediation and communication with educational centres around Catalonia. CITE has 43 offices all over Catalonia. In Terrassa CITE is run by a Moroccan, whom we interviewed for the Diversity Module of CLIP (Van Heelsum 2008a). The trade union gets for instance complaints of underpayment and long work hours of migrants and takes them to court. This problem is particularly seen among undocumented migrants but also among immigrants whose diplomas are not recognised. Undocumented migrants are easily abused, and it is also difficult for them to prove that they have done the same work as others who were paid more. The trade union has lawyers to support undocumented migrants with this kind of problems. If an employer is caught, he gets the penalty and the illegal worker is not thrown out of the country.

Contact between the city and migrant organisations can be both formal and informal. As we have seen in 4.2 Terrassa has a lot of formal relations with the organisations, from taking part in the PGID and the *Citizens Forum*, and cooperation on language courses to even subsidizing cultural and religious activities. Because of the active attitude we notice also that both politicians and administrators have rather close contacts with the representatives of associations that are highly valued by the associations. The representative of the Moroccan mosque expressed how positive he is experiencing this, by saying the mayor is like his brother - a Moroccan way of expressing appreciation and respect.

The administration also take part in the '*Municipal Solidarity Council on International Cooperation*' or shortly the '*Solidarity Council*', an initiative by developmental aid NGO's in cooperation with associations of immigrants that carry out humanitarian projects in their countries of origin.

The objectives of *Solidarity Council* are to organize, coordinate, programme and spread local support to development cooperation, to sensitise and to train to citizens regarding the inequalities in the world and to cooperate with the communities in disadvantaged countries to fight against poverty and to improve in other areas. The City Council supports cities in the third world to become more humanitarian cities that are enabled to extend humanitarian activities towards the most disadvantaged population.

The *Solidarity Council* was established on February 23, 1995. The permanent committee is made up of a councillor (who chairs it), the representatives of five municipal groups, the advisers and the representatives of eight associations in representation of all the associations that take part in the committee (at present, more than fifty) and the secretary. The migrants associations that participate are: the Catalan Association of Senegalese Residents (projects in Senegal), the Latin American Cultural Union of Terrassa (projects in Peru) and the WAFAE associations (with projects in Morocco). There are no relations with UNESCO.

The council is renewed every four years and the mayor appoints the new members of the commission for the municipal groups and the associations registered in the Municipal Record of Associations.

The principal line of action is civil sensitisation: school, youth, diffusion, fair trade, emergency actions, humanitarian brotherhoods, children's receptions and projects of decentralized cooperation. All the members of the commission meet three times every year in the plenary meeting: first to present the budget, the calendar and the lines of work, secondly to approve the cooperation projects, and thirdly, to do balance and present the accounts. The Solidarity Council send their proposals to the appropriate sections of the City Council so that they are adopted, sent and executed.

Besides this organised structural meeting, there are also regular meetings between the officials and the political representatives of the City Council with the different ethnic and religious organisations. The mayor and the vice mayor, and some representative councillors attend activities that migrants organise and for which the council is invited, for instance "open doors" of the mosque, national days, etceteras. They also support bilateral meetings with their representatives. The city council invites them to all the participative activities, and provides special support to stress the importance of their attendance.

Another initiatives particularly meant to prevent social exclusion is to simulate contacts with two presidents of sport clubs, athletics and football, to promote incorporation in this area. Because of this, the representative of a Senegalese association has joined a sport association. Social services are usually general, so the same circuit of for instance health care and education is applied to immigrants as to the rest of the population. If translation is necessary, this is available.

Inter-religious dialogue

Inter-religious dialogue which we understand as cooperation between organisations of religious groups, is not very institutionalised, but this does not mean that there is no cooperation. The *Bahá'í community* undertakes as part of its ideology initiatives to organise inter-religious dialogue; there have been occasional but significant inter-religious activities. An example is:

- The '*Taula Rodona Religió i Ciutadania*' (May 7th, 2007). Present were Elies Torres, the secretary of '*l'Associació Cultural Musulmana*', Sebastian Viedma, member of the '*Consell d'Esglesia Evangelica Unida*', Helena Boix, of the *Bahá'í Community*, Mossen Josep Pausas, Arch Bishop of Terrassa and Montserrat Coll, director general Religious Affairs of the government of Catalonia.

These kinds of activities are not directly supported by the city, though the vice mayor may for instance attend meetings. Bahá'í are the driving force behind this, therefore we talked to the representative Helena Boix.

The Bahá'í originated as a branch of Islam in Iran, and has now its head office in Haifa- Israel. Though the first Bahá'í in Catalonia 55 years ago, were an Egyptian and an English traveller, the current followers are mainly of Catalan origin. Helena Boix, the representative of the *Bahá'í Community*, explains to us that one of the main principles of Bahá'í religion, is that there is no difference between people. The organisation is an independent movement and closely related to the '*Friends of the United Nation*'. The international network gives courses related to existential problems, depression, death, moral leadership. Since inter-religious dialogue is one of the pillars of this religion, all activities are carried out with this theme in mind. They organise conferences, round tables and put Christians, Jews and Muslims together. What is important is that faith issues are not talked about, since that would not lead to a useful discussion. Themes are human rights, children, family, citizenship and religion and integration. The process is flexible and changes according to the issues that are relevant. The community own its building – though it could not be used during Franco's times because they had to go underground – but basically it finances its own activities. The Bahá'í in other cities are not always interested in joining councils related to the authorities, because they don't like the political consequences. In Marseille for instance, they don't participate in the inter-religious council. But in Terrassa the relations are good. The municipality finds their initiatives useful, and uses the meetings to establish contacts with new communities. The two recent developments were that more Muslims and Africans have arrived, but also the arrival of South American communities and their churches. For the Bahá'í its easy to establish contacts with the new churches.

Another point of departure on inter-religious dialogue came forward in our interview with pastor Josep Espluges, who works at the ecumenical department of the Bishops office of the Catholic Church. Terrassa only recently became the seat of a Bishop. The pastor says that the inter-religious dialogue in Terrassa is actually quit limited. Of course the ecumenical work involves Catholics, Protestants and Orthodox, but outside that, he has only contacts with a few Bahá'í and the '*Brahma Kumaris*' from India, but that are only three people. Only relations with Protestants are fluent and easy, he preaches at the '*Esglesia Evangelica Unida*' that week.

There is no Jewish community, and establishing contacts with the Muslims in Terrassa is extremely difficult, to his opinion. He blames the Muslims lack of internal organisation, there is no pope, no arch bishop that they can address and this is very dissimilar to the hierarchy in the Catholic Church. Because there is no clear leadership and staff members keep changing, they don't know who to contact. He notes that there is also no urgency, since there haven't been any religious conflicts. That the Catholic Church is not a monolithic bloc became clear after another interview. Surprisingly the mosque authorities explain that they cooperate closely in the neighbourhood of *Ca n'Anglada* with the local priest of the *Ca n'Anglada* Church. As we have also seen in Hospitalet, there are leftist Catholic parishes often in worker neighbourhoods like *Ca n'Anglada* or *La Florida* in Hospitalet, and also parishes that have connections with the right wing parties and sometimes with the conservative movement *Opus Dei* (as in Hospitalet). These sharp differences have been intensified during the civil war and the dictatorship, but are still noticeable.

The pastor at the Bishops office is not aware of the local contacts in *Ca n'Anglada*, but he is involved in the establishment of a council on Catalan level. The '*Grup de Treball Estable de Religions*' (GTER) will function in the future and deal with all religions: Buddhists, Christians, Hindus, Jews and Muslims. The first congress to establish the network has taken place in December 2004 around the Religious World Parliament that place in Barcelona. A conference in 2008 was aimed at strengthening the connexions with other European interfaith experiences and groups. The intentions are formulated:

- to prevent frictions,
- to know each other and to know about each other,
- to keep good relations and to be able to work together.

This workgroup can give advice on issues where possibilities should be created for citizens to live according to their faith, but also on social issues, like work and social integration. With the expected new law on religious premises (*centros de culto*), the emphasis will lie on equal rights.

Figure 4 Catholic Cathedral in the old city centre of Terrassa



The pastor of the bishop's office also explained on a completely different form of cooperation with the local authorities, namely the maintenance and restoration of medieval buildings, common publications on religious subjects, and expositions in the church. Through reduction of taxes, the municipality makes these kinds of activities cheaper. Another rather close cooperation is directly with the mayor. It is not surprise that some of the high officials have personal contacts with the church, and not only to baptize their children, to marry and to bury the dead. Such elite networks are not always visible or officially recognized, but have an important influence on the functioning of a city. The relations with the bishop's office are not considered very fluent by the staff of the citizenship department; they find the new bishop very conservative.

4.4 Relationship between different ethnic groups in the city

As we have explained in 3.3 the riot in the Ca n'Anglada neighbourhood has become a famous incident in and outside Terrassa. According to all involved, this riot was blown out of proportion by national media. Most involved explain that it had nothing to do with autochthonous versus immigrants, but that it was in fact a neighbourhood quarrel about the use of public space. The Moroccan population in Terrassa is large and visible and has this history, but seems in general quit happy and unfrustrated in Terrassa, compared for instance to Amsterdam. The general positive attitude of the municipality, and the starting point of 'Convivencia' may have helped to achieve this situation, though the political representatives are quit worried that the peace may fade away when the unemployment increases further.

A general problem in Spain is that the right wing party *Partido Popular* encourages unfriendly attitudes towards immigrants. Around the elections leaflets are spread which accuse immigrants of causing neighbourhood problems. Some conversations show some prejudices, and dislike of 'moros' (Moroccans) because they put pressure on social facilities. And the autochthonous population in general believes the false rumours that the City Council will pay for a mosque, and that all the aid goes to immigrants, etc. But at the moment of the city visit there were no opposed public positions.

4.5 Public communication

Terrassa's Town Hall has a TV station, a radio station and a website, but they are not developed media, more a source of information on the cities services¹⁴. Some other cities in Catalonia, like Hospitalet actually have developed their TV station into a real news provider. Terrassa has only one independent local newspaper, *Diari de Terrassa*, and no local ethnic media. The public communication strategy by the municipality on immigrants is based on the 'Convivencia' ideology. That means all citizens have equal rights and want to live peacefully in neighbourhoods. Some of the Barcelonan, Catalan and national papers also report on the local situation, if there is anything striking (see for instance <http://www.lavanguardia.es>).

Diari de Terrassa reports to some extent on immigrants and ethnic and religious associations of immigrants— in Spanish - , for instance in the last months there was a follow-up on the traditional Muslim celebrations, the open doors day of the mosque was described and the fact that the Muslim community wants to open another mosque in La Maurina neighbourhood, because they are overcrowded in their current building (with a picture of men praying in the street). Some journalists are specially interested in this group, but the paper has not employed members of the minority groups as journalists, though this may be a question of time. Our interview with the journalist Josep Arnero of *Diari de Terrassa* takes place at the moment that the paper is under heavy financial pressure, caused by lack of advertisements, and competition with free newspapers. He explains how difficult it is to stick to serious journalistic standards of being neutral and hearing all the parties, on a moment that other papers have a tendency to blow up news in a certain direction, and come with fast and sometimes stupid stories. He was for instance very irritated by the manner in which the Ca n'Anglada riots were reported by some other papers. From their reports it looked like Terrassa had turned into an impassable war area, and things were extremely exaggerated, with the consequence of stereotyping of Moroccans. Not only from the point of view of a serious journalist, but also as a responsible citizen, who knows the people he is interviewing, and they know him and his family, he thinks that one should be extremely cautious to be neutral and always to show both sides of a story. For instance with the current subject of mosque building, the neighbours were against it, but that was not enough to put it in the paper, they would surely also ask the Moroccans for their opinion.

4.6 Summary and lessons learnt

Generally, the state of affairs in the relations between authorities and ethnic groups is really good in Terrassa.

1) Particularly the already long functioning *Citizenship Forum* is a good practice, which shows that the authorities consider immigrants views as important and are active in engaging them in policy. They are considered a potentially relevant partner to promote integration and they have institutional support, though the city representative says there are sometimes difficulties to find stable representatives of the immigrant groups, and they would like to promote the participation of immigrants into general Catalan cultural, sports, students, parents and other associations. The City Council thinks that migrant associations must play a key role in the integration of ethnic minority groups, but not only these associations, also the general ones. They think that there still work to do on this line to be able to establish the best association model to meet this objective.

Though we hear occasional complaints that the organisation more easily support segregation and parallel societies than integration, visiting Terrassa this was not at all the impression that the researcher has. The organisations seem positive on working with the authorities on Catalan language courses, and other events and are also cooperative when it comes to evaluate the policies and take part in the *Citizenship Forum*. Of course they are also busy with their religious and cultural celebrations, but usually in combination with integration in terms of information provision, housing support and education.

2) The fact that the City Council organises the language courses with and in the building of the migrant organisations, is another sign of active cooperation from both sides. The Catalan *Institute for Language Normalisation* provides the teacher and association takes care of the advertising and the building. It is successful because migrants see the need to study the language, but also because the schedule of the teachers and the classroom has been adapted to their needs (for example, a course was done on Sundays). In

¹⁴ Terrassa's website: <http://www.terrassa.cat>

other Catalan cities, like Hospitalet, language teaching is only left to the official body, *the Institute for Language Normalisation*, and probably the more isolated groups are not reached.

3) The City Council considers the projects of integration for immigrants that combine immigrant associations with other non-profit associations of the third sector for instance the cooperation on developmental aid through the '*Solidary Council*'. The immigrants' associations mostly don't have the structure nor sufficient capacity to carry out projects on their own, and together with the existing NGO's they can be much more effective. The cooperation with the *Red Cross* in the work on languages and social skills for young men of immigrant background is another successful cooperation because the teachers are well prepared professionals and a good and strong team. The main problem from the point of view of the administration is to involve the associations with the already existing civil society (sports or residents associations, for example) instead of forming small ethnic groups for everything, a South American soccer team, a Senegalese soccer team, etc.... The City Council prefers interrelationship, provided that individual identity is respected.

5 Local intercultural policies towards Muslim communities

5.1 Major issues, demands and interests

As we showed in chapter 3.3 the Muslim communities means in the case of Terrassa mainly the Moroccan community (12,270) and the Senegalese community (1330). The 100 Pakistani's are a too small group to be considered separately. The Moroccan population is mainly rural and comes from the North of Morocco, their educational level is low. When asked what Terrassa finds the most important immigrant organisations the Muslim organisations are mentioned. This is firstly because the Moroccan community is the largest foreign group in Terrassa and they need to be represented towards the municipality, and secondly because those who practice Islam are perceived by the population as different in their religious habits. Promoting integration through religious associations is not considered a problem, as long as it concerns social activities. Within the Moroccan community we interviewed two associations that we will now describe, and from the Senegalese community we interviewed one association. We will see that the three associations all deal both with religious and social issues, and that Moroccan community is better informed about the reasons why they have to distinguish between the two types of activities, when they want financial support. The Senegalese, who are newer and less informed, are not yet used to this distinction. Issues for the Muslim community are: supporting the social needs of their community, finding bigger premises for the increasing number of worshippers and: who is the official representative of Muslims towards the Catalan government.

The Terrassa Mosque, or '*Associación Cultural Musulmana de Terrassa*' (A.C.M.¹⁵) is founded in 1992 and situated very near to the Ca n'Anglada neighbourhood (Dr. Pearson 149). In general the goal was from the start to be a religious centre, but later on cultural activities got attention also. Of course the first purpose of a mosque is to provide the large Muslim community of Terrassa with the possibility to join religious services, to celebrate the main Muslim festivals, like Eid-al-Adha, the Feast of the Sacrifice, which is celebrated during the Hajj, and Eid-al-Fitr, the Feast of Breaking the Fast, at the end of the Ramadan. A problem is that the current space is too small during festivals, so during the main celebrations worshippers gather outside, in front of the mosque on the street. Other usual activities of a mosque are the Koran lessons and Arabic lessons for children and in this case also for adults. Mosques have nearly never a purely religious function, and this one is not an exception. It serves also as a centre with all kinds of social functions: as a reception point for new immigrants, since the mosque is the first place where Moroccans who don't know anything in the city go to for advice and information. In the mosque one can ask for social advice, support with administrative and legal issues, finding or legalising a job, and beside Arab courses also Spanish courses are given. Women can come separately from Monday to Thursday, and can also learn to read and write. To be more open, and to form relationships in the neighbourhood, they also started sport activities. During the Ramadan they organise 'open door' activities and invite the people from the neighbourhood. There have always been good relations with the local pastor of the Catholic Church on the other side of the road, though a new one was recently installed, and it has to start again. They have been inviting each other on important days, and hold regular meetings. It is an explicit wish of the board of the mosque to talk more about important issues. An issue that keeps the members busy at the time of the city visit (January 2009) was the situation in Gaza (bombardments by Israel on the Palestinians in Gaza). So also on this sensitive issue they hold roundtables and debates, like on any other thing that people want. The mosque board is very aware of the fact that Terrassa is very positive towards Muslim associations compared to other municipalities around Barcelona and considers itself lucky with the situation. They consider the mayor as 'a friend and brother', which is a Moroccan expression to show respect. They know that there is a mutual interest among the two, and they help each other, even though their organisation is fully run by volunteers.

When asked what the requirements are to have such a positive situation for a Muslim community, the representatives mention the following elements:

- "it is something between two parties and you both have to work on it;
- politicians have to cooperate, like in the case of Terrassa the vice mayor who is fully behind this cooperation;
- one needs the right people in charge, who make it their personal aim to establish and maintain good relations;
- both parties have to be open to other meanings; it will not work if a closed person is in charge, it has to be a respectful person, because with mutual respect it is always possible to talk."

At the second Moroccan Muslim associations the '*Comunitat Islàmica de Catalunya*', we have interviewed Hassan Bidar. This Moroccan organisation is situated in Terrassa, but it is a second line association, that means it supports Moroccan associations in the whole of Catalonia. This association was founded in 1998, so five years after the mosque. As is not unusual in Moroccan communities, there is no unity and members of the two umbrella organisations UCIDE and FEERI are competing in Catalonia to be the real representative of the Muslims in Catalonia. It arranges monthly meetings with the leaders of twenty organisations of the Muslim community, but unfortunately one single body for Muslims is not possible. This federation looks at the calls for proposals from the Ministry of Justice, in the cases that funding can be obtained of the '*Fundación Pluralismo y Convivencia*'¹⁶ for social activities, not for religious ones. To become an official partner of the Spanish government, the Islamic associations need to register

¹⁵ The mosque is of the Malaquita school, the Moroccan one in the line of the King of Morocco. The official stresses they have no relations with the Moroccan authorities, and that they gather members of different Islamic currents.

¹⁶ This website gives information <http://www.pluralismoconvivencia.es>

with the Ministry of Justice in Madrid to become an official and legal associations, and end up in the database of religious and ideological associations.¹⁷ When a call comes out, the local Muslim associations are warned by this second line association and helped to fill in the forms and the financial papers, which is too difficult for them. So experts at the '*Comunitat Islàmica de Catalunya*' help them in their request for funding. Currently there are 93 Muslim associations in Catalonia who are registered in the database. On the Spanish national level, there are two federations of Muslims, UCIDE (full Islamic) and FEERI (Christians converted to Islam) who come together in the '*Comisión Islàmica de España*' (CIE). CIE is the legitimate representative organ gives voice to Muslims, and that communicates on legislative initiatives, and with the Main Directorate of Religious Affairs of the Ministry of Justice. The main function is external (outside Terrassa), but inside Terrassa this association works as an administration bureau and fund seeker for the local Muslims (it managed to get the local association 7000 euro). But actually the organisation also has a local function. Their space is also available for the local Muslims for meetings, and there are Spanish and Arab lessons. Actually every child has the right to ask for language lessons in his or her own language, but the separate schools never have enough children. So they gathered all the Arab speaking children from around Terrassa at the association, and applied and received funds to pay the teacher. The building, situated on the industrial terrain of Terrassa, is rented from a private partner, and without heating, so they have brought a mobile blower.

The third association that we have put in this chapter on Muslims, is the '*Asociación Española Solidaridad Senegalesa*'. Actually this is in name not a Muslim association, but an association for the Senegalese in Terrassa. But what struck us when we visited the association was the sign board on the apartment '*Sheik Amadou Bamba Association de Touba*'. From this sign board we can conclude that the association is either probably a mixture of a social/cultural and religious association, or that two associations, namely one referring to the religious movement of Sheik Amadou Bamba and one for social/cultural activities are established here or maybe that followers of Sheik Bamba gather here for social activities.¹⁸ During the interview it became clear that the Senegalese representatives do not differentiate between religious and social/cultural activities, and actually don't really understand this distinction and surely don't find it useful. But though the municipality handles this issue flexibly, and has actually funded celebrations of mixed nature, they can of course officially not fund religious activities. During our visit, a discussion developed about the fact that a funding request was turned down because of this.

The situation of Senegalese in Terrassa is very problematic; probably more than of any other immigrant group. The Senegalese population is to a large extent irregular, it exists mainly of men, the worst off depend on selling CD's and DVD's in the street, and they tend to live with more than ten people in one apartment. The Sheik Bamba network throughout Europe and Africa is an important safety net to avoid that Senegalese end up homeless and without food in the street. De Bruin (2002) describes how this network takes care of travelling Senegalese in Rome, and we notice a similar method to take care of affiliates of the Sheik in the Spanish cities. If someone is new, and has nowhere to live, the association rents an apartment for a group of new immigrants. It solves urgent situations. Usually the persons can take care of him self after a while, and either he keeps sharing the apartment while paying part of the rent, or he gets into another shared apartment.

Since the Senegalese community is growing fast, women and children are arriving. For the children they want to organise language and cultural activities, to teach them both cultures and to involve them. Promoting Senegalese culture in Spain is one of their goals. Currently courses are given by volunteers, but with the help of the municipality they are busy organising it officially, using the right to hire a teacher in one's own language, when enough children are gathered.

The association runs with their own funding to pay the rent of the very run down apartment in a house that is in such a bad state that it probably needs to be torn down on the industrial terrain of Terrassa again. As soon as the members earn, they pay some money to the association. They only work with volunteers. They are looking for a bigger space where the 100 members from Terrassa and visitors from the Senegalese associations in Sabadell and Manresa can meet at once. The next month they will use a big centre of others, so things are improving. But they try with the help of the city authorities to legalise their organisations in a better hall.

As Muslims they have good contacts with the Moroccan mosque, they sometimes go there to pray, but they don't really cooperate as an association. The Amadou Bamba network is everywhere in Europe, and it uses the Senegalese language Wolof and not Arab, so it's better if they can arrange their own celebrations.

The three associations we have treated in this paragraph cannot be considered representative for all Muslims in Terrassa or for all Moroccans or Senegalese. Firstly it is always a section of the population that gets organised, based on specific religious ties. And secondly for the Moroccans the two main competing umbrella organisations in Catalonia, though one is based in Terrassa, the other one also has sympathisers in Terrassa. An issue for these organisations is: who is the recognised representative for the Catalan government.

¹⁷ This website gives the database <http://dgraj.mju.es/entidadesreligiosas>. Eleven associations in Terrassa are registered.

¹⁸ For more information on the Muride brotherhood of Sheik Amadou Bamba see <http://www.sacredsites.com/africa/senegal/touba.html>

5.2 General approaches and policies towards Muslim groups

Terrassa doesn't have any other policy towards Muslim communities than to other immigrant groups. The same approach as described in 4.2 applies to Muslim communities, there is also no other communication strategy. 'Convivencia' is considered as relevant for all, and they try to stop prejudice as much as possible. It is clear that the division between church and state is something that doesn't fit very well to the way in which Muslims perceive the role of organisations. All the above organisations are both religious and serve as information centre, centre for language learning and representative centre towards the municipality. Terrassa doesn't consider promoting integration through religious associations a problem, but is trying to convince the associations to submit funding proposals only for social and cultural activities. Both politicians and officials in Terrassa see very well how the above associations are really helpful for those with urgent needs, and for instance take care that their compatriots don't end up homeless in the street without food. Secondly it is considered important to have contacts in the immigrant communities, and the associations are the clearest starting point. Both officials and politicians have rather close and good relations with the associations, though better developed with the Moroccans than with the new Senegalese.

The municipality considers the lack of space that the mosque had during Eid-al-Adha and Eid-al-Fitr an issue that needs to be solved. People were praying in the street, and pictures of this turned up in the newspaper.¹⁹ They consider it a luck that the current mosque is situated on a double road, with businesses left and right, a park in front and a car-park below, because otherwise the traffic would have been blocked and the neighbours would have complained much more. If one knew that in other cities (Hospitalet) neighbours already complained because the worshippers left their shoes outside in the street, one can imagine that this mosque is more of a problem for the neighbourhood. That is why a risk prevention study is now going on to handle the establishment of a new mosque, to avoid conflicts about this. Mosque building is currently discussed in the council. Terrassa prefers to get three smaller centres in the neighbourhoods where Muslims live, "normalising their citizenship" which means that - like Catholics - they should have places of worship nearby. To start in the 'La Maurina' neighbourhood, the plans are being developed, and unfortunately this immediately ended up in the newspaper. A rumour was spread that the municipality will pay the mosque, which is nonsense. The officials of the citizenship department are worried that the autochthonous in the neighbourhood - former immigrants from other parts of Spain in the nineteen fifties - will protest. The option of a big mosque with minarets is also discussed. To solve the immediate problems, the current mosque has bought the neighbouring social work building and will add the two together. The officials are worried that parking problems and complaints will increase, but they cannot stop the process, since they have financed it themselves. In other municipalities mosques are often pushed to the industrial terrain (see for instance the CLIP case study on Mataro by Van Heelsum 2008), but Terrassa has a clear stand point on this: religious communities have the right to have a place for prayer, preferably in the area where they live. The politician in charge is strongly convinced of this right, but the problem is that it is politically sensitive in the socialist party. Workers are their voters and they live in these neighbourhoods. The independent left party can more easily promote mosques in worker neighbourhoods, because their voters don't live there.

According to the researcher we talked to, an issue that has not yet been solved is Islamic burying. In a case in 2007 the authorities insisted that the deceased have to be buried in a coffin, while Muslims bury in a simple white shroud without coffin. In Mataro a town near Barcelona, the problem was creatively solved by the Council, by sticking to the rule on the obligation to use a coffin, but letting Muslims add sand in the coffin before it was closed as a compromise. Probably a general by the Catalan government is necessary to solve this.

5.3 Good practice examples of concrete activities and measures improving the relations with Muslim groups

In general the strategy described in chapter 4 to involve immigrants in all processes in the municipality is a good practice, both in the *Citizenship Forum*, in the *Solidarity Council*, in the organisation of Catalan language classes and to make them cooperate with existing local associations. There is no distinction between Muslims and other immigrants. Religious associations like mosques are considered as relevant partners, as long as they organise social activities besides religious activities.

Another good practice is that Terrassa explains clearly to the public that mosques belong in the urban centre and not isolated on the industrial terrain, just like churches are part of neighbourhoods. The municipality is supportive to make large celebrations of the Muslim calendar possible, by looking for larger spaces than usual and support is given by the police to manage the occupation of public space. There has also been help in diffusion of inauguration of the mosque. The Muslim community of Terrassa feels supported and accepted by this standpoint of the municipality. The same strategy is used for all religious or other communities.

Thirdly, there have been quite a few lectures about Islam and Moroccan society, for instance a lecture about fasting addressed to all the population. Not particularly for Muslim, the position of new migrants and older migrants from the rest of Spain was put into a logical sequence in the exhibition in the textile museum.

¹⁹ La Vanguardia 14/08/2008, unfortunately on internet without the picture:
<http://www.lavanguardia.es/premium/edicionimpresa/20080414/53455376056.html>

5.4 Public communication

There are no specific communication strategies on Muslims, except that the '*Convivencia*' ideology is in general used and this also applies to Muslims. In general the strategy is to avoid prejudice and to explain that all citizens have equal rights.

5.5 Summary and lessons learnt

Terrassa considers none of its experiences as particular for Muslim groups, all projects and policies are meant for all immigrant groups. The most important condition to keep the relation between the City Council and Muslim communities or any other community positive is to establish and keep fluid contacts between their representatives and local experts and politicians. Respect for the Rule of Law as a basic principle is a better starting point than to all kinds of normative discussions. For instance starting a religious institution is a basic right in Spanish, so people have a right to establish them, and that is what state institution should stress in this kind of cases. That means they sometimes have to make clear to the local population that for instance that mosques belong in the urban centre and not isolated on the industrial terrain.

There seems to be a different perception by the organisations and by the municipality on combining religious, cultural and educational activities. The organisations find combining all these aspects of immigrant's life natural, while the municipality tends to think that these are different things.

6 Intergroup relations and radicalisation

6.1 Radicalisation within the majority population

In the whole of Spain, right wing extremism or anti-anti immigrant movements are small. Even the right wing *Partido Popular* (PP) is actually only talking about laws and regulation on the huge number of illegals and not about problems of integration. Still the PP attracts voters that feel uncomfortable with immigrants, but doesn't go to extremes. Two extreme parties on national level are '*Democracia Nacional*' and '*España 2000*', of which it is known that they had relations with criminals (whitewashing of money, etc.), and that they pay skinheads to mob foreigners. Actual mobbing happened very incidentally, like once in Madrid, so the scale is not large.

The two Catalan nationalist parties, both left and right are mainly for integration of immigrants, particularly by learning Catalan, but clear in the view that immigrants have a right to keep their own language. After 2000 a political party with clear anti-immigrant and anti-Muslim views was established in Catalonia, called '*Plataforma per Catalunya*' actually with members from outside Catalonia, but it never reached large numbers of votes in the cities in Catalonia. In Terrassa an attempt was made to form such a party, but there were not even enough members to have an effect.

In other towns there are problems with skinhead groups, for instance Sabadell, but we haven't heard about any inducements in Terrassa. The police are tough on skinheads in case of incidents.

6.2 Radicalisation within the migrant and/or minority population

The issue of Muslim radicalisation is something that we can not easily discuss with all parties. The officials tell us that mosques contact person doesn't react much when they try to discuss the subject, we didn't manage to talk to the police, and the mosque representatives was very careful.

To start with the local authorities are not in charge of this issue. It is the national police (*Policia Nacional*) and the *Guardia Civil*, that are responsible for these kinds of issues. The *Guardia Civil* controls the borders, issues papers for immigrants, is responsible for drugs and the *National Intelligence Service* (CNI) for terrorism, both from ETA and international terrorism. On 20 January a Pakistani man was arrested in Barcelona by the *Guardia Civil*, which was supposed to be having avoided taxes and paying large sums to jihadi terrorism²⁰. The police was already aware of radicalised Muslims before the Madrid bombs, but after that even more and information systems are considered of good quality by the local public. The Catalan police '*Mossos d'Esquadra*', that has been re-established after the dictatorship ended, is also considered of good quality. According to an interviewee, the services are well able to investigate issues on radicalism in a sensible manner.

The citizenship department is not aware of any radical Muslims in Terrassa, but know that the police have contacts with the mosque about it. The officials of the citizenship department do not interfere with the choice of imams, since that is not their business. Usually they don't even talk to imams: they are hired temporary, and often don't speak Spanish. Only once they heard about a person selling DVD's outside the mosque, but when looking for him they couldn't find him. The officials think the mosque is moderate, the moderate ones complain about the radicals and radicals don't want to talk to the municipal. The Catalan government has established a training for imams with language and information on how Catalonia works, but the municipality officials don't know whether or not their local imam has been to that training.

But in the mosque there is a policy line. The Terrassa Mosque '*Association Cultural Musulmana de Terrassa*' (A.C.M) has three methods to avoid radicalisation among its members. Firstly they are very careful who preaches in this mosque. They don't like travelling imams, and they investigate the background of a new imam before they hire him. Their umbrella organisation UCIDE has founded an imam school in Madrid, where 20 boys are studying now, to be sure that they get the right kind of imam. Secondly they try actively to keep youngsters in the community. They help youngsters to investigate the right path, though they haven't seen many who became interested in Wahabi website. They think that keeping the community together and having youngsters involved will prevent that they go to the wrong direction. Thirdly they think that communication within the community and with outsiders is the key to avoid that 'the wrong kind of Islam' gets influence in Terrassa. An active attitude is therefore a first requirement.

6.3 Communication strategy concerning radicalisation

Seen from the municipal, there are no specific communication strategies on radicalisations, except that the '*Convivencia*' ideology is in general used and this also applies to radicalisation. In general the strategy is to avoid prejudice and to explain that all citizens have equal rights.

²⁰ <http://news.bbc.co.uk/2/hi/europe/7438406.stm>

6.4 Radicalisation: Summary and lessons learnt

We haven't heard anything about extreme right wing groups in Terrassa, though there are problems with skinheads in the adjacent city Sabadell. Radicalisation of Muslims is the responsibility of the national authorities, and there have not been any arrests or warnings by national authorities in Terrassa, as for instance in Barcelona or Hospitalet. The mosque is the only association that has some active policies: they take care not to get radical imams by getting imams from their own imam school in Madrid and they try to be active and aware towards their own community. The good relations between the authorities and the mosque work in a positive manner, but seem not open enough for this subject. But the fact that the mosque representative doesn't want to talk about this issue to the officials means that the mosque primarily wants to solve this kind of issues within its own community. We don't know to what extent they trust the police, but it seems they might not involve the officials in case a problem arises.

7 Conclusion: Key challenges, lessons and learning for CLIP

In this report we have treated the policies of Terrassa on inter-cultural and inter-religious dialogue, with special attention to the Moroccan and Senegalese Muslim associations in Terrassa and some information on radicalisation. Terrassa became aware that the relations in worker neighbourhoods between its new (Moroccan) population and the established Spanish citizens needed extra attention in 1999, because of the riot in that year in the Ca n'Anglada neighbourhood about the use of the square. Terrassa used this incident to its advantage and reacted proactively compared to other cities in Catalonia in designing a model and policies to keep the city a nice place to live for all, taking the changing population in the last 10 years into account. The general ideology based on 'Convivencia' i.e. living together, while sharing values, having a common idea about society, having similar ideas about the use of public space, and a kind of public identity, seems a very suitable approach to cope both with the new reality, but also with the prejudice of the autochthonous who see their neighbourhoods changing very fast. Actually integration policies are all formulated in terms of inter-cultural policy, which seems a very good idea, since it involves all citizens.

Particularly the already long functioning *Citizenship Forum* is a good practice, which shows that the authorities consider immigrants views as important and are active in engaging them in policy. They are considered as potentially relevant partner to promote integration and they have institutional support, though the city representatives says there are sometimes difficulties to find stable representatives of the immigrant groups, and they would like to increase the participation of immigrants into general Catalan cultural, sports, students, parents and other associations. The City Council thinks that migrant associations – including the religious ones - must play a key role in the integration of ethnic minority groups, but not only these associations, also the general ones. They think that there still work to do on this line to be able to establish the best associational model to meet this objective.

The authorities are very positive towards immigrant associations, but actually over optimistic of what an association of volunteers, that is usually not established to cooperate on government tasks, can achieve. To ask representativeness from volunteer associations is a step too far. Immigrant associations cannot replace elected bodies, since they are always established of a specific section of the population. The misunderstandings between the Senegalese association and the authorities on the difference between religious and cultural activities in chapter 5 also shows that the activities of immigrant communities do not always fit in the structure that the administration has in mind.

Radicalisation of autochthonous groups seems no issue in Terrassa and radicalisation of Muslims is not considered the responsibility of the local authorities, but something that the national police take care of. Keeping good relations between the officials and the *Terrassa Mosque* are a key to avoid problems. Openness on the issue of radicalisation may need to improve in the future. The cooperative and positive attitude of the authorities and the lack of mistrust towards Muslims is not something that we don't see often in other European countries. Keeping close and positive relations with mosques and being aware that Muslims themselves are more scared of radicals than most autochthonous, makes it easier to cooperate on this.

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9 Interview partners

Please list the persons interviewed: name, organisation, function

1. Joan Chicon, head of the Department of European Affairs, municipality of Terrassa.
2. Juan Luis Aparicio Romero, official at the department of European Affairs Terrassa, who explained a lot of general characteristics of the Spanish church-state relations and who explained some aspects of the questionnaire, for instance the issue of radicalisation and why it was Leith blanc in the questionnaire.
3. Gemma Garcia Ciurana, head of the Ciutadania i Drets Civils Ajuntament de Terrassa (SCDC, Department of Citizenship Municipality Terrassa)
4. Andrés Montoya Vallejo, official responsible for migrant associations of the Ciutadania i Drets Civils Ajuntament de Terrassa (SCDC, Department of Citizenship Municipality Terrassa)
5. Isaac I Albert, Third vice mayor (alderman) in charge of social action and civil rights (Tinent d'Alcalde Àrea ASDC)
6. Helena Boix , representative of the 'COMUNITAT BAHAIS'.
7. Hassane Bidar, representative of the 'COMUNITAT ISLÀMICA DE CATALUÑA', this is a Moroccan organisation that is situated in Terrassa and supports other Moroccan associations in Catalonia
8. Visit to the mosque and meeting with Mohamed Amazdouy and another board member of ASS. CULTURAL MUSULMANA DE TERRASSA (A.C.M)
9. Visit to UNIÓN CULTURAL LATINOAMERICANA DE TERRASSA and meeting with two Peruvian representatives, Marcos Oswaldo Quispe and Eduardo Atao
10. Visit to the 'ASOCIACIÓN ESPAÑOLA SOLIDARIDAD SENEGALESA' meeting with four board members, among who Mousa Fall (the building says 'Sheik Amadou Bamba Association de Touba' so it's a mixture of a social and religious association).
11. Josep Espluges, pastor in charge of ecumenical affairs of the RK Church.
12. Josep Arnero Arguello, journalist and editor of Diari de Terrassa, the independent local newspaper of Terrassa
13. Visit to Moroccan coffeehouse to see the inauguration of Obama on El Jazeera (this was during the Gaza crisis).
14. Adela Collel Blanch, official at the Diputació de Barcelona (provincial support for integration policies)
15. Ferran Adelantado, official at the Diputació de Barcelona, Area d 'Igualtat i Ciutadania, Servie de Politique de Diversitat i Ciutania (Office of the province of Barcelona on integration policies), he knows a lot about the Project Reception Acolida Immigrants' (PRAIM)
16. Maria del Mar Grieria, researcher at the Department of Sociology of the Autonomous University in Sabedell, who is the main investigator of religious institutions in Terrassa, assigned by the municipality of Terrassa.
17. Blanca Garces Mascarenas, researcher who writes a PhD on the Spanish migration and integration policies, University of Amsterdam

Appendix I - List of religious associations (made by Maria del Mar Greira).

- 1) Associació Espiritual Mundial Brahma Kumaris (Terrassa-Rambla Egara)
- 2) Associació Budista Zen Deshimaru (Terrassa - Martín)
- 3) Marpa Term (Budisme)
- 4) Església Adventista del Setè Dia (Terrassa-Passeig Vint-i-idos de Jul
- 5) Església de Jesucrist dels Sants dels Darrers Dies - Barri de Terrassa
- 6) Societat Teosòfica Espanyola Rama Bhakti
- 7) Centre de joves evangèlics de Terrassa
- 8) Església Bíblica
- 9) Església "Bethel" UEBC (Terrassa-Barcelona)
- 10) Església "La Natividad" UEBC (Terrassa-Cabanes)
- 11) Església "Unida" UEBC (Terrassa-Galvani)
- 12) Iglesia Cristiana Evangélica Esmirna
- 13) Associació Juvenil Pueblo Unido
- 14) Jesús Vive Hoy
- 15) Assemblies de Germans "Nova Jerusalem" (Terrassa-Antoninus Pius)
- 16) Església Cristiana Evangélica Bethesda
- 17) Església de Filadèlfia (Terrassa-I)
- 18) Església de Filadèlfia (Terrassa-II)
- 19) Església de Filadèlfia (Terrassa-III)
- 20) Asociación Cultural Cristiana Terrassa
- 21) Església independent (Pentecostal)
- 22) Cambiando tu destino (Pentecostal)
- 23) Assemblies de Déu (Terrassa-Alexandre Galí) (Pentecostal)
- 24) Moviment Missioner Mundial
- 25) Iglesia Cristiana Evangélica Samaria (Pentecostal)
- 26) The Body of Christ Mission Church (Terrassa-Montcada) (African Pentecostal Church).
- 27) FIEIDE (Terrassa-Almería) (Baptists)
- 28) Església Evangélica Independent de Germans
- 29) Església Evangélica "Luz y Vida"
- 30) Església Evangélica de Les Fonts
- 31) Associació Evangélica Cristo Viene
- 32) Comunitat Bahà'í de Terrassa
- 33) Junta Islàmica Catalana (JIC)
- 34) Unió de Comunitats Islàmiques a Catalunya (UCIC-UCIDE)
- 35) Comunitat Musulmana de Terrassa.
- 36) Testimonis Cristians de Jehovà (Terrassa-Solsona)
- 37) Testimonis Cristians de Jehovà (Terrassa-Italia)
- 38) Moviment Gnòstic Cristià d'Espanya