The City for the Education

Paula Rodríguez, Alfredo Rodríguez
SUR Corporación de Estudios Sociales y Educación

"The air of the city makes us free", a phrase that could be read in the walls of the first European cities. Back then and still today this case emerges where urban life allows people to establish solid relations amongst themselves by working together within projects based upon justice, parity and democracy.

All cities possess significant educational potentials. People who live in urban centers can (and often do) obtain great knowledge in many areas, often linked to the exercise of their social, civic, political, cultural and economic rights.

Within cities, people have the potential to learn to participate socially and exercise their citizenship. People can learn to live with others to work for, not only the present, but also a more equitable and gentle future, with a sense of self-respect, respect for others and the environment that surrounds them. This is the potential that our cities comprise; particularly within public spaces, in which people build mechanisms to resolve issues that are relevant to everyone.

The Charter of the Educating Cities

In 1990, the city of Barcelona hosted the first International Congress of Educating Cities. The principle outcomes included the development of the "The Charter of the Educating Cities". This charter was based upon the Universal Declaration of Human Rights (1948), the International Covenant on Economic, Social and Cultural Rights (1966), the Convention of the Rights of the Child (1989), the World Declaration on Education for All (1990), and the Universal Declaration on Cultural Diversity (2001).

In the Charter of Educating cities, three principles were established that are key to working towards and promoting educational potential within the cities. Firstly there was "the right of the educating city", meaning that every person has the right to enjoy freely the city in which they live – this is understood

also as an expansion of the "Right to Education". To accomplish this principle, a set of urban actors must be present to guarantee its practice and fulfillment. For instance, this responsibility would be bestowed to municipalities and other institutions of the local sphere and local government. Such that the implementation mechanisms of the "right of educating cities" are applied to local social policies, with the purpose of protecting the social, political, cultural, and economical rights of citizens. The tasks assigned to the local governments by the charter of educating cities are multiple, and are orientated generally to allow the city to become an agent of education and change for every person, without distinction, irrespective of cultural, generational, gender, ethnic or other differences.

The second principle mentioned by the Charter of Educating Cities is that cities are "complex and diverse entities". The task then appointed to the central and local governments is to preserve this diversity, to ensure that people can enjoy the benefits of urban life. Moreover, the relationship between people and their urban center is related directly to their citizenship rights that should be guaranteed by local and state governments. Citizen participation is the way in which the rights to the city become concrete. Consequently, people can learn through their everyday experience the value of urban life, by participation in political, social, cultural or artistic organizations. Thus, the city could also be understood as an educational

entity (formal and informal) of great value to the development of people's skills. Furthermore, within the city environment, people learn to overcome particular experiences, particular to their situation.

The third and final principle takes the form of a navigation chart for actors and social institutions involved in the development of equitable and educational cities. It is referred to for the orientations and attributions to be implemented by local governments, in order to guarantee the "right to city" and the "right to education"; albeit the combination of both, hence "the right to an educating city". Local governments within cities should not only be conscious of the segregation and exclusion mechanisms that are present, but they should also act on the injustices which may prevent people from enjoying their rights. The project of an "educating city" should influence positively the group of practices and values which support democratic citizenship; values such as solidarity, respect towards differences, and the promotion of the public sphere.

To this end, the expression of said values and principles in the urban environment itself, through buildings, facilities, and urban equipment is an important consideration. In summary, the Charter of Educating Cities aims to build a complex project, addressing the need to make social life more democratic, to produce a more active citizenship which works to promote parity (Messina, Valdés-Cotera, 2013: 427).

"The commitment of the cities", Charter for Educating Cities

"The transformation and growth of a city must be governed by a harmony between its new needs and the preservation of buildings and symbols of its past and current existence. City planning must consider the enormous impact of the urban environment on the development of all individuals, on the integration of their personal and social aspirations, and resist the segregation of generations and the segregation of people from different cultures, who have much to learn from each other.

The organization of the city's physical urban space shall meet the requirements of accessibility, encounter relations, play and leisure as well as a greater closeness to nature. The educating city shall pay special attention to the needs of the handicapped, the elderly and children in its town planning, facilities and services, in order to guarantee them a city environment that is friendly as well as respectful of the limitations that they may have, without them having to renounce their maximum possible independence".

Source: Asociación Internacional para Ciudades Educadoras, delegación para América Latina.

The concerns expressed in the Charter of Educating Cities were compiled in the Beijing Declaration on Building Learning Cities, and developed further in the International Conference on Learning Cities in 2013. The document recognizes the relevance of cities for the equitable development of people.

The Beijing Declaration led to the following aims and commitments concerning the charter of educating cities:

• To empower individuals and promote social cohesion.
• To enhance economic development and cultural prosperity.
• To promote sustainable development.
• To promote inclusive learning in the education systems.
• To revitalize learning in families and communities.

• To facilitate learning for (and in) the workplace.
• To extend the use of modern learning technologies.
• To enhance quality in learning.
• To foster a culture of learning throughout life.
• To strengthen political will and commitment.
• To improve governance and participation of all stakeholders.
• To boost resource mobilization and utilization.

The principles behind these points are, on the one hand, the recognition of the role of urban centers in the development of individuals and countries, and the need to empower the people living in cities; in order to promote access to a wide range of learning opportunities. On the other hand, the certainty that cities have a great and valuable potential to promote diverse

types of learning. Thus, educating cities could facilitate projects which aim to promote social inclusion, enhance citizen participation, the establishment of equitable and solid relations, reasoned conflict resolution, among others. It is in its essence, a foundation to build fairer and more democratic societies.

Why boost resource mobilization and utilization, according to the Beijing Declaration.

"Cities and communities that embrace lifelong learning for all have seen significant improvements in terms of public health, economic growth, reduced criminality and increased democratic participation. These wider benefits of lifelong learning present strong arguments for increased investment in the building of learning cities.

In developing learning cities, we will boost resource mobilization and utilization by:

•encouraging greater financial investment in lifelong learning by government, civil society, private sector organizations and individuals;

•making effective use of the learning resources of all stakeholders and developing innovative funding mechanisms to support lifelong learning for all;

•removing structural barriers to learning, adopting pro-poor funding policies and providing various types of support to disadvantaged groups;

•encouraging citizens to contribute their talents, skills, knowledge and experience on a voluntary basis; and

•encouraging the exchange of ideas, experiences and best practice between organizations in different cities."

Source: Organización de las Naciones Unidas para la Educación y la Cultura (UNESCO), 2013.

In Latin America, the cities participating in the Educating Cities project are organized in the International Association of Educating Cities, IAEC. Some of the goals of IAEC are:

• To proclaim and champion the importance of education in the city.

• To publicize the educative axes of the political projects of the member cities.

• To promote, inspire, foster, and assure compliance with the principles of the Charter of Educating Cities.

• To establish a relationship and collaboration with other associations, federations, bodies or territorial networks.

• To boost the membership in the Association of the cities of the world.

• To boost the deepening of the Educating City concept and its specific applications to the policies of Cities through exchanges, encounters, shared projects, congresses and all types of activities and initiatives that reinforce the links between the member cities, in the area of the bureaus, territorial networks, thematic networks and other bodies.

The experiences are diverse and they focus on different dimensions of the urban life (Messina, Valdés-Cotera, 2013: 431-433). For instance, environmental education programs, preventing violence, digital inclusion, cultural, health, and participation programs, information system in urban planning, historic memory, and teacher training, among others. Those projects are implemented in 13 Latin American and the Caribbean countries, in about 60 cities. Most projects are concentrated in three countries: Brazil, Mexico and Argentina; other participating countries with less initiatives are Bolivia, Ecuador, Colombia, Chile, Costa Rica, Puerto Rico, Uruguay, and Venezuela (Messina, Valdés-Cotera, 2013).

The right to the City

Notably, the "Charter of the Educating Cities" is not based directly upon the "Charter for the Right to the City". This is because there is no document concerning the "right to the city" in the same category of declarations/covenants as the "Human Rights Declaration". This does not mean the "Right to the City" is not a matter of interest to the States and Governments concerned, but is a document subject to further elaboration by a number of social organizations involved in the topic.

Currently, and since 1992, the "Bylaws of the Cities (2001)" are being approved, within which it is declared that the "Right to the City" is related to the "Universal Declaration of Human Rights", the "Right to Land", the "Right of Housing" (both found within the Universal Declaration of Human Rights), the "Right to Water and Health". Additionally, knowledge of principles underlying the "Right to the City" is with no doubt very important in order to understand and work within the educating cities. Therefore, some main points are described below.

The "Right to the City" implies the right to use the benefits and richness of the cities. It is a right, interdependent with all human rights, like the right to work, the right to be part of unions, the right to social security, health, education, pension, social services,

public transport, food, housing, information, political participation, access to justice; the right to get organized, to protest; respect to ethnic, secular, racial, and cultural minorities; among many others.

The task of the actors and institutions working in cities (like the local governments) is to allow, protect and promote this wide group of rights.

In the "Right to the City" charter many important issues are also included, for instance:

• Principles and strategic foundations of the "Right to the city", which includes the full exercise of citizenship and the democratic management of the city, the social function of the city and of urban property; equality, non-discrimination; protection of special groups and individuals in vulnerable situations; social commitment of the private sector; boost to solidary economy and progressive tax policies.

• With respect to the rights concerning "the exercise of citizenship", the following topics are mentioned: participation in the planning, production and management of the city, social production of the habitat, equitable and sustainable urban development, the right of public information, freedom and integrity, political participation; the right of association, to meet/gather and protest, the democratic use of urban public space; the right to justice; the right to public security, and pacific, solidary and multicultural coexistence.

• Rights to economic, social, cultural and environmental development of the city; right to water and right to access and supply public urban services; right to public transport and urban mobility, right to work and right to have a healthy and sustainable environment.

The charter established that cities - within the processes required to apply these regulations - should work to guarantee a set of norms, assuring participation of individuals and of organized groups.

"The right to the city", by Jordi Borja"

"The right to city" is a current-day integrative concept of renewed citizen rights, in addition being the foundation to demand these rights in a democratic frame. The institutions will receive the title - and due respect in democracy - if they not only have free elections, but also if, within the formal dimension, they enact policies that develop and allow the expression of citizen rights. This material dimension of democracy is today considered to be as important as the formal one.

Currently, the citizen rights that correspond to our history go beyond the concretion and extension of those included in the political and legal frame. Although they could be considered as an extension of the more abstract rights of Constitutions, International Charters of Human Rights, etc.; such rights include: right to move, to have a place (a home of some denomination), to public space, to centrality, to have equal rights for all the inhabitants, continuing education processes, citizen salary, etc. The public policies are only legitimate if they make effective these rights or if they progress towards them, for instance, if they reduce social inequalities. Where non-accordance with said rights arises, the governments may not be considered legitimate anymore. The democratic government of the city should prompt the political and cultural concept of "right to the city" and make it the main principle in dialogue with citizen organizations and urban social movements".

Source: "Política de las ciudades (I). Siete líneas para la reflexión y la acción",
Jordi Borja, 2010.

The cities in Latin America

The "Right to the City", as we have seen, appears closely related to the "Right to Education", acquires special relevance in Latin-America, one of the most urbanized continents – by percentage of urban inhabitants per population. Eighty percent of the population live in urban centers, and although cities can provide multiple benefits to their inhabitants, often the contrary occurs. The main problems are routed in division, as many cities in Latin-America and the Caribbean are dual, divided, segregated, not only spatially but also socially (ONU Hábitat,

2012: xii). For this reason, the promise of urban centers regarding the improvement of ubiquitous living conditions could be not fulfilled in Latin-America, due to the many situations which generate conflicts; such conflicts are often very similar all over the continent and are expressed spatially.

It is known generally that Latinamerican cities: (a) grow following the property market or without planning, neither with housing, equipment and service/utility policies; (b) overflow in the sub-urbanized outskirts, often distant from the city centers, concentrates different types of capital (economical,

cultural, symbolic, etc.); and (c) show increased urban density in territories with significant deficiencies of institutions and urban services/utilities.

A significant number of people live in densely populated outskirts of the cities, and experience first-hand the current need for housing, education, security (civil and social), representation, participation, information and health; and such issues are not likely to be resolved soon (ONU Hábitat,2012: 50). Consequently, the local governments experience overflow, territorially and administratively, with a high increase in demand for their activities in multiple areas.

Keys for a change, according to UN Habitat

"To overcome progressively the social and urban fragmentation of the cities, combined strategies of economic growth and policies are required, oriented towards balancing inequalities regarding income and quality of life, together with steps towards territorial and social integration. Therefore, it is essential to articulate the national economic policies with the strategies of urban development defined by the cities and regions.

The emergence of new economic regions and the consolidation of new urban configurations, often arising due to the interconnection among cities, expand the possibilities of socioeconomic development. However, they also bring the risk of creating new and bigger social and territorial disparities. To reduce such risks whilst maintaining competitiveness, the big urban areas need to define more inclusive policies.

The accelerated growth of the new economic areas requires particular attention due to the importance of the accompanying challenges. Few local governments are prepared to undertake challenges of this scale, and without technical and political support the cities are exposed to the possibility of repeating scenarios of disorganized growth and precarious settlement; and with it, the well known economic, social, and environmental consequences that follow.

Source: ONU Hábitat, Estado de las ciudades en América Latina y El Caribe, 2012.

Research on factors affecting civic knowledge and students' perception of fundamental questions on the exercise of democracy highlight the relevance of classroom climate and everyday school life (Torney-Purta and Amadeo 2004, Reimers and Villegas Reimers 2006). Torney-Purta and Amadeo (2004) have concluded that opening the dialogue to classrooms is associated with improvement in civic knowledge and opening to school and after school experiences, where students exercise their condition as citizens with rights that are expanding, contributes to bridging the gap

The spatial segregation of the cities – the existence of territorially separated sectors internally homogeneous in their social and economic features - is expressed in the type and quality of services and urban equipment available to their inhabitants. In reality, it is simply not the same to live in an area of a city provided with good services and institutions (including schools), as to live in areas where these services are deficient and in some cases nonexistent.   More broadly, the cities themselves cannot be defined as homogeneous territories. The general trend in our cities is towards social, cultural, territorial and economic segmentation, with an increasing prevalence in the last decade, leading to enlarged gaps between people in terms of available resources.

In the case of education, the spatial segregation of the cities displays a double expression. On the one hand, it is presented as a marginalization of the schools: in that their quality varies depending on the area and whether public or private. On the other hand, there is segregation of students, resulting from selection factors that mainly private schools determine, factors based on different criteria (economic, religious, among others); additionally, parents associate some schools with potential future status of their children (CEPAL, 2007).

The social segregation of the schools reinforces the patterns of inequality, as it tends to exclude the more disadvantaged sectors from the conditions which promote high or improved educational quality; among them, teachers with better qualifications, favorable school atmosphere and access to challenging study materials and resources. It follows that the segregation of schools

then reinforces inequity. The evidence shows that classmates are also an important factor when assessing educational quality. Thus, the social, economic, and cultural capital of the families associated with the school is amplified for the more privileged, and reduced for the others (OREALC/ UNESCO, 2010; CEPAL, 2007; Valenzuela, Bellei, De Los Ríos, 2014).

The City that Educates their Habitants

According to Trilla (2005: 82), from a formative perspective, the city can be understood as an educational environment, as an educational agent, as educational content and an educational aim. In urban centers we encounter many formal and informal educational resources. Although it is important to consider, that cities are not homogenous territories. In many Latin-American cities the urban environment could only really educate some people, whereas other individuals are "condemned to suffer miseries" (Trilla, 2005: 87). However, the inequity of the cities can be reverted. For the possibility of reversion, it is necessary to design and implement social policies that aim to achieve redistribution; and if we talk in particular of educational policies, the aim would be the equitable cultural (re)distribution of formative resources made available in the city (Apple, 2002: 41).

From another perspective, the city as an educational environment, implies that people learn to use urban centers throughout life, just like using urban services, to participate in decision making situations that affect life in the city or otherwise. Such knowledge is mediated/facilitated by the resources (economic, cultural, symbolic) that individuals

have available, coupled with their ability to transform them. A person who lives in a neighborhood with no equipment, with a low degree of urbanization, with weak enforcement of his/her rights, will not use the city in the same way as the person who lives in a neighborhood with high income, and high concentrations of services, capital, and infrastructure. In the areas of the city where high income individuals live, there is a higher degree of equality – within the high income area itself - in available opportunities; and

with it the freedom to influence the decisions that affect them or others of their interest; people could respond to their needs without compromising other generations; they can participate actively in payed work and in the production of resources, among others. These are some of the points that the Program of the United Nations (PNUD) concludes when applying the Index of Human Development (IHD) towards comprehending the big social distances between groups that live in the same city (PNUD, 2013).

**"Special protection for vulnerable persons and groups",
in the Charter of the Rights to the City**

"The more vulnerable groups and individuals have a right to special measures for protection and integration, to the basic services and to non-discrimination. For the purposes of this Charter vulnerable people are the following: persons and groups in situation of poverty, in health and environmental risk, victims of violence, the disabled people, migrants, refugees and all other groups which, in the reality of each city, are in a situation of disadvantage with respect to the rest of the inhabitants. Within these groups, attention must be primarily paid to the elder, women and to the children.

The cities, through affirmative action policies on behalf of the vulnerable groups, shall remove economic and social obstacles that in fact restrict the liberty and equality of the citizens, impede people's full development and effective political, economic, cultural and social participation in the city."

Source: Habitat International Coalition, 1995.

Three keys to promote Educating Cities

"All cities are educators, however without the required measures, the cities can only potentially educate unevenly and unequally often within pre-established patterns. For that reason the educational, social and cultural policies should be stated openly towards redistribution and compensation" Jaume Trilla, "La idea de ciudad educadora y escuela" (2005: 87).

The three key proposals for the promotion and development of Educating Cities are related to the frame of UNESCO parameters used to define educating cities. Among them: social cohesion, cultural and economic development, fair and democratic development, inclusive educational systems, revitalization of the educating function of the communities, lifelong learning culture, policies committed with people's learning, the promotion of participative citizenship.

First key: Eliminate the neoliberal frames in education.

In the conclusions of the book "School segregation as a key element to reproduce inequalities" the author, M. Rossetti (2014) gathered the opinions of groups of specialists that propose different approaches to revert the reproduction of inequalities. Of those approaches, those related to the "Right to Education", the "Right to the City", and the "Educating cities" are described here. Within schools, as reported by López (2013) , a "right" relation should be established " where the student is subject to the "right" and the

school is guaranteeing that right" (p. 54). This implies in some cases, the elimination of certain neoliberal frames in the design and implementation of educational policies. Although this is not a predominant situation in Latin-America as a whole, these conflicts cannot be overlooked, because of the well-known consequences of the neoliberal policies with regards to the damage to the right of individuals. It is important to remember, in general terms, there is a wide agreement throughout the world regarding that the implementation of the neoliberal state, which is a process supported by a trilogy of rigid postulations: (a) the individual takes precedence over the community; (b) private interests are priority over common interest; and (c) there is a negative overreaction in relation to social justice and redistribution agreements (Gough, 2002: 64).

Second key: Eliminate segregation and compensate territorially

 All forms of segregation should be eliminated in territories beginning with schools and learning facilities. That opinion is shared by

N. López (2013) and R. Kaztman (2013)[1], for whom "the school segmentation cannot be resolved from within the school but from the outside, (…) it is a consequence of the social structure itself" [2]. For example, there has to be a relation between the housing and transport ministries; similarly, educational policies should not be dissociated from urban policies. It is not possible to think that schools alone can reduce segregation in the communities, beyond the limits of the schools and the school communities (Louzano, 2013: 56) [3].

The aim is to promote school integration and to establish cooperative relations within the school system, and thus, to abolish the idea that schools must compete for prestige, scores, economic resources, and thus to obtain the best students, or to attract the best families (Bellei, 2013) [4]. Consequently, a critical vision should prevail regarding the attempts to regulate learning processes carried out by an "evaluative state" that does not recognize cultural, gender, or ethnic differences; and acts to establish hierarchies depending on the economic capital of people and not their skills to convert other types of capital into economic ones (Apple, 2002: 109).

Furthermore, and rather importantly, some of the generic formulations for training to use opportunities offered by the city, like "cities of learning", cannot express – specifically by case - the differences and inequalities of individuals, communities, and places. Every city can educate, but not all of them will do it in the same way. Some cities will educate in terms of segregation whereas others will do in terms of equality and social justice. For that reason, the social policies should be thought, designed, and implemented as a compensation mechanism for economic and symbolic (re)distribution.

Regarding urban and school segregation, the universal policies may not be successful in solving social inequalities and strengthening social cohesion. A "positive action" program is required. As Brarda (2010) pointed out "no city is essentially educating per se, but becomes educating from its manifested intentionality" (p. 68).

One way to express the required intentionality is by incorporating territorial plans for citywide schools. The place of a given new school would then correspond to a strategy towards reducing inequalities, not only to land availability or cost reduction.

Moreover, social cohesion speech is not enough to resolve these issues. It is necessary to increase resources, as inequality is inherently linked to low resource availability and segmentation. The social policies alone (like education, and urban) are not able to completely revert the inertia of the social exclusion and urban marginality. Frequently, social policies are marginal and act to maintain the gaps among people, that is segregation (Oviedo, Rodríguez, Rodríguez, 2008: 119).

---

[1] Interview of M. Rossetti (2014) to N. López, "Segregación escolar en América Latina", p. 54.
[2] Interview of M. Rossetti (2014) to R. Kaztman,"Segregación escolar en América Latina", p. 55.
[3] Interview of M. Rossetti (2014) to P. Louzano, "Segregación escolar en Brasil", p. 56.
[4] Interview of M. Rossetti (2014) to C. Bellei, "Segregación escolar en Chile", p. 55.

Educating Cities in São Paulo, Brasil

"A super-city of 11 million inhabitants (in 2010), or even 21 million if one includes its conurbation areas, São Paulo is a location marked by inequality and poverty. Despite many initiatives to improve the situation, it still is a violent, unequal city with a significant mass of young people who are excluded from society. In this context, a series of measures aimed at social inclusion are being developed mainly through education and sport. The objective is to reclaim the street for educational programs, such as Calles de ocio ["leisure street"]. This program, targeting young people, aims to preserve popular forms of recreation in the streets. With regard to sport, an annual 24-hour sports festival is organized, with 2,000 different activities and 2.5 million participants. Similarly, the Young People's Cultural Centre aims to be a reference point for young people, providing information, cultural services, workshops etc., as well as enabling them to express themselves. Thematic youth forums are meeting places that enable public policies to be developed and allow projects to be adapted. Furthermore, young people and adults are encouraged to produce their own blogs which then empowers them technologically. The mensajeros de São Paulo [São Paulo reporters], who presented their experiences on the Internet, are a good example of this.

What is remarkable is how São Paulo encourages the development of a society without prejudice, used to living with difference, with initiatives like the Parada del Orgullo Gay ["Gay Pride Parade"] that brings together millions of people every year in the Avenue Paulista. Another of the many examples of how São Paulo articulates public policy, using the concept of the educating city, is through the Virada Cultural or White Night art festival. The inhabitants of the capital can attend, continuously for 24 hours and free of charge, over 350 events in 80 different parts of the city (Kassab 2008). Other activities include hiking and cycling excursions."

Source: "Educating cities in Latin America", Graciela Messina, Raúl Valdés-Cotera, 2013

Third key: Promotion of public spaces

Taking into account the aim of the Educating Cities in relation to the promotion of solidary citizenship, the third and final key proposed are the promotion of public spaces [5].

Commonly, public spaces are defined, from a territorial perspective, as plazas, parks, and pavement (all the urban equipment that is not private property); from an institutional perspective, by those institutions and organizations belonging to the state

---

[5] Regarding this, a brief but important digression: the definition of "the public" is referred to an active process in which many people are in confrontation and dispute. A prime example is the fights of the feminist movements for the definition of violence against women as a public affair, which should matter to all; or the fights of the Human Rights organizations regarding what is a crime against humanity (again, issues that matter to all).

(Ministries, Institutes, Cultural Centers, etc.); and from a political perspective, like all those spaces (social and territorial) in which there is discussion and work concerning issues common to many, examples include, assemblies, marches, unions, congress, parliament, among others.

As indicated by Borja: "the public space systems should allow the collective expression, the civic manifestations, the visibility of different social groups, at different scales. The public space as a place in which to exercise the rights is a means to access them". Hence citizenship may manifest for all those that suffer a type of marginalization or relegation. It is the self-esteem of the protester that express the dream of being a city user, that is someone within it and he/she is not alone" (Borja, 2010).

When people use the city (the urban space) as a public space (through the sharing of common issues that matter to all), some processes become visible, particularly with

a view for parity in the recognition (cultural), the redistribution (economic) and the representation (political). This is consistent with the views and proposals of the north-American philosopher Nancy Fraser. This is a statement which regards social justice with simplicity, but has shown to be very strong and valued by many people, academic centers, and social organizations around the world.

Fraser (1997) pointed out that, when talking about social justice, the three mentioned components should be included; and inversely, when we talk about social injustice we often refer to a lack of recognition (cultural), lack of redistribution of resources (economic), and lack of political representation in different areas. Regarding the representation, people could also lack such components in personal areas (like the decisions they take in their homes regarding care economy) or in public areas (like local and national elections).

"Article XIX. Violations of the Right to the City", Charter of the Right to the City. "Article XIX. Violations of the Right to the City", Charter of the Right to the City.

1. Violations of the Right to the City are constituted by the actions and omissions, legislative, administrative and legal measures, and social practices that result in impediment, rejection, difficulty, or impossibility in the:

- implementation of the rights established in this Charter;

- collective political participation of all inhabitants, including in particular women and social groups, in city management;

- fulfillment of the decisions and priorities defined in the participative processes that form part of city management;

- conservation of cultural identities, forms of peaceful coexistence, social production of habitat, and the forms of manifestation and action of social and citizen groups, especially the vulnerable and disadvantaged, based on their uses and customs.

2.   Actions and omissions may be incurred in the administrative field in the elaboration and execution of projects, programs and plans; in the legislative sphere through law enactment and control of public resources and governmental actions; and in the legal sphere in trials and decisions on collective conflicts and court decisions in relation to issues of urban interest.

Source: Habitat International Coalition, 1995.

The promotion of public spaces in the frame of the statements of the Educating Cities is closely related to what is referred above: the creation and incentive of territorial public spaces to meet different people, beyond the intimacy of the home; of political public spaces, like the instances that allow us to learn our political, social, and cultural rights; and the demand of having state public space that considers, takes care of and works to ensure that in our cities, the persons could work for a present and future that is more just and cohesive.

To end, we will refer again to Trilla (2005): "the school has to teach what cannot be directly learned. Consequently, a school that perfectly reflects its environment would be useless: the school has the obligation to be better than its environment" (p.105).

That is the big task of the educating cities: to improve all the learning possibilities presently available to people, to develop and live freely, in cities where the respect of rights is the basis upon which the urban environment and relations are built.

Cities and Education in the Post 2015 Agenda

The year 2015 is emblematic for the world's agenda. This year, the countries will report the progress they have made regarding the Millenium Development Goals (MDG) and also regarding the goals of the Education for All (EFA). The United Nations agencies are contributing to organize the world's debate for a pooled agenda to orient actions towards human development. Fighting inequalities in all dimensions is becoming the center of the world's efforts in all the development areas.

UNCESCO, as leader of the world's agenda of Education for ALL, has followed the goals systematically. Thus, in the recent meeting organized in Muscat, Oman, in May 2014, the goals that should be pursued to advance the promotion of the "right to education" post 2015 in all countries, were defined.

Ministers, Delegations chiefs, representatives of multilateral and bilateral organizations, and representatives of civil society and private sector, declared

in Oman that the future priorities of the Education Development should reflect the important socioeconomic and demographic transformations that have been produced since the approval of the EFA Goals, and the MDG, together with the changing needs regarding the type and level of knowledge, skills and competences for the economies based on knowledge. They also confirmed that education is a fundamental right of each person. It is an essential condition for human fulfillment, peace, sustainable development, economic growth, rewarding work, gender equality, and responsible world citizenship. In addition, contributions to reduce the inequalities and to eradicate poverty, offer the conditions necessary to generate possibilities to have more fair, inclusive and sustainable societies.

For its part, the Intergovernmental Working Group (IWG) about the Sustainable Development Goals(SDG) created by the United Nations in January, 2013, adopted a proposal of 17 goals and 169 targets, presented to the General Assembly (GAUN) in September 2014, initiating a process of intergovernmental consultation, constituting a contribution for the development agenda Post-2015.

Within the frame of what would be the Sustainable Development Goals, that the countries will approve in 2015 in the General Assembly of the United Nations, and regarding the educational goals that UNESCO will pursue to support this world goal, the topic of Educating Cities emerge strongly.

Final Declaration of the World Meeting on EFA: The Muscat Agreement

Global aim: Ensure equitable and inclusive quality education and lifelong learning for all by 2030

Goal 5: By 2030, all learners acquire knowledge, skills, values and attitudes to establish sustainable and peaceful societies, including through global citizenship education and education for sustainable development

Open Working Group Proposal for Sustainable Development Objectives

Proposed Objective 4. Ensure inclusive and equitable quality education and promote life-long learning opportunities for all.

4.7: by 2030, ensure all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and the contribution of cultural dimension to sustainable development.

The World Forum adopted the Declaration about the future of Education (Incheon, Republic of Korea, May 2015), which established a transforming approach to education for the next 15 years. The Declaration urges the countries to provide for all, quality, equity and inclusive education, and having lifelong learning opportunities.

The vision is inspired in a humanist conception of education and development, based on human rights, dignity, social justice, inclusion, protection, cultural, linguistic and ethnic diversity, the responsibility and shared accountability. The declaration states concern for the large proportion of human population who had no access to school, who live in conflict zones; thus, the crisis, violence and attacks against educational institutions, natural disasters and pandemics continue negatively affecting education and development across the world.

In this aspect, the world leaders agreed to develop more inclusive educational systems, that provide better answers and that have bigger adaptation capacity to satisfy the needs of children, youngsters, and adults in these contexts, in particular of the people who is displaced and the refugees. They highlight the need that the education is provided in healthy learning environments, that gives support and are safe.

References

Apple, M. (1999). "El Neo-Liberalismo en Educación". Entrevista en Revista Docencia, 3, n° 9: 22-29. Disponible en http://bit.ly/1wRtgbt [03-11-2014].

Apple, M. W. (2002). Educar "como Dios manda". Mercados, niveles, religión y desigualdad. Barcelona: Paidós.

Asociación Internacional para Ciudades Educadoras, delegación para América Latina (s/f). Carta de las Ciudades Educadoras. Disponible en: http://bit.ly/1zrHXpB [03-11-2014].

Bellei, C. (2013). "Segregación escolar en Chile" (Entrevista de M. Rossetti, 2014).

Bertran, R. (2006). PEU - Los proyectos educativos de ciudad. Gestión estratégica de las políticas educativas locales. Buenos Aires: Centro Iberoamericano de Desarrollo Estratégico Urbano (CIDEU). Disponible en http://bit.ly/1xnFifR [03-11-2014].

Borja, J. (2010). "Política de las ciudades (I). Siete líneas para la reflexión y la acción". En Café de las Ciudades, 9, n° 87 (enero). Disponible en http://bit.ly/1o9Dsfs [03-11-2014].

Bourdieu, P. (1999). "Efectos de lugar". En P. Bourdieu et al. (eds.), La miseria del mundo. (pp. 119-124). Buenos Aires: Fondo de Cultura Económica de Argentina.

Brarda, A. (2010), "Los desafíos del fenómeno urbano en las Ciudades Educadoras en tiempos del Bicentenario". En Escuela Ciudadana y Ciudad Educadora, en el marco del Bicentenario. Ciudad Autónoma de Buenos Aires. VI Foro Educativo, Ciudad Autónoma de Buenos Aires, 5, 6 y 7 de octubre de 2010 (pp. 65-74). Buenos Aires: La Crujía, 2011. Disponible en http://bit.ly/ZROIHM [03-11-2014].

CEPAL / Comisión Económica para América Latina y el Caribe (2007). "Calidad de la educación: las desigualdades más allá del acceso y la progresión educativa". Capítulo III de Panorama Social de América Latina 2007 (pp. 157-200). Santiago: CEPAL.

Fraser, N. (1997). Iustitia Interrupta. Reflexiones críticas desde la posición "postsocialista". Bogotá: Siglo del Hombre Editores – Uniandes.

Gough, J. (2002). "Neoliberalism and Socialisation in the Contemporary City: Opposites, Complements and Inestabilities". En Spaces of Neoliberalism: Urban Restructuring in North America and Western Europe. Malden, MA: Blackwell Publishers.

Habitat International Coalition (HIC) (1995). Carta Mundial por el Derecho a la Ciudad. Disponible en http://bit.ly/10iTU1Z [03-11-2014].

Itzcovich, G. (2011). "Inclusión educativa en contextos de segregación espacial". Cuaderno 11, SITEAL (Buenos Aires: International Institute for Educational Planning, IIPE / UNESCO Sede Regional). Disponible en http://bit.ly/1Co6Mlu [03-11-2014].

Kaztman, R. (2013, Agosto 21). "Segregación Escolar en América Latina2 (Entrevista de M. Rossetti, 2014).

López, N. (2013). "Segregación escolar en América Latina" (Entrevista de M. Rossetti, 2014).

Messina, G.; R. Valdés Cotera (2013). "Educating Cities in America Latina". International Review of Education: Journal of Lifelong Learning, 59, n° 4: 425-441.

ONU Hábitat (2012). Estado de las ciudades en América Latina y El Caribe 2012. Rumbo a una nueva transición urbana. Brasil: Autor. Disponible en http://bit.ly/1s7CHjp [03-11-2014].

Organización de las Naciones Unidades para la Educación y la Cultura (UNESCO). (2013). Declaración de Beijing sobre la Creación de Ciudades del Aprendizaje. Disponible en http://bit.ly/1DR9ezO [03-11-2014].

Oviedo, E.; A. Rodríguez; P. Rodríguez (2008). "Cohesión social: miedos y políticas de ciudad". Urvio, 4: 111-120.

Programa de las Naciones Unidas (PNUD). (2013), Informe sobre Desarrollo Humano 2013. Disponible en http://bit.ly/1iCGIeX [03-11-2014].

Rodríguez, A.; P. Rodríguez (2012). "Santiago, una ciudad neoliberal". Questiones Urbano Regionales, 1, n° 1: 101-126.

Rossetti, M. (2014). La segregación escolar como un elemento clave en la reproducción de la desigualdad. Santiago: CEPAL, Serie Políticas Sociales, n° 119. Disponible en http://bit.ly/1u2eOxK [03-11-2014].

Trilla, J. (2005). "La idea de ciudad educadora y escuela". Revista Educación y Ciudad n° 7: Bogotá, una gran escuela: experiencias nacionales e internacionales (Bogotá: Instituto para la Investigación Educativa y Desarrollo Pedagógico, IDEP): 73-106. Disponible en http://idep.edu.co/pdf/revista/Revista07.pdf

UNESCO-OREALC. (2010). Factores asociados al logro cognitivo de los estudiantes en América Latina y el Caribe. Santiago: Oficina Regional de Educación para América Latina y el Caribe de la UNESCO, Laboratorio Latinoamericano de Evaluación de la Calidad de la Educación.

Valenzuela, J. P.; C. Bellei, D. De Los Ríos (2014). "Socioeconomic school segregation in a market-oriented educational system. The case of Chile". Journal of Education Policy, 29, n° 2: 217-241.