MONOGRAPH

CITY, LIVING TOGETHER AND EDUCATION

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International Association of
Educating Cities
Association Internationale des
Villes Éducatrices
Asociación Internacional de
Ciudades Educadoras

Index

Editorial

Today's world is shaped by many events at an international scale that show worrisome signs of fragmentation, isolation and social disengagement. The dramatic refugee crisis in Europe; Donald Trump's rise to the presidency of the United States; the recent terrorist attacks in several countries across the world; and the devastating effects of the global recession on poverty and inequality levels are some of the clearest examples. However, in recent times we have also witnessed a flourishing of social and citizen movements built on and through public spaces not only to protest setbacks regarding political, social, economic, and cultural rights, but also to consider new models of life that are more inclusive, cohesive and representative. And the fact is that urban spaces are where the battle for peaceful coexistence and social cohesion is being played out. It is a battle focused on improving living conditions for the entire population, and raising the levels of social inclusion based on reinforcing all citizens' sense of belonging to a joint project.

The aim of this monograph, *City, Living Together and Education*, is precisely to highlight the active role that cities play from an educational perspective, fostering a better living together and social cohesion. The special issue combines thematic articles with interviews and experiences that bring to light the many ways in which we can advance towards the construction of cities with more justice, cohesion and integration, where everyone feels represented, respected, and heard; where everyone has a space to live with dignity.

The first section comprises four articles that address key subjects regarding the city, living together, and education triad. First, Wendy Pullman offers a reflection on the importance of urban spaces as places to gather, interact and acknowledge others; as places inherently marked by conflicts that open up the possibility of finding 'creative' solutions to those very issues. In fact, it is through the acknowledgment of differences and respect for others that people from different backgrounds can begin to come together and work together, instead of fostering their withdrawal into enclosed, disconnected spaces where they remain invisible to each other. Ultimately, a city is only a city when it implies diversity, and this diversity has to be approached from the perspective of social justice. Next, Gilles Lipovetsky makes a case on art and creativity as a vehicle for personal development and social cohesion. Educating cities and creative cities are the two sides of the same coin. As Lipovetsky notes, one of the key

purposes of an educating city is to guarantee social inclusion of all its members, thus improving their living conditions and, as part of this quest, art plays an essential role insofar as it improves quality of life, not only from a personal perspective, but also, more importantly, in the collective sense. The articles by Audrey Osler and Jan Germen Janmaat, on the other hand, focus specifically on schools as key environments for reinforcing peaceful coexistence. Osler identifies three key challenges for ensuring education for a cosmopolitan citizenry: the 'super-diversity' resulting from migration processes; Islamophobia and new forms of racism; and what the author refers to as the securitization of education or, in other words, the tendency to place 'security' ahead of social rights, both individual and collective. A school, according to Osler, coupled with its immediate context and supported by the local administrations. Janmaat adds his voice, stressing the importance of ethnically diverse school environments for promoting attitudes and practices that address inclusion, tolerance, and social cohesion, and develops several proposals for fighting school segregation through local government policies. Janmaat argues that segregation processes between and within schools reinforce social inequality and generate homogeneous school settings that encourage stereotyping and distances between social groups, and ultimately, hinder the possibility of living and coexisting within a diverse environment.

The second section features four interviews with political and social figures boasting long-standing experience in working to reinforce peaceful coexistence in their respective cities. Mayor of Madrid, Manuela Carmena, addresses the relationships between justice, freedom, and security, and talks about the concept of urban violence, and its possible causes and solutions. She also highlights the importance of education and participation as ways to bring to light potential social conflicts and generate attitudes of tolerance and acceptance of *others*. Mónica Fein, Mayor of Rosario, reflects on the importance of putting into effect policies aimed at building cities with more justice, equality, and solidarity, and which value diversity. According to Fein, these policies must develop from a two-fold approach that underlies all processes of peaceful coexistence: citizen participation and the reinforcement of public spaces and services. Participatory budgets, neighbourhood meetings and co-operated experiences between the government and civil society are key examples. The Mayor of Saha-gu, Lee Kyung-hoon,

points out some of the strategies that are being pursued in his city to improve the living conditions of its most vulnerable citizens and support the many multicultural families, fostering integration of immigrant women and their children. His account clearly reveals the importance of multi-focus and multi-level strategies to reinforce the degree of cohesion in the city as a whole. In the case of Saha-gu, community service centres, urban renewal projects, strategic investment in art or culture-related projects and reinforcing quality public education are the basis for creating a fair, safe, happy city based on a sense of community and belonging for all. Lastly, Petronella Boonen explains the meaning of restorative justice as a model that strives to venture beyond traditional criminal justice, moving from the logic of punishment to the logic of cooperation. Restorative justice is based on taking responsibility and on mutual acknowledgment of all involved parties in order to move on to repairing the damage, rebuilding bonds and preventing future conflicts. Therefore it is a model with a clearly educational aim, stressing the value of key aspects such as support, empathy, and listening in the process of any conflict resolution be it economic, political, social, or cultural.

The last section in the monographic issue focuses on five experiences that were successfully carried out in different cities with regard to peaceful coexistence and social cohesion. The inter-generational projects developed in Geneva aim to curb the growing social isolation of the older population; prevent age-based discrimination; and restore a pact of solidarity among different generations, in order to promote mutual enrichment between children and the elderly. The experience in Pontevedra describes a process of urban renewal that strives to reclaim the city for its inhabitants, placing them at the centre of public life and thus recovering its soul as a space for coexistence and gathering. A city that places its pedestrians first, and that is clean and well cared for, where children can play in the streets, which supports neighbourhood shopping and reinforces cultural, festive, and social events in public spaces, is a city for and belonging to the people. The experience at São Bernardo do Campo in two community action programmes involving young people and women presents a model for a City of Peace in which a range of different social agents engage participants in processes to prevent violence and promote a culture of peaceful coexistence through dialogue, empowerment, and exchange. Barcelona's anti-rumor strategy is an excellent example of how racism and xenophobia can

be prevented by fighting against one of their strongest pillars: lack of awareness together with fear. Accordingly, based on a participatory process and a network effort with the city's neighbourhood associations, awareness-raising and communication are used to discount rumours, prejudices and stereotypes regarding cultural diversity while preventing racist attitudes and discriminatory practices, contributing to build a cohesive form of intercultural coexistence. Last of all, the university city of Rennes presents its KAPS project involving shared apartment rentals based on community service actions. It offers students the possibility of sharing a social housing unit in an underprivileged neighbourhood in exchange for carrying out a social project with local residents in order to promote peaceful coexistence and solidarity. This pioneering strategy reveals how cooperation between local social agents (local administration, housing developers, students, citizens, etc.) is the basis for building bridges between the population, developing social bonds and improving everybody's quality of life.

Ultimately, the contributions to the monograph illustrate how, in a globalized, multicultural, increasingly urban world – where individualism, consumerism and social isolation tend to prevail and social inequality continues to increase – reinforcing social bonds, peaceful coexistence and cohesion is an essential task for making cities truly shared spaces, for all and belonging to all, and guided by the principles of social justice.

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Learning from Civic Space: Conflict, urban praxis and customary justice[1]

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Recent years have seen private citizens flocking to their city centres in order to protest against abuses and violence, to call for more or better forms of justice and democracy, to make their rights and wishes apparent. People arrived with certain preconceptions and ideas. Their thinking was often reinforced by the huge gatherings of like-minded people. However, in some cases, people found that rather than confirmation, their opinions shifted; new values and relationships presented themselves, and sometimes, new alliances emerged because of the convergence of different groups in city spaces.

These demands for urban justice may be understood in a number of ways, including uniform rights for all across the city. A further interpretation, and one that is relevant to the discussion here, is whether certain urban practices can instil modes of human interaction, with each other and within the places they use, that promote constructive encounters, even if they reflect a climate of disagreement and conflict. William Connolly speaks of such possibilities as a form of respect, when 'the dimension through which self-limits are acknowledged and connections are established across lines of difference'.[2] In this brief essay, I would like to suggest that there are positive qualities to be found in urban praxis that may promote this, not so much as conscious respect, but as a way of life that is demanded by everyday experience in city spaces. In doing so, we can ask whether people may learn and benefit from participating in urban life in order

to make a more viable and just city. To what extent we can talk about this as the 'education of cities' is not entirely straightforward; nonetheless, it is clear that the confluence of people and events in civic space opens possibilities for dynamic interactions and perspectives as well as more subtle and even minimal acknowledgement of the other. These experiences may be positive or negative, but either way they constitute a learning process that would not be realised in more limited private environments.

Tahrir Square, Gezi Park, Place de Republique have become synonymous with public demonstrations in Cairo, Istanbul and Paris. Much has been written about the importance of mobile phones and social networking in forming these events, yet along with effective means of communication, occupying urban space was equally necessary and significant. Without dwelling upon the success or failure of such popular movements, 'being in the place' has been a way of establishing civic participation. Civic squares and the streets and alleys leading to and from them constitute the terrains where participants encountered people from different backgrounds, with varied opinions, ethnicities and races, incomes and statuses. In a world that is increasingly controlled through privatization, where public space has

1. This article is based upon an earlier version that appeared in: Saferworld; http://www.saferworld.org.uk/news-and-views/blog-post/27-just-cities-the-role-of-public-space-and-everyday-life
2. William E Connolly, *Identity/Difference: Democratic Negotiations of Political Paradox* (Minneapolis and London: University of Minnesota Press, 1991), XXVI. Connolly does not refer directly to place in his work and is more concerned with respect as it relates to the role of democracy.

Gezi Park demonstrations, Istanbul, 2013 (Wiki Commons: VikiPicture).

become less common and less well understood,[3] the crowds that converged in these city centres were a rare and powerful example of civic participation in action. In fact, the significance of such civic squares as the sites for urban protest was quick to be transmitted beyond the spaces themselves: in 2011 demonstrations in Madrid's Puerta del Sol, activists carried placards inscribed with 'Tahrir Square' and an image of the sun, linking urban meeting grounds in order to connect their perceived common causes.[4]

In the case of large gatherings where political, social and/or cultural purpose and change is based upon mass interaction, spatial conditions have had palpable impact. In the uprising in Manama's capital Bahrain, demonstrators were said to have transformed by their presence the barren Pearl traffic roundabout into a 'square', as they dodged traffic and the security forces to get there and occupy it.[5] Whether this was a civilising effort or not depends upon one's political point of view; however, the roundabout/square clearly became a destination and place of civic participation for a period

of time.[6] Conflict is inherent in these urban gatherings, sometimes provoking them, sometimes resulting from them, but always present. Despite some common causes, we repeatedly see the city embattled within itself and with itself.

To better understand the thinking that lies behind such a statement, I would like to make two observations that characterize many of our cities today:[7] first of all, conflicts across the world are becoming increasingly pervasive and complex. In the words of the International Crisis Group's Jean-Marie Guéhenno, the conflicts are more 'fragmented'.[8] Rarely are today's conflicts declared wars with clear beginnings and ends; increasingly, they take the form of prolonged strife with intermittent periods of violence and of relative peace. Many are deeply embedded in ethno-national and religious hostilities as well as economic inequality and class tensions.

Secondly, such conflicts are increasingly played out in urban settings; a 2011 World Bank Report notes that 'in many cases, the scale of urban violence can eclipse that of open warfare'.[9] Today, cities have become the arena for conflict. The hostilities may originate in national or transnational

3. There are many accounts of the shrinking of public space and, correspondingly, our changing attitude toward the public realm; see for example Richard Sennett's classic chronicle, *The Fall of Public Man* (Re-issued, New York: Norton, 1992).
4. 'Thousands of protesters occupy Puerta del Sol square in Madrid', *The Telegraph*;
http://www.telegraph.co.uk/news/picturegalleries/worldnews/8525938/Thousands-of-protesters-occupy-Puerta-del-Sol-square-in-Madrid.html?image=1
5. *Bahrain Observer* (2013) 'The story of Bahrain's Pearl Roundabout', Bahrain Observer, 2 March 2013; http://www.bahrainobserver.com/en/page/761/The+Story+of+Bahrain's+Pearl+Roundabout.html
Bahrain Observer is an opposition news source. The Pearl Roundabout attracted Bahrainis of both Sunni and Shi'a backgrounds.

6. Soon after the demonstrations ceased the roundabout was demolished.
7. Discussed in more detail in: Wendy Pullan, 'Violent infrastructures, places of conflict: Urban order in divided cities', in *The Sage Handbook of Urban Sociology: New approaches to the twenty-first century city*, eds., Ricky Burdett and Suzanne Hall, (London: Sage, forthcoming 2017).
8. Jean-Marie Guéhenno, 'The World's Fragmenting Conflicts';
https://medium.com/the-future-of-conflict/the-world-s-fragmenting-conflicts-7d9c2eac98d6#.ti6i0zm14
9.   World Bank, *Violence in the City*, April 2011, 11-12; http://documents.worldbank.org/curated/en/2011/04/14831166/violence-city-understanding-supporting-community-responses-urban-violence

Protesters at Pearl Roundabout, Manama, 2011 (source: Wiki Commons: http://bahrain.viewbook.com/).

Mural and graffiti in Unionist Sandy Row, Belfast (source: Conflict in Cities).

disputes, but they become located in cities like Belfast, Baghdad and Jerusalem. Cities may be targeted as in the siege of Sarajevo during the Yugoslavian civil war or the state-sponsored barrel bombs dropped on Syrian cities. But conflicts may also be generated from within by antagonistic sectors of the population. Whether generated by outside or inside forces, or both, these conflicts increasingly represent cracks in the continuity of urban society.

In considering ethno-national and religious conflicts, we find a high level of longevity and uncertainty that is proving resistant to traditional peace processes and political negotiations. Solutions are elusive and we may simply have to learn how to live with relatively high levels of conflict. Such a realisation affects the place of justice and the role of legal solutions. The dispensing of justice only through policy and official channels may be insufficient, biased or ineffective. One reason for this is because conflicts in cities often concern everyday institutions and practices that are part of ordinary urban life. They permeate a mundane world that is often far removed from official procedures and rulings; knowing the rules of one's immediate environment, being properly street-smart can make the difference between getting on as an urban dweller and not. Examples of everyday life affected by conflict are varied and pervasive: no-go streets in the city; neighbourhood domination by local strong men; regular and sometimes violent demonstrations and parades; streetscapes of graffiti, slogans and other ethnic identifiers; or, more subtle practices that dictate where one chooses to live, work or shop. In the divided cities of the Middle East, urban quarters are increasingly associated with particular ethnic or religious groups; in parts of Belfast, Republicans and Nationalists can be identified by the side of the street on which they walk. Often personal choice is absent; exclusion is pre-determined by religio-political identity and security.
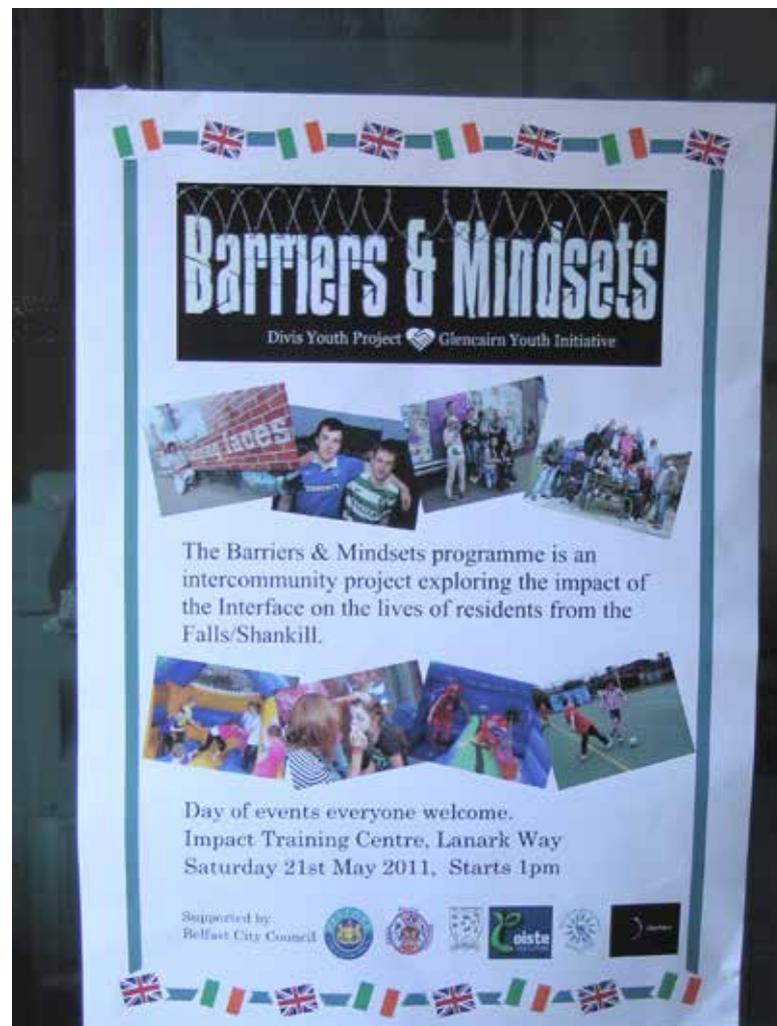
The ancient idea of *nomos*, understood as law and legal order, also has a second and related meaning of convention or custom. Justice, or lack of it, can be played out through customary practice in daily activities. It has to do with how we manage our daily interactions and the urban scenarios that determine where human exchange exists and where not. This is usually a delicate balance. Peter Sloterdijk noted that 'more communication means above all more conflict'. Understanding each other needs to be supplemented by tactics, actually a 'code of discretion', of 'getting out of each other's way'.[10] This can be seen within Michel de Certeau's description of tactics as 'procedures that gain validity in relation… to the circumstances which the precise instance of an intervention transforms into a favourable

situation'.[11] If this tactical situation were simply one defined code of discretion, legislation would be useful. However, throughout everyday life in urban situations, many codes of behaviour play a role and skills and discretion are necessary to navigate throughout such a complex territory. Protocols shift and respond to a myriad of different powerful forces. Whilst this may be satisfactory when there is good will, it is easy to see how such a delicate and complicated series of balances and reactions breaks down in times of trouble or conflict. Explicit legislation will have an effect at some levels, but most transactions are rooted in fundamental yet complex forms of praxis. Effectively, they exist in all of 'what people do'.[12] Legislation must be

11. Michel de Certeau, '"Making Do": Uses and Tactics', in *The Practice of Everyday Life*, tr., S Rendall (Berkeley et al: University of California Press, 1988), 29-44 (38).
12. Peter Carl, 'City-image Versus Topography of Praxis', *Cambridge Archaeological Journal*, 10. 2 (2000), 328-35 (328).

Programme '*Barriers and Mindsets*': learning about the 'other side' is carried out within the urban setting in Belfast (source: Conflict in Cities).

10. Peter Sloterdijk, quoted in Slavoj Zizek, *Violence. Six Sideways Reflections* (London: Profile Books, 2009), 50.

supplemented by an active engagement with the continuity of urban praxis. Much of this is to be found in urban spaces.

In part, praxis relies upon human activity and the interaction between people, or alternatively, their ability to ignore each other. But it is also dependent on the environment, which plays a major role in forming a place for all events. In other words, praxis must be located, and customs developed in physical contexts. In cities, public space, as the physical space that diverse peoples use and share in some way, provides critical environments, and inherent in this is a form of knowledge or understanding of what the place is and what sort of behaviours take place there. One can choose to conform or not. Over time, we learn about interacting with people – in the shops, on the bus, walking along the street – in ways that vary tremendously between intensive verbal exchange to almost non-existent acknowledgement, to open hostility. Much of this comes from a combination of activity and place: the bad temper of two people haggling over the same taxi in the pouring rain at rush-hour will be different to a small crowd gathering to enjoy some street market buskers.

The background for such knowledge, and much of the knowledge itself, is absorbed and, necessarily, little of

it is consciously noticed; if we had to pay attention to every piece of urban praxis that forms our everyday lives, we would be inundated with detail to the point of inaction. Dalibor Vesely writes about this as 'the latent world, to be understood more explicitly only under certain conditions'.[13] Very often, the conditions that bring visibility to this latent world arise because the city is under threat, especially in conditions when urban praxis is damaged, as in instances of heavy or prolonged violence. Everyday actions contribute to the continuity of urban life and if cities are drained of their own mundane possibilities – through, for example, insensitive urban planning, the limiting effects of extensive privatisation, unreasonable restrictions from over-zealous security, or damage from severe violence - they will be all the more feeble. These are conditions that both urban authorities and ordinary citizens need to learn to recognise. Moreover, the potentially infinite repository of everyday activity – which we call the city – can help to educate its inhabitants. Most of the time, such learning helps to foster urban situations where we are able to live together to a reasonable level of co-existence. At best, these learned modes of being in the city allow us to share the rich possibilities of what a

13. Dalibor Vesely, *Architecture in the Age of Divided Representation. The Question of Creativity in the Shadow of Production* (Cambridge MA and London: MIT Press, 2004), 83.

A small square in the Muslim quarter of Jerusalem during a period of violence and the same square on a more peaceful day (source: Conflict in Cities).

city has to offer or, at least, the tactics for avoiding each other. But sometimes, such interactions and responses may unjustly suppress or harm some inhabitants, creating conditions of inequality and hostility.

Cities have been built on the fault lines of culture, formed over many centuries by places of trade and exchange, the coming together of individuals and groups for religious purposes, sites to make proclamations, utter judgments and build major structures. They are inherently places of difference and whilst the benefits of plurality may be debated, ultimately, a city is only a city when it encompasses diversity.[14] Returning to Sloterdijk's statement, diversity, whether on a large or small scale, can be a recipe for conflict. Urban public space usually reflects its urban setting and is inherently diverse, often conflictual and sometimes contested. Many of our most important urban institutions are based upon adversarial relations – parliaments, judicial courts, debating chambers. Debate and disagreement have also traditionally taken place in other less formal bodies: markets, cafes, theatres, demonstrations and protests. In all of these, no absolute agreement is normally expected. Rather they act as a means of moving forward, with difference and even conflict as part of the culture, becoming

embedded in everyday life. These institutions are physically situated in cities and, effectively, adversarial relations become integral parts of the urban topography.

However, when heavy conflict arises, we see changes in cities, particularly in public space. People tend to shrink back into their own neighbourhoods and communities where they do not have to contend with the 'other'. If violence develops, mixed populations become afraid of each other, and everyday life, with all of its ordinary customs and protocols becomes truncated. Above all, public space becomes a casualty. Public places and facilities – like markets and malls, bus stops and train stations, busy streets and squares – may become magnets for violence and thus closed down and hidden away from public use. In some ways this is not surprising: if violence emerges with threats to safety and human life, you get rid of the places where this is happening.

Yet, I should like to suggest, although the removal of the problem may be effective in the short term, in the medium to long term, public space and the renewal of everyday activities that take place there is key to viable urban relations and the life of a diverse city. We need our urban public space and we need to learn from it. What are the spatial or temporal structures that underlie unacceptable

14. Wendy Pullan and Britt Baillie, "Introduction", *Locating Urban Conflicts: Ethnicity, Nationalism, Everyday Life*, W Pullan, B Baillie, eds., (Basingstoke and New York: Palgrave Macmillan, 2013), 1-13 (3).

levels of violence? How is it that a market can be violent one day and a place of vibrant interaction another? Instead of a knee-jerk reaction to apply more restrictions and controls, can we analyse the issues more carefully? Are the problems to do with the place or the activities or cultural differences, or outside influence?
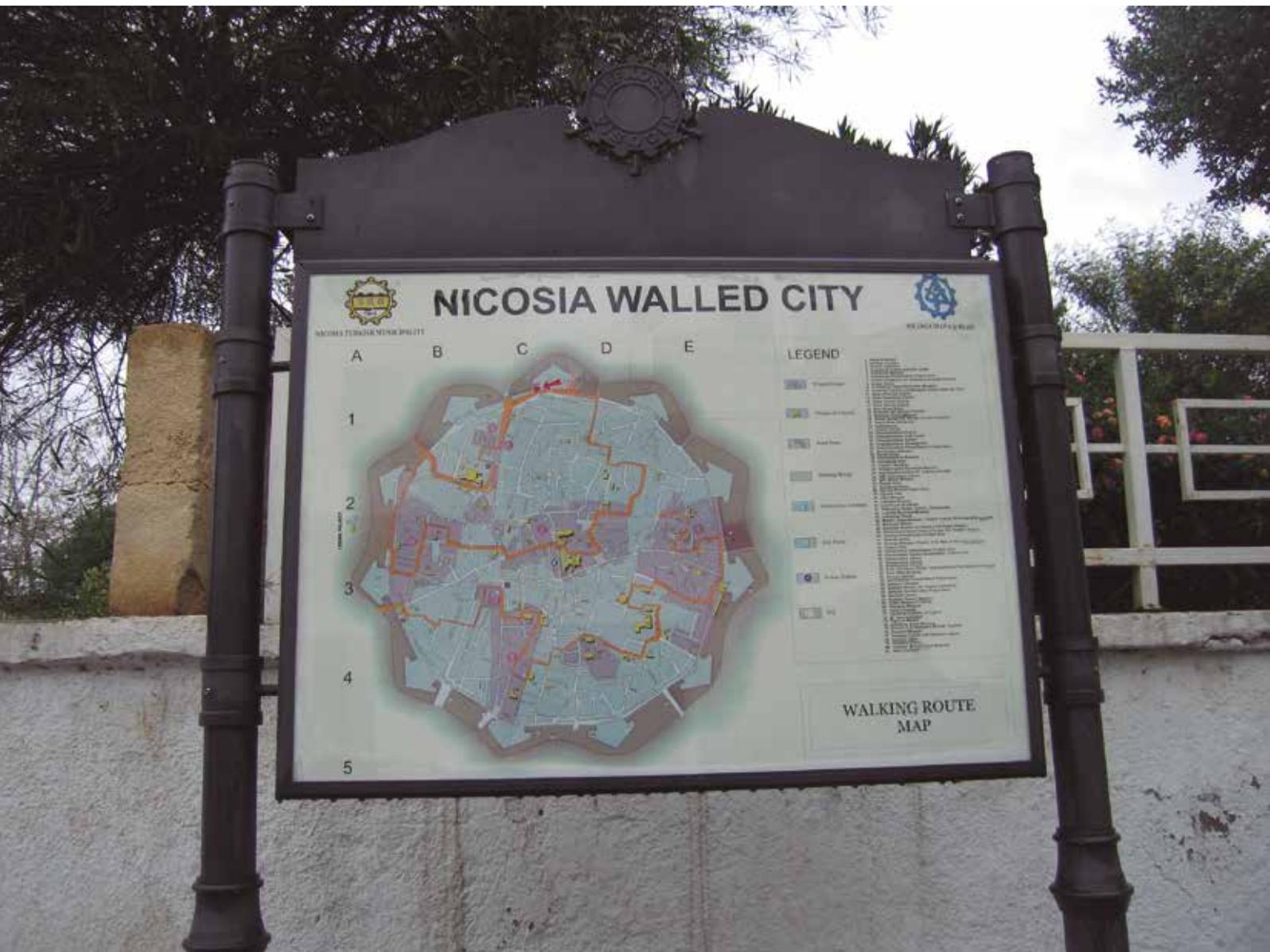
There are a number of disadvantages to closing down public space and causing severe disruptions to customary life and practice. Restrictive measures in an emergency often linger on to focus on certain racial or ethnic groups. So-called temporary measures, like building inner city walls and barricades – prominent features in Jerusalem, Nicosia, Baghdad – have the nasty habit of becoming permanent. In the long term, in very seriously divided cities like Mostar,

Beirut or Jerusalem, the possibility of seeing a face that doesn't look like yours, or hearing a language that is local to the place but you do not understand, becomes increasingly rare and, I would argue, increasingly precious.

In examining the effects of conflict in public places, the Centre for Urban Conflicts Research[15] has found two seemingly contradictory phenomena. In periods of intense violence people from different ethnicities avoid each other but when times are more peaceful, at least some of the populations gravitate back toward mixed areas. At the same time, entrenched conflicts result in long term or permanent urban changes, often embedded in the physical divisions. So in Nicosia, divided by an uninhabited buffer zone running through the city centre since 1974, it is difficult and may be
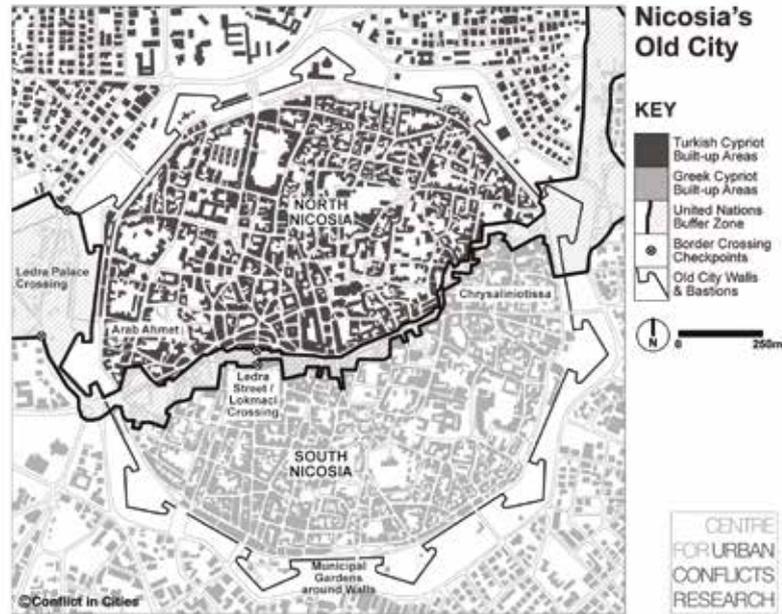
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15. http://www.urbanconflicts.arct.cam.ac.uk

In an attempt to educate, the joint Nicosia Masterplan team has posted maps showing the whole walled city across the historic city (source: Conflict in Cities).

impossible to rejuvenate this formerly public and shared part of the city. People's customary practices have been disrupted by what I would call 'conflict infrastructures', most visibly, in walls and imposed barriers.[16] A tipping point is passed and what has been relatively easy to fracture is almost impossible to knit back together. Along with such public spaces the customary practices of urban life and the civic rights associated with them also disappear.

Thus we see that cities are both robust and delicate at the same time. If we wish to address the problem of conflict in cities, we must recognize and play to the strengths of both these qualities. This needs to be done at all levels, from planning and policy to community action and informal activities. It is important to learn how to respond to the stronger aspects of praxis, remembering that urban life itself is a constant process of education that impacts upon all of its inhabitants. Getting rid of public space, even in times of violence, is clearly not the answer. ●

16. Wendy Pullan, 'Spatial Discontinuities: Conflict Infrastructures in Contested Cities', in *Locating Urban Conflicts: Ethnicity, Nationalism, Everyday Life*, W Pullan, B Baillie, eds., (Basingstoke and New York: Palgrave Macmillan, 2013) , 17-36.

Map of Nicosia divided by a buffer zone; it is rare to see maps that show both sides of the city (source: Conflict in Cities).

Bethlehem checkpoint, separation barrier; urban space can be self-regenerative, even under very difficult circumstances (source: Conflict in Cities).

Educating Cities and Creative Cities: Paths to Better Coexistence

Gilles Lipovetsky
Philosopher and sociologist

If educating cities strive to promote lifelong learning, they must not overlook the need to teach the practice of art, which contributes to individual quality of life and to social inclusion. That is why there cannot be an educating city without a creative city, and vice versa. An educating city must consider creative training as a major area of education. Therefore, a creative city must engage in art education for all. By encouraging each individual's creativity, the city reinforces self-esteem and works towards improving coexistence.

With the dynamics of globalisation and the rise of neo-liberalism, the issue of urban policy has acquired added relevance and importance. Two notions illustrate this new urban focus: that of the educating city and the creative city. These are two concepts that I would like to analyse in terms of the quest for ways to improve coexistence.

What accounts for the success of the issues encountered by educating cities? It is a known fact that developed economies are experiencing the rise of the knowledge-based economy. In our post-Fordist economy, knowledge has become the main productive force, the main source of value, work and capital. We have reached a time when material production labour is giving way to so-called immaterial labour based on what we refer to as human capital, knowledge capital, and intelligence capital. This is the context in which educating cities acquire true significance, because their goal is to foster lifelong learning.
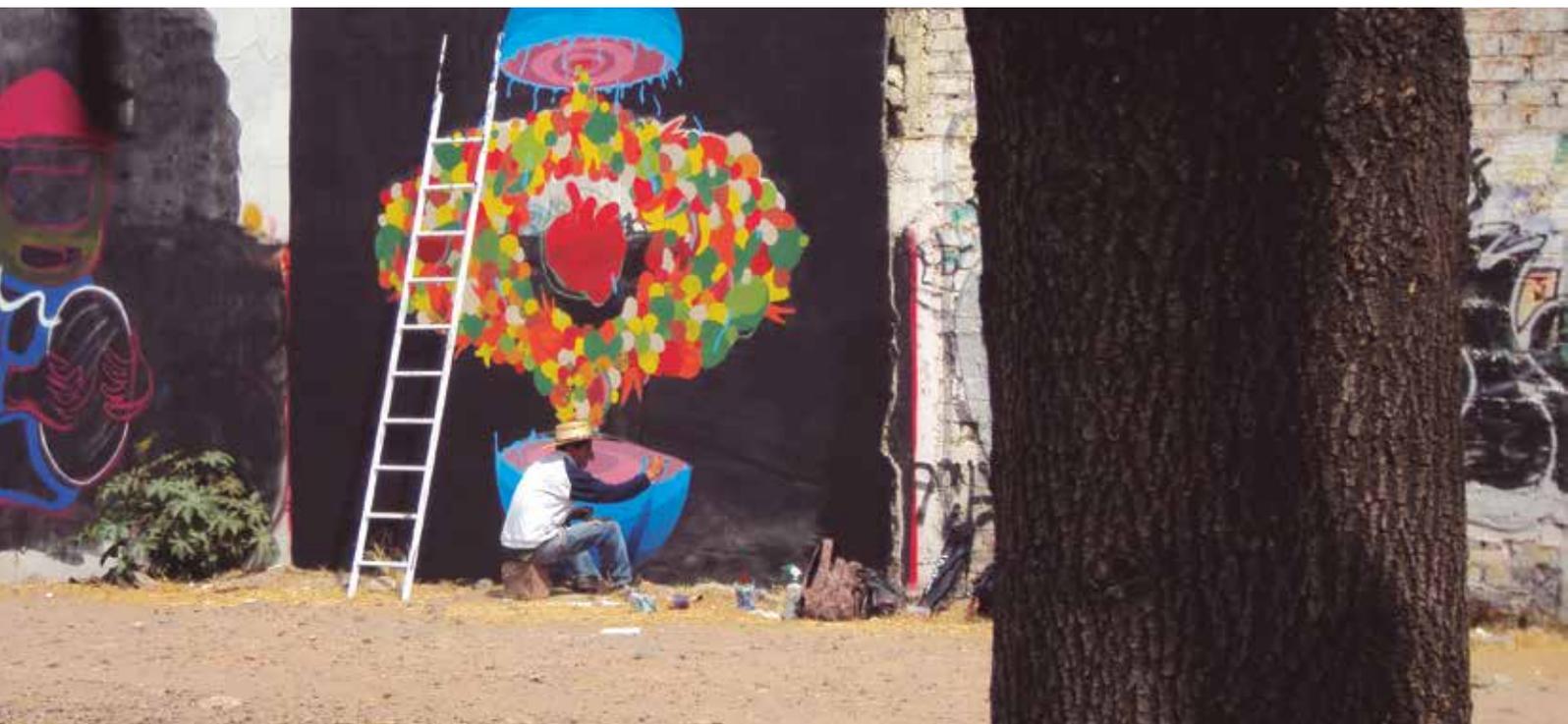
Obviously, the school system sets out to educate people, but as problems become increasingly complex it does not quite suffice. As we know, there are more and more immigrants without formal training nor a command of their host country's language. Accordingly, there are many young people who drop out of compulsory education before graduating (about 150,000 a year in France). More than 10% of all Europeans have difficulties understanding what they read, even after ten years of mandatory

schooling. And that is not all: changes in the workplace, new technology and the advent of the knowledge society force individuals to keep on acquiring new knowledge and skills. Even graduates have to continue learning throughout their lives. To be competitive in globalised markets, retraining has become a must. Within this new context, the aim of an educating city clearly is not to replace schools and universities; it is to encourage cooperation, to foster interaction and to promote networking between different institutions so as to make lifelong learning possible.

Therefore, the project for educating cities contradicts the widespread view according to which geographical location has lost relevance in our globalised world, with technology allowing for instant communication and shortening distances. Quite the contrary: it would appear that the geographical dimension continues to be highly important. And it is so because physical proximity allows for frequent interaction, informal information exchange and savings in terms of time and cost. In a knowledge society, no specific institution has the monopoly on knowledge. And that is where the effect of an educating city plays a major role: it is closer to the individuals and therefore can prove very effective in fostering retraining for all.

The goals of an educating city are many. First of all, it aims to value knowledge in all its forms, so that people keep on learning throughout their lives; it must do so to develop the city's leadership in a competitive world market

Art and Grow Programme, City of Paris © Claire Pignol

Art and Young Gang Members Programme, City of Morelia

that calls for a high-quality labour force. But the ambition of an educating city ventures even further: it strives to become an instrument of social inclusion and of personal growth for its inhabitants by developing their potential. This connection between educating cities and social inclusion is what I wish to highlight here.

When we read certain articles about learning cities, we are struck by the emphasis on acquiring basic, professional and cognitive knowledge. According to this approach, a learning city is not much more than a smart city attempting to attract investors. This focus on economics and schooling strikes me as insufficient insofar as it attributes a restrictive significance on quality of life. Incidentally, projects for educating cities stress that their aim is broader, more social and cultural in their focus, because the point is to develop not only the intellectual capital, but the cultural and social capital as well.

In fact, the social and cultural dimension is key to the notion of an educating city; the quest to include all young people in the school system, the ideal of delivering sustainable improvements in citizens' living conditions. But what are the paths for achieving it?

In Europe, we are having major difficulties integrating the young people who live in underprivileged neighbourhoods and have failed at school. Some of these youths drop out of school; others, including some from middle-class homes, reject their country and embrace the Jihadist cause. To face these threats, our governments have launched moral and civic education programmes for their citizens. Although these are certainly useful and necessary, they clearly are insufficient. These alone will not be capable of winning the battle for social integration. Moral education is not what will get young people to find meaning in their

lives, to feel like working and participating in the city's life, to love their lives.

I am convinced that we have to explore other paths in education, and particularly those that are based on creative endeavours, a powerful source of self-esteem. If educating cities strive to promote lifelong learning, they must not overlook the need to teach the practice of art. Because making art, like reading or writing, requires a learning process: you have to learn and cultivate it. It is not just a gift from heaven. People, and specifically the young, need to have the tools for learning how to paint, draw, sing or play an instrument. The wealth it provides is not only the joy it can give the person doing it; it also contributes to the individual's and the community's quality of life.

The fact is that artistic training is rarely treated as much more than a hobby. We speak a lot about lifelong learning, of fighting school failure, and that is all fine and good, but we do not pay enough attention to the issue of artistic training in its relationships to citizenship and social inclusion. I believe that is a mistake. It is absolutely essential to give art education the place it deserves within an educating city's programming.

To achieve this task, our public school teachers will not suffice. I believe in the virtues of direct contact with people who are fully committed to their creative work. We must go beyond the school-centred educational approach and pursue the path of informal or non-formal education – that which involves cultural leisure activities, activities outside of the school and family schedule, the actual agents of cultural creativity. To enrich individual quality of life, creative people from all areas have a role to play. Meeting actors, musicians, painters, and professionals in the fields of advertising, fashion, video, photography and design is

Art to Grow Programme, City of Paris

a way of stimulating the urge to create, to provide new perspectives on life and leisure. This is where a city can play a major role by funding creative workshops of all sorts and involving artists in the most vulnerable schools and neighbourhoods.

Young people need to encounter living examples, people who are capable of spurring their passions, their taste for *doing*. They need activities in which they feel valued, that boost their often low sense of self-worth. And that is where the connection between an educating city and artistic training is established. Our cities have to find the necessary funding for artists to get involved in schools and neighbourhoods, help young people produce works that provide them with pleasure and self-esteem, and offer perspectives other than that of all-pervading consumerism.

The Social Ascent of Creativity

This project is all the more relevant at this time given the contemporary rise in the taste for art and the urge for creative pursuits in the broadest sense. From 1990 to 1999, cultural professions rose close to 20% in France, where the creative sector employs 546,000 people versus 225,000 in the automobile industry; in the United States, there are eight times more jobs in the entertainment business than in the automobile industry.

There are two million professional artists in the United States; their number has quadrupled since 1965. In France, from 1982 to 1999, visual artists increased 25%; the number of actors rose 244%. Performing artists increased 2.4 times and we are not even counting amateur painters, video artists and photographers. Members of choirs increased; 18% of French citizens over the age of 14 play music for pleasure. Right now, three out of every ten

French people engage in some form of art, up from 1.5 in the 1970s. Playing an instrument and amateur acting have doubled; dancing has tripled. Never before had publishers received as many manuscripts; graphic novels, computer graphics and screenwriting attract an increasing number of young people; they apply in countless numbers to TV reality shows hoping to reach stardom.

In our individualistic, post-materialist culture, making money is not enough. We dream of having a non-routine job that gives us freedom; we want to grow, create, and engage in stimulating, personal activities that are often impossible to carry out in the context of our professional careers. Art is the realm that enables us to convey our singularity, our subjective difference, at a time when religion and politics are no longer vehicles for stating one's identity the way they used to be. To that we must add a narcissistic desire for visibility, recognition and celebrity, strongly reinforced by the media and the rise of individualism. What used to be a totally exceptional lifestyle is now less so: artists are no longer eccentrics on the fringe of society; I could be one, anyone could. Now everyone dreams of being an artist: "we are all artists."

Educating Cities, Creative Cities: The Same Struggle

Within this context characterized by individuals' growing need to create and express themselves, we are entitled to expect an educating city to fully value this cultural dimension. Therefore, we must no longer conceive of an educating city without the notion of a creative city.

As we know, creative cities have emerged as a consequence of de-industrialisation, of the increase in mass unemployment, factory closings and offshoring. These processes have led to the decline of certain industrial cities.

New urban policies aimed at regenerating these run-down cities emerged, placing their focus on the arts. To face the challenge of deindustrialisation, the idea developed that we had to move from the productive city to the creative city of the post-industrial age. Its fundamental principle is simple. By placing culture and the arts at the centre of our cities, we can prompt urban renewal, relaunch economic activity in declining cities, boost cultural tourism and attract private investors as well as a creative population.

This approach was developed by Richard Florida, whose ideas met with great success among the municipal elite. His theory is the following: in post-industrial societies, labour forces no longer follow companies; it works the other way around. To build a successful urban economy, cities have to shift their target from attracting companies to drawing in what is known as the "creative class." According to Florida, this class is necessary for economic development because it is the source of technical innovation and wealth. To attract the creative class, a city has to support three areas: technology, talent and tolerance (towards cultural, creative and sexual diversity).

Therefore, municipal policies must focus on improving the quality of urban life and stimulating a rich, varied cultural environment. In a context in which cities compete with each other to attract creative talent, it is necessary to support artistic and cultural activities, but also to make an effort to renew city centres and make them more attractive. Thus the importance of what is referred to as urban marketing, aimed at creating a city's brand image and attracting investors and the creative class. This involves regenerating city centres, designing public spaces, redeveloping neighbourhoods, harbours and riverbanks, and highlighting the value of the city's architectural heritage. It can also

involve building breath-taking museums by star architects: Bilbao with its Guggenheim Museum designed by Frank Gehry is a perfect example.

There is no denying that this new form of urban governance is positive not only because it allows for developing tourism, but also because it improves quality of life in a city, boosting its residents' pride in living in a beautiful, innovative, attractive city. However, this approach, based on an economic instrumentalisation of culture, does not suffice for achieving the central goal of better living conditions and social inclusion for all.

There are many objective factors that contribute to better living together in a city: employment, salary level, health services, the school system, public transportation and social aid. Those are key elements. Nevertheless, it is becoming increasingly necessary to bear in mind that a large number of individuals, and specifically young people, are not happy with the life they lead, even if they have an "acceptable" social status. They feel dissatisfied because of their lack of social recognition. They have a devalued self-image, they perceive themselves as insignificant: they are socially de-narcissised. This psychological insecurity and suffering are what sometimes lead to acts of incivility, crime and violence. All these factors make living together difficult given that it calls for accord, social bonds and peace in neighbourhoods. That is why cities must make the commitment to improve their self-images through "social recognition" policies. There can be no real social inclusion and peaceful coexistence without public involvement in the paths that foster social forms of recognition.

To meet this challenge, I propose a model for both educating and creative cities that ventures beyond the perspective focused on professional elites and high-

The Oriente Arts and Trades Factory, Mexico City

The Creative Orchestra, City of Santa Maria da Feira

quality cultural programming. If we are to counter social pathologies, make headway with social inclusion and foster successful social and individual life, we cannot do it solely through magnificent buildings and fabulous cultural events. An effective policy for cultural promotion must stimulate everyone's creativity, not only that which fulfils the needs of cultural consumers, regardless of how excellent its quality may be.

We need to show our commitment to this path because cultural and artistic expression can contribute to social integration, improving self-esteem. It enables those with scarce social recognition to boost their image in the eyes of others. It can also offer life prospects, new horizons, a variety of stimulations for people who fail at school or with uncertain futures. It counters the all-pervading consumerism we are experiencing and is capable of becoming a source of satisfaction that work cannot always provide – a satisfaction that one can experience throughout one's entire life. By giving individuals tools with the ability to impassion them, to generate enthusiasm, we build social inclusion while also improving their quality of life. Encouraging creative passions and fostering self-esteem through creative activities in our cities' neighbourhoods is not a gadget: it is a form of political action required by the democratic and humanistic ideal of self-realisation. In a period in which we have been stripped of great political utopias, we must make the commitment to recreate passion so as to offer alternative perspectives from those of unleashed consumerism or other paths with the ability to turn people's energies towards violence or crime. Creativity in the broadest sense (music, singing, painting, photography, video, fashion, design, etc.) constitutes one of these paths.

We must move beyond the instrumental approach to culture and learning cities. Cities' commitment to creativity for all should not seek justifications based on its economic consequences, but rather should stem from the democratic ideal of personal fulfilment, of a joyful, rich life for everyone, freeing itself from the rule of sheer consumerism.

These times call for a cultural policy that moves beyond the ''democratisation of culture.'' The point is no longer to build museums, open art centres and cultural venues to promote intellectual works among society, but rather to encourage the creative pursuits of all citizens, offering introductory and advanced courses, engaging creative professionals from all fields in our schools and neighbourhoods; we must also exhibit the works of our amateur artists by organizing daytime and evening art sessions that encourage and value their talents.

The reason for it all is that there cannot be an educating city without a creative city, and vice versa. I am convinced that educating cities must consider creative training as a major area of education. And thus creative cities must engage in art education for all, and not only in prestige-oriented endeavours.

There are those who claim that educating cities are a 21st-century utopia. They may be, but it's a perfectly feasible and not unreasonably costly utopia, especially thanks to current-day technology and proactive municipal efforts. This utopia honours our humanistic ideals of a rich life in which each individual's potential can be fulfilled. Stimulating creative passion, giving individuals the means for carrying out – at least occasionally – productions that honour them and give them joy: that is not a strictly private, individualistic ideal. This involvement contributes to social inclusion, to a more vibrant, happier collective life. The archway at the entrance of the educating city ought to bear the following inscription: ''private fulfilment, collective well-being.'' ●

Education for Cosmopolitan Citizenship: supporting teachers and students in learning to live together in troubled times

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"In Summer, Barcelona Welcomes You" Programme, City of Barcelona

Many teachers are working in a difficult climate in which populist ideas threaten justice and democracy. Globalization and migration are presented as threats; intolerance appears to flourish. Education for national citizenship is inappropriate in a global age, where schools and communities are increasingly characterised by super-diversity. Education policies that aim to counter terrorism undermine students' rights. Education for cosmopolitan citizenship, that supports diversity at all scales, offers a viable alternative for strengthening democracy and enabling participation.

Democratic citizenship in troubled times

We are living in difficult times. Some would suggest that we are living in dangerous times, since it is possible to draw a number of parallels between the current global economic/political climate and that of the 1920s and early 1930s. Are we witnessing the Weimarization of Europe? The German Weimar Republic (1919-1933) was an experiment in democracy, in which cultural innovation and creativity at first flourished, with attempts made to create a fair, humane society. However, democracy proved to be fragile, with hyper-inflation and depression leading to conflict in which political violence and terrorism, racism, and anti-Semitism took hold. Processes of exclusion were set in train which eventually led to war and genocide.

  The 2008 global financial crisis was the worst since 1929 and threatened the collapse of large financial institutions, only prevented by national governments bailing out ailing banks. In the case of several European Union (EU) countries, efforts to refinance national banks or repay/ refinance national debt were only possible with the assistance of the

European Central Bank (ECB), the International Monetary Fund (IMF), or other Eurozone countries.

  Across Europe, we have seen the growth of populist movements and far-right political parties. In Russia and certain Eastern European countries it has been suggested that the transition to democracy has been shallow (Evans, 2011). In Eastern Ukraine, following the 2014 Russian annexation of Crimea, some citizens, dependent on trade with Russia and experiencing the impact of austerity and economic hardship, have engaged in armed conflict with their government. In Hungary, the right-wing, populist government of Prime Minister Viktor Orban is hostile to refugees and has legitimized intolerance and Islamophobia. While Orban favours an 'authoritarian' style of government, critics are concerned that a new 2012 constitution has weakened democratic checks and balances and strengthened the position of the ruling party (BBC, 2016b). Citizens whose opinions differ from the government may grow cautious about asserting their views, and practise self-censorship. In such cases, it is relatively easy

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for authoritarian leaders to assert that democracy is not working, and to minimise public pressure on themselves.

2016 also saw two elections in which populist ideas have caught the imagination of voters: the United Kingdom referendum on whether to remain or leave the EU and the US Presidential election. The UK referendum was instituted by a Prime Minister who hoped to appease the right-wing of his party, and who fully expected the electorate to vote to remain. The election took place with a prevailing anti-EU message: 'take back control' and in a much longer-term period of press hostility to the EU. The result, requiring only a simple majority to vote to leave, was just 48 percent voting to remain and 52 percent to leave[1]. Populist, xenophobic messages initiated by the UK Independence Party were prominent in the Leave campaign. Immigration reporting was extremely negative: there were constant stories about immigrants 'sponging' off the welfare state, 'bleeding' the NHS dry, and of criminality (Berry, 2016). It would seem that the effects of the 2008 financial crisis, coupled with the impact of government imposed austerity measures, were effectively linked in the popular imagination to 'them'. The longer- term impact of the Brexit vote on the EU and on the UK remains unclear, yet

the election result triggered an increase in reported hate crime, in which minoritised groups were targeted. There are parallels with the 2016 US presidential election, in which Republican candidate Donald Trump forthrightly adopted anti-immigrant and anti-Muslim rhetoric. The US has also seen an upswing in reported hate crime linked to the divisive election campaign and terrorism at home and abroad (Lichtblau, 2016), as well as a corresponding anxiety amongst vulnerable groups, notably Muslims, other religious minorities, and sexual minorities, particularly following his success.

Concerns about the impact of globalization, in particular about the impact of migration (itself a result of both conflict and economic vulnerability) have been magnified by the global refugee crisis of 2015/2016, in which millions of people have found themselves displaced or forced to flee as a result of the ongoing war in Syria and other conflicts. Public support and readiness to meet the needs of vulnerable migrants and refugees is frequently undermined by populist arguments that present a choice between helping 'them' at the expense of 'our people', a theme that is likely to resonate at a time when austerity measures restrict access to public services and social security. Populist rhetoric links migrants to the threat of terror, so increasing anxiety and xenophobia.

Fear of terrorism also prevails in the second decade of the twenty-first century. At the time of writing (December 2016), bomb attacks in Turkey mark the sixth such terror incident in the country in one year. President Recep

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1. Younger voters elected overwhelming to remain: 73 percent of 18-24 year olds; 62 percent of 25-34 year olds; and 52 percent of 35-44 year olds made this choice. Yet among older citizens (who are more likely to vote) these patterns were reversed, so that among the over 65s the percentage voting to remain was just 40 percent (BBC, 2016a).

Learning-Service experience, City of L'Hospitalet de Llobregat

Erdogan's immediate response has been the arrest and detention of 235 people for acting on behalf of the outlawed Kurdistan Workers Party (PKK), including 11 law-makers (BBC, 2016c). These detentions follow other restrictions on citizens' rights, including a blanket withdrawal of the right to travel outside Turkey, applied to scholars and academics, and the sacking of senior university personnel across the country. While concerns about Islamist terror remain high on political agendas, it is worth remembering that 2011 saw one of the worst acts of violent extremism in Europe, in which 77 people in Norway died at the hands of a far-right, anti-Muslim, ethno-nationalist terrorist, who targeted children and young people.

In France, a 'temporary' state of emergency was declared following the November 2015 terror attacks that has been extended five times, to continue beyond the completion of the French presidential election process (April/May) until July 2017 (*The Guardian*, 2016). It is not clear that the state of emergency has enabled the authorities to guarantee greater security, yet fear of terror causes law-makers to restrict human rights in the name of security.

Challenges to citizenship learning
1. Super-diversity

The unprecedented number of refugees and migrants arriving in Europe in the second decade of the twenty-first century mean that the continent as a whole now faces the reality of 'super-diversity' (Vertovec, 2007). Migrants are no longer connected primarily to former colonial territories, but are drawn from a wider geographical range, with significant numbers migrating from Eastern and Central Europe to Western Europe. This impels a European-wide review of political and social policy responses, and corresponding awareness-raising and educational initiatives which encourage critical examination of migration, moving from seeing migrants as a problem to recognizing them as an asset, particularly in a region such as Europe, with demographic aging.

Migration patterns mean that students in schools across Europe are frequently not nationals of the country in which they are being educated. Citizenship teaching needs to address the needs of a diverse group of students who hold multiple and (often) flexible identities (Ong, 1999). A small proportion will be transnational: such students are moving for a relatively short period of time to the country where their parents are working, often in well-paid professional roles. Others are longer-term migrants who have a citizenship status that works for them: EU citizens migrating from one member-state to another are typically in this category. Such students rarely aspire to be nationals of the country in which they are living, since their status as EU citizens guarantees their rights in their new country of residence. Economic migrants from other regions of the world are likely to aspire to become nationals of the country to which they have moved, as are refugees and stateless persons.

In responding to super-diversity, teachers are increasingly recognising that traditional forms of citizenship learning

which emphasize and privilege the nation-state and national citizenship are inappropriate and outdated (Osler, 2011).

2. Addressing Islamophobia and new forms of racism
In public debates about diversity, integration and multiculturalism in European contexts, including the role of education in promoting national identity and citizenship on the one hand, and solidarity between people within and beyond the nation on the other. Disturbingly, Islam is frequently presented as the limiting case for multiculturalism (Osler, 2009), and either implicitly or explicitly, as in tension with European values, so-called national values, or even Christian values. Effectively, this serves to undermine freedom of religion. Public anxieties are fuelled by neoconservative and cultural conservative voices from within political and cultural elite. Such sources do not support the notion of a conspiracy to Islamize Europe, but their arguments are used by conspiracy theorists to justify their stance and sometimes violent actions (Feteke, 2012). Within this climate it is difficult to secure recognition of Islamophobia as a form of cultural racism, posing a threat to a secure, inclusive and human rights-oriented Europe.

This challenge, of addressing multiculturalism and national identity in education, is further complicated by political debate about the EU's future, provoked by the growing influence of far-right parties in European politics; and by the UK's Brexit vote. A space has opened up in which the question: 'Is it possible for diverse people to live together peaceably?' has become a legitimate question, which far-right groups are exploiting for their own ends.

3. Securitization of education
Austerity measures, coupled with official concerns about terror, are having a direct impact on children's lives, undermining their social, economic, cultural and political rights. In response to concerns about terror, the British government has published guidance for schools in England[2] on 'promoting fundamental British values' (DFE, 2014). Within this guidance there is emphasis on democracy, the rule of law, freedom of belief, and mutual respect, but no mention of equality, justice, or the concept of human rights or children's human rights. The teaching of these so-called British values must take place within the statutory curriculum framework of promoting students' spiritual, moral, social and cultural development, since the initiative to promote citizenship education in schools in England, introduced in 2000, has been so marginalised and downgraded as to have disappeared from the curriculum of a significant proportion of schools.

A concurrent development, the UK government's Prevent programme, presented initially as 'a community-led approach

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2. The obligation to promote fundamental British values applies only to schools in England, since the other constituent parts of the UK (Scotland, Wales, and Northern Ireland) have separate jurisdictions in relation to education.

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to tackling violent extremism' (DCLG, 2007) has come to define relationships between government and Muslim communities (Kundani, 2009). The UK Counter-Terrorism and Security Act 2015 s26 imposed on local authorities, schools, and social services, a duty to have due regard to the need to prevent people from being drawn into terrorism. While efforts to prevent terrorism are essential, these measures may have unintended consequences of alienating the very young people they seek to protect, and undermining their human rights. Schools and other bodies must refer those they believe to be vulnerable to the police, who decide whether to refer them to a panel ('Channel') on which local authority and police representatives sit, to prepare 'support packages' to reduce their vulnerability. There is no legal duty to seek parents' or guardians' consent before a child comes before the panel. If parents refuse, this may be grounds for judging the child at risk, leading to the potential removal of the child from the family.

The effect is likely to inhibit children's and young people's freedom of speech at an age when they are developing their thinking. There is a danger that school, a place where learners should have opportunities to discuss ideas and explore opinions, becomes one where students, particularly those of Muslim heritage, may be reluctant to express themselves. Some 900 child referrals took place in the period 2012-2015. Of 796 referrals in June-August 2015, 312 (39%) were children. Three cases of schools' and local authorities' efforts to implement the Prevent duty are outlined below (Webber, 2016).

Case A: primary school questionnaire
In one outer-London borough, officials circulated a questionnaire to primary schools for completion by children as young as nine, profiling their religious views to record potentially 'extremist' attitudes. At one primary school, seven children aged 9-10 were identified as 'vulnerable to radicalization' and selected for 'targeted intervention'. The children's names were subsequently made public.

Case B: learning about extremism in social education
In one all-White rural school teachers were told to show Year 9 children (aged 13-14) videos of a British ISIS fighter boasting of beheadings, and victims being prepared for beheading.

Case C: a peaceful protest: boycotting Israeli products
 A 15-year-old boy was referred to police under the Prevent programme after he brought leaflets to school promoting a boycott of Israeli products. A police officer said that the boy's views on sanctions against Israel were 'terrorist-like beliefs'. A cafeteria employee reported him to teachers for asking if lunches were prepared with ingredients from Israel.

It is clear, from these and other examples, that Prevent threatens to deny children's freedom of belief, thought,

and expression, contravening the UN Convention on the Rights of the Child. Some teachers are ill-prepared to implement the duty to protect young people, while others are concerned that Prevent risks alienating those it purports to support. For students with no contact with Muslims, watching a video of an ISIS fighter talking about beheadings is likely to fuel Islamophobia and mistrust.

Learning for cosmopolitan citizenship
I have made the case that we are living in troubled times and that, in this context, certain educational initiatives which focus on national citizenship, or on combating terror and violent extremism, may at best be misguided and, at worst, are likely to contribute to the processes of exclusion that threaten cohesive societies. I now turn to the possibilities of 'education for cosmopolitan citizenship' (Osler & Vincent, 2002; Osler & Starkey, 2003, 2005) in contributing to preparing young people to live together in increasingly diverse societies in which they feel empowered to make a difference. I suggest that when young people are equipped with the skills for political efficacy *and* the chance to practise those skills, we are more likely to be able to build cohesive societies and a more peaceful world.

As I have noted: 'Education for citizenship is one response to the political and social realities of globalisation' and can 'provide the mechanism for transmitting the core shared values on which just and peaceful democratic societies may be built' (Osler & Starkey, 2003: 243). Yet

Education for a national citizenship? (source: Pxabay.com)

for this mechanism to be effective, citizenship teaching and learning needs to build on young people's experiences, and in our global age, not have a unique focus of loyalty to a particular nation-state. In proposing the concept of 'education for cosmopolitan citizenship' I advocate citizenship learning that builds theories of cosmopolitan democracy (Held, 1997); that recognizes our complex, interconnected world; and draws on young people's experiences of living in communities characterized by diversity, in which they negotiate multiple loyalties and belongings. Teachers do not have to ask their students to choose between local and national priorities on the one hand and global concerns on the other. It is possible to prepare young people for interdependence and diversity at all scales: in the school community, neighbourhood, town or city, nation, and globe.

Citizens today need more than formal access to the public sphere and to decision-making processes. They also need to understand the complex ways in which they can claim (or be denied) access to public resources and acquire the know-how to engage in political processes. When people feel excluded from these processes, they lose trust in elected representatives and in the political class.

The shape of political communities has shifted in response to forces of globalization. More than ever, we have an intensely connected global economy, highly integrated global financial systems, and multinational companies dominating national and international transactions. In environmental policies, human rights, international law and security, and social media, people feel more closely connected than ever before. In this context, students need to understand the multifaceted patterns of economic factors, cultural processes, and social movements that shape their lives. Teachers must devise programmes of study that help students acquire skills to engage in new and changing forms of politics.

Local authorities and local government leaders have an important role to play in enabling such an education. First, it is important to give students opportunities to play a role in political processes at the local level, and for students, including the youngest, to have a voice in decision-making processes that affect them.

Schools and teachers are frequently constrained by curricula and examination demands, and need to be encouraged and supported in developing appropriate curricula. Local authorities can publicise and promote good practice in teaching for cosmopolitan citizenship. Another local authority contribution is to encourage the employment of teachers from diverse backgrounds, including those who themselves have experience of

Children's Municipal Council, City of Toulouse

migration. Such teachers can help extend existing curricula and extend the narratives beyond those presented in standard textbooks (Osler, 2017, in press).

Schools cannot teach for cosmopolitan citizenship alone. They are reliant on various partners, including museums and other local institutions. Museums often work with schools to extend the curriculum so that students are able to build on their personal experiences and family histories, ensuring that new and inclusive collective histories reflect diverse local, national and global perspectives. Local authorities can support museums and other local organisations in guaranteeing students' 'right to narrate' (Bhabha, 2003).
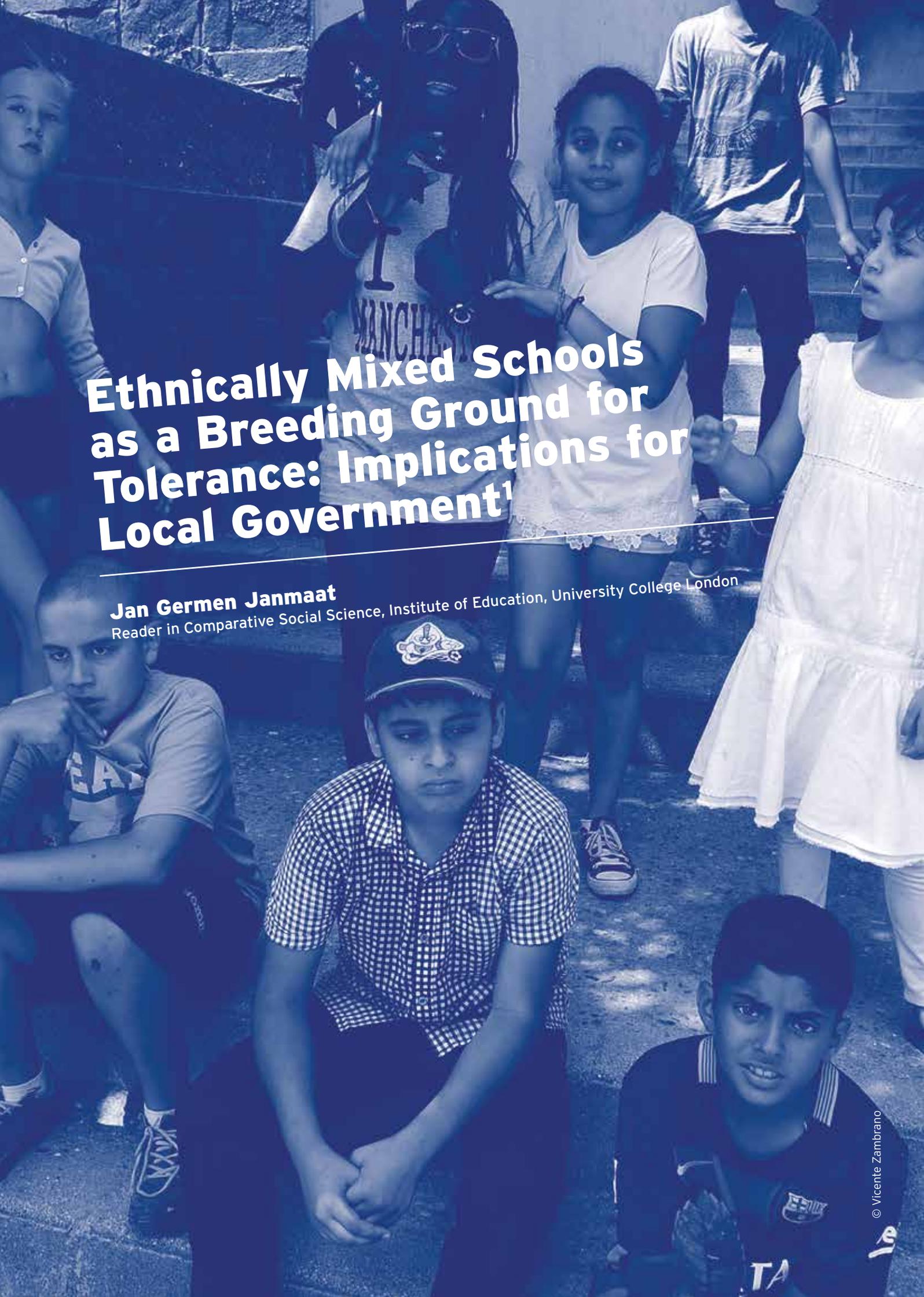
Most importantly, local authorities can develop projects to ensure students have opportunities to learn about their human rights, in line with their obligations under the UN Convention on the Rights of the Child 1989. Education for cosmopolitan citizenship is founded on human rights, encouraging students to build solidarities at all scales from the local to the global. Teachers and students need support when they challenge initiatives such as those described above, concerning securitization, which threaten students' rights. Listening to the needs of students, and their teachers, is a first step in offering support for a curriculum that aims to extend and support young people's identities and equip them with the skills to work for greater justice. ●

Visit to the Afro Brasil Museum, City of São Paulo

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Ethnically Mixed Schools as a Breeding Ground for Tolerance: Implications for Local Government[1]

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Manuela Carmena

Mayor of Madrid (Spain)

Manuela Carmena Castrillo is a Magistrate Judge. After receiving her law degree in 1965 from the Universidad Complutense de Madrid, she founded a labour law office on Atocha Street (Madrid), which was the target of a violent right-wing attack in January, 1977, killing several of her colleagues and causing great emotional upheaval throughout Spain. In addition to defending workers and prisoners during the Franco dictatorship, she was: a member of the General Council of the Judiciary and delegate for the Basque Country; Senior Magistrate Judge of Madrid; and Judge of Penitentiary Vigilance. She represented Spain in the United Nations Working Group on Arbitrary Detention. Manuela Carmena retired in 2010 and soon after returned to the work force, playing an important role in the assistance to victims of police abuse in the Basque Country. She combined her judicial work with her commitment to the U.N. Working Group on Arbitrary Detention, first as Chair-Rapporteur and later as President. In addition, she has carried out tasks of international legal cooperation in Nicaragua, El Salvador, Honduras, Peru, Guatemala and the Democratic Republic of Congo. A forward-looking social entrepreneur, she has always kept a hand in pedagogical activity as a path towards rethinking and humanizing justice and is the author of various books, the most recent of which is "Why Things can be Different," published in 2015.
She won the primaries for the Ahora Madrid candidature in the 2015 Madrid mayoral election and, following an agreement between Ahora Madrid and the Madrid Socialist Workers' Party (PSOE), Manuela Carmena was proclaimed Mayor of Madrid with an absolute majority.

What are the current challenges that Madrid faces with regard to the subject of coexistence among its citizens?
Madrid is an easy city in terms of coexistence. It has a low crime rate and I would say it is a friendly, liveable city. Coexistence here is reasonably smooth, but obviously we do have our challenges which are fundamentally based on gratuitous violence provoked by rage. That, in turn, often comes steeped in, or cultivated and driven by intolerance, the inability to accept others as different from oneself.

In 2004, Madrid suffered a dreadful terrorist attack. Is it possible to conquer fear and guarantee citizen safety without restricting peoples' freedom?
It is possible to guarantee citizen safety and restrict people's freedom. I would go a step further to say that when citizens live without freedom, there is a higher level of insecurity, because there is fear. It is extremely dangerous to generate fear within a society and is a negative element in a city's development. I believe that Madrid did what it needed to do; that is, support the victims of that horrible slaughter and, at the same time, judge individuals who were fully to blame for those savage acts and sentence them to prison, where they still remain today. I believe that is what must be done.

Given your long career as a Magistrate, you are not unfamiliar with the subject of violence. At that time, what did you think could be done which did not happen and now, as mayor what do you intend to do to reduce violence?
What I felt was most important at the time, and still stand by, is measuring or evaluating whatever element we wish to change. The first thing we need to know is what kind of violence exists in Madrid, how does it manifest itself, is it growing or diminishing, why, what are the reasons behind that, what sets it off? That is the core of the question.
  In keeping with that, the City of Madrid is focusing on the subject of violence, starting with the World Forum on Urban Violence and Education for Coexistence and Peace (April 18-21, 2017) which is meant to serve as launch pad – grounded in studies primarily carried out by the World Health Organization – to then begin to design a concrete plan against violence in Madrid. Through this Forum we are looking to reflect more on the roots and causes of urban violence, and how to fight against and eradicate them, than on specific questions of security in the city. Education has an important role in this process of teaching young people how to battle against blind instincts, deal with frustrations and resolve conflicts without resorting to violence.

The use of public space by different social groups can also create conflict that sometimes erupts into violence. What is at the source of those conflicts?

I don't think it is about the use of public spaces per se, but rather different ways of behaving among different sectors of the population, not only in public but in the private sphere as well. I have witnessed communities of low-income homeowners who take great care keeping up their property and making an effort towards coexistence, and who become indignant when other groups, sometimes immigrant groups, don't keep to the standards that Spaniard's are used to. That can lead to a confrontation between people from this country and foreigners, grounded solely on behavioural differences. It is very important to be aware of that and do everything possible to externalize the problem before it becomes a threat to peaceful coexistence.

Social inequalities are often a source of conflicts that hinder positive coexistence. Could you explain the city's policy of work placement for the most disadvantaged groups?

The City of Madrid has employment agencies which have been created to encourage entry into the work force among the most marginalized groups and in the most vulnerable neighbourhoods. With that as the aim, projects have been, and are constantly being, created to help those groups who have more difficulties in finding a job. For example groups of individuals faced with those challenges were hired to do cleaning work and other similar tasks.

Mediation is a basic principle in city policy because it empowers individuals and allows for a new form of democracy, reinforcing citizens' own ability to peacefully resolve their conflicts. At the conference held on January 21, 2017 entitled "City's Mediation Services: Experiences and New Expectations," municipal employees received information on the different mediation services that the City of Madrid offers.

Community work to develop one of the selected projects, entitled "Discover Your Neighbours," by Villaverde Experimenta, a citizen-participation programme that aims to improve the quality of coexistence and help to view Madrid from the perspective of the richness and complexity of its neighbourhoods.
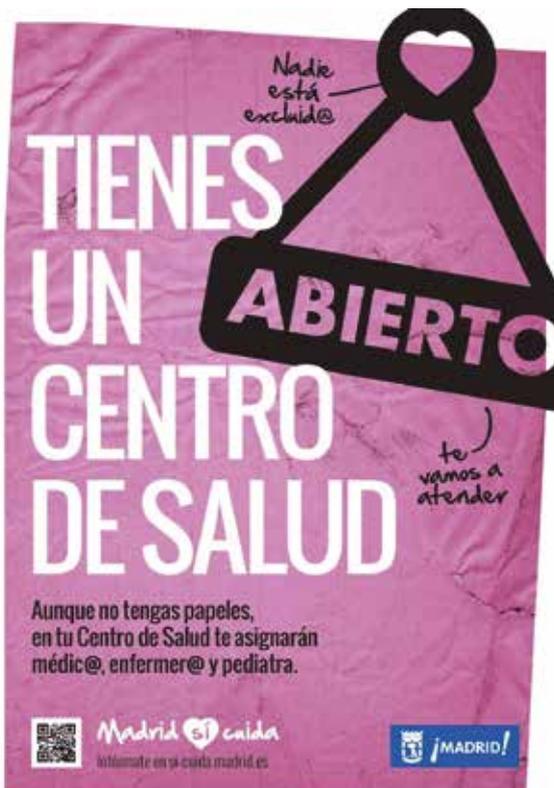
12.22% of Madrid's population is foreign born. How is it possible to remove the fears and counteract racist attitudes that surface among the receiving population when they see the others as a threat? Could you tell us what you do to try to achieve true inclusion of the immigrant population?

There is not a significant core of the population in Madrid with racist attitudes. It is a city that on the whole is receptive to most of its immigrants, probably because most of them are Latin Americans with whom it is easy to establish clear communication, given their shared language and history. Nonetheless, there continue to be occasions where certain citizens of Madrid look down upon foreigners, which sometimes turns into seriously disparaging attitudes. In that regard, what the City aims to do is encourage tolerance and acceptance of others as a positive concept, through education as well as through specific institutions that open their doors to everyone, immigrants or not, with or without papers. Along this same line, the Immigration Office aims to help groups that run into problems of alienation, to help deal with those situations.

What importance do the city's current management policies place on citizen participation as a means of fostering integration?

The current municipal team has systematically supported participation, given that it is understood to be a key element in achieving this integrative structure. Although the numbers of participating citizens are often not high, we have to believe that little by little new attitudes are being shaped that will steadily consolidate citizen participation as an element of social integration.

The "Madrid Takes Care, Madrid Does Not Deny Health Care" campaign was launched in late 2015 through workshops designed for city employees of Madrid Public Health Centres, as well as the Madrid phone line and the distribution of posters and brochures in five languages providing information regarding the right to health care. Thanks to the campaign, nearly 200 cases of individuals who had not managed to find their own way to get the health care they needed were identified and taken care of.

Madrid invited citizens and local associations of the Carabanchel neighbourhood to put their heads together, with the help of professional input, to consider the future uses for the old Puerta Bonita market space. The aim is to find the medium road between citizens' aspirations, municipal needs and district demands.

What sorts of activities are carried out in schools and educational centres focused on improving peaceful coexistence?

There are many activities taking place, from coexistence plans to the development of interesting mediation processes among the students themselves, as well as theatre forums and other activities raising awareness of the subject. For example, I recently saw a performance by a group of teachers-in-training focused on gender issues; they offered short sketches targeted to students that denounced gender violence and absurd and intolerable behaviour by a man against a woman.

  With regard to mediation among the students themselves to work out conflicts that might arise, teachers have pointed out that some of the students end up mediating in their own families and finding a peaceful resolution in situations that could become very serious.

Presentation of the work done by mediating students who receive training at the start of the academic year that includes strategies of active listening, assertive communication and conflict resolution. The mediating team works in coordination with the teachers.

Over 300 people participated in the first conference organized to establish the future uses of the Duquesa de Sueca Palace, a space which has been abandoned for years and is currently under renovation.

What role does citizen education play in improving the quality of coexistence in the city?

In Madrid we're aware that education plays a determining role, and particularly when it is education from the city – this podium or loudspeaker that it represents – to make positive elements available to all of those people who are starting out on the learning process, or those of us who are continuing to learn, because human beings are in a permanent state of learning. It is crucial to learn to behave civically, learn to do whatever possible to resolve all conflicts in a civilized, conscious, and non-violent manner.

In closing, I would like to pass on a message that I consider key: violence is avoidable. I support the statement made by Nelson Mandela in 2005 in his prologue to the World Health Organization's report: violence is not inherent to the human being. Violence is learned and, therefore, just as it is learned it can be unlearned... And that is what we are trying to do in Madrid. ●

The City Programme "Volunteers for Madrid" comprises more than 11,200 volunteers who devote their time to doing solidarity work which touches on all aspects of city life (social, cultural, sports, environmental issues, health, etc.), whether in specific events or long-term projects. In 2016, "Volunteers for Madrid" received the city's Gold Medal Award.

The City of Madrid has allocated 100 million Euros to this year's participatory budgets, which represents a 66% increase from the previous year. The *"Si te sientes gato"* (If you feel like an outsider) project is intended to encourage the participation of young people, through teaching materials and encounters focused on participatory budgets.

An exhibition of the "International Competition of Ideas", to together decide on the future remodelling of España Square, one of the city's most iconic spaces which has become rundown over recent years.

Mónica Fein

Mayor of Rosario (Argentina)

Mónica Fein has been Mayor of Rosario since December 2011. She has a degree in Biochemistry from the National University of Rosario, and completed her training in Public Health in the Instituto Lazarte. In 1992 she participated in the creation of the Laboratory of Medicinal Specialities (LEM), holding the position of the first manager. This Laboratory constitutes a national model in the public production of medicines. In 1995 she took on the Management of the City Sanitation Department and boosted a change of paradigm in the bromatological control. She developed the Food Institute, a pioneer in the prevention and education for food quality. From 1997 to 2001 and once again from 2003 to 2007, she was Deputy Mayor for Public Health of the Municipality of Rosario. During these two terms she set in motion the Bone Marrow transplantation Room of the V.J. Vilela Children's Hospital and the specialist medical centre (Cemar), she inaugurated the new Martin maternity, and completed the Clemente Álvarez Emergency Hospital and her work received the recognition of the World Health Organisation. From 2001 to 2003 she was Councillor and she chaired the Health Commission of the Rosario Municipal Council. From 2007 to 2011 she was National Deputy of the Civic and Social Progressive Front. She focused on issues of Social Action and Public Health, Tax and Social Security Regulations, Population and Human Development and the Elderly. She supported the Agreement for democratic Security, together with Human Rights organisations.

What are the challenges faced by Rosario in terms of coexistence?

Rosario faces the same challenges as many other municipalities, related to the fact of building fairer cities, which are more equitable, with greater solidarity and respect for diversity, highlighting equal opportunities and social integration as principles that enable coexistence to be built.

Today, our cities are complex spaces which harbour relationships that can occur in a fluid or fragmented way, expressing dynamics from which common and shared codes are constructed, unfolding coexisting times and diverse, varied and unequal identities. For many years now, we have been tackling this complexity, with policies that allow us to strengthen the coexistence towards more inclusive citizens.

Thus, Rosario has grown in a sustained and planned way thanks to our Strategic Plan, created and agreed by means of participatory processes with different sectors of the society, and whose main challenge is to construct a city with social and urban integration.

Along with this, we are working intensively to ensure the essential rights such as quality, free-of-charge healthcare for all the citizens; and in terms of equality, improving the infrastructure of each neighbourhood, of each Community Centre (*Centro de Convivencia Barrial*), or with programmes of socio-labour inclusion for youths who find themselves to a certain degree to be suffering from social vulnerability, such

as the New Opportunity Programme. We are also working against impunity, working with all levels of the State, because it is very important that everyone is where they should be. In short, the axes in which we are working on to improve the coexistence are, for the city of Rosario, citizen participation and the strengthening of everything public. And this is the way we are directing each of our public policies.

Which policies and actions are you putting into practice to respond to these challenges?

When we talk about close government, it is because we want a State which is profoundly present, close, modern, that guarantees rights and that calls on participation. The Community Centres foster the inclusion of complete family groups by providing them with the full exercising of their rights, the Municipal District Centres, the Cultural Centres, the Sports Centres, Museums and Libraries, and the Health Centres have, for decades, carried out an ongoing sustained work in terms of social, cultural and educational inclusion, and nowadays are our privileged setting for being able to work on social ties, for shortening the distance between the government and the citizens and to ensure they are listened to.

That is why we are carrying out in-depth work on our social, health, childcare and gender policies. Furthermore, we are strengthening the social and solidarity economy,

and above all we will be giving new impetus and functions to the municipal decentralization. We have set in motion 25 neighbourhood roundtables. In these groups we have carried out reflections, discussed the problems and built collective solutions. Everyone was seated together: the civil servants from each area, the police, the president of the club, the neighbours, the director of the school, etc.

By means of the Department of Neighbourhoods, we are strengthening the Neighbourhood Associations, a movement with more than 100 years of existence in the city, whose mission is to collaborate and participate closely with the public institutions so as to boost the various governmental policies that aim to improve the quality of life of the citizens and the works to be undertaken for this purpose.

Furthermore, after 14 years of a Participatory Budget as a citizen participation policy, it has become necessary to innovate its methodologies to fulfil what is pending and make visible to the citizens the impact of the projects they voted for.

In addition, we will take an in-depth look at the work of the Volunteer Programme, which allows actions to be carried out with more than 60 of the city's social organisations. Currently, there are 25 municipal programmes in which volunteers participate, tackling a wide variety of issues such as healthcare, culture, animal health, education, ecology or the environment. We would like to boost these territorial ties that nowadays count on the support of thousands of volunteers, while multiplying the links with other organisations, such as the public university.

Could you give us an example of how Rosario is working on gaining public space for the citizens and how the collective appropriation of these spaces is carried out from a position of respect for shared rules?
We can highlight two experiences of management shared between the City Council and the civil society which have had a relevant impact on the life of the citizenship.

First of all, the Programme for Safe and Sustainable Mobility being developed in spaces of formal and non-formal education. This has been carried out in different departments of the Municipality, organisations of the civil society and schools of the city of Rosario, diverse actions have been developed that from a leisure point of view question the current mobility practices, help to create citizens committed towards safe and sustainable mobility, and in this way contribute to transforming the public space. The interventions boost the public policies implemented by the municipality so as to generate a change of paradigm with regard to the way of conceiving mobility, created within the framework of the Integral Plan of Mobility and legitimised by the citizenship in the Mobility Pact.

Secondly, the "Urban Pedagogy" Programme, focused on designing and implementing educational public policies in the city, taking into account its material and imaginary territorialities, as a setting of and for multiple learning. This programme incorporates education as an integral dimension of growth and human communication, and aims to interpret the desires and needs of an

New public spaces on the riverside promenade

View of the Recreativa Street closed to vehicle traffic for leisure activities

entire range of generations, but particularly highlights the Youth and Childhood Policies, oriented towards strengthening the collective and participatory sense of the urban life.

Working on making our cities well connected and safe is a key issue for people to be able to live and enjoy the city as a whole, so as to avoid segregation. What progress has been made in Rosario?

From the municipality we can contribute towards safety, we assume the challenge of strengthening the public policies that respond to this demand, the aspects that contribute to better living together, as well as the control and compliance of the regulations, taking as the axis our presence in the city territory. We need to work together on defining the rules of coexistence to be chosen. What we are going to allow and what not. Agreeing what we find unacceptable in our common home and applying the legislation accordingly.

  We are trying to tackle the city's problems in an integral way, and we do so with a social commitment. Led by the Department of Control and Coexistence, we have set in motion new mechanisms by means of which we are intervening in the territory: they are what we call Integral Operatives. They consist of a joint intervention by different municipal areas with actions of prevention and services in defined zones. The aim is to create better conditions of proximity of the local government with the neighbourhoods

and to promote peaceful coexistence in the public space. The tasks and controls to be carried out are the result of prior consultations with the neighbours, neighbourhood roundtables, and district and neighbourhood centres.

Social inequalities are often a source of conflict and problems of coexistence, so what policies of equal opportunities do you implement in this sense? Does evidence exist that these policies have contributed to a more peaceful coexistence in the city?

A close government is one which guarantees essential rights. The Municipality of Rosario, due to its notable trajectory in the field of healthcare, has become a model of innovative policies and a space of learning, recognised throughout Latin America. More than 400 thousand citizens of Rosario take advantage of the healthcare structures that we provide them with in the various areas of the city.

  We have to protect and take care of the young girls and teenagers, especially in these moments in which, and with ever increasing frequency, motherhood abruptly bursts out and interrupts childhood. We are carrying out an integral intervention with pregnant adolescents, with a strategy that involves policies and resources from different levels of the government: schools, healthcare centres, Community Centres, employment; and which aim to guarantee the fundamental rights of these mothers. Our goal is that they all manage to finish their schooling, help them to get a decent job, to look

Participatory Budget

after their health and that of their children, to accompany them in the exercising of their sexual and reproductive rights, and in short, to ensure that they have the possibility of enjoying their maternity with opportunities and hope.

For more than 24 years Rosario has carried out a public production of medicines. This year, together with the Pharmacy and Biochemical Faculty, the area of production and research of the Laboratory of Medicinal Specialities (LEM), vitamins and anti-parasites will be developed, once again making Rosario a national example.

We remain close to women and the problems they face on a daily basis. We are implementing a scheme of integral attention to violence against women. We have therapeutic group mechanisms for women, with personalised attention and with an extended timetable, as well as a hotline 24 hours a day, 365 days a year; Day centres; and Operative groups of attention in the territory.

Childhood is another central axis of the city project. The Triptych of childhood, that gathers together spaces such as The Childhood Farm, The Children's Garden, and The Island of the Inventions, where interaction is promoted between nature and culture, and fosters the fact that the participants take on a leading role in the development of the activity from a perspective of equality and integration; the City of the Children; the activities for children in each of the 32 Community Centres; the 9 public sports centres and other municipal spaces thought for and aimed at the children, highlighting our priority in this way. In this management, we are preparing actions in which the children are once again protagonists.

We have created the Children's Educational Programme (PIE) in all our Community Centres and other local entities which join in with this, because we have to guarantee the rights to all the children from 0 to 3 years old, and

we must commit ourselves to strengthening the family ties. Furthermore, by means of an agreement with the government of Santa Fe, we aim to ensure access to formal education from 4 years old.

Caring for youths, protecting the mothers and the children, and guaranteeing healthcare and education are all defining elements of a progressive government. The State is there to care.

In this sense, we would like to refer to a date that obliges us to make a reflection: 40 years since the coup d'état. A time in which the State chose to persecute instead of caring for its citizens, torturing and killing instead of protecting them, when being young was a risk, and when our society was seized by fear. Many families were decimated and many of their mothers had to leave home so as to make the public space their place of resistance. We need to construct a society with memory to strengthen our still young democracy.

Thus, memory has also been a standard-bearer during this term office. The city of Rosario, with the agreement of the organisation in defence of Human Rights, and all the political forces represented in the City Council, opened the first Museum of Memory of the country.

Rosario gives youth policies a central importance. How do you work on the inclusion of youths, and especially the most disadvantaged groups? Can you give us any examples of some best practices that help to visualize the contribution of the youths towards a good coexistence in the city?

We are seeking to get closer to the youths with fewer opportunities, also from a cultural and educational approach. That is why we have created the New Opportunity Programme. We aim to train those who do not

Community Centre

have the possibility of working or studying, we want to help those people who are shaping the future of our city, helping them in their training and their integration into the labour market. And it is from there that we are building the bonds and ties that we are talking about.

This government is taking care of the youths so that they can study, work and be able to enjoy all the cultural expressions that the city offers. We have to generate new spaces of expression. The Youth Centre and the *Franja Joven* (ensemble of youth facilities on the river bank) are places designed for the youths, but we have to open other doors, to encourage them to innovate and to think up proposals together that excite, challenge and provoke us.

Do you believe it is important to foster citizen participation in the creation of bonds of coexistence? Why?

Citizen participation has been a fundamental pillar of our government for more than 25 years. Coexistence and participation are words that go hand in hand. We cannot understand one without the other. It is very encouraging to see citizens getting involved and participating, because in this way together we will be able to achieve advances so as to live better. In all the programmes we implement, participation and coexistence act as a bridge towards finding solutions together. Among the examples of local initiatives, it is worth mentioning the Programme of Municipal Mediation, which brings neighbours together so as to find quick solutions to conflicts and avoid judicial processes; the Neighbourhood Rountables, where the neighbours, institutions and the City Council work together on the priorities of each of the neighbourhoods; or the awareness-building campaigns for engaging citizens regarding health and environmental care and for promoting the democratization of the public space.

In June 2016 Rosario hosted the 14th International Congress of Educating Cities, precisely with the theme "Better Living Together in Cities". What key reflections would you highlight from this Congress?

We dialogued with 17 speakers from all around the world within the context of a space of reflection about concepts such as participation, violence, youth, the elderly, childhood, and the ways in which cities, as key actors, can think and meet up so as to go hand in hand towards a decent city.

The confluence of 121 cities, 433 congress delegates from 23 countries that are undertaking public policies in terms of education, allowed us to share new strategies for the construction of inclusive cities.

The visit to different educational practices in the city, and the involvement of the citizenship of Rosario in the preparation of this event made the educational potential of the city visible to the world, and to the city itself.

We reflected on the commitment that local governments should undertake with regard to fostering citizen participation policies as well as policies of social inclusion, coexistence, and sustainability, in order to turn the city, little by little, into a better place, one which is more democratic, inclusive and liveable, for its inhabitants.

We reinforced the idea that the city, in spite of the inequalities and difficulties that exist, fosters ongoing training and learning and provides a suitable space for boosting greater respect towards the people and their surroundings.

All in all, the Congress served to convey enthusiasm to continue fighting for the right to an Educating City, and to a decent city. ●

Lee Kyung-hoon

Mayor of Saha-gu (Republic of Korea)

Lee Kyung-hoon, Mayor of Saha-gu, has had an impressive career as an administrator. Born in Cheongdo of Gyeongsangbuk-do province, he spent his childhood at Busan and graduated from Busan Middle School and Busan High School. After graduating from Sungkyunkwan University with a diploma in law in 1973, he entered into the Graduate School of Public Administration in Seoul National University. When at school, he passed an examination for the higher civil service in 1978. Then, he started his public career, and worked in various central governmental offices including the Ministry of Interior. In 1993, he acquired a Master's degree in the University of Wisconsin, and finally acquired a Doctor's degree in Korea. Then, he served as head of the Organizing Committee for the 13th Asia-Pacific Economic Cooperation (APEC) Summit Meeting to play an important role in successfully hosting the Summit in 2005. In 2006, he served as Deputy Mayor of Administrative Affairs in Busan Metropolitan City. In 2010 he won the election as Mayor of Saha-gu, since then he has fully made efforts as a well-versed administrator to promote the welfare of residents. Serving a second term in 2014, Mayor Lee is well-appreciated for his leadership of communication and social inclusion.

What are the challenges Saha-gu is facing in terms of coexistence?

Saha-gu has a district for political migration where government-leased apartments and old houses – the residential area for the financially-vulnerable – are concentrated. To improve life conditions in this area was an important challenge faced by the city.

Saha-gu, located on low-lying ground, is adjacent to the river and the sea. So, after heavy rain, the area has easily been flooded. That is why the Saha-gu office has continuously carried out a project to maintain infrastructure to prevent flooding and remove the residents' anxiety.

In addition, Saha-gu is an area with multicultural families of about 4,500 immigrants from 57 countries. It seems difficult for various cultures to be harmonized with each other in a short time. Furthermore, we also have to consider how children in multicultural families adapt to their schools and communities. So, we should deal with those issues including education, together with local residents, by preparing for efficient institutions. That is why the sense of difference caused by different in languages and cultures from multicultural families and North Korean defectors is likely to keep a distance from existing residents, which can have a harmful effect on the integration of local communities.

As part of our strategies, various policies are being developed to support the vulnerable for their welfare and to improve the industrial structure. Under one of the hot topics in the 21st century "Coexistence of Diversity", we need to promote the perception that they are same as us and one of members in our society, providing administrative support for them to live together and make efforts at various levels.

What are the policies and initiatives that you are undertaking to meet those challenges?

Saha-gu enhances the role of its Community Service Centres to meet the demands of low-income families for their welfare by implementing residents-tailored welfare services such as Mobile Welfare Council Centres and 24-hour Welfare Call to prevent lonely deaths and promote the safety of the elderly. Community Health Centres in Saha-gu also make efforts for health of low-income families by carrying out a visit-and-health care programme and a free medical service. These can be exemplary cases for Saha-gu to establish the safety net for the vulnerable.

Saha-gu is also pushing forward various city rejuvenation projects to improve the residential environment. Instead of destroying old buildings and creating a new town, we focused on preserving the existing facilities. Gamcheon, a residential area for political migration, used to be one of the poorest regions in Korea. However, after the project, the village has been transformed into Gamcheon Culture Village which 1.4 million people visit annually. Residents, artists and administrators worked together to maintain infrastructure to make the village an artistic and cultural one. Other efforts to improve the residential environment include constructing a small-sized park near the area and expanding car parks.

To break down stereotypes that an industrial complex only pollutes, the complex within Saha-gu established an art

village and a cultural park to provide a venue for creative activities and exhibitions. Saha-gu has also made efforts for the environment such as improving a wastewater discharge facility to remove a major cause of bad smells, dredging the stream where wastewater flows for polluted deposit soil, and establishing a water-friendly space with better water quality. In addition, a project to make facilities in the complex more advanced is under way to find fundamental solutions.

Annually-recurring flooding, caused by geographical and topographical conditions, is the issue Saha-gu has to seek solutions for. With a lot of budget and human resources, we have completed or have carried out construction works to prevent flooding. After the construction, the residents in Saha-gu are certainly not worried about whether their houses and roads would be flooded or feel inconvenience on flooding.

Furthermore, the Support Centre for Multicultural Families moved to a larger office for more systemic support to eliminate the social disharmony. And, a Multicultural Teacher Training Course has been developed to train migrated married women as a one-day teacher in a daycare centre. The programme aims to inform children of various cultures because they tend to be easily acceptable to unfamiliar things. In addition, various programmes are carried out with migrant married women to be integrated into a society in Korea by learning Korean language and understanding Korean culture—Korean Language School for Migrated Married Women, Sports Day for Multicultural Families, Kimchi and Sharing love, etc. If such programmes lay a solid foundation for their integration into the society, coexistence in the local community is sure to be achieved.

You are investing efforts in promoting the feeling of belonging and spirit of community or pride, to put an end to the migration movement to neighbouring cities. Can you explain us the main activities developed in this field? Have you succeeded in reversing the trend?
Saha-gu, surrounded by mountains, a river and the sea, is establishing a green eco city by preserving the blessed natural environment and keeping it clean; Saha-gu makes a water-friendly venue with a seawater stream, an eco-trail, a grass plaza, and a forest in Dadaepo beach which used to have only sands. In a Eulsuk-do island, the habitat of migratory birds, an eco-park has been made to feel and enjoy nature.

Saha-gu is also making efforts to focus on "Becoming an educating city for dreaming of the future" to prevent many

Free visit-and-health care programme

Multicultural teachers' training course

parents with high fervour for education from moving to other districts which have major schools. First, the office attracted Busan Il Science High School which boasts its best educational service to foster outstanding students from all across the nation. And Saha-gu put the annual budget of 630 million won (USD 550,000) in improving the circumstance of public education services. And small-sized libraries have been constructed in every smaller administrative unit (dong) for residents to have easy access to books. So, in 2017, a total of 16 small libraries are expected to be constructed in Saha-gu to play a role as community centres and venue so as to promote a reading culture. As a result of such efforts, Saha-gu was selected as a lifelong learning city by the Ministry of Education in 2013

To become a culture and art city is one of the goals Saha-gu is pursuing to meet a cultural and artistic demand of residents and provide them with various pleasures. The space for creative arts is established within the industrial complex to support artists for their creative activities and help residents directly experience culture and art through Saha art festival, an outreach programme for cultural performances and exhibition of residents' artworks (Eo-ul-ma-dang). Eulsukdo Cultural Centre has planned performances to provide major works, and for wider

exhibition space Busan Museum of Modern Art is scheduled to be open in 2017. Residents in Saha-gu are satisfying their various cultural desires by watching performances of great artists, enjoying art works and participating in various cultural programmes.

The City Council is also focusing on building a welfare city where nobody is neglected and sharing is promoted. In particular, policies are prepared according to age groups for greater satisfaction. First, to respond to an aging society, Saha-gu adds welfare facilities for the elderly such as a Seniors Welfare Centre and a Seniors Community Centre. In addition, many programmes are operating to prevent problems which are expected to occur in an aging society. For workers' welfare, a Workers Welfare Centre with accommodations has been constructed within the industrial complex. For teenagers, a Youth Culture Centre and a Career Education Support Centre have been established. Support Centre for Multicultural Families is operated for multicultural families. Community Centres in Dongs are strengthening their function for residents' welfare such as finding and supporting low-income families. As the office is also implementing policies for gender equality to support women for their capacity development and social activity, Saha-gu was selected as a women-friendly city in 2015.

Residents Honorary Reporter

A safe city is the final goal to promote. Saha-gu is implementing action plans to make residents live in a safe environment without worrying about crimes. CCTV Control Centre has been opened to prevent crimes in advance, and Crime Prevention through Environmental Design (Cpted) Project is starting to improve the environment in residential areas which seem to be easily exposed to crimes.

Thanks to residents-tailored policies to make Saha-gu a better place to live, residents are more likely to feel satisfaction and participate in local policies.

Do you think that civic participation is important in the development of social ties? How do you foster participation in Saha-gu?

"Social Engagement" is a kind of sense of community or the sense of belonging. And social engagement is only possible to emerge under the awareness that each is a member consisting of a society who plays a role as if he or she is a master. Such sense of ownership can be promoted by participating in many policies with interest. And the society has to provide opportunities with residents to suggest various policies for their communities and participate in affairs occurring within the society.

Based on the Saha-gu's slogan "Plentiful, Liveable, Innovative city", the office pursues the happiness of all residents regardless of gender, age and wealth. To promote the value, residents participation under the sense of ownership is a prerequisite for continuously and effectively implementing many policies.

For a greater participation of residents, various methods are carried out; Residents' Sports Day, Climbing Day, Walkathon with Residents, Sports Competition for the Disabled to encourage the harmonization of residents, Briefing of affairs in Saha-gu, Town hall meeting, Residents' forum to suggest policies and monitor policy operations; real-time communication and promotion through SNS; and Residents' participatory budget committee, Residents' evaluation team for election pledges, Residents Honorary Reporter, One-day experience as Mayor, Residents Honorary Auditor, and Field trip to the office of traffic complaints to promote residents' experiences.

In order to foster the happiness for all residents, do you think that it is necessary to combat social inequalities? What measures do you carry out in this framework?

"To combat social inequalities is a "prerequisite for promoting the happiness of residents." Also it can be an "ultimate goal in a fair society." For the value, Saha-gu is carrying out various policies to remove many kinds of inequalities – gender inequality, inequality of opportunities to have access to a decent education, and inequality caused by age and physical disabilities.

First, because Korea has been a centuries-old male-oriented society, women have still encountered inequalities when they have tried to participate in their economic and social activities. For more social activities and higher status of women, many policies have been implemented to encourage the gender equality. Together with such national approaches, Saha-gu is establishing a middle-and-long term plan for the "Construction of a Women-Friendly City" and carrying out various projects such as providing an education to enhance female leaders' capabilities, making the female ratio higher in committees, operating the New Job Centres for Women to help career-interrupted women find jobs again, finding family-friendly companies, and installing a mirror wall in one-room apartments for the safety of women who live alone. As a result of such efforts, Saha-gu was designated as the 2014 Best Family Friendly Agency and the 2015 Women Friendly City by the government.

Secondly, to solve inequalities of opportunities to have access to a decent education, Saha-gu is continuously supporting the public education sector. The activities to improve the educational environment include providing educational expenditures for higher academic ability, supporting autonomous public high schools, implementing projects to provide enough good public education to satisfy students and their parents, supporting funds to improve the learning conditions and constructing multipurpose halls for schools. In addition, Saha-gu is

One-day experience as Mayor

helping teenagers carve out their future by operating a career counselling centre and holding a career fair and a college admission fair. The various policies are addressing the regional imbalance in educational circumstances caused by an economic gap.

The City Council has also made efforts to resolve the social inequality caused by physical disabilities. The Welfare Centre for the Disabled has been operating programmes for the physically-challenged people, and in 2016 it held the *Eo-ul-lim hanmadang*, a sports event to improve their rights and interests and promote their participation.

Besides that, Saha-gu encourages the participation of old people in social activities and programmes by supporting leisure welfare facilities including Senior Community Centres, Seniors' Classroom and Seniors Welfare Centre. In particular, the Municipal Ordinance to Operate and Support Senior Community Centre has enacted to promote seniors' active participation in social activities. Saha-gu is also helping seniors who are lagging behind in the information-oriented society to have access to the internet space by supporting Senior Internet Forum. Besides the existence of two Seniors Welfare Centres, a new welfare centre for the elderly with more staff members is going to be established in Dadae-Janglim area where old people are densely populated to meet seniors' demands. In addition, No-No Care Service will make the relationship between seniors better and strengthen support for seniors who require care. Such efforts are playing a role in preventing the isolation of old people from society.

You concede great importance to developing lifelong learning opportunities to the people. Can you explain us why? What are you doing to foster the social inclusion of the elderly?

As a great amount of knowledge emerges in a modern society, the value of information has more impact on all across of the society. That's why we have to continue to acquire the new knowledge to actively respond to the fast-changing society. So, a lifelong education in a knowledge-based society becomes essential, not an option.
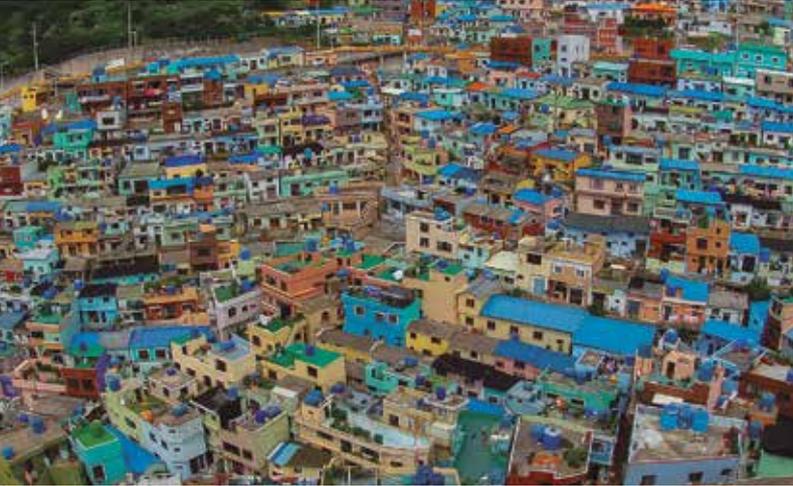
Under the vision of "Saha-gu, Lifelong Education City to Create Future with Learning", the office provides the fullest support to make Saha-gu an educational district where residents can have access to learning whenever and wherever they want and Saha-gu and its residents develop together through learning for higher competence.

Many lectures are open to women in career break and prospect retirees to acquire certifications, which can lead to finding jobs or starting businesses. Saha-gu is also supporting lifelong education study groups and talent-sharing activities within the community to encourage the lifelong education. Such efforts will lay the foundations for providing educational opportunities for all residents, and Saha-gu is going to continue its efforts for residents' lifelong education.

What importance does the public space have in promoting living together among inhabitants? How do you promote social mix to avoid the creation of segregated neighbourhoods?

With industrialization and urbanization, our society has become diversified and the living space has been closed and structuralized. And as the space of communication for residents has disappeared, the sense of community has become weak. In this situation, it is natural that the role of public space is more important as the space of communication to promote coexistence among residents.

The first step to prevent severance and segregation among residents is to provide community space where every resident can use and talk with his/her neighbours in their daily lives. In this context, with the natural environment, Saha-gu, located near the sea, has constructed an eco-park and a beach park. And, various-sized parks and rest areas have been established near the residential area to play as the venue of communication and meeting. There, residents also enjoy many cultural events together. In addition, small-sized libraries in each *dong* (smaller administrative district) have been established not only to provide a space of learning but also as community space. Saha-gu is operating Welfare Centres and Lifelong Education Centres to boost harmonization among residents, which can lead to social integration by strengthening the sense of community.

Gamcheon Culture Village

The transformation of Gamcheon, from a marginal neighbourhood to a liveable cultural district has merited an Educating Cities Award. Can you briefly explain us which are the keys to success in this transformation? And how have you succeeded in increasing the quality of life in this neighbourhood?

First, one of important factors is the shift in paradigm for urban development policies. In the past, the urban rejuvenation and reconstruction projects were only focused on demolishing existing facilities and buildings. Then, the old village lost its history and characteristics. Furthermore, in most cases, the residents needed to move to other regions for the project.

However, under the paradigm of "Preservation and Rejuvenation", Gamcheon Culture Village has promoted the urban development. While preserving its beautiful scenery and history, Saha-gu installed sculptures in the village and renovated deserted and empty houses and vacant lots. There, workshops and galleries of artists have been established and residents' lounge, plaza and community facilities have also been constructed to increase the artistic and cultural value of the village and improve the environment. During the project, residents continue to live in the village. If we selected the old method of rejuvenation and reconstruction projects, Gamcheon Culture Village would not have been created.

And another essential factor is "Communication" and "Cooperation". The most important partner for the urban rejuvenation project are the residents. When they play a central role in implementing policies for regional development, people can witness a successful outcome. In the case of Gamcheon Culture Village, residents, administrators and experts under a mutual governance system are promoting communication and cooperation. All the projects were reflecting opinions and ideas from heads of residents and planners to decide the details and concept of the project. Such approaches can decrease trial and error and encourage residents to participate in the project as much as possible. This has been and will be a driving force to develop the village.

As too many people visit the village, residents suffer from many problems such as noise, invasion of privacy, illegal disposal of waste, heavy traffic and parking. What we focused on during the project was to create income for the residents in the village. As they are operating cafes, restaurants and gift shops themselves, jobs have been created and income is increasing. Some portion of incomes from the village stores are used to make the village a better place to live. In addition, Saha-gu has been implementing various policies to improve the quality of life in the village by making dangerous areas safe, building a new road and establishing a car park.

Performance in the Gamcheon Culture Village

Gamcheon, is a neighbourhood with little more than 8,000 inhabitants, which last year received nearly 1,400,000 visitors. Do you worry about the effects of a potential gentrification?

As many visitors come to see the village, stores are increasing and rent house prices are rising. Those circumstances lead to the reinvigorated regional economy, more jobs and higher property value. Gentrification has a positive impact (village development, decreased crime, better local financial state) and a negative impact (higher rent, conflicts in communities, decreased leased buildings) at the same time. So it is not easy to evaluate its outcomes in the short term.

However, Saha-gu has collected and understood the information on solutions for gentrification to respond to potential impacts caused by the village's gentrification.

Earlier this year, the office invited experts to hold a deep discussion to identify various problems from gentrification and find solutions.

In addition, Saha-gu is in the process of establishing a "District Unit Plan" to keep the original appearance of the village from an excessive development project, and is ready to respond to the negative impact of gentrification and the excessive capital inflow by controlling the launch of franchise stores and limiting the use, height and colour of the buildings.

Suitable institutions are important to resolve various problems caused by gentrification, but the most important factor is to reach a social consensus of residents to protect the village. In this context, the residents committee and the traders association within Gamcheon Culture Village held a discussion earlier this year on gentrification. There, they fully agreed and were dealing with the issue. ●

Petronella Boonen

Expert in Restorative Justice (Brazil)

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Petronella Maria Boonen has a Doctorate and Master's in Sociology of Education from the University of São Paulo, with a thesis on Restorative Justice. Specialised in Mediation of Conflicts from the Pontifical Catholic University of São Paulo. Bachelor and Licentiate in Social Sciences. Co-founder of the Forgiveness and Restorative Justice line of the Human Rights and Popular Education Centre of São Paulo (*Centro de Direitos Humanos e Educação Popular-CDHEP*), where she works. Speaker and adviser on topics related to conflicts, culture of peace, emotional abilities, forgiveness and Restorative Justice to people from social, educational, penitentiary and pastoral sectors. At the moment she is monitoring the implementation of a Restorative Justice Centre, a pioneering process at the prison of Sarandi, Rio Grande do Sul. In addition, she also works on projects in various countries of Latin America. Born in Luxembourg, she is a member of the Congregation of the Missionary Sisters Servants of the Holy Spirit.

Could you explain what restorative justice entails?
Restorative Justice is a means of managing conflicts, with or without violence, in which a facilitator aids those involved – together with the members of their family/community indicated by them - in initiating a dialogical procedure. This foments the transformation of a relationship marked by antagonism and violence into a cooperative relationship, aiming at taking responsibility, reparation of damage, restoration of (interpersonal/community) ties and prevention of future violence. The starting point for Restorative Justice (RJ) is the protagonists taking into their own hands their problematic case, conflict or judicial proceeding.

RJ is different from the retributive and punitive responses that hand over the occurrence to a third party, an institution of the State, and it follows the usual path involving a judicial inquiry, a complaint, legal proceedings, and finally, a court decision. On this path, a lawyer is also appointed to file documents and pleadings *in favour of and on behalf* of the person involved, with an exclusive focus on the latter's interests. Based on the assumption of serving equally for everyone, conventional justice can only treat cases in an abstract manner, necessarily requiring the abstraction of the particularities of those involved. It responds to the expectations of the preconceived criminal and civil codes, more or less uniform, without including the needs of those involved in the proceeding. It has no space for dialogue, for the expression of feelings and pain and, one is only allowed to answer questions.

RJ does not aim to be universal. The construction of

fairness is always only useful for the microcosm of those involved in a specific situation and can only be pursued by those involved, with the aid of a facilitator. To restore what is fair and repair material or emotional damage has nothing to do with attributing a punishment or a prison sentence to an aggressor that as a result feels humiliated and inclined to react, once again, with rage and, possibly, with violence. Punishment is almost always undesired by the punished subject, since its asks him/her to submit to another's will, sacrificing his/her freedom. To restore means to repair what is wrong by taking responsibility for the latter. That is only possible starting with the connection of those involved with the facts, the mutual recognition of each other as people worthy of rights and paying attention to the needs of everyone.

What requirements are needed to be able to work from this perspective? Does its application depend on the offence committed?
It is possible to work with RJ practices during and after the appearance of a problematic situation, which can be a simple conflict or a crime. We can think about a case involving the theft of a wallet which is the appropriation of someone else's object, with the use of physical or psychological violence. Let us assume that the victim knows the aggressor. In areas where RJ is developed, the victim can go to Community Centre of Justice. Likewise, the Police, the Public Defender or the Public Prosecutor's Office can refer cases. The same can occur in cases involving offences, verbal aggressions and fights between

neighbours or in schools. The key point is that the offender recognises what he/she has done and is willing to begin a dialogue with his/her victim to repair the damages. Both receive the support and help from people that they themselves propose to participate in this procedure, with the aim of assuming the consequences of their actions.

How does one work with the victim and the offender? How does one get them to talk to one another?

Although not all victims want to participate, research shows that the adhesion of the victim to restorative procedures depends on various factors. In general, more than punishment for the aggressor, the victim wants and needs to be recognised as a victim. Participating in the process also permits the victim to receive information on the aggressor and the circumstances of the crime which tends to assuage the punitive intention. The more victims know about the circumstances and the complexity of the life of the offender, the less punitive they tend to be.

The victims also need emotional restoration and an apology. If possible material compensation too, preferably directly from their offender. This explains why the quantity of money or its equivalent suggested by the victims, when consulted, is often quite insignificant in relation to the real damage. The primary intention is to make the payment feasible for the offender, which testifies to the desire for compensation and not necessarily vengeance or the willingness to inflict pain.

The offenders, when they agree to participate in the restorative procedure, do so because they want to put an end to a story of suffering, of imbalance in the community, for having made their own family and that of the victim suffer. They are also motivated by a feeling of guilt and understand that their participation is a possibility of assuming responsibility for what they have done. There are places in the world in which the restorative procedure has an influence on the sentence, in the sense of diminishing or extinguishing the sentence which would be an additional motivation. In Brazil, this possibility exists for juvenile justice and, in some places, for crimes of less dangerous potential.

The understanding of the aggressor about the extent of what happened gradually emerges, during contact with the victim. Little by little denial is transformed into acceptance of one's own action and the will to rectify the consequences. Through the work in various prisons it is possible to observe how, procedurally, the capacity emerges of looking at the fact instead of denying it, embracing the emotions it causes

Suburbs of São Paulo

City centre of São Paulo

and moving forward to acceptance. This is the condition for pardon and self-pardon, in both the experience of the offender and the victim. It is an essential step that permits moving forward towards recognition, taking responsibility and damage compensation.

The victim, the offender and their supporters are invited to individual meetings, the pre-circles. More than one pre-circle is usually necessary with the main affected parties. Of the 30 cases that were organised by the CDHEP, there were between 7 and 10 circles per case. Everyone is invited to express themselves and to reflect on their situation, the fact, their emotions and about the possibilities of dealing with what happened in a beneficial manner. Some reflective questions and, therefore, restorative can be: What happened? How were you affected by this situation? How do you feel about it? What do you think about this situation/fact? What do you want to ask for? What do you want to offer?

What role do the facilitators play in this process?
The success of the restorative procedure depends to a large extent on the performance of the facilitator and on the first contact. Each case is accompanied by two facilitators in order to ensure a greater exchange of visions and possibilities and to guarantee greater security regarding the procedures. The facilitator has to ensure that the conversations foster a safe space and the hope of a positive result for all. He has to attempt to maintain everyone interested and committed to the restoration of relations and compensation for damages. The participants expect support, encouragement, an attentive ear, comprehension and no judgement from him, including the guarantee of a safe space.

When a case reaches the Community Centre, the facilitators assess the conditions to receive it or pass it on to other services, such as in the case of domestic violence and abuse of children for which specialised support is available in the region. If accepted, the facilitators contact the people involved, normally by telephone, briefly explain the proposal and invite everyone for an initial conversation. Since this type of contact is not very usual, the contacted person may find it strange and have mixed feelings of insecurity, fear, curiosity and/or rejection. Perhaps nothing will happen after the first contact. Perhaps the victim or the aggressor is not open to continue or needs more time to reflect. Under these circumstances, the facilitator must have patience, humility and the ability to deal with the powerlessness to control the times and not interfere in the freedom or lack of freedom of those involved.

Sarandi Prison, Rio Grande do Sul

Family circle

If the case proceeds and the pre-circles take place, the facilitator needs to be particularly aware of the behaviour and feelings of the participants, facial expressions, body language and verbal comments. She/He helps them to separate the facts and the emotions which are often jumbled up. The main tools of the facilitator are the reflective questions, as well as her/his capacity for empathy and safety.

Restorative justice is an educational process. What values are promoted with this focus and what benefits are there in terms of peaceful coexistence in the community?

In my view, one of the most important and broad-reaching social values and benefits of RJ is taking responsibility for the consequences of one's acts and showing respect for the rights and existence of others. This connection occurs when the protagonists are willing to take charge of their own issues, without delegating them to others, superiors, lawyers or judges.

In this procedure the social and the subjectivity aspects interact. Neurosciences show how those involved, victims and aggressors, although initially on opposite sides, when they listen to each other's stories of pain, become more intimately bound. They are mutually affected and involved in the situation of each other and become increasingly

closer. Empathetic listening can and should be learnt: it depends on an effort of attention and self-awareness to grasp and understand one's own emotions.

This inter-subjective plan is a possible explanation for the agreements that the restorative circles are capable of establishing via the concrete contributions of the participants that shift from a position of opposition to

one of collaboration. When people are willing to move in this direction toward the other, when the certainties and judgements are replaced by uncertainties about the other and about themselves, when the pain and adversity earn a place not of rejection, but of possibilities, it is imaginable to accept the past, opening up to a promising future of something new.

Initially unfavourable situations, when accepted, accompanied and pursued through a procedure that involves no judgement, in a safe environment, instead of deepening divisions, strengthen community or family relations. In addition, the question of forgiveness is treated as the possibility of freeing oneself from the painful past and channelling energies towards the future, which favours the restorative process. Our work in a prison has shown that half of the people that have been deprived of freedom would like to take part in the restorative process, meet the victims, recognise the facts, acknowledge the feelings of the other and one's own feelings, express needs, etc.

It is important to promote the possibilities and benefits of RJ in the most varied areas: communities, schools, social networks, municipal and state management plans.

Could you briefly explain your experience in this field, with some concrete examples that illustrate changes in people and in communities?
Various problematic cases in communities or schools illustrate how conflicts, verbal violence, offensive postings on the internet, when approached from a restorative viewpoint, can have a high educational potential and are capable of transforming the understanding of that situation. Behind the words recognise, take responsibility, repair and reintegrate there are mechanisms for a new understanding and the attribution of feelings that allow one to move toward new possibilities. I am going to mention

some cases that show the variety of situations in which Restorative Justice can be applied.

Case A: A conflict between a 15-year old couple. Intimate photos that she sent to him turned up on the smartphone of school colleagues, creating a tumultuous and difficult situation for both families. The parents were called by the school and threatened that their daughter would have to leave the school if the case took on greater proportions. The pre-circles were conducted and in the circle, everybody arrived very nervous, affected and anxious. The parents were afraid of one another. Through questions, mainly the father of the boy was able to express his feelings, placing himself in the position of the other, saying that he would not know what to do if something similar happened to one of his daughters. He was able to express the fear that he felt about the girl's father doing something to his son. The mother, with a lot of difficulty said she was very sorry, since she had three daughters, one of which of the same age as the girl in question. This openness from the parents made it possible for the boy to apologise to the girl. As time went by, the tension between the parents diminished and, as a result, between the two young people as well. A decisive moment was when the mother of the girl, which during the pre-circles appeared very affected and with a heavy and victimised speech, was able to express her pain and anguish in a respectful manner. With this confession she was able to be recognised as a victim by the young boy's family. The young boy, although he had suffered a lot too, since he lost friends and was condemned at school for this episode, managed to 'leave' the position of victim and assume responsibility for the situation. The various apologies dissipated the unease. The small meal was a moment for both mothers, and the fathers also, to draw closer. It was a moment to celebrate overcoming the past. This case which had reached the CDHEP through the Public

Training in Restorative Justice

Sarandi prison, Rio Grande do Sul

Defender and, with the agreement reached, the case was closed, and no legal proceedings were instituted.

Case B: Three young people carrying a weapon, stole a teacher's car. When one of the 16 years old offenders on an assisted freedom programme, went to enrol at a neighbourhood school where he lived and where the assault took place, he recognised the teacher and refused to finalise his enrolment at the school. Little by little, he began to accept the restorative procedures and initiated a dialogue with the teacher through a letter. He wrote about what he had done and expressed his feelings and his remorse. This letter moved the teacher and convinced her to participate in the restorative circle. During the circle, the point that really affected the young man was when the teacher mentioned that the greatest difficulty was not being able to take her mother, an elderly lady with mobility problems, to physiotherapy. The young boy understood, empathetically, part of his responsibility and replied that what he had not wanted to do was hurt a grandmother. In reparation, the young boy agreed to offer free kite workshops at school and apologised to the elderly lady.

Case C: The robbery of a jewellery store. This young boy also wrote a letter to the owner, explaining how he came to rob the establishment, he expressed his apprehension about the fact and that he would like to remedy the damages, even though it was a considerable amount of money. The information that was given to him was about the dejection of the owner of the store that had been robbed several times and, was currently thinking about closing down this commercial activity, which would result in having to let go his employees, and this touched him deeply, since he was also looking for employment. The store owner accepted to participate in the restorative procedure because he was also the

father of a young boy of that age, in the hope that his son would have this opportunity if he ever committed an infraction. The process was overseen by the court and during the trial, it was settled that the young boy, who at that time was working, would deposit a part of his salary over a 10-month period in the account of a charity indicated by the owner of the store. The amount agreed did not represent a tenth of the losses, but for the owner of the store that had been indemnified by the insurance company, the effort and the commitment of the young boy were decisive.

Case D: Strengthening family ties in prison involving a couple convicted of drug trafficking. Based on the training sessions in prison, a father requested the restorative procedures, since he was very worried about "losing" his wife and five children, aged between 5 and 16. There was the concern that his grown-up sons would leave school, that his 14-year old daughter would try to increase her income through prostitution and that the relationships with the grandparents would deteriorate. With great commitment from the CDHEP and the management of the prison, it was possible to hold pre-circles with the sons and the two grandmothers that were looking after them. A restorative circle between the couple dealt with the strengthening of relations between them and their relationship with their sons during visiting hours. The family circle in prison between the couple, the grandparents and the three grown-up children was moving. Each one expressed their uneasiness, sadness and difficulty with this situation. Subsequently, the parents revealed their feelings of guilt and their responsibility for the situation, for having been seduced by the easy money and having sold drugs. They expressed their determination to maintain the family united and to do what was possible to reach the end of

the sentence as soon as possible. They also asked their family members to forgive them. At that moment, everyone was deeply touched and tears rolled silently. The parents, assuming their transgression wanted to assure their children that they would never get involved in trafficking again. Each one then spoke about what was going right in their daily life and what was difficult. The most painful moment was when their 14-year old daughter managed to say that she was in a relationship with a 23-year old man and that she did not want to split up with him. For the mother it was an opportunity to tell her about how her own life had been: the lack of studies and the fact that she got pregnant when she was young were some of the causes that led to the current situation. The confession of the girl was a relief, having dispelled the suspicion of prostitution, but the parents forbid this courtship and said they would report the relationship to the Tutelary Council[1] if she did not end the relationship with this man. Agreements were also reached

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1. The Tutelary Council is elected by the community to oversee children and teenagers. It has functional autonomy to supervise the state, community and family in defence of the rights of children and teenagers.

regarding domestic tasks, money, school attendance, night time arrival at home and about study and work adjustments. The restorative circle prevented the daughter from being sent to a public shelter, resulted in the older son enrolling in the evening schedule at school while working during the day and made it possible for the domestic tasks to be undertaken. All these agreements are currently being fulfilled, six months after the circle took place.

Case E: A disharmonious relationship with verbal violence between a doctor and head nurse that coordinated 80 nurses in a public hospital. The difficulty that had been building up over many months had negatively affected the shift changes and, as a result, the patient care service. After various pre-circles there was a recognition that there was inadequate behaviour on both sides and that it was urgent to elaborate a plan for implementing changes to the patient care service. This five-point plan was implemented after two months and the circle enabled the nurses to rebuild a professional environment focused on the needs of the patients.

These examples of the educational, judicial, prison and health areas could be multiplied to reflect other situations

Courtyard prepared for visits, Sarandi prison, Rio Grande do Sul

of the community. They show that restorative practices offer numerous possibilities in the most varied social sectors. They are applicable in all environments in which there are likely to be misunderstandings and conflicts. So that these do not intensify, leading to violence and possibly even crimes, there is an urgent need to learn to deal with these in a restorative and not punitive manner. The adherence of those involved to the agreements established show that many have the desire to repair and assume responsibilities if the conditions to this end are created.

What work is carried out by the Centre of Human Rights and Popular Education of Campo Limpo - CDHEP, in São Paulo, in this context?

The CDHEP initiated its activity in Restorative Justice in 2005 and slowly established its path and improved its methodology via contacts with institutions from Colombia, the United States and Europe. It offers the courses of Fundamentals[2] and Practices of Restorative Justice. It is recognised as a centre that promotes RJ in the community, setting itself apart from the strong movement associated to the Judiciary in Brazil. The CDHEP trains facilitators, provides advice, facilitates and supervises cases of conflict. These are received at the institutions where there are facilitators or at the premises of the CDHEP. In collaboration with the Prison Pastoral, the CDHEP also guides prison and pastoral agents in the promotion of the possibilities of RJ in the criminal justice system. Together with the team of the Prison Department of the Ministry of Justice, it participates in the creation of penal alternatives.

2. The first part was inspired by the Schools of Forgiveness and Reconciliation (ESPERE, Spanish acronym) of the *Fundación para la Reconciliación*, of Bogotá.

Circle with teachers

Why is it important to work from this perspective instead of sending people to jail?

In addition to the inconveniences already mentioned above, it is necessary to remember that punishment is the response of the State to an aggressor for an act of the past. The State has an administrative penalties scheme aimed at the aggressor and does not worry about the victim. Contrary to what it intends to achieve, the penal response of the State does not contribute to social peace since it does not meet the needs of the victims and does not help the aggressor assume his/her responsibility. In countries such as Brazil, one talks about a criminal recurrence rate of 70%. The conditions in prisons are catastrophic, and this issue has been widely disseminated. The prison system with strong internal self-governing hierarchies, with the need for obedience and submission to headmen, foments the accumulation of anger, frustration and violent reactions against the internal prison system and against the administration of the State as a whole. It may favour repentance having to go through such situations, but it is not favour a reflection about the crime committed and its consequences for the victims. It is very common to hear people deprived of freedom say that they never thought seriously about the victim. Not because they do not want to, but because this place only favours defence and makes awareness and self-knowledge, self-awareness and reflection impossible. Preventing a further expansion of the criminal system and favouring processes involving taking responsibility and reparation of damages is indispensable.

In what contexts can restorative justice be promoted? What advice would you give to local governments to this end?

It is urgent, fair and necessary to educate about and disclose the possibilities of RJ in all possible areas – families, organisations, public departments, churches, etc. The community and the State at a local, provincial and national government level have to be aware that there are alternatives to the punitive system that does not favour taking responsibility. RJ is a supplement to citizenship, since it forces people that enter into dialogue to focus on their problematic issues, whether it is associated to their private life, community related, conflicts or crimes. Taking responsibility for the other and for all transforms relationships, people and their environment. It is a form of promoting human rights, since it responds exactly to the needs of the participants.

JR is also one of the many necessary actions to reduce violence, including the violence of the State[3] with reference to the prison system or the Military Police[4] of Brazil. When attached to the actions of the Court of Justice, in addition to the benefit of the subjects assuming responsibility for the acts, the damage to the aggressor is lessened since it decreases the duration of

incarceration or avoids it completely. It is a means of not judicialising the adversities and transforming them into a social learning event that can create and/or promote social interaction or at least peaceful coexistence. It is a means of promoting the art of living and socialising, with diversity and adversity. For me it is a human and social imperative that educating cities invest in the promotion of and training in Restorative Justice. ●

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- www.cdhep.org.br. Videos: *Justo e necessário* (40 min); *Um mundo sem prisões* (12 min); *A Espiral do Injusto* (15 min)

3. During 2015, the police killed 412 people in the capital, which represents 26% of the 1,591 assassinations of the city of São Paulo, a record. In 2014, the police killed 24% of the victims of assassination. In 2013, 16% and in 2005, 5%. The number only includes the deaths, of mainly young people and black people, in supposed confrontations. Source: http://g1.globo.com/sao-paulo/noticia/2016/04/uma-em-cada-4-pessoas-assassinadas-em-sp-foi-morta-pela-policia.html

4. Military logic is guided by war policy, in which the poor, almost always black, almost always residents of the periphery, are elected as enemies and are transformed into exclusive targets of the attention and handcuffs of the police. Brutally expanded by the civil-military dictatorship, the militarism of the Brazilian police agencies continues to intensify and is a significant factor in the high rate of lethality of the police and, likewise, in the process of mass incarceration, to the extent that the UN has recommended that Brazil demilitarise its police. National Agenda for Release from Prison, 2014 page 23. Source: http://carceraria.org.br/wp-content/uploads/2015/06/Agenda-em-Portugues.pdf

Experiences

Intergenerational Projects in the City of Geneva

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Maintaining and reinforcing social bonds becomes more necessary than ever in a society where traditional forms of solidarity are disappearing. In Geneva, intergenerational projects have been conceived with this aim and placed naturally within the framework of an over-arching social cohesion policy.

Geneva is clearly a prosperous, vibrant city. Its activity has experienced considerable growth over the past fifteen years, and it is now the centre of a metropolitan area with a population of almost one million. However, the gaps between income groups have widened, unemployment rates have gone up, and precariousness has increased, as proven by the dramatic rise in the number of social assistance recipients.

To all of these factors we must add the consequences of an ageing population. Given the increase of life expectancy, Geneva has a growing number of elderly people. Close to one quarter of the city's population will be over 65 by the year 2040. The risk of isolation is very real for these people: it affects 10 to 15% of retired Genevans, about 10,000 people.[1] This risk is aggravated by the negative attitudes towards ageing and the aged. In fact, as shown in several studies (World Values Survey, Eurobarometer on Discrimination), age is an important factor of discrimination. Ageism may actually constitute a more widespread form of discrimination than sexism or racism. Although stereotypes about ageing and the aged appear in all countries, those with highest income levels appear to be the ones with the lowest level of respect.[2] Ageism also has a negative impact on the mental and physical health of older people.[3] In its recent *World Report on Ageing and Health*, WHO points out that elderly individuals who believe they are burdens for others also perceive their lives as being less important, and that perception exposes them to the risk of depression and social isolation. WHO also refers to research studies showing that elderly people with a negative attitude towards their own ageing process live an average of 7.5 years less than those with a more positive outlook. Ageism also paves the way for neglect of and violence towards the elderly, as demonstrated in a study performed by Lucio Bizzini, psychologist and Charles-Henri Rapin, geriatric physician from the University of Geneva.[4]

In an environment in which individualism rules supreme and where prejudices against ageing are pervasive, the solidarity agreement between generations is harshly put to the test, in Switzerland as elsewhere. The aged are often presented as a dead weight and a threat to society. Not only an economic threat – subsidizing their retirement and health care generates exorbitant costs at the expense of younger generations – but a political challenge as well. In June 2016, Avenir Suisse, an economic think tank, published a study with a provocative title: "On the path to gerontocracy?", in which the author questioned the political impact of ageing on direct democracy, suggesting the introduction of voting rights for children (which would be exercised on their behalf by their parents until they reached voting age) in order to neutralize the vote of the elderly.[5] Despite the controversy that followed its

1. *Inventaire sur la question de l'isolement des personnes âgées à Genève* (Survey on the Issue of the Isolation of Elderly People in Geneva), report by the isolation group, platform for elderly people's associations in Geneva, Winter 2013/14.
2. World Values Survey
3. *World Report on Ageing and Health*, World Health Organization, 2016.
4. Lucio Bizzini and Charles-Henri Rapin, *« L'âgisme. Une forme de discrimination qui porte préjudice aux personnes âgées et prépare le terrain de la négligence et de la violence »* (Ageism. A form of discrimination that shows prejudices against elderly people and paves the way for negligence and violence), *Gérontologie et société*, No. 123, 2007/4.
5. Lukas Rühli, « Sur la voie de la gérontocratie? » (On the path to a gerontocracy?), Avenir Suisse, June 2016

Intergenerational activities between the Terrassière Preschool Centre and the senior citizens' residence.

publication, the director of Avenir Suisse continued to support this idea if it were to occur that "the generations of elderly voters' control over elections were to become problematic."[6]

In view of these facts, there is an urgent need to reconceive the solidarity pact between generations introducing a positive view of demographic ageing. With the Political Declaration and the Madrid International Plan of Action on Ageing adopted in 2002 by the United Nations General Assembly and the document "Active ageing. A policy framework" published by WHO the same year, the international legal and strategic framework for this vision has already been laid down. In addition, the European Convention on Human Rights and the Swiss Federal Constitution forbid all forms of age discrimination. The Constitution of the Republic and Canton of Geneva establishes that "the State takes the requirement of intergenerational solidarity into consideration for the definition of its policies and actions." The public authorities are responsible for protecting and fulfilling the rights of the elderly, and for promoting a major change in the way our society perceives ageing. Accordingly, intergenerational policies must address the need to build a society for all ages. What is at stake is the preservation of social cohesion, considered as a society's capacity to ensure the well-being of all its members by reducing inequalities and avoiding marginalization.[7]

The Geneva City Council supports social cohesion as the reaffirmation of a solidarity pact that links all generations together at any given moment and in the long term, while reinforcing collective responsibility for the socially vulnerable. It aims to achieve harmonious coexistence between people of all ages. In June 2015, the Administrative Council of the City of Geneva approved a policy for the elderly that proposes a global approach to intergenerational solidarity.[8] The City Council found its inspiration in the approach advocated by the Swiss Federal Council in 2007, according to which the focus must not be placed on the aged, but rather on ageing as a demographic phenomenon occurring in our society as a whole, and as a stage in the lives of all individuals.[9] The City Council's intergenerational policy is therefore based on the policy on ageing.

However, the City Council chose to begin launching and supporting certain isolated and ongoing intergenerational projects without waiting to have completed this conceptual framework. The resulting projects emerged around the 2000s, particularly within city-funded child care centres. They were also developed by Cité-Seniors, a venue that provides information and meetings and organizes a large number of activities aimed at the elderly. The city's Antennes sociales de proximité (local community centres, formerly called Unités d'action communautaire), whose

6. Tibère Adler, « La Suisse sur la voie de la gérontocratie ? L'impact politique du vieillissement sur la démocratie directe ne doit pas être un tabou » (Switzerland on the path to a gerontocracy? The political impact of ageing on direct democracy should not be a taboo), *Avenir Suisse*, June 30, 2016.
7. *Towards an active, fair and socially cohesive Europe*, by the High-Level Task Force on Social Cohesion in the 21st Century, Council of Europe, October 26, 2007.

8. *Politique de la vieillesse en Ville de Genève : une approche globale pour la solidarité intergénérationnelle* (Old age policy in the Geneva City Council: a global approach to intergenerational solidarity), Department of Social Cohesion and Solidarity, 2015.
9. *Stratégie en matière de politique de la vieillesse* (Strategies concerning old age policy), report by the Federal Council (in response to the Leutenegger Oberholzer postulate 03.3541 of 3 October, 2003), August 29, 2007.

mission is to implement old-age related policies, also offer their own intergenerational activities.

The challenge is to do more than just elicit contact across generations and to attempt to develop mutual understanding between children and elderly people so as to create the conditions for effecting real change in which each generation can enrich the other. Since it would be impossible to fully describe all the intergenerational projects developed throughout the city of Geneva here, we would like to focus on three of them.

The Atelier-Vie Kindergarten
Atelier-Vie is the first intergenerational kindergarten in Geneva. It opened in the Grottes neighbourhood in 2000. Its founders had observed that children and pensioners lived alongside each other in our society, but their paths never crossed. This distance, fostered by current-day lifestyles, leads to mutual ignorance, making old people seem strange and foreign to children. The staff at Ateliers-Vie shares the conviction that a child who has had enriching relationships with pensioners is bound to be more sensitive to old people during his or her adolescence and as an adult will be more concerned with improving contact between generations in our society.

The aim of Atelier-Vie is to provide an intergenerational space where children can discover and understand the life cycle with an educational team that includes the presence of volunteer retirees. It gives them an opportunity to

realize that to grow up also means to grow old, and that ageing is not an accident nor a disease, but rather a natural process that unfolds throughout our lifetimes and provides experience, knowledge and great joys. What is particularly original about Atelier-Vie's intergenerational approach is the exchange and sharing between children and elderly people; it is not a one-way street. This kindergarten, which offers 20 afternoon openings for children aged 3 to 5, is based on an intergenerational approach to education developed by UNESCO whose goal is to reinforce local knowledge (native languages and traditions) in different countries, integrating the knowledge of older people into school programmes so as to contribute to the acknowledgment of the status of the elderly "as the holders of knowledge that deserves to be passed on" within the community. Throughout the year 2015, Atelier-Vie worked with a variety of partners, such as retirement homes, senior citizen associations and cultural centres. It organized a broad range of activities, including reading, storytelling, theatre, poetry and dance.

Projects such as these allow children to be in a more familiar and at times more personalized context, benefiting from the presence of older people who can contribute their availability and their ability to listen. They allow senior citizens to gather in a stimulating environment, break out of their isolation, convey certain values and improve their sense of usefulness by engaging in a regular activity.

The Terrassière Preschool Centre
This preschool centre opened in September 2004 in the Eaux-Vives neighbourhood, close to the Terrassière senior citizens' residence. The idea for the intergenerational project originally came from my predecessor Manuel Tornare, the former Administrative Councillor in charge of the Department of Social Cohesion, Youth, and Sports. It started up in January 2005, pursuing the goal of creating and promoting regular gatherings and exchanges between children aged 3-4 and the residents from the senior citizens' residence. The sessions are held once a month and include a large number of activities scheduled for the entire year: lectures, movement, board games, puzzles, painting, collage, drawing, cooking and gardening. Some of the activities are held outdoors. Each gathering ends with a meal that is alternately cooked by the preschool centre and the senior citizens' residence. The children engage in a cooking activity in the morning to help prepare the meal.

The educational staff seeks to discourage specific relationships or strong attachments between residents and children so as to avoid the difficulty of separation when children leave for elementary school for the former, and, for the latter, due to absence or death. The staff always place a child next to each resident during the activities. The result of these encounters is considered extremely positive. The senior residents appear to become more sensitive to the children's vivacity and spontaneity; meanwhile, the children live in the present and do not appear to be disturbed by wheelchairs or walkers. A relaxed atmosphere of mutual enjoyment prevails.

The Tom Pouce Preschool Centre

The Tom Pouce preschool centre, which opened in 2006, is the result of a joint initiative of the City Council of Geneva and the Petit-Saconnex retirement home. The preschool, with a total enrolment capacity of 48 children, is located within the retirement home, encouraging intergenerational exchanges. The Tom Pouce preschool's mission is to promote and create bonds through both regular and occasional activities held jointly with the senior residents and the children. The children aged two to four and a half spend two one-hour sessions a week in a room equipped with games where seniors can join them. In addition, specific workshops (singing, painting, gardening, pottery, etc.) are held once a month. The aims of the intergenerational project are to create a place for welcoming and sharing, encouraging socialization and respect for differences, and for reinforcing the role of older people by tapping their rich resources of experience.

The intergenerational projects developed at the Terrassière and Tom Pouce preschool centres, as well as at the Atelier-Vie kindergarten, have proven effective. Seniors and children alike enjoy the outcome. The children have an opportunity to be in close contact with older people who are not their family members, and this contributes to broadening their view of the elderly. In the future, the Geneva City Council intends to continue supporting projects of this nature. As part of the city's neighbourhood-based social policy, it plans to continue starting up and maintaining intergenerational activities between elderly and young people. ●

Intergenerational activities between the Tom Pouce Preschool Centre and the Petit-Saconnex retirement home.

A Different City is Possible

Carme Fouces Díaz

Councillor for Social Welfare, Pontevedra City Council

In most cities people and motor vehicles coexist, with the latter playing a leading role. The revolution involves rescuing the city for the people, so that, above all, people can better live together. With more and higher-quality public spaces, we can more successfully achieve the educating goals that ought to be a part of their everyday lives.

The non-stop urban development underway in the world forces us to take a hard look at our cities and ask ourselves whether they are the kind of places in which we really want to live. The concept of the city has always been a place for gathering, dreaming, sharing, cooperating, relating to each other, progressing. To live in a city is to live in a community, spread harmony and enjoy the common good.

Galician poet Uxío Novoneyra told us that the city was the place for civilization, culture and well-being. But that was before it was invaded by cars, competition, pollution and aggression. Those were not the appealing cities.

When we set out to discover what the city of Pontevedra (Galicia, Spain, population 83,000) could offer us to make us happier, we decided to reverse the terms of the contract that we, as individuals, had with the city. In 1999 we began a silent revolution that has allowed us to rediscover the city's soul.

In soulless cities, people are present in private spaces (cars, homes, shopping malls, theatres, libraries and cafés). In soulless cities, the greater part of the public spaces are occupied by cars, either moving or parked, and with streets conceived for traffic flow. A city without a soul is a noisy city, filled with exhaust fumes, with tense faces in traffic jams and the elderly closed up in their homes so as to avoid the harshness of an environment built for a fast-paced, competitive lifestyle.

We began our urban recovery efforts by upending the city's priority system. Before the city was like all the rest, ruled by traffic. Now cars have been kept at bay and people have been placed at centre stage in all urban policies. The dichotomy between vehicles and pedestrians has been resolved to favour the latter.

The sedentary lifestyle resulting from leisure being perceived as part of domestic, individual consumption

Urban transformation of Pontevedra

(TV, the Internet, social media) leads cities to appear "abandoned" by their residents, who spend a large part of their time at home. Public spaces are given scarce attention as the setting for everyday life. Most cities have been conceived to solve motor vehicle traffic challenges, at the expense of those who move around on foot or on bicycles, who use the most human, natural method of transportation that exists: their own bodies.

Pontevedra is determined to grow in a different way. To renovate its outer surface in order to recover the city's inner memory and turn its historic centre into a powerful asset for bringing new life to the city as a whole, transform the streets and squares into forums for bringing people together, invaded by citizens (especially by children, playing freely), foster neighbourhood shopping, promote collective living, stimulate the local culture and generate spaces for human development that are more balanced and healthier for personal and community development.

One of the most recent trends in urban management are the so-called "Smart cities," which are meant to be high-tech cities that hand part of their processes over to state-of-the-art IT, online services, automation and other dimensions of the contemporary imagination, whose appeal is unquestionable. As the antithesis to the technological city, we propose the concept of "Smart people." Once again, people are at the centre of things, since only through citizen participation can a city move forward in a positive direction.

How can we participate? Above all, by acknowledging the value of public space. Turning streets and squares into settings for human relationships and developing sustainable economies that are compatible with a harmonious life.

Participating, feeling part of the community, showing an interest in decision-making, being heard in the shared debate on public issues all help us grow as individuals and take on responsibilities as citizens, one of the most important objectives of what we have called "the city's soul."

Without underestimating the value of technology, we believe that a city must compensate for the individualistic, asocial tendency among city dwellers. Intelligent citizens in better cities. That was our aim when we began to get a glimpse of the fact that we could share a different, alternative, hope-inspiring and completely pacified space.

The process is turning out to be a success. People and their most basic, natural means of getting from one place to the other provide the main ingredient for this shared process: walking, using our own energy. And moving around is one of the healthiest habits, linked to well-being, joy, optimism, and the willingness to improve the world we live in.

Like a gradually spreading oil stain the transformation we began in the historic quarter extended little by little all across the city, always keeping to the model of a city for people in harmony with the environment and with social cohesion.

The economy in many sectors has benefited from this urban renewal, especially in the leisure and hospitality sectors, both of which bring their activity into the streets, generating new market niches and benefits that translate into social wealth.

Hospitality, leisure, sports, health, and local shops are activities with a high added value, related to an

Fairs and cultural activities revitalize the city centre

improvement in quality of life and sustainable development. Sidewalk cafés, for example, have grown six-fold in the past ten years, an indication of the huge potential of a dynamic sector that knows how to take advantage of the values offered by our historic heritage.

The transformation consisted of changing the urban landscape to better adapt it to the standards of quality and energy savings while also turning it into an asset for improving human relationships. Thus, the city's infrastructures were completely renovated (pavements, street furniture, utility pipelines, optical fibre cabling, etc.)

The result is a renewed city that gives pedestrians priority and is capable of generating new clean opportunities that are tied to the city and its pedestrian lifestyle. A high-quality public space is that which can be defined as a continuation of private space. To achieve this goal, we must have the best maintenance and service policies in order to offer clean, pleasant, appealing spaces at all times. Street furniture design, lighting, functional use of space and the layout of elements within it are essential for this kind of alternative city.

The Pontevedra model makes it easier to use the city as a setting for a wide range of cultural, festive, sports-related and social events. Mobility devices used in turning a public space into a sports arena or a cultural stage are streamlined and cause few disturbances.

Festivities, events and celebrations have a two-fold purpose at the very least. Firstly, offering entertainment and leisure events that help people shift from individualism to socialization. Secondly, they are a real economic engine for the city, stimulating the services sector.

Another one of our goals was to bring citizens closer to the nearby natural environment and landscape. From the city centre there are now several eco-trails leading out of the city in several directions, up to a total of 30 km of trails, now in the process of being interconnected in order to create a large network of nature trails linking the forests, rivers, hills, scenic overlooks and natural spaces that tap into the area's natural assets for public well-being.

Another major effort to recover the soul of the city is the alternative focus on mobility. A 30 km/h speed limit, life-saving speed bumps, encouragement of walking and cycling, a drastic reduction of automobile circulation, the end of indiscriminate parking, emergency and delivery traffic only, and universal accessibility are some of the essential policies for the city to be able to see its streets springing back to life.

These are some of the key elements for changing cities into truly educating cities. Education is, after all, about relationships, inclusion, cohesion... and achieving a more aware, joyful, relaxed citizenry, open to new horizons, is an ongoing objective.

Reinvesting a city with soul means reviving the concept of the forum, turning to literature, music, celebration, personal encounters, design and dance so that people can identify with their surroundings and feel that there is no better place in the world for bringing up their children and for caring for their elderly parents who can remain active and enjoy the pleasure of life in a city that embraces, rather than rejects, them. ●

Multifunctional public spaces designed for people

City of Peace Programme: Dialogue and Collective Action in the Construction of Liveable Territories

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The article presents the City of Peace, a territorial programme for the prevention of violence, developed in São Bernardo do Campo, with two structuring projects, Women of Peace (*Mulheres da Paz*) and Protect (*Protejo*). Through dialogue and collective action, not only the target audience of the projects, but various other public and social actors and the local community partake in dreams, experiences, feelings and efforts, aimed at building the city as a territory of social interaction and citizenship.

The complexity of the social problems, the multiple causes of violence and violent pattern for resolving of social conflicts calls for new security management mechanisms, besides the classical repressive-punitive model. In 2002, in Brazil, 43% more young black people died than young white people victims of homicide. In 2011, this percentage increased to 153%.[1] Between 1980 and 2013, homicides of women grew 252%[2]. A study of the National Public Prosecution Council, which analysed the solved murders in the State of São Paulo in 2011 and 2012, concluded that 83% occurred due to futile reasons and impulsive attitudes. This scenario reveals an increase in crimes motivated by discrimination and intolerance. Therefore, thinking about more sociable and less violent cities involves thinking in a cultural dimension, in more horizontal forms of sociability, in public policies capable of promoting community involvement and cultural changes in a procedural and sustainable manner.

In 2009, São Bernardo do Campo, the municipality of the metropolitan region of São Paulo with about 800 thousand inhabitants, designed the City of Peace Programme, with the objective of promoting the territorial projects of the National Public Security and Citizenship Programme – PRONASCI, among which Women of Peace and Protect – Protection for Young People in Vulnerable Territories. The City of Peace coordinates, in vulnerable territories, different public and social actors that develop, in a participative, integrated and cross-sectoral manner, projects, services and actions aimed at the prevention of violence and the promotion of a culture of social interaction in the midst of diversity. Territorialization permits better sustainability conditions of that construction because it considers the interactions, the interrelations that make the territory come alive. The cooperative governance model enables the exchange of knowledge, the articulation of competencies, resources and information in the resolution of common problems, from an educational and relational approach. Within the meaning used by the Programme, peace does not refer to pacification in the sense of the imposition of a hegemonic order, but to the culture of social interaction, of dialogue, of non-violent resolution of conflicts and of construction of possible collective and solidarity actions, based on the recognition and affirmation of differences. Women of Peace and Protect contribute towards the interconnection and promotion of other actions and projects in the territories, fostering governance and involving other actors beyond the period of duration and of the target audience of the two projects.

The Department of Preventive Policies of the Urban Security Secretariat manages the two projects and is responsible for the coordination of the City of Peace

1. WAISELFISZ, Julio Jacobo. *Mapa da Violência 2013. Homicídio e Juventude no Brasil*. Secretaria Nacional de Juventude, Brasília, 2013.
2. WAISELFISZ, Julio Jacobo. *Mapa da Violência 2015. Homicídio de Mulheres no Brasil*. Flacso, Brasilia, 2015.

Working groups of the Local Forum of the City of Peace in Montanhão Territory, in which Women of Peace, young people of Protect, residents, community leaders and representatives of the local government participated.

Presentation of conclusions of the working groups on community actions at the Local Forum of the City of Peace in Silvina Territory.

Programme and its Cross-departmental Management Committee. That Committee is composed of twelve municipal departments and its duties include carrying out a procedural and participatory diagnosis, proposing strategies to strengthen governance and monitoring and assessing the results of the Programme. Various partners participate in the construction of the City of Peace – by also offering space in the territories for the training processes of the projects –, such as neighbourhood associations, local leaders and artists, representatives of the religious segment (Catholic, evangelical and of African origin) and the Youth and Adult Literacy Movement. There are also hired partners that contribute to the execution of the projects in the territories.

The first territory of the City of Peace was Alvarenga, in 2010. In 2011, the Montanhão Territory was initiated and, in 2013, the Silvina Territory. In 2015, links with the Pós-Balsa Territory were initiated. When compared to the rest of the city, the mentioned territories are characterized by high social vulnerability, with high levels of violence – especially with respect to offences committed by teenagers, murders of young people and sexual and domestic violence.

Protect is aimed at teenagers and young people between the ages of 15 and 24 and consists of a comprehensive social training process, which contemplates the various dimensions of human and social development, comprising 480 hours of training for citizenship, 160 hours of professional training and 160 hours of computer classes.

In Women of Peace, the participants meet almost every day, to discuss topics such as human rights, violence and service and protection networks, aimed at developing individual and collective potential, enabling their empowerment, the strengthening of their autonomy and their performance as social multipliers, contributing towards the transformation of community relations.

The two projects have a duration of one year in each territory. A multidisciplinary team of social educators monitors the training process of the young people and women, based on listening, recognition of oneself and the other, expectations, needs, differences, exchange of knowledge and experiences. The educational processes are, thus, transforming. Knowledge, reflection and practice are articulated from an emancipatory perspective, in which the situations lived are discussed, enabling people to recognize themselves as subjects of their own life and as products and producers of the society in which we live.

In all of the projects and actions of the City of Peace Programme, the educational component enables autonomy, belonging, redefinition of possibilities, expansion of the repertoire, construction of life projects and community protagonism. Through dialogue and collective actions, not only participants of the projects, but other residents and different actors of the territory bring together dreams, efforts and feelings, aimed at building the city as a territory of social inclusion and citizenship.

The community action of the young people and women is developed in various ways, but especially from the Local Forums of the City of Peace, which are dialogical, proactive and cooperative spaces in which the various public and social actors build, collectively and creatively, community actions aimed at strengthening solidarity networks, conflict mediation and tackling of local problems.[3] They are

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3. About the structuring of the City of Peace Programme, its concepts and strategies, see: GONÇALVES, Ligia Maria Daher. "A construção coletiva do espaço público e a política local de segurança. A experiência de São Bernardo do Campo". In: *Aracê. Direitos Humanos em Revista,* Year 1/ Number 1 - June 2014. ANDHEP, 2014. Available at: http://arace.emnuvens. com.br/arace/article/view/7

Vocational training, young people of the Protect in Montanhão Territory.

Exhibition of the eco-materials elaborated by young people of Protect, Alvarenga Territory.

spaces where discussions are held, with recognition and appreciation of the various areas of knowledge. Between each of the meetings of the Forum, its Work Groups continue to meet, discussing the implementation of community actions and organizing the subsequent Forums. The Local Management Committees and the Local Development Network, composed of Women of Peace, young people of Protect and other representatives of the community, including the Public Authorities, undertake the local management of the Programme and organize the Local Forums. Among dissensions and consensuses, built from the pluralist debate, networks and relations are established which permit recognizing and knowing the other and acting collectively. The educational component is present in the inter-relation between the various participants and actors, in the intergenerational and intercultural meetings, and in the creation of reflective and propositional spaces. In this sense, a territory of peace is also an educational territory.

Other projects, such as the Nucleus of Community Justice and the Garden of the City of Peace (*Quintal do Cidade de Paz*), while they result from this process of cooperative government they also foment its continuity and create incentives towards participation. The Garden of the City of Peace, built with and from the dreams of the community, enabled an empty lot, in Montanhão Territory, to become a place of belonging and social interaction, recovering the creative power of the transformation processes via the possibility of collectively imagining and establishing new realities. As a means of multiplying methodologies and resources that promote the culture of peace and of non-violent resolution of conflicts, the Municipality obtained resources from the Federal Government and, through a partnership with the Palas Athena Association, advisor of UNESCO for the Culture of Peace, promoted training cycles in the territories, involving the community, Women of Peace, young people of Protect, managers and workers. The contents covered topics such as: methodologies for promoting dialogue, memory and identity, vision of the

future, participative diagnosis, cooperation and restorative justice. In a circular and experience-based manner, technologies of social interaction are shared and ties of trust and cooperation are built.

The City of Peace has contributed towards the reduction of risk factors for violence and the increase of protection factors, it has promoted more cohesive and connected local networks, with increased flow of information and resources and, thus, expanded access to fundamental rights. It has promoted the recognition of accepted violence and connected the actors with local development.

The projects Women of Peace and Protect contribute towards the expansion and enhancement of autonomy, skills, knowledge and experiences of its participants, through training processes, the strengthening of the active exercise of citizenship and through the community actions that multiply contents and information in the territory. Since the start of the Programme, 470 women have participated in Women of Peace and 375 young people in Protect. In the Montanhão Territory, at the end of the year, 46 young people entered the labour market and 21 women went back into education. In the Alvarenga Territory, 28 Women of Peace became community mediators of the Nucleus of Community Justice, which provided assistance to 2,560 people between 2011 and 2015. One of the women of peace received resources from the Ministry of Culture for the project "Young People of Alvarenga sing Peace". The 4th Municipal Conference of Gender Policies, held in 2016, elected the extension of Women of Peace as one of its priorities. Women of Peace and young people of Protect participated actively in the Meeting of the Thematic Unit of Citizen Safety of the Mercocidades Network, held in São Bernardo do Campo, in July 2012. A publication of the Network highlighted this fact as an example of bringing citizens closer and strengthening of the articulation of regional citizenship[4].

4. CROVETTO, Sabrina; GOROSITO, Mayki. Trabalhar em rede para integrar, incluir cidades e cidadãos. In: *Revista Diálogo*, nº 28. Montevideo: Secretaria Executiva de Mercocidades, 2011/2012.

Eighteen Local Forums of City of Peace have been held since 2012, in the Montanhão and Silvina Territories, and five Youth Meetings were held in 2016 in the Pós-Balsa Territory. These spaces promote governance and community leadership. Various actions were coordinated from those spaces, such as Peace Walks in the Midst of Diversity, Sports and Cultural Festivals, Conversation Rounds, City of Peace Meetings on Alcohol Prevention and other Drugs, Youth Territory, etc. Five training cycles on Social Interaction Values, involving 800 participants, with a 250-hour work load, resulted in more cooperative and synergetic actions, in addition to the establishment of the Local Development Network of the City of Peace Montanhão and of the Local Management Committees of Silvina and of Pós-Balsa. The Garden of the City of Peace resulted in greater integration and feeling of belonging of the community, with various procedural actions, such as Sarau Zumbi in the Garden, Library in the Garden, and Permaculture, Sustainability and Social Interaction meetings. One of the young people who participated in the construction of the Garden proposed and developed the Cinema in the Garden project, with resources from the Culture Secretariat.

Regarding the crime indicators, the homicide rate per 100 thousand inhabitants in São Bernardo fell significantly from 11.33% in 2009 to 6.19% in 2015[5]. However, to be able

Open debate on "The Territory we want", Youth Meeting in Pós-Balsa Territory.

to assess to what extent the City of Peace Programme has contributed to this reduction it would be necessary to undertake, in a georeferenced manner, a more qualified and comprehensive analysis of the profile of the homicide crimes committed.

On the other hand, there has been a year-on-year increase in the city of sexual and domestic violence cases reported since 2010. For example, in the Montanhão Territory, data of the Municipal Health Secretariat indicates that the monthly average of such cases reported by the health services increased 50.7% in 2012, in relation to 2011 (year in which the City of Peace Programme was launched in that territory).

This increase in reported cases is related, first of all, to the fact that the municipality only introduced from 2010 onwards compulsory reporting of violent cases by the Health Network, through the REVIVER (Relive) Programme. Since then, there have been capacity-building courses for public Health agents, as well as training on rights and on the Network of services for the young people of Protect and for the Women of Peace, who act as multipliers in the community. In addition, at the end of 2012, the Centre of Reference and Support to Women "Márcia Dangremon" was established in the city, aimed at offering support, reception, provision of legal information, protection and referrals of women who are victims of domestic violence. The community and its various actors are increasingly made aware and prepared to identify and recognize those types of violence, oftentimes unseen and regarded as normal. There is a greater flow of information in the territories, not only with regard to services, but also regarding the importance of lodging a complaint and of the

5. INFOCRIM data, from the Public Security Secretariat of the State of São Paulo.

Youth meeting to debate about sexuality, drugs, prejudices and other topics in Pós-Balsa Territory.

Graffiti on Territory of Peace by local artists.

fight against domestic and sexual violence. All this creates a much more favourable environment for denouncing these types of violence, leading to an increase in the number of complaints lodged rather than a decrease.

All the actions and processes of the City of Peace have mobilized feelings and affections. The Programme began to change the traditional way of thinking about safety, through the redefinition of the territory as a public space of dialogue and of collective action, involving people once again in the production of more socially interactive and less violent relations. Cooperative governance and its capacity to generate a series of local actions, which establish themselves over time in the interfaces of the articulations between the various actors and public policies, is one of the strong points of the Programme.

The major challenge is sustaining the governance process which assumes, on the one hand, the participation and, on the other, the matrix articulation of public policies, which requires a given vision of the city and of management. What is expected for the future of the Programme is that, although the local government changes, local networks can continue to promote the construction of territories that are more inclusive, socially interactive and offer solidarity. ●

Residents painting the cinema wall, Garden of the City of Peace.

Building a Fairer and More Diverse City: the BCN Anti-Rumour Strategy as a Public Policy

Barcelona City Council

Department of Citizens Rights and Immigration Services, BCN Intercultural Action Programme[1]

The BCN Anti-Rumour Strategy[2] reflects the Barcelona City Council's firm commitment to the transformative potential of interculturality. Far from viewing it as a mere instrument of struggle against the rumours and prejudices associated with cultural diversity, it promotes dialogue and inclusion among all citizens, challenging the notion of inequality and working jointly with the city's grassroots associations to fight against exclusion in all areas. A trailblazer of good practices throughout Catalonia, Spain and Europe, the Strategy values the key role of citizenry and its grassroots associations in building the city, and the support and engagement of public institutions in the networks and actions that are organized with this aim.

The BCN Anti-Rumour Strategy in a Context of a Changing Society: A Shared Beginning

The BCN Anti-Rumour Strategy first emerged in Barcelona in 2009 as the result of a participatory process addressing the challenges and opportunities of a rising immigrant population and the city's growing cultural diversity. This initiative is led by Barcelona City Council through the BCN Intercultural Action Programme[3] as part of the implementation of the BCN Intercultural Action Plan (2010).[4] It developed with a broad range of political and social agents that responded quickly because they understood the depth of the changes and the urgency of finding strategies for joint efforts to provide responses. An analysis of the existing situation led to focusing on identifying the fears, mutual ignorance of the "other," the rumours, stereotypes and prejudices in the context of a severe economic crisis as the main obstacle to peaceful coexistence. This also called for a sound strategy on the side of the City Council to fight against these obstacles in a coordinated, practical way among services, institutions, organizations, associations, the media and neighbours.

An Intercultural Model for Living Together in Diversity

Promoted and funded by the City Council, the BCN Anti-Rumour Strategy draws on the joint efforts of the city's grassroots associations organized in cooperation with the BCN Anti-Rumour Network. The ongoing contributions from outside sources, as well as the exchange of information and experiences with other initiatives within Spain and in Europe have enriched our approach to the issue, and to creating solutions and putting them into practice. Aware of the social and demographic changes of a city whose population in 2009 was 18.1% foreign born, the Strategy's conception is closely linked to the development of an intercultural perspective as a management model for coexistence in diversity.[5] Its role is to be the spearhead for a public policy based on five aspects of an intercultural and cohesive society that define its position and guide its actions:

- Awareness, visibility and recognition of cultural diversity as a reality and an element of social enrichment for our city.
- Support of equal rights and opportunities for people of

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diverse cultural origins, stemming from a human rights perspective.
- Positive interaction between people and groups that do not ordinarily relate to each other, seeking active and collaborative relationships based on common interests.
- Building people's bonds to the neighbourhood, the school, the city and the grassroots associations, contributing to a sense of belonging.
- Diverse cultural participation in the city, which opens up, transforms and enriches existing public spaces.

Equal rights and opportunities

Recognition of diversity

Diverse participation

Sense of belonging

Positive interaction

A Tool for Preventing Racism and Defending Citizen Rights

The BCN Anti-Rumour Strategy aims to put an end to and dispel rumours, prejudices and stereotypes about cultural diversity in order to ward off racist attitudes and discriminatory practices, and to move towards a cohesive intercultural society. We would like to highlight two important changes that have emerged from what we have learned in the process and from current social and political changes. Initially, the Strategy's main focus was on gathering data and developing anti-rumour arguments. The next step has been a more practical stage aimed at understanding the impact of rumours and prejudices at an emotional and experiential level in relationships between individuals and groups. Hence the approach places greater emphasis on rights and values, developing working methodologies and contents that range from macro to micro, all the while interweaving a city perspective with a territorial vision (district, neighbourhood, community). A key feature in the development of this public policy that has been shared with the city's grassroots associations has been its aim to unfold at multiple levels in a quest for processes that will dismantle discrimination in different areas and settings, and develop equal rights and opportunities in all territories.

The BCN Anti-Rumour Strategy is carried out by focusing on the following main areas:

- **Awareness-raising:** Developing materials and offering resources for organisations and public institutions wishing to carry out an anti-rumour task. Three lines of work have been consolidated within this area:
1. Anti-rumour training[6]: with over 1,000 trained anti-rumour agents, provides tools for addressing, managing and dealing with stereotypes and rumours about cultural diversity. The network's Training Group has been key in this venture, mainly in terms of proposing contents and methodologies. Training sessions now focus on the four basic features of an anti-rumour agent's task: face-to-face dialogue in everyday life; specific tools to be used by members of an organisation, department or service; online work; and working with the media. Within the framework of anti-rumour training, awareness-raising affects the personal changes that each one of us has to make, associating them with the critical discovery of how the collective imagination about cultural diversity in our environment has been constructed.
This more generic training approach has led to specific adaptations for different sectors and territorial areas with the contents and formats defined jointly by the professionals and specialists who were interested in addressing the subject within their particular field and/or territory.

Thinking jointly about training allows for:
- Actively engaging those involved in the training process. This makes them feel part of process from Day One.
- Viewing training as part of a process rather than an isolated effort, thus supporting a longer-term, deeper commitment.
- Developing and generating specific work strategies.
- Reaching specific sectors such as health, education and local commerce.
- The possibility of supporting or launching anti-rumour actions at a broad territorial level, in the city's different neighbourhoods.
- Better use of resources.

2. The anti-rumour activities catalogue,[7] with over 11,000 participants, offers a series of free activities to organizations, services, public facilities and schools throughout Barcelona which call on a variety of different methods (forum theatre, workshops, lectures,

6. BCN Anti-Rumour Strategy Knowledge Transfer. Anti-Rumour Agent Training. Project C4i.
http://ajuntament.barcelona.cat/bcnacciointercultural/ca/dossiers-estudis%20
7. Anti-rumour Catalogue: http://ajuntament.barcelona.cat/bcnacciointercultural/en/catalog-activities-anti-rumor

shows, etc.) to playfully engage people in reflection and action concerning rumours, prejudices and stereotypes. All of these activities are created and put forward by different groups within the Network.

3. Anti-rumour materials and publications generated at the suggestion of the work groups within the Network and its associated entities. A noteworthy example is the Practical Guide for Anti-rumour Agents, of which a new, updated version is available.[8]

• **Communication:** As with the other main areas and the actions undertaken, the BCN Anti-Rumour Strategy's communication is aimed at all citizens in general. Given the difficulty of reaching each and every individual, it was necessary to shape specific strategies for each sector, territory or group. The objectives for this area are the following: to have a voice in the information that is presented by local and mainstream media; to provide information that counters rumours and offers positive experiences of intercultural interaction; to make known the existence, goals and actions of the BCN Anti-Rumour Strategy and Network, providing visibility of the anti-rumour task in the city's organizations and services by spreading the word about its activities.
One of the key targets/collaborators in the Strategy's communication effort, and that of the Network as well, is the media with which we work to provide information and resources aimed at facilitating their task of communicating information related to cultural diversity. In this regard, anti-rumour messages are generated to raise awareness and to encourage reflection among the media for more ethically-focused news stories based on a truer reflection of reality. As part of the anti-rumour training effort, we have added a toolkit for fighting against rumours in the media which is focused on new media formats and discourses about cultural diversity. The communications area also organizes spaces to meet and work jointly with local and mainstream media, including those promoted in the city by groups from diverse backgrounds.[9]

• **Participation:** The Strategy's key agent is the **BCN Anti-rumour Network**, which originally grew out of a request and commitment by citizens to work jointly with the people, the social agents and the City of Barcelona to fight against rumours within the framework of the BCN

Intercultural Action Plan. Today, the Network includes close to one thousand associations, organisations, municipal facilities and individuals with the technical and financial support of the local government, which is also an active partner. After six years of development, the Network consolidated in 2015 following an evaluation process and a design for a new action plan for the 2016-2020 period.[10] It comprises a strategy commission, an enactment commission, a communication working group, a training working group, and a territorial action working group.

Working within these key areas as a public policy, the BCN Anti-Rumour Strategy emerges as a preventive, territorialised, multidisciplinary strategy for communication and social action, for and with the City of Barcelona. Innovation, flexibility and adaptability are some of its most outstanding features.

10. BCN Anti-Rumour Network. 2016-2020 Action Plan: http://ajuntament. barcelona.cat/bcnacciointercultural/en/work-action-plans

Anti-rumour materials and publications

8. Practical Guide for Anti-rumour Agents: http://ajuntament.barcelona.cat/bcnacciointercultural/en/guide-agent-anti-rumor
9. For example, see the "Periodismes diversos, periodismes transformadors" session: http://ajuntament.barcelona.cat/bcnacciointercultural/ca/noticia/a-loctubre-us-esperem-a-la-jornada-periodismes-diversos-periodismes-transformadors

Work Areas - BCN Anti-Rumour Strategy

Awareness-raising	• **Anti-rumour training** sessions held. • An **anti-rumour activity catalogue** provided. • Anti-rumour **materials and resources** published. • **Territorialized anti-rumour projects** promoted.
Communication	• **Awareness-raising** campaigns are held and information is spread to counter rumours and offer other perspectives on the same subject/issue. • The city's **anti-rumour activity is made known to the broader public.**
Participation	• Joint work on the design and development of anti-rumour actions in the city with organisations, services and citizens belonging to the **BCN Anti-Rumour Network.**

Evaluation of the BCN Anti-Rumour Strategy and Challenges for the Future

Over the past six years of growth and consolidation, the Strategy has engaged in two broad evaluation processes. The first, carried out in 2013, focused on the project's implementation, as well as on certain milestones and effects achieved.[11] The overall evaluation of the Strategy was positive in terms of its operation and usefulness in fighting against rumours. The report also highlighted the need to do further work to draw in agents trained through the Network; to provide anti-rumour training with more practical tools that are based on emotional experiences; and to develop more actions at a micro- and process-level based on the territorialisation of anti-rumour actions in the city's districts and neighbourhoods.

These recommendations were immediately incorporated into the Strategy. A specific example is a pioneering collaboration with Barcelona Activa to create and develop an anti-rumour project at multiple levels to promote and raise awareness about diversity in the sphere of commerce. Participating neighbourhoods are areas with highly diverse populations that have been particularly hard-hit by the recent economic crisis and still suffer from considerable social deficiencies. The anti-rumour effort in the sphere of commerce has focused on vulnerable neighbourhoods such as Roquetes, Besòs, Raval, Zona Nord, Trinitat Vella, La Marina, Bon Pastor and Poble Sec. Beyond the specific realm of local commerce, the multidisciplinary approach of the anti-rumour action across different City departments has had an impact on the ability to engage a large number of

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11. Evaluation of the BCN Anti-Rumour Strategy. Final Report. 2013.
http://ajuntament.barcelona.cat/bcnacciointercultural/ca/plans-treball-accio?page=1

Breaking down rumours

social agents and citizens, while creating shared tools in different city districts. Another anti-rumour experience, involving neighbours in a social theatre project in Ciutat Meridiana – a neighbourhood similar to those mentioned above – has generated a long-term shared work process, boosting responsibility and involvement of citizens who had not previously been active in improving their neighbourhood or in other more complex cases of action against racism in everyday life.

The second evaluation process was held in 2015, this time focused on the operations, work methods and actions of the BCN Anti-Rumour Network during the 2012-2014 period.[12] As a result of the participatory process that began with this evaluation, a new action plan was jointly designed for 2016-2020. Some of the future challenges for the Network are: to improve the mechanisms for co-leadership between political agents, civil servants and citizens involved; improve synergies among the different entities; establish more common ground between the anti-rumour task and the methodologies for intercultural work; create new spaces and methodologies on the Network for more diverse participation; improve the Network's internal/external communication; and improve the mechanisms for evaluating its impact.

The BCN Anti-Rumour Strategy, as an over-arching public policy, brings to the task in the years ahead a special emphasis on the following courses of action, among others: a multidisciplinary approach, territorialisation, supporting the Network's new Action Plan, fighting against Islamophobia and anti-gypsy sentiments as specific expressions of racism and discrimination, further pursuing equality of rights and opportunities, and adopting an evaluation system with high-impact indicators.

Aware of its limitations and of the structural obstacles it faces, and sensitive to the resistance and criticism it may meet in certain areas of the political and social spectrum, the BCN Anti-Rumour Strategy aims to have an impact on those elements that generate violations of human rights or discriminatory practices, and maintains its firm commitment to a focus on living in diversity as a shared task to build a city where full citizenship is available to all. ●

Awareness-raising activity

Anti-rumour agent

Weaving the BCN Anti-rumour Network

12. 2012-2014 Action Plan of the BCN Anti-rumour Network Assessment: http://ajuntament.barcelona.cat/bcnacciointercultural/ca/plans-treball-accio

KAPS: Shared Apartments for Solidarity Projects

Youth Mission, Rennes City Council

Department of Organizations for Youth and Equality

The KAPS project offers students the possibility to live in a shared social housing apartment in a low-income neighbourhood of priority intervention for a moderate rent. In exchange, the students carry out projects with and for the residents to reinforce social bonds and promote peaceful coexistence.

The first *Kots-à-Projets* (KAP) groups were set up in 1972 in the city of Louvain-la-Neuve, in Belgium. A *Kot-à-Projet* is an association of 8 to 12 students who live together in a shared apartment (from the Flemish kot, a small studio) and work on a project that creates a social bond. The project usually consists of organizing activities aimed at other students as well as at neighbourhood residents and their children. Each Kot-à-Projet specializes in a specific area, such as culture, humanitarian or social aid, sports or the environment.

In 2011-2012, the Association of the Students for the City Foundation (*Association de la Fondation Étudiante pour la Ville*, AFEV) wished to pursue a similar initiative in Rennes to support "shared living experiences." Citizen and community actions supported by students were organized in low-income neighbourhoods of priority intervention. The city of Rennes has a student population of over 66,000, enrolled in schools and universities. The presence of a large number of young people (one out of every four citizens of Rennes is in the 15-24 age group) is a major boost to the city's energy and vitality; the city, in turn, strives to offer them the living conditions that will enable them to complete their studies and to support their initiatives while contributing to collective and intergenerational solidarity.

The KAPS (*Kolocations à Projets Solidaires*) network, set up in Rennes five years ago, makes it possible to offer young people under the age of 30 – both students and civic service volunteers[1] – to live in a shared social housing apartment in a priority intervention neighbourhood for a moderate rent. In exchange, the co-tenants carry out a project for the residents of the building or the neighbourhood. The idea is to work on projects that create or reinforce community activities

> **A POPULAR EDUCATION ASSOCIATION BASED ON THE MOBILIZATION OF SOCIALLY AWARE STUDENTS**
>
> The AFEV has been active in Rennes since 2004. Every year, more than 350 students participate in one-on-one activities with children from the neighbourhoods. As an agent of local development, the AFEV has sought to develop other areas in which to engage students. The aim is to create bonds within the community between groups and spheres that would otherwise have little contact: students and residents from low-income neighbourhoods, and the university faculties and the neighbourhoods where they are located. The local agents, be they associations, institutions, residents or students, share the desire to branch out, develop joint projects, encourage student involvement and contribute towards the development of student life in local neighbourhoods and better integration of the university in the local community. The AFEV venues are located in the heart of Villejean, the neighbourhood where the Université de Rennes 2 and its 25,000 students are based, close to 40% of the city's overall student population.

1. Civic service is a system aimed at fostering citizen involvement, established by the Law of March 10th, 2010. Its purpose is to reinforce national cohesion and promote social diversity, and it offers young people aged 16-25 the possibility of becoming involved in a 6 to 12-month general-interest mission in one of nine different areas that are considered high-priority: education, solidarity, health, culture and leisure, the environment, international and humanitarian development, memory and citizenship, sports and emergency crisis response. Since August 2015, the civic service has been extended to the age of 30 for young people with disabilities.

in the neighbourhoods by pursuing efforts focused on education, health, culture, sustainable development, etc. The subjects, aimed at fulfilling local needs, are defined by a diagnosis that is performed jointly by the residents, the social agents in the neighbourhood and the City Council.

Assignment of a shared rental and commitment to a community project are inseparable. A shared housing lifestyle is chosen to facilitate exchanges with other students working on a joint project. The community projects that the students become involved in are aimed at reducing inequality, developing social bonds between residents and fostering contact between young students and youths who are not within the school system, in vocational training, or searching for jobs.

Every year, starting in the spring and until the beginning of the autumm semester, the student tenants are selected and put in contact with social housing landlords concerning their apartment rentals. After an initial contact between the KAPS students and the local residents in the autumn, the actions are defined and then implemented from January to June.

Throughout the year, the KAPS students benefit from AFEV supervision (staff members and civic service volunteers) to give them support and guidance throughout the different stages in their project. From assistance for filing housing rental applications to providing introductions to partners within the neighbourhood, as well as conveying the methodology for the project (identifying the necessary

STUDENTS AS WEAVERS OF SOCIAL FABRIC

Jessica, Antoine and Pétronille shared a public housing apartment in the Maurepas neighbourhood during the 2015-16 academic year. They didn't know each other before they started sharing a 63m^2 apartment which they rented for a year, paying 180 euros each. Pétronille, a social work DUT (technical degree) student at Rennes 1, had participated in a similar project before in Caen: *"Even though at times it's hard to keep on top of everything at once, the KAPS were a real revelation!"* In Rennes, the project has been a huge success. The AFEV receives an average of more than 200 applications for a little over thirty vacancies. Recruitment is based solely on motivation and available time. Shared apartments always include both men and women. KAPS students improvised gatherings with their neighbours, but it was a long-term endeavour. Last August, the three tenants left the apartment and were replaced by new students. For Jessica, KAPS is all about getting together: *"This system is a real springboard, it creates an amazing network!"*

resources for coming up with a diagnosis of the area, mobilising suitable means, etc.), the students benefit from a two-hour follow-up session every two weeks for each October-June rental, adding up to a total of 102 meetings for all 2015-16 rentals.

In 2015-16, eight shared apartments housed 32 students spread across three different neighbourhoods in Rennes. In 2016-17, the KAPS system has expanded to include additional rentals. In total, ten rentals and 36 student tenants are active in the Villejean (5 apartments, 21 students), Maurepas (3 apartments, 9 students) and Bréquigny (2 apartments, 6 students) neighbourhoods.

To implement its project, the AFEV receives support from financial partners: the National Agency for Social Cohesion and Equal Opportunity (*Agence nationale pour la cohésion sociale et l'égalité des chances*, Acsé), the Deposits and Consignments Fund (*Caisse des Dépôts et Consignations*), the Family Allowance Fund (Caisse d'Allocations Familiales), the Rennes City Council, Rennes 2 University and the social housing landlords (Espacil, Néotoa, Archipel Habitat and Aiguillon Construction – the Fondation Abbé Pierre). It also counts on operational partners: neighbourhood associations and organizations, groups of community residents and the Rennes City Council.

Community garden, plantation organised by students

NEIGHBOURHOODS THAT BENEFIT FROM SPECIAL ATTENTION FROM PUBLIC INSTITUTIONS

Villejean (pop. 18,500), Maurepas (20,300) and Bréquigny (13,900) are neighbourhoods made up primarily of social housing built in the 1960s and 70s, with a large number of residents whose income is under 60% of the national average. Together with Blosne (18,200) and Cleunay (14,000), these five neighbourhoods in Rennes benefit from a specific policy, known as *politique de la ville* (city policy), that aims to reduce social inequality and the development gap between different geographical areas in order to halt the decline of living conditions in underprivileged neighbourhoods. To reach this goal, local groups and the French administration mobilize all agents involved to act simultaneously at multiple levels: social and cultural development, economic development, education, employment, health, sports, urban renewal and improvement of living conditions, safety, citizenship, access to one's rights and crime prevention. Participation of residents, associations and economic agents are all key factors in the shaping and implementation of these efforts.

In 2015-16, 46 neighbourhood-level actions and events were proposed throughout the academic year, mobilising over 700 residents. In Villejean, for example, these ''shared living experiences'' resulted in treasure hunts, group meals, animation film screenings and workshops to decorate buildings' lobbies. In Maurepas, gatherings were held around a highlight: the Tour de France des Quartiers festival, with a concert, writing workshops, and shared meals. In Bréquigny, conviviality and mutual help prevailed

A PARTNERSHIP WITH SOCIAL HOUSING LANDLORDS

Social housing landlords, acting as key stakeholders in the KAPS project, find appropriate apartments for shared rentals, help to fund shared rentals for solidarity projects and participate in the follow-up and implementation of the KAPS students' social projects through a steering group and two technical committees each year.

Jazz concert, activity organised by students

in food tastings, board games and exchanges of services with S.E.L. (Système d'Échange Local)[2] accreditation.

Ultimately, these efforts have allowed residents to gather together and exchange, to get to know the agents in their neighbourhoods better, to help one another, and to reinforce community bonds. When actions involving children make it possible to gain access to their parents, it is easier to build relationships around shared meals. Friendly gatherings and play contribute to "better living together." For residents of low-income neighbourhoods, the presence of KAPS students fosters diversity, adding vitality but also serenity to everyday life. Meanwhile, the students involved in the projects gain a sense of social purpose; the citizen participation in which they engage legitimizes them and gives them recognition. The KAPS project creates social bonds. It manages to draw in residents who may have become isolated or recoiled into their private spaces, building bridges between the neighbourhood, the city and the university. ●

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2. An S.E.L. is a local exchange trading system that offers an alternative to the traditional economic model and monetary system. It brings people together within an association or a network and enables them to exchange goods or services without making a profit or using money. Its goal is to allow for egalitarian exchanges and foster human relationships.

WHAT HAS THE KAPS EXPERIENCE MEANT FOR YOU? TESTIMONIALS FROM KAPS STUDENTS

−"It allowed me to discover the neighbourhood and its residents, to relate to my neighbours in a different way from what it had been in my previous rental experiences. Great organized events and gatherings."
−"I understood that our relationships with our neighbours can be a lot more than just hello and goodbye."
−"This project forced me to open up to others, to people who live close to me geographically, to spend time with the kids in the neighbourhood and adapt to their different characters. It made me more tolerant, more aware of others."
−"I realized that in a long-term project like this, quality is more important than quantity."

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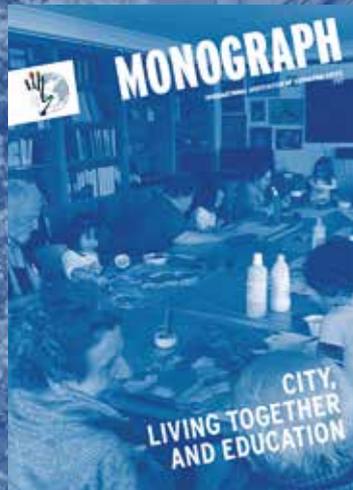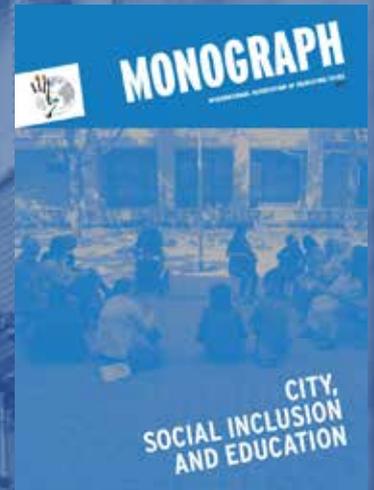Asociación Internacional de
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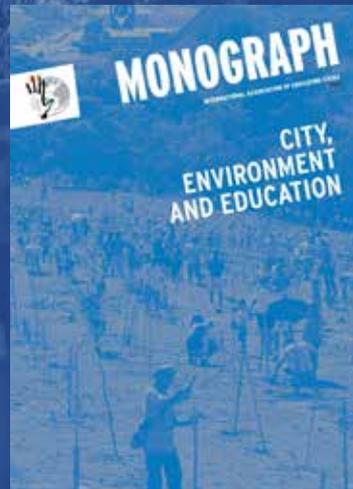
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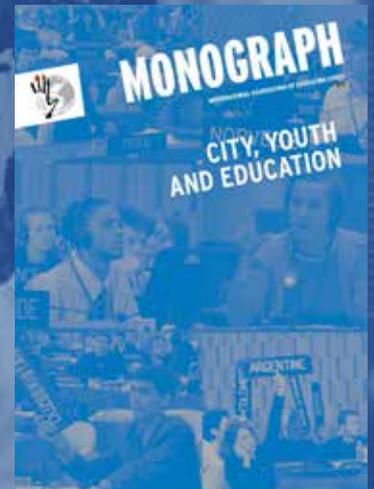
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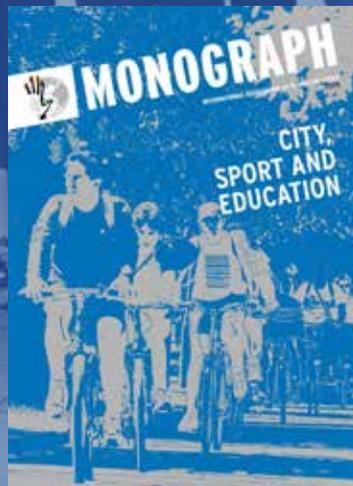
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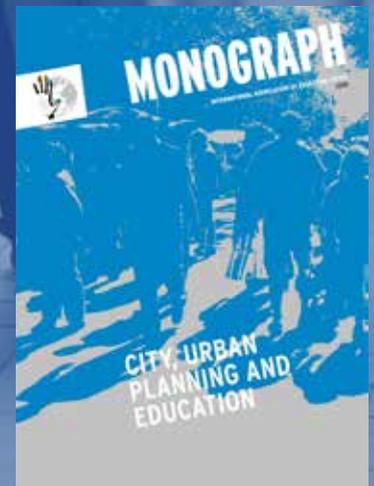Nº6

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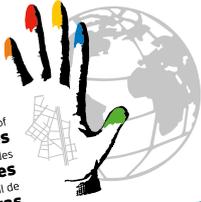Nº4

City, Youth and Education
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City, Sport and Education
Nº2

City, Urban Planning and Education
Nº1

"With industrialization and urbanization, our society has become diversified and the living space has been closed and structuralized. And as the space of communication for residents has disappeared, the sense of community has become weak. In this situation, it is natural that the role of public space is more important as the space of communication to promote coexistence among residents"

Lee Kyung-hoon, Mayor of Saha-gu