Introduction

Democracy is the government of the people, by the people. It centers around the involvement of every able person in the management of their country of residence. At its core, it aims to be profoundly just and to send out the message that, if you live in a democratic state, it is your right to be an actor in its future.

Yet, these principles are often corrupt, and their application is limited. Political exclusion still exists in many nations, marginalising certain groups according to arbitrary criteria. These individuals are excluded from the political decision process and cannot vote or be elected as representatives. Their access to government services, such as education and welfare, is grievously limited. Their status, on the figurative fringes of society, earns them the title of “marginalised groups”.

This situation, in turn, poses many problems: a lack of political participation means that such groups are often not represented and included in forging the policies which could directly affect them. They also become de facto second-class citizens, and the power in place has no incentive to alleviate their situation, as they wield no political power. Their integration is rendered more difficult, and they become excluded from society, creating a cycle of political exclusion, lack of integration and worsening the economic and social conditions. It may also spark resentment among the marginalised groups and affect in the long term economic and social stability of an entire country.

Fundamentally, promoting political inclusion is of paramount importance in ensuring a representative government and a stable society. Only by including all inhabitants of a country in the political decision-making process can democracy truly be upheld.

Definition of Key Terms
Political inclusion

Political inclusion is a measure of the ability of groups and individuals to access and engage with democratic institutions. Society is described as inclusive if people, regardless of their social, economic and ethnic background, can attain positions of leadership and play an active role in said society.

Marginalised groups

Marginalised groups (also called “vulnerable groups” or “seldom-heard groups”) are all the groups and individuals who, due to their ethnicity, economic status, religion, age, disability, gender, sexual orientation or any other factor, are excluded from society and forced to exist on the “margins”. Such groups suffer from social and political exclusion.

Social exclusion

Social exclusion is the process through which individuals and groups are denied the usage of various services and rights that are normally available to all members of society. Social exclusion eventually causes the emergence of marginalised groups. It is caused by a myriad of factors, most notably race, economic status, religion, and so on (as already mentioned in “marginalised groups”).

One of the side effects of social exclusion is the lack of political inclusion of a given marginalised group.

Migrants

Migrants are people living and working outside their country of origin. Migrants may decide to take the drastic decision of leaving their homeland for a variety of reasons, be it to search for better economic opportunities (economic migrants), to escape conflict (refugees), or, increasingly frequently because of climate change, to flee natural disasters (environmental migrants).

Minorities

Minorities are groups of people that, due to cultural, ethnic, religious or linguistic differences in identity, are not considered and/or do not consider themselves as entirely similar to the rest of the population of a given country. While these minorities contribute to the diversity of a country, they may suffer from discrimination by the general population. Consequently, the marginalisation of these groups is not uncommon. In some cities, these populations are even relegated to certain neighbourhoods and do not have access to the same public services as in the rest of the town. For instance, during the
Second World War, the Nazis forced the Jewish community of Warsaw to live in what was to be called the Ghetto, where they could not benefit from clean water and steady food supply.

**Social integration**

Integration is the process through which a person or a group of people are incorporated into society. The group integrated may be newcomers to the society in general (migrants) or an already existing marginalised group.

Social integration plays a large role in ensuring that an individual may have access to government services and be included politically. Only if an individual is integrated socially is it possible and viable to make him an actor of the political life of a society.

**Double and multiple exclusion**

Marginalised groups are not static, and an individual can enter and exit a group at different moments in his life. In addition, it is also possible to be part of several groups at the same time. This is called double or even triple exclusion, depending on the case. The situation of these people is more complex than for others who are excluded “only” once. They are affected more severely, thus re-joining the general population is a longer and more arduous process.

These people must not be forgotten in crafting policy, as this situation may concern a large part of the marginalised population. For instance, a young man, who identifies as a member of the LGBT+ community and is homeless (triply excluded, as he is young, LGBT+ and homeless) would not necessarily be affected by policies aimed uniquely at homeless people. Multiple exclusion poses additional challenges for helping disregarded groups become involved in the political process.

**Citizenship**

Citizenship is a status, given by a state to a person with whom it has ties. While a person may have several citizenships, each of these comes with its duties and rights. In most democracies and other derived systems, the most notable of these rights is the ability to choose political leaders, by casting a vote. A big barrier in the political integration of marginalised people, especially on the national level, is that they do not always possess the citizenship of their host nation (migrants) and as such are not legally allowed to participate in the political life of the nation in question.
Discrimination

Discrimination is an unjust treatment or opinion of a person or group, based on one of its characteristics. Marginalised groups are the main victims of discrimination and can be excluded from society because of its influence.

Local and national level

The local level designates everything that is beneath the national level: states, towns, villages, and so on. On the other hand, the national level designates a whole country. By extension, these describe the government and societies present at these scales. When creating legislation, it is important to take the differences between these two scales into account.

Background Information

Political inclusion is a relatively new idea. Historically, only a small percentage of the population was awarded the status of citizens, and even in the oldest democracies (i.e. Ancient Greece), the right to vote was reserved to a small elite of rich people. Only more recently has the issue of political inclusion become a concern. This became explicit in the past few years, with the recent migrant crisis in Europe. Reaching its climax in 2016, it poses the question of inclusion of migrants in society. But the issue of political inclusion is much broader.

Historically, a lack of political inclusion by design

Pre-modern era

Historically, political inclusion was not a concern. In the earliest democracies (which should more accurately be described as oligarchies, or governments of an elite), such as Ancient Greece and Rome, only a small fraction of the population, usually land-owning men, were considered citizens and could vote. Later, in the Middle Ages, even this simplified form of democracy mostly disappeared, and monarchs were hereditary.

The rise of democracy (17th-19th century)

It is only during the age of enlightenment (17th -18th century CE) that it became important to give more political power to the general population. Several revolutions (American revolution - 1776;
French Revolution - 1789) against the established order of the monarchy gave citizenship, as well as the right to vote to a sizeable portion of the male population. Throughout the 19th century, more and more nations eventually became democracies, but voting rights were mostly limited to men, sometimes with a distinction of race.

**Giving political rights to more people (20th century)**

During the 20th century, following the First World War, women were given the right to vote in most Western nations (1917 - Canada; 1918 - Austria, Germany, Poland, Russia; 1919 - the Netherlands). In these countries, nearly all the adult population could now vote and choose its political leaders, on both the local and national level. This was achieved thanks to several movements of protestation, most notably the suffragettes. The minimum age to be considered a fully-fledged citizen was also reduced in many cases, from 21 to 18 years (and even less in some nations).

**Democracy today**

This trend has continued, with Saudi Arabia, for example, allowing women to cast a ballot for the first time in 2011. Today, while some non-democratic regimes still exist, most of the nations in the world are democratic; 57% of countries with more than half a million inhabitants are democracies and have elected political leaders.

Voting is democracy in action: by casting a ballot or pressing a button, an individual can influence who his leaders will be and how his country will be run. It has the potential to be a world-changing event, for the better and or the worst. Denying a person a vote is a violation of one of the fundamental human rights, inscribed in the Universal Declaration of Human Rights (1948).

As such, it is the solemn duty of the United Nations to uphold that right, be it for marginalised groups or migrants. Acting in favour of political inclusion is one of the most important things the United Nations can do in this day and age.

**The causes and victims of social exclusion**

Today, many individuals and groups lack access to institutions and are deprived of basic services usually provided by the government. This can dramatically affect their future and deprive them of one of the basic human rights: the right to take part in the government of their country.
Marginalised groups

Marginalised groups, as was previously mentioned (see “marginalised groups”) are groups of people that, because of one or several of their cultural, social, economic and ethnic characteristics, are pushed to the fringes of society and lack access to most, if not all government services. They suffer from discrimination by the general population and can be rejected and ignored.

Noteworthy examples include Dalits (Untouchables) in India; LGBT+ people; women and children; migrants; elderly people; people with disabilities; poor and homeless people, etc. Some people may be part of several of these groups at once, and suffer from double or even triple exclusion (see “multiple exclusion”)

Migrants, a prime target of social exclusion

Migrants are a key example of a marginalised group, as they are often relegated and discriminated by the population of their host country. They are perceived as alien, dangerous, and as expensive to society in general, due to the costs of welfare and education, especially in nations with free access to those two services. They may even be accused of causing terrorist attacks, as they were in Europe following the 2015 terror attacks. Or, as in the case of the United States of America, immigrants from South America and Mexico are blamed for violence and drug trafficking. Because of these stereotypes, they can be shunned and discriminated by society, as well as forced to live on the fringes.

The European migrant crisis, which started in 2015, caused the arrival of more than 6 million people to Europe. While many are provided with a home, they nevertheless only have limited social and political rights. Many have no legal status and are socially excluded and are ostracised by the general community. Public perception of refugees is thus of paramount importance in ensuring marginalised groups attain political rights and inclusion.

The lack of citizenship

One of the reasons individuals may be socially excluded is their lack of citizenship. A prominent feature in dealing with the case of immigrants, this means that they often are not allowed to use certain services provided by the state (healthcare, schools, etc) and are not eligible, either as candidates or as voters. An absence of citizenship can also make the presence of a person in the country illegal, immediately (travel bans, i.e. nationals from certain countries are not allowed to enter) or after a certain period (expiration of travel visas, etc). This means immigrants are potentially illegally present in their country of residence, where they may have lived for several years. They can no longer exist as part of the regular society and must live on the fringes, without any of the support the government could provide.
The consequences of social exclusion

**Negative effects on society and access to services**

First and foremost, social exclusion has been found to have negative consequences on the societies that practice it. Several studies have observed that the exclusion of individuals and groups from society and specifically from political decision making have resulted in civil conflicts and instability. This has been the case, for example, in the occupied Palestinian Territories and Sri Lanka, where the rights of marginalised groups to political participation have been ignored, leading to several uprisings.

Belonging to a marginal group (or several, see “double exclusion”) also causes a reduction in access to basic rights and services. This is easily explained when considering the fact that marginalised groups may be segregated in specific parts of cities, with limited services (favelas in Brazil, slums in India, etc). In some cases, they are not eligible for certain services or maybe denied the usage of those. This includes education, health, housing, employment opportunities, information, and justice, among many other things. In addition, participation in politics is often impossible, meaning such groups cannot be actors of their own future, either as voters or as candidates.

**Individual hardship**

Being excluded socially has heavy consequences on an individual. They are discriminated against by the general population and suffer from shorter life expectancies, dire economic conditions and
a lower level of education. Discrimination also has nefarious effects on the psychology of marginalised individuals. Faced with relentless moral oppression, individuals may feel a sense of loathing for themselves and their community and have low self-esteem. They may feel they belong to a country where they have lived their whole life. These mental health issues are rendered worse by the fact that their access to healthcare is limited, which may compound their problems. Side-lined groups have a much higher occurrence of suicides, and drug consumption.

Poverty is also a recurring feature of social exclusion. It is both a cause and consequence of marginalisation. People with lower economic status are more likely to be ostracised (homelessness), and this ostracism, in turn, prevents access to mechanisms that could alleviate their situation, such as aids, subsidised shelters, and job opportunities. Poverty has often been described as a vicious cycle, and its effects are compounded by social exclusion.

![Fig. 2: Schematic of society, with the general population forming a coherent whole in the centre, and marginalised groups of the sides.](image)

Migrants, in particular, are targets of social exclusion and can be hit by its most dramatic consequences. They often have difficulties accessing education, health and employment, and as such suffer from poverty and are relegated to the fringes of society and cities. In the vast majority of cases, they have no political rights whatsoever, especially in scenarios where they are illegally present in the country. This comes with its own toils and hardships and limits any hope of social integration. Illegal immigrants may have to rely on illegal, unsanitary lodging; they would be unable to send their children to school or obtain a pension.
Social exclusion, at the root of political exclusion

An important consequence of social exclusion is the inability of an individual to take part in politics, on both a local and national level. Indeed, marginalised groups are often excluded from the political process, and cannot be actors of their own future. Sometimes they do not have access to polling stations or are under pressure not to vote. In other situations, they are not legally allowed to vote, as in the case of migrants, because they do not possess citizenship.

Political exclusion can also be self-imposed: marginalised groups may feel a lack of representation and believe that their individual vote or engagement has no effect on the result of an election. This discouragement in democratic institutions is particularly hard to address.

Political exclusion is deeply problematic: at its core, it is fundamentally undemocratic because it prevents a large part of the population from expressing their opinion, in violation of several international treaties. These unrepresented individuals are also an issue, as their lack of political status or rights means they are not considered when drafting policies that could directly affect them.

Overall, political exclusion is a large issue, which must be resolved urgently.

Political inclusion, a byzantine question

Political inclusion is a multifaceted problem, which must be dealt with at several levels. It is also part of the larger issue of social exclusion, which we discussed previously. Many hurdles stand in the way of resolutions and treaties that wish to address it.

Multiple exclusion

A recurring feature among marginalised individuals is the fact that they are often part of more than one side-lined group. For example, a woman, who is part of a cultural minority and is also homeless is triply excluded. She would not be affected by policies targeted specifically at young women, as her exclusion due to her homelessness would prevent her from receiving subsidies destined to encourage political engagement. Or, on the other hand, a policy destined only for homeless people will not deal with the sexism that might exist in her community, and would, in turn, prevent her from voting or being a representative.

People are affected differently by political exclusion, according to their age, gender, opinion, economic status, and so on. Multiple exclusion is just an aspect of political exclusion that must be considered. A failure to do so would have dramatic repercussions on the effectiveness of a policy.
**Discrimination**

Another issue that threatens the political inclusion of marginalised groups, despite actions to help alleviate their situations, is discrimination. Discrimination, under its various forms (sexism, racism, LGBT-phobia) is one of the main causes of political exclusion. Promoting marginalised groups will have no long-term effects if most of the population still views them as different. The main population must also be informed and educated about these marginalised groups and be ready to accept a person coming from one of these groups as a representative.

Even if all the proactive measures possible would be taken, if the general population still has negative feelings about a certain group of people, they are unlikely to accept change, and may even resent the subsidies and grants provided to the marginalised groups. If the problem of political exclusion is to be addressed efficiently, awareness and tolerance must be spread in the main population.

**Work at different scales**

Finally, the issue of political inclusion is very complex to address, because it requires work on several scales: the local and national level.

At the local level, marginalised groups may be concentrated in one neighbourhood (ghettos), especially for ethnic and cultural minorities. This renders the political inclusion work easier at that scale: in local elections, if members of marginalised groups are the only ones who can vote (for example for city or neighbourhood elections), they will choose someone who truly represents them. Nevertheless, the voting infrastructure (voting bureau, machines, etc) may be limited, and they may not even be allowed (legally) to elect representatives.

But in the case of groups that are spread out over a large territory, and have a low density (for example, LGBT+ or homeless individuals) they may be prevented from taking part even in local elections.

At the national level, the situation is more complex: while voting still faces the same hurdles, candidates from marginalised groups face more arduous challenges: discrimination may prevent them from gaining votes from the general population, even though they might share the same opinions. Or voters from specific regions may be prevented from voting entirely: this is referred to as electoral fraud or manipulation.

The different scales of political exclusion are thus another hurdle in the integration of side-lined groups. However, understanding the problem is an important first step in addressing it.
The benefits of political inclusion

As we have seen, political inclusion is a complicated issue, and implementing it will require a complex and thorough plan of action. Nevertheless, it is indispensable to modern society.

Inclusion and social stability

On one hand, political inclusion has been found to be very important to maintaining the political and civil equilibrium of a nation. A group of people that feel forgotten by their government or host country is more likely to commit acts to oppose and contest the government, in an effort to obtain more civil rights. A powerful example is the Gilets Jaunes (also known as the Yellow Vests) movement, which revolted against the French government for six months and caused important unrest in this first-world nation. While the people who protested were not *sensu stricto* a side-lined group, they nevertheless considered that the government that was supposed to represent them forgot them. As such, political inclusion can make a nation more stable and resilient in the long term.

Political inclusion, a powerful tool to alleviate the situation of hard to reach groups

As we have seen, political exclusion is just one of the side effects of social exclusion. Although the latter issue is beyond the scope of this workgroup, encouraging political inclusion is an indirect way to deal with the matter.

Indeed, what will happen when a long unheard group is suddenly given a voice? They are much more likely to be able to make their problems heard. By implementing political inclusion, it is possible to transform the socioeconomic situation of marginalised groups. With proper representation, they may alleviate their situation, improving their daily lives and contributing to the society’s economy in a more meaningful way. Political inclusion, used correctly, can be a powerful tool to radically transform a society.

Democracy at work

Finally, political integration has one last positive effect, which dwarfs in importance all others: it is, at heart, an upholding of democracy in its purest form. Promoting the political inclusion of marginalised groups is enacting one of the most fundamental of rights: the right to self-determination. Inscribed in the United Nations Charter, it revolves around the idea that humans can control their fate and decide their future. Political inclusion gives these forgotten groups exactly this. Encouraging political inclusion is a profoundly just action and is a valuable first step in introducing stability to the world. It is a solemn duty to ensure that every person can live in a peaceful world, in the manner they choose. Political inclusion is
one of the countless ways this can be achieved, nevertheless, it remains a valuable first step to introduce stability to our troubled world.

**Major Countries and Organizations Involved**

Political inclusion (and exclusion) is a worldwide issue. As such, this list only presents a few noteworthy cases that illustrate the global situation and particular solutions.

**Ireland**

Ireland has championed one of the first programs to encourage political integration. In Dublin, the capital of the country, migrants are allowed to vote in local elections since 2007, regardless of their status. This program, called the *Dublin Migrant Voters Campaign*, also provides voter education sessions and awareness campaigns. It aims to build a more inclusive, adequate and transparent local government, and to make the city of Dublin an environment where all citizens can contribute to the construction of the urban landscape through democracy.

**European Union**

The European Union, since the Maastricht treaty (1992) allows all European citizens living in another country of the Union to vote in European elections (in order to elect the European Parliament) and local elections. Several European nations went a step further and declared that all non-citizens living within their borders were entitled to vote in local elections. These are mostly Baltic countries. But as of today, no European nation has gone a step further and opened its presidential elections, either to Europeans or non-European foreigners.

**New Zealand**

In New Zealand, since 1975, all adult permanent residents of New Zealand are allowed to vote in all elections, regardless of the duration of their stay. Nevertheless, they are not eligible for office if they are not a citizen of New Zealand. New Zealand is the only country in the world to have such open voting laws, and as such, its population is relatively well-integrated politically.

**France**

France is a member of the European Union, in which all European citizens are allowed to vote in both local and European elections. In 2001, Paris, the capital of the country, also introduced the “Tous
Parisiens, tous citoyens” (all Parisians, all citizens) program. It is a council for non-citizens to present propositions for the future of the city, be it events, policy or identity. While it is not a full integration, it has yielded noticeable results. This is an interesting alternative solution to the vote; it could be implemented in nations that do not wish to see their main population’s opinion “diluted” in that of foreigners.

India

India is a recurring example of a country affected by social and political exclusion: with such a large and diverse population, entrenched tensions exist between the different communities, based on religion, perceived social rankings and economic success. The historic caste system excludes by design a certain part of the population; these are referred to as Untouchables or Dalits. These individuals are viewed as unworthy and dirty by a large part of the population and are relegated to menial tasks.

While this ancient system is legally no longer in effect, it still holds sway in vast regions of India. Compounded with lower average earnings, Dalits and their children have on average more limited access to healthcare and education. While they make up only 16% of the total population (200 million people), Untouchable children make up more than half of school dropouts in India. Widespread discrimination limits their access to higher learning and political engagement.

Furthermore, some Dalits suffer from double exclusion; religion being the single other major cause for marginalisation in India. The large (200 million people) Muslim minority living in India, despite the relatively recent events of the partition (1947), suffer from discrimination and social exclusion on a regular basis and are excluded from political life. The state secularism has been challenged by the coming of the Hindu nationalistic BJP party to power in 2014. For example, this year, the Muslim majority region of Kashmir saw its special status repelled. The Muslim representation in Parliament is also at an all-time low.

South Africa

South Africa, while an emerging democracy, still bears the traces of the apartheid (racial discrimination) that defined the nation for half a century. Even today, people of African descent enjoy on average a more difficult economic situation, and their human rights are often violated. Discrimination and violence are also very present today, against women, LGBT+ and migrants. Since 2008, over 500 deaths of migrants have thus been reported. This showcases a broader trend, of which violence is only a by-product. The usual pattern of social exclusion can thus be found in South Africa: social exclusion begets political exclusion and economic hardship, aggravating the situation even more.
Despite its situation as the economic powerhouse of Africa, the nation of South Africa illustrates the challenges LEDCs face in mitigating and dealing with political exclusion, linked to their colonial history.

**Timeline of Events**

<table>
<thead>
<tr>
<th>Date</th>
<th>Description of event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1789</td>
<td>The United States of America becomes the first state of the modern era to give voting rights for national elections to a sizeable part of its population.</td>
</tr>
<tr>
<td>1917-1920</td>
<td>Most Western nations grant women the right to vote.</td>
</tr>
<tr>
<td>1964</td>
<td>Civil rights act - end of official segregation in the US, hereby helping the social and political inclusion of all.</td>
</tr>
<tr>
<td>1975</td>
<td>Non-citizens can vote in New Zealand, in both local and national elections.</td>
</tr>
<tr>
<td>1992</td>
<td>Maastricht treaty - European citizens can vote in all local elections in Europe.</td>
</tr>
<tr>
<td>December 18th 1993</td>
<td>The Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities is adopted, and declares that individuals have the right “to enjoy their own culture, to profess and practice their own religion, and to use their own language, in private and in public, freely and without interference or any form of discrimination”.</td>
</tr>
<tr>
<td>2001</td>
<td>Paris launches a program that allows non-EU people to take part in city governance, through a system of voter consultation.</td>
</tr>
<tr>
<td>2007</td>
<td>All adults can now vote in Dublin local elections.</td>
</tr>
<tr>
<td>2015 onwards</td>
<td>Migrant crisis in Europe, caused by a large influx of refugees from the Middle East and Africa. The immigrant population subsequently experience a lack of political and social inclusion.</td>
</tr>
</tbody>
</table>

**Relevant UN Treaties and resolutions**

Previous Attempts to solve the Issue

As detailed previously, several attempts to resolve the issue have already taken place, mostly in Western (Northern) countries. In the EU, the Maastricht Treaty of 1992 made local elections open to all EU citizens. New Zealand has a more advanced policy, with all non-citizens able to vote in all elections but are still ineligible.

Ireland’s and France’s capitals both have programs that try to give power to non-citizens. Dublin’s is more open, and not only allows all non-citizens to vote in local elections but also accompanies and trains them in the electoral process. Paris, on the other hand, has a council for non-EU citizens, which allows them to express their opinion and to issue recommendations related to their communities’ lives and problems.

While all these attempts are excellent first steps, they fail to include all marginalised groups, and only target legally present migrants. And they also limit the political inclusion of these people: in most cases, they cannot vote in national elections, and they are ineligible. A politically integrated society would need to address all these issues, and more.

Possible Solutions

Political exclusion is a multifaceted issue. Thus, several complementary solutions are required to solve it. Nevertheless, a general trend is that social exclusion is both a cause and a consequence of political exclusion. Addressing it necessarily contributes to reducing political exclusion.

A first solution would be to open the electoral process, both on the local and national level, to all inhabitants, by removing any and all distinctions based on citizenship in general. This would allow certain groups (such as migrants) to engage in the political process. This also helps to deal with social exclusion. But it does nothing for those who already have voting rights but cannot use them.

Alternatively, councils could be put in place, to make sure all voices are heard, even if they cannot vote. Additional measures would be translations in several common foreign languages, and
classes to make people familiar with the electoral process, in case they do not come from a country with a functional democracy.

For other marginalised groups, ways to include them in the electoral process would be awareness campaigns and modification of the education curriculum, to display the importance of diversity and reduce discrimination, by displaying the value of different opinions. The government should also attempt to further integrate them with the general population, and thus also address the issue of social exclusion. This could be achieved on a group by group basis because, due to multiple exclusion, each situation is different. Mandatory voting could also be a possibility, to ensure no group’s opinion is forgotten.

People from marginalised groups could also be encouraged to take part in civic courses, aimed at both adults and children. During those, they could be taught how the political system functions, as well as the importance of voting and representation. Small financial incentives could also be provided to people with marginalised backgrounds who wish to engage in politics for the first time.

Electoral infrastructure would also need to be developed, for example with mobile voting machines that could reach marginalised groups more easily, or the possibility of online voting.

Many other solutions exist, which could all help to solve the issue of political exclusion. But these could have extraordinary consequences on society as a whole. A politically inclusive country is more resilient, fairer and has higher levels of government trust and engagement. Bringing political rights to marginalised groups would be a historic action, setting a precedent and igniting hope for all marginalised groups. Working towards political inclusion sends a powerful message of tolerance, something our troubled world is in drastic need of.

**Bibliography**


“Cities of Migration.” All Parisians, All Citizens | Cities of Migration, citiesofmigration.ca/good_idea/all-parisiens-all-citizens/.

“Cities of Migration.” Political Inclusion | Cities of Migration, citiesofmigration.ca/building-inclusive-cities/political-inclusion/.


“Marginalized Groups.” European Institute for Gender Equality, eige.europa.eu/thesaurus/terms/1280.


